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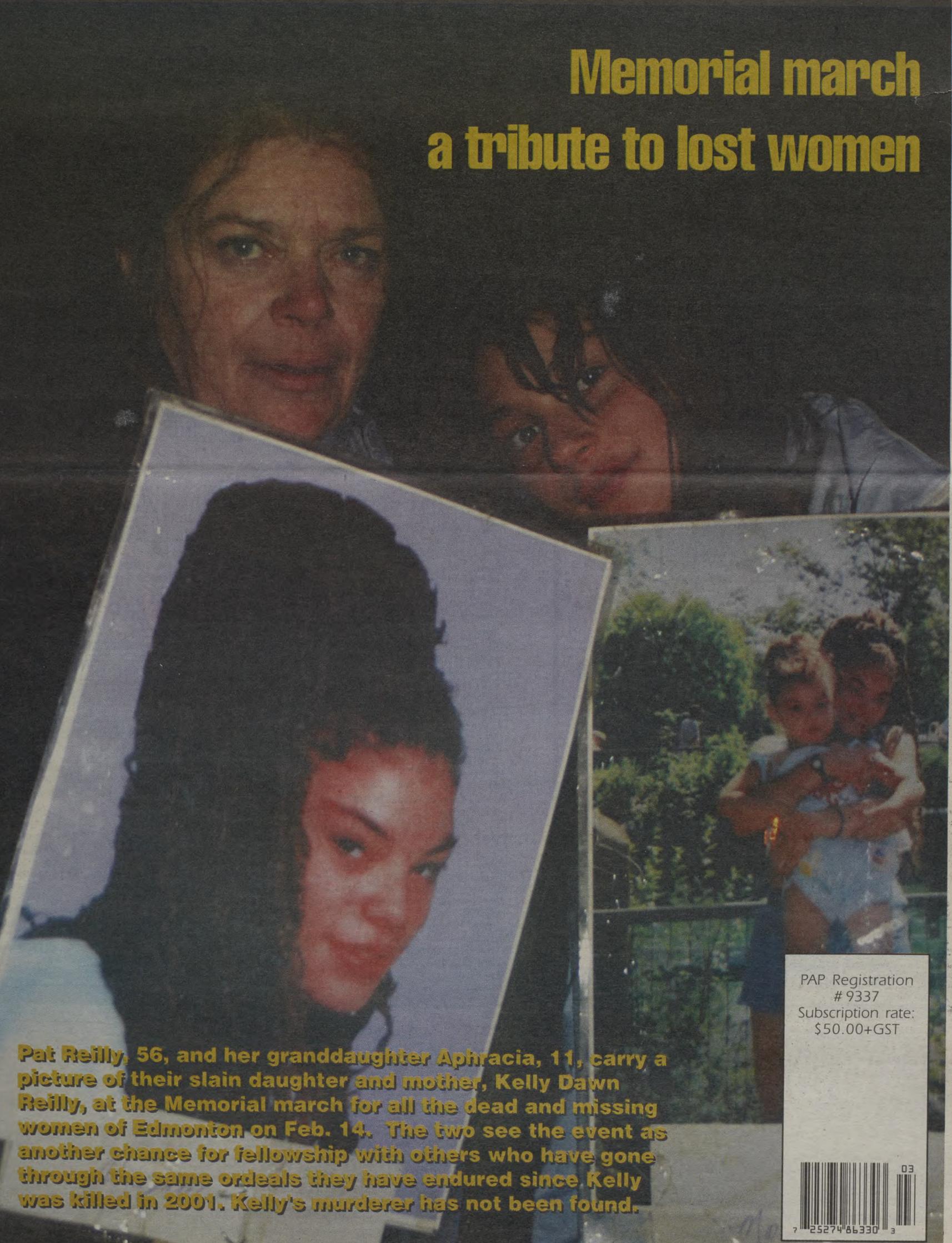
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Memorial march a tribute to lost women



Pat Reilly, 56, and her granddaughter Aphracia, 11, carry a picture of their slain daughter and mother, Kelly Dawn Reilly, at the Memorial march for all the dead and missing women of Edmonton on Feb. 14. The two see the event as another chance for fellowship with others who have gone through the same ordeals they have endured since Kelly was killed in 2001. Kelly's murderer has not been found.

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Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire

Canada

REVISED PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing a change of date for a two-day public hearing on the application by Ontario Power Generation Inc. (OPG), for the renewal of the operating licence for the Western Waste Management Facility located at the Bruce nuclear generating station, near Tiverton, Ontario. OPG has applied for a 10-year licence, until May 31, 2017. Hearing Day Two will no longer take place on April 19, 2007 as originally announced. It will now take place on April 11, 2007. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario.

The public is invited to comment on the application by providing a written submission and, if desired, by presenting an oral summary of the submission on Hearing Day Two. Requests to intervene must include a written submission and must be filed with the Secretary of the Commission by March 19, 2007 along with the complete text of any oral presentation. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Revised Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Revised Notice of Public Hearing 2007-H-02 (Revision 1), 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
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EUB Alberta Energy and Utilities Board

640 Fifth Avenue SW Calgary, Alberta T2P 3G4

NOTICE OF HEARING

500 KV TRANSMISSION SYSTEM REINFORCEMENT EDMONTON - CALGARY AREA

ALBERTA ENERGY AND UTILITIES BOARD ALTALINK MANAGEMENT LTD.-APPLICATION NO. 1478550 EPCOR TRANSMISSION INC.-APPLICATION NO. 1479163

Take Notice that the Alberta Energy and Utilities Board (EUB) has revised the schedule for the hearing to consider applications for a 500-kV transmission line from the Edmonton area to Calgary, associated facilities, and alterations to the Genesee substation, as per the EUB's letter of January 17, 2007.

The hearing is now scheduled to begin at 9:00 AM on **March 12, 2007** in the Marquis Room, Harvest Centre, at Westerner Park, 4847A - 19th Street, Red Deer, Alberta.

The Board requests that all parties intending to participate in the hearing be present on March 12, 2007 in order to officially register as interveners.

Beginning March 19, the hearing will be in the Frontier Room, Prairie and Stockmen's Pavilion, at Westerner Park, 4847A - 19th Street, Red Deer, Alberta.

The applications and related material are available for viewing on the internet through the EUB's Integrated Application Registry (IAR) Query system via the following links.

AltaLink's application:

https://www3.eub.gov.ab.ca/eub/dds/iar_query/ApplicationAttachments.aspx?AppNumber=1478550

EPCOR's application:

https://www3.eub.gov.ab.ca/eub/dds/iar_query/ApplicationAttachments.aspx?AppNumber=1479163

Additional Application Information

To obtain additional information or a copy of AltaLink's applications (CD version available), contact

Mark Johns
AltaLink Management Ltd.
P.O. Box 20, Station M
1035-7 Avenue SW
Calgary, Alberta T2P 2G9
Telephone: (403) 267-3478
Facsimile: (403) 267-4426
E-mail: mark.johns@altalink.ca

Details of AltaLink's applications are also available on AltaLink's Web site www.altalink.ca.

Copies of the applications are also available for public viewing at the following locations:

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

Alberta Energy and Utilities Board
10th Floor, Hong Kong Bank of Canada Bldg.
10055 106 Street
Edmonton, Alberta T5J 2Y2
Telephone: (780) 427-4901

Alberta Energy and Utilities Board
Red Deer Field Centre
Millennium Centre
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Telephone: (403) 340-5454

Alberta Environment
Register of Environmental Assessment Info.
111, 4999 - 98 Avenue
Edmonton, Alberta T6B 2X3
Attention: Melanie Daneluk
Telephone: (780) 427-5828

EUB Hearing Process

For information about EUB procedures, contact:

Mr. P. Wickel
Utilities Branch
Alberta Energy and Utilities Board
640 - 5 Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-2194
Facsimile: (403) 297-6104
E-mail: pat.wickel@gov.ab.ca

To File a Submission with the EUB

The following is the revised schedule for the hearing process:

Information Requests and Responses Completed	February 2, 2007
Intervener Evidence Due	February 16, 2007
Rebuttal Evidence, if any	March 2, 2007
Hearing Start Date	March 12, 2007

The EUB would appreciate receiving submissions in electronic format (computer files) if possible, but recognizes that some parties may not have the ability to do so, in which case they should send one copy of the submission to the attention of Mr. Wickel at the above address. Send the electronic file of your submission to eub.utl@gov.ab.ca.

The Board directs that participants of the above-captioned proceeding, who plan to file a cost claim, should submit a cost budget on or before February 16, 2007. The budget shall be prepared in accordance with Board *Directive 031B* by using the Budget submission form in Appendix D of *Directive 031b* which is available on the Board's Web site www.eub.ca.

Note that in accordance with Section 12 of the Alberta Energy and Utilities Board Rules of Practice, all documents filed in respect of this proceeding must be placed on the public record unless otherwise ordered by the Board.

Issued at Calgary, Alberta, on February 1, 2007.

Douglas A. Larder, Q.C., General Counsel

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Bert Crowfoot

Editorial
1-780-455-2700
E-mail: edwind@ammsa.com

National News Editor
Paul Barnsley

Features Editor
Cheryl Petten

Staff Writers
Laura Stevens
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Production
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Advertising Sales
1-800-661-5469
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Canada

Features

community demands accountability 8

There's one very good reason why the Mohawks of the Bay of Quinte (MBQ) can afford to play hardball with the federal government at the negotiating table: The strength of their treaty.

Seizure of band's funds ruled legal 9

The alarm was first raised about the ring dyke that circles this James Bay coast community the year after it was built in 1997. Since then, there have been three more reports, all increasingly urgent in their assessment.

Lubicon pressured to give up 10

The federal government is pressuring the Lubicon Cree Nation to accept a plan that will undermine their right to land and self-determination, says Fred Lennarson, political advisor to Lubicon Chief Bernard Ominayak.

Marchers remember victims of violence 20

As family and friends of some of the many women who have gone missing or have been murdered in British Columbia gathered together on Feb. 14 to take part in the 16th annual Women's Memorial March, they pointed to public ignorance, lack of accountability and skewed government priorities as some of the reasons violence against women continues to claim more and more victims.

March helps with healing process 21

Every year on Feb. 14, Aphracia Reilly reads the Valentine's card she gave to her mom in Kindergarten, kept tucked securely in the frame of a photograph of her slain mother.

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Two decades have come and gone since Xavier Michon passed over to the spirit world, but his legacy lives on and continues to enrich the lives of Aboriginal people across the country each and every day.

Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

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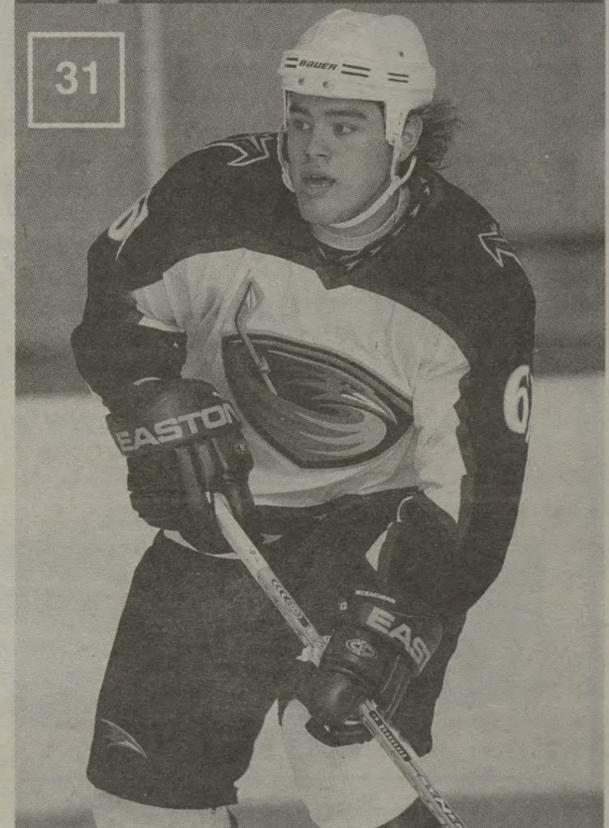
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Another inconvenient truth

Former United States Vice-President Al Gore's acclaimed documentary on global warming has an interesting title, one we can't resist borrowing as we watch the federal government deal with the matter of self-determination and real justice for Indigenous peoples in Canada.

There are similarities in Canada's response to climate change issues and Indigenous issues.

As can be seen by the recently released Senate standing committee report, *Negotiation or Confrontation: It's Canada's Choice*, even some Conservative politicians are finally coming to the realization that something's got to give, at least on the land claims front. Up until now, assuming the Senate committee report doesn't become yet another dust magnet on yet another Ottawa shelf, the shameful behaviour of the Canadian establishment in dealing with its lawful obligations to Indigenous peoples has been another of those altogether too inconvenient truths that nobody seemed to want to deal with.

The committee's chair, Senator Gerry St. Germain, summed it all up in one line:

"The choice is clear. Justice, respect, honour or Oka, Ipperwash, Caledonia."

St. Germain is a Mulroney appointee from the Progressive Conservative wing of "Canada's new government." Some chiefs have warned, as the senator has pushed this initiative forward over the last couple of years, that he is not a friend of First Nations' people. In the interests of full disclosure it should also be added that several of those chiefs were in Montreal at the Liberal leadership convention in early December.

In our interview with Senator St. Germain this month, he insisted he is not swimming against the stream within his Conservative Party of Canada caucus. That conversation took place just a few days before the Stephen Harper government resorted to a procedural trick to delay and, if an election is called within the near future, possibly kill former Prime Minister Paul Martin's bill that aims to force implementation of the Kelowna Accord.

Strangely enough, the Conservatives couldn't find a trick to stop passage of a motion designed to force the government to take immediate action on the Kyoto Accord on climate change. Canadians really care about climate change at the moment, you see. Lots of votes are up for grabs on that issue.

Once again the government is exhibiting both Progressive Conservative and Reform Party ideology and it's very hard to tell just how Prime Minister Stephen Harper will respond to the Senate committee's report.

How's that for an inconvenient truth?

The biggest objection to addressing climate change comes from the right wing of the political spectrum and it's almost always about money. These folks don't want to even think about giving up huge profits in order to be socially responsible. How anyone can worry about the cost of making sure our planet is still worth living on is beyond us, but then we also can't figure out why Canada seems to want to bend over backwards to avoid paying the costs associated with the dreadful history that the Senate report describes.

And there are lots of horrible messes, mostly caused by neglect, in so many First Nation communities. They're the sorts of messes that will each cost tens of millions of dollars to address. Yet we hear Indian Affairs Minister Jim Prentice say that money is not the answer to most of the problems. We sense the department doesn't want to confront these expensive problems and will simply roll the dice and hope for the best, with First Nation lives hanging in the balance.

Sooner or later we're going to reach critical mass — if we haven't already — and the decades of putting First Nation issues on the backburner is going to blow up in Canada's face. We don't know what that will look like; we shudder to even think about it, in fact.

And as much as one might want to say such a development would be a just dessert, the fact of the matter is that Indigenous lives — human lives, we unfortunately feel the need to emphasize — will be lost when that day of reckoning finally comes.

We can see why Minister Prentice is reluctant to throw large amounts of new money into a system that is clearly broken.

The system needs to be fixed once and for all. And it can't happen at the usual glacial speed. That's going to require good faith on all sides. That's going to require that the chiefs risk exchanging their unfettered power in managing their own misery for something better. And it's going to require that Canadian officials give up their long racist history of paternalism.

As St. Germain noted in several of the op ed pieces he authored to bring attention to these matters, it's time for Canada to pay up to make things right.

And that, for some people, is one hell of an inconvenient truth.

—Windspeaker

Senator pushes for justice

Dear Editor:

Let me repeat here the scenario that we used in the introduction to our Senate committee report, *Negotiation or Confrontation: It's Canada's Choice* to illustrate our country's double standards and shameful practices in dealing with Aboriginal claims.

Imagine your new neighbour comes into your backyard and fences off half of it. Then he sells it to someone down the street. This new neighbour tells you he got a good deal but he won't say how much he got. Then, he says that he'll take care of the cash — on your behalf, of course. Maybe he even spends a little on himself. You complain. He denies he did anything wrong. What would you do? Go to the proper authorities? Turns out that the authorities and their agencies work for him. Sue him? He tells you that none of the lawyers can work for you — he's got every one in town working for him. When he finally lets a lawyer work for you — it turns out that he can afford five of them for every one you can afford.

Finally he says: Okay, I'm willing to discuss it. But first you have to prove I did something wrong. Oh, and I get to be the judge of whether you've proved it. And, if you do prove it, I get to set the rules about how we'll negotiate. I'll decide when we've reached a deal and I'll even get to determine how I'll pay the settlement out to you. Oh, and I hope you're in no rush because this is going to take about 20 or 30 years to settle.

Sounds crazy? Welcome to the world of Indian Specific Claims.

Specific Claims arose when Canada and its agents failed to live up to Canada's responsibilities in connection with First Nations' lands, monies, and assets. In some cases Canada didn't give them the land they were promised in the treaties. In some cases, they got the land only to have it taken away again — in a way that violated Canada's own rules. In other cases, federal employees actually stole Indian land, money or other assets.

Until the 1950s, First Nations were prohibited by law from hiring lawyers to pursue these claims — many of which date back 70, 100 or 200 years. Since then impoverished Indian communities have had to fight the federal government in court or else persuade it to acknowledge the claim and negotiate a settlement. Currently, everything is done on Canada's terms and the government is both defendant and judge. With few resources allocated to find solutions, it can often take 20 or more years from the time a First Nation comes forward with a claim to finally reaching a settlement.

Despite the amazing hurdles, almost 300 claims have been settled. In every case where they have been settled, it has meant an immediate improvement in the lives of First Nations people. It has also strengthened relations between Canada and those First Nations and between those First Nations and the communities that surround them. Settling outstanding claims is not only the just thing to do, it is the smart thing. Close to 900 claims sit in the backlog. Things are getting worse rather than better. First Nations have been patient — incredibly patient — but their patience is wearing thin.

This report proposes a series of actions the government can take immediately to improve the process and demonstrate to First Nations that Canada is serious about living up to its lawful obligations. It also proposes some longer term measures that will resolve this issue once and for all. No one expects Specific Claims to be cleared up over night. But we have to start and we have to start now.

The choice is clear. Justice, respect, honour or Oka, Ipperwash, Caledonia.

Canada is a great nation in the world but Canada will only achieve true greatness when it has shown that it is prepared to fulfill its legal and moral obligations to the Aboriginal peoples of Canada, and in the process demonstrate that all Canadians, Aboriginal and non-Aboriginal alike, can expect fair and equitable treatment from their government.

