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Volume 26 No. 8 • November 2008

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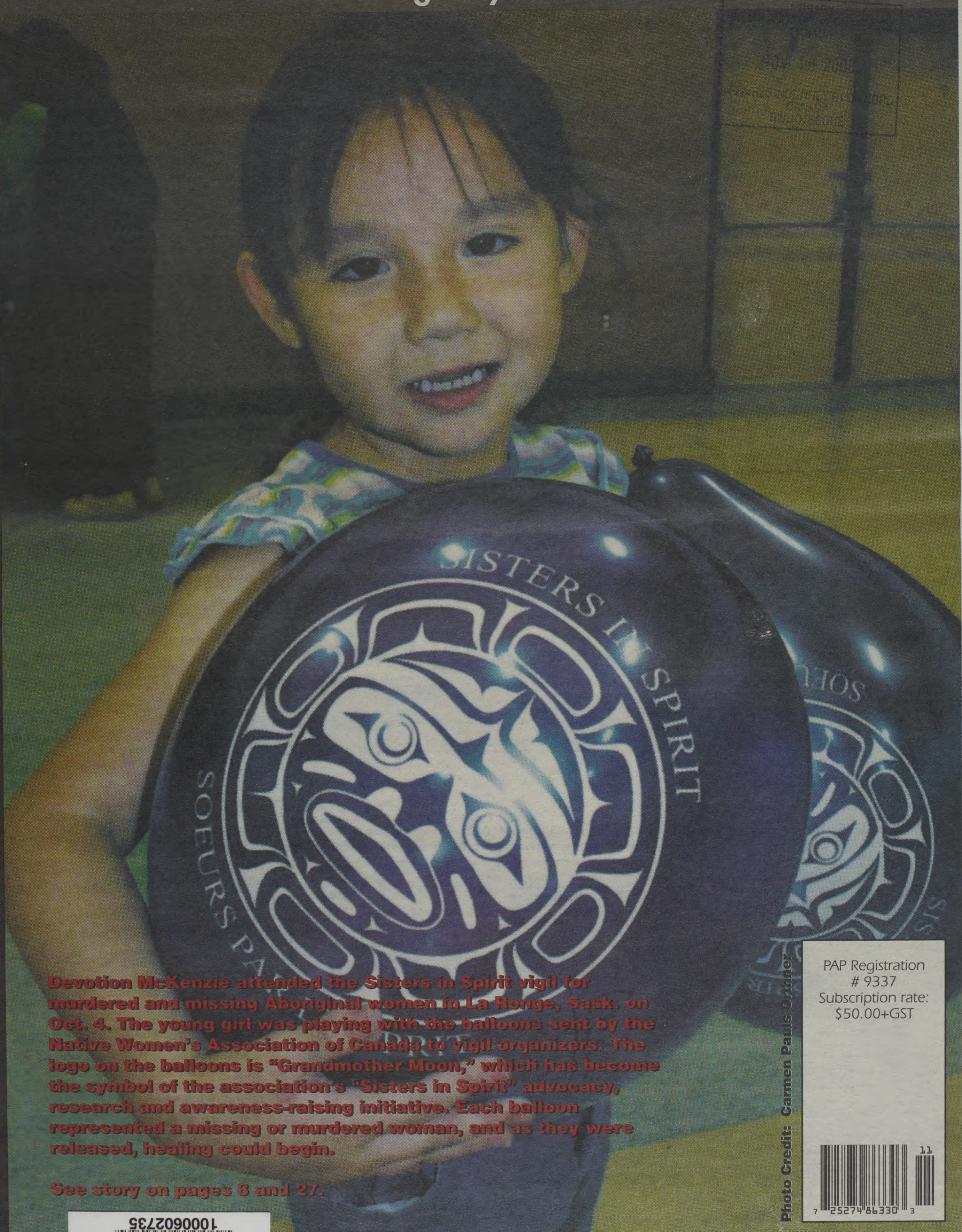
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Aboriginal Multi-Media Society (AMMSA)

Publications Mail Reg. No. 40063755

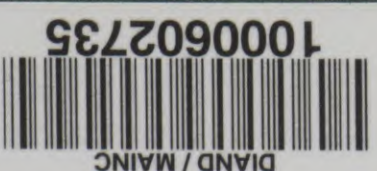
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Devotion McKenzie attended the Sisters in Spirit vigil for murdered and missing Aboriginal women in La Ronge, Sask. on Oct. 4. The young girl was playing with the balloons sent by the Native Women's Association of Canada to vigil organizers. The logo on the balloons is "Grandmother Moon," which has become the symbol of the association's "Sisters in Spirit" advocacy, research and awareness-raising initiative. Each balloon represented a missing or murdered woman, and as they were released, healing could begin.

See story on pages 8 and 27.



DIAVD / MANIC

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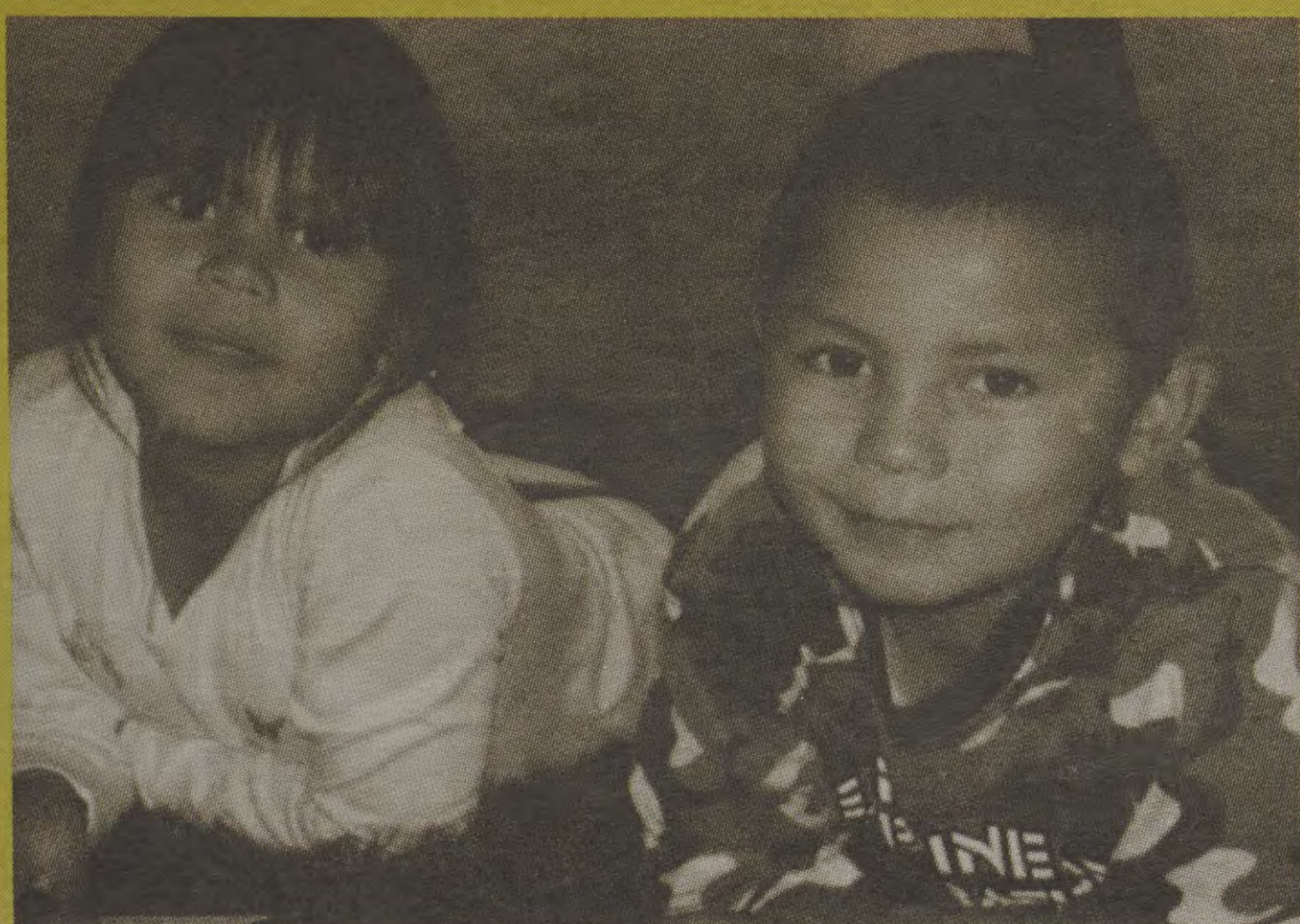
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Monthly Circulation: 24,000
Guide to Powwow Country (June): 25,000
Windspeaker 1-year subscription: \$50.00+GST
Published since 1983, *Windspeaker* is
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Letters to the editor and all undeliverable
Canadian addressed copies can be sent to:

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Comments E-mail: letters@ammsa.com

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Canada

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"Sisters" commemoration grows in grassroots influence 8

From a small town potluck in La Ronge, Sask. to a march on Parliament Hill in Ottawa, on Oct. 4 communities across Canada found their own ways of honouring the lives of hundreds of Aboriginal women who have gone missing or been murdered.

First Nation, ministry face off over logging 9

Most people wouldn't take such a positive view having been charged with a number of offences, including property damage and illegal harvesting of timber, but Chief Dean Sayers isn't most people.

Aboriginal leaders offer reaction to election results 10

After five weeks of sound bites and political fights, the people have spoken, and what they've said is pretty much the same thing as they said in 2006: Stephen Harper and the Conservatives warrant no more than minority power in a federal government.

Tsawwassen treaty legislation ignites debate 15

As debate over the Tsawwassen First Nation treaty starts in the British Columbia legislature, another debate, one some say is more heated, is picking up steam.

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"He brought colour into a black and white world," said Sekwan Auger, in homage to her father who passed away in a Calgary hospital on Sept. 23 in his 50th year.

Artist Dr. Dale Auger, a man who embodied the spirit of the loon and who admired its ability to live in many worlds – under the water, floating on its surface, or winging its way across the sky.



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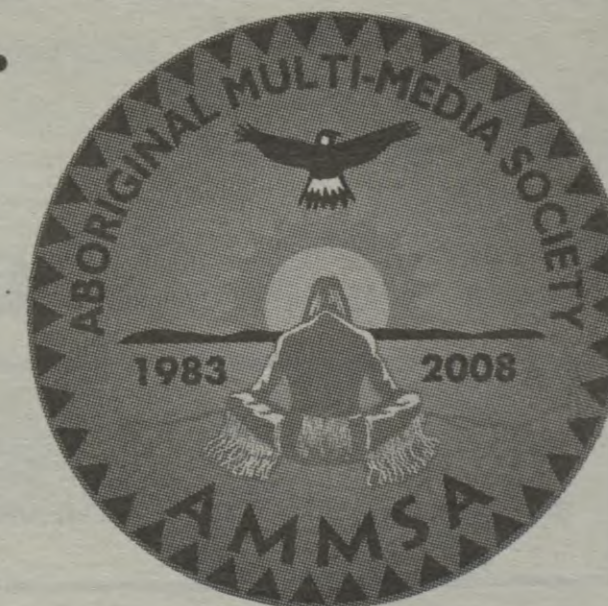
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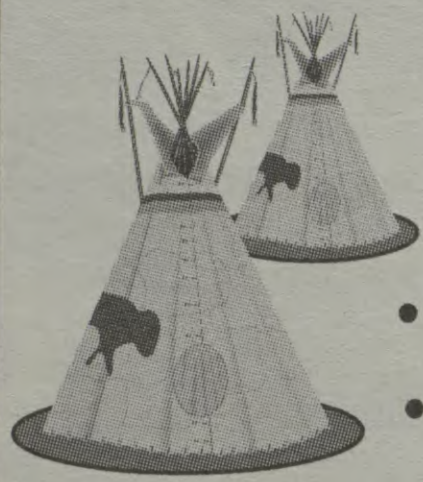
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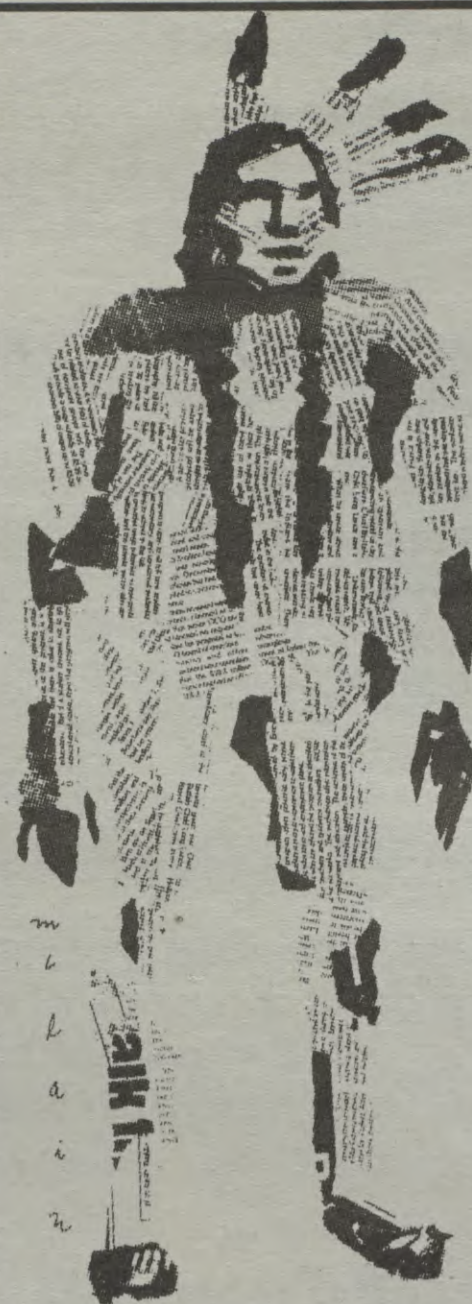
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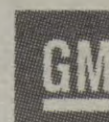
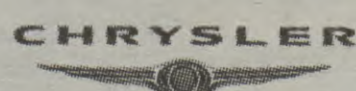
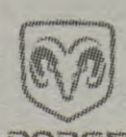


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Effort falls flat

It's tough to get attention when billions of dollars are being spent to bail out banks around the world and the stock market at home is heading south faster than a goose in winter and Joe-average Canadian is fretting about the rot that is about to set into the tidy little nest egg he's built in his home equity.

Who could expect Assembly of First Nations National Chief Phil Fontaine to find a crack in that wall of woe to insert himself and the concerns of First Nations people into the federal election dialogue? Who really could expect it?

Except for the fact that the first few weeks of the election campaign was a race about nothing. There wasn't a reason to have an election, except that Mr. Stephen Harper was jonesing for a majority government.

"To everything, there is a season and a time to every purpose," Prime Minister Harper quoted Ecclesiastes in his victory speech in Calgary on Oct. 14. But what he failed to mention was that there was no real purpose for Canada to spend \$300 million to go to the polls. Yes, \$300 million to get the same answer to the question that was asked only two years ago, when another \$300 million was spent. The only question was in the Conservative leader's mind.

What was in it for the Canadian public? Nothing. And that's where Mr. Fontaine and his "Change Can't Wait" campaign failed First Nations people. Nature hates a vacuum and there was plenty of nothing waiting to be filled in with substantive issues, including First Nations poverty, overcrowded housing, unemployment, over-representation in Canadian jails, under-representation in Canadian universities. The list of concerns is long, but the effort to get that list to the folks sitting 'round Jack Layton's kitchen table, or Harper's board room table or the soon to be former Liberal leader Stephane Dion's shifting green table fell sadly short.

The Change Can't Wait campaign failed even to find allies among the traditional left-leaning brigade. Oh sure, the NDPers have been able to talk a good game in the past, but since they were the ones that brought down the Paul Martin Liberals to effectively kill the Kelowna Accord as Canada held its nose to vote in the Conservatives in 2006, even the high horse Jack Layton was riding in on was coming up lame.

Layton wagged his finger across the election debate table at Mr. Harper, cluck-clucking about Aboriginal issues until Dion reminded Jack of the fact that it was his party's political ambitions that tanked the Liberal-led Kelowna deal. That moment in the sun that the whole Change Can't Wait initiative was progressing toward, the glow of national attention, was over in less than 30 seconds as Layton went on to safer subject matter.

It was his sad, sophomoric jab about Harper's now notorious blue sweater, as seen in the Conservative's election ads, that captured Canada's attention, albeit

briefly, not the desperate needs of the Aboriginal peoples of this country. What a sorry statement that is.

Approximately \$600 million has been spent since 2006 on elections that Canadians didn't need or want. Can we remind people here that the Kelowna Accord was to invest in such areas as health and education and housing and capacity development and all of those things that would close the socio-economic gap between the Canadian mainstream and Aboriginal populations? It was \$5.1 billion over five years that was being proposed, and the Conservatives balked at such an expenditure for desperate people. It was these same Conservatives who just announced a \$26 billion expenditure to shore up the Canadian financial system that Harper insisted during the election was secure and able to withstand the U.S. banking meltdown.

The AFN's 'Change Can't Wait' effort was, one bets, expensive, with ads taken out in a number of newspapers around the country urging First Nations to vote. There was some effort made to engage the Aboriginal youth with press releases sent out encouraging young people to just do it. No matter who they were inclined to vote for, they were told to just get out and vote.

But where was the fist shaking? The saber rattling? The speeches that inspire and inflame? The Conservatives didn't present a platform until the end of the election, and didn't speak at all to an agenda on Aboriginal issues. That surely was grist for that mill.

Where was the stumping, the prodding, the poking? Where was the fury that most people need to make up their minds that change must occur? Well, that's never been Mr. Fontaine's style. His is of the quiet way of diplomats, and diplomacy has never been a game of urgency or emotion.

So now we have another minority Conservative government that is burdened with the distraction of a global economic crisis and a certain deficit. Choices will be made to reduce that deficit, and we all know who ends up suffering when difficult decisions need to be made about reducing budgets. Yes, it's the Aboriginal people in Canada that are destined to take it on the chin again.

"First Nations have been ignored during good economic times and now upcoming tough times may be used as an excuse for more of the same," Fontaine even prognosticated in yet another of the press releases he relied on to motivate the media during the campaign. "It can't be news to our political leadership that any downturn in the economy will punish the poor the harshest. Those who are most vulnerable can't be an afterthought, or worse, completely neglected."

Well, we'll see, but we know one thing for certain. Apparently change can wait.

Windspeaker

Letter: Parity on and off

Tansi Windspeaker:

In response to the article in your October 2008 issue 'March For Change' Aboriginal protest on Education in Edmonton.

On the front page are pictures of Aboriginal youth carrying signs. I wonder if they understand what the protest was really about? "Canada must invest in First Nation Education."

Who is being represented in the 'We' in 'We need access to Canada's budget surplus of 9.1 billion'?

Much is promised by a newly-elected chief and council who stand on platforms saying that education is important for our youth.

"Education for all First Nations" and "Education is a treaty right". AFN lobbyist Phil Fontaine has put our youth on display, obviously, for his own agenda. A good leader inspires confidence about himself in others; a great leader inspires confidence with others in themselves.

My wife is an educator and has paid her dues just like all others who did their four years in university. There should be no difference between on and off reserve education. She teaches theory and logic and has the very strong values of

creativity and imagination. Good balance, this is Indian and she is a proud Cree woman who teaches at a First Nation school. She has taught at public schools and has been teaching in First Nation schools for the last 14 years. Maybe this is where we need to begin, encouraging teachers to educate our future about 'economic inequality' within our own society.

Yes, we do have quality leadership and it is in the classrooms of First Nations.

This is echoed very strongly in the classrooms of First Nations by our teachers who are silenced by political dictatorships. Maybe if they were given the opportunity to teach and not just go through the motions there would be no need for these claims of funding.

My rez is within Treaty 6. My reserve is under 'third party' directed by INAC. Yet our education money destined for our children is being used to pay off debts incurred by past leadership. The demographics of this particular tribal community includes 2,800 members and almost 50 per cent are off reserve.

EKOSI

[rants and raves]

Page 5 Chatter

JOHN RALSTON SAUL,

the consort of the former governor general of Canada, Adrienne Clarkson, who made it her personal mission to visit as many Aboriginal communities across Canada as humanly possible during her service, has released a new book entitled "A Fair Country: Telling Truths about Canada." In the book, Saul suggests that Canada is a Metis nation influenced in philosophy by the Aboriginal peoples, shaped by Indigenous ideas around peace and fairness. But many are taking issue with what some believe are "idealized" notions of Indigenous thought and behavior and say Saul is giving Canadians more credit than they deserve. "I almost laughed out loud," wrote Daphne Bramham of the Vancouver Sun. "Canadians," she wrote, "have little first-hand knowledge of or experience with First Nations and Metis people beyond, perhaps, having admired or acquired some silver jewelry or Native art."

At counterweights.ca L. Frank Bunting admits to not having read the book, to not having Saul on his list of favorite authors, and to thinking that Saul's stories about history are less than historically accurate, but Bunting allows that Saul may be "pointing to something real about Canada's past that is quite profound and deeply interesting."

That point being that history goes back more than the 200 years that Canadian mainstream society has taken most seriously. Robert Fulford of the National Post wrote that "Many of us would like to imagine that Canadians have a unique way of life. We would also be delighted to learn that it came to us as a gift from, ironically, the very people we have often robbed and mistreated." Unfortunately, he concludes, Saul doesn't come close to making that case. "His conclusions rely mainly on his imagination."

On earththesound.blogspot.com, however, music reviewer Michael Elves compares Saul's book to Calgary's Woodpigeon release Treasury Library Canada because, well, the cover art is similarly themed and because both endeavors are a wake-up call "to embrace our true selves" and shake off the inferiority complex that is hampering Canada's success.

AFTER A TOUR OF THE

Fort McMurray area in northern Alberta, "Scream" trilogy actress Neve Campbell said she is "horrified by the pace and scale of development in the tar sands," and promised to work with First Nations and ForestEthics, an environmental non-governmental organization, to raise awareness of the oil extraction industry's affect on the environment and the community of Fort Chipewyan. Campbell lunched with Mikisew Cree Nation Chief Roxanne Marcel and Chief Allan Adams of the Athabasca Chipewyan First Nation at the Sawridge Inn in early October after a tour of the region by plane and car.

