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# Wind speaker



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CANADA

Status of TRC witness  
signifies importance of work  
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New leader for  
women's association  
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Tough shoot,  
tougher streets  
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**Fred Eagle Tail (Tsuu T'ina) presents His Holiness the Dalai Lama with a gift of welcome as Thomas Crane Bear (Siksika) looks on. The visit of His Holiness was celebrated with a conference hosted by the University of Calgary titled, NOW held Sept. 30, 2009.**

Photo Courtesy University of Calgary

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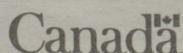
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**New leader for women's association quick out of the blocks** 10

Jeannette Corbiere Lavell was elected president of the Native Women's Association of Canada (NWAC) on Sept. 27, edging out Marilyn Buffalo on the second ballot. Days later she made her first official visit to the "Call to Action" conference on Oct. 3 hosted by the Saskatchewan Aboriginal Women's Circle Corporation.

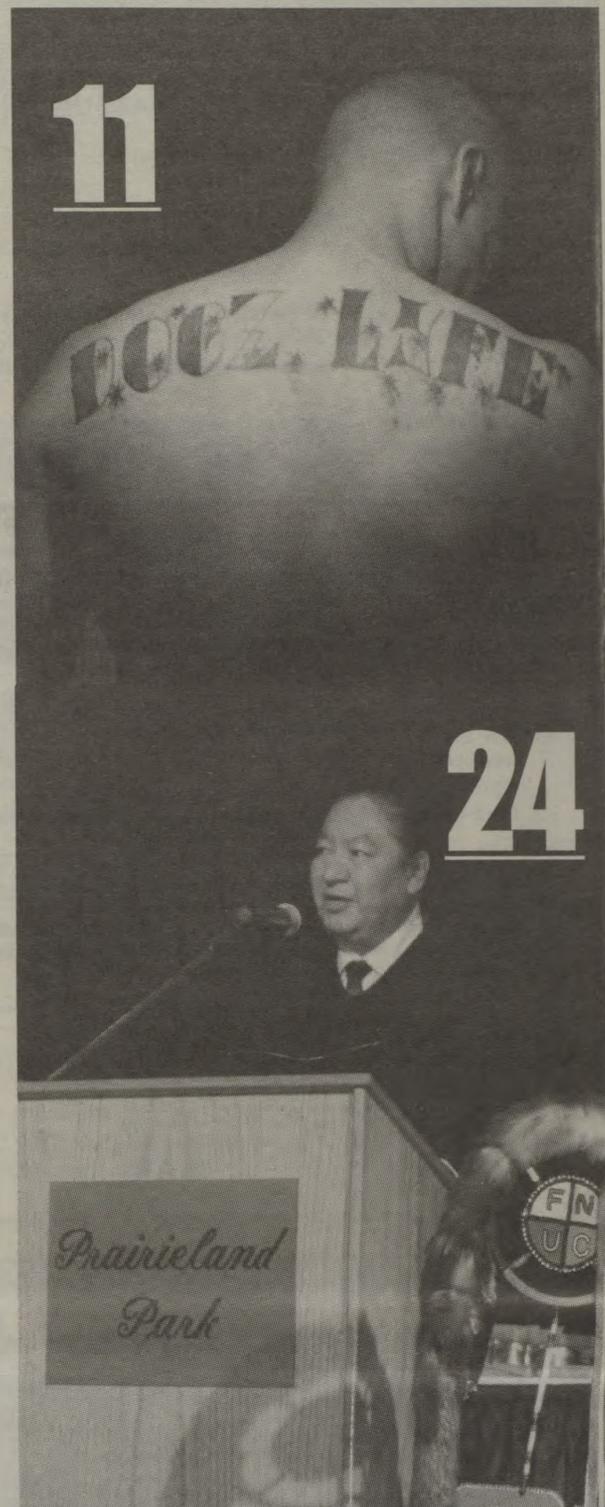
**Tough shoot, but tougher streets** 11

"Dogz-Lyfe: Burdens of a Gangsta Rapper," a documentary featuring rapper Robin Favel, aka Burden, currently incarcerated in the Regina correctional centre, explores the talents, times and tribulations of a young man trying to succeed, despite struggles with gang involvement and the law.

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When the late veteran Tom Eagle spoke, people listened. As the story goes, Eagle was preparing to travel to Europe in 2005 for memorial services to honor Canadian soldiers who lost their lives overseas when he noticed a glaring oversight in the itinerary. Suspecting the proceedings would fail to acknowledge the Aboriginal effort in the Second World War, Eagle snapped into action, informing Veteran's Affairs Canada of the omission.



11

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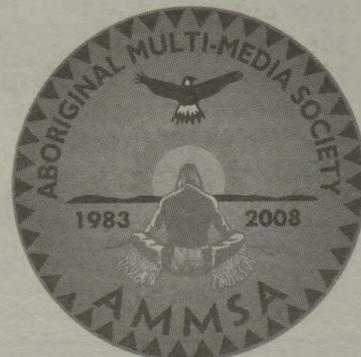


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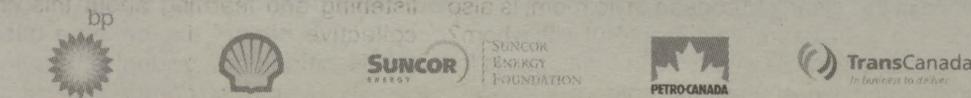
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# Eyes wide shut to a beautiful opportunity

The choice to have the Governor General of Canada act as an honorary witness of the work of the Truth and Reconciliation Commission was an inspired move.

Not only did the presence of Michaëlle Jean at the Oct. 15 ceremony that launched the TRC's five-year odyssey serve as a reminder of the longstanding relationship between First Nations and the British Crown, it brought the high profile of her office as evidence of the work's importance, and it should have garnered the kind of attention such a historic undertaking deserves. At least, that was the hope.

Unfortunately, the attention of the Canadian public and their news media could not be diverted from such events, ironically enough, as Bishop Raymond Lahey and his child pornography charges, Theoren Fleury and his plans to lay a criminal complaint against a hockey coach for sexual abuse, and the attempted abduction of two girls by a man in Montreal; all headlines that competed on that day with the historical wrongs about to be revisited by Canada.

The Truth and Reconciliation Commission's opening ceremony, which took place in Rideau Hall under the glorious medicine painting done by Ojibway artist Norval Morrisseau, himself a victim of a residential school, barely made a ripple in the mainstream press, and this is a concern.