Hon. Gerry St. Germain, P.C.
Chair of the Senate's Aboriginal peoples standing committee

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[rants and raves]

CAP leader responds

Dear Editor:

The story in your January 2007 edition ("Fontaine sounding optimistic" — page 8) makes me wonder why the Assembly of First Nations continues to be obsessed about our organization, the Congress of Aboriginal Peoples (CAP).

CAP shares AFN National Chief Fontaine's view of Indian Affairs Minister Jim Prentice, as being a very able and honourable man. We too view Minister Prentice as a colleague and an effective minister who understands the challenges confronting Canada's Aboriginal peoples.

As to the question of why the government is dealing with CAP, the answer is simple: As Chief Fontaine is aware, there are five national Aboriginal organizations recognized by the government of Canada. Of these, the Congress of Aboriginal Peoples is the political advocacy group for its provincial affiliates whose role it is to provide programs and services to Métis, off-reserve and non-status Aboriginal peoples in this country.

A large number of those served by CAP, are status Indians who live off reserve. While their numbers still appear on the band lists by which per-capita funding formulas are applied, and through which band council funding amounts are determined, in many cases, these status Indians lose access to programs and services administered through the reserves once they cross the reserve border.

This is an important need to fill, given the realities of Aboriginal demographics. Government of Canada census data indicates that the majority of Canada's Aboriginal peoples — 79 per cent of all Aboriginal peoples, and 51 per cent of status Indians — do not live on Indian Act reserves. Despite this, funding of programs and services for Aboriginal peoples remains overwhelming in favour of Indian reserves. For every \$8 spent on reserve, only \$1 is spent off reserve.

How Chief Fontaine can dismiss this considerable demographic, and the profound lack of any accommodation of its most evident needs, as not being a "definable constituency" is beyond me.

Chief Fontaine is also ill informed as to CAP's representation in Western Canada. There are CAP affiliates in British Columbia (the United Native Nations Society), Saskatchewan (the Aboriginal Affairs Coalition of Saskatchewan), and Manitoba (the Aboriginal Council of Manitoba). Efforts are also well underway to see renewed representation in Alberta. To this end, the Aboriginal Congress of Alberta Association will seek official recognition as a CAP affiliate at this year's Annual General Assembly.

In response to his questioning, I'm pleased to inform your readers and Chief Fontaine, that as the national leader of the Congress, I derive my mandate from the same place as he does — through our respective General Assemblies. The one difference is that our elections allow grassroots delegates to vote, unlike the AFN elections, which see only the Chiefs voting.

In one sense, Chief Fontaine and I appear to share a concern about ensuring effective governance. We remain as concerned about the lack of modern governance tools on Indian Act reserves as he appears to be about whom we represent and the measures by which we lay claim to undertake such representation.

If Chief Fontaine is serious about becoming informed as to our membership, he is free to attend our Annual General Assembly. For myself, and our organization, it really is all about people and not just about politics, and Chief Fontaine is welcome to view this first-hand.

I can't help but believe that the plight of all Aboriginal peoples in Canada would be better served if all national Aboriginal leaders put aside petty jealousies about who may or may not be in favour with government, and focused upon working together to engender effective debate, bring about forward movement on First Nations issues and through this, measurably improve the quality of life for Canada's Aboriginal peoples.

We share Chief Fontaine's optimism over the direction in which Canada's Aboriginal affairs appears to be moving. CAP is committed to working with parliamentarians of all political stripes to bring about positive change, a greater understanding of the need for sustainable development in Aboriginal programs and services, and an end to the fiscal imbalance that sees the needs and aspirations of the majority of Canada's Aboriginal peoples — those living off-reserve — go unfulfilled.

Patrick Brazeau,
National Chief, Congress of Aboriginal Peoples



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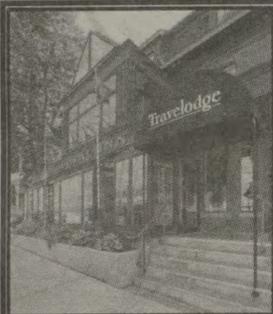
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Feds court Kash catastrophe

By Kate Harries
Windspeaker Writer

KASHECHEWAN

The alarm was first raised about the ring dyke that circles this James Bay coast community the year after it was built in 1997.

Since then, there have been three more reports, all increasingly urgent in their assessment of design and construction flaws in the structure that protects some 1,550 people from the raging waters of the Albany River at spring break-up.

The most recent report, a Dec. 22 review of the preceding reports that were delivered in 1998, 2004 and 2005, states unequivocally: "The Kashechewan First Nation is not adequately protected against ice jam flooding with the dyke in its present condition."

Like New Orleans, this is a community that depends for its survival on the security of the protective wall that surrounds it. As in New Orleans, warnings have been ignored. And last April 22, the dyke failed. Within a few hours, waters rose rapidly by four metres to within half a metre of the crest of the dyke, well above the safe design level.

Water seeped through or under the dyke at two locations and entered some outlets left open by a sluice-gate failure. The airstrip outside the dyke was flooded, closing off that escape route.

Terrified residents gathered on higher ground within the community were rescued by Ontario natural resources ministry helicopters. Sixty homes were damaged by the floodwaters.

Now, residents prepare for spring breakup with a sense of dread. Last September, former Ontario cabinet minister Alan Pope convened a meeting at which INAC and First Nations representatives agreed to preliminary repairs, pending the expert review that's just been completed. But nothing happened.

In a telephone interview, INAC spokesperson Tony Prudori ducked questions on the need for repairs to the dam and noted that the department is now reviewing the review, and has started work on an emergency evacuation plan.

None of which reassures the community, says Chief Jonathan Solomon, who adds that he's disappointed that nothing happened as a result of Pope's recommendation. Winter conditions now mean that repairs will have to wait, he says, adding that his personal nightmare is a northern New Orleans-type disaster that occurred in 1986.

That's when an ice jam flood wiped out Winisk on Hudson Bay. Two people died, the entire community was destroyed and had to be rebuilt 30 km to the south. It's now known as Peawanuck.

A coroner's inquest jury into

the Winisk tragedy made 11 recommendations for the safety of James Bay and Hudson Bay communities, including that each one construct a helipad large enough to service their population size and elevated at least 8 feet above ground level. That's a recommendation in the Dec. 22 expert review that is finally to be implemented this year.



KEVEN KANTEN

Chief Jonathan Solomon

Kashechewan attracted national attention in October, 2005, when a doctor raised the alarm about E. coli contamination of the water and endemic skin infections and gastroenteritis in the community, prompting a high-profile evacuation that cost \$16 million.

By way of contrast, the water contamination was caused by the failure of a \$30 part that stopped the chlorine from entering the system. The possibility of such failures was addressed by the O'Connor inquiry into the May,

2000 deaths of seven people after E. coli contamination of drinking water in Walkerton, Ontario. In 2002, Mr. Justice Dennis O'Connor, who pointedly included the federal government and Ontario First Nations in his inquiry, recommended an alarm system to alert operators to low chlorine levels. No such alarm was installed at Kashechewan.

After the evacuation, the Liberal government promised that the community would be relocated. They were succeeded by a Conservative government that appointed Alan Pope to look into Kashechewan's situation. His recommendation that the community be moved to Timmins made headlines (a community consultation being undertaken by Dr. Emily Faries is expected to find that residents would prefer to stay on their traditional territories and move upriver to higher ground); other recommendations on issues like the discrepancy between the actual population, and the population figure INAC uses for funding purposes, were ignored.

Last week there was another flurry of interest after the community's appeal for help in the face of an outbreak of suicide attempts among their young people. On January 7, a 20-year-old man hanged himself. In January, another 21 young people from nine to 23 years of age attempted suicide, and two suicide pacts among girls aged

nine to 12 were uncovered.

In response to inquiries about the adequacy of the resources available to the First Nation, Health Canada spokesperson Carole Saindon said in a telephone interview that the department funds three to six mental health support workers in the community, and last year came up with an extra \$350,000 for mental health and suicide issues. At any given time there are seven to nine nurses to address the health needs of the community she added.

In fact, said Kashechewan Health Director Edward Sutherland, the Health Canada funds pay for only one mental health worker. Last year's extra funding paid for just two mental health workers over a three month period. As for nurses, there are only five.

Kashechewan is similarly short-changed when it comes to its budget. INAC bases its allocation on a population base of 1,053, according to Prudori. The actual population is 1,550, Pope found, recommending a 40 per cent increase retroactive to March 2004.

Prudori said the retroactive increase is under review by senior management. Meanwhile, INAC is waiting for the band to respond to a request for information sent in early 2006.

"That's BS," said a frustrated Chief Solomon. "I've been talking about this since the report came out. We need to address these things."

Mohawk community demands accountability

By Paul Barnsley
Windspeaker Staff Writer

TYENDINEGA MOHAWK TERRITORY

There's one very good reason why the Mohawks of the Bay of Quinte (MBQ) can afford to play hardball with the federal government at the negotiating table: The strength of their treaty.

The wording of the Crown's commitment to the people of the Tyendinaga Mohawk Territory is crystal clear, as is the evidence that the commitment has not been kept.

There have been recent confrontations over a planned development in the town of Deseronto that have been described as another potential Caledonia. The similarities don't end there. Like the people who settled on the Grand River, the MBQ were also granted land as a reward for loyalty to the British Crown during the American revolutionary war.

The original land grant, called the Culbertson Tract, was a township size grant on the Bay of Quinte that includes the present day town of Deseronto.

Not only does Treaty 3 1/2-also

called the Simcoe Deed- say that no persons but the Mohawks can live on the land in question, it goes further. The Crown promises to "dispossess and evict" any non-Mohawks who might move onto the land.

Chief R. Donald Maracle recited parts of that treaty from memory during an interview with Windspeaker in his office on Jan. 31.

He noted that the Crown warned that any non-Native people that sought title to the land covered by the treaty would invoke the Crown's "severe displeasure."

"We interpret that to mean that there is a Crown obligation to deal with issues of trespass," he said.

When a descendant of one of the MBQ people who fought for the British side wrongfully alienated 827 acres in 1837, a fact acknowledged by the department of Indian Affairs in 2003, negotiations began. Maracle said his research staff has documents that show the Crown knew the Culbertson Tract was not properly surrendered, but went ahead with the grant anyway.

"The Crown has even a greater obligation because in the 1830s, the government lawyers advised the government that what they

were doing was illegal, that a surrender would be required," he said. "They decided to ignore the advice of their own lawyers and proceeded with granting John Culbertson with fee simple title in violation of the treaty."

Maracle says his community needs the land back.

"I have no mandate to negotiate a surrender and if I ever get such a mandate that will be the day I resign as chief." Negotiations are at a standstill at the moment, but are scheduled to resume soon.

"On Nov. 9, the discussion broke down because the former negotiator said he did not have a mandate to talk about the land re-acquisition model that the council wanted to talk about," said Maracle. "So on Nov. 9, the council met with Jim Prentice, the minister of Indian Affairs, and asked him to appoint another negotiator who had the mandate to talk about a different land re-acquisition model, a settlement that didn't involve a surrender. The minister asked for two months to find somebody and the council agreed."

Because of the provision in the treaty that specifically commits the Crown to remove trespassers, the MBQ favor an approach that worked well for them in the past

when the community regained 200 acres near the town of Shannonville.

That approach is referred to as the Turton Penn model, named after a Montreal businessman who secured a 999-year Crown lease for 200 acres in the 1830s in return for 30 barrels of flour a year.

When Penn didn't hold up his end of the bargain, the MBQ sued the Crown.

In 1991 a memorandum of understanding was signed between the Mohawk council and INAC to settle the Turton Penn lease. The Crown agreed to purchase the land at fair market value and return it, in an environmentally acceptable condition, to Mohawk control as the leasehold interests were acquired.

"It's worked before. It's going to take time. You have to deal with people respectfully and fairly. You can't just tell everybody to get out overnight and they'll go. It's a business transaction that the government has to follow through on," the chief said.

Well-known activist Shawn Brant has been leading a group of MBQ people in taking direct action against a land development in Deseronto and against a



PAUL BARNSELEY

Chief R. Donald Maracle

quarry operation on Culbertson Tract lands. As a traditional Mohawk he has been critical of the band council and Chief Maracle. But Maracle says he and his council are the duly elected leaders of the community and they will deliver a suitable settlement for the MBQ people.

"I wouldn't characterize Shawn Brant as a spokesman for the community. I think that's stretching it. Shawn Brant is a spokesman for himself and whomever he's with," he said.

But Brant's words and actions have angered nearby residents.

"We can't get caught up in that," Maracle said. "We have to go by our treaty. We're simply following our treaty process."

Chief won't comment on controversy

By Paul Barnsley
Windspeaker Staff Writer

REGINA

Either Federation of Saskatchewan Indian Nations (FSIN) Chief Lawrence Joseph said it or he didn't. You're going to have to decide that one for yourself, because the chief has declined comment.

The day before Valentine's Day, an e-mail was circulated by Dr. Wes Stevenson that claimed the recently elected new top man at the FSIN acknowledged to a room full of instructors and students at the University of Regina's journalism school on Feb. 12 that FSIN Vice-Chief Morley Watson over-reacted when he removed three administrative staffers at the First Nations University of Canada (FNUC).

In his e-mail, Stevenson quoted Joseph as saying: "It was a reactionary event, led by an enthusiastic vice-chief who did not have board approval ... and who started to shoot before asking the board. It proved to be disastrous for the institution ... politics and academia don't mix and I have assured the [Association of Universities and Colleges of Canada] that this won't happen again."

Stevenson claims in his e-mail that Joseph also said it had been about two years and no one had been charged for the fraud that Watson was claiming.

Stevenson, at one time the academic vice-president of FNUC, is one of the people Watson suspended after he arrived at the university campus on Feb. 17, 2005, accompanied by security guards and a locksmith, alleging that fraud and mismanagement had been uncovered during an audit. Three senior staff members were suspended that day: Stevenson, finance director Kim Sinclair, and director of international programs, Lorenzo Barreno.

At a May 15, 2005 press conference, three months after he was suspended from his job as academic vice-president, and a few days after he was fired, Stevenson announced he was launching a lawsuit against the FNUC board.

Stevenson spent 10 years at the school before he was removed. Allegations have been made that he profited by \$5,000 in unusual financial transactions, but two years later, no charges have followed that allegation.

On Feb. 19, Heather Russell, media affairs officer with the RCMP's F Division in Regina, said there has been no recent development on the two-year-old investigation.

"I haven't heard one way or the other whether a decision's been reached, and they would update me since it's a high profile case. So I can only assume they're still in the middle of it," she said.

Stevenson named FNUC's 30-member board, which included 19 chiefs, as defendants in his lawsuit. Watson was the chairman of the FNUC board at the time the legal action was initiated.

Many of the academics at the school protested against what they called the interference of a political body with the administration of a post-secondary educational institution. Some of those academics also lost their jobs.

Given that the FSIN, and the First Nation leadership in general, has a well-established, but unwritten rule against criticizing other chiefs in public, this is a serious development for one of the FSIN chiefs in question.

Joseph could make it all go away by simply denying that he said the things that Stephenson is claiming he said. But as of our publication deadline on Feb. 21, no such denial has been made, despite repeated attempts by this publication to give Joseph the opportunity to do so.

Several sources confirmed that there were 15 students and six staff members in the classroom. Stevenson said "one of the staff passed the info on to me immediately after class."

Reached by phone on Feb. 15, Bonnie Braden, the FSIN communications director, said that Chief Joseph would not comment on the situation.

"The chief isn't responding to that. It was a private conversation with he and the students, so he's actually not responding," she said during a phone interview.

Windspeaker pointed out that there was no denial in that response.

"Well, you do what you will with second-hand comments. We don't have a transcript, and neither does anyone else, as far as I know, that's accurate. So there was nothing taped and you have e-mails floating around obviously, but those e-mails aren't completely accurate either," she said. "So I guess you have to make that decision as a journalist as to what you think is ethical when you weren't there to hear it. So I would say this is not a complete transcript of what was said. No, it's colored in many ways, but you have to do what you want to do with that."

Windspeaker pressed the matter, suggesting that a rather important allegation had been made and it would make sense for the chief to either deny it or clarify things.

"You're basing this on saying that the e-mail from Wes Stephenson is accurate, so I think you'd better go slower on that one. But, like I said, you can take Wes' word for it or not," she replied.

This publication replied that we were not taking anyone's word for anything, but were trying to find out first-hand what happened.

"Well, it's not something that the chief is interested in going any further on. He had his discussion with the students and that's where

he left it and if people want to try to extrapolate from what Stephenson said was said, I guess they're entitled to do so," Braden responded. "I mean, you can categorize it as important or whatever you want; that's your prerogative, but the chief is telling me he's said what he wanted to say to the students and that's it."

Paul Corns, the director of communications at the University of Regina, confirmed during a Feb. 14 phone interview that Joseph did speak to journalism students on campus.

During that discussion, Joseph did indicate that he expected some of his comments to be kept in confidence, said Corns, "and invoked a sort of off-the-record proviso with the students. As a result, the university's not in a position to be able to talk about the details of those discussions," he said.

Stevenson, to promote Chief Joseph's visit to the university.

"He and I, in fact, worked together on the poster for the chief's visit, you know, public forum, all welcome, please come and listen to what he has to say," Lawless said.

It was advertised as a public forum, was open to everyone and was not just a class with a guest speaker, said the instructor.

Lawless said the acting head of the journalism school, Dr. Ben Cecil, introduced Joseph who started his remarks by speaking in Cree, allowing the English speaking students to see what it's like to be in an environment where they couldn't understand what was being said.

"He did it from the point of view of 'This is the way we reacted when we were taken into the residential school.' He spoke very well and the things that he was

issue of FNUC, Lawless asked the question.

"I said 'I would be interested to know and I'm sure other people would as well, if you feel that the whole business at FNUC has become a detriment to the Native cause, not only in Saskatchewan but Canada wide. And if so, how do you plan on fixing it as the newly elected chief of the FSIN?'" Lawless said.

"He was really forthcoming. He said 'Yes, I definitely think it was a detriment to the Native cause.' Then he went on to say, and this is the best recollection that I have, that he felt it was an over-reaction from an over-enthusiastic individual who didn't collaborate with his colleagues and just made a bad decision. But he also said that he was going to work to resolve that for the best situation for everybody, but mainly the students. He also said that if you're accusing people of fraud, 'Well it's been over two years, how come there haven't been any charges laid? This is ridiculous. We've got to get this thing resolved.'"

Lawless then added that Barreno thanked Joseph for his comments.

"Lorenzo [Barreno] was in the room and he looked at me and I looked at him and we were both thinking, 'Wow, for the first time an elected official at FSIN has made a statement about FNUC and it's positive and it's something to celebrate and, even better, he said it at the school of journalism.'"

Once Stevenson's e-mail was sent out, the local media tried to get to the bottom of the story. Lawless agreed to an interview with CBC-TV Regina.