LAKE BABINE NATION IN B.C.

is having trust issues, and who can blame them? Rule one: When negotiating with big business, get legal counsel, even if the suits on the other side of the table say they would prefer it if the lawyers didn't become involved. One has to wonder what game is afoot in Babine's dialogue with Pacific Booker Minerals (PBM) regarding the Morrison Copper Gold Project.

"Our relationship with PBM is seriously deteriorating," said Chief Betty Patrick on Oct. 14, "and if things don't change immediately, we will have no other option but to oppose this development. PBM continues to offer us capacity funding, but we haven't seen a dime. Second, they question our members about our confidential traditional uses without asking permission. Third, they have repeatedly told us they prefer we not involve legal counsel. Gone are the days when First Nations are not entitled to legal representation and we are not going to let them dictate to us who is on our team. Their actions to date are disrespectful and do not encourage us to trust them." Hmmm.

THE MÉTIS NATION

of Saskatchewan has less than two weeks to file a test case on the duty to consult. According to resolution 001, carried at the Métis Nation Legislative Assembly Sept. 8 and 9, the organization is to develop a legal strategy to ensure the Crown begins to deal with its duty to the Métis Nation within Saskatchewan.

Assembly minutes may be viewed at MNS' newly launched Web site located at metna.sasktelwebhosting.com

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The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at nuclearsafety.gc.ca, announcing that it will hold a one-day public hearing to consider the results of an Environmental Assessment Screening (EA Screening) of Ontario Power Generation Inc.'s (OPG) proposed project for the refurbishment and life extension of Pickering B Nuclear Generating Station Units 5, 6, 7 and 8. The public hearing will be held on December 10, 2008 at the Ajax Convention Centre, 550 Beck Crescent, Ajax, Ontario and will be webcast live on the Internet via the CNSC Web site.

The environmental assessment (EA) is being conducted in accordance with the requirements of the *Canadian Environmental Assessment Act* (CEAA). If the Commission concludes from the EA Screening Report that the project is not likely to cause significant adverse environmental effects, it may consider OPG's licence application at a future hearing. A draft EA Screening Report was available for public comment from July 24, 2008 to September 4, 2008. The EA Screening Report taking these public comments into account is now available from the Secretariat at the address below.

The public is invited to comment on the EA Screening Report by filing a request to intervene at the public hearing with the Secretary of the Commission by November 10, 2008 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 number of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2008-H-19, or contact:

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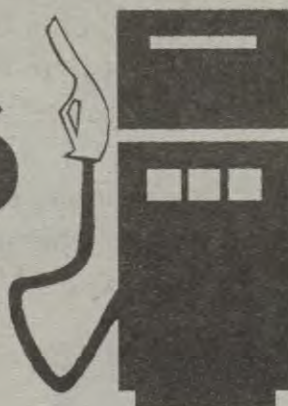
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November 22, Sprucewood Branch, 2:00 p.m.
December 4, Idylwyld Branch, 4:30 p.m.
Phone 780-496-1968; Cell 780-977-7841; lmorin@epl.ca

"EMBRACING THE SPIRIT WITHIN" WORKSHOP
November 8-10, 2008, Vancouver, B.C.
604-351-6224 or 778-378-5113

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Fort Qu'Appelle, Sask.
Phone: 306-332-1446; Fax 306-332-1451;
www.kakakaway.com; Email: kakakaway@sasktel.net
(See ad on page 25 for dates and contact numbers)

HEALING FROM TRAUMATIC LOSS WORKSHOP
November 10-12, 2008, Edmonton, Alta. - 780-473-6732;
1-866-473-6732; www.takingflightinternational.com

GIRL POWER - FACILITATOR TRAINING 2008
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NIIGAANIBATOWAAD: FRONTRUNNERS MEMORY PLAY
November 20, 2008, 7:00 p.m., Stanley A. Milner Library,
Edmonton, Alta. - 780-496-1968;
Cell 780-977-7841; lmorin@epl.ca

PERFORMANCE MEASUREMENT & REPORTING IN FIRST NATIONS WORKSHOP
November 20 & 21, 2008, Ottawa, Ont. - AFOA - 1-866-722-2362

AWPA - ASK YOUR AUNTIE
November 22, 2008, Edmonton, Alta. - 780-758-1300

ARTISTS WANTED FOR CULTURAL COMPETITIONS
November 24, 2008: Deadline to submit applications -
1-866-955-2009; email: info@francophonie2009.ca;
www.pch.gc.ca/francophonie2009 (see ad on page 13)

ABORIGINAL LAND & RESOURCE MANAGEMENT CONFERENCE
November 27-28, 2008, Vancouver, B.C.
1-888-777-1707; www.insightinfo.com

CANADIAN ABORIGINAL FESTIVAL
November 28-30, 2008, Toronto, Ont. - Phone 519-751-0040;
Fax 519-751-2790; www.canab.com (see ad on page 11)

\$5000 ABORIGINAL YOUTH SCHOLARSHIP
November 30, 2008: Deadline for submission of applications
www.muchmusic.com/mays

GRIEF SUPPORT CERTIFICATION PROGRAM
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1-866-473-6732; www.takingflightinternational.com

DIALOGUE FOR LIFE: FIRST NATION & INUIT SUICIDE PREVENTION CONFERENCE
December 2-4, 2008, Montreal, Que. - 514-933-6066

AWPA - SPADACIOUS DAY
December 6, 2008, Edmonton, Alta. - 780-758-1300

ABORIGINAL ENERGY FORUM CONFERENCE
December 9-10, 2008, Toronto, Ont.
1-888-777-1707; www.insightinfo.com

BLUEPRINT FOR THE FUTURE CAREER FAIR
January 14, 2009, Winnipeg, Man.
416-926-0775; 416-987-0246

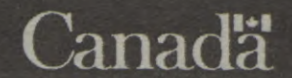
AFOA CANADA NATIONAL CONFERENCE
February 12-14, 2009, Montreal, Que. - 866-722-2362

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Canadian Nuclear
Safety Commission

Commission canadienne
de sûreté nucléaire



PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at nuclearsafety.gc.ca, announcing that it will hold a one-day public hearing on December 10, 2008 at the Ajax Convention Centre, 550 Beck Crescent, Ajax, Ontario on the application by the Nuclear Power Plant (NPP) licensees to amend their respective operating licences for the following Nuclear Generating Station (NGS):

- Bruce A and Bruce B NGSs (Bruce Power Inc.). The stations are located near Tiverton, Ontario;
- Pickering A, Pickering B and Darlington NGSs (Ontario Power Generation Inc.) in Pickering, and Darlington, Ontario respectively;
- Gently-2 NGS (Hydro-Québec). The station is located in Bécancour, Québec; and
- Point Lepreau NGS (New-Brunswick Power Nuclear). The station is located on the Lepreau Peninsula in New Brunswick.

The NPP licensees have applied for an amendment to incorporate RD-204, *Certification of Persons Working at Nuclear Power Plants* in their nuclear power reactor operating licences and to authorize them to independently administer certification examinations for selected operating shift positions referred to in the licences. At a public meeting held in Ottawa, Ontario, on September 13, 2007, the Commission approved the publication and implementation of the Regulatory Document RD-204.

The public hearing will be webcast live on the Internet via the CNSC Web site.

CNSC staff's recommendations and each licensee's submissions are available from the Secretariat at the address below. The public is invited to comment in writing on any licensee's application by filing a request to intervene at the public hearing. Requests to intervene must be filed with the Secretary of the Commission by November 10, 2008 at the address below. The request must include the following information:

- a written submission of the comments to be presented to the Commission;
- 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 nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2008-H-20, or contact:

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

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



Canadian Nuclear
Safety Commission

Commission canadienne
de sûreté nucléaire



PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at nuclearsafety.gc.ca, announcing that it will hold separate, two-day public hearings to consider two applications by Bruce Power Inc. (Bruce Power) for the renewal of the operating licences for the Bruce A and Bruce B Nuclear Generating Stations, located in Kincardine, Ontario. Bruce Power has requested five-year licence terms for both facilities.

The Bruce A facility consists of two operating units (Unit 3 and Unit 4) and the Bruce B facility consists of four operating units (Unit 5, Unit 6, Unit 7 and Unit 8). The current licences for Bruce A and Bruce B expire March 31, 2009.

The public hearings will be held on the following dates:

Hearings Day One: December 11, 2008
Place: Ajax Convention Centre, 550 Beck Crescent, Ajax, Ontario

Hearings Day Two: February 18, 2009
Place: CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario

The public hearings will be webcast live on the Internet via the CNSC Web site.

Bruce Power and CNSC staff's submissions to be considered at the Day One of the Hearings will be available after November 11, 2008 by contacting the Secretariat at the address below. The public is invited to participate during the Day Two of the Hearings. To participate, the public must file a request to intervene with the Secretary of the Commission by January 19, 2009 at the address below, indicating whether the intervention pertains to Bruce-A, Bruce-B or both facilities. It should 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 number of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2008-H-21, or contact:

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

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FRIENDS AND FAMILY ARE MOURNING

the passing of Assembly of First Nations (AFN) Regional Chief Len Tomah Sr. of Woodstock First Nation, NB, who succumbed to cancer on Oct. 13. In a tribute from the Atlantic Policy Congress of First Nations, Chief Tomah was described as persistent and enthusiastic. He was a founding member of the organization, helping to draft the terms of reference in 1992. He was also an active member of the group's executive committee, contributing to the development of strategic direction on a number of issues. "He was passionate to see justice and resolution brought to issues such as taxation, land and natural resources," the tribute said. Tomah served as chief of his community for 12 years, and regional chief for New Brunswick and Prince Edward Island since 1986. He is the longest serving regional chief in the AFN. "In his spare time, Len always enjoyed a good game of golf, pool and exercising his Aboriginal right to hunt," an associate said in the press release.

Tomah was a family man, committed to his wife Janice, sons, daughters and grandchildren.

FIRST NATION LEADERS ACROSS

the country were crying foul in mid-October and calling for the resignation of Richard Pound as chancellor of McGill University. Pound is the former International Olympic Committee (IOC) vice-president and president and founder of the World Anti-Doping Agency.

The pile-on came after a complaint to the IOC's ethics committee by the Aboriginal rights group Terres en Vues which was disturbed by comments made by Pound in a French language interview in La Presse in August. Pound was commenting on the decision of the IOC to hold the Olympics in China, a country tarnished by a reputation of human rights abuses, when he described 17th century Canada as "a land of savages with scarcely 10,000 inhabitants of European descent, while in China, we're talking about a 5,000-year-old civilization. We must be prudent about our great experience of three or four centuries before telling the Chinese how to manage China."

Not only did the term savages hit a sour note with First Nations, but the idea that the history of North American civilization began with the influx of European settlers was particularly difficult to swallow.

"The First Nations of Quebec are descendant from great societies that have occupied the territory of Quebec for more than 5,000 years," said Ghislain Picard, regional vice-chief of the Assembly of First Nations of Quebec and Labrador. "Before the arrival of Christopher Columbus, America was inhabited by nations that lived in well organized societies. We were not mere herds."

Pound has called the response to his remarks a manufactured controversy, saying, put in context, they were not meant to be a comment on the Aboriginal governments of the day but about "the U.S. in its current incarnation having a solution to everybody's problems." But his defense wasn't washing with Shawn Atleo, new chancellor of Vancouver Island University.

"Mr. Pound's comments, regardless of context, are disturbing, void of any historic evidence or fact and highly inappropriate for a university chancellor. His comments are purely racist and derogatory," Atleo said.

THE ASSEMBLY OF FIRST NATIONS

has announced that Calgary and the Treaty 7 First Nations will host the 30th annual general assembly of the organization next July, an election year for the position of national chief. The proposed dates for the AGA are July 21 to 23, 2009.

THE SPECIFIC CLAIMS TRIBUNAL ACT

came into effect on Oct. 16. The legislation creates an independent tribunal with the power to make binding decisions on the validity of and compensation for specific claims. Developed with the Assembly of First Nations, the legislation establishes a new independent body called the Specific Claims Tribunal. There are four scenarios in which a First Nation may opt to file a claim with the tribunal: when the minister has notified the First Nation of a decision not to negotiate the claim; when three years have elapsed after the day on which the claim was filed and there has been no notification in writing of a decision to negotiate the claim; when in the course of negotiating the claim the minister consents in writing to the filing of the claim with the tribunal; or when three years have elapsed after the day on which the minister has notified the First Nation in writing of a decision to negotiate the claim and the claim has not been resolved by a final settlement agreement.

[news]

"Sisters" commemoration grows in grassroots influence

By Carmen Pauls Orthner
Windspeaker Contributor

LA RONGE, Sask.

From a small town potluck in La Ronge, Sask. to a march on Parliament Hill in Ottawa, on Oct. 4 communities across Canada found their own ways of honouring the lives of hundreds of Aboriginal women who have gone missing or been murdered.

Since 2005, the annual "Sisters in Spirit" vigil, organized by the Native Women's Association of Canada (NWAC), has grown steadily from the 11 cities, towns and reserves that originally took part to 40 this year paying tribute across Canada.

This year, hundreds of blue balloons—each bearing an image of "Grandmother Moon," designed by Vancouver artist Dick Baker—were given to vigil organizers. The idea, said NWAC community development co-ordinator Jennifer Lord, was that each balloon would represent a missing or murdered woman, and that as the balloons were released, healing could begin.

"It's about letting go and being hopeful," Lord said. "Sending the balloon up to the sky is very significant."

So too is the image of "Grandmother Moon," which has become the symbol of NWAC's "Sisters in Spirit" advocacy, research and awareness-raising initiative.

"The moon... really provides us as women with direction and knowledge and wisdom, and it's a reminder for us about our sacred roles in our families and our communities, and also

beyond," Lord said.

This year marked the seventh anniversary of the death of Gladys Tolley, killed in a hit-and-run by an RCMP officer in Manawake, Ont. It was Tolley's daughter, Bridget, who proposed the idea of an annual gathering of remembrance for missing and murdered Aboriginal women.

The proposal was then acted upon by NWAC and Amnesty International, a long-time supporter and sponsor for a report entitled "Stolen Sisters: A Human Rights Response to Discrimination and Violence Against Indigenous Women in Canada." It was released on Oct. 4 four years ago.

The "Sisters in Spirit" initiative is intended to raise awareness of the issues not only on the national political level, but also on the local level, and the growing number of communities participating in the vigil plays a major role in that effort.

In addition to helping Aboriginal communities become more aware of the dangers facing their women, and of choices that can better protect women, NWAC also has a responsibility to educate the non-Aboriginal population, Lord said.

While some cases do involve domestic violence, there are also numerous examples of non-Aboriginal men targeting Aboriginal women. Non-Aboriginal community leaders need to come alongside groups like NWAC in resolving these issues, Lord said.

"It's important to emphasize that when we talk about missing and murdered women in Canada, we're talking about

Canadians.... It's not an 'Aboriginal problem'," she said.

For some communities, those who have been fortunate enough not to have suffered losses, the focus of the vigil is on prevention and awareness-raising, she added.

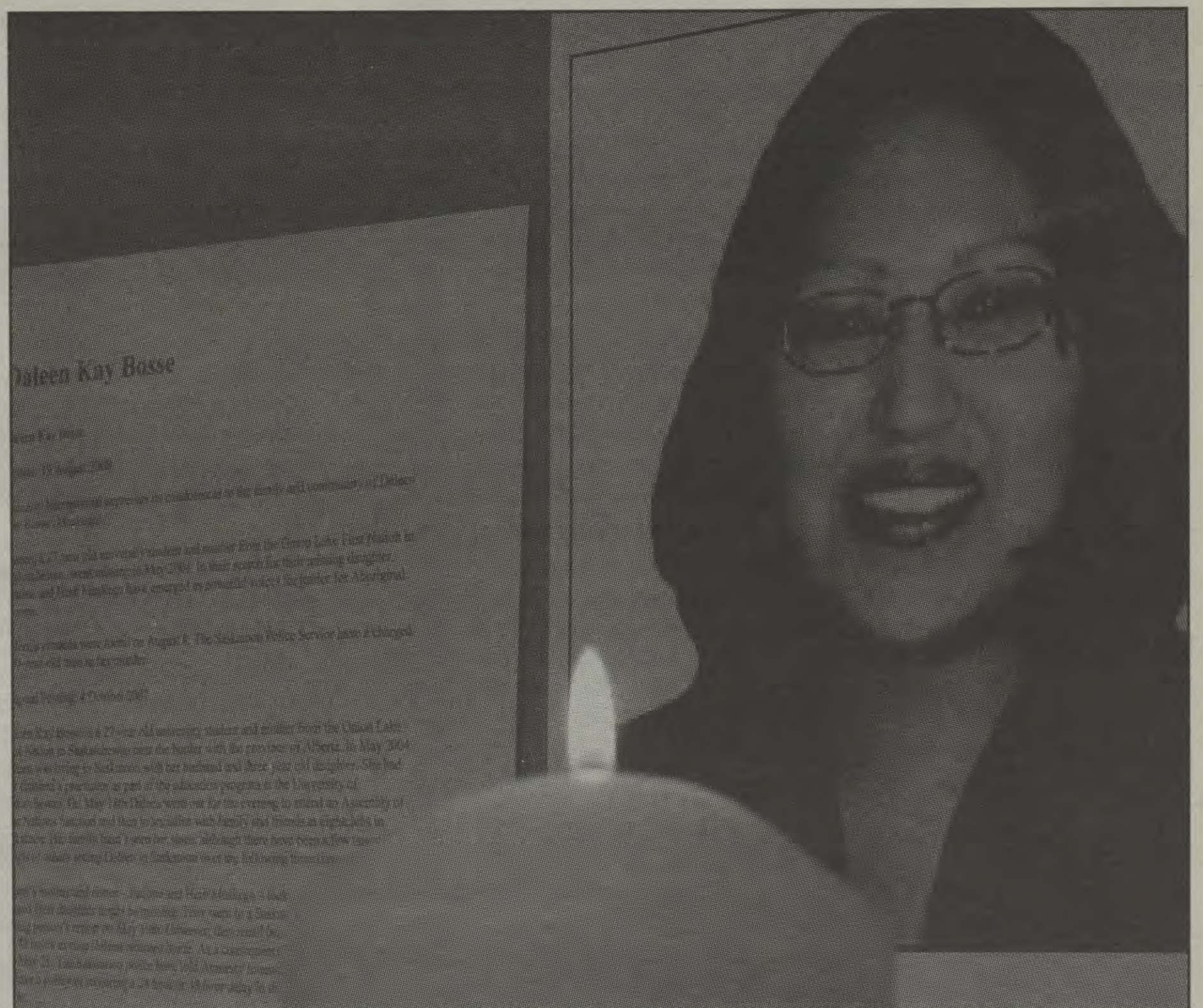
In communities where there has been a death or a disappearance, such as in Amber Redman's hometown of Fort Qu'Appelle, or Daleen Bosse's reserve at Onion Lake, "this is really part of the mourning process, part of the healing process.... We're dealing with trauma and ripple effects not only within a family, but a community as well."

The Sisters in Spirit vigils serve as an opportunity to teach children, boys and girls, both about the dangers faced by Aboriginal women and the pain their disappearance or death leaves behind, and also about healthy ways to view one another, how to care for themselves, for their families and for their communities. And also to "break the silence" when that is required, Lord said.

The vigils, especially when victims' families are present, serve as a powerful lesson in that regard.

"It's good to build these strong images for children that the families are never giving up, that they always have hope, that they're strong, and that they are not only supported by the community but they support others who are going through these kinds of issues as well," she said. "It's about the power of reclaiming your own voice."

(See Sisters on page 27.)



Daleen Bosse was remembered at the "Sisters in Spirit" vigil for missing and murdered women in La Ronge, Sask. on Oct. 4. Missing for a number of years, her body was found in August.

PHOTO: CARMEN PAULS ORTHNER

Chief commissioner resigns

By Shari Narine
Windspeaker Contributor

OTTAWA

After only six months as the chair of the Truth and Reconciliation Commission, Justice Harry LaForme has cited "many hurdles and obstacles (that) could not and cannot be overcome" and resigned his position effective Oct. 20.

"I don't think anybody expected (his) resignation. Most people were expecting it would get sorted out that the commissioners would agree among themselves on a single vision and that they would move forward," said Peter Rehak, spokesperson for LaForme.

In a four-page letter sent to Indian and Northern Affairs Minister Chuck Strahl, LaForme said the three-member commission was on the "verge of paralysis."

That paralysis, said commissioner Claudette Dumont-Smith, came in the interpretation of the commission's mandate, as well as the powers to be wielded by the chair and commissioners.

In his letter of resignation, LaForme said that while he put the priority on reconciliation, commissioners Dumont-Smith and Jane Brewin Morley put their emphasis on truth.

Dumont-Smith said LaForme's allegation took her by surprise.

"I never once expressed the fact that one would have more weight than the other. There was not in my mind one more important than the other. I never indicated a difference in opinion in that."

LaForme said that the "incurable problem" however lay in the structure of the commission, in which the "course and its objectives are to be shaped ultimately through the authority and leadership of its chair."

Not so, said Dumont-Smith, noting that the roles are not spelled out in the document creating the commission and LaForme's take that the commissioners would only offer advice and assistance was his interpretation of the mandate, and not shared by her or Morley.

Although LaForme's resignation may have come as a surprise, six weeks earlier a mediator met the chair and commissioners to "address issues around decision making," said Dumont-Smith, who would offer no more details, stating that the mediator's proceedings are privileged. The mediator had only one meeting with the three-member commission and that was an introductory meeting on Sept. 3, which also included legal counsel for LaForme. The mediator held a second meeting with Dumont-Smith and Morley at their request.

As Dumont-Smith was fielding

questions in her Ontario office, Morley was attending an information session on truth and reconciliation in Prince George on Oct. 22 and 23.

"She hasn't commented on (LaForme's) resignation, but some concerns have been voiced at the (two-day) meeting," said Robert Joseph, chief of the Gwa-wa-enuk, of North Vancouver Island, one of 200 people in attendance.

Joseph, who turns 70 shortly, has served for decades as special advisor to a number of federal deputy ministers on the issue of residential schools and is also a member of the Indian Residential School Survivor Society.

Joseph called LaForme's resignation "regrettable." However, he added, determining why LaForme resigned is not as imperative as continuing the work of the commission.