There is a perception that the work of the Truth and Reconciliation Commission is for us alone, the Aboriginal people of Canada; that the TRC's work is about a time in our history for us to get over, a remote thing to mainstream Canada, even though the mainstream population is the one that desperately needs the education.

"Morrisseau's work, by virtue of its imposing presence in this clearly European-style room, is also an invitation to dialogue," said Jean. But with whom? Amongst ourselves? Jean tells us this dialogue is for Aboriginals and non-Aboriginals, brothers and sisters of the extended human family, in a circle. But there is a gap in that circle, and this needs to be addressed, otherwise the survivors of residential schools who will share their experiences with the commission as it makes its way across Canada over the next five years might as well be shouting into a deep well.

There will be no reconciliation without the understanding of the Canadian public, who currently don't believe the experiences of Aboriginal people who went to those schools is any business of theirs. How do we convince them otherwise? How do we get them to engage in the process and work toward

mending a rift they barely acknowledge exists?

Jean remembered the historic apology delivered by the Prime Minister of Canada on June 11, 2008; "words of sorrow and profound regret" she said for the system of forced assimilation that ripped children from their parents' loving embrace in an attempt to destroy language, culture and nations of peoples.

Jean remembered seeing archival photos of Aboriginal children forced by the dozens onto the backs of trucks to be taken to those schools, "eyes wide with alarm, terrified," and she couldn't help but think of the parents and grandparents who were told that they had nothing to teach those children, nothing to offer them.

"I could not help thinking about those women and men who had their most priceless treasure taken away: their children, their life, their future. How many never saw them again; never found out what happened to them?"

"You know what I am talking about," she told the crowd gathered for the ceremony. Well, that's just the point of this exercise. Canadians don't know what she's talking about.

Non-Aboriginals were also dispossessed, Jean said, but it is our opinion that, for the most part, Canadians don't know they've suffered a loss, so to feel alienated from Aboriginal culture, language, our worldview and "timeless experience" is nothing that most Canadians comprehend as a concern. This ignorance therefore represents a wide chasm that will have to be bridged before we'll be able to call the TRC's efforts a success.

We acknowledge its early days yet. Perhaps that with the coming national events to be held, the first in Winnipeg, that Canadians will see some value in listening and learning about this chapter in our collective history, in reaching out to rebuild a relationship with Aboriginal people.

The governor general's speech on Oct. 15 was a beautiful thing, filled with a call that Canadians open their hearts and their minds to the opportunity, and the responsibility, to shine a light on this tragic history.

Jean said the opportunity presents the possibility of a brighter future "for us and for future generations." "When the present does not recognize the wrongs of the past," she said "the future takes its revenge." Let's hope that Canadians heed that warning, not for our sake, but their own, otherwise their future and the future of their children will remain truly bereft.

**Windspeaker**

## Letters

### Olympic warrior helps bridge the divide

Jack Poole was a great leader and a great man. We will always cherish the great relationship and friendship we had with Jack. We worked together towards a common Olympic goal: unprecedented Aboriginal participation in the Vancouver 2010 Winter Games. In fact, without his vision and support we would not likely be in the position we are today.

Jack was of Métis origin, and his commitment to Aboriginal participation won him praise from so many.

That's why, in a closed-door ceremony in February 2008, we (the Four Host First Nations) bestowed upon Jack the name "Pool Warrior", with the Salish language name of Eskwukwela\*akalh Stamsh, or "provider for the people."

Jack was a key driving force behind the success of the Vancouver 2010 bid, as he was behind the preparation of these Games. He will be greatly missed. And he will be remembered by the Aboriginal peoples of this country. Our thoughts go out to his family, friends and colleagues during this difficult time.

**Chief Bill Williams,  
Squamish Nation**

### EnCana proposed split means business as usual

As you may have heard, EnCana Corporation is moving forward with plans to split into two independent energy companies. One would focus on unconventional natural gas production and would retain the name EnCana. The other would include the company's enhanced oil properties as well as a strong foundation of reliable natural gas assets in southern Alberta and would be called Cenovus Energy. Shareholders and the courts still have to approve the transaction, which is expected to close Nov. 30.

Many of you are likely wondering what this proposed re-organization means for your community. I can assure you that Cenovus and the new EnCana will both work hard to maintain the solid relationships already established with Aboriginal communities.

We greatly value the relationships we have with Aboriginal organizations and businesses. That will not change if the company split is approved. Both companies intend to honor existing business commitments, as well as funding already designated for community projects.

As I am sure you can appreciate, the next couple months will be a busy time for all of us at EnCana as we prepare for the transition to two new companies. As always, we encourage you to come to us with any questions you may have about the planned split. We look forward to being a part of your community well into the future.

**Sheila McIntosh,  
EnCana Executive Vice-President,  
Corporate Communications**

[ rants and raves ]

## Page 5 Chatter

### INUK SENATOR CHARLIE WATT

has come out swinging against Bill C-25. The bill would remove a judge's ability to give credit for time served in pre-trial custody. Watt told the Legal and Constitutional Affairs Committee the bill does not work and will not benefit Inuit, First Nations, Métis offenders, or their communities. He said he intended to amend the bill to keep Aboriginal offenders under the current system, which provides judges with discretion to award credit for time served.

"Despite the rhetoric we are hearing from the federal government, our communities will not be any safer with the passage of this bill. In fact, we've heard quite the opposite will happen," said Watt, referring to testimony from witnesses, including the John Howard and Elizabeth Fry societies, as well as the Office of the Correctional Investigator.

"Despite the high numbers of First Nations, Inuit and Métis in the penitentiary system, the federal government has not consulted the Aboriginal community about this legislation, and I believe our Constitutional rights are being violated," he said.

The incarceration rate for Aboriginal people is nine times higher than that of non-Aboriginals, and Aboriginal offenders currently serve longer sentences than any other offenders. Watt said the Canadian Human Rights Commission has reported this is the number one human rights issue facing Canada.

"When we have high calibre experts come before the committee and give testimony that says this bill targets Aboriginal people and does nothing to help the situation, don't ask me to close my eyes and vote for it. I'm here to represent my community," Watt said.

### MICHELE ROULEAU, A MÉTIS TELEVISION PRODUCER,

told members of the Canadian Union of Public Employees (CUPE) they had an important role to play to help First Nations meet the challenges of rebuilding their societies that have been excluded and impoverished. Rouleau has been an advocate for Aboriginal rights for 25 years plus. She said Native and non-Native people need to work together. She praised the work done by CUPE to date. "Your actions and your support demonstrate your commitment to the rights of First Nations across the country." She said housing, adequate infrastructure, access to drinking water, more health and social service resources are all issues to be faced together. "We can ensure a better tomorrow for future generations, and possibly change the course of history," she said.