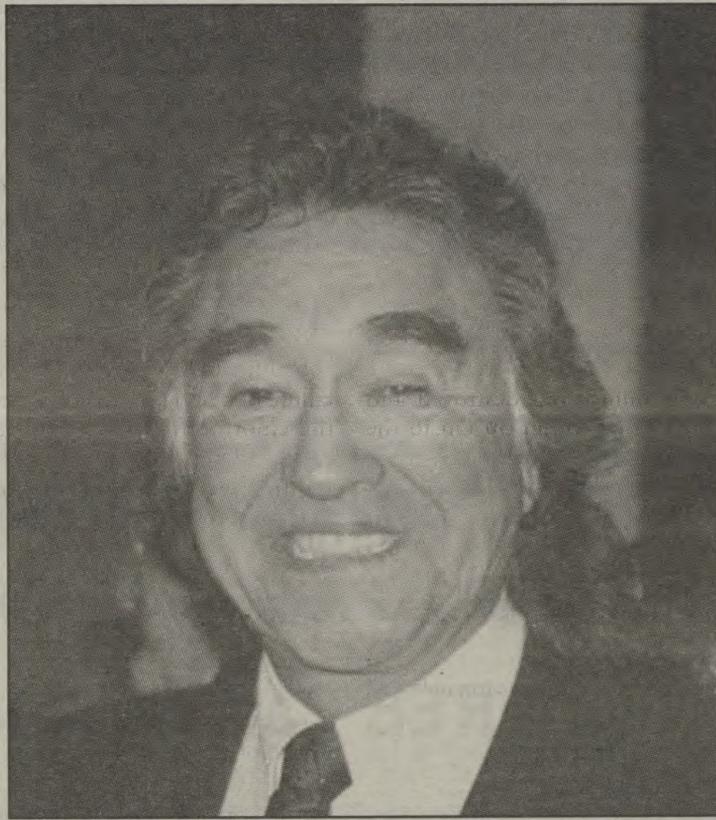
"It's a no-brainer. If Joseph is an elected official with 30 years under his belt and he's got a handler in the room there and he says something that he shouldn't be saying or that he doesn't want made public, either he's not going to say it or if he does by accident, the handler's going to jump up and shut him down. None of that happened," Lawless said.

"I've been in the game just about as long as that, too, and it's obvious to any journalist that nothing was off the record. He didn't say this statement is totally off the record. He was answering my question. And if he wanted to say this is also off the record, just for clarification, he could have said that but he didn't."

Shannon Avison, department head for FNUC's Indian Communication Arts (INCA) program, was not present when Joseph made his remarks, but she confirmed that INCA students were there.

She also confirmed that one of her students did tape the session and is struggling about what to do with the tape in the wake of all the controversy.

"I think a lot of people have been pressuring her for that tape," she said.



Chief Lawrence Joseph

KEVEN KANTEN

Corns pointed out that Stevenson was involved in litigation and might benefit by raising the issue.

"I appreciate there are differing accounts over what comments were placed off the record, however, out of respect for Chief Joseph and ... the Federation of Saskatchewan Indian Nations, the university maintains its position that if there is a need to clarify or confirm his remarks then you should connect directly to Chief Joseph," Corns replied in an e-mailed response to follow-up questions on Feb. 20.

Robin Lawless asked the question that started the controversy. He has been a journalism instructor at the university for three years. Before that, he worked as a reporter for CTV in Calgary.

Lawless said he worked with the Global Visiting Chair at the school of journalism, Lorenzo Barreno, who was suspended by Watson the same day as

saying were right on the money, as far as I was concerned," Lawless said.

Jill Smith, the class rep for the third year journalism class, asked a question about Native justice issues, mainly to do with the missing women, Lawless said.

"Joseph spoke about that and how he started the task force up in Saskatoon and talked about the starlight tours. At one point he said 'Now, I want to take this off the record because I want to tell you about something that was instrumental in how this whole task force thing came about.' So he spoke off the record and then finished off by answering the rest of her question, which obviously to any journalist and to all of our students, he had become back on the record because she was taking notes and other people were as well," the journalism instructor said.

Several other questions were then asked and answered. Then, since no student had raised the

Lubicons pressured to give up self-determination

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The federal government is pressuring the Lubicon Cree Nation to accept a plan that will undermine their right to land and self-determination, says Fred Lennarson, political advisor to Lubicon Chief Bernard Ominayak.

Ominayak on Feb. 21 formally rejected an offer from Indian and Northern Affairs Canada (INAC) to install water and sewer service in the community of Little Buffalo Lake.

The Lubicon people there don't have any water or sewer system at all right now. The local drinking water has been contaminated by multi-billion dollar gas and oil exploitation activity.

Many people have been forced onto welfare by the destruction of their traditional hunting and trapping economy by resource industries. Because welfare rates paid by INAC are significantly lower than provincial assistance rates, many of these people don't own vehicles but they have to travel 100 km one way to buy bottled drinking water at a dollar a gallon in the town of Peace River.

Lennarson said some of the old people have to be physically assisted to an outhouse. They need that assistance especially in the winter in

Northern Alberta to deal with the snow and the arctic temperatures.

In a recent letter to the editor of the *Peace River Record Gazette*, Lubicon councilor Dwight Gladue, claimed he was told by reporters that government officials were telling them on background that the government has offered to provide Lubicons with water and sewer service, but the Lubicon leadership has refused and is "holding their own people hostage to get sympathy from international organizations."

That outraged the Lubicons.

"The Lubicon people are not prepared to be scammed or maneuvered into trading the heritage of our children and grandchildren for water we can't drink delivered by trucks we can't afford to operate," Ominayak wrote in a letter to Daniel Kumpf, the director of INAC's First Nations relations for Treaty 8 region.

Lennarson's reaction was just as sharply worded. He pointed out that the water INAC proposes to truck in would come from a region where the people find the water undrinkable. And he believes numbers INAC has proposed to pay for trucking the water in are too low.

"They've made a proposal to the Lubicons they knew would be rejected. They've waited for it to be rejected and then they can say, 'We wanted to help these poor old people but the leaders won't let us do it,' he said.

Lennarson said all of the Elders in the community agree that the long-term interests of the community should not be traded for a short-term gain that appears to have a hidden cost.

The process goes back to July 2003 when Ominayak met with then Indian Affairs Minister Robert Nault in Calgary.

Nault directed his officials to work with the Lubicons and start to provide them with basic services that all other Indian bands in Alberta receive, Lennarson said.

Ominayak said he'd like to start with water and sewer for the Elders because they're the ones that suffered the most from a lack of running water.

Lennarson said he knows for a fact that there are no other recognized Indian bands in Alberta without running water, maybe the only one in Canada.

In June 2005, INAC asked for a proposal from the Lubicons. They came up with a proposal worth either \$1.2 million or \$2.4 million depending on the source of water. Technicians drilled wells in the region and found two potential places to locate a water treatment plant. The more expensive option requires that a road be built.

Lennarson said the Lubicon plan was relatively inexpensive.

"The big water treatment plant they built at Driftpile that cost them

\$7 million. This thing we're talking about, in 2005, cost \$200,000 to put in. Back then you could get it all done in three or four months. Now it'll take six months and the cost will be up to \$300,000. But, for 8,000 gallons capacity, it's a pretty good deal when you look at the cost of hauling in the water from Peace River, which was \$280,000 a year in 2005. The water's going to cost more now too," he said. "The bottom line here is that it is cheaper to put in this plant to produce the water than it is to run trucks back and forth to Peace River."

But INAC wants to have Little Buffalo Lake hook up to a water pipeline owned by nearby Sunshine County. The pipeline won't be ready for several years and INAC proposes that water be trucked into the community in the meantime. But the Lubicons see a serious problem with that plan.

"The pipeline would be owned and operated by Sunrise County and they would then ship water out and Indian Affairs would buy the water from Sunrise County for the Lubicons," Lennarson said. "There is a big push by this federal government and by the provincial government to have regionalization of services and have them operated by the province. Education is one, they're talking about having a couple of First Nation school boards in Alberta and [Indian Affairs Minister Jim] Prentice is

talking about doing it across the country. And it would involve the province. It's very deliberately shifting responsibility for Indian education to the provinces and away from self-government. Indian control of Indian education is part of self-government. They're also talking about regionalizing sewer and water."

The fact that the government is willing to spend more money than necessary makes Lennarson believe the government sees a hidden benefit to going the other way.

"They could put in our idea, that little water plant and a sewage lagoon, simpler and cheaper. That's up against their idea of a 65 mile long (110 km) pipeline which may or may not be built in five years and in the meantime they're now proposing to truck in water from Cadotte Lake which you can't drink," he said. "What they are pushing for with the provision of water and sewer to the Lubicons is a system which technically makes no sense, financially makes no sense and extends provincial jurisdiction over unceded Lubicon lands and subverts Lubicon rights that are at issue at the negotiating table."

Accepting the Lubicon proposal "would be in the direction of settlement of Lubicon land rights," he added, and would create employment in a community that sorrowfully needs it.



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BC chiefs demand inquiry

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Native leaders are demanding the government of British Columbia look into the actions of Vancouver Police Department officers now that it has come to light that police did not interview a key witness in the death of a Mi'kmaq man who was living in Vancouver.

Frank Paul died of exposure in December 1998 when he was dragged from a holding cell and left in an alley where he later died of exposure. He was a 47-year-old Mi'kmaq man living in Vancouver.

"The Union of BC Indian Chiefs strongly urges Wally Oppal, BC's Attorney General, to immediately convene an independent public inquiry into the death of Frank Joseph Paul," stated Grand Chief Stewart Phillip.

Phillip made his demand after it was reported in the media that

Greg Firlotte, a corrections officer who was on duty the night Frank Paul died, has come forward with new information.

"The officers swore a duty to protect all citizens. I believe Mr. Firlotte is courageously speaking out because it is the right thing to do. The Vancouver Police Department must be held accountable. Mr. Firlotte's statement that the VPD did not interview him either suggests a gross oversight or a deliberate cover-up attempt to protect the VPD," said Phillip. "The UBCIC fully supports the Police Complaints Commissioner's recommendation in 2003 for a public inquiry as the official explanation and discipline of the officers involved suggests that Frank Paul's death was quickly brushed aside."

Phillip said that the eight-year-old case should be re-examined in light of new findings related to complaints against police officers in the province.

"It appears that the death of Frank Paul is a case that would greatly benefit from Justice Josiah

Wood's recent review of the police complaints process in BC, where he made excellent recommendations for change such as requiring officers to cooperate with misconduct investigations, empower the Office of the Police Complaints Commissioner to direct police to take any investigative steps it believes necessary and requiring all

and many examples of police attempts at escaping accountability have emerged over the past 11 years. Neil Stonechild was found dead shortly after being seen in the custody of two Saskatoon police officers. In both those case, just two of many similar cases over the years, inquiries were held.

"The UBCIC strongly believe

"There are too many questions around Frank Paul's death. Why wasn't he given medical care? Why was he left in an alley instead of being taken to a clinic or hospital? Why didn't staff identify Frank Paul as a person in need of care?"

Jean Crowder, NDP Aboriginal affairs critic

investigation of deaths in custody to be handled by an outside police agency," the UBCIC grand chief said.

The Frank Paul case is one of many cases where police have acted suspiciously in relation to the death of Aboriginal people. In Ontario, Dudley George was shot dead by an OPP officer in 1995

the circumstances surrounding Mr. Paul's death warrants an inquiry under the Inquiries Act in order that the concerns of his family, the Aboriginal community and those directly involved may be fully addressed," Phillip said. "First Nations continue to express our grave and growing concerns about police

conduct in cases where First Nations people die in police custody. Rather than setting out to disprove or dismiss allegations, police are expected to conduct a full, fair and just investigation."

The day after Phillip issued his statement, federal New Democratic Party Aboriginal affairs critic Jean Crowder, from the British Columbia riding of Nanaimo-Cowichan, added her support to the idea of an inquiry.

"There are too many questions around Frank Paul's death. Why wasn't he given medical care? Why was he left in an alley instead of being taken to a clinic or hospital? Why didn't staff identify Frank Paul as a person in need of care?" she said. "With all of these questions, and with people coming forward who were with Frank Paul shortly before his death, it is time to investigate why this happened. If we are to see transformative change in relations between First Nations and British Columbia, calls like this one from the Union of BC Indian Chiefs need to be heeded and acted upon," said Crowder.



RETRACTION AND Apology

White Buffalo Auto Finance would like to offer an apology to **Elijah Harper** for using his picture and referral in **February's Windspeaker**. We understand Mr. Harper does not want his name associated with any advertising involving the delicate matter of the *Residential School Settlements* due to the sensitivity of the issue. It was not our intention to give the impression Mr. Harper's referral was recommending using settlement funds for the purchase of an automobile.



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Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing to consider the *Environmental Assessment Track Report* (Track Report) regarding AREVA Resources Canada Inc.'s proposal to mine a uranium ore deposit as an open pit mine at its Midwest location; to construct a dedicated haul road and pipeline between the Midwest and McClean Lake sites; and to expand its McClean Lake mill. The Commission will also consider the *Project Specific Guidelines and Comprehensive Study Scoping Document* (the Scoping Document). The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on April 12, 2007.

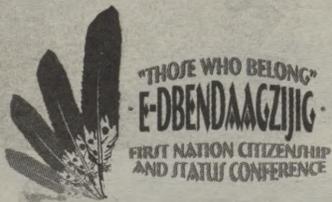
The public is invited to comment on the proposed Track Report and Scoping Document. Requests to intervene must be filed with the Secretary of the Commission by March 12, 2007, at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2007-H-06, or contact:

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

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Smelling sweeter by any other name

This is a story about a river with an identity crisis. It's also a story about irony, silliness, perhaps a touch of racism, and proof that God does indeed have a sense of humour. This story also ponders the question, would a river, by any other name, still flow so beautifully? Or does the name make the river? Or is it possible for a passage of water to be considered racist? To understand these questions, you must come with me to a small but picturesque river located deep in central Ontario, tucked somewhere between the serene drumlins of Buckhorn and the rugged landscape of Bobcaygeon.

It was in this typically Canadian environment where you would, until recently – except for the reasons being explained here – find a stretch of water called Squaw River. In these politically correct times, I'm sure it would be evident to most people the problem that name conveys for the nearby First Nation community of Curve Lake, where I happen to live. This is also a story about the government doing something right for a change. My good friend David Johnson told me it was almost 10 years ago when a committee from the Ontario Ministry of Trans-



THE URBANE INDIAN

Drew Hayden Taylor

portation, no doubt feeling a little uncomfortable with that name appearing on tourist maps, approached the band council with a suggestion.

"We are toying with the idea of changing the name. What do you think?"

I wasn't there personally but I was led to believe that is the gist of the conversation. And I don't think I need to spend much time explaining why this Aboriginal community thought it was a pretty good idea and speedily furnished to the Transportation people what they believed was the original name of the river.

Miskwaa River, meaning in the Anishnawbe dialect, Red River. Miskwaa River – Squaw River. . . I guess you can see where the misunderstanding could have occurred. With that being said, the ministry quickly grinded out a sign I was told that

was about 12 by 36 inches (Size doesn't matter. It's not how big your sign is but what it says that's important) that said "Miskwaa River" and placed it appropriately over the river. However, there were two things that prevent this from being a happy but much shorter story. First of all, just before where this brand new politically sensitive and more accurate sign, was another road sign marking a side road. It was substantially larger than the "Miskwaa River" sign, and it loudly proclaimed to the world this was "Squaw River Drive." Thus the conundrum. Evidently there had been no provision or discussion about the nature of that particular sign.

Secondly, within a month or two, the "Miskwaa River" sign mysteriously disappeared. Rumour has it some local people weren't happy with their

beloved river's name being changed and given a less provocative and condescending name. They rebelled by committing sign kidnapping. The offenders were never caught because, let's face it, on the scale of criminal activity, sign theft probably rates pretty low in priority, like finding the guy who stole your lunch at work from the community refrigerator. Still, I wonder if the sign thieves would feel if the river had been named Bitch Creek or something worse.

But that's not the end of this story. Sometime later, a second sign was erected by the ministry. And it was suggested that on this sign, in an attempt to further correctly name the river, it should read "Miskwaaziibi," which means "Miskwaaziibi," which means Red River. However, in typical government efficiency, it read instead, Miskwaaziibi River – essentially Red River River. I guess this was in case people weren't really positive this was a river. It's not just a river, it's a river river.

Before long, it too pulled a Jean Chretien and disappeared into the wilderness. It seems the people of the formerly named Squaw River were quite adamant in their displeasure regarding the name change.

Evidently a river just isn't a river up there without a squaw attached. But these mysterious sign lifters were not adamant enough to disagree publicly, just clandestinely. They should remember those disappearing signs come out of their tax money, not the Native peoples.'

Sometime later, a third sign was put up. Bless them. The Ministry of Transportation is determined if nothing else. It read "Miskwaaziibi River" once more. Three's the charm they must have believed. But somewhere along the line, the powers-that-be (I don't know them personally but I hear they are out there somewhere making lots of decisions on our behalf) decided to change the name of Squaw River Drive to Edwina Drive. Who this Edwina was I'm not sure, and what she had to do with Squaw River I'm also not sure. But a new sign for the side road soon appeared.

And then the third Miskwaaziibi River sign disappeared. Three strikes and you're out because no new sign has been seen there in years. The Ministry of Transportation must have thrown in the towel. The Edwina Drive sign is still there though. And people driving by probably think the river is called the Edwina River.

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First Nation forestry accords not yet a relationship of equals

By Ben Parfitt
Windspeaker Guest Columnist

Six years ago, anyone who said that British Columbia's Liberal government would try to forge a "new relationship" with First Nations would have been laughed out of the room.

Yet that is precisely what has happened. Though they began by opposing the Nisga'a treaty and unabashedly aligning themselves with opponents of Native rights, the Liberals have made a significant turnaround. In just a few years they have managed to sign more than 120 forestry agreements with First Nations, agreements in which cash and timber are flowing to First Nations like never before.

The BC government has touted each successive agreement as evidence of a newfound commitment to providing "viable" economic opportunities to the province's Native communities, many of which are among the poorest in Canada.

But there are plenty of reasons to question whether this is the case, or whether it should serve as a model for provincial government-First Nations relations outside of Canada's westernmost province. When one looks more closely at what

is going on in BC, it doesn't take much to see that there is comparatively little money on the table. And the timber on offer is far from sufficient to build meaningful economic enterprises in communities plagued by staggeringly high unemployment rates.

What, then, is required to build a truly robust and lasting "new relationship" between the BC and First Nations people?