"Time is of the essence, of course, because there are so many Elders who are dying each day and they want to be able to tell their truth and gain some peace even briefly in the latter stages of their lives."

Joseph would like to see LaForme replaced immediately.

But it might not be that easy, said Margot Geduld, spokesperson for Indian and Northern Affairs Canada. The settlement agreement does not address replacement of a commission member.

"It may become necessary for Canada to seek advice from the courts before moving ahead. This work will be done expeditiously."

The Truth and Reconciliation Commission was created as a result of the Indian Residential Schools Settlement Agreement negotiated between legal counsel for former students, the churches, Government of Canada, the Assembly of First Nations and other Aboriginal organizations.

Dumont-Smith holds that any replacement for LaForme needs to be made through consultation with these same parties.

Dumont-Smith acknowledged she has heard comments that the entire commission should be replaced. She will be disappointed if this happens. She, Morely and LaForme were chosen from 300 applicants.

"The parties really fought for this in the courts. They are the ones who are the architects of the Truth and Reconciliation Commission. Now, if they feel they want to go that route, I will respect that."

Joseph puts the problems facing the commission down to "a reflection of a process evolving." He notes, "It's the first time ever a western country has had a truth and reconciliation process. We're going to go through some growing pains. I think we tried to anticipate all of the things that might become problematic."

(See Resignation on page 11.)

First Nation, ministry face off over logging

By Kate Harries
Windspeaker Contributor

SAULT STE. MARIE, Ont.

Most people wouldn't take such a positive view having been charged with a number of offences, including property damage and illegal harvesting of timber, but Chief Dean Sayers isn't most people.

He sees the charges he's now facing as historic, and an opportunity for his community, the Batchewana First Nation, to deal with concerns over provincial harvesting practices and seek clarity of their treaty relationship with the Crown.

A year ago, members of the Batchewana First Nation decided enough was enough. Damage to the forests of their territory, an area that stretches along the shores of Lake Superior west from Sault Ste. Marie to Marathon and inland, must stop.

"We were really disgusted with the way the province does the harvesting," Sayers explained, referring to clear cuts and other practices that jeopardize the future of the forest.

So the band implemented its own forest management plan and issued licenses to permit harvesting in three townships north of Sault Ste. Marie.

Last month, Ontario's ministry of natural resources (MNR) seized logs and equipment from those doing the harvesting under Batchewana's permits, and on Oct. 10 MNR enforcement supervisor Dave Harnish arrived at the band's office to lay charges against the chief and three band members.

Gilles Robinson, Philip Swanson, Clinton Robinson and Sayers are charged with harvesting timber without a permit under Ontario's Crown Forest Sustainability Act.

Sayers and the band are charged with illegally issuing permits.

In addition, Sayers is charged with damage to Crown property in the removal of a gate that barred access to a traditional village site in Lake Superior Park.

Sayers said the band, in turn, served Harnish with notice of an investigation into the ministry's role and that of district manager Bob Johnson in "the theft of logs and other materials."

Ministry officials refused comment because the matter is before the courts.

Sayers said the charges will allow the First Nation to challenge the "flawed" 1850 Robinson-Huron Treaty and the 1859 Penefather Treaty, a "travesty" that led to the Batchewana people being defrauded of reserve lands.

"We never gave up responsibility for the forests," he said. "Those lands the Crown refers to as Crown lands, those are our lands in our minds."

Sayers said that because of the Indian Act (including a provision, repealed in 1951, that made it a criminal offence to hire a lawyer to pursue a land claim) and related oppression, it's only within the last two generations that the Batchewana communities have been able to challenge the way the treaties have been implemented and interpreted.

Batchewana is a First Nation of 2,300 people in four reserve locations—Goulais Bay, Rankin, Obadjiwan and Whitefish Island.

He added that it's unfortunate that the case won't be heard by an impartial body, but rather by a court of the Canadian Crown. Still, "we're optimistic that we're going to see the truth finally come out about our relationship."

Sayers said the First Nation based its forest management plan on spiritual and community values. Asked if expert help was used, he emphatically said no.

"We didn't want expert help," he explained. "We've seen the condition of the forest with the expert help that the government had."

"We don't damage the canopy. We don't do clear cuts. We do flora and fauna surveys. We mark each tree that's chosen for harvest and have a ceremony to let those trees know that they're going to be used."

Sayers said it's unfair the province has seized timber and trucks worth thousands of dollars from individuals who are now left without a livelihood or a way to make payments on the equipment.

In addition, he said, "the Crown has told all the businesses in the Soo (Sault Ste. Marie) not to buy (wood) from us, so we're blackballed. It's sickening."

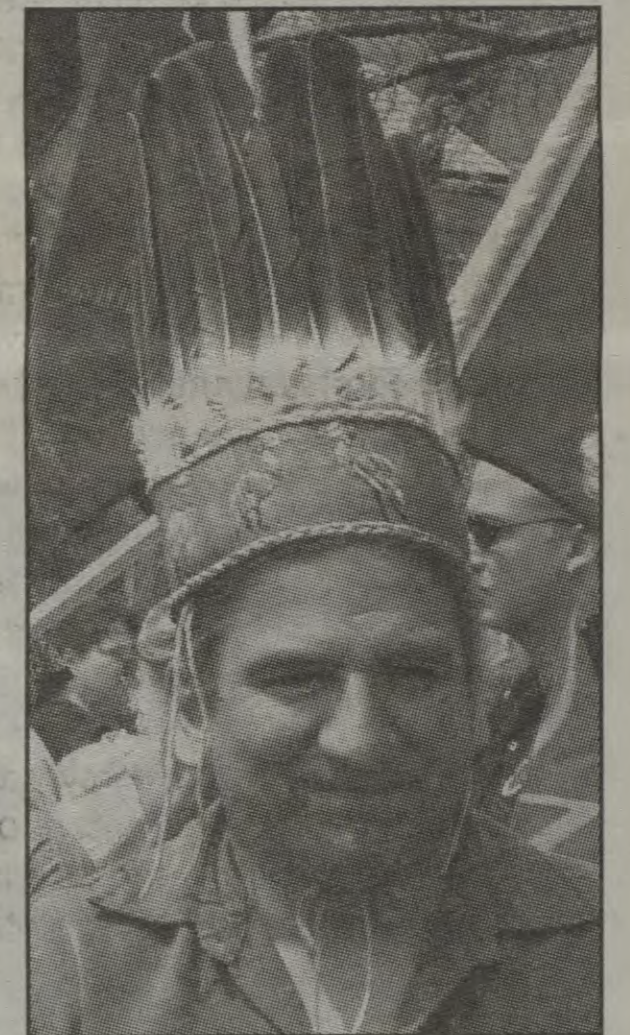
The men should be allowed to continue working pending resolution of the charges, he said.

A consortium called Clergue Forest Management Inc. is licensed by MNR to harvest the Algoma Forest, which comprises the area in dispute. Clergue partners are local businesses, as well as a couple of major forestry companies—Weyerhaeuser Co. Ltd., Domtar Inc., Boniferro Mill Works Inc., Levesque Plywood Ltd. (Columbia Forest Products), St. Marys Paper Ltd. and Midway Lumber Mills Ltd.

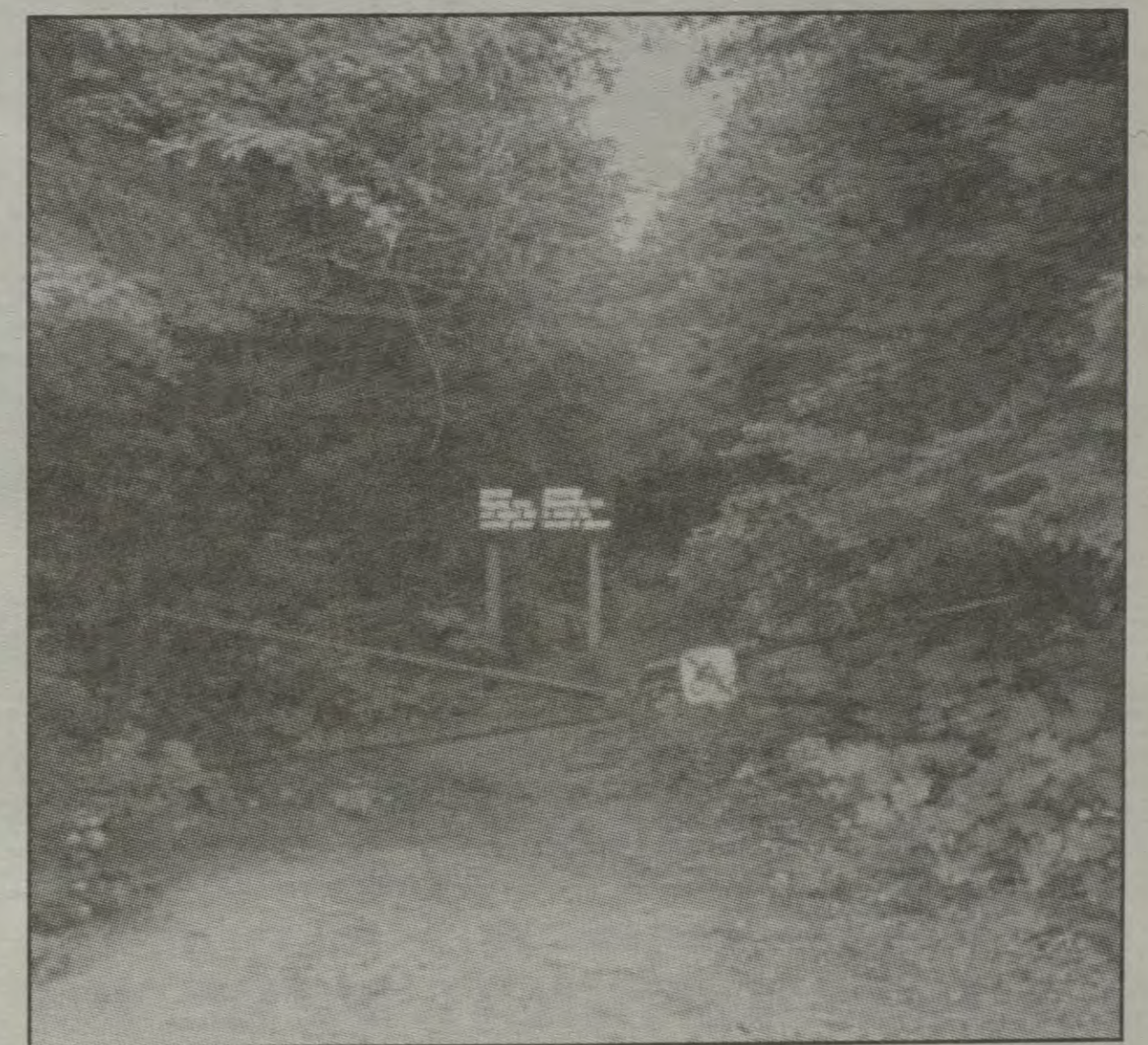
Sayers said the charge relating to removal of a gate is connected to the re-opening of a road to Gargantua Bay in Lake Superior Park.

"It's a safety issue," he said

The bay is one of the few protected harbours along that stretch of the shoreline and Batchewana fishermen need to be able to use it. Community members had always been able to get to the site, which has spiritual significance for them, until it was blocked by MNR about 15 years ago. Batchewana took action last fall to regain access after years of fruitless negotiations with the ministry, Sayers said.



Batchewana First Nations Chief Dean Sayers



Chief Dean Sayers is charged with the property damage of a gate that stood between Batchewana fisherman and one of the few protected harbours that have been used by community members for many years until the Ministry of Natural Resources barred access to the site.

Aboriginal leaders offer reaction to election results

By Thomas J. Bruner
Windspeaker Staff Writer

Ottawa

After five weeks of sound bites and political fights, the people have spoken, and what they've said is pretty much the same thing as they said in 2006: Stephen Harper and the Conservatives warrant no more than minority power in a federal government.

This leaves many pundits now asking the question: Was the 2008 election, held Oct. 14, worth the time and money it took to get the same government as Canada had before Harper broke his promise of a fixed election date and hurried to the polls? Of the many who kept their eyes focused on the election results were the Aboriginal peoples of Canada.

"There was no really big surprise other than the Liberals losing more seats than I thought they would," said the Métis National Council (MNC) President Clement Chartier. The Liberals lost 16 seats.

"It was fairly certain there would be a minority Conservative government, but, of course, they almost did make a majority."

In fact, there was a tight race on election night, and in some ridings, especially in the north, Aboriginal voters made up more than 10 per cent of the eligible votes, so it was thought that Native people had the golden ticket and could play kingmaker

on a number of fronts.

For the election that no one but the Harper Conservatives seemed to want, a 58 per cent turn-out of mainstream voters registered as a new historic low.

Although no numbers have been released as to Aboriginal voter turnout, apathy towards the Canadian federal electoral process is also an historical fact.

And in places like Churchill, Man., where star Liberal candidate Tina Keeper, Native actor and incumbent, went down to defeat in one of those 10 per cent ridings, the golden ticket seemed not to be worth the paper it was printed on.

"I imagine most Natives don't vote in the federal or provincial elections," said Clarence Louie, chief of the Osoyoos nation in British Columbia, where the Conservatives made a lot of gains.

"And that's too bad. But I guess that's the way it's been for a hundred years." He speculated that First Nations political involvement stays primarily at the community level.

"There's also the issue of sovereignty for some nations," said Beverly Jacobs, president of the Native Women's Association of Canada (NWAC). This refers to the wampum belt philosophy of 'You paddle your canoe, and we'll paddle ours,' where First Nations refuse to take part in a foreign nation's election.

"There needs to be acknowledgement of that sovereign relationship," she said.

"I imagine most Natives don't vote in the federal or provincial elections, and that's too bad. But I guess that's the way it's been for a hundred years."

— Clarence Louie,
Chief of the Osoyoos Nation in B.C.

Stan Beardy, grand chief of the Nishnawbe Aski Nation (NAN), said his organization made an effort to inform the people of the party platforms and encouraged participation. However, he complained that the new rules around identification of voters may have been an obstacle for his community members. It was especially troubling for rural peoples, who in the past were simply vouched for by their local MP. What was needed was two pieces of identification, one with photo and both with the same address within the constituency.

"That created a problem for a lot of our people, because most people, they'll be here for a few months for whatever reason, mainly for medical, and in that short period of time they don't have sufficient documentation to show their ID picture plus the address. It's a real challenge for a lot of them," Beardy said. But what was in it for the Aboriginal voter to go the extra mile to vote? Not much according to some.

"I was very disappointed.... There was insufficient focus on

Aboriginal issues during the campaign," said Beardy.

"We had hoped that [the parties] would have more attention to our pressing issues; the issues facing our people."

And the result may continue to disappoint as the Conservatives head into a minimum two more years of minority rule as the Liberals reorganize after the resignation of their leader Stéphane Dion. His poor performance during the campaign, weighed down by a thick French accent and an unpopular environmental platform, saw him shown the door by his party less than a week after the polls closed.

"We've been dealing with the minority Conservative government for the last two-and-a-half years," said Jacobs "and I can say that it was very frustrating as a leader for this organization that there were requests for various things and sometimes it didn't happen."

Regardless, it was a Conservative majority government that was what many

individuals, Aboriginal and non-Aboriginal alike, were hoping to avoid, with many Canadians still not able to trust a party that grew out of the right-wing Reform movement of the 1990s.

In Newfoundland that distrust was palpable, with Premier Danny Williams leading an "Anything but Conservative" campaign that successfully shut out the party on election night. Harper's renegeing on promises to exclude offshore oil revenues from the equalization formula was at the heart of the initiative.

Not all Aboriginal people, however, viewed the Conservatives with suspicion. "I don't really have a problem with the Conservatives," said Chief Louie, who has become a bit of a Conservative darling for his no nonsense approach to getting his people off of welfare and back to work.

"My focus has been economic development; more economic development dollars in the Aboriginal programs, and they've come through on that in this last budget. I'm happy for that. Conservatives are supposed to be a business government and I'm all for business." Chartier also gave his approval of the outcome.

"They're in a position where they can still govern the country and move forward, but at a slower pace than they might have otherwise, particularly as it affects Aboriginal peoples. I'm fairly pleased with the outcome."

(See Election on page 11.)

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Delay in seating committee members

By Shari Narine
Windspeaker Contributor

OTTAWA

Indian residential school survivors will have to wait longer than initially anticipated before they can make presentations for seats on the 10-member Indian Residential Schools Survivor Committee.

With the resignation of Chief Commissioner Justice Harry LaForme throwing a wrench into the Truth and Reconciliation process, the IRS Survivor Committee has also been overrun with applications.

The committee was to be established by the end of August, but with over 150 applications received, the selection process was delayed and selection is now expected to conclude somewhere between mid- to late-November, said Kimberly Phillips, spokesperson for IRS Truth and Reconciliation Commission. †As long as the commission can continue to operate as the two remaining commissioners have sworn to do.

Representatives from the Assembly of First Nations, the Inuit Tapiriit Kanatami, the Métis National Council, the Presbyterian, Anglican, United, and Catholic churches are assisting the TRC in the selection process. The majority of the

members of the committee will be survivors and the committee will serve as an advisory body to the TRC for the duration of its five-year mandate.

Says Phillips, "The committee will ensure that the voices of survivors are represented, heard, and accurately reflected when providing advice and recommendations to the commission."

The Indian Residential Schools Truth and Reconciliation Commission was created as a result of the Indian Residential Schools Settlement Agreement that was negotiated between legal counsel for former students, legal counsel for the churches, the Government of Canada, the Assembly of First Nations and other Aboriginal organizations. The commission was established in June as an independent body. Commissioners were present in the House of Commons when Prime Minister Stephen Harper delivered the formal apology to former students of Indian residential schools.

The delay in establishing the IRS Survivor Committee has had a ripple effect on other work to be carried out.

Money cannot be awarded through the Commemoration Initiatives until criteria have been developed. That development, as well as guidelines and principles for the Commemoration

Initiative, is to be undertaken by the IRS Survivor Committee with assistance of the TRC Secretariat. Separate project funding of \$20 million has been allocated over five years to support regional and national Commemoration Initiatives.

"This initiative is an opportunity to honour, educate, remember, memorialize and pay tribute to former residential school students, their families and communities," said Phillips. She notes that once the process is in place, proposals can be submitted by survivors, their families, communities, groups and organizations acting on behalf (of former students. Proposals will be received by the TRC, but the IRS Survivor Committee will complete evaluations. Funding recommendations will be made by the chair and commissioners to Indian and Northern Affairs Canada.

As well, until the IRS Survivor Committee is established regional liaisons cannot be appointed. Regional liaisons will provide a link between the national body and communities to co-ordinate national and community events. They will also provide information and assist communities as they plan their truth and reconciliation events as well as help coordinate truth-sharing in different regions.

National events are also part of

the mandate of the TRC. The first of seven such events is scheduled for January 2009 in Vancouver. The events will be held throughout Canada and their locations will be based on the history and demographics of the Indian Residential School system.

Explains Phillips, "(These) events will engage the Canadian public and provide education about the IRS system, the experience of former students and their families and the ongoing legacies of the institutions within communities. There will also be opportunities to celebrate regional diversity and honour those touched by residential schools."

Community events will also be held. These will be designed by the communities to respond to the specific needs of their former students, their families and others affected by the IRS legacy. (TRC is one part of the negotiated Indian Residential Schools Settlement Agreement reached in September 2007. The Common Experience Payments is another component.

At the beginning of October, 93,000 applications had been received through CEP. More than 83,000 have been processed with \$1.4 billion in payments handed out.

Those who were turned down for all or partial payment, said Patricia Valladao, a spokesperson

for Indian and Northern Affairs Canada, may have applied for a calendar year instead of a school year; may have been a day student and not a residential student; or may have attended a residential school not eligible for compensation under the court negotiated agreement. However, she notes, many of those who did not have their CEP approved, may be eligible for financial compensation through other individual or collective initiatives under the IRSS agreement.

Applicants receive "detailed letters" outlining the payment they have received or if they have been denied, said Valladao. Those denied can appeal the decision and the appeal process was included in the letters they received.

She adds, "We do remain committed to processing the Common Experience Payment as efficiently as possible."

Eligible applicants may receive \$10,000 for the first school year (or partial school year) of residence at one or more residential schools, plus an additional \$3,000 for each subsequent school year (or partial school year) of residence at one or more residential schools. Eligible recipients will receive a one-time payment of their full CEP entitlement.

Residential students have until Sept. 19, 2011, to apply for CEP.

Election results

(Continued from page 10.)

Chartier noted that the MNC has made progress with the Conservatives with a protocol agreement signed prior to the election that sets out a process of dialogue. He also expressed hope that Chuck Strahl would continue as minister of Indian and Northern Affairs. (Many Aboriginal leaders are concerned, however, about the government's lack of action post-residential school apology, delivered by the government on June 11.

"What is it they are going to do to implement their apology?" asked Jacobs. "There has to be at least some recognition that something has to be done, more than what is being done, you know with healing and wellness and language revitalization and promotion and protection."

There were also talks before the election by the prime minister that there would be a First Ministers meeting with national Aboriginal leaders, reminded

Jacobs. She wondered if that is still on the agenda. During the election, the Assembly of First Nations sent out a letter to all of the five major party leaders requesting their platforms on Aboriginal issues. Four of the five parties sent back their responses, which can be viewed on the AFN Web site. It was the Conservatives that declined to respond to the questionnaire.

With the new old government now in place, there is a wait and see attitude on what the future will hold for Aboriginal people under this minority government. Many are worried that the global financial crisis that dominated the election dialogue will have a truly negative effect on first peoples. "I think that factor is going to be working against us. Regardless of which party is representing government, the recession may hit Canada," said Chartier.

And poor and marginalized peoples are always the first to be sacrificed when a country starts pinching its pennies.

Resignation


(Continued from page 9.)


Ultimately, said Robert Joseph, it's about the survivors.

"I spent most of my life being angry about the whole notion of the residential school experience and how society treats us. I want to help others to find a gentler, kinder, softer way for our

children to grow up."

While the government determines the next move, the commission will continue its work, said Dumont-Smith. The first national event is scheduled for Vancouver in January 2009 and smaller community events are expected to take place before the end of the year.