### TO SAY THAT PRIME MINISTER STEPHEN HARPER'S COMMENT

during the G20 Summit that Canada has no history of colonialism caused a stir is an understatement. It certainly inflamed the students at the University of Lethbridge, the Lethbridge Herald reports. The Native American Students Association (NASA) and the Campus Women's Centre hosted a forum about the issue, and Sea Marsland, a NASA representative and a Northern Plains Cree from Lac La Ronge, Sask., called for an apology from the prime minister for the remark. The comment she said is devastating and completely wrong. Student Garret Smith, who has roots in the Piikani and Blood nations was worried for his four-year-old daughter. "She needs to know the history of what her grandmother went through. It is a blatant outrage for him to come up and say there's no history of colonialism." Smith talked about Harper's apology for the treatment of children in Indian residential schools in June 2008 contrasted with the comment made at the G20 Summit. People don't understand what Aboriginal people endured, Smith said, and the younger generations need to speak up and say "This is unacceptable." Heather Souter is a Métis graduate student and saw some merit in Harper's comment; Canada didn't directly go out to conquer other lands and subjugate their peoples, but she said Canada took a page from the British colonist handbook and perpetuated it.

Marsland said the legacy of residential schools impacts the generations. Her mother still has difficulty speaking Cree and that makes Marsland more determined to create a brighter future.

"First Nations people are the fastest growing population in Canada. We're going to stand up and one day be treated as equals. I look forward to that day. We can start today and promote solidarity," she said.

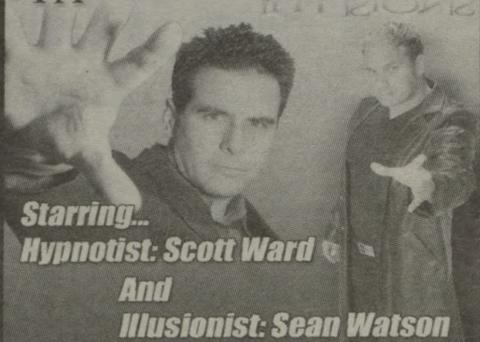
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# Status of TRC witness signifies importance of work

By Shari Narine  
Windspeaker Contributor

OTTAWA

Words of acknowledgement, understanding and promise spoken softly by Governor General Michaëlle Jean went a long way in the healing process for residential school survivors.

"It was totally awesome that there was an official unveiling of the Truth and Reconciliation Commission (TRC). Hearing the Governor General being key witness is one of the key things about it," said Willie Blackwater.

Blackwater was one of the many survivors in attendance at the Oct. 15 witness ceremony held at Rideau Hall in Ottawa.

The ceremony, said Blackwater, "shows the survivors that the TRC is officially on the way now."

In her speech, Jean spoke of the

trauma of residential schools, the effect of the schools on Aboriginal ways of life, acknowledged the "tragic measures to force assimilation" that were taken by the federal government and churches, as well as the lack of acknowledgement of those wrongdoings that were carried out for more than 100 years of Canada's history.

"The time has come for us to speak up. The time has come for us to work together, to listen, and shine a light on the gaps of this memory, difficult though it may be. Now is the time for us to travel the road of truth and reconciliation together. I, and the institution that I represent, have made a commitment to act as a witness of this journey that we must take with courage and responsibility, because I believe in the luminous promise of the truth, which we have chosen to

embrace," said Jean.

Jean's comments come more than a year after Prime Minister Stephen Harper acknowledged Canada's role in residential schools with an official apology.

Justice Murray Sinclair, chair of the TRC, noted that Jean's presence and acceptance to act as honorary witness "recognizes and enhances the significance and the validity" of the role the TRC will be undertaking.

"Indeed, the status of the witness often enhances the event even further. By agreeing to bear witness to an event, a witness undertakes to verify not only that it occurred, but that it was important ... being asked to fill such a role demonstrates mutual respect and establishes important relationships..." said Sinclair.

In a news release issued by the Assembly of First Nations, National Chief Shawn Atleo referred to the ceremony as

"another milestone along the long and painful path towards truth and reconciliation for survivors of Indian residential school. I commend Governor General Michaëlle Jean for her courage in being an honorary witness to some of the survivors' stories. This day will not soon be forgotten by our peoples."

Sinclair said the commission would work to provide meaningful and safe ways for anyone impacted by residential schools, whether as students, descendants, or workers, to tell their stories and bear witness.

A portion of the ceremony, which Sinclair warned could be traumatic for those watching, included a video of residential school survivors telling their

stories, and comments by their grandchildren.

TRC commissioner and residential school survivor Chief Wilton Littlechild said that anyone who listened to these stories and shared them with others were also bearing witness, which was an important role.

"Bearing witness to something spiritual is important," said TRC commissioner Marie Wilson, who is married to a residential school survivor.

The ceremony included prayers by Christian clergy, and was begun with a prayer by an Elder.

Also in attendance at the ceremony were members of the Indian Residential School Survivors Advisory Committee.

## A better mix for healing required

By Shari Narine  
Windspeaker Contributor

WINNIPEG

Justice Murray Sinclair, chair of the Truth and Reconciliation Commission, strongly believes that residential school survivors, their families and their communities will heal without help.

Speaking to a full auditorium at the University of Winnipeg in September, Sinclair said healing will come from within, "but they're going to need help in order to do that. We have to change the way professionals consider the problem; we have to change the way society considers the problem."

Already working successfully in a new approach to help residential school survivors is the Nuu-chah-nulth Tribal Council's Quu'asa program, which uses a combination of western counseling techniques and traditional ways.

"From what we've experienced, culture creates safety and our people gravitate toward our culture," said Quu'asa's acting mental health supervisor Anita Charleson.

Speaking from her own experience, Charleson, whose parents attended residential schools, said she sought help from mainstream counseling and found herself isolated.

"When I first started on my own healing ... it was a culture shock. There was a lack of understanding for my culture and my beliefs. A lot of times, I felt judged because the counselor I was seeing didn't understand the value of how ... I'm connected to extended family."

So many First Nations people

will attend the initial mainstream counseling session and not pursue follow up counseling.

"It goes back to cultural safety," Charleson said.

The keys to the Quu'asa program's success, said Kim Rai, assistant supervisor for Nuu-chah-nulth Tribal Council's mental health programs, are to provide easy service with an understanding of cultural ways. With clinicians, both Aboriginal and non-Aboriginal, and cultural workers travelling to Nuu-chah-nulth Nations' various reserves, isolation and transportation are no longer factors.