Before answering that question, it is important to reiterate that something significant has occurred over the past few years. Some may wish to dismiss it as a cynical attempt to buy "peace in the woods" in time for the 2010 Olympics. But the fact remains that BC finally has accepted that "accommodating" First Nations means more than interminable talks at the treaty table. Forced by court cases to move in this direction, the province has made 35 "direct awards" of timber to First Nations, totaling 7.3 million cubic metres. It is closing in on 100 additional agreements in which First Nations will receive approximately \$35 million per year and gain the opportunity to log up to 3.3 million cubic metres of timber each year.

Such numbers become

less impressive, however, with context. On average in the past decade, BC collected \$1 billion annually in stumpage fees from forest companies logging public lands — the same lands claimed by First Nations. The cash so far offered to First Nations amounts to just 3.5 per cent of that revenue stream. A new relationship perhaps, but not a fair or meaningful one.

As I discovered in talking to many First Nation leaders during the course of several weeks last year, such inequity is giving rise to resentment. A major source of friction is the province's cookie-cutter template for arriving at its cash and timber offers. At first blush, the approach may seem equitable: all First Nations are treated the same, with offers based on head counts. The more members a First Nation has on federal Indian band lists, the more cash and timber it gets — an annual per-person amount of \$500 in cash and between 30 and 54 cubic metres of timber.

But on closer inspection, the formula is badly flawed. First, those First Nations with small populations are automatically penalized. Second, First Nations whose forests are being liquidated by logging

companies are treated exactly the same as those whose lands are relatively pristine. It's as if the province sees all First Nations as alike.

Third, the offers are time limited, five-year deals. In the few cases where First Nations already have sizeable forest industry experience, this helps to augment existing operations. But in the vast majority of cases, it is unlikely to attract the kind of serious investment that provides for meaningful long-term jobs in logging and manufacturing. Instead, fleeting one-time forest tenures may force First Nations to export raw logs because they see it as the only economically viable option under the circumstances — hardly a recipe for social and economic renewal.

With their geographically isolated communities and limited opportunities to build healthy, vibrant economies, First Nations need much more. A lasting new relationship would see First Nations:

- Receive half of every dollar the province collects in stumpage fees, with individual nations compensated on the basis of how much logging occurs on their lands (a 50-50 arrangement already exists in nearby

- Washington State for the sharing of salmon resources);
- Become active partners or co-managers in land-use planning, something that is already happening to a limited extent between the Gitanyow hereditary chiefs and provincial Ministry of Forests officials in northwestern BC; and
- Be given the same opportunities as forest companies — in a nutshell, long-term access (not one-off, five-year agreements) to defined areas of land. And they should have such access before treaties are settled, given the glacial pace of those negotiations.

Once again, BC has made welcome advances in its relations with First Nations, breaking a longstanding and troubling impasse. It has taken baby steps. But it's time to acknowledge that bigger strides are needed if the new relationship is to amount to something approaching a partnership of equals.

Ben Parfitt is a resource policy analyst with the Canadian Centre for Policy Alternatives' BC office. A longer version of his latest report is available online at www.policyalternatives.ca.

CORRECTION

In the February issue of *Windspeaker* the incorrect phone number was printed in the 3 Amigos display ad.

The correct phone number is:
1-866-376-7205

Windspeaker regrets any confusion and inconvenience this error may have caused.

REQUEST FOR QUALIFICATIONS

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A resource list of Pre-qualified Vendors will be developed from the successful response packages that are received and will be used in the selection of contractors as projects are initiated. Interested candidates can view the full Requests for Qualifications freely at the Alberta Purchasing Connection website at www.purchasingconnection.ca or you may call (780) 415-2227 for additional information.

Please check the Alberta Purchasing Connection website for other procurement opportunities that will be posted in the future.

Alberta

University of British Columbia – Faculty of Law Director, First Nations Legal Clinic

The Faculty of Law at the University of British Columbia seeks applicants for a full-time, term position as Director, First Nations Legal Clinic. The First Nations Legal Clinic has served the Faculty's students and the community for over a decade. As a key component of a publicly-funded law school, the Clinic's chief purpose is educational — to provide the Faculty's students with an opportunity to use their substantive understanding of law in a clinical setting. This clinical setting allows students to gain practice skills along with a deeper understanding of professional ethics and professional responsibility. A very important second objective of the program is public service — the Clinic offers to the First Nations community information, referral and on site access to legal service.

Under the leadership of its Director, the Clinic offers to the First Nations community information, workshops, referrals and on site access to legal service. The Clinic seeks to provide comprehensive legal services, including cases involving criminal, civil, family, administrative, and aboriginal law. The Director typically supervises up to six students each term of the academic year and a smaller number of student interns during the summer months. The Clinic is also staffed by a Legal Assistant.

Applicants for this position should have a strong academic record, experience or interest in teaching law students, and experience or interest in the principles of sound clinical education. Applicants should be admitted or admissible to the Law Society of British Columbia, have no practice restrictions, and meet the Law Society of British Columbia's criteria for the supervision of articling students. Applicants should be familiar with and sensitive to the special needs of the First Nations community served by the Clinic. A preference will be given to candidates who have extensive knowledge of, and previous success working with, Indigenous communities and/or organizations. Compensation and rank will depend on qualifications and experience. The proposed start date for this position is May 1, 2007 for a one-year period subject to renewal, with the precise start date to be established through negotiation with the successful candidate.

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APPLICATION PROCEDURE: Applicants should submit a cover letter summarizing qualifications and interest in the position, a detailed curriculum vitae, the names of three references, and teaching evaluations (if available), by **March 23, 2007** to receive fullest consideration. Applications should be submitted to:

CONTACT: Lillian Koh, Faculty Appointments Secretary
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For further information, please contact Associate Dean Claire Young (604-822-4669; young@law.ubc.ca) or Professor Gordon Christie (604-822-9872; christie@law.ubc.ca).

The University of British Columbia hires on the basis of merit and is committed to employment equity. The Faculty of Law is strongly committed to diversity within its community and especially welcomes applications from visible minority group members, women, Aboriginal persons, persons with disabilities, members of sexual minority groups, and others who may contribute to further diversification of ideas. All qualified candidates are encouraged to apply; however Canadians and permanent residents will be given priority.

Fight erupts over child welfare funding

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

The Assembly of First Nations (AFN) will file a complaint against Canada with the Canadian Human Rights Commission over child and family services funding.

National Chief Phil Fontaine said the amount of money spent on child welfare services has not kept pace with inflation and the rapid increase of on-reserve populations, and \$107 million would be required to close the widening funding gap.

Indian Affairs Minister Jim Prentice said the amount of money being spent on child-welfare is "considerable" and refused to commit to increasing the amount.

After the AFN decision to file the complaint generated a lot of media interest, the minister and the national chief disagreed publicly over the actual number of First Nation children in care.

"It is unfortunate that the minister will not acknowledge the true extent of the problem, and instead chooses to focus on the exact number of on-reserve First Nation children in state care. As the minister responsible for status Indians in Canada it is disappointing that the minister is not concerned with the total number of First Nations children in care," Fontaine said. "Whether it is 27,000 or 37,000, it is tens of thousands too many."

On Jan. 26, just a few days before the AFN announced its intentions, Cindy Blackstock, the executive director of the First Nations Child and Family Caring Society of Canada, spoke on the subject at the University of Toronto Law School. Blackstock's research formed the basis for the AFN's position.

A gifted public speaker, the Gitksan Nation woman delivered a tough message.

"People tell me they would have done something if they'd been around when the residential schools were open. Well, I'm going to give you that opportunity," she said.

Then she made a sensational claim.

"The policies that underlie residential schools are in full force. And although telling the stories of First Nations people, Métis people and Inuit people is important, it is equally important to tell the story of the non-Aboriginal people who stood still when they knew what was happening or they deliberately made choices that led to a result that we all call now a national shame or, in the words of [Trent University Professor] John Milloy, a national crime," she said. "There have never been more First Nations children in the state's care than as we sit here at this moment. In fact, by a factor of three, there are more First Nations' children in child welfare care than there was at the height of residential schools."

Based on data from May 2005,

collected in three sample provinces, Blackstock showed the audience graphs to illustrate her point.

"If you're non-Aboriginal, your chances of going into child welfare are .67 per cent," she said.

But Métis children are apprehended at a rate of 3.31 per cent and First Nations children at a rate of 10.23 per cent. That means



PAUL BARNSELEY

Cindy Blackstock

First Nation children are almost 200 times more likely to be placed in foster care.

"If we took that figure and applied it to the Canadian population in general, we would have half a million children in foster care in this country. That is the crisis we're facing and yet somehow it slipped under the radar," the social worker said. "Some people

say, 'Well, it's because these kids are at great risk . . . and we're just acting in the best interests of the child.' But one of the things we didn't understand is that Aboriginal kids come into care for far different reasons than non-Aboriginal children."

She showed more graphs, these based on the 2003 Canadian Incidence Study (CIS-2003).

The CIS-2003 analyzed 14,200 investigations of child mistreatment and was conducted in a sample of 63 child welfare service areas across Canada in 2003. While some researchers who did not want to be named in this story say the CIS-2003 study has been criticized as too small a sample to be held up as 100 per cent authoritative, they add that the findings are generally seen to reflect the realities in the communities.

Neglect (30 per cent), exposure to domestic violence (28 per cent), and physical abuse (24 per cent) were the three primary categories of child mistreatment. Emotional abuse accounted for another 15 per cent of cases while sexual abuse cases represented only three per cent of all proven investigations.

When the statistics were broken down into Aboriginal and non-Aboriginal children, Blackstock pointed out that the vast majority of Aboriginal kids in care were apprehended because of neglect, generally seen as a poverty-related issue.

"We make a philosophical decision . . . not to remove because of poverty but we're doing it every day," she said.

Blackstock pointed out that statistical studies show that the average income off reserve is \$38,000 while on reserve it is between \$7,000 and \$10,000.

And she pointed out that the benefits of Canada's \$115 billion voluntary sector—mentoring programs, groups like the Canadian Cancer Society, food banks, domestic violence programs—are rarely seen on reserve.

She said provincial child and family services has moved away from removing children from their homes, preferring instead to provide families with assistance in helping the children remain in their home. But because of funding concerns, she added, Indian and Northern Affairs child and family services have not moved with the times.

"We in child welfare actually receive \$109 million less from the federal government than the non-Aboriginal system," he said. "The federal government is very generous in one respect. They will provide unlimited money to remove First Nations children from their homes, but they provide nothing for us to keep them safely in their family homes. They understand that this discriminatory funding regime is resulting in the mass removal of First Nations kids."



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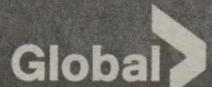
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aptn Canada



Top legal thinkers meet



PAUL BARNESLEY

(Left to right) Retired Supreme Court of Canada Justice Frank Iacobucci, lawyers Alan Farrer and John Phillips made up the panel on residential schools

By Paul Barnesley
Windspeaker Staff Writer

TORONTO

"Indigenous Law and Legal Systems: Recognition and Revitalization," was the place to be on Jan. 26 and 27 for those with an interest in Indigenous law.

The people behind the University of Toronto law school's Indigenous Law Review decided to have the two-day conference to mark the launch of their latest edition, and many of the most respected legal minds in the country made presentations.

The first day started with a panel on the residential school settlement agreement. Retired Supreme Court of Canada justice Frank Iacobucci was joined by Alan Farrer, a partner in the Toronto law firm Thomson Rogers and John Phillips, the Assembly of First Nations representative in the settlement agreement negotiations.

Phillips reminded the audience of law professors, lawyers and law students of the true extent of the damage done by the government of Canada's residential schools policy.

"The damage done by the residential schools wasn't just done to the individual," he said, "it was done to the community, to the culture."

Phillips said the "most gut wrenching" moment during his involvement came when a First Nation woman in British Columbia asked, "Have you ever heard a village cry?"

He explained that was a common experience in communities where Indian Agents, often accompanied by RCMP officers, arrived to take all the children off to school each August.

Phillips said the notice program that will start, once all nine provincial and territorial courts have officially approved the final version of the compensation agreement, will be the biggest ever.

"Class actions live and die by notice proceedings," he said.

Survivors who qualify for compensation under the agreement must be notified that they will have five months to decide whether to opt in to the agreements. Once the courts start the process, Phillips said, notice of the opt in period will be posted in every mainstream and Aboriginal newspaper in the country in 19 different languages.

"It will be the most expensive notice plan in history," he said,

adding that a United States-based specialist in class action notice campaigns will oversee the process.

Justice Iacobucci noted that people were forced to participate in the truth and reconciliation (TR) process in South Africa, held after the fall of apartheid.

"This is voluntary," he said of the Canadian version.

But he added that TR is part of the agreement and thus is court supervised.

One member of the audience identified himself as one of the 50 alternative dispute resolution process adjudicators who have been working to help some residential school survivors achieve out of court settlements for physical and sexual abuse.

"I've heard stories of horrid racism and other very disturbing things but I can't share those stories because I've taken an oath of secrecy," he said. "I've heard things that every Canadian should know."

Iacobucci responded by saying that he saw the TR process as the most important part of the agreement once the compensation matter has been settled.

"We can't have reconciliation without truth," he said.

The retired justice said he believes Canada has done the right thing in this complicated matter.

"Governments reflect their constituents, eventually. Maybe it sounds corny but I believe in it profoundly. The ingredients of what makes us Canadians came out in this agreement," he said.

But Willie Littlechild, a veteran of international legal struggles on behalf of Indigenous peoples and more recently elected the regional AFN chief for Alberta, painted a different picture when he followed the panel as the next speaker.

He introduced himself by his residential school number—EIS65—and then proceeded to show that Canada has opposed Indigenous rights in a number of international organizations. He pointed out that the International Labour Organization passed resolution ILO-169 back in 1989 and Canada has still not ratified it.

"ILO-169 is the only binding legal instrument in the world that deals with Indigenous rights," he said.

He said progress on Indigenous rights declarations at the Organizations of American States (OAS) and the United Nations (UN) have been slowed through the efforts of Canadian officials.

"Canada voted against the draft declaration [on Indigenous rights]. Canada didn't ratify ILO-169. Why would a state like Canada vote against things like honesty and fairness?" he said.

He suggested paternalism on the part of Canadian officials is still a big part of the problem.

"We were told things like 'Come on, you Indians, do something for yourself. Be a success.' Then something like ILO-169 comes up and they say, 'Whoa, we didn't mean to be that successful,'" he said.

The theme of the conference was reviving the existing legal systems of Indigenous peoples and finding ways for the Canadian legal system to work with them.

Inupiat/Inuvialuit University of British Columbia law professor Gordon Christie said that government policy makers and members of the Canadian legal establishment will have to come to understand that Indigenous world views and cultures cannot be made to fit into Euro-Canadian ways of approaching the issues. He described the process of trying to fit customary laws into the western legal traditions as "a snare" for Indigenous peoples.

"The more you try to go forward, the more you're stuck," he said.

He noted that Supreme Court of Canada decisions show that Canada's highest court "assumes that dominant society is legitimately in a position to dominate others."

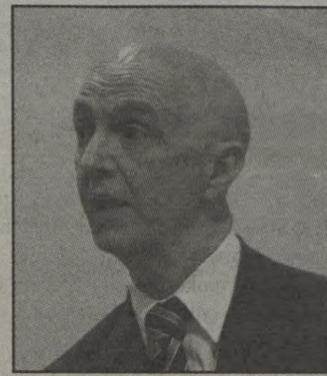
He added that when Indigenous people challenge that assumption, "the government of Canada takes that argument seriously but they put a lot of effort into making sure it goes nowhere."

Christie said the best, perhaps the only, way to get real reconciliation and equality for Indigenous peoples is to re-build the sense of identity that the residential school system was designed to destroy.

"The state was aware it was possible to manipulate identity, to sever transmission of culture from generation to generation," the law professor said. "I don't know that the state has really relaxed those policies."

He said Indigenous peoples are aware of the forces and pressures being applied in an effort to make them fit into European norms of behaviour.

"Problems will arise for Indigenous peoples. The more they re-build institutions that pass on a sense of themselves, the more the state will worry," he said.



Brian Slattery



Kent McNeil

High court rulings get close inspection

By Paul Barnesley
Windspeaker Staff Writer

TORONTO

A pair of the most respected academics in the field of Aboriginal law appeared together on a panel at the Indigenous Law and Legal Systems: Recognition and Revitalization at the University of Toronto law school on Jan. 26.

Osgoode Hall Professors Kent McNeil and Bryan Slattery presented their most recent work on the subjects of Aboriginal title and sovereignty.

"For a long time I've been bothered by the unquestioning acceptance of Crown sovereignty by the Canadian legal system," McNeil said.

He pointed out that the Supreme Court of Canada, in its 1990 Sparrow decision, wrote, "there was from the outset never any doubt that sovereignty and legislated power vested in the Crown."

"But when was the outset? And more importantly, how was that sovereignty acquired by the Crown? The Supreme Court has made no real attempt to answer these questions," he said.

He said the justices who wrote that decision based their reasoning on the doctrine of discovery.

"That document has been found to lack historical validity," McNeil said. "Well, surely it's an embarrassment for our Supreme Court to have relied on such a flawed and out of date doctrine in 1990."

He said other cases have shown that Canada's highest court has been reluctant to look at challenges to the sovereignty of the government that appoints its members.

"If the Aboriginal nations had pre-existing sovereignty, which of course I think they did, and treaties serve to reconcile this Aboriginal sovereignty with the assumed sovereignty of the Crown, how then can the

Crown have acquired sovereignty without entering into treaties, as it did apparently in much of British Columbia," he asked. "Well, the answer of the Supreme Court to this question is a deafening silence."

Later, in response to a question from the audience, McNeil touched on the legal shortcomings of Canada's colonial history. He said the courts cannot bring true justice to bear—the system is rigged, as the questioner put it—when politics trump the law.

"Canadian courts, I think are caught in this bind that they cannot question Canadian sovereignty without undermining their own jurisdiction," he said.

After closely examining all recent decision by the Supreme Court, Professor Slattery has come to the conclusion that the high court's approach is evolving. He said he detected a subtle rejection of the 1996 Van der Peet decision, in which the court ruled that Dorothy Marie Van der Peet, a Native woman, had an Aboriginal right to sell salmon without a provincial license. But the court's reasoning served to limit Aboriginal rights severely, nonetheless.

He said the decision made Canada's approach to Aboriginal rights "archaic, arbitrary and adversarial."

"The Supreme Court of Canada has shown increasing discomfort with the approach in the Van der Peet, but it hasn't always done so in the most explicit way," he said.

But, Slattery added, more recent decisions are showing that the court now realizes Aboriginal rights are not frozen in the past or specific to each individual community and are thus capable of evolving. He said he detects trends away from the limiting approach employed in Van der Peet.

"Trends that I hope are real," he said.