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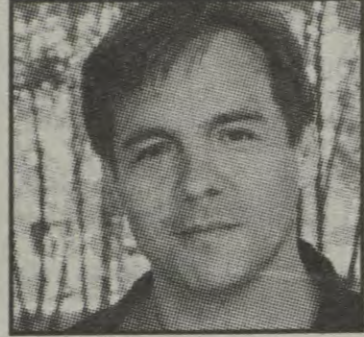
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Yet another new Aboriginal Affairs minister to train

A number of weeks ago, Ontario Premier Dalton McGuinty shuffled his cabinet, moving the very capable Michael Bryant, minister of Aboriginal Affairs, up the food chain to Economic Development.



THE URBANE INDIAN Drew Hayden Taylor

The former attorney general of the province had been appointed the first ever minister of the newly created Aboriginal portfolio in October of 2007. Less than a year!

Since nature (and politics) hates a vacuum, Brad Duguid, former Labour Minister, rushed in and is now thumbing through paint swatches for his new office.

As with both provincial and federal governments, the Aboriginal portfolio's theme song

is that old classic Trooper tune "We're here for a good time, not a long time."

Several Native leaders are upset with the shuffle, saying that they will have to go back and start training the new guy again. Sometimes it seems these White boys can't hold down a job for very long. Two to three years is the average life span for such ministers.

Most appointees spend their

time accepting gifts of tanned, smoked moose hide beaded gloves, traditional Native carvings and paintings, and cool leather fringe jackets from Aboriginal bigwigs before being hustled out. If you're looking for cheap Native arts and crafts, check eBay after each shuffle.

Still, I want to be fair to Brad Duguid. He's got a bit of a roller coaster coming up. Good luck with what Bryant leftover,

Caledonia.

With such a frequent and rapid turnover, it concerns me that these new ministers might not be fully informed about the complex and varied cultures and characteristics of Ontario, and Canada's Aboriginal people. For one thing, he might not be aware that we are not all one people. It's true. I have it on good authority.

So I would like to suggest to Premier McGuinty that he prepare some sort of exam for people in Duguid's situation. One that would inform us of his overall knowledge of the people he will be responsible for, negotiating with and about.

Here are 24 suggested

questions dealing with Ontario Native arts and culture, and also several exploring a much broader national perspective, since no doubt, Duguid will occasionally find himself talking to First Nations people in other provinces. No province or minister is an island (except Prince Edward Island and Newfoundland, of course).

If Minister Duguid gets 20 or higher, start sending him the birch bark bitten wall hangings. Fifteen or higher, send him a dreamcatcher. Ten or higher, a seagull feather. Anything less, a bus ticket out of the province.

(See Questions on page 13.)

First Nations form united front on mining concerns

By Kate Harries
Windspeaker Contributor

PRINCE GEORGE

Aboriginal communities across Canada are at the forefront of a campaign to end mining laws rooted in the 19th century view that mineral extraction is the best use of any land, and that governments' top priority is to facilitate exploration and mining.

The pressure is most intense in British Columbia and Ontario where a number of on-the-ground confrontations and ground-breaking court decisions have raised public awareness of issues like mine waste and Aboriginal rights.

The fundamental injustice is that provincial governments and the lower levels of the judicial system enforce legislation that is at odds with the Constitution and Supreme Court rulings, and it's left to Indigenous people to divert scarce resources to challenge the laws or, when the game gets too expensive, to give up their freedom.

In Ontario, the imprisonment of seven Aboriginal leaders who would not abide by court injunctions prohibiting protest against mining exploration led to widespread condemnation of the Ontario government.

The chief, four councillors and a member of Kitchenhumaykoosib Inninuwig First Nation (the KI Six), served almost two months of a six-month jail sentence, and chief negotiator Bob Lovelace of the Ardoch Algonquin First Nation served four months. They were all eventually released by the Ontario court of appeal.

The appeal court ruling, written by Justice James MacPherson, described the province's mining act as a "remarkably sweeping law," based on a "free entry" system whereby all Crown lands are open for prospecting and staking, without any consultation required.

Justice MacPherson found that the opposition mounted by

Lovelace and the KI Six, although in contempt of court orders, was grounded "at a minimum in a respectable interpretation of section 35 of the Constitution Act, 1982 and several recent decisions of the Supreme Court of Canada."

In B.C., 350 delegates representing 100 bands, tribal councils and Indigenous national organizations recently attended a three-day First Nations mining summit in Prince George.

"Our summit was driven by the need to find a way to incorporate successive court rulings on Aboriginal title and rights into B.C. mining laws, practices and activities in order to generate economic development that benefits everyone and respects the environment," said Grand Chief Edward John of the First Nations Summit political executive.

The delegates drafted a mining action plan, which is under review at the community level and won't be made public until it is ratified, a process that will take several months.

Perhaps as importantly, however, they forged a united front that will work to support Aboriginal communities when mining development occurs.

Dave Porter of the Kaska Dena Council co-chaired the mining summit. In B.C., the action to deal with mining concerns occurs on a number of fronts, because, as Porter sees it, respect for the law seems to be a selective matter.

"Even when government loses these legal cases they are reluctant to act. Their first response is usually to appeal and, once they've launched the appeal process, then their excuse is 'we can't deal with this issue as it is before the courts.'"

In B.C., as in Ontario, an end to free entry is a high priority for mining legislation critics. This is the cornerstone principle that gives the industry privileged access to Crown land, much of which is also the traditional territory of Indigenous peoples.

While elsewhere in Canada, a prospector actually has to mark

a claim on the ground, in B.C., free entry is particularly pernicious because since 2005 the province has allowed online staking of claims. All that's needed is a computer and a credit card.

"We take the point of view," Porter said, "that the case law clearly indicates that Aboriginal rights should take precedence over the sections of the Mining Act that give legal rights to folks sitting at home on their computer and alienating, by way of staking claims, portions of our traditional territories."

Representatives of government and the mining industry were present on the first day of the mining summit, but Porter said they didn't indicate what their position will be on the changes being sought by First Nations.

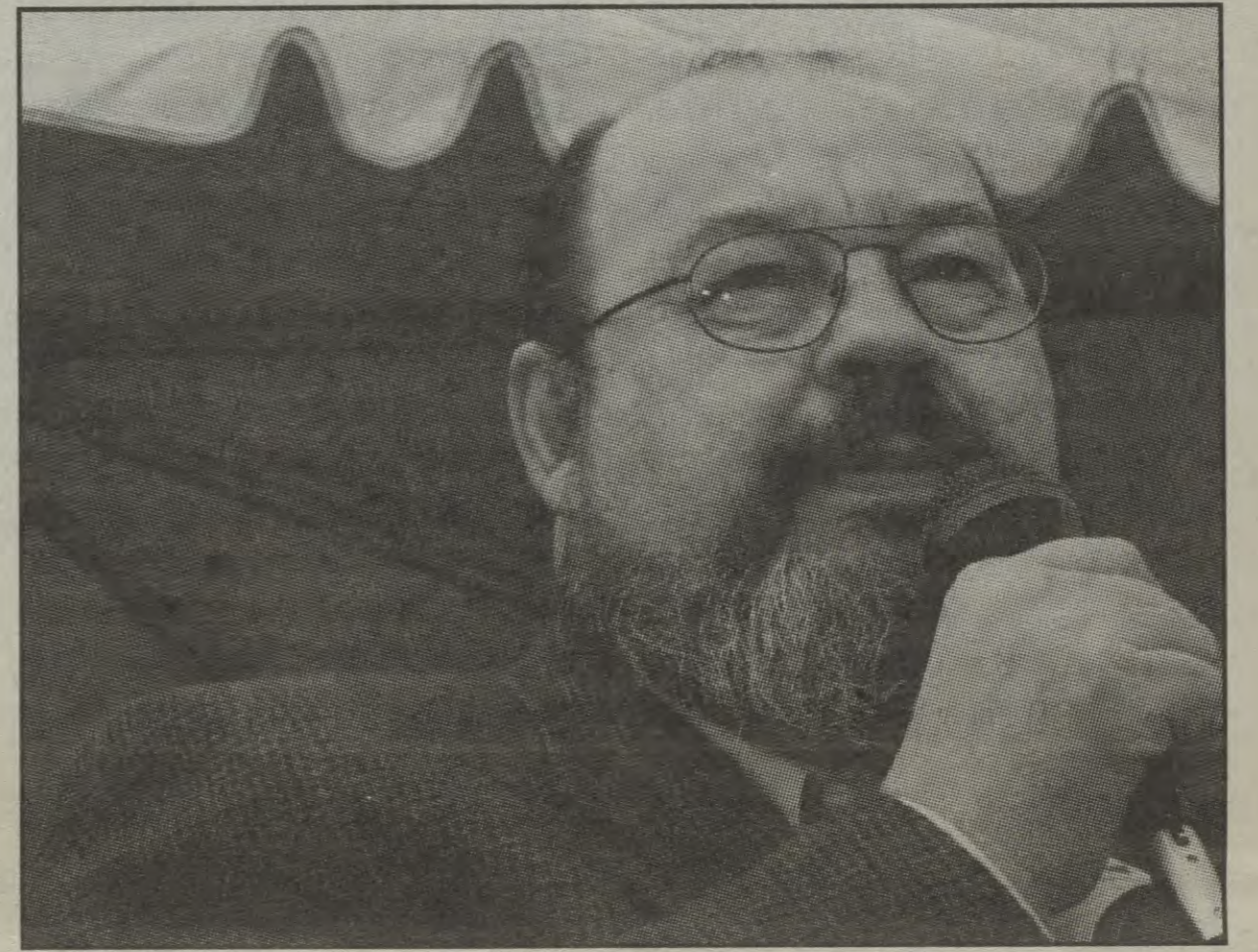
The B.C. legislature isn't sitting this fall and there's a set election date next May, so Porter doesn't expect to see legislative change for a year. Meanwhile, the outdated mining regulations set up ever-increasing opportunities for conflict, and missed opportunities for industry and Indigenous people alike.

One building flashpoint is the Taseko Mines' Prosperity gold-copper project in Xeni Gwet'in territory. Chief Marilyn Baptiste said the band was working in good faith with Taseko on an independent joint panel review process.

"Our people were bringing forth their questions and concerns," she said, "and we were hoping to have the questions and concerns answered, along with baseline studies."

But in July the federal and provincial governments unilaterally abandoned the joint panel review, switching to a BC.-led environmental assessment that does not involve the same level of consultation and openness.

Part of Taseko's huge Prosperity project is a reclassification of Teztan Biny (Fish Lake) so it can be used for toxic mine waste – something that is unacceptable to the Xeni Gwet'in. This has been made



Dave Porter of the Kaska Dena Council



Grand Chief Ed John of the First Nations Summit

possible by a 2002 change to the federal Fisheries Act that allows lakes and other freshwater bodies to be reclassified as "tailings impoundment areas," thereby circumventing a long-standing prohibition against polluting fish habitat.

The BC First Nations Leadership Council has issued a statement of support for the Xeni Gwet'in in their fight to preserve Fish Lake.

"As a matter of public policy, all Canadians and First Nations alike should be concerned about the destruction of natural water bodies for mining waste," the council said in a news release.

Back in Ontario, the provincial

government has launched a public consultation process for review of its mining act, one that KI Chief Donny Morris decried as woefully narrow in scope.

"Mining is a threat to our existence as Indigenous peoples because we are one with the land," Morris told a press conference at the Ontario legislature in October.

Ontario's minister of northern development and mines, who is in charge of the legislation, lacks the capacity to address Aboriginal and treaty rights issues that encompass, among other matters, environmental standards, health and land use planning, Morris said.

Questions dealing with Ontario Native arts and culture

(Continued from page 12.)

QUESTIONS - EASY

1. What language is spoken in Kasechewan?
2. What does Nunavut mean in English?
3. What does Canada mean in English?
4. George Ryga wrote the play, "The Ecstasy of Rita Joe." Was he Native or not?
5. What's the Indigenous name for the Queen Charlotte Islands?
6. What year did Native people get the right to vote in federal elections?
7. What was the name of Nick's Native best friend in the Beachcombers television series?
8. What is the name of the

Dene community in North of Sixty?

QUESTIONS - MODERATE

1. Who coined the phrase "My heart soars like an eagle?"
2. Who is the only First Nations person to win an Academy award?
3. What town does Tom King's Dead Dog Cafe take place in?
4. What Ontario community was the actor that played Tonto, Jay Silverheels, from?
5. Which of the following crops were not originally cultivated by Ontario Native people: Wild Rice, Barley, Squash?
6. In the movie Dances With

Wolves, what was the name of the character of Ontario's own Graham Greene?

7. What language do the Metis speak?
8. What Ontario First Nation community has laid claim to a portion of Caledonia for the past two years?

QUESTIONS - DIFFICULT

1. In the classic Star Trek episode, the Paradise Syndrome, where Captain Kirk lost his memory and was adopted by a Native tribe, what name did they call him?
2. What is Tommy Prince most known for?
3. What year did the Red River Rebellion take place?
4. Name the two members

of Kashtin.

5. Name Ontario's only Native Lieutenant-Governor.
6. What is the name of the Cleveland Indians Baseball team's mascot?
7. What did the Vikings call the Indigenous people of the newly discovered Vinland?
8. What American Tribe's language bares a substantial similarity to that of the Dene?

ANSWERS - EASY

1. Cree;
2. Our land;
3. A village or group of houses;
4. No;
5. Haida Gwaii;
6. 1960;
7. Jesse Jim;

8. Lynx River.

ANSWERS - MODERATE

1. Chief Dan George;
2. Buffy Sainte-Marie;
3. Blossom, Alta.;
4. Six Nations, Ont.;
5. Barley;
6. Kicking Bird;
7. Michif;
8. Six Nations, Ont.

ANSWERS - DIFFICULT

1. Kirock;
2. Canada's most decorated soldier;
3. 1869;
4. Florent Vollant and Claude McKenzie;
5. James Bartleman;
6. Chief Wahoo;
7. Skraelings;
8. The Navajo.

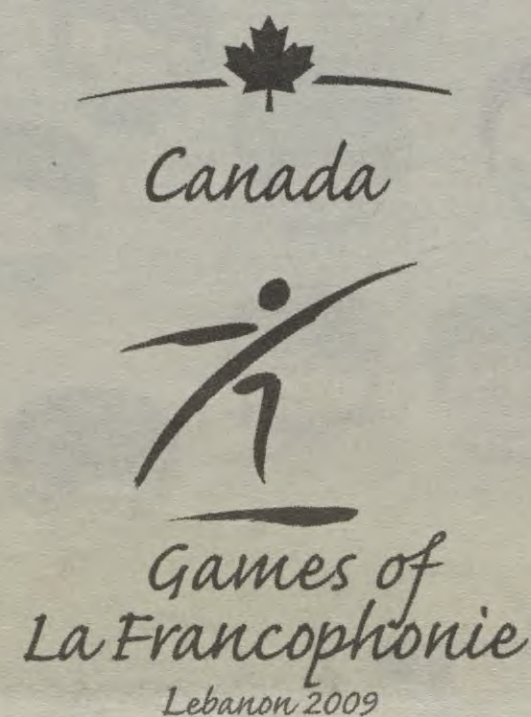
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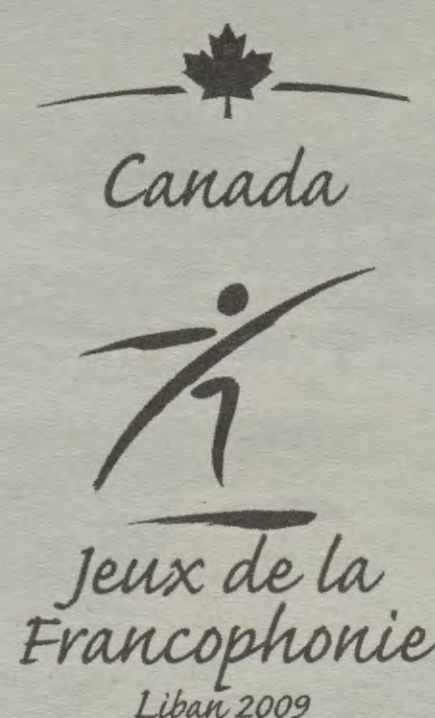
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Leaders working towards MOU

By Chereise Morris
Windspeaker Staff Writer

ONIGAMING FIRST NATION

A new level of mutual benefit will be achieved in Ontario between the Minister of Aboriginal Affairs Brad Duguid and Treaty 3 leader Diane M. Kelly. A letter of intent was signed in early October with goals to increase capacity building and resolve land disputes.

"I think it's a start, a good start. I really enjoyed my discussion with Minister Duguid. I appreciate the access that we have to his office and his advisors. We are now working with a minister who has a close relationship to the premier, we are working towards more discussions with the government leaders as well," said Kelly.

"I have reviewed the letter, it's basically an agreement to agree and we are hopeful that it will lead to a strong commitment and a process that is government to government and geared towards treaty implementation, substantive treaty benefits for our community to alleviate poverty and rebuild the economic engine of our community."

The minister tells *Birchbark* that the letter will help the two parties develop a closer bond to build bridges into the future and tackle serious issues together.

"Serious issues exist in our First Nations communities and in particular (for us) in Treaty 3 territory. Things like issues around education, health care,

social services, First Nations treaty disputes and land claims disputes. And a lot of it has to do with the federal government which we are aware of, but we feel if we are working together we can accomplish great things and that is really what we are setting out to do," said Duguid.

While the leaders share a common goal, the finer points are different in each point of view. While the minister mentioned only a few of the many issues needed to be addressed, the grand chief seemed a lot more focused on capacity building and helping her communities as much as possible from all view points.

"We're working with them in all of our relationships with the Province, to help us as an ally when we negotiate or have issues with the various Ministries including our child care jurisdiction and the law we have created to protect our children and families. Also, to support the capacity needs that we have in attempting to be proactive, rather than reactionary. In my view, this is fundamental for a good partnership, to have equity at the various provincial and federal tables," explained Kelly.

"The recent economic downturn has really hurt any substantial discussions we have had around capacity building. We want to give our communities the tools and resources to engage in community development and protection of our rights and interests throughout the 55,000 square miles of our treaty territory," stated Kelly.

(See Leaders on page 18.)

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Bill Reid gallery promotes education and culture

By Chereise Morris
Windspeaker Staff Writer

VANCOUVER

The Bill Reid gallery in Vancouver B.C has so far fulfilled its initial purpose since its opening this May. The focus of the new institution is to facilitate and present exhibitions of modern Northwest Coast First Nations art in a significant context.

"The Bill Reid Foundation has an extensive collection of Reid's work. The gallery was established to pay tribute to Bill Reid, one of Canada's greatest artists, by exhibiting his work, telling the story of his journey to becoming an artist and describing the Haida culture that inspired him," said Herb Auerbach, the acting CEO of the Bill Reid Trust. The gallery will also celebrate and exhibit the work of Bill Reid's disciples and other Northwest Coast artists. Its role is to be a centre of education and cultural tourism and inspire all who come to visit it, whether they be students, young Aboriginal artists, local residents or tourists," he said.

The gallery is managed on behalf of the Bill Reid Foundation by the Bill Reid Trust. The Bill Reid Foundation was established as a registered

charity in 1999, its mission being to preserve the art and continue the legacies of Bill Reid.

The mandate of the gallery is to promote knowledge, understanding and appreciation of contemporary Aboriginal arts of the Northwest Coast of America. The gallery promotes this appreciation through exhibiting the permanent Bill Reid Foundation Collection, which consists of artworks by Bill Reid, supplemented by works of contemporary B.C. Aboriginal artists including Jim Hart, Robert Davidson, Don Yeomans, Art Thompson, Joe David, and Richard Sumner.

While the mainstay of the gallery is Bill Reid's work, Auerbach said that it is also to display other northwest artists. In addition, he expressed that the work so far has been much appreciated.

"One only has to go to our guest book and read the complimentary comments of the thousands of visitors who have come to the gallery since it opened in May of this year. In addition, two new exhibitions are being planned, one to open in June 2009 with the work of 23 emerging Northwest Coast Aboriginal artists and another in January 2010 - A first time ever exhibition of contemporary

women weavers of the Northwest Coast. The Gallery's exquisite design and contents, and its easily accessible downtown location has made it a favourable meeting place for the public, artists, and cultural groups," stated Auerbach.

The gallery also has invested interest in the youth in the area with plans for future education programs in art.

"Young people form a good part of the guest relations staff and will act as guides for visiting school children. Education programs are being finalized with school visits starting in Spring 2009," said Auerbach.

Jim Hart an artist and former colleague of Bill Reid as well as a board member of the gallery was commissioned to carve a celebration of Bill Reid pole, which is a centerpiece of the gallery. Hart said although all is well now, the creation of the gallery was a challenge. The original idea was for a museum. Those were Reid's wishes when he and his wife started buying pieces of his art.

Though the government liked the idea, officials were of the opinion that museums are not created for one person only. That was not the end of the founding members troubles.

"The founding board members



KENJI NAGAI

This 22 K gold wolf pendant is from the Bill Reid Foundation Collection, 1976.

are the ones that pulled the Bill Reid gallery and the foundation together and made it happen. It wasn't as easy as we thought it was going to be even just to survive. They worked really hard to make it happen until finally we found a place to call our own," Hart said.

Hart tells *Windspeaker* that

there is a lot of potential for the future of the gallery.

"The future is going to be pretty amazing because things are just starting to come to fruition the ideas are coming together," said Hart. "I can see a lot of potential here swinging into a really positive thing and we shall make it work."

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Alberta Sweetgrass: Special Section providing news from Alberta

Million dollar donation to benefit Aboriginal students

By MARIE WHITE
Sweetgrass Writer

EDMONTON

First Nations, Métis and Inuit students will one day have a place to call home away from home at the University of Alberta, thanks largely to a one-million-dollar gift made by Chancellor Eric Newell and wife Kathy.

Their donation will help support the construction of a gathering place that will "embrace and provide an inclusive and supportive learning and living environment for Aboriginal students, faculty and staff at the U of A."

Usually the Newells invest directly in young people, but this time, they went for a collective project that would benefit a larger group as well as encourage future generations, a precious gift for the present and for long term.

At the announcement ceremony, Newell explained that they think of this "gift as an investment in a new kind of opportunity for our entire community."