Rai said Nuu-chah-nulth's mental health program is a combination of mainstream services and traditional ways "acknowledging the two different worlds."

"We have a blend," said Rai, "even in our Quu'asa program counselors use western practices in their counseling."

Mike Cachagee, executive director with the National Residential School Survivors Society, agrees there needs to be a combination of traditional means and western medicine available to help residential school survivors heal.

"We lost a large segment of our culture in residential schools. Now when we come back to reclaim that, where do we get it from?"

Cachagee is also a residential school survivor.

"There are pockets of culture, of rejuvenation. Some (people) maintained a strong sense of culture, but most are fragmented."

It's this fragmentation that makes it necessary for residential

school survivors to have both western and traditional ways of healing made available to them.

"For me, there's the strong and healing influence of Christianity," said Cachagee. "We have to respect what a person chooses."

Cachagee noted that he feels more comfortable sharing his story and concerns while talking in a circle.

Charleson strongly believes that if Quu'asa is adapted to meet the various cultural needs of the 600-plus First Nations across Canada, the program would be a strong tool in helping residential school survivors, their families and communities in healing.

"Through this program there has been traditional healing revitalization. More people are turning to our cultural practices," said Charleson.

Sinclair is a firm believer that traditional healing has to be part of the package provided to First Nations people.

"People need to be able to find the peace within themselves, find peace between each other. We need to help them find that. Sometimes they can't do it alone. They can't even do it together. They need help in order to do that and we need to figure out how to (help) them, particularly when it comes to using traditional means of reconciliation, because to this point of time the approach has largely been western medical knowledge and we know that's not working," said Sinclair.

"We definitely feel that the cultural and mental health services working together would be very effective nationally. We're seeing wonderful results here with our program," said Rai.

## TRC will host first national event in Winnipeg

By Shari Narine  
Windspeaker Writer

OTTAWA

William Blackwater was pleased to learn last month that the first of seven national events to be hosted by the Truth and Reconciliation Commission would happen in a central location in Canada.

At a witnessing ceremony held in Ottawa on Oct. 15, TRC Chair Justice Murray Sinclair announced that Winnipeg would be the site of the first national event, which would take place in spring of next year.

"One of the key things we as survivors didn't want was for the first national event to be in Ottawa, because Ottawa represents politics. Politics and healing don't mix," said Blackwater.

How the first national event will look, said Rod Carleton, senior communications advisor for the TRC, is still unclear.

"There will be some consultation with groups in Manitoba and that will have a hand in determining that event," said Carleton.

Winnipeg was chosen based on the recommendation of the Indian Residential School Survivors Advisory Committee. The remaining six events will take place in Alberta, British Columbia, the Maritimes, northern Canada, Quebec, and Saskatchewan and will occur over five years.

"We're pleased to announce we're now going to be permitted to spread the national events out over the full five-year mandate," said Sinclair. "We no longer have to try to squeeze (all seven events) into two years. Parties to the agreement who have met with us and who have discussed this with us have indicated that they are

prepared to allow our mandate to be amended so these important events can be held over an appropriate period of time."

Allowing the events to be spread out means better planning will take place and will allow survivors to prepare their presentations with a variety of media: individual statements, sharing circles, poetry, songs, dance and video.

"Each national event will include opportunities for truth telling, as well as meaningful acts of reconciliation," said Sinclair.

Blackwater, who lives in British Columbia, said he'd like to see the B.C. event take place in Prince George, which is more central to travel for residential school survivors. He's also hoping that some sort of travel compensation will be available to survivors.

Carleton said while a full budget plan for the commission's mandate has yet to be finalized, "it is unlikely that the budget that has been allocated to the TRC will allow the TRC to pay for travel costs for survivors or others who wish to attend TRC events. One of the reasons there will be at least seven national events is to ensure that the events are accessible to survivors."

Carleton did note that survivors, who had a role to play in the Ottawa witnessing ceremony, had their travel costs covered by the TRC. Blackwater was one of those survivors.

Sinclair also noted that the TRC's Web site will be revised to include a memory book, which will serve as a tool for survivors to help collect and organize their thoughts and memories about residential schools in preparation for participating in the TRC's process.

"Over the next five years we will be working with you to find meaningful and safe ways for you to share those stories with Canada," said Sinclair.

# Mining act gets an upgrade to just plain bad

By Jennifer Ashawasegai  
Windspeaker Contributor

## TORONTO

In spite of changes to Ontario's Mining Act, nothing has changed for the Aboriginal leaders who made headlines when they were sent to jail after defending their traditional territories from mining exploration in both southern and northwestern Ontario.

The province's modernized Mining Act was passed in the legislature Oct. 21, and politicians maintain the changes make Ontario the first province to recognize Aboriginal and treaty rights, as well as include a dispute-resolution process for First Nations.

But according to Christopher Reid, lawyer for Ardoch Algonquin First Nation (AAFN) and Kitchenuhmaykoosib Inninuwug (KI), those changes don't go nearly far enough. Last year, AAFN community member and spokesperson Robert Lovelace spent six months in jail on a contempt of court charge after blocking Frontenac Ventures

Ltd from drilling test holes for uranium in the area near Kingston, Ont.

Lovelace was not the only one that spent time in jail for defending traditional territory. Six members of KI, including the chief, most council members and an Elder also went to jail.

In a long and messy tale that has gone on for nearly 10 years, KI members made attempts to thwart Platinex Inc. from drilling on lands the community had claimed in a treaty entitlement claim. The land in question also sits in the environmentally-sensitive boreal forest. Following round after round of debate in the courts, and a \$100 million lawsuit launched by Platinex against KI, the community refused to back down. Protests and direct action resulted in the arrests of the 'KI 6' last year. They were sentenced to six months in jail for contempt.

Reid does not have any faith in the new act to prevent such a thing from occurring again, because he says there's something important missing in the legislation.

"The act does not give First Nations the right to say no to any

mineral exploration or staking." He said that means the community members who were jailed face the very real risk of going back to jail for defending their land.

"Not only that," Reid said, "the government has done nothing to respond to the issues. It's as if they are invisible."

In answer to that, Michael Gravelle, minister of Northern Development and Mines, said he recognizes the act didn't go as far as Aboriginal leaders would have liked, but the changes still had to attract mining investors.

"The province's challenge was to be able to find a balance, but also recognize positive investment from the mining sector."