Windspeaker's Special Section Serving the Aboriginal People of Ontario



SGT. PETER MOON, CANADIAN RANGERS

Canadian Ranger John Sutherland (left) of Kashechewan shows Private Marc-Andre Demers how to light a fire in the bush without matches. This was just one of the many wilderness survival skills Demers along with 30 other members of the Algonquin Regiment learned through a three-day exercise in the bush near North Bay. The Rangers from Kashechewan and Constance Lake First Nations taught the soldiers how to build improvised shelters, prepare emergency signals, sharpen cutting tools, how to snare rabbits, ice fish and how to prepare and cook wild food. Most of the soldiers, who are part-time reservists, had little survival skills but now with their experience from the Rangers, they have the skills to survive in the bush.

Students learn "Today and Tomorrow" teachings

By **GALEN EAGLE**
Birchbark Writer

PETERBOROUGH

For 30 years Trent University has been opening its doors to the annual Elders and Traditional Peoples Gathering, an event where the academic and cultural worlds collide.

Throughout the three-day event more than 800 people filed in and out of the slew of seminars, organizer Vern Douglas said. From Feb. 16 to 18, more than 200 people filled the Lecture Hall for yesterday's closing ceremonies.

What began as an experiment to bring the traditional teachings of Elders into the walls of academia has become a trend-setter for similar events in universities across the country, Douglas said.

"To bring knowledge of those peoples into the academic world to hear people speak for themselves, breakdown stereotypes and address misconceptions, that's what it is about," Douglas said.

Since coming to Peterborough in 2000, Douglas said he cannot believe the number of well

educated people he meets here that know nothing about Aboriginal culture.

"I'm constantly meeting middle-class, educated people and many or all of them don't know anything about Aboriginal people, they don't have a clue," he said. "Events like this can break down those barriers."

About 35 per cent of those attending the seminars are non-Aboriginal, providing the perfect setting for dialogue amongst cultures, he said.

"Our guests are men and women who are spiritual leaders, philosophers and some academics," he said. "People come from all over the place to see them."

The theme of this year's event was "Today and Tomorrow."

"Aboriginal peoples must know their past, but cannot dwell on it," said Douglas. "They have to move forward as a people and look at the positives. We can't dwell on the past, so we dwell on the positives. Dozens of people here will be future leaders, that's why they're here," he said.

"In 1966, 400 treaty Indians were enrolled in Canadian universities. This year, over 40,000 will attend university in



CLIFFORD SKARSTEDT, PETERBOROUGH EXAMINER

Artist Jeannie Willing displays her ceramic artwork during the 30th annual Elders and Traditional Peoples Gathering at Trent University's Gzowski College that took place from Feb. 16 to 18. Students from across Ontario gathered together as they took in various workshops and ceremonies at the three day event hosted by the department of Indigenous Studies.

Canada."

Dakota Brant, a 19-year-old Mohawk from Six Nations and first-year Trent student, said the event was an opportunity to hear teachings of her own culture while realizing the similarities she has with others.

She said all Aboriginal People have one thing in common.

"What's the most respectful way you can give thanks to the

creator," she said.

Jonathan Pinto, a non-aboriginal first-year student, volunteered his time as a fire keeper and elder assistant.

"I learned so many things. I'm still digesting it all, there's so many people I got to meet this week," Pinto said.

"You can't understand this country without understanding the traditional inhabitants. I

learned so many different ways of looking at everyday things."

The gathering featured traditional and contemporary teachings, workshops by Trent Aboriginal faculty, sunrise ceremonies and Aboriginal craft and art sales.

The event could not happen without the support of the 50 Trent students who volunteered to make it happen, Douglas said.

Cree woman reunites with her birth family

By Terry Lusty
Sweetgrass Writer

SADDLE LAKE FIRST NATION

When Nicole Schilling wrote a paper in junior high school about herself, it triggered many questions.

She was fully aware she was a "full-blooded Indian" from Alberta, Canada being raised in the United States by adoptive parents, but beyond that she drew a blank.

Those empty spaces were filled when she arrived at Edmonton's Sacred Heart Catholic Church on Jan. 13 to meet a crowd of joyous and long-lost relatives. Smiles, hugs, tears, questions and photographs of Schilling's childhood filled the next week as she travelled to Saddle Lake First Nation to see her birth home.

"It's been quite a ride," Schilling stated. "Amazingly overwhelming ... miraculous too." Her uncle, Simon Sparklingeyes, "took me under his wing and wants me to learn so much about my heritage."

Although she hardly slept while in Alberta, it's been an energy-filled visit. Finally, some of her questions are being answered. Over the years everything "was kind of a puzzle." It's only

recently she discovered her mother's real name.

Born Darlene Sparklingeyes, Schilling (her married name) was adopted 35 years ago at age two by "very loving, very giving" parents Walter and Beverley Koenig, from Moorestown, N.J. Schilling was told she was from Alberta, that her mother's name was Margaret, and that she "loved me very much" but was unable to properly take care of her, and so she was adopted out.

Her new parents treated her well, just like their own two other children, and Schilling isn't bitter about her upbringing. As a teenager, though, she became curious about her origin, and wrote letters to the agency that adopted her out but received no reply. Next, she wrote to Canadian Immigration and contacted Indian Affairs. When she was 18, her parents sent for, and received, an (Indian) status card and she also contacted the Saddle Lake First Nation. From there, the leads filtered in but it wasn't enough.

Undaunted, she continued her research and finally made contact with her sister, Yvonne Sparklingeyes, who was confused by the calls at first.

"She called me at home and said 'I'm your sister Darlene,'" Yvonne recalled. "I couldn't

figure it out at first." Over the years Yvonne had thought of her sister often and wondered what happened to her "but I wasn't expecting it" when she made initial contact.

When Schilling finally arrived on Yvonne's doorstep "I opened the door and tried to place who she looked like—a bit like my mother and a bit like my daughter, Lorraine," Yvonne said.

The two sisters filled in the years with memories, and then came the big family gathering at Sacred Heart Church. The emotional roller coaster picked up speed with more tears, information, and stories.

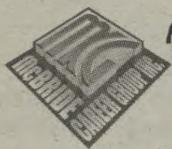
But Schilling still hasn't got a complete picture of how she came to be removed from her birth home. She doesn't know for certain whether it was intentional or a misunderstanding. In the 1960s and '70s, many Aboriginal children were given away for adoption by unsuspecting parents who were asked to sign papers they didn't know were adoption agreements.

"We're trying to piece it all together," Schilling said, adding if there's a downside to her reunion experience it's only that "it kind of hurts to know people loved and missed me all my life and I didn't even know about them."



TERRY LUSTY

Fifteen-year-old Alissa Wheeler from Whitecourt sings her rendition of Take Me With You When You Go at the fourth annual Northern Métis Celebration held Feb. 3 at Northern Lakes College in Grouard. Alissa arrived too late to participate in the junior talent competition so she decided to enter the adult competition, which she won.



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FIRST NATION CONSERVATION AND PROTECTION STEWARDSHIP PROGRAM (FNCPS)

First Nation Conservation and Protection Stewardship Program was created in conjunction with Environment Canada under the Species At Risk program initiative. FNCPS aims at raising awareness on conservation, protection and stewardship actions and issues in First Nation communities across Alberta. In order to engage First Nations in Species At Risk, TSAG initiated the Species At Risk Pathfinder (SARA Pathfinder). The SARA Pathfinder assists in identifying potential conservation or stewardship projects and programs on reserve.

Specific to the FNCPS Program goals and the SARA Pathfinder is:

- ◆ Raise awareness on Species At Risk in Alberta on reserve lands
- ◆ Promote current and potential future Recovery Strategies, Action Plans and Critical Habitat for Species At Risk
- ◆ Engage First Nations in Species At Risk management, which includes education programs, building local capacity, and identifying, facilitating and deploying projects & programs that meet the needs of the community
- ◆ Promote tools and techniques that improve the potential for implementing conservation, protection and stewardship strategies for species preservation or recovery projects.

For more information about the First Nation Conservation and Protection Stewardship Program or Species At Risk, please contact:
First Nations (Alberta) Technical Services Advisory Group
at 780-483-8601 or go to www.tsag.net



PHOTO CREDITS: Dr. Gordon Court (KODA)



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Saskatchewan Sage: Special Section providing news from Saskatchewan

Primrose Lake communities to get \$15 million from feds

By Cheryl Petten
Sage Writer

BEAUVAL

Alex Maurice was pleased on Jan. 22 when the federal government announced it would be contributing \$15 million to an economic development trust fund for the communities of Beauval, Cole Bay, Jans Bay and Ile-a-la-Crosse, but he's not ready to celebrate quite yet. After all, he's been here once before.

Maurice was also in attendance when a very similar announcement was made in March 2005. At that time it was a Liberal government in Ottawa committing \$13.5 million to the four communities, with the Saskatchewan government kicking in another \$6 million. When the Liberals were defeated in the federal election in January 2006, the deal was put into a holding pattern.

With whisperings that another federal election could be right around the corner, Maurice is concerned this announcement won't be any different than the last.

Maurice is mayor of Beauval. He is also co-chair of the Primrose Lake Air Weapons Range (PLAWR) negotiating committee, which has been working since 1995 to try to hammer out some sort of compensation for the Métis Elders who lost access to traditional hunting, trapping and fishing territory when the PLAWR was established in 1953.

"What we had pursued back then was compensation, but we kept getting rejected," Maurice said. "Finally, about three years ago, the federal associate deputy

minister of the Interlocutor's office and his staff approached me at Batoche to see if we'd go a different route. And we did. They said they'd be more inclined to go on an economic development approach and I agreed and we went that way. And, lo and behold, we got it."

Then came the change in government and with it, concerns that the negotiating committee might be back to square one.

"I was more than worried," Maurice said. "I was worried not for myself but for the Elders, because that's why I was committed to it. Because my dad had pursued it until he died and I had given him my word that I wouldn't quit on his idea of getting something for the Elders and I carried on."

When it became clear that the Conservative government wasn't planning to follow through on other Liberal commitments, such as the \$5.1 billion in funds to deal with Aboriginal issues announced following the November 2005 first minister's meeting held in Kelowna, Maurice feared the Primrose Lake economic development package would suffer the same fate. Even now, after the federal government's announcement of its renewed commitment to the plan, Maurice's worries still haven't completely gone away. Once the signing ceremony has taken place and the promised funds are in a trust fund account, then he'll finally be able to relax, he said.

"Until then I can't." The most recent funding announcement was made in Beauval by Jim Prentice, Minister of Indian and Northern Affairs Canada and Federal Interlocutor for Métis and Non-Status

Indians, whose department is providing a portion of the \$15 million. The balance of the federal contribution will come from Western Economic Diversification Canada.

While the original plan was for the funds to be dispersed over five years, the federal government agreed to amend the plan and will provide the \$15 million in a single payment.

Although the provincial government was on-board with the 2005 funding announcement, at press time there had been no renewed commitment to contribute provincial money to the communities. But Maurice is optimistic the province is prepared to provide its share, expected to be \$4.5 million.

The government money will be put into a trust fund that will be managed by the Primrose Lake Economic Development Corporation, which will include representation from each of the four communities.

Half of the \$15 million in federal funding will be earmarked specifically for economic development initiatives, while the other half is for improvements to infrastructure in the communities. Some of the money will be used to cover the cost of managing the trust.

"There'll be funds set aside for the board and the CEO and frontline staff, because there has to be an office," Maurice said. "And out of that initial funds set aside, there'll be funds for a cultural or educational component from the Elders that can historically prove they were in that bombing range pre-'53. There'll be funds set aside for scholarships. There's going to be



WANUSKEWIN HERITAGE PARK
Sandford Strongarm (left) and Sandford Strongarm Jr. provide southern style music to accompany traditional dancers during a winter festival held at Wanuskewin Heritage Park Jan. 27 and 28. A number of other special activities were held during the two-day celebration, including outdoor games, crafts, sled dog demonstrations, sleigh rides, a tipi raising demonstration, a bannock bake and fireworks.

funds set aside for housing repairs."

On the economic development side, Maurice said, funds will be distributed to business people in the four communities, with the board assessing applications on a

case-by-case basis.

"It'll be based on professional assessment and the viability and feasibility of the business plans that the board will receive for their approval," he said. "There'll be a due process."

Plans for new MN-S election hit another roadblock

The federal and provincial governments have pulled the plug on the latest attempt to coordinate a new election for the Métis Nation-Saskatchewan (MN-S).

In June 2006, the two levels of government created an Independent Oversight Committee (IOC) that, working in conjunction with a government-appointed Chief Electoral Officer, would develop a plan to hold a new MN-S election. In early February, both levels of government announced they were abandoning the

process, citing a lack of support from the MN-S provincial Métis council (PMC).

The last MN-S election, held in May 2004, was fraught with problems, with numerous allegations surfacing of stuffed ballot boxes and falsified polling books.

When a report commissioned by the provincial government concluded that the number of irregularities arising during the election were sufficient to cast doubt as to the legitimacy of the election results, both the provincial and federal

governments froze their funding to the provincial Métis organization. The freeze will remain in effect until a new election is held in accordance with provincial guidelines designed to ensure the process is fair and democratic.

According to Richard Gladue, assistant deputy minister with the provincial government department of First Nations and Métis Relations, the IOC met with the PMC on Dec. 4 to present their election strategy and request feedback on the proposal. No response was received and on

Jan. 18, the IOC issued a media release stating it had completed a comprehensive election strategy and announced a new election could be held on June 27, 2007. The PMC then countered with their own media release, setting out their proposed dates for a Métis Nation legislative assembly (MNLA) and for an election. This release, Gladue said, was interpreted as a rejection by the PMC of the IOC's election strategy, which prompted the federal government to pull out. The province had no choice but to follow suit, he said.

According to Ray Laliberte, treasurer of the MN-S, when the PMC responded to the IOC's January announcement that an election could be held in June with an announcement of their own setting a date for an MNLA and an election, it wasn't rejecting the IOC process but simply asserting the rights of the PMS under the MN-S constitution.

Laliberte said the PMC is still prepared to work with the federal and provincial governments and the IOC and fully supports the idea of having the IOC manage and run a new MN-S election.

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Hip Hop duo reach youth through international tour

By Shauna Lewis
Raven's Eye Writer

VANCOUVER

Celebrated Native hip hop artists and dj's shared their talent and stories with local youth during the Native Block Party held at Vancouver's Pacific Coliseum on Feb 17th.

As part of the 2010 Olympic countdown festivities, representatives from Olympic host Nations: Musqueam, Squamish, Lil'wat and Tsleil-Waututh, decided to host a youth gathering. The event focused on empowering youth to express themselves and their culture positively through creative means.

"A lot of people hold themselves down and that's what holds people back because they worry about what other people think," said local musician, Kasp, who addressed the crowd and stressed that people should write down what they're feeling.

Rob Sawan, AKA "Kasp," is one half of the award winning Native hip hop duo, 7th Generation. Last summer, Kasp and his band partner "Combz," formed the "Reach Our Native Youth Tour." The expedition had the two young men traveling around western Canada and Washington State speaking to thousands of Native youth from nearly 40 communities. The tour was not funded by any organization and the men relied on the kind generosity of various communities throughout their journey. The group has performed at countless youth conferences, high schools and cultural events. Health Canada has supported 7th Generation in their youth and misuses of

tobacco and anti-smoking message. Also, as a part of their performance, the group informs youth on the hazards of crystal meth; a dangerous and highly addictive street drug prevalent among young Native people.

Empowering youth to become more culturally conscious and promoting positive, healthy lifestyle choices is what 7th Generation and the tour is all about.

"We want to educate kids as well as get them to love our music," said Kasp.

Aware of the obstacles many Native youth face, Kasp said he is sensitive to the unique issues that plague youth people living in both rural and urban settings.

"In different communities there are different problems and everyone thinks it isn't a big deal, but we think it is," he said.

Growing up in east Vancouver with a father who was an alcoholic, pimp and drug dealer, Kasp the 27-year old artist with mixed Cree heritage didn't have a stable upbringing.

"I grew up in the system. I was put in every group home in the system," said Kasp.

In his early teens the music bug bit Kasp and it wasn't long before he was making waves in the local hip hop scene.

"I was 13 sneaking into the nightclubs, free styling. Battling anyone I can," Kasp admitted.

Later he formed 7th Generation and went on to win various music honors such as being nominated for an Aboriginal Achievement award.

The Native Hip Hop Block Party brought both First Nations and non-Native youth to the show. Kate Batho of Vancouver and Keith Comeau, both 17, were brought to the show by their

youth worker, Moreen Brooks.

Brooks, who works at the All Nations Youth Safe house in Surrey, BC, said that all youth need to positively stimulate their creativity in a way that is healthy and culturally enriching.

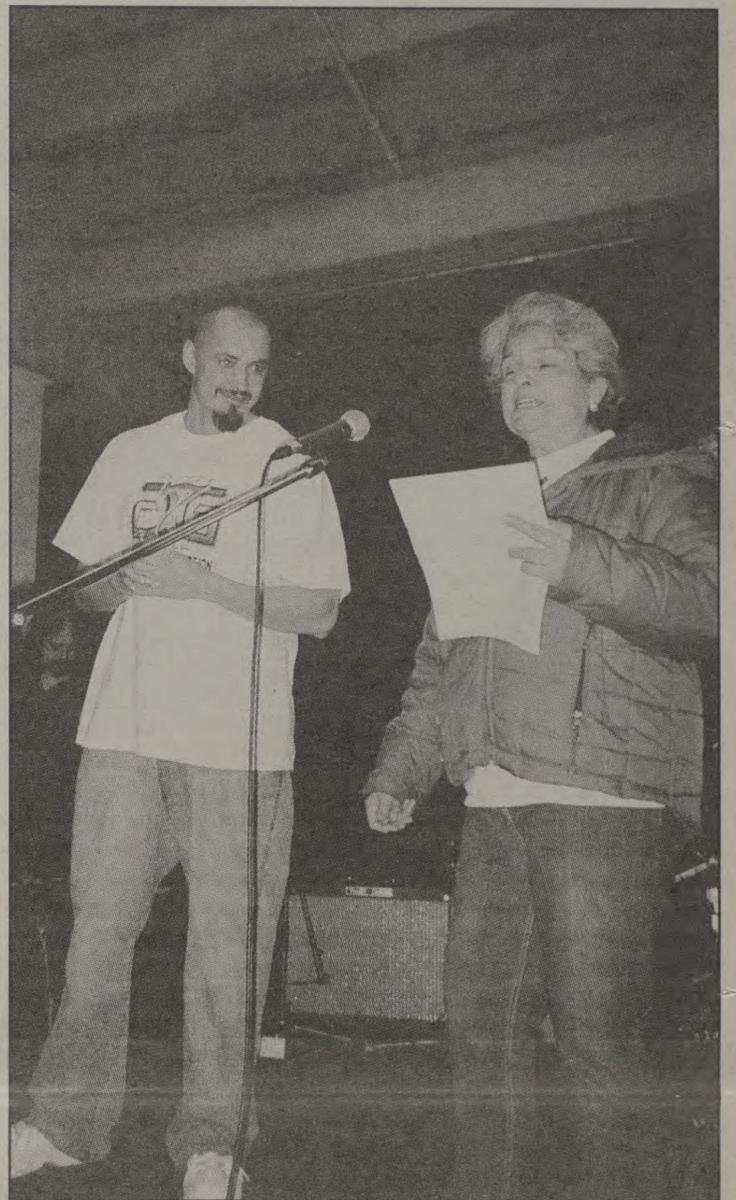
"I think that everybody needs an outlet," Brooks said. "[Youth] need to get in touch with their roots. And even if they're not Aboriginal, it is good to have a place to go where they can express themselves in a safe environment."