More than just the creation of a building, this project will be a way of celebrating Native cultures in the area.

Newell hopes the Aboriginal Gathering Place will reflect pride in Aboriginal people as well as offering a warm, welcoming place for everyone, once it is built in the North Corner near the International House.

With this \$1 million donation, the U of A exceeded its desired \$500-million Campaign goal. At the ceremony, U of A president Indira Samarasekera spoke highly of the Newell initiative and of the couple who have long encouraged Native culture on the campus.

"The Newells' advocacy for Aboriginal students-and for the critical need to engage Aboriginal communities in higher education-has had an enormous impact on the University of Alberta and on our plans for the future," said Samarasekera who also voiced the university's commitment to its almost nine hundred Aboriginal students.

"We aim to be the university of choice for Alberta's and Canada's Aboriginal students," said Samarasekera.

Newell, a corporate leader, businessman, and education advocate who is well known for his successful and ongoing efforts to strengthen partnerships between education and business, is currently completing his four-year term as chancellor. During

this term, he was responsible for the creation of the Aboriginal Initiatives Working Group which he chairs along with Carl Amrhein.

"The great equalizer for opportunity is education," he said.

According to Newell, education is central to future success. If a person receives an education, the world is open with possibilities; if not, the opposite holds true.

Why does he place a special emphasis on First Nations, Métis and Inuit students? Newell insists that educational results are not as good for Aboriginal youth as they are for the non-Aboriginal population.

In keeping with Statistics Canada's latest census, Newell repeats the significant fact that Native communities are the fastest growing in the country. The federal census also pointed out that they have the youngest population which is growing at six times the average Canadian rate. Population statistics and employment realities paint a clear picture.

"We hope the Gathering Place becomes a place of celebration, a facility where Indigenous perspectives on knowledge, Aboriginal arts, Aboriginal languages and Aboriginal customs and values are given pride of place, not only for our Aboriginal students, but also for the entire University of Alberta, our great city of Edmonton, our province, and our country," said the Chancellor.

This vision seems to be spreading into a trend for building Aboriginal gathering places. The University of Manitoba opened its own Aboriginal House this September. Its aim is to give students support from peers, staff and Elders, while providing a positive learning environment, which respects culture and heritage.

Similarly, Aboriginal students at the British Columbia Institute of Technology (BCIT) in Burnaby can look forward to their own Aboriginal Gathering Place slated for construction in March 2009; predicted completion is slated for the following summer.

"(We) want the Gathering Place to become a place of hope, where students of all ages might return to again and again, and in doing so begin to see themselves one day pursuing the dream of post-secondary education," said Newell.



BRAD CROWFOOT

James Jones and Angela Gladue of the dance group Urban Spirits Dance both tried out for the So You Think You Can Dance Canada this year. Jones made it into the finals of the show, as far as the top 60. He made it into the show with his hip-hop style of dance. For the full story refer to Novembers Sweetgrass.

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Alberta

Students cooking their way into the job market

By Thomas J Bruner
Windspeaker Staff Writer

SURREY

An old saying suggests that, "the best way to a man's heart is through his stomach." However, a culinary arts program, which is home to approximately 75 helpful programs is proving that it is also the best way into the job market.

The Kla-how-eya Aboriginal Centre of SACS, located in Surrey, B.C. has been in existence since 1996. Their mandate is to improve the health and well-being of Aboriginals.

Incongruities in the educational system has not only led to an education gap, it has also led to a wide gap in the job market. Many Aboriginals are forced to face a reality of jobs in the service industry, jobs with little to no room for advancement, or simply unemployment.

Although the Kla-how-eya culinary arts program can't completely close the gap, it does offer hope to the students that do

attend. Students like Gloria Wilson who admits that this is making another dream of hers come true.

"I've done just about everything," admitted 62-year old Wilson who listed commercial fisherman, hospital worker, and home maker as a few of her former jobs before deciding that training to become a chef was her ultimate goal.

"It's the last phase of my life. This is something that I wanted to do and I'm really enjoying it," expressed Wilson.

The notable Chef Andrew George, who recently revamped the program, is the guiding force behind the students' success. In some circles, he is known as "Skit'den" which in the Wet'suwet'en language means "the wise man."

Among the variety of foods that the students must learn and master are Mexican, Spanish, Italian, and Aboriginal traditional foods.

"Chef Andrew George does that section of the curriculum and basically talks about history, culture, traditions, local ingredients – where they're from,

"This is something that I wanted to do and I'm really enjoying it."

—Gloria Wilson

how you gather them, how they're prepared – and then go over some traditional dishes like wind-dried salmon, salmon soup, and bannock both baked and fried," explained the head chef instructor Nathan Hyam.

The program also delves into cooking game meat, and knowing the subtle differences between game meat and regular meat, up to and including the fat content.

"I really didn't know how to make bannock. That was the first time I ever really made bannock that turned out good," expressed Wilson. "And also the buffalo ribs that we do, it tastes so good."

Wilson was also impressed by the fact that George turned everyday meals into a masterpiece.

"He cooks traditional foods that we eat everyday, but he adds this and that to it and it tastes just mouthwatering to me."

Mouthwatering food aside, the result of the program is approximately 36 newly branded

chefs heading out into a starving labour market every year. And the program's intense 16-week agenda ensures that the students receive a "well-rounded education."

"We provide an opportunity for the kids to get Food Safe Certificates provided by the Fraser Health Department and the St Johns Ambulance Certificate," explained Hyam, adding that the students get math and reading skills upgrading from Douglas College.

The Kla-how-eya culinary arts program is also supported by the Surrey Public Library, which organizes the computer skills training. Everything from basic programs, how to deal with email, Internet searches and how to create a blog is included in their training.

"Towards the end of the 16 weeks we provide students with a four-week practicum at a local hotel or restaurant. And again we have support from the Chefs

Association. They take our students in and basically show them the ropes," said Hyam.

Although the program receives an enormous amount of support, government funding is still needed, "but sadly out of reach," adds Hyam.

"Well it's continually discussed. It would help enormously because basically we have to buy second hand equipment and we live pretty close to the line," expressed Hyam.

"If we had funding from the government as other educational institutions do, than we can provide better quality education with more modern equipment."

Hyam also noted that space is always a pressing issue.

"We're kind of at the limits of space here. If we had the funding we could either knock out a wall or get a larger location and provide exclusive demonstration areas for our students and enough equipment for everybody to use so they wouldn't have to share," Hyam argued by explaining that they run the lunch program, a catering division, and classes, all in the same area.

(See Culinary on page 24.)



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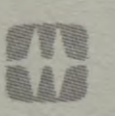
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FOR GENERATIONS

Ontario Birchbark: Special Section providing news from Ontario

Leaders eager to develop a working relationship

(Continued from page 14.)
"As many of our Chiefs mentioned to Minister Duguid, our interests are not simply stakeholder interests, we never gave up or ceded our ownership of the territory of the Treaty 3 Anishinaabeg. Reconciliation needs to begin at the gap between our understanding of who has the right to regulate throughout the treaty territory."

The minister tells *Birchbark* that he has hopes for a memorandum of understanding to be brought into play as a result, feeling strongly about some of the issues affecting First Nations.

"The letter of intent really involves our intent to enter into a future memorandum of understanding that will really define our relationship and our consultation relationship so its really about forming that relationship based on trust and respect that will lead us to issues such as tackling the education issue," said Duguid.

"We have young people on First Nations reserves that are getting a level of education that is not up to the standards of non-Aboriginals across Ontario and that is unacceptable to me, as a minister for Aboriginal affairs. It is unacceptable to me as Grand Council Chief Diane Kelly and I think it is unacceptable to all First

Nations and we have to do something about that," said Duguid.

The letter of intent has been in the works for some time and Kelly said that they have been discussing capacity building since the beginning of her term, which began in early May of this year.

There is a tremendous cost to organizing meetings and coming to a common understanding with all of the communities to ensure that all of them are represented to protect their interests and rights in the processes being established.

Kelly had help not only from her own end but from some of the minister's assistants as well.

"The Minister's Assistant Deputy for relationships and Ministry partnerships, Deborah Richardson was instrumental in coordinating this development along with my political staff.

Of course, we have a good relationship with the Minister's senior political advisor, Jeff Copenace, who like myself, is a member of the Ojibway's of Onigaming First Nation in Treaty 3 territory. It was wonderful to bring him home for the Assembly in Onigaming and let his home community see this important role model. He was instrumental in getting the new Minister to make his very first visit to a community in our territory."

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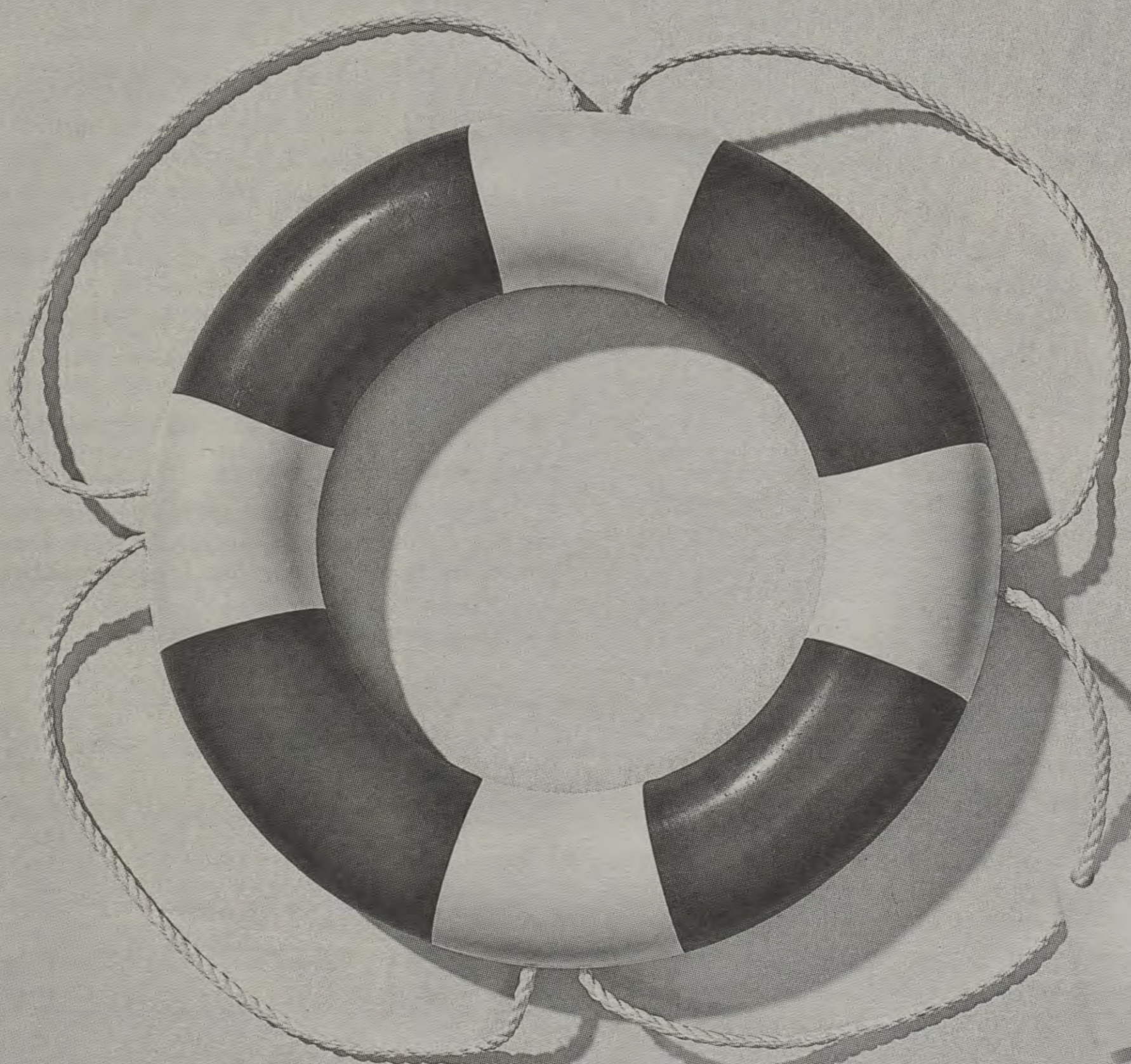
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Students encouraged to share in cultural diversity

By Riaz Sidi
Windspeaker Writer

OTTAWA

Last November, a special ceremony to install a permanent tipi was held at Carleton University. The event was meant to showcase the rich heritage and important role that the Aboriginal community plays on campus. At that ceremony, the idea of creating an Aboriginal Vision Committee was unveiled and the Committee was officially launched in September.

"This committee will provide better communication with the university as the Aboriginal community will be making recommendations to the presidential advisory committee," said Irvin Hill, Carleton's Aboriginal Liaison Officer.

When Hill came to Carleton in 2004, the university already had many Aboriginal initiatives in place, but Hill said he is pleased that the university has taken another concrete step forward.

Hill places great importance on continuing to build and improve relations between the Aboriginal community and Carleton University as a whole.

"Students come because they want to be a part of what we are doing," said Hill. "We always welcome students who want to participate with open arms."

Through the Aboriginal Vision Committee, the diversity of Carleton's Aboriginal community will gain exposure as cultural differences are embraced. This keeps both the Aboriginal and non-Aboriginal communities informed about events and programs initiated to create a positive environment.

"Carleton's Aboriginal population is as diverse as Europe," said Hill. "From languages to customs, students can go home and share with their

home communities this diversity."

In the nation's capital, this diversity stems to the general population where, in a city that houses Parliament, the Aboriginal Vision Committee will help its members to reach out and gain a better understanding of the city.

"We have a connection because national offices including those of Aboriginal interest are located here," said Hill. "Political and grassroots organizations are mostly based in Ottawa and they give the Aboriginal community good exposure to the Nation's capital."

Since 2001, Carleton University has also offered the Aboriginal Enriched Support Program (AESP). This program helps to bridge the transition for Aboriginal students into university lifestyle while maintaining their cultural heritage. Students are offered a seminar class which delivers an Aboriginal perspective in disciplines ranging from philosophy to politics, and support from administration in overcoming any hurdles they may face along the way.

"Our goal is to facilitate students with a form of accommodation where students can identify with their Aboriginal communities and use the university to advance their own agendas as Aboriginal peoples," said Patricia Reynolds, coordinator for AESP and an instructor.

As the age range for AESP students can be from 22-50, the needs not only of students who are of high school leaving age (17-18 in Ontario) but also of mature students can be considerable. Students receive extensive academic support through facilitated workshops for lecture courses, advising, and one-on-one tutoring. Hurdles with children, issues of childcare, schedules,

deaths and family issues are all addressed by the support.

"Research has recognized the phenomenon of 'stop out' as some Aboriginal students may have responsibilities related to family obligations that bring them out of their study path," said Reynolds. "Rather than see them 'drop out', we and many others in the field of Aboriginal education recognize that students do continue, but at their own pace."

An understanding of this phenomenon has helped Reynolds and her department to administer the appropriate support with an understanding of Aboriginal needs.

"An Aboriginal studies seminar introduces AESP students immediately to an Aboriginal perspective on western scholarship, and to Aboriginal scholars and their dynamic uses of Aboriginal research and theory in many disciplines," said Reynolds.

With the introduction of the Aboriginal Vision Committee, this support is reinforced. "Carleton is a friendly place for Aboriginals to be and to put their feet forward and do things," said Hill. "(The AVC) is a gateway to

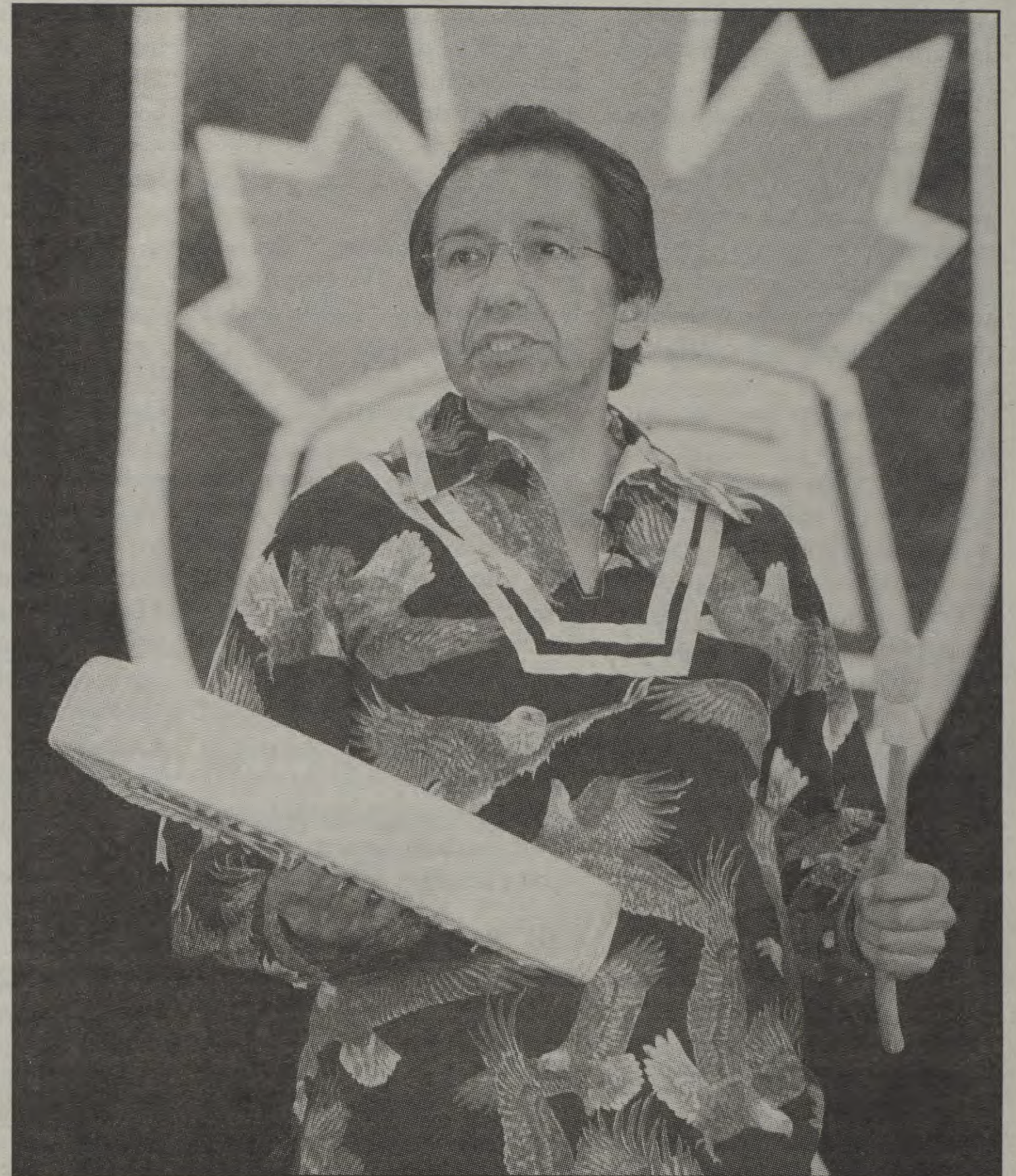
the community that will increase and bring services together and create a conducive environment for Aboriginal students to improve relations with the Aboriginal community and the university."

Hill believes the steps being taken will be embraced by the university population as new events such as community leaders coming to the university, potlucks and traditional cultural events as well as Aboriginal Awareness Week in February which will showcase the heritage of the Métis, Inuit and First Nations peoples.

"Mind, head and energy together, we can make these things happen," he said.

On the academic front, Carleton University offers a minor in Aboriginal Studies in which students examine the evolving relationship between Aboriginal Peoples and Canada through such topics as treaties, colonial policy, residential schools, and perspectives on contemporary Aboriginal issues.

To learn more about the services and programs available to Aboriginal and non-Aboriginal students at Carleton University visit, www.carlton.ca.



Irvin Hill, Carleton's Aboriginal Liaison Officer

Aboriginal astronomer credited with comet find

By Cheryl Petten
Windspeaker Writer

Calgary

As an astronomer, Rob Cardinal has spent an inordinate amount of time gazing up into the night sky. But now, following a discovery he made in early October, one of the celestial objects he will be viewing during his surveys of the sky will be a comet that bears his name.

Cardinal, the astronomer, first spotted Cardinal, the comet—also known as C/2008 T2—on Oct. 1 while he was performing an asteroid survey using the Baker-Nunn telescope at the University of Calgary's Rothney Astrophysical Observatory. However, before Cardinal could report his findings and receive credit for his discovery, he needed to be able to report its position on a subsequent night, something he was not able to do until Oct.

6. "It was a really cloudy, crummy night, but I managed to see it through holes in the clouds. And then once you have it on two nights, then you can really claim its discovery," Cardinal said.

Those days in between the first and second sighting were pretty stressful, Cardinal admitted.

"Oh, that was really nail-biting," he said. "I've never been so tense in my life because I thought somebody else was going to find it and report it."

At the time he reported his discovery to the Minor Planet Centre, Cardinal still wasn't sure exactly what it was he had found. Was it a comet, or an asteroid?

Asteroids and comets are both small planetary objects that orbit the sun, but while asteroids are made up of rock and metal, comets are frozen balls of matter-gases, ice and rocky particles. As the comet approaches the sun, it begins to melt, surrounding the

comet nucleus, or coma, with a cloud of gas, and trailing off behind to form the comet's tail.

"I was still hoping it was an asteroid at that point, because if it were an asteroid, its brightness meant that it was huge. And its motion was slow across the sky, which meant that it was either coming towards us or moving away from us. So, being an asteroid hunter, that would have been extremely exciting," he said. "But I'm good with a comet."

A lot of questions still remain about the newly-discovered comet, and Cardinal is working to help find the answers.

In addition to gathering data from its own viewing of the comet, the observatory is getting data in from a number of other observers, and all that information is being incorporated into the orbital calculations for the comet, Cardinal explained. The comet should continue to be visible from Earth for the next

year-and-a-half to two years, during which time data on the comet's position can continue to be gathered.

"So, the name of the game is follow-up," Cardinal said. "And it's going to be approaching its perihelion, which is its closest point to the sun, in mid-June. So that's when it will be brightest. People will be able to see it with binoculars and small backyard telescopes."