KI Chief Donnie Morris echoes Reid's sentiment. Morris admits he doesn't know too much about the new mining act, but what he does know is "Nothing has changed for us. We asked for participation in something like a co-management agreement within our traditional lands to avoid the problems that have happened, and we haven't heard anything back."

(See Mining on page 25.)

# TRC will move closer to the people with move to Winnipeg

By Shari Narine  
Windspeaker Writer

## OTTAWA

By the end of December or beginning of January, the Truth and Reconciliation Commission will have a new address.

"The intent of moving the operations out of Ottawa is to get the commission closer to where the (residential) schools were and where the survivors are," said Rod Carleton, senior communications

advisor for the commission.

It will also serve the dual purpose of cost-saving measures for travel.

The TRC members are from western and northern Canada, and the majority of the Indian Residential Schools Survivors Advisory Committee live in western Canada. As well, the executive director and director of corporate services both reside in Winnipeg.

The decision to move the office out of Ottawa is one that is

applauded by residential school survivor William Blackwater.

"Moving it out of the political arena, which Ottawa is recognized for, is a very good decision," said Blackwater, who noted that TRC chair "Justice (Murray) Sinclair is a very smart man and he's thinking in the best interests of the survivors."

"There was a number of consultations done in setting out a location and I believe the decision came out of those consultations," said Carleton.

# Stories and research will create lasting legacy

By Shari Narine  
Windspeaker Contributor

## WINNIPEG

Information gathered by and stories told to the Truth and Reconciliation Commission will find a permanent home in a national research centre upon conclusion of the commission's mandate.

"One of the interesting mandate issues that we've been given was actually a small comment in the mandate document, but I think is maybe our most significant undertaking, (which) will be to establish a national research centre looking into the issue of Indian residential schools and to ensure that it is permanently established somewhere in Canada," said TRC

Chair Justice Murray Sinclair.

Sinclair was speaking at the University of Winnipeg in September, outlining the TRC's mandate.

The research centre is only a line in the document right now, said Rod Carleton, with the communications office of the TRC secretariat. What that centre will look like, what work it will undertake and where it will be housed are all yet to be determined.

"It will be a permanent resource centre for people to access all the information for generations to come," said Carleton.

Sinclair suggested that the national research centre could be part of an academic institution.

"We have decided if we are going to have a national research centre of that magnitude it

should be independent from government, it should be soundly financed and established and it should be in an academic institution so that it has freedom and the ability to look carefully at all the things that relate to residential schools," said Sinclair.

Being part of an academic institution is just one of the options TRC has available to it, said Carleton.

"That is thought to be a natural fit for something like this, but once the research centre gets explored, maybe other ideas will come forward."

Consultations will take place with Aboriginal groups and church officials to determine guidelines for the centre, said Carleton. He expected the process to begin early in the New Year.

# Windspeaker news briefs

## SINGER AND ACTOR TOM JACKSON

hopes to build a 16-storey, 120-unit housing complex in Winnipeg through his company Dreamcatcher Housing, which has applied for development approval with the city. The complex would be located near Fort Rouge Park near the Winnipeg Winter Club on River Avenue. Office and retail spaces would occupy the first few floors. Jackson is Metis, but born on the One Arrow First Nation south of Prince Albert. He may be best known for his role in the CBC drama North of 60, but in recent years Jackson has devoted considerable efforts to his charitable activities, including the annual Huron Carolee concerts that raise money for the food bank. After voluntarily leaving school at age 15, he experienced life on the streets in Winnipeg and this time inspired his devotion to help people less fortunate than him. In 1996, Jackson and his North of 60 co-stars were shaken by the suicide of one of the show's young stars, Mervin Good Eagle. The tragedy led Jackson to an awareness of the appalling rate of suicide among young people in Native communities across Canada. In response, Tom created the Dreamcatcher concert tour to promote greater awareness and encourage open discussion about the problem, and to empower the community and youth leaders to become involved in the intervention process.

## FORMER NATIONAL CHIEF PHIL FONTAINE

has been named the national spokesperson for the River of Life, an online Aboriginal Youth Suicide Prevention Program. The River of Life program curriculum is supported by research indicating a significant correlation between strong cultural roots and a reduction in suicide rates. It is a product of two years of consultations with Elders and Aboriginal community members to provide culturally-relevant content and is scheduled to be available in early 2010. The River of Life is reported to be unique in allowing for the continual building of a repository of culturally-specific curriculum provided by course participants, as well as community leaders and elders providing specific content for specific communities. "I am very pleased to be part of this initiative," said Fontaine. "Suicide is unacceptable and it is incumbent upon us to prepare and train our communities. By providing this education and support to people working with our youth, we are taking a proactive approach towards preventing these unnecessary and devastating tragedies." To learn more about the River of Life Program visit <http://training.suicideinfo.ca>

## BC'S SOLICITOR GENERAL KASH HEED

was fielding an unusual question from journalists on Oct. 22—"Do you think knitters are a security risk?" Kash was responding to accusations that the RCMP were investigating a group of Cowichan sweater knitters who had planned a protest against the Vancouver Olympic Committee. The knitters allege that VANOC appropriated their brand, the Cowichan sweater with its highly specific designs. The knitters allege their proposal to supply the sweaters for sale at the Olympics had been turned down, and then ripped off when the Hudson Bay Company gave the contract to another Canadian sweater supplier using a Cowichan sweater inspired design. Heed said he backed without question the RCMP who work to ensure a safe Olympics. RCMP deny they formally investigated the knitters' plans, but acknowledged that one officer made a phone call to inquire about the protest.

## THE ANISHINABEK NATION LEADERS

are telling the provincial and federal governments they expect the treaty right to tax exemption will be honored in the planned harmonization of the Ontario sales tax and the federal Goods and Services Tax. "First Nations are still trying to recover our rightful share of the resource wealth generated from our traditional lands, never mind contributing any more. We are not subjects of the Crown, which since 1763 has recognized us as distinct Nations," Grand Council Chief Patrick Madahbee said. Chiefs of the four Anishinabek regions representing 42 member First Nations were unanimous in their stance on the Harmonized Sales Tax. "One nation cannot tax another without their consent," said Isadore Day, Wiindawtegowinini, Chief of Serpent River First Nation and Lake Huron Region Grand Chief, "and we have never given that consent to any government. International standards of the treaty-making process are clear: monetary and fiscal arrangements between nations must entail negotiations, not impositions. The Constitution of Canada further clarifies this." Lake Superior Regional Grand Chief Peter Collins of Fort William First Nation, predicted that tax harmonization could be a watershed political issue for First Nations in Ontario. "We understand that the New Democratic Party opposes the proposed new harmonized tax, along with church and charity groups, senior citizens, as well as all lower-income families. Together we will represent a substantial coalition at election time."