Comeau, who is Métis and Micmac, was one of the youth that participated in a writing workshop put on by Kasp prior to the show. Comeau and others were given a piece of paper and a pen and asked to brainstorm words describing how they felt. Later, Kasp provided music to the words written by workshop participants and each writer was able to jump on stage, grab the mic and potentially become the newest rising star in the world of hip hop music.

Proving that music appeals to all age groups, Musqueam Elder, Maggie Charles, put pen to paper and lips to mic, proving that the enjoyment that comes through self-expression is ageless. Charles, who turns 60 next month, took part in the workshop and was provided with the topic of 'bannock and basketball.' After writing her song, Charles performed her hip hop tune, which turned out to be an audience favorite.

Charles stressed the importance of providing young people with an opportunity to use their voice. "The youth need to be heard," she said.

Charles acknowledged the many responsibilities resting on the shoulders of the younger



SHAUNA LEWIS

Rob Sawan, aka Kasp looks on as 60-year old Musqueam Elder, Maggie Charles proves there's no limits when it comes to age and spits out some hip hop lyrics during the Native Block Party held at Vancouver's Pacific Coliseum Feb. 17.

generation, our future.

"I wouldn't want to be in their shoes today," admitted Charles. "They've got the power of the hour and I hope they use it well."

Seventh Generation is planning another Reach Our

Native Youth Tour for summer 2007. This time the group is planning to go "International" with more stops throughout Canada and the United States.

For more information look online at www.7thgeneration.biz

Coast Salish works featured at Squamish sculpture symposium

The finishing touches are being made to Xwa lack tun's (Rick Harry) sculpture, Sna7m Smanit (Spirit of the Mountain) that will be officially dedicated in a public ceremony March 17 in West Vancouver at Ch'íl'am (Ambleside Park).

Harry's sculpture is just one of many objects on display in Vancouver as part of the Squamish Nation Sculpture Symposium, until Aug. 31. The first exhibit was held at the end of January at the West Vancouver Memorial Library to view the progress of Harry's sculpture. Harry will have his studio doors open to the public so they can see him at work and it will provide an opportunity for people to meet him and ask questions about his work. Some of the exhibits will feature how unique artistic



XWA LACK TUN (RICK HARRY)

elements and materials are combined to create objects that define Coast Salish design. These events celebrate exhibits of Coast Salish Art which feature

historical and contemporary works by Squamish artists.

For more details on the symposium, visit www.wvculturalcapital.blogspot.com.



The Kamloops Indian Band (KIB) is a fast growing innovative organization committed to the development and progress of its Band Members and Community. As such, the KIB invites applications from qualified, highly motivated and dynamic individuals to fill the following position.

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Submit resumé, covering letter, and names of references by **March 13, 2007** to:

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200-355 Yellowhead Highway
Kamloops, BC V2H 1H1
Fax: 250-828-9847 • Email: thughes@kib.ca.

[honouring women]

Marchers remember victims of violence

By Shauna Lewis
Windspeaker Writer

VANCOUVER

As family and friends of some of the many women who have gone missing or have been murdered in British Columbia gathered together on Feb. 14 to take part in the 16th annual Women's Memorial March, they pointed to public ignorance, lack of accountability and skewed government priorities as some of the reasons violence against women continues to claim more and more victims.

Addressing a crowd of more than 200 that gathered at the Carnegie Center in Vancouver's downtown eastside to remember women who have lost their lives to violence, Robyn Hamilton fought back tears. "No human being should ever have to endure this kind of pain," said Hamilton, whose 19-year-old daughter, Kandace Joeline Kemp, was beaten to death by her boyfriend. "We as women need to protect, support and watch over each other." Hamilton stressed that laws need to be changed to ensure the punishment fits the crime. Kemp, who died in Vancouver's Regent Hotel, was the city's fourth homicide victim of 2003. Kemp's boyfriend, originally held on a second-degree murder charge, was later sentenced to a charge of manslaughter with seven years time served.

"We all realize that the suffering and pain is completely unnecessary," said Assembly of First Nations (AFN) National Chief Phil Fontaine. "And sadly for women, they've remained hidden away from our people and I don't know any good reason for that other than the fact that people in authority didn't value the lives of our sisters and mothers," he said.

Fontaine spoke about the 1989 Ecole Polytechnique massacre in which many women were murdered. Fontaine wondered why the ongoing massacre of women occurring in Vancouver's downtown eastside wasn't being handled in the same expedient manner as that case had been, questioning why it took extreme effort to "force police to take appropriate action" in Vancouver.

Some of the women being remembered were drug-addicted prostitutes living on the streets of Vancouver's notorious downtown eastside. Others were young women hitchhiking on the desolate stretch of road between Prince George and Prince Rupert B.C., fittingly dubbed the Highway of Tears. Some are still missing, their families struggling to find closure without knowledge of what has become of them.

Maggie Gisle, a former prostitute and drug addict, knows the hardship of life on the streets. Drug abuse is "an insidious, cunning, baffling addiction that is so hard to break," said the First

Nations woman. "Maybe we morally don't approve of their choices, but none of these people woke up and said, 'I think I'm going to be a drug addict.'" Gisle, who is now an advocate for change, spent 16 years of her life on the streets of the downtown eastside and says the streets today are as dangerous as ever.

"It would be really easy for me to walk away from my past, but I'm always compelled to come forward because not much has changed since 16 years ago," she said. Mental illness and a lack of available healthcare for those who need it most are also issues of concern for those living in the community known as one of Canada's poorest.

But changes in Vancouver are occurring. Olympic organizers and civic heads are working hard and fast to ensure Vancouver's best face is forward when the city hosts the international sporting event. But the results are not much more than a band-aid, serving only to cover the social injury when a more comprehensive recovery is needed to promote true healing for the marginalized. "The fact that the city of Vancouver can raise \$8 million for trees in Stanley Park and do nothing to raise awareness of the downtown eastside is implausible," said Lillian George, president of the United Native Nations.

Pauline Johnson, another woman who has lost family to the downtown eastside, echoed George's comment regarding the lack of public concern when it comes to issues of violence in the downtown eastside. "A tree falls in Stanley Park and everyone runs to help. A human being gets murdered in the downtown eastside and everybody turns their back," she said.

While calls for government and law enforcement to be part of the solution to the violence problem echoed throughout the day, representatives from the provincial and civic administrations were absent from the event. Mike Morton, press secretary to B.C. Premier Gordon Campbell said the premier had previous obligations and was not officially notified of the event. And, according to City Hall, Vancouver Mayor Sam Sullivan was also tied up in meetings and did not receive an invite to the march.

"It would have been such a positive statement to have them here at such an event, considering that the march is happening in the mayor's city," Fontaine said.

Kathleen McHugh, chair of the AFN Women's Council, also attended the memorial event and commented on the need for a collective Indigenous approach to the issue of poverty and domestic violence. "The foreign policy that has been forced upon us has created a cycle of dependence," she said. "It has taken away the pride and dignity of our people."

Following the speeches,

approximately 500 people took to the streets participating in the march. Gathering at the intersection Hastings and Main St., the crowd paused to form a giant circle, momentarily halting traffic from all angles. Later the public marched through the streets, clogging the main arteries of Hastings St. and Gastown. Stopping at various locations, Elders lit sweetgrass and prayed, marking the area where a few women spent their last hours on earth. The march continued through the downtown eastside and eventually ended on the steps of the police department where more speeches concluded the event.

McHugh said her research on the issue of women and violence shows things have not begun to get safer for women on the streets. According to a consensus statement issued by First Nations women leaders at a nationwide forum for First Nations chiefs and councilors held in Vancouver on Feb. 12 to 14, the government's failure to examine the ongoing cycle of poverty, violence and inadequate access to healthcare is nothing short of "federal genocide and assimilationist policies and approaches."

For Gisle, who has lived the life, one viable strategy for promoting the safety of women in the downtown eastside comes in the form of accountability and concern. "When we turn around and don't take care of what's happening we end up with a killing field," she said.

More than 200 people took part in the 16th annual Women's Memorial March in Vancouver on Feb. 14, coming together to remember women who have gone missing or who have been murdered and to draw attention to the problem of violence against women.



SHAUNA LEWIS

Many march participants held banners in remembrance of women who have died through violence.

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Aboriginal insight, clinical expertise and culturally relevant evidence-based practices. These are competencies you will bring to the new Child and Youth Mental Health Plan for British Columbia (the Plan). In partnership with Aboriginal communities and leaders, this Plan is providing unique opportunities to create a balanced and holistic integrated approach to treatment and wellness for Aboriginal children, youth and their families.

Aboriginal Services Recruitment

Under the Plan, the government has dedicated approximately \$10 million in new funding throughout the province to establish new Aboriginal Child and Youth Mental Health services. Regional and Provincial planning has included extensive consultation with Aboriginal service providers, communities and families. Over the next two years, Child and Youth Mental Health (CYMH) is continuing to develop and implement new Aboriginal services. The Aboriginal Services Recruitment initiative is part of providing quality, culturally inclusive and sensitive treatment/services to support increased health and wellness for Aboriginal children, youth and families. This is an opportune time to get involved in this initiative.

British Columbia (BC), Canada - offers the combination of a mild climate, beautiful natural environment, bustling metropolitan centres as well as remote and rural communities. The province comprises a diverse range of communities, including 201 First Nations with each Nation having a distinct language and cultural practice. This rich and diverse Indigenous population is also home to many Metis families and Urban Aboriginal people.

Current opportunities include Aboriginal Child & Youth Mental Health Team Leaders, Outreach Clinicians and Community Support Workers. For individual competitions, please follow the "Apply to" instructions listed in the job postings. For further information on Aboriginal CYMH services and opportunities contact:

Vancouver Island Region - Roxanne.Still@gov.bc.ca • Fraser Region - Janit.Doyle@gov.bc.ca
Interior Region - Barry.Fulton@gov.bc.ca • North Region - Yvonne.Reid@gov.bc.ca

Please Note: Those applicants who do not have all the relevant competencies or specialized qualifications listed in job postings may still be considered. If you are nearing the completion of your degree and/or do not have the requested CYMH clinical experience we encourage you to apply. Successful candidates will receive specialized CYMH training, including protocols for local First Nations.

For more information on Aboriginal opportunities with the Ministry of Children and Family Development visit us online at www.mcf.gov.bc.ca/cymh_recruit or call 1 866 387 9703



Memorial March helps with healing process

By Dianne Meili
Windspeaker Staff Writer

EDMONTON

Every year on Feb. 14, Aphracia Reilly reads the Valentine's card she gave to her mom in Kindergarten, kept tucked securely in the frame of a photograph of her slain mother. "It's a Winnie-the-Pooh card and it says 'Every day is more fun with you in it,'" said the 11-year-old, a participant in the annual Memorial March for all the missing and murdered women of Edmonton, held on Valentine's Day.

"I see the people who have lost their moms or their daughters, and I feel sad," Reilly said, adding it was this emotion that prompted her to speak out to grieving families this year.

Standing before participants who had just walked through the inner city carrying signs bearing pictures of murdered or missing women, Reilly shyly whispered her message to Danielle Boudreau, organizer of the march, who then relayed her words to the participants.

"My mother's name was Kelly Dawn Reilly, and I was four when she was murdered. My mother was 23. She never even got to her best years. We never found out who killed her. So I just want to say if you've lost someone and the case hasn't been solved, be strong. You'll get through it."

Reilly, and singer Akina Shirt, 13, who had earlier dedicated her rendition of Amazing Grace to the memory of murder victim Nina Courtepatte, clearly touched those gathered at the Canadian Native Friendship Centre.

"Nina was the same age when she died as Akina is now," Boudreau told the audience. The song brought tears to Courtepatte's mother, Peacha Atkinson, who participated in the march along with her brother Gordon Atkinson from Toronto.

Courtepatte's body was found on a west Edmonton golf course in April 2005 and two men accused of killing her are currently on trial for the crime.

Elder Lillian Shirt, 70, whose sister was tortured to death in a ritual-style murder, assured the crowd that "our girls are in heaven. It is up to us to release them and carry on with our lives."

This year's second annual Memorial March drew about 100 people. Boudreau was a friend of 19-year-old Rachel Quinney, whose body was found in June 2004, and Ellie May Mayer, 33, whose body was found in May 2005, both east of Edmonton.

For Boudreau, the march has become even more personal. Two weeks after last year's march, her close friend, Juanita Cardinal, was stabbed to death. No one has been charged. "This march is very dear to me and it's close to my heart," she said.

"It is hard to gather for such a sad cause," said Elana Papin, whose sister's remains were found on Robert Pickton's pig farm in 2002. "But then you see such an outpouring of respect and care and it makes you feel better."

Picton has been charged in the murders of 26 women who have disappeared from Vancouver's downtown eastside since 1995 and is currently on trial for six of the murders.

"It gives me strength," agreed Pat Reilly, mother of Kelly Dawn Reilly. "There were people who came out for the walk specifically because they knew I would be there. Aphracia, my granddaughter, even met someone here who said they knew her mother."

"We need more awareness about crimes against women," she said. "We have to change our justice system. Nina was a minor and her name is splashed everywhere, meanwhile, the names of underage perpetrators are protected by the law."

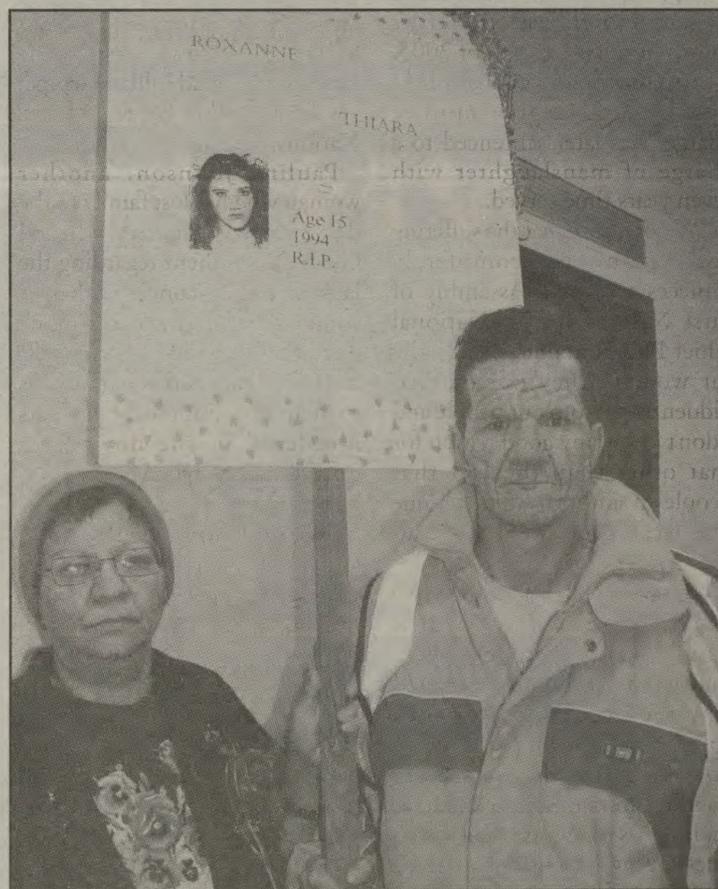
The Memorial March honours all women who have disappeared or have become victims of violence, not only those who lived a so-called "high risk" lifestyle, Boudreau said, citing the names of several women who have been murdered or have gone missing within the last two years.

Boudreau led the procession, stopping at various street corners to lay white carnations in tribute to the women whose lives and memories were being honoured.



DIANNE MEILI

Participants in the second annual Memorial March held on Feb. 14 to remember the women who have gone missing or have been murdered in Edmonton gather at the start of the event, holding placards printed with the names and images of some of the women being memorialized during the march.



Peacha Atkinson and her brother Gordon Atkinson were among those taking part in the Memorial March in Edmonton on Feb. 14. Peacha's daughter, Nina Counterpatte, was murdered in 2005. As they wound their way through the streets of Edmonton, Peacha and Gordon held a placard remembering another young victim of violence, Roxanne Thiara, who was 15 when she was murdered in Prince George, B.C. in the summer of 1994.

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Masters (35+) - Aboriginal	6	\$600	\$2,500	\$1,500	\$1,000
Masters (40+) - Aboriginal	6	\$500	\$2,000	\$1,000	\$500
Women - Aboriginal	6	\$500	\$2,000	\$1,000	\$500

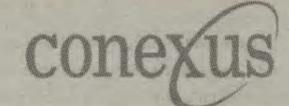
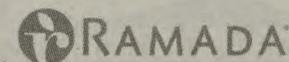
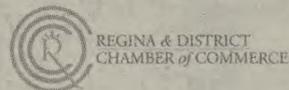
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[[role models]

University degree next goal for Tanya Kappo

By Catherine McLaughlin
Windspeaker Writer

WINNIPEG

When Tanya Kappo introduced herself at a women's forum in Grande Prairie, Alta. prior to the January 2006 federal election, she also introduced her ancestor, Madeline Mihkamoses, "who was the first person to officially cross the newly constructed bridge over the Smoky River in August 1949." Kappo was speaking as the Liberal candidate for the Peace River constituency, her home territory. She proudly expressed the strength and richness of her heritage.

Kappo said her parents had the biggest influence on her. Her mother, Margaret Kappo, of Sturgeon Lake Cree Nation, is a residential school survivor and community leader with a long career in social work. Her father was the late Dr. Harold Cardinal, who first distinguished himself as the youngest president of the Indian Association of Alberta.

"I can't ever remember not being interested in politics," said Kappo. "It is a family history and legacy I was born into. I could not escape it, no matter if I wanted

to. My family has strong roots in the Indian movement on both the maternal and paternal sides."

Kappo became more aware when she 12. That's when she fully realized the horrors of residential schools and was "shaken to the core."

"Up until then the residential school was just the scary old building by the church that was full of ghosts, dead babies and lost children," she said, referring to stories she heard as a kid.