While Cardinal is obviously enjoying success in his chosen career, he took a rather circuitous route on his journey to becoming an astronomer. Cardinal was born a member of the Siksika Nation, but he was adopted at birth and never lived in the community, growing up instead in Rocky Mountain House and Edmonton. When he was in Grade 11, health problems forced him to leave school, and he never went back. Then, in the early 1990s, Cardinal's life changed.

He met his wife, and they had their first son, and he realized he would need to get an education in order to support his new family. He went to Siksika, where he asked for—and received—funding to complete the University and College Entrance Program offered by Concordia University in Edmonton.

"It was a wonderful program and I really enjoyed it. And as a surprise, even to me, my best courses were the math and the physics. I mean, I always did pretty good at math, and I always thought physics was pretty interesting. I liked to read about black holes and quantum mechanics and all kinds of stuff. So I was interested in science, but I never considered being a scientist," Cardinal said. "I guess I didn't really have any aspirations, so when my physics teacher at Concordia College said, 'Well, this is your best mark.' (See Cardinal on page 21.)"

[windspeaker confidential] — Robert Animikii Horton

Windspeaker: What one quality do you most value in a friend?

Robert Animikii Horton: Integrity. Integrity is everything.

W: What is it that really makes you mad?

R.A.H.: Honestly? When our young men do not respect our women. One cannot respect seven generations forward, or the future, if they cannot respect those who make each possible.

W: When are you at your happiest?

R.A.H.: I am at my happiest when I know I've helped, in some way, to create positive changes for our youth and communities. We're standing within winds of change and this wind is at our backs. All it takes is a choice.

W: What one word best describes you when you are at your worst?

R.A.H.: Motivated. I find any sort of challenge a catalyst to motivate and to focus.

W: What one person do you most admire and why?

R.A.H.: The late Minnesota Senator Paul Wellstone. He was a man of vision and initiative — a political organizer and activist who fought for social justice. I promised myself early on that these were the footsteps I would follow and this was the example I wanted to live for my own people.

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

R.A.H.: Probably move away from best friends and family to pursue my dreams.

W: What is your greatest accomplishment?

R.A.H.: Choosing education and political/community involvement over darker roads I began going down when I was younger. This choice, alone, probably saved my life.

W: What one goal remains out of reach?

R.A.H.: My Ph.D. But it is only out of reach for the time being.

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

R.A.H.: I would probably continue learning my language (Anishinaabemowin) and decide to be a language instructor.

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

R.A.H.: Never separate the life you live from the words you speak.

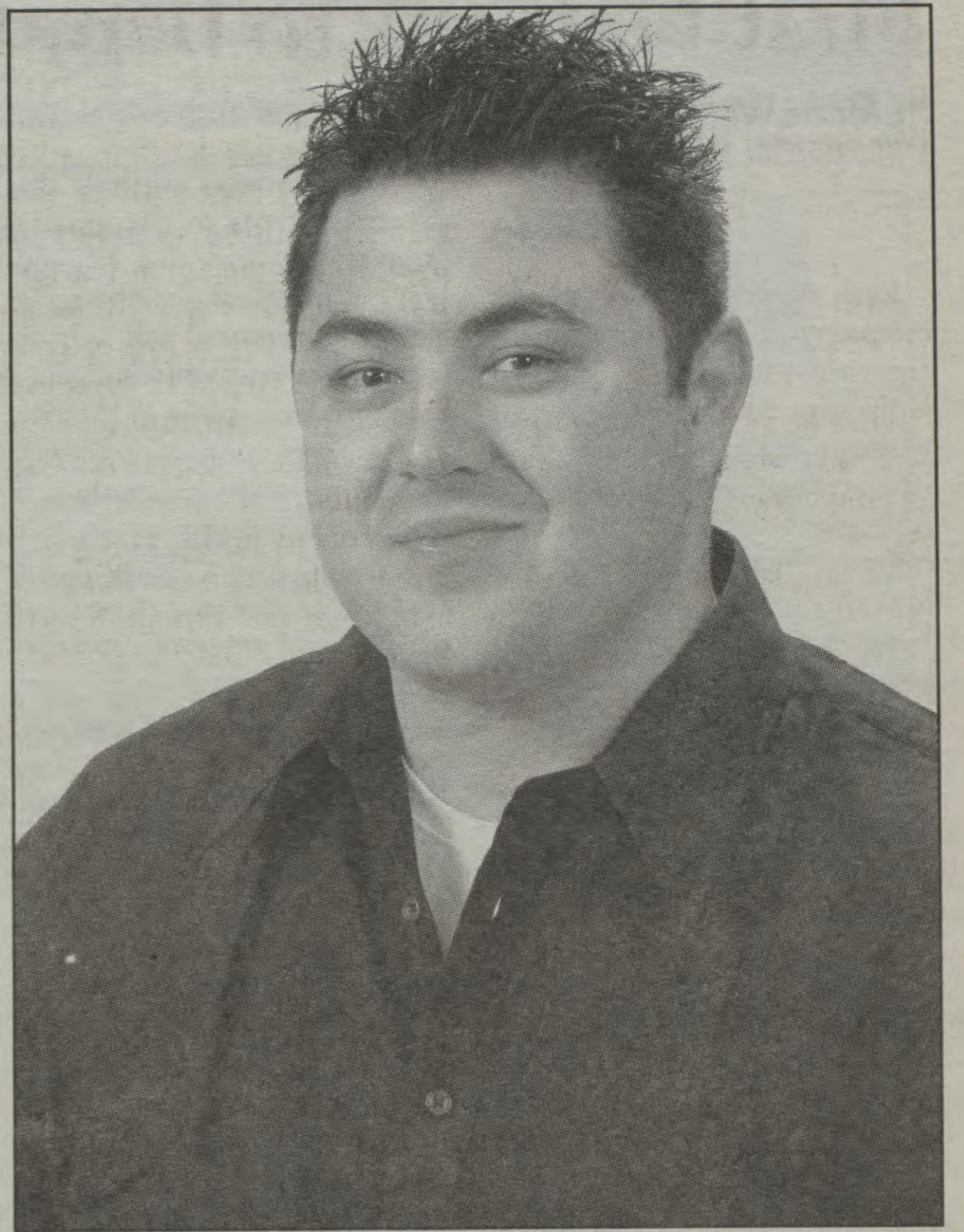
W: Did you take it?

R.A.H.: Absolutely! And I live it everyday.

W: How do you hope to be remembered?

R.A.H.: I hope to be remembered as an activist, first and foremost, who lived with integrity, conviction, and vision; someone who always put the well being of his People as priority and never strayed from this. I want to leave a legacy.

Robert (*Bebaamoyaash*) Animikii Horton, 26, is Anishinaabe (Marten Clan) from Rainy River First Nations, Ontario. He is one of ten exceptional young people chosen to be National Aboriginal Role Models in a program sponsored by the National Aboriginal Health Organization (NAHO). The scholar, activist and future leader is completing his Master's degree in Sociology and has authored a social and political analysis called "Currents and Still Waters: A Manitou Rapids Manifesto," to bring recommendations for change in his community. He's spent over ten years as a progressive social and political activist for Indigenous rights and education, focusing on youth, and is also a 10-year-supporter and advocate of the Zapatista movement (EZLN) in Mexico. Robert is also a spoken-word poet who says, "It's more than possible to have strong roots and strong wings — be the change you wish to see. Defy convention. Hope, dream, imagine and inspire!"



Robert Animikii Horton

Caption for photo: Robert stands near Kaynahchiwahnung (Long Sault Rapids), an area along the Rainy River featuring the largest concentration of traditional burial mounds in Canada. Horton's family, along

with many others, were forced to move from Rainy River to Manitou Rapids in 1914 and 1915, breaking the agreements of Treaty #3, which Robert's ancestor, Chief Mawedopenais, negotiated in 1873.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
John J. Cook	Hey! Hey!	Of Love And Life
Mark Jacob	The Sweetest Thing	Can U Believe It
Cheryl Powder	Burn	Can't Wait To Fly
Angus Jourdain	Warriors	Single Release
Mitch Daigneault	She Wants	Driving All Night
Michelle Boudrias	I Like It Like That	Single Release
C-Weed	Black And White	Redemption
Robert Mirabel	Brave New World	In The Blood
Robby Romero	Who's Gonna Save You	Painting The World
Jesus Murphy	Faithful	Elochin
Priscilla's Revenge	That's What I'll Say	Roadworthy
Ray St. Germain	Life Ain't Hard	Life Ain't Hard
Ashley Robertson	Deep In The Night	Woman In The White Dress
Jace Martin	What I Need	Jace Martin
Highway 373	For All Time	No Limits
Wilbert Jack Kendi	Delta Blue	Tetlit Zeh
Holly Vee	One Kiss	Love, Spurs & Rock N Roll
Shane Yellowbird	Life Is Calling My Name	Life Is Calling My Name
Art Napoleon	Addiction	Siskabush Tales
Rayne Delaronde	Ripple	Forgiveness

CONTRIBUTING STATIONS:



Artist—Teagan Littlechief
Album—Rising Above
Song—One Woman
Label—Independent
Producer—Johnny Gasparic

Littlechief on her way to stardom

Reading the list of accomplishments of Teagan Littlechief one would think that she's been in the music business for many years. At the age of 14, she recorded her first demo single and at the age of 15 she won a local Star Search competition in Saskatchewan. This new young talent from the White Bear First Nation in southern Saskatchewan was nominated for the artist of the year at the 2006 Saskatchewan Country Music Awards. She's a recipient of the Bridging Arts Grant Award from the Saskatchewan Arts Board for performing Arts.

Now, at 21-years old, she has recently released her first full length CD entitled, "Rising Above."

Littlechief's talents were discovered at a very young age by her music teacher in school who suggested to her parents that a vocal coach be brought in to help her further this talent that she was given. All those years of vocal lessons have indeed paid off for Teagan.

Her debut CD includes 10 tracks, which include "Vulnerable" and "Bring it On" two songs she first recorded when she won a talent competition back in 2002. Both songs were re-recorded for her new CD with a much more mature sound. One song that stands out is "One Woman" a song that was written by Becky Hobbs and Don Goodman. It tells of how one woman can make a difference in life no matter what obstacles they may face. Teagan Littlechief may be that "One Woman" who will make a difference in the country music scene. She hopes to earn the chance to sing and perform at the CCMA's or the JUNOS and at the rate she's going that opportunity might come her way very soon.

First Nations to benefit from improved Internet access

By Marie White
Windspeaker Writer

KUUJUAQ

Northern communities in Quebec, Ontario and Manitoba can now benefit from broader services by satellite thanks to an agreement signed in Kuujuaq, a community in Quebec's Nunavik region.

An official signing ceremony formalized the joint venture partnership between the Keewatinook Okimakanak (KO), the Keewatin Tribal Council (KTC) and the Kativik Regional Government (KRG), and then, celebrated the signing of the agreement between Telesat and the KRG on behalf of this new partnership. The three Indigenous organizations (KO, KRG, KTC) include 45 remote communities in the northern regions of Manitoba, Ontario and Quebec which can be reached only by satellite. They formed the Northern Indigenous Community Satellite Network (NICSN) in 2005 as the first inter-provincial community-owned-and-operated broadband satellite initiative in Canada, explains Brian Beaton of Keewatinook Okimakanak's Kuhkenah Network (K-Net).

The KRG's signing for multiple C-band transponders on Telesat's Anik F3 satellite represents last year's promise for round two of the federal government's National Satellite Initiative. The KRG also signed a memorandum of understanding with the Kativik School Board and one with the Nunavik Regional Board of Health and Social Services.

"The greatest benefit will be that our residents, businesses and organizations will be able to have improved broadband Internet

access. Each individual and organization will determine what applications they want to use, from something as simple as instant messaging or web access for residents to something as complex as tele-health or tele-education," said KRG Assistant-Director, Administration Department, Jean-François Dumoulin.

"Access to health care was a priority when we began this work many years ago," explains K-Net's Brian Beaton. "Today's additional bandwidth means there are a wide variety of health care applications that can be supported and enhanced using these telehealth communication tools such as mental health assessments and follow-ups for any number of conditions, teleradiology and effective use of electronic health records to better support patients."

"And the list just goes on..." adds Beaton who highlights improved economic and small business development, as well as improved educational opportunities, northern research opportunities for the environment, justice applications, remote water and wastewater plant operation and monitoring and communication—like cellular phone services as benefits.

Dumoulin explains that "residents of the three regions will have access to the services in different ways, depending on what partner serves their region. The partners operate the network backbone jointly, but the local distribution is adapted to the situation in each community. For Nunavik, this service is accessed primarily using Motorola Nextnet wireless broadband equipment. In other regions, cable modems or various other wireless network technologies are

used."

At the ceremony, KRG Chairperson Maggie Emudluk said that through this contract, "we are making advanced broadband services available to 13 First Nations communities in northern Ontario, 15 remote communities in northern Quebec and 16 satellite-served communities in northern Manitoba. Broadband connectivity will stimulate economic development and improve quality of life for our citizens through greater access to health, education and other government services."

"We will be able to triple our capacity," said Emudluk. "This upgrade is already helping the north to continue to meet its growing need for internet services." Two more C-Band satellite transponders will be added to NICSN's present single-benefit transponder. This means greater access for a greater number.

Dumoulin, like Emudluk, believes that "by working together we are able to share network resources, learn from each other and access funding that might otherwise be inaccessible if we operated independently." The results are already in effect.

According to Beaton funding for this \$27.5 million plus, 11 year initiative, is coming from the communities being served along with Infrastructure Canada / Industry Canada, Northern Ontario Heritage Fund Corporation, Quebec's Village Branchés program and Telesat Canada.

"The Manitoba government is not contributing directly to the development of this portion of the project. The different provincial departments that are

delivering services and utilizing the network connections are paying the communities and the network for its use."

Keewatinook Okimakanak (KO), is a non-political Chiefs Council serving Deer Lake, Fort Severn, Keewatin, McDowell Lake, North Spirit Lake and Poplar Hill First Nations in northern Ontario. The Keewatin Tribal Council (KTC) consists of eleven member First Nations in Manitoba including: Barren Lands (Brochet), Fox Lake, God's Lake, God's River, Northlands (Lac Brochet), Oxford House, Sayisi Dene (Tadoules Lake), Shamattawa, Split Lake, War Lake and York Factory, representing about 10,000 people. The KRG, a non-ethnic public organization created thirty years ago under the James Bay and Northern Quebec Agreement has jurisdiction over nearly the entire territory of Quebec north of the 55th parallel, home to mostly Inuit communities.

Launched in 1969, Telesat is an Ottawa-based, privately-held company, which merged the original Telesat Canada with Loral Skynet last October to become one of Canada's leading worldwide service satellite companies. Paul Bush, vice-president of North American sales, explains that "Telesat started in the north in 1972 so that all Canadians could have access to basic services which at that time meant CBC and a telephone line."

Now, it is also about "defining our concept of this country. Do we want to be only seven cities? Or, do we want to exert our sovereignty in the north also?" It is about the vision the nation has of the country.

Bush believes that "most politicians and Canadians should

get up there and see what this does." Schools can continue educating; patients can receive health care and so on.

"This satellite service brings roads up there," he said. "I've been fortunate over my career to be able to see the difference this makes and I'm pleased with the way Telesat has been involved in bringing these services to remote communities."

Bush said that given the company's vast experience in satellite coverage here and around the world, it is well-suited to the project. Its Anik F3 satellite that is moving at the same speed as the planet at 37,000 km in space over Canada—will use 24 channels for this new service increase using three transponders or "repeaters" that receive and repeat signals. Telesat owns 25 satellites worldwide which are located in one of seven orbital parking spots over Canada or one of five in other orbits around the globe.

The original government agreement for the KRG-Telesat project covered a ten-year span to which Telesat has chosen to contribute an additional year.

"This network is an important step and we are very proud of our role in bringing advanced communications services to everyone, no matter where they live," said Bush at the signing ceremony.

True to the spirit of this joint partnership that understands the vital role of northern telecommunications, the official signing ceremony with its full table of participants used interactive teleconferencing and was recorded by live webcast. It can be viewed on the K-Net website in its full-length two-hour coverage, under the heading *Celebrating the NICSN Partnership Agreement*.

Cardinal the comet also known as C/2008 T2

(Continued from page 19.)

"Why don't you go into physics?" that was literally the first time I ever thought about it," Cardinal said.

He looked into the physics programs offered by various Canadian universities, and settled on the program at the University of Victoria. Again, Siksika provided Cardinals' funding, and he was off to British Columbia to study physics.

"It was tough. I mean, it was much, much harder than high school. It was daunting. As a matter of fact, my worst marks were probably in math. But it was interesting. It was very interesting. So that was what kept me going on," he said.

Then, during his first year of university, Cardinal took a course that provided an overview of astronomy.

"It was eye opening to know what we know about the universe and how we know it. And then (the instructor) would point out what we don't know, and how we could go and find out. And so

that really got me thrilled, and that's really the first time that I started to consider astronomy."

While some astronomers focus their efforts on examining the farthest reaches of the universe, Cardinal's interests lie closer to home, with near-earth astronomy.

"All the other astronomy is galactic stuff, where you're looking at black holes and stars and you're looking at other galaxies. Where you're looking so far away that it's never going to matter to anybody, whatever you find out," Cardinal said.

He'd rather spend his time looking for asteroids and other objects closer to the earth.

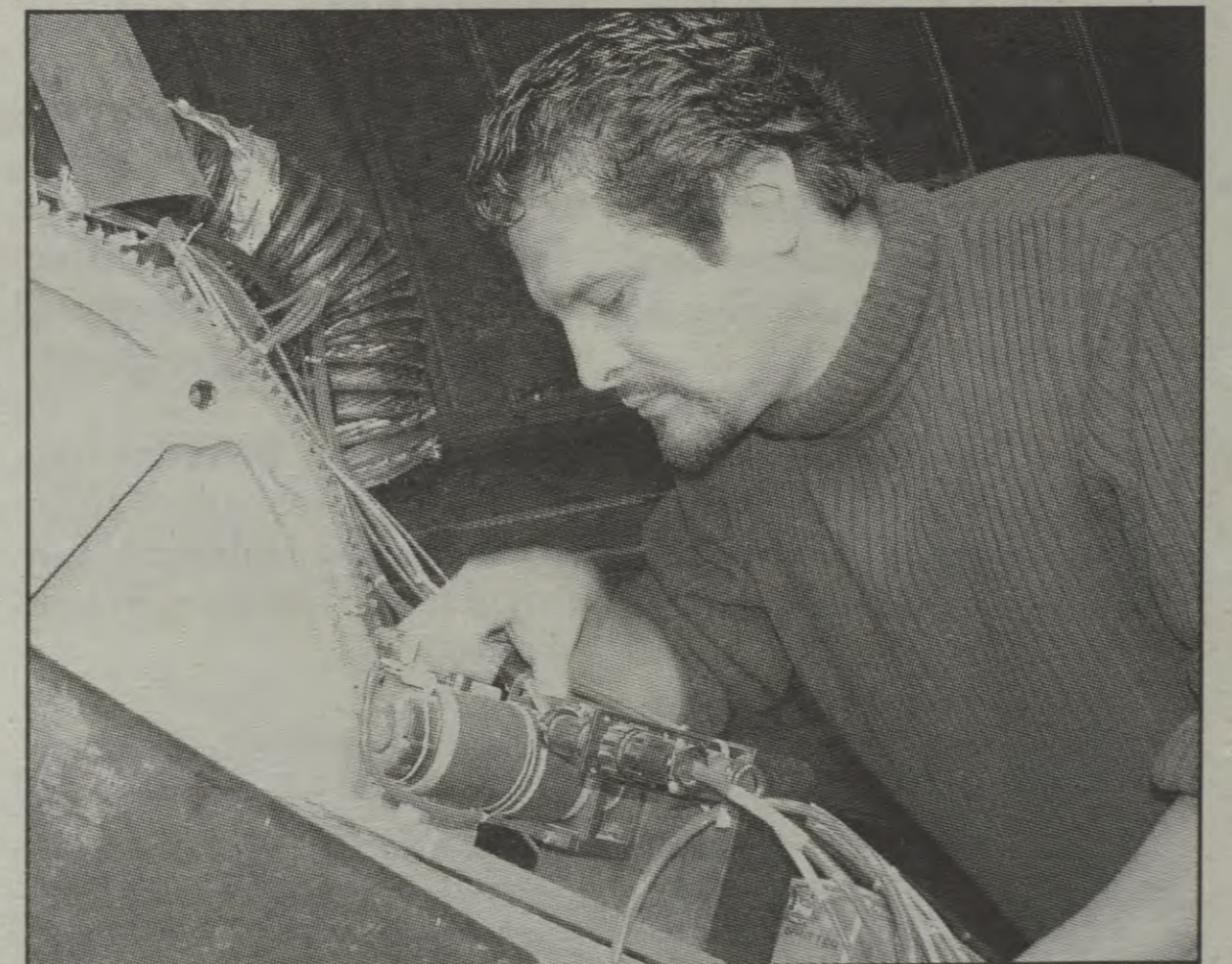
"They could hit us, or they could come close to us, more likely, and we can go to them and study them. So this is like astronomy that actually matters," he said.

While his efforts to try to find out more about Comet Cardinal will be keeping him busy, Cardinal also plans to make time to find a way to give back to the

Siksika Nation. One way he'd like to do that is by making arrangements for students from the community to come out to the Rothney Astrophysical Observatory's visitor centre.

"I'm really, really excited to take this forward and maybe, hopefully be able to inspire some of the kids to stay in school a bit longer. They don't have to do science. I just want them to reach a little bit further and to see that they can do anything. Even if they don't know what they want to do. I didn't know I wanted to be an astronomer until I went to university. I had no idea. And I didn't even know I was good at science until I went back to school. And so even if they do drop out of school, or have been out of school, they can always go back. And so I want them to know that. Basically there's no circumstance beyond which they can't go back and get something more. So I think it's important."

Cardinal is also interested in working with Siksika to set up a telescope in the community.



Rob Cardinal checks out the wiring on the Baker-Nunn asteroid hunting telescope at the Rothney Astrophysical Observatory.

"The actual kind of astronomy that I do, searching for asteroids, anybody can do, you just need a telescope. So, I really want to take that to the band there, and I want to see if they'll actually fund a telescope there. Because I would be overjoyed to go out there and

set it up for them and show them how to operate it and just have kids or anybody from the band run it," he said.