# New leader for women's association quick out of the blocks

By **Andréa Ledding**  
Windspeaker Contributor

## SASKATOON

Jeannette Corbiere Lavell was elected president of the Native Women's Association of Canada (NWAC) on Sept. 27, edging out Marilyn Buffalo on the second ballot.

Days later she made her first official visit to the "Call to Action" conference on Oct. 3 hosted by the Saskatchewan Aboriginal Women's Circle Corporation.

Meeting with all 13 provincial/territorial membership associations is top priority for the Anishinabe leader from Wikwemikong on Manitoulin Island.

"On Manitoulin Island there was only one road in. We were able to keep a lot of our culture," Corbiere Lavell said at the gathering, noting she grew up with a mix of traditional and contemporary teachings.

She had high praise for the women's circle and their leadership.

"My mandate as president is to listen to you. We have nothing at the top unless we have that strong base."

In the early 1970s, Corbiere Lavell took up the cause of Native women losing their status upon marriage to non-status men. It happened to her and she decided to fight. The legal argument was that the Indian Act discriminated against her gender. This legal battle paved the way for Bill C-31 in the 1980s, which amended

the Indian Act to attempt to bring gender equality into the law.

Corbiere Lavell is also the first Anishinabek Nation Commissioner on Citizenship, and was recently one of five women awarded the Governor General's Commemoration of the Persons Case award.

Speaking of her leadership priorities, she said the treatment and respect of women, and the elimination of poverty, were high on the list.

"Our men are being influenced badly. There is assault, abuse, physical and mental," she observed, adding that within the traditional teachings of love, respect, honor, trust, courage, humility and wisdom is the cultural remedy needed to change today's reality, "in all our working relationships, even when talking to governments."

Other priorities include justice issues, and citizenship definitions. She noted it should be up to each community to determine membership, based on relationships and self-determination.

"Someone else tells us who our grandchildren are. It's still going on," she said, citing the recent Sharon McIvor case. The B.C. Court of Appeal has ordered the government of Canada to amend the Indian Act where it is still gender biased.

Not satisfied with the appellate court decision, McIvor has sought a hearing before the Supreme Court of Canada. If that court chooses not to hear the case, Aboriginal communities will have only days or weeks to



Jeannette Corbiere Lavell, the newly-elected president of the Native Women's Association of Canada (left), visits with Joanna Potyondi, a delegate of the "Call To Action" conference held Oct. 3 by the Saskatchewan Aboriginal Women's Circle Corporation.

submit feedback on revisions to the same legislation Corbiere Lavell initially battled. The feedback deadline will be Nov. 13 for the government to meet the court deadline of April 2010.

When Corbiere Lavell lost her status in 1970, she felt cut off.

"I didn't like the idea of giving up contact with my home community," she said. She took her case all the way to the Supreme Court, where she lost by one vote.

"But Canada was embarrassed at a national level and had to do something about it. But it wasn't what we wanted, even in 1985—a rush job, much the same as what they're doing today with the

McIvor case."

"We are all sisters—status, Métis, and Inuit—across Canada," she said, noting NWAC is unique in representing all Aboriginal groups, unlike most national bodies representing Native people. "We mustn't let outside voices divide us, because we're in this together."

Other priorities for NWAC include the Sisters In Spirit program addressing murdered and missing women, health issues such as H1N1, and increasing supports and funding so that resources are available to Aboriginal women to access education and training, reliable daycares, housing and provide

personal safety and violence prevention.

She hopes women will continue to have pride and a strong sense of identity, and be acknowledged for all they have offered over the years to the entire population.

"Our young people need that sense of pride," she said, adding that the justice system also needs to know that the disappearance of Aboriginal women and rampant abuse of women will not be swept under the carpet anymore.

"Women get put out to the sidelines," she said. "Yet we are doing so much with the little we have."

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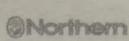
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# Tough shoot, but tougher streets in Dogz-Lyfe

By **Andréa Ledding**  
Windspeaker Contributor

## WINNIPEG

"Dogz-Lyfe: Burdens of a Gangsta Rapper," a documentary featuring rapper Robin Favel, aka Burden, currently incarcerated in the Regina correctional centre, explores the talents, times and tribulations of a young man trying to succeed, despite struggles with gang involvement and the law.

It has been in six film festivals in North America to date, has won "Best Aboriginal Production" and received a nomination for "Best of Saskatchewan" at the Yorkton Short Film Festival, and a nomination for "Best Documentary" at the Chicago International Hip-Hop Film Festival.

An official entry in several other film festivals, it will screen Nov. 20 as part of the Winnipeg Aboriginal Film Festival.

"A lot of people had mixed opinions, and still do, surrounding this film," said director Cory Generoux in an interview with Windspeaker.

"On one hand you have people who feel it glorifies gangs and gang violence, and on the other hand you have people who are using this film in schools, libraries and other public venues to study or show the effects of gangs and gang violence."

He said he made the film to portray someone who has strayed off the red road, and while it speaks about gang violence and activity without portraying it, the film shows both the consequences of gang activity and the lure of it to the marginalized populations.

"Our elders often tell us to pray for those people, those on the streets, those in the jails and those who are lost or involved in a negative lifestyle," Generoux said, who was approached by producer Lori Kuffner with the project. She had explained the content and subject, giving Generoux a day to think it over.

"I took it to my teachers, my guide. I asked an elder what he thought of the project."

The film would wind up taking two years to film, with Favel in and out of trouble, and jail. Robert Pytyk shot earlier footage before Generoux came on board, and when he took over Generoux first met Favel in the Saskatchewan Penitentiary, where Favel requested they move away from the cell block area to more neutral ground.

During the course of this film, Generoux learned about the craft of full-length documentary production. He now has a second film out, entitled "Pow-Wow Thunder," which he describes as a polar opposite to the mood and content of Dogz-Lyfe. It will also be airing on APTN, and in two film festivals in November, one in California and one in Italy.

Generoux describes his second

documentary as "feel-good," focusing on powwow announcers, their knowledge and their personalities. But Generoux's darker film on rapper Favel was where he really cut his teeth.

"I personally come from a sordid background, poverty, violence, drugs and alcohol, but I never chose the gangs," he said. The direct experience is something a viewer can now watch from the comfort of home or the theatre, but filming Favel's reality in person hammered home where Generoux could have been if he had continued along the same road.

"It was humbling in the respect that I ultimately was happy with the choices I made many years back, even though many of them were wrong. It all led me away from a life like that."