"It was really a tough concept to grasp, but somehow I knew it had something to do with the grief we all seemed to be born with."

Around the same time, Kappo found solace in the writings of Chief Dan George. "His words grounded me from the anger that was arising from learning about our history," she said.

Born in Valleyview, Alta., near Sturgeon Lake Cree Nation, Kappo lived with her mother, alternating between Sturgeon Lake and Edmonton. Her teen years were spent in Edmonton and she graduated from St. Joseph's Composite high school. But it was her Grade 9 year at Ben Calf Robe school in Edmonton that she said saved her "from becoming another statistic."

"That was a definitive time in my life, a turning point of sorts," she said. The school recently celebrated its 25th anniversary and Kappo was a guest speaker.

The Native Communications course at Grant MacEwan College in Edmonton, with its emphasis on Native Spirituality and Culture, also influenced her.

Kappo says there have been a number of other defining events in her life. The Miss Indian World Pageant in 1992 was the first. She won for best traditional talent presentation. Kappo sang a song with a hand drum given to her by her maternal grandmother, who had also shared recordings of songs sung by her grandfather. Kappo had not considered entering this contest until she started dancing powwow and her uncle said she should compete in it some day.

In 2000, Kappo was the Alberta representative of the Assembly of First Nations (AFN) National Youth Council. Her role at that year's AFN annual general assembly was a significant one, successfully convincing the chiefs to adopt an amendment that would see youth recognized in the AFN charter as an active participant in the organization.

A recent achievement was



Tanya Kappo

Kappo's role as co-chair of the Liberal Party leadership convention in Montreal in December 2006. The 5,000 delegates at the convention were welcomed by Kappo, who was the first Aboriginal person to be given that opportunity.

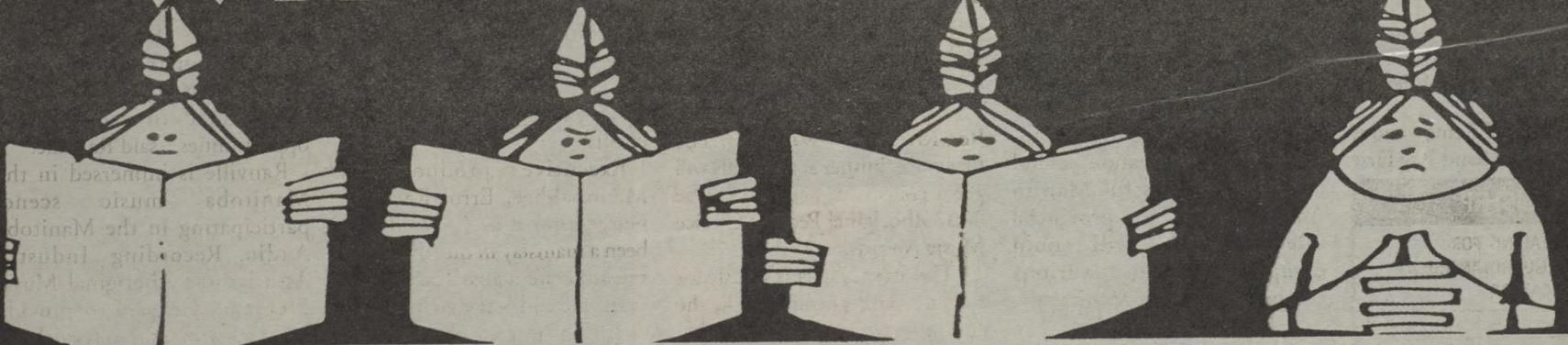
"When I thought about it I felt overwhelmed but the experience

itself turned out to be fabulous," she said.

Kappo has seen an increase in the number of opportunities for youth to get involved in the political system. She noted that, at age 34, she was the oldest candidate in her riding in the last federal election.

(See Kappo page 26.)

WHY BE LEFT OUT?



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Artist—Susan Aglukark
 Album—Blood Red Earth
 Song—Songbird
 Label—Arbor Records
 Producer—Chad Irschick

Aglukark touches emotions with new CD

Once again, Susan Aglukark shares her beautiful melodies and uplifting rhythms in her latest release entitled *Blood Red Earth*.

This 12-track love-immersed CD features contemporary pop music arranged with unique blends of traditional Inuk folklore, combining to create a truly soothing sound.

Aglukark's captivating and pure words heard in Songbird evoke emotions from within that should be shared with others and released so they too can share the inspirational feelings the song invokes.

The Inuk singer and songwriter has been producing her heartfelt music since 1993 and has sold more than 400,000 copies of her previous albums *Arctic Rose*, *Christmas, This Child*, *Unsung Heroes* and *Big Feeling*.

Aglukark's engaging performances have caught the attention of many notable and influential people. She's performed for Queen Elizabeth, given unforgettable performances for former Canadian prime ministers Jean Chretien and Brian Mulroney and has sung for French President Jacques Chirac and Nelson Mandela.

The three-time Juno Award winner is also making a name for herself as an inspiring motivational speaker and workshop facilitator who reaches out to both youth and adult audiences in a commanding manner. She talks about her culture but also addresses issues such as social and health problems in Aboriginal communities.

Blood Red Earth has once again garnered the attention of the Juno Award judges. The CD is nominated for a Juno in the Aboriginal Recording of the Year category. The awards will be handed out in Saskatoon on April 1.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
J.C. Campbell	Keep on Trying	Lazy James
Tamara Podemski	She Knows Better	Tamara
Derek Miller	Stormy Eyes	The Dirty Looks
Kimberley Dawn	Spirit of Our People	Single Release
Slidin' Clyde Roulette Band	No Time For You	Let's Take a Ride
Weaselhead	She's Still the Same Girl	Refugees of Romance
M'Girl	New Nation	Fusion of Two Worlds
Mike Gouchie	Angels Unaware	Bad Boys & Angels
Leanne Goose	Anywhere	Single Release
Tracy Bone	Lonely With You	Single Release
Gerry McIvor	My Lady	Old Friend
Shane Yellowbird	Pickup Truck	Single Release
Pima Express	Mambo Cumbia	Time Waits for No One
Shelley Morningsong	Sweet Protector	Out of the Ashes
Donny Parenteau	Someone More Lonesome	What It Takes
Lawrence Martin	Bingo	Best of Lawrence Martin
Charlie Adams	Who Am I	Inuit and Indians
Percy Trapper	Strong & Beautiful	Songs from the Stone
Beatrice Deer	Ilangani	Just Bea ...
Indigenous	Runaway	Chasing the Sun

CONTRIBUTING STATIONS:



Star Catcher looking for Manitoba talent

By Mark Nabess
 Windspeaker Writer

BRANDON, Man.

Roxy Flett of Chemawawin, Shaun Roulette of Sand Bay First

GUARDIANSHIP

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO: ROBERT LEE CASTOR

ALBERTA CHILDREN'S SERVICES

Take notice that on the 6th day of March, 2007 at 9:30 a.m. a hearing will take place in Courtroom Number 441 Law Courts Building, 1A Sir Winston Churchill Square, Edmonton, Alberta. A Director under the Child Youth & Family Enhancement Act, will make an application for Permanent Guardianship Order of your children, born on September 22, 2003; May 30, 2002 & March 20, 2001.

You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

CONTACT: Catherine McMaster Alberta Justice Family Law Phone: (780) 422-3715



Nation and Richard McKay from Crane River are the first of many Aboriginal singers to be chosen as finalists in the Star Catcher Manitoba Aboriginal Talent Search. A project of Manito Ahbee, the organization behind last year's successful Manito Ahbee Festival, the provincial talent search will hold competitions in various communities across Manitoba.

Flett, Roulette and McKay were chosen as finalists during the first installment of the travelling star search held in Brandon during that community's winter festival in late January. Fourteen

contestants competed for a first, second and third place placement and a chance to advance to the finals, to be held on National Aboriginal Day, June 21, at the Red River Ex in Winnipeg. The first place finisher at the finals will get a chance to perform at the 2007 Aboriginal Peoples Choice Music Awards.

"The Star Catcher is strictly for singers," said Jacquie Black, the communications and marketing manager for Manito Ahbee. Black has been mapping out the different communities throughout Manitoba that will host the competition.

"The winners will receive a free recording of one original song which will get airplay on NCI's top twenty and they will also receive a cash award for their effort."

Executive producer of Manitoahbee, Errol Ranville, better known as C-Weed, has been a mainstay in the Aboriginal music scene across Canada for years. He said Star Catcher is one way of offering youth a glimmer of hope when "options for youth on reserve can be very slim."

"Music can become a real form a mobility and a ticket out," said Ranville. "I don't think you can make a living in music but what it does (for youth) is, it gets them out to discover other opportunities".

Ranville is fully aware of what music can offer someone young and living on the reserve.

"I left the bush when I was 16 with a song in my heart. That's all I had. There were no opportunities like this (Star Catcher). Things are different

today. But with this type of opportunity, they can pick up information from the world around them and give themselves the chance to access other opportunities," said Ranville.

Ranville is immersed in the Manitoba music scene, participating in the Manitoba Audio Recording Industry Association's Aboriginal Music Program, designed to provide information and networking opportunities to Aboriginal recording artists.

"There's a lot of places that can support an Aboriginal music scene, lots of radio stations, labels. APTN is crying for video content from Aboriginal musicians," said Ranville. "Not to mention the Internet, and things like iTunes and e-marketing."

The next Star Catcher competition is scheduled to be held in Hollow Water on March 3. Future locations will be announced on the Manito Ahbee Web site at www.manitoahbee.com.

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[education]

Students learn about options at career expo

Aboriginal high school students from in and around Calgary had a chance to explore their career options on Feb. 9 during the fourth annual Aboriginal Education and Career Expo hosted by the Southern Alberta Institute of Technology (SAIT).

A number of organizations were involved in co-ordinating the annual education symposium and career expo, including SAIT's Chinook Lodge Aboriginal Resource Centre, the Calgary Board of Education, the Calgary Roman Catholic Separate School District, Alberta College of Art and Design, Bow Valley College, Mount Royal College, the University of Calgary and the Urban Society for Aboriginal Youth.

The Native Ambassador Post-secondary Initiative, a joint project of SAIT, the University of Calgary, Mount Royal College and two Calgary school boards that works to encourage Aboriginal students of all ages to pursue post-secondary education, was also involved in putting the annual event together.

"The main goal behind it is to introduce Aboriginal youth to post-secondary environments and successful Aboriginal people, as well as providing them with more background information on what opportunities are available to them in industry," said Doug Dokis, manager of

SAIT's Chinook Lodge Aboriginal Resource Centre. "And at the same time sending them the message to stay in school, pursue higher education."

Dokis is seeing an increased recognition by Aboriginal youth that getting an education can open a number of doors.

"The Aboriginal population, it's a young population, and more and more people are choosing to come into the urban environment," he said. "So the recognition is there that in order to be successful in the urban environments, education is a key tool to that success."

The career expo portion of the event featured potential employers representing 46 industry groups, Dokis said. Set up in a standard trade show format, the expo gave the students a chance to see first-hand the wide range of organizations that are interested in them as potential future employees.

The education portion of the expo allowed participants to further explore their career options. For this year's education symposium, organizers brought in representatives from the National Aboriginal Achievement Foundation (NAAF), who presented two modules from the foundation's Industry in the Classroom initiative.

(See SAIT page 25.)

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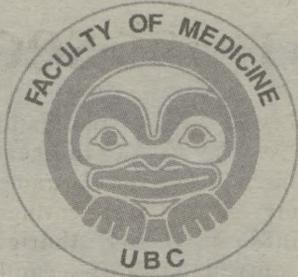
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ABORIGINALS INTO MEDICINE: PRE-ADMISSIONS WORKSHOP

August 15-16, 2007 at the University of Victoria Campus in Victoria, BC.

The purpose of the workshop is to provide Aboriginal students with the necessary tools to be successful in their application process into and completing the undergraduate MD program. The presentations for the workshop will be given by Aboriginal and non-Aboriginal physicians, medical students and residents; and university staff and faculty members.

Aboriginal Students completing Grade 12, and others attending college/university from across Canada are encouraged to register. There is no cost in attending the workshop and accommodations and some meals will be covered by the workshop. However, travel to/from will be the student's responsibility.

Space is limited, so register ASAP.

Deadline for registration: Friday, July 20th, 2007, at 4:30 PM

For registration information please contact:

James Andrew, Aboriginal Programs Coordinator
Phone: (604) 822-3236 • Email: james.andrew@ubc.ca

Nicola Valley Institute of Technology, Merritt BC



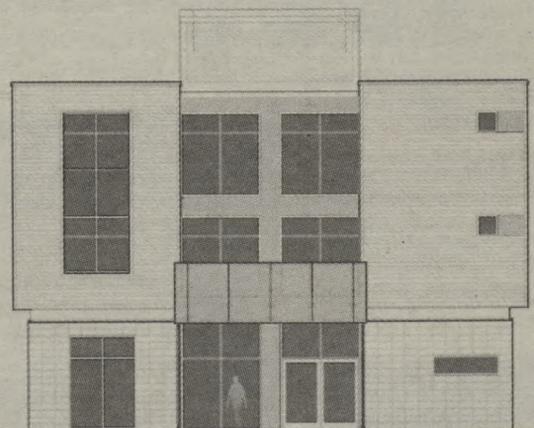
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Report urges end of post-secondary funding cap

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Parliamentarians from all parties have put their names on a report that calls for an end to the cap on federal funding for First Nation and Inuit post-secondary education.

The federal government now has 120 sitting days in the House of Commons to come up with its response.

No Higher Priority—Aboriginal Post-Secondary Education in Canada, as the report is titled, was tabled in the House by the Standing Committee on Aboriginal Affairs and Northern Development on Feb. 12.

The committee recommended that the two per cent annual cap on spending increases for Indian and Northern Affairs Canada's (INAC) Post-Secondary Education Program be eliminated immediately and that the funding for students be "based on actual costs associated with program components and not be subject to discretionary caps."

The committee also thinks it would be good public policy to ensure there is enough funding for "every eligible First Nations and Inuit learner."

The report also delivered a ringing endorsement of the concept of Aboriginal controlled post-secondary institutions.

"It's about time," said Trevor

Lewis, chair of the National Association of Indigenous Institutes of Higher Learning, an organization representing the interests of 64 Aboriginal controlled post-secondary institutions across Canada.

"The greatest barrier facing First Nations post-secondary students is the funding cap, which has been in place for over a decade," he added.

Lewis said the funding cap has hurt Aboriginal controlled post-secondary institutions.

"I am pleased that the committee has recognized that the post-secondary environment has evolved to include a country-wide network of Aboriginal controlled post-secondary institutions, and that federal

support must also evolve to meet the needs which exist," he said.

Lewis said the silence from the Conservative government that greeted the report looks like a sign that the federal government is not willing to spend the money that the standing committee thinks should be spent.

"My gut feeling is that they don't particularly agree with the recommendations but they came unanimously from all major parties," he said. "If they recognize our institutes that's a major change."

Lewis doesn't believe the entire report will be adopted but he hopes the government will see fit to make some of changes the committee suggests.

"They may do something but

it won't be to the extent that the report recommends. But that won't be from the lack of us trying to do whatever we can," he said.

National Chief Phil Fontaine and his Assembly of First Nations education staff will play a major role in lobbying the government to act on the recommendations coming out of this report.

"I am very pleased that this parliamentary committee calls for the removal of the two per cent cap for post-secondary education and recognizes the importance for First Nations controlled post-secondary institutions," said Fontaine.

"The federal government must provide necessary financial support and ensure recognition of First Nations' institutions."

SAIT hosts education symposium and career expo

(Continued from page 24.)

The first module, Health Careers in the Classroom, introduces Aboriginal youth to careers in the health industry, focusing on five career choices—nurse, physician, physiotherapist, dietician and midwife. The second module, The Circle of Justice, introduces Aboriginal youth to careers in the justice, profiling the professions of justice of the peace, probation/parole

officer, paralegal, court officer and corrections officer.

The Aboriginal Education and Career Expo is just one of the ways SAIT works to reach out to Aboriginal youth, Doug Dokis explained. The Chinook Lodge Aboriginal Resource Centre has developed partnerships with a number of youth organizations in order to get young people interested in pursuing a post-secondary education, and offers

lectures that allow students to hear first-hand from successful Aboriginal professionals.

"We do a professional development lecture series every month where we'll bring in Aboriginal professionals in the different industries and they'll talk to students about what their career opportunities are, some of the challenges they face going out into industry and those types of things," Dokis said. "And we also

do a monthly cultural lecture series as well."

Past lectures in the professional development series have featured presentations by Aboriginal professionals working at TransCanada and Shell Canada. Past sessions in the cultural lecture series, each facilitated by Elder Casey Eagle Speaker, have focused on topics such as traditional lifestyles in contemporary society and

traditional values and belief systems.

The Chinook Lodge also has a bursary program for high school students.

"Two students every year, we'll give them \$500 bursaries from the career symposium so that they can use that toward their education, whether it be extracurricular activities in high school or books or things like that," Dokis said.

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Kappo leads by example

(Continued from page 22.)

For her own people, Tanya Kappo recognizes that a visibly successful young Aboriginal person can offer hope to others who may be experiencing great struggle.

She's seen the beginnings of generational changes within the elected leadership in First Nations communities, with a number of chiefs being under the age of 35. But, she added, much more needs to be done to support young Aboriginal people.

"While there are a few more opportunities available to us compared to 30 years ago, we remain largely unprepared and unsupported," she said. "This sets us up for failure."

Kappo said that her three children, ages 12, 9, and 3, are her strength and the source of her inspiration. She is currently concentrating on being a mother

and a full-time student in the pre-law program at the University of Winnipeg.

Kappo was not always interested in studying law. For several years she worked in communications, which allowed her to access some exceptional opportunities.

As communications officer for the Treaty 8 First Nations of Alberta during the Benoit case, in which Treaty 8 members attempted to have the courts recognize their right to tax exemption under the treaty, she spent a lot of time in the courtroom and attended the Federal Court of Appeal hearings.

"I realized that was a direction I wouldn't mind going some day," she said.

But a law practice may not be in her future. Two degree programs interest her—Conflict Resolution Studies and Human

Rights and Global Studies.

"I am really interested in the international Indigenous movement, particularly the Indigenous women's movement," she said.

Kappo's rich experience includes service on boards and committees, both locally and nationally, which will no doubt help to prepare her for any future career path. But whenever she is speaking of her considerable achievements, she is humble and grateful.

"All that I have been involved in has been because of someone else's belief in me," said Kappo.

"I can name at least one person who was the driving force behind each of the endeavours I undertook. Their belief in me was a responsibility I could not ignore, a gift I could not give back. There wasn't ever a time when it would have been easier to walk away."

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Jackie Agostinis,
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MNC receives \$10 million to improve Métis health

The federal government has committed \$10 million to help increase the number of Métis people working in the health care sector.