"The next comet discovery could be from there, and I'm really excited about that. I just want to give something back."

Program creators hope to instill a sense of understanding

By Chereise Morris
Windspeaker Staff Writer

GRAND RIVER

The hope of restoring good will between non-Aboriginal and Aboriginal people has been manifested in the form of a new school program, meant to enhance the Native studies curriculum in the Six Nations area.

Zig Misiak, a Canadian of Polish descent, and Raymond Skye, Tuscarora of the Six Nations, are co-creators of the Six Nations Iroquois Clans program.

"We sought balance between oral and written history respecting the validity of both," said Misiak.

Misiak explained that through the 'Six Nations Clan Program' he wants to help lessen the building tension between non-Aboriginals and Aboriginals.

"I mean, there are issues—there has been a lot of issues to do with land over the last couple of years and it has escalated on the Six Nations territory and on the Grand River, so our communities here are starting to polarize. There is a lot of anger, every single day something is in the paper and things are heating up. So that is one of the reasons

"We didn't even check other programs we just knew that there was a real void and created this program that has just gone through the roof in terms of interest."

—Zig Misiak

Ray and I thought a couple years ago, if we can help the community understand the (Six Nation's) Haudenosaunee, this alone may help calm things down for people to understand one another. Then it can actually go beyond that because of all this continents First Nations, Inuit all over north America or Turtle Island—we think the same template could apply," said Misiak. "Our long-term goal is that it helps that common element."

Though the program was only launched this October, it has already garnered the attention and support of the Ontario Federation of Elementary Teachers (OTFO).

David Clegg the president of OTFO has had a chance to preview the document and said that as a curriculum resource support for teachers "we think it will be a valuable asset."

"It's something that our

teachers are looking forward to using in the classrooms," said Clegg. "One of the concerns is that there really is not enough materials when it comes to Aboriginal issues to support teachers in the classroom and that is something that we have been working really hard to rectify and when we saw an opportunity to support this initiative we thought it was timely and important and we are very happy to do it."

Misiak is eagerly awaiting news from various school boards across Ontario to see how far the influence of his new program will spread; he has had several orders already. He tells *Windspeaker* that he has high hopes for his resources to be implemented.

"I think why everyone is getting so excited about it is because Ray and I created something that educators don't have and we just went ahead with all these images and supporting art that Ray had done, and developed a DVD and



Zig Misiak and Raymond Skye the co creators of the Six Nations Clan Program displaying some of the resource material for their program.

CD," said Misiak. "We didn't even check other programs we just knew that there was a real void and created this program that has just gone through the roof in terms of interest. Everyone is in a frenzy here, both the Catholic and the public boards, wanting to make sure that they have an outline and a proper format to teach what they call Native studies.

According to Misiak, the government needs to implement programs such as the one that he and Skye have created in order to complement the Native studies curriculum.

For more information about the Six Nations Iroquois Clans program contact Zig Misiak at (519) 757-0910 or visit their Web site at www.realpeopleshistory.com.

Mom and baby jail program sacrificed for safety

By Thomas J Bruner
Windspeaker Staff Writer

VICTORIA

Breastfeeding has long been known as the optimal form of feeding a baby. In fact, it is reported that no other form of feeding equals the benefits that breastfeeding provides. However, due to unforeseen issues in B.C. prisons, those benefits will have to be brushed aside.

Mary Ellen Turpel-Lafond, the representative for children and youth, in British Columbia, is fighting to ensure that mothers and their babies receive what is rightfully theirs.

"Concerns with respect to the increase in the prison population in terms of women inmates, and security issues. Those are the reasons that have been provided to me," Turpel-Lafond said about the cancellation of the Mom-and-Baby program, initiated in 2005, and cancelled this past April.

The research has been extensive regarding both the need for babies to be breastfed and the need for interaction.

The World Health Organization recommended that babies nurse on demand for up to two years. Of course, without a program in place to ensure that happens, some babies will have to nurse through alternative routes.

"I know as a representative, I'm working quite a bit with the minister of corrections and public

safety and others to encourage them to make sure that there are appropriate programs for moms who are pregnant and happen to be going into the correctional system," said Turpel-Lafond.

"There are programs (available) if you're federally sentenced, but for those shorter provincial sentences I would like to there to be programs," if you're under two years, that could be implemented

A report from the United States Breastfeeding Committee (USBC) gives many valid and compelling reasons to have a program in place, and the reasons are three-fold.

For children, breastfeeding supports optimal development and protects against acute and chronic illness.

For mothers, breastfeeding helps with recovery from pregnancy and childbirth and provides lifelong health advantages.

For society, breastfeeding provides a range of economic and environmental rewards.

As the USBC report states, breastfeeding is better for the environment as breast milk requires no packaging, no production, and no shipping.

The USBC report goes on to say that children that are breastfed go on to score higher on IQ tests and have better visual accuracy. More so, it explains that the risk of sudden infant death syndrome (SIDS) goes down as well.

Turpel-Lafond noted that although the babies best interests

are paramount, concern for the moms should not be overlooked either.

"Going in shackles to give birth (and) returning without a baby to a jail cell is a type of trauma that can really affect their recovery and rehabilitation for the long-term."

Turpel-Lafond also argued that many prisons have large Aboriginal populations inmates, who may have not had the best upbringing themselves.

"Many of them are vulnerable. They've experienced perhaps abuse and neglect in their own lives and are maybe really grappling with that in their early adulthood. It's really important to work with them and their babies," explained Turpel-Lafond, adding that because the moms are vulnerable they should be treated as patients and mothers instead of just inmates.

The USBC report states that breastfeeding mothers are less likely to develop ovarian and premenopausal breast cancers. Other benefits are that mothers are more likely to return to pre-pregnancy weight, and are usually less anxious than bottle-feeding mothers.

There are other like-minded programs in Canada, as well as elsewhere in the world that have found positive results.

"Mom-baby prison programs exist around the world. Some jurisdictions like Finland some of the children stay until (age) four. And they exist here. There's a women's healing lodge in Maple

Creek, Saskatchewan," said Turpel-Lafond.

"Basically, around women's prison health, the system that's promoted as a system of excellence based on the research is lower security, strong infant development and attachment, and particularly recognizing that at birth the infant and the mom are one, they're physically one and you want to promote that."

Turpel-Lafond did express that not every situation is optimal to cultivate the mother-baby relationship.

"There may be some cases where it wouldn't be appropriate for the baby to be with mom. The mom might be dealing with some very significant drug addiction issues and even though she's in jail, maybe she doesn't have the capacity to deal with an infant," said Turpel-Lafond, adding that most situations are "very workable situations."

According to Turpel-Lafond in the best-case scenario she would like to see moms back in the community as soon as possible.

"Ideally, getting moms in the communities and supported would be the goal. We don't want to have children in jail, but for those women that need to be in some type of secured facility there could be a low-security appropriate sentence for them to make sure they're not separated from their babies."

It was also expressed that even the financial costs of maintaining the program were not valid

enough to warrant the cancellation.

"You will still pay an enormous cost. You will pay for jails, you'll pay for emergency rooms, you'll pay for criminal justice, or in some instances these are victims of serious crimes later," said Turpel-Lafond.

"We're dealing with vulnerable women who not only deserve our support, but given the families and communities they come from, they require our support so that the next generation of children can be kept inside that kinship of family."

In response to the cancellation Cindy Rose, Public Affairs Bureau, Public Safety & Solicitor General stated, "the B.C. Corrections Branch no longer allows the practice as it cannot ensure the safety of infants in a custody setting."

She added that populations have doubled, and some of the inmates are of a violent nature; she further noted that the correctional staff is not trained to provide childcare supervision among the inmates.

"The corrections branch is in the process of implementing a new enhanced visiting policy for women with young children where they will be safe in a separate, supervised setting within the grounds," said Rose, adding that, when appropriate, they do advocate conditional sentences that allow expectant mothers to serve their sentences out in the community.

Thunder Bay's AHL is ready for regular season

By Sam Laskaris
Windspeaker Writer

THUNDER BAY

Following a one-year hiatus, the Thunder Bay's Aboriginal Hockey League is back — bigger and better than ever.

The league, which began its regular season play in mid-October, features six teams this season. That's the largest amount of squads the circuit, commonly referred to as the AHL, has had since its inception in the late 1990s.

When the league last operated two years ago, there were four entrants.

Commissioner Patrick Cheechoo, however, pulled the plug on the AHL last season as he said he was not able to get enough players to pay their registration fees up front.

"I still see a need for the league," Cheechoo said of his reason for reviving the AHL this year.

Cheechoo added there were numerous upset people a year ago because the league did not operate.

"There was quite a few that were disappointed it did not run," he said. "A lot of people though realized I was serious

(about needing payments up front). And they realized we needed to get back on track."

Cheechoo said interest in the league was enhanced simply by placing some ads in a local newspaper. This brought in several new players and allowed the league to expand to half a dozen squads this season.

And Cheechoo, a distant cousin of National Hockey League player Jonathan Cheechoo, said there is even more room for the AHL to grow.

"If everyone played hockey that plays (in the area), we'd have over 10 teams in the league," he said.

Despite its moniker, the AHL is not restricted to Aboriginal players. But Cheechoo estimates about 90 per cent of those in the loop are Aboriginal.

The league includes players who are teenagers. And some of the AHL's older participants are in their '50s.

"We get all calibres," Cheechoo said. "It ranges from guys that have played junior to kids that just want to play. And there's guys in their '40s and '50s. They can all play in this league and have fun too."

Cheechoo said he started the league in the late 1990s, primarily so he could have a fun

place to continue playing.

"I was just looking for a more fun and friendly environment to play in," he said.

Cheechoo previously played in various other Thunder Bay men's leagues.

"They were supposed to be for fun too, but it seemed like every game there was fighting," he said. "It just wasn't a good environment to be in."

After two seasons of play in the late 1990s, the AHL ceased operations as Cheechoo moved away from Thunder Bay, in part for work purposes. But he started the league up again once he returned to the northern Ontario city in 2001.

And despite the fact the league did not run last season, Cheechoo is now more excited than ever about the AHL.

"Things have been working a lot better now," said Cheechoo, a 40-year-old who besides serving as commissioner continues to play in the AHL himself. "And I'm promoting it a little bit more."

For the first time, the league's schedule is now available on the AHL Web site. Cheechoo is also hoping to soon include league stats on the Web site.

Simon playing in Russia

Judging by his early-season stats, Chris Simon has not changed how he plays the game.

But he's getting used to hockey life on a new continent now.

Simon, an Ojibway from Wawa, Ont., was known as one of the National Hockey League's most feared players during the past 15 seasons. And he was suspended a total of eight times during his NHL days for his on-ice behaviour.

Simon, 36 appeared in

games with both the New York Islanders and Minnesota Wild last season. But he's no longer in the NHL now. He is however, still playing at a rather high level.

Simon is toiling in Russia's Continental Hockey League with a squad called Vityaz Chekhov.

During his first 14 games with the Russian side, Simon had a team-high 109 penalty minutes. Offensively, he had contributed with one goal and five assists.

During his NHL career, Simon, who played for eight

different clubs, racked up 2,015 penalty minutes in 867 contests. And in those appearances he also collected a total of 322 points (154 goals, 168 assists).

Vityaz Chekhov's roster also features a handful of other North American players.

And the club's general manager Alexei Zhamnov, a former NHLer, played with Simon during the 2002-03 season with the Chicago Blackhawks.

Marshall appointed the new ASC chairperson

Nova Scotia's George (Tex) Marshall is the Aboriginal Sport Circle's new chairperson.

Marshall, who has been involved in his province's sports programs for more than 15 years, was elected to his new post at the ASC's annual general meeting held in Kelowna, B.C. in mid-September.

"This is a tremendous honour," Marshall said. "I am privileged to serve as a leader

of this great national organization."

Marshall is no stranger to leading. He was the team chairperson and the assistant chef de mission for Team Mi'kmaw Nova Scotia at this year's North American Indigenous Games in Cowichan, B.C.

Marshall is also currently a sports animator with Nova Scotia's Mi'kmaw Kina'matneway School Board. Duties include providing daily

physical activity and healthy eating programs to Mi'kmaw schools in the province.

Meanwhile, Saskatchewan's Lyle Daniels will remain on the ASC executive board.

The board also includes newly elected treasurer Brian MacDonald from Whitehorse. Keith Dick from Manitoba's Opaskwayak Cree Nation and Cowichan's Karen Collins will continue in their roles as vice-chair and secretary, respectively.

Manitoba group excited to host NAHC next year

By SAM LASKARIS
Windspeaker Writer

WINNIPEG

The 2009 National Aboriginal Hockey Championships (NAHC) are still more than half a year away.

But Darryl Bauer doesn't mind making a rather bold prediction for the tournament, which will be staged in Winnipeg next May.

"It's going to be the best one yet," said Bauer, who was the bid committee chairman for the Manitoba group that was awarded the hosting rights for the 2009 NAHC.

Traditionally the site for the NAHC is announced at the tournament the preceding year. But there was no announcement made at this year's event in late April and early May, which was hosted by the Garden River First Nation near Sault Ste. Marie, Ont.

Instead, officials from the Aboriginal Sport Circle (ASC), which help organize the tournament, announced they were extending the bid submission deadline until the end of May.

Bauer said his group opted to submit a bid following this announcement. But they didn't have quite as much work to do to get a bid ready.

"We put in a bid the previous year," Bauer said. "So we already had a general plan in place."

Bauer added during the past six years, Manitoba had submitted a total of either three or four bids to host the nationals. This marks the first time they were given hosting rights.

"It's quite an honour," he said. "We're quite excited about it."

The majority of the tournament games will be staged at the Max Bell Centre, located at the University of Manitoba.

Aside from the Manitoba Aboriginal Sport and Recreation Council, there will be several other groups that will help co-host the national tournament. This list includes the Manitoba Keewatinowi Okimakanak, Manitoba Métis Federation, Keewatin Tribal Council and the

Nisichawayasihk Cree Nation.

The NAHC has run each year since 2002. Bauer believes his group will earn rave reviews after all is said and done.

"I think what will set us aside from the others will be the services that we will be providing for the teams and fans," he said.

Bauer said his organization will be able to provide either free or discounted meal coupons to participating players. And they will also be able to get a reduction on their accommodation expenses.

"We're getting a lot of corporate support," Bauer said.

The NAHC is considered the top Aboriginal tournament in the country, featuring bantam and midget aged players, both female and male.

Usually, both divisions attract anywhere from 7-10 teams, representing different provinces or regions in the country.

It's uncertain how many squads will take part at the 2009 tournament as the team registration deadline is not until Nov. 15.

In part because they will be competing on home ice, Bauer, who served as the manager of the Manitoba boys' team the past four years, expects both clubs from his province to fare well at next year's tourney. Neither team managed to win a medal at this year's NAHC.

"We had a lot of skill development camps and identification camps during the summer time," he said.

The nucleus of the Manitoba girls' team has already been selected. And the club is already competing in a league and will continue to do so throughout the winter.

"I really think the girls have a good shot," he said. "I see them going all the way."

And although the Manitoba boys' roster is not expected to be announced until after Christmas, Bauer said the side will feature many talented players.

"They have a good coaching staff in place," he said. "And they've done a good job at recruiting players and identifying them."

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Special Delivery empowers youth to find a voice through film

By Melanie Ferris
Windspeaker Writer

TORONTO

This October, more than 800 children and youth in grades 3 to 12 in Northern Ontario learned how to make their own film with a visit from Special Delivery, a year-round project of the Toronto International Film Festival Group.

This project, which began in 2002, usually reaches out to youth in under-served regions of the Greater Toronto Area (GTA). This was the first year that the program went to an area outside of the GTA.

Special Delivery expanded into Northern Ontario because the TIFFFG recognizes that it is a part of the province that is under-served in terms of access to arts experiences and arts-based educational opportunities. TIFFFG is a charitable organization whose mission is to transform the way people see the world through film.

"It's my first trip to some of these communities," explains Emily Scheer, manager of special projects and outreach at the TIFFFG. "We have been warmly welcomed, and in each community we have been told, and seen evidence, of how curious youth are about film, how eagerly they embrace it, and how much more they'd like to learn."

"We want to engage youth in these communities in a dynamic learning experience and inspire them to use film as a vehicle for self-expression," Scheer said.

By creating connections between filmmakers and communities, Special Delivery inspires youth by helping them to understand how film can be a tool for self-expression and positive social change, as well as a potential career path.

Special Delivery complements the Ontario media literacy and arts curricula.

The Special Delivery team and guests, including First Nations filmmaker Daniel Prouty, producer and director Anneli Ekborn, and producer Brent Orr,

"We want to engage youth in these communities in a dynamic learning experience and inspire them to use film as a vehicle for self-expression."

—Emily Scheer

travelled to Sioux Lookout, Eagle River, Red Lake, Whitedog, and Kenora.

Young people in Whitedog had the chance to see their own community reflected in the screening of Daniel Prouty's film *Band-Aid*. A documentary about the first response team in Whitedog and how the community is hours from medical help, this film "had the students pointing and reacting in seeing their community and its members shown on the big screen—including the school itself!"

Prouty is a filmmaker who has several award-winning films. His first drama, *For Angela*, received a Gemini Award and a Canada Award in 1995. "When the presentation ended, a lot of the students came up afterwards for a chance to hold his Gemini Award," Scheer states.

Prouty's second film, a documentary called *First Nation Blue*, is about the police officers who serve First Nation reserves in northern Ontario. He explores the positive strengths of First Nations people in his films as he attempts to show the world a different side of the stereotyped "Indian."

"All children have a strong reaction when they see themselves reflected on screen—their community, their culture, even just an actor their own age," said Scheer. "When a story is put on screen that reflects your reality, it adds a layer of validation, a sense of pride, and a bit of inspiration."

To expand into the north, the TIFFFG made initial contact with both the Keewatin-Patricia District School Board and Lakeview Child & Family Services. Through these connections and recommendations that they received, they reached out to

several schools, to an enthusiastic response.

A two-part visit exposed youth to relevant, challenging, and entertaining films along with a conversation with filmmakers. Through engaging and educational film-craft workshops, students experienced the world of filmmaking. Youth have "a number of questions about the filmmaking process, how certain things are done," Scheer said. "The younger ones are big fans of animation, and explaining how you make drawings 'move' is quite fascinating for them."

"In the high school setting, we get a lot of vocation-related questions—'How did you end up being a filmmaker? How easy is it to make a film like yours?'"

Each school had a group of students work for an entire day to create their own film.

"We teach them what they need to know—how to write a script, how to use the camera, lights, sound, etc," Scheer said. "But ultimately, it is their film. They write scripts in small groups, they pitch them to the entire group, they vote, and the script that wins is the film we end up making. Each youth takes a specific role as director, actor, camera, boom operator and we simply guide them through the process. All in one day."

"We have been getting a great response from the youth and the communities," states Scheer. "I love the thought of going back next year and in the future, the interest and talent is there. It's access and resources that are the issue."

"Once young people have the tools and skills to create their own films, films that reflect their thoughts and their stories, they can have a voice—a voice for themselves, and a voice for their community," explains Scheer. "That's a powerful thing."

Culinary program prepares students for jobs of choice

(Continued from page 17.)

The catering division is the main funding tool for the program.

"We cater groups of basically ten to five-hundred people," said Hyam, adding that the program also takes part in many other events where the students can practice their craft.

Perhaps one way the program can receive more recognition for funding is to expand.

"To the best of my knowledge there is nothing like us anywhere else and we have been approached by many groups to expand the

program," expressed Hyam.

"What we're working on is a five-year strategic plan. We're setting up our program so that we could actually clone the program essentially and have one set of curriculum, one set of procedure manuals and HR policies, etc. so that we could basically hand the program over to another group."

Hyam expressed that one of the things that make the program so unique and successful is that "we train for the long haul."

"We do employment skills, resume writing, job interviews, communication skills, dispute

resolution, those kinds of things. I think the reason why we're successful is that we teach students not just how to get a job but how to keep a job."

Obtaining and keeping a job is good news to the many students who participate in the Klaw-eya culinary arts program.

For Gloria Wilson, she's quite content that a program in the cooking milieu grants her another wish in life.

"(It's) something that I just wanted to do, like, instead of working to survive, I'm just enjoying it."

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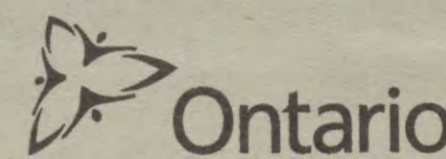
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Please visit our website to view detailed job information, including qualifications and salary, and to apply online. Alternatively, you may send your resume, quoting **Job ID 12208, by Nov. 7, 2008, to: Ministry of Government Services, Eastern Recruitment Centre, 14 Gable Lane, South Cottage, 2nd Fl., Kingston, ON K7M 9A7. Fax: 613-548-0106. Only those applicants selected for an interview will be contacted.**

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Tribal Chiefs Education Foundation

PO Box 248, St. Paul, AB T0A 3A0
Fax: 780-645-5850 • E-mail: tcefstp@yahoo.ca

EDUCATION ADVISOR

Overview:

This position reports to the Tribal Chiefs Education Foundation Board of Directors. This position will be accountable and responsible for two Distance Educational programs, Tribal Council Educational Advisory Services and Tuition Agreements. In addition, shall be accountable and responsible to the Board of Directors for the overall activities of Tribal Chiefs Education Foundation including finance, administration and personnel.

Specific duties and responsibilities shall include, but are not restricted as follows:

Office Administration & Finance

- Establish Board meetings, report to the Board, advise and take direction from Board.
- Ensure Policies & Procedures are maintained/ followed.
- Advise First Nations and Board of Directions as issues arise.

Tuition Agreements

- Advise and update Tribal Chiefs Education Foundation Chiefs and Board on an on-going basis.
- Be accountable.
- Maintain and report on Tuition Agreements.
- Establish relationships with First Nations, Federal entities, School Boards, etc. as required.

Advisory Services

- Establish on-going meetings with Education Directors.
- Liaise with Member First Nations and Boards.
- Assist First Nations with proposals, reports, planning, etc.