Generoux said the nature of the project made things unpredictable.

"It was really a go-with-the-flow, run-n-gun sort of thing. Anything could happen at any given time, and it did, and we got it on camera," Generoux said. And with jail sentences sprinkled throughout the shooting, months might pass before they could resume production.

"For the most part, I was behind the camera, just out of convenience purposes when something should arise."

But the ending of the film, what Generoux remembers as the most dramatic and riskiest part, was the stand off between Favel and the police.

"Everywhere there were officers with guns. Robin and a few of his friends were believed to be holding a family hostage and the whole time I had him on the phone," recalled Generoux, who rushed down to the scene in the early morning with his camera, while keeping Favel on the phone to try and settle the situation.

When Favel spoke with police, it didn't go well.

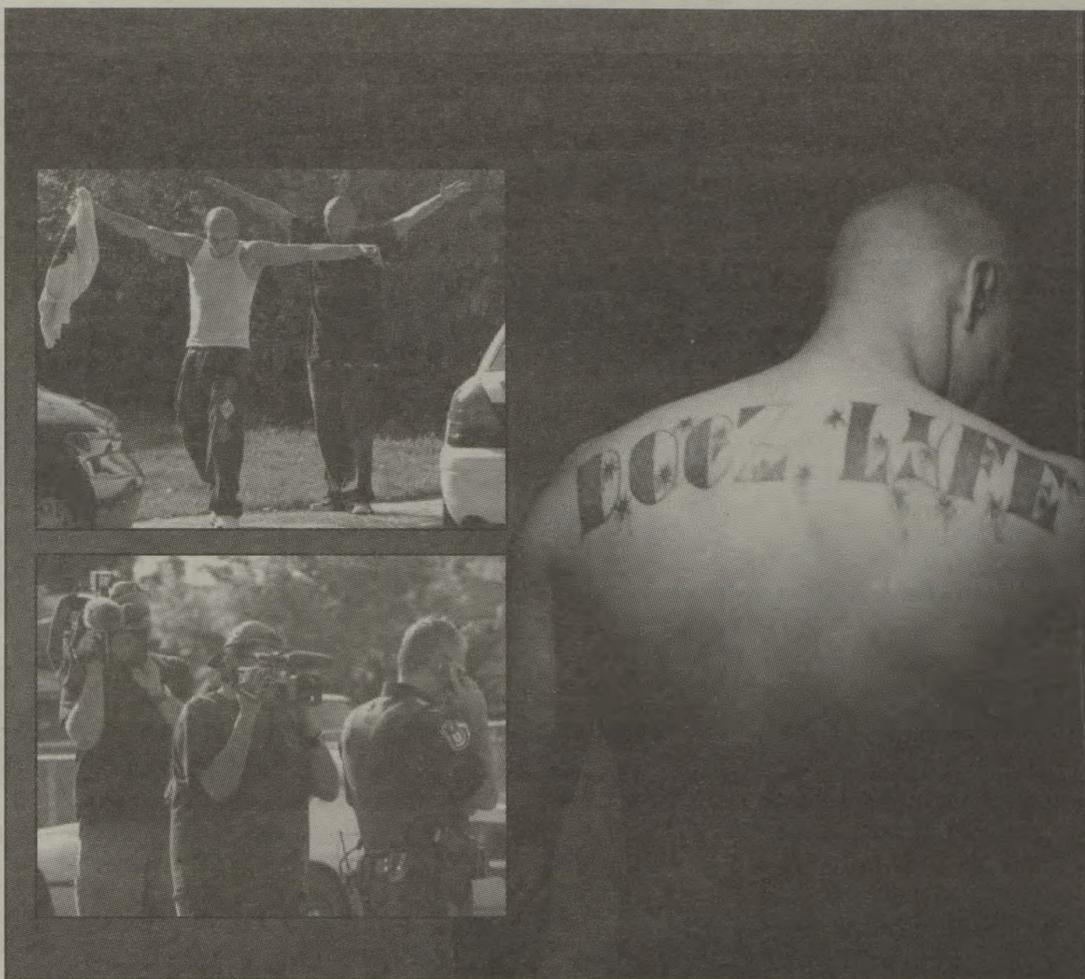
"The house he was in was completely surrounded by officers. They were even in the bushes across the street, across the alley, and everyone had guns."

Because he had Favel on the phone, Generoux was within range of all those guns but crossed the police boundary and went over to the house, where everyone else had guns.

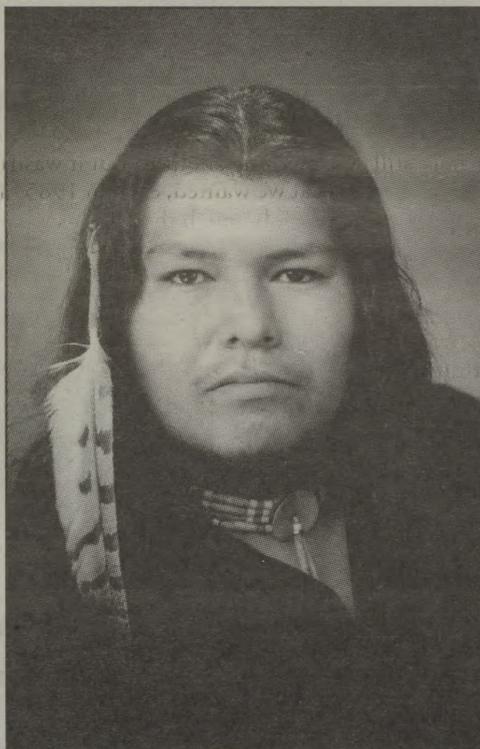
"All I had was a camera," he said.

Both men were genuinely scared for their lives, but he was able to talk Favel out of the situation. The rapper and his friends ultimately gave themselves up peacefully to the police.