The money, to be paid out over four years, will go toward providing bursaries and scholarships for Métis students pursuing careers in the health sciences, as well as to helping Métis organizations develop human resource strategies in order to increase the number of Métis people employed as health care professionals.

The funding was announced by federal Minister of Health Tony Clement and Métis National Council Minister of Health David Chartrand at a press conference held on Feb. 6.

"We know that the Métis face some unique challenges and some unique circumstances. Part of the solution is to work closely together on Aboriginal health care resources. We need more

Aboriginal health professionals in our health care system, and in fact we need to go beyond that and work on improving the retention rates for Aboriginal health professionals," Clement said at the press conference.

"This investment will significantly increase the number of Métis students entering health careers through bursaries and scholarships. It will create the conditions to improve access to health care for all Aboriginal people by helping to reduce future wait times and staff vacancies."

A portion of the federal funds will be used by the MNC to create and implement a Métis Nation Health Human Resources Strategy in each of Canada's Métis regions, designed both to increase the number of Métis people working in the health care sector and to provide a cultural context for non-Métis health care professionals working

within Métis communities.

"This is a great day for us. Métis have been waiting a long time for this day to come," Chartrand said. "Today we have with us RNs, doctors, and there will be many more coming from different fields. There are 26 categories in the educational institutions that can be pursued with these funds, and I know that our families are so relieved to hear the news that there is an investment and that there is an opportunity for them."

The \$10 million commitment is part of Health Canada's Aboriginal Health Human Resource Initiative, which will see the federal government allocating \$100 million over five years to programs aimed at increasing the number of Aboriginal people working in health careers, creating culturally-appropriate health care educational curriculum and improving retention of health care workers in Aboriginal communities.

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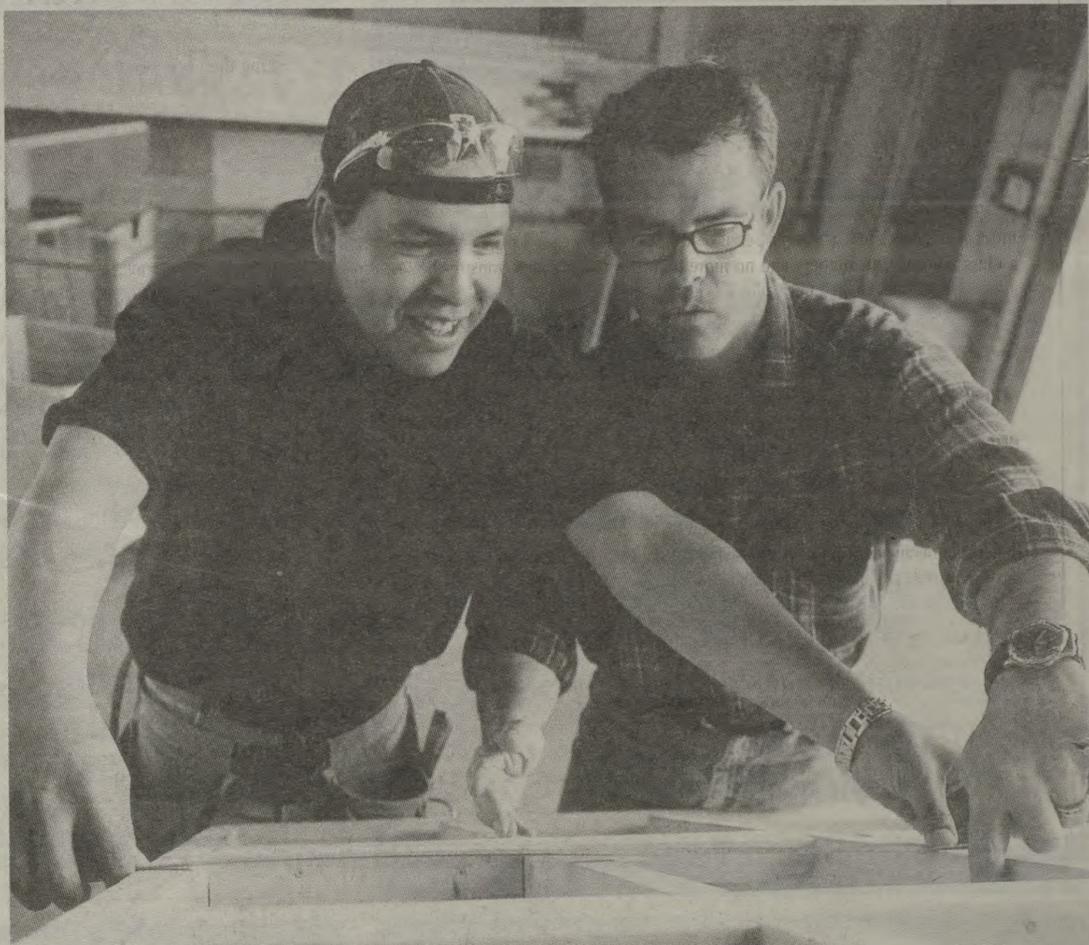
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University celebrates plans for First Nations pavilion

The Université du Québec en Abitibi-Témiscamingue (UQAT) hosted a celebration on Feb. 16 to announce that it would be going ahead with plans to build a \$10 million First Nations Pavilion on the school's Val-d'Or campus.

Both the provincial and federal government will provide funds to help pay for construction of the pavilion, with each committing \$3.8 million to the project. The fundraising efforts of former Cree grand chief Ted Moses and Val d'Or Mayor Fernand Trahan have successfully raised an additional \$1.5 million. Further fundraising will be required to help cover operating costs once the pavilion is up and running.

The First Nations Pavilion will provide much needed classroom space and will allow the university to improve its services to First Nation students.

During the celebration, Johanne Jean, president of UQAT, said construction of the new pavilion would be just the first step in the university's efforts to meet the education needs of

Aboriginal students. Jean said she plans to submit a request to the university's board for creation of a new Aboriginal Training and Programs Development Unit, which would provide Aboriginal people with increased involvement in the development, management and delivery of programs.

The university currently offers a number of programs designed specifically for Aboriginal students, including certificates in administration, accounting and human resource management, a bachelor degree program in preschool education and primary teaching, and a bachelor of social work program.

"This project offers an exceptional opportunity for educating our youth, strengthening our identity, developing healthy communities and building our nations," said Edith Cloutier, chairperson of the university's board. "UQAT is committed to assist First Nations in gaining full control over their own university."



Oscar Kistabish ties a wampum belt being held by UQAT First Nations liaison officer Janet Mark, UQAT board chair Edith Cloutier and Andre Bellavance, head of UQAT's Val d'Or campus, during ceremonies celebrating an announcement that the university will be building a First Nations Pavilion. The wampum belt will serve as a symbol of the partnership between the university and the Aboriginal community.

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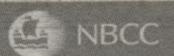
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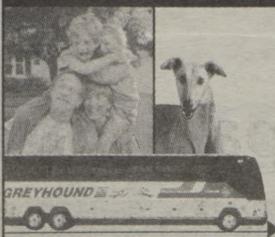
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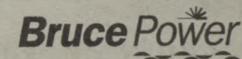
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Michon remembered as grandfather of friendship centre movement

By Heather Andrews Miller

Two decades have come and gone since Xavier Michon passed over to the spirit world, but his legacy lives on and continues to enrich the lives of Aboriginal people across the country each and every day.

Michon was born in 1920, a member of the Fort William First Nation in northern Ontario. Like many Aboriginal people of the time, he grew up in an environment of poverty and discrimination, but soon he would get a taste of what it was like to not be constantly judged based on the colour of his skin.

At the age of 20 he enlisted in the army, one of nearly 78,000 Canadian men who answered the call to arms in the summer of 1940. He found himself in action in North Africa and Italy, part of the Fifth Armoured Division, also known as the Nine Mile Snipers. He and his fellow soldiers encountered incredibly difficult conditions in life-threatening battles, including never-ending rain and treacherous mountain roads. But despite being wounded in battle, he survived and was awarded five medals of heroism.

As tough as the conditions were during the war, Michon felt good in uniform because he and the other men were equals. Dressed the same and fighting the same battles, he felt accepted and united in the common goal of gaining freedom for the world. Following the war, he returned to the job he had left and became a master baker. He married and raised two sons and a daughter.

In the early 50s, desiring a career change, he accepted a position with the Abitibi Provincial Paper mill at Port Arthur, which later became Thunder Bay, and immediately began to experience discrimination once again. He and other Aboriginal workers had only the union to protect them from being run off

their jobs. As he became more and more aware of how unfairly Aboriginal people were being treated, he also became more determined to try to do something to change the situation and began volunteering his spare time to help other Aboriginal people.

It wasn't long before others began following his example and joined him in his cause. A small building was obtained and a fledgling friendship centre began to grow. Michon and the other organizers began recruiting members. At the same time, Michon joined other organizations so he could work from within the community to promote interest in and increase recognition of the friendship centre and its growing membership. He tirelessly addressed service clubs and social agencies in the area to let them know the needs of Aboriginal people and tell them how their members could be of assistance.

Not content to concentrate only on assisting the Aboriginal people of Thunder Bay, Michon began to visit nearby First Nation communities in Fort William, Red Rock, Nipigon, Pays Platte and Long Lake, to name just a few. He began a campaign to help the residents clean up their communities and take pride in their development. He brought in badly needed clothing and set up links for people moving into Thunder Bay. He inspired others with his dream of building a strong community where Aboriginal people could enjoy independence, a home for their families and jobs to support them, and where they could have a chance to enjoy a good life. By the late 1960s, he had secured enough funding to staff and equip the Thunder Bay friendship centre, and agreed to serve as its executive director.

Once the Thunder Bay centre

was on solid ground, Michon turned his attention to the national stage. Since the mid-1950s, more and more Aboriginal people had been moving to the larger urban areas of Canada, seeking an improved quality of life, and friendship centres had been forming in those communities to assist the growing population. There was widespread recognition that these newly transplanted people required counselling and referrals to needed services, including housing, education, employment, and health, which the centres could provide. Like the Thunder Bay centre, the other friendship centres that were springing up across the country were dependant on funds raised through private donations, grants and fund-raising activities. Michon joined with a group of representatives from the other centres and work began to establish the National Association of Friendship Centres (NAFC), with Michon taking his turn as president in 1974. With a national body in place, the federal government began to recognize the vital role the friendship centres filled in the communities they served and modest federal funding was secured.

While Michon played a pivotal role in the early days of the friendship centre movement, he gave tirelessly of his time to many other organizations as well. He was president of the Native People of Thunder Bay Development Corporation, which is still in existence today, helping Aboriginal people in the area find housing. He gladly lent a hand at repairs and improvements, often making house calls himself to fix leaky pipes or broken furnaces, then staying to visit with the tenants, offering counselling, advice and encouragement. He also was a member of the Welfare Council

of Canada, Canada Manpower's Task Force on Native People, the Ontario Government's Task Force on Natives and the Law, the Smith Clinic for Alcoholism, Family and Children's Services, and numerous others. Over the years and through his involvement in these groups, he addressed the issues affecting Aboriginal people in



Xavier Michon

Canada, and was often the first person of First Nations ancestry to sit on the boards of these organizations.

While he was involved in a number of efforts aimed at improving the lives of Aboriginal people, Michon's assistance also took a more direct form. He would often personally help people by contributing his own money for groceries or to pay a fine to keep someone out of jail.

His tireless efforts and many accomplishments earned him the respect of the people of Thunder Bay, both Aboriginal and non-Aboriginal.

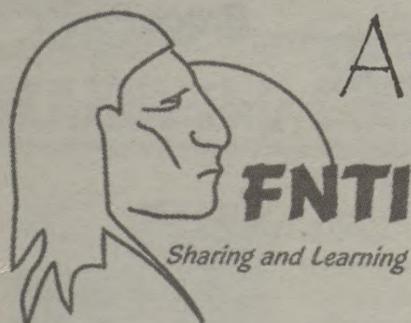
When he died in 1987, Michon left behind not only his loving family, but also hundreds whose lives have been touched by the friendship centres which exist throughout the country, and which continue today to provide a welcoming place to Aboriginal people across Canada.

In 2004, he was inaugurated posthumously into the senate of the NAFC. His story will headline a memorial section on

NAFC's Web site honouring the founders of the movement that has resulted in friendship centres being established in 117 communities across Canada.

Today the Thunder Bay friendship centre Michon founded is known as the Indian Youth Friendship Centre. At its 25th anniversary in 1989, a portrait of Michon was unveiled. Today it hangs where it can be seen by all who come to the place he founded, a place where Aboriginal people can feel welcome, get assistance when needed, and enjoy programming and cultural activities that promote a healthy lifestyle.

The centre continues to support its many members just as Michon dreamed it would. The vision that the Grandfather of Friendship Centres had so many years ago has been realized and, thanks to the many who have been inspired by Michon's dream and his dedication, the work he began will continue on.



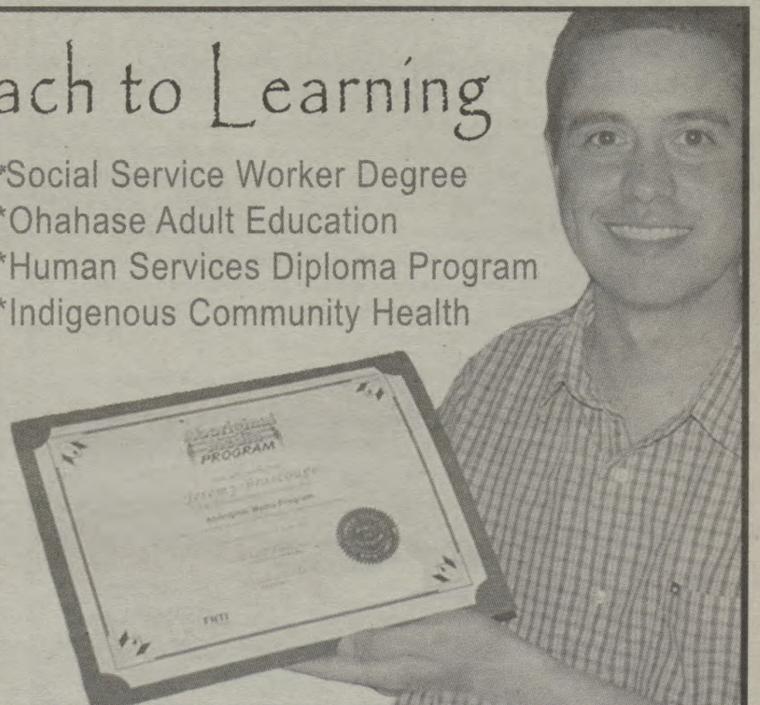
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NHL career could be in the cards for Mi'kmaq defender

By Sam Laskaris
Windspeaker Writer

LEWISTON, Maine

Since he's on a first-place team, there's a good chance Chad Denny will get an opportunity to battle for the Memorial Cup—the top prize in junior hockey.

But Denny, who turns 20 on Mar. 27, is not keen to look too far into the future; a future that in all likelihood will include a National Hockey League (NHL) career.

The Mi'kmaq from Nova Scotia's Eskasoni First Nation, is in his fourth season of toiling in the Quebec Major Junior Hockey League (QMJHL). He's starring with the Maine-based Lewiston MAINEiacs.

Following its first 57 games, Lewiston was atop the standings in the 18-team QMJHL. The MAINEiacs had compiled a record of 38-13-2-4. As a result, Lewiston is considered a favourite to win the league crown and advance to the Memorial Cup scheduled for May 18-27 in Vancouver.

The four-team tournament will also include the host Vancouver Giants of the Western Hockey League (WHL) as well as the Ontario Hockey League and WHL champions.

"Right now we're just taking it game by game," said Denny, who was selected in the second round, 49th over-all, by the Atlanta Thrashers in the 2005 NHL entry draft. "We're not looking forward to the playoffs."

But the 6-foot-3, 227-lb. defenceman agreed that winning a QMJHL championship and competing in the Memorial Cup would put a nice cap on his junior career.

"It would be a great way to go out," he said. "As of right now, we're trying not to think a lot about it. If it happens, it happens."

Denny is not all that surprised that the MAINEiacs are front-runners in their league.

"We were expecting to be a strong team," he said. "But it's actually kind of hard to say whether we thought we'd be where we are. First place though, we'll take it."

Clement Jodoin, who spent eight seasons coaching in the NHL, is the MAINEiacs coach/GM. Jodoin said Denny is still a work in progress.

"He's still getting better and better," said Jodoin, who spent five seasons as an assistant coach with the Montreal Canadiens, two years as an assistant with the Quebec Nordiques and one year as a Pittsburgh Penguins' assistant. "He came to us as a boy but now he's a man. And there's no question he means a lot to this team."

Denny, who is an assistant captain with the MAINEiacs, is the club's top scoring blueliner and fourth in Lewiston scoring.

Denny is more than a point-per-game player; he collected 49 points (12 goals, 37 assists) in his first 47 matches this season.

"And he's a good role model too," Jodoin said. "His relationships with his peers is outstanding. We're counting on him to carry this team."

Denny plays 20 to 25 minutes most games with the MAINEiacs. Besides a regular shift he also has frequent power play and penalty killing responsibilities.

Jodoin is confident Denny will go on to play in the NHL, but he doesn't believe his star rearguard will begin the 2007-08 campaign there.

"He still needs to work on some details of the game. And he needs some more awareness. He can shoot, he can skate, he can pass and he can hit, but sometimes I have to remind him to stay within the unit. Sometimes he wants to do too much."

As an example, Jodoin said since Denny is a fantastic skater, at times he will want to carry the puck across the ice instead of making a pass to a teammate, which would be just as, and perhaps more, effective.

"I'm just trying to make sure he keeps to the basics," Jodoin said. "He knows about it. But once in a while I have to tell him."

There's no denying that Denny already has a slapshot most NHL players would be envious of. He won the hardest shot category with a blast of 101 miles per hour at the MAINEiacs skills competition last season. But one reason Denny still needs to improve his play as a defenceman is because he hasn't been one for very long. Growing up, he was always a forward on his hockey teams and didn't make the switch to defence until he was 15.

Though he has been drafted by Atlanta, Denny has yet to ink his first pro contract. The Thrashers have until the end of May to sign Denny. If the two parties do not agree on a deal, Denny would be eligible to be selected again in this June's NHL entry draft.

Denny isn't too concerned he hasn't been signed by the Thrashers yet.

"Atlanta has never signed a player during the season," he said. "That's their philosophy."

If Denny does come to terms with the Thrashers, it's expected he'd begin next season with their American Hockey League (AHL) affiliate Chicago Wolves.

"I think I still have some work to do like making the right decisions," Denny said. "I don't know, but maybe I'll play a couple of years in the AHL and then be ready for the NHL."



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