Requirements

- Recognized education or related degree with minimum of (5) five years experience. Consideration will be given to candidates with less education qualifications, provided their background experience warrants consideration.
- Familiarity with Treaty (6) Six and related education legislation, with the relevant federal and provincial agreements, and must have up-to-date knowledge of current issues in the education field.
- Excellent written and oral communication presentation skills, with ability to simplify and explain complex planning concept and issues to all related parties.
- Ability to multi-task and work without direct supervision.
- Ability to travel.

Interested candidates must submit a cover letter, résumé, three references and salary expectations by mail, fax or email to the following address:

Tribal Chiefs Education Foundation
Attention: Tricia Janvier
PO Box 248, St. Paul, AB T0A 3A0
E-mail: Tricia.Janvier@tcefstp@yahoo.ca
Subject Cover letter/résumé

This competition will remain open until a suitable candidate is found.



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Primco Dene Group of Companies
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Fax: 780-594-4759
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EMPLOYMENT OPPORTUNITY

INISKIM (ABORIGINAL) CENTRE DIRECTOR

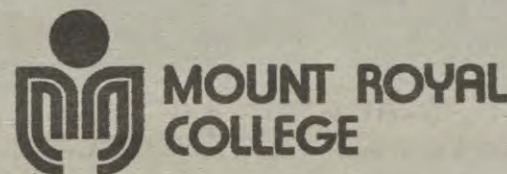
Calgary, Alberta
Competition #8308AB

The Iniskim (Aboriginal) Centre at Mount Royal provides services and programs to support the success of Aboriginal students as well as being a resource for the whole Mount Royal community. Reporting to the Provost and Vice-President, Academic, this position provides senior leadership in the Iniskim Centre and within Mount Royal.

This management position is responsible for advocacy and leadership for Aboriginal academic initiatives at Mount Royal, liaising with external communities and building awareness, both internally and externally. Applicants must have a Bachelor's Degree in a related field (Master's Degree preferred) and demonstrated ability to work collaboratively with many Aboriginal communities, associations and post-secondary institutions to develop and implement successful education programs and support services.

For more information and application procedures, please visit our website at www.mtroyal.ca/HR/careerops. Click on "Management" and "Director, Iniskim Centre."

The selection committee will begin reviewing applications on November 24, 2008.



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- ▲ Providing effective employee supervision and development
- ▲ Managing overall operating, financial, capital and program affairs
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- ▲ Working in partnership with Chief and Council to identify and provide for the needs of the Community and membership

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Level 2—Traditional Life Skills: Childhood ceremonies: moss bag teachings, youth ceremonies: vision quests and fasting, adult ceremonies and cultural practices, elders correct balance, the passage home, ceremonialists, storytelling, the power of prayer, traditional parenting, male and female roles, and a presentation of certificates.

Level 1 will be offered as follows:

- Brandon, Nov. 10-14
- Vancouver, Nov. 17-21
- Edmonton, Dec. 8-12
- Fort Qu'Appelle, Dec. 8-12
- Winnipeg, Jan. 5-9/09
- Vancouver, Feb. 2-6/09
- Calgary, March 2-6/09
- Barrie, March 23-27/09
- Fort Qu'Appelle, April 20-24/09
- Red Deer, May 11-15/09
- Fort Qu'Appelle, June 8-12/09
- Fort Qu'Appelle, July 13-17/09
- Fort Qu'Appelle, Aug. 10-14/09

Level 2 will be offered as follows:

- Vancouver, Nov. 24-28
- Brandon, Dec. 1-5
- Edmonton, Dec. 15-19
- Fort Qu'Appelle, Dec. 15-19
- Winnipeg, Jan. 12-16/09
- Vancouver, Feb. 9-13/09
- Calgary, March 9-13/09
- Barrie, March 30-Apr 3/09
- Fort Qu'Appelle, April 27-May 1/09
- Red Deer, May 18- 22/09
- Fort Qu'Appelle, June 15-19/09
- Fort Qu'Appelle, July 20-24/09
- Fort Qu'Appelle, Aug. 17-21/09

We also facilitate a two-day Professional Development Workshop designed for school principals, teachers, teacher's aids and staff, as well as a three-day Cultural Awareness module for health care workers and other community organizations.

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[footprints] Dr. Dale Auger

Auger encouraged many artists to pursue and perfect their craft

By Dianne Meili

Outside the community centre in an artsy tourist town near Calgary, a white horse stands easily, indifferent to the burden laid across her back: a magnificent spotted loon skin spread upon a tanned animal hide.

The horse takes no heed of the hundreds of people milling about her, speaking animatedly, except to lower her head when a child breaks from its parents to come and pet her nose. The people are shifting from foot to foot, not nearly as patient as the horse. They want to enter the hall to begin this celebration of artist Dr. Dale Auger's life, a man who embodied the spirit of the loon and who admired its ability to live in many worlds—under the water, floating on its surface, or winging its way across the sky.

Finally, a word is given and the crowd ambles through the doors of the community hall. They are greeted by a room encircled with large and small canvases splashed with intense hues glowing in the showroom-like lighting: turquoise, lilac, yellow ochre and red.

"He brought colour into a black and white world," said Sekwan Auger, in homage to her father who passed away in a Calgary hospital on Sept. 23 in his 50th year. Her family has asked that owners of his paintings bring them to today's memorial ceremony; in total they constitute the largest showing of his work ever assembled.

It's overwhelming to take in all the images—a blue horse with white spots wheels under the bent willows of a sweat lodge, a raven-haired woman picks wild flowers under a fuchsia sky, and yellow-headed songbirds mysteriously jettison from between the lips of a fierce, top-knotted warrior.

Many come forward to share memories of Auger; the stories as varied and colourful as the paintings themselves. Close

friend Stan Carscallen laughs about the time he was drafted to be a death-defying warrior riding a horse in one of the outdoor dinner theatre productions Auger produced for several years.

"At the last minute, the original actor didn't show up so Dale looked at me and said 'it's gonna have to be either me or you that takes his place, and I need to be here producing the show.' So, I didn't want to ride that wild horse, but how can you say no to Dale?" Carscallen asks the audience.

B.C. singer and songwriter Art Napoleon, who sang and played both the drum and guitar at the gathering, admits he was a "closet singer" before Auger urged him to "get out there and go for it in the music world." He tells the audience how much fun he had whenever he spent time with Dale and how the artist "brought out the mischievous side of me."

Two-time world champion hoop dancer Dallas Arcand, from Alexander First Nation west of Edmonton, performs for the crowd as a "gift" to the man who encouraged him to practice and excel in his music and dancing.

Auger, over and above his many other talents, had a gift for pushing people out of their comfort zones and nowhere was he more in his element than at a 2005 workshop held by the Sun and Moon Visionaries Aboriginal Artisans Society in Edmonton.

Standing before a group of 20 painters, from beginner to professional, Auger horrified his audience by wiping a crumpled paper towel dipped in black paint across an immaculate white canvas. Standing back, he identified shapes in the loose, random strokes and began dipping his brushes into various colours, eventually ending up with an animated scene of two people sitting on the ground, talking, their feathered hair ties

blowing in the wind.

"For many years I was into realism and I would paint a still life down to the exact detail," Auger told his students. "But now, I just paint what the spirit world has to show me. I never paint from a photograph or picture. Try it! Paint as though you're not quite sure what will emerge on your canvas."

Auger often told audiences how proud he was to be a Sakaw Cree man and have access to the symbols and stories of his ancestors, given to him in teachings from his Elders and through his dreams.

"He loved passing on knowledge and sharing the ways of his people with others," Carscallen tells today's audience. "And he'd get excited about it. If he was doing something that portrayed some aspect of culture or spirituality or if you were, he'd get that look in his eyes and he'd say 'that's powerful!' I can still hear him saying it."

Auger especially enjoyed sharing the story of his life—from his teen-age years of driving around the back roads of northern Alberta with friends near High Prairie, to his venture



Dr. Dale Auger

into the halls of learning at the University of Calgary. He credited his mother, Rose Auger, who passed away two years before him, for giving him the drive to accomplish many of his greater undertakings.

While only a child, she would often leave him, much to his chagrin, with Elders and it was only when he got older that he understood she wanted him to be taught in the old way.

"And after learning about the ways of my own people, my mother urged me to learn about the Whiteman's ways. I went back to school after having only a grade six education," Auger is quoted

as saying in a 2005 interview produced for the Aboriginal Peoples Television Network.

In 1999 he graduated with a doctoral degree in education and was in demand for his visual work, motivational lectures, workshops and keynote addresses.

His illustrated children's book *Mkakwa - Talks to the Loon* won the Aboriginal Children's Book of the Year award in 2006 and the 2007 R. Ross Annett Award for Children's Literature.

The family he cherished survives Auger: his wife Grace Auger, daughters Sekwan and Neepin, and son Sohkes.

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Sisters In Spirit

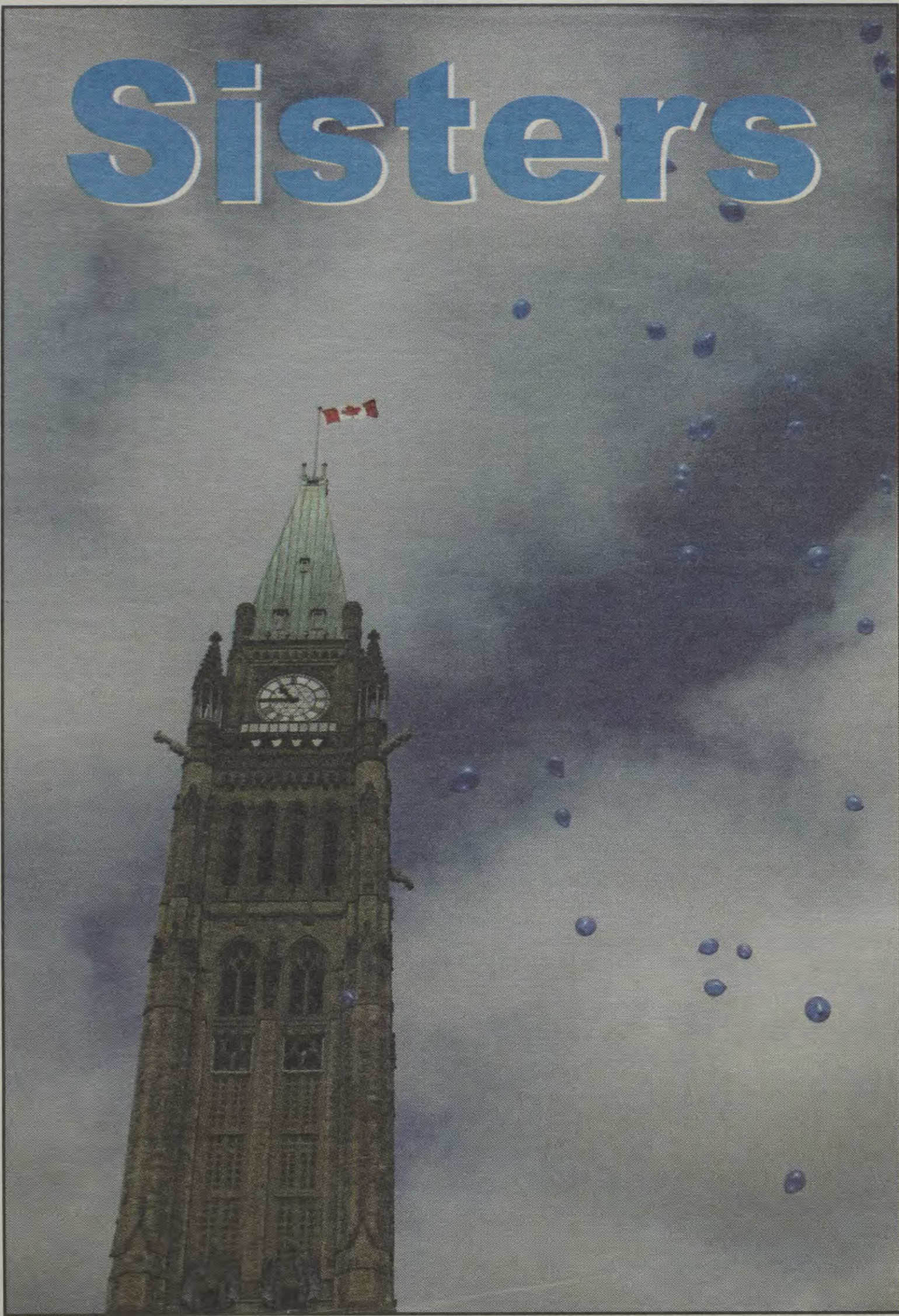


PHOTO COURTESY: AMNESTY INTERNATIONAL CANADA

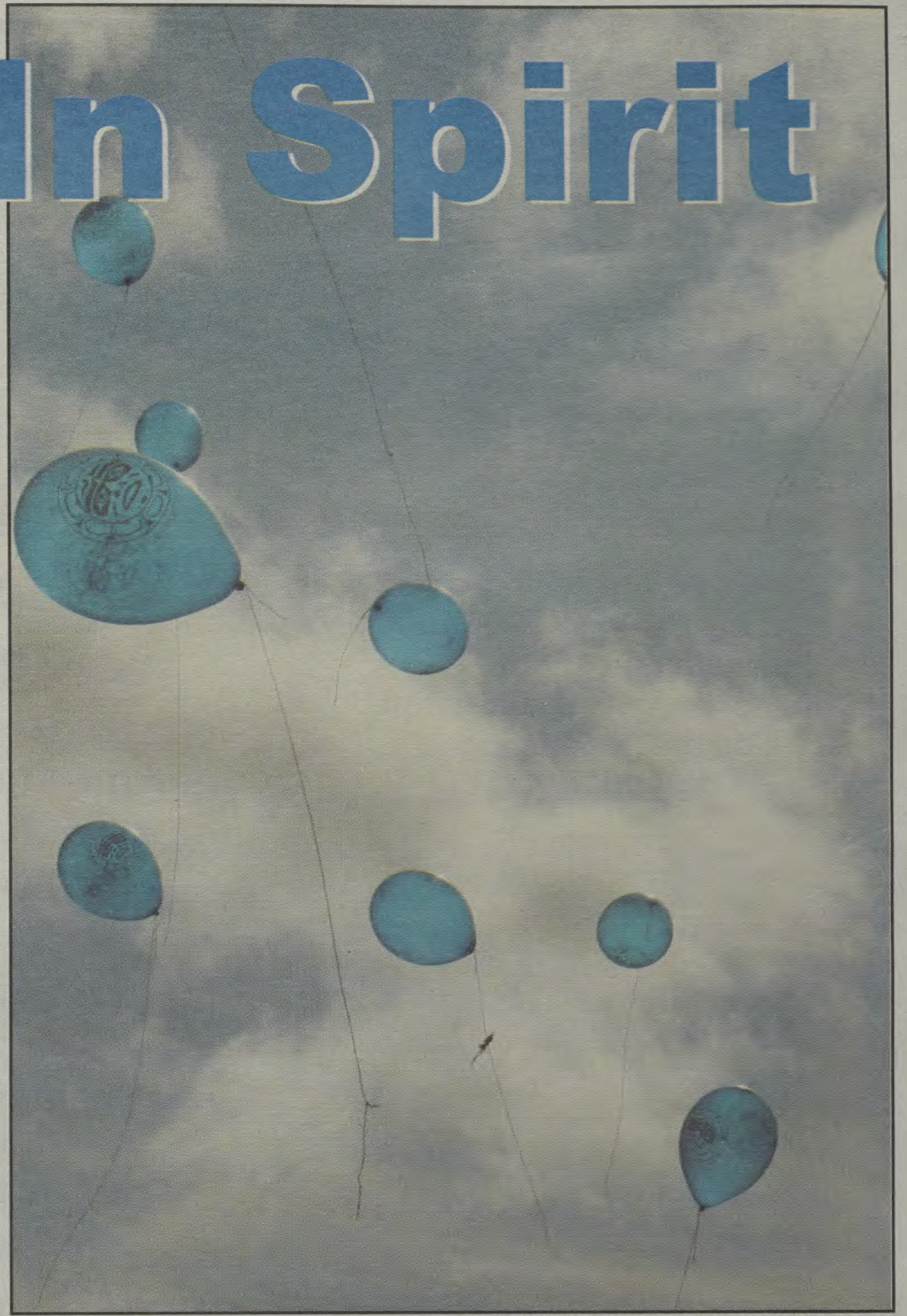


PHOTO COURTESY: NATIVE WOMEN'S ASSOCIATION OF CANADA

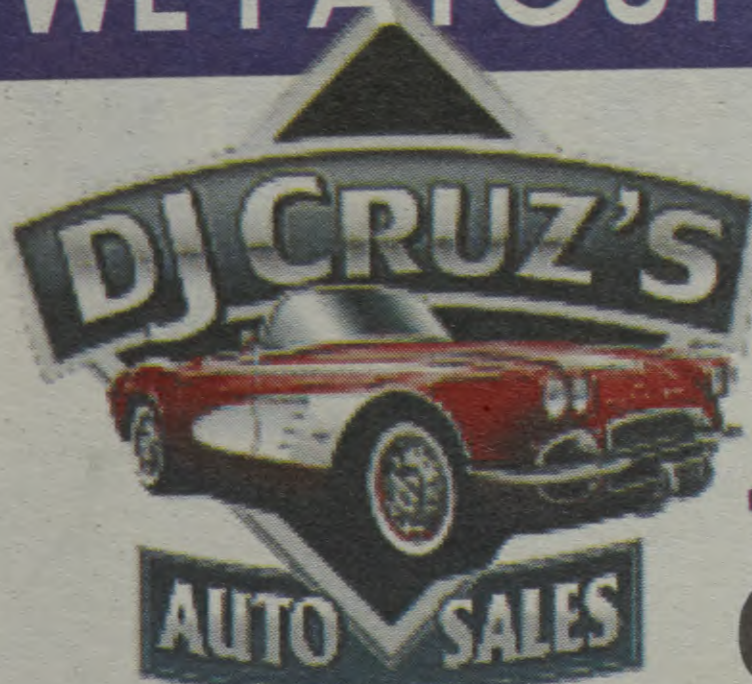
Balloons, each commemorating one of Canada's missing or murdered Aboriginal women, are released in front of the Peace Tower in Ottawa. Balloons featuring the "Grandmother Moon," logo, which has become the symbol of the Native Women's Association of Canada's "Sisters in Spirit" advocacy were released at similar vigils held throughout Canada.



PHOTO COURTESY: NATIVE WOMEN'S ASSOCIATION OF CANADA

Bridget Tolley (left) holds a picture of her mother Gladys Tolley who was struck and killed by a police cruiser in 2001; Tony Martin (middle) holds a picture of his daughter Terrie Ann Dauphinais who was found murdered in her home in 2002; and Sue Martin holds a picture of Janet Henry who has been missing since 1997. No charges have been laid in any of these three cases.

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- #5 Ivan Muskego, Norway House, MB - 2007 Dazon Dune Buggy
- #6 Rena Brightnose, Cross Lake, MB - 2008 Ski-Doo Tundra

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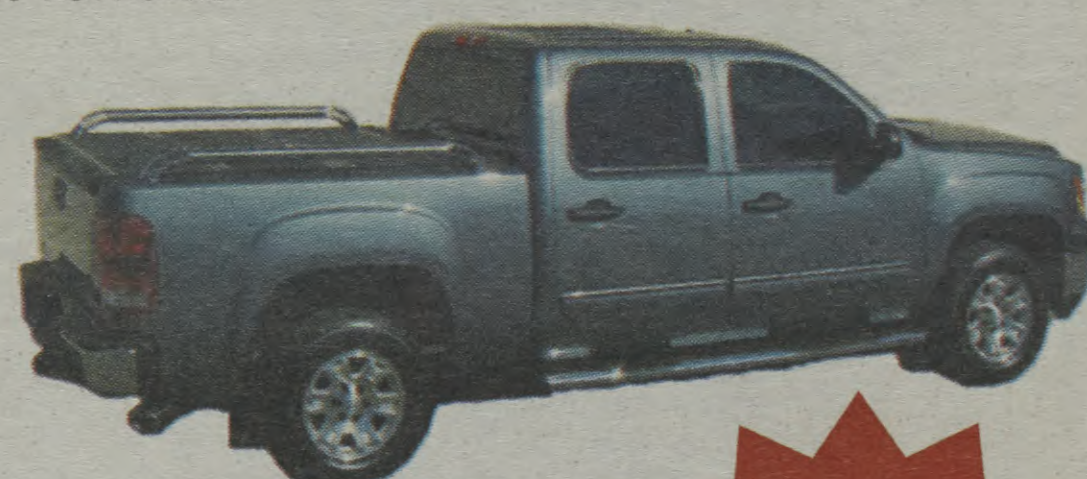


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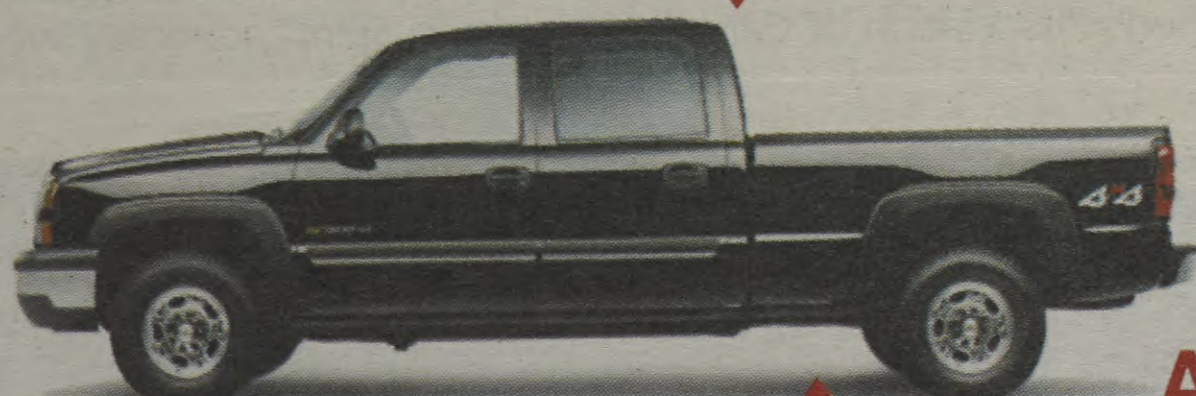


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