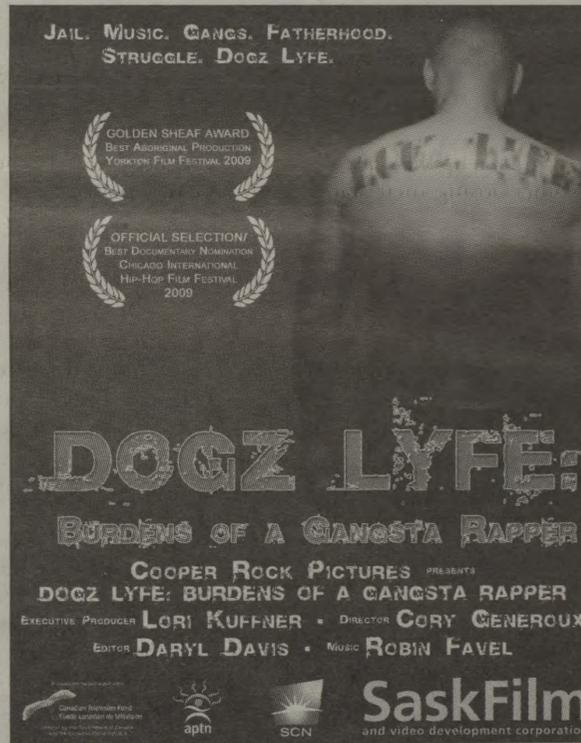
"At that moment, I realized I stepped beyond my own personal boundaries of never risking my life or my safety for a good shot. But that was in the back of my mind. At the moment, all I could think was, everyone has guns, I have this phone, he is only talking to me, how can I make this situation better?"



A dramatic take-down of suspects in a police stand-off ends the documentary Dogz-Lyfe, the story of Robin Favel, aka Burden, a gang member who is a talented rapper struggling with the choices he's made.



Dogz-Lyfe director Cory Generoux.



Dogz-Lyfe promotional poster.

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# I've got enough to read, thanks!

There are many drawbacks to being a professional writer, some worse than others. For one thing, I do a lot of writing and, believe it or not, I don't particularly enjoy it, sitting in front of a computer hoping what I create will be of interest to somebody I never have, and probably never will, meet. Add to that the annoying knowledge of how bad a speller I am and that the Creator created spellcheck to rub my nose in it.

But perhaps the most uncomfortable aspect of my career choice is the untold numbers of people out there who want to be writers – good for you – and for one reason or another, they think I can help them get their big break – not so good for me. I have been from one end of this country to the other many times, doing readings, lectures and festivals. On almost every trip somebody has something they wrote that they want me to read.

I don't want to sound mean, but there have been countless



## THE URBANE INDIAN Drew Hayden Taylor

people giving me poems, short stories, snippets of novels, screenplays, plays etc, for reasons I don't quite understand. I don't know what to do with them.

Seriously. One time when I was in Ottawa appearing at a conference, this older man followed me around before and after the class with what appeared to be a screenplay held tightly in his hand, and several times I could tell by the way he kept hesitantly putting it on the table in front of me that he wanted me to have it.

A few months later in northern B.C. I lectured at a high school about being a Native writer. That afternoon, a teacher came up to me and said her son had been in the class I had just spoken to and that I was "okay," evidently high praise from a teenager. She then

casually mentioned that her son was working on a fantasy novel. Suddenly, in her hand, was a brown manila envelope containing the first 40 pages of it. She asked me to read it. I get emails all the time from friends and strangers wanting me to read over their work. And my question is... why?

I would understand if I was a publisher, but I'm not. I would understand if I was an editor of some sort and could provide constructive criticism, but I am not. I barely know how I write. Often, when pressed into a corner, I do read the material and send back a simple "yeah, it's good. Congratulations. Love the font." Other than that, I do not know what to say. And it's become quite embarrassing. Both my agent and my friend,

the author Tom King, have strongly advised me not to read anything given or sent to me, because down the road, I could be accused and sued for stealing an idea. And coincidences do happen. There have been cases of individual authors coming up with roughly the same storyline.

Now here's the irony... I have a friend who knew quite well Margaret Lawrence, the famous author who lived just 20 minutes away from my reserve. At one point, early in my career, I had just started working on some short stories and was desperate to ask my friend to introduce me to the fabled Ms. Lawrence. I was dying for her to read my work... you get my point. But I don't know why? Validation as an artist? Was I looking for a mentor? To tell you the truth, I still don't know, but alas, she passed away before I got the chance, and personally I feel relieved that I didn't put her in that awkward position.

But every once in a while, there's a story that is the

exception to the rule. I am referring to Dr. Vincent Lam and his book, Bloodletting and Miraculous Cures. According to the publishing mythology, he was a doctor on a cruise ship, and Margaret Atwood was one of the passengers. They started a conversation and he confessed he was working on some short stories about his profession, and asked if she could read them. She did. He was published. He won the Giller Award a few years ago. Two things about that – I am not sure, but I think Margaret Atwood has a bit more pull in the publishing industry than little old me, and Dr. Lam, now a little more knowledgeable about the publishing world, realized how brazen and forward his approach was.

One positive thing about this issue, it has made me conscious of the professions of my friends. I have a cousin that's a plumber and I am very careful not to ask him to check out my gurgling toilet when he comes over for a beer.



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# Two old friends make up a family of characters

By Isha Thompson  
Windspeaker Staff Writer

## Winnipeg

Joseph Lazare loves to stick out like a sore thumb. As the writer, director and creator of the APTN animated television series *By The Rapids*, Lazare is proud to be amongst one of the few primetime-animated programs, and better yet, the only one that is based around Aboriginal characters.

"I wanted a show that was a format like *The Simpsons*, *South Park*, *Family Guy*, but *Aboriginal*," said Lazare, who pitched the comedy to the Aboriginal owned production company Big Soul Productions.

Now that the series has entered its second season, it is clear that they were happy to accept the innovative idea that Lazare was dishing out.

The quirky comedy is about the Littlehorns. The Aboriginal family struggles to adapt to their new home in a small Mohawk community after spending their whole lives in Canada's biggest city, Toronto.

"It's the classic fish out of water story," explained Lazare, and he would know.

The 25-year-old admitted that *By The Rapids* is loosely based on his own experience of moving from Kahnawake—a very small community just outside Montreal—to Toronto so he could pursue his career in the arts.

Lazare said he chose to base the series off the reverse of his experience because it is more interesting; however, he recalled experiencing culture shock several times when he moved to a big city for the first time at the age of 18.

"I realized the dogs were a lot smaller, and they had to be on leashes, whereas back home we have big dogs and we let them run around," said Lazare, as he recounted one of his first memories of walking down the busy streets of Toronto when he first arrived.

"It freaked me out when one of the little dogs pooped and the guy had to pick it up... it freaked me out!"

After spending the first few years creating short films that were showcased at the Sundance Film Festival, and surviving an internship at Big Soul Productions, the big city seems to have made Lazare fearless when it comes to pursuing his dream.

Shortly after, the young filmmaker created a four-minute pitch piece of *By The Rapids* to help create interest from APTN.

After spending the majority of his young teenage years with his father's video camera; creating, editing and starring in his own films, Lazare had no problem taking on the responsibility of creating the voices for all of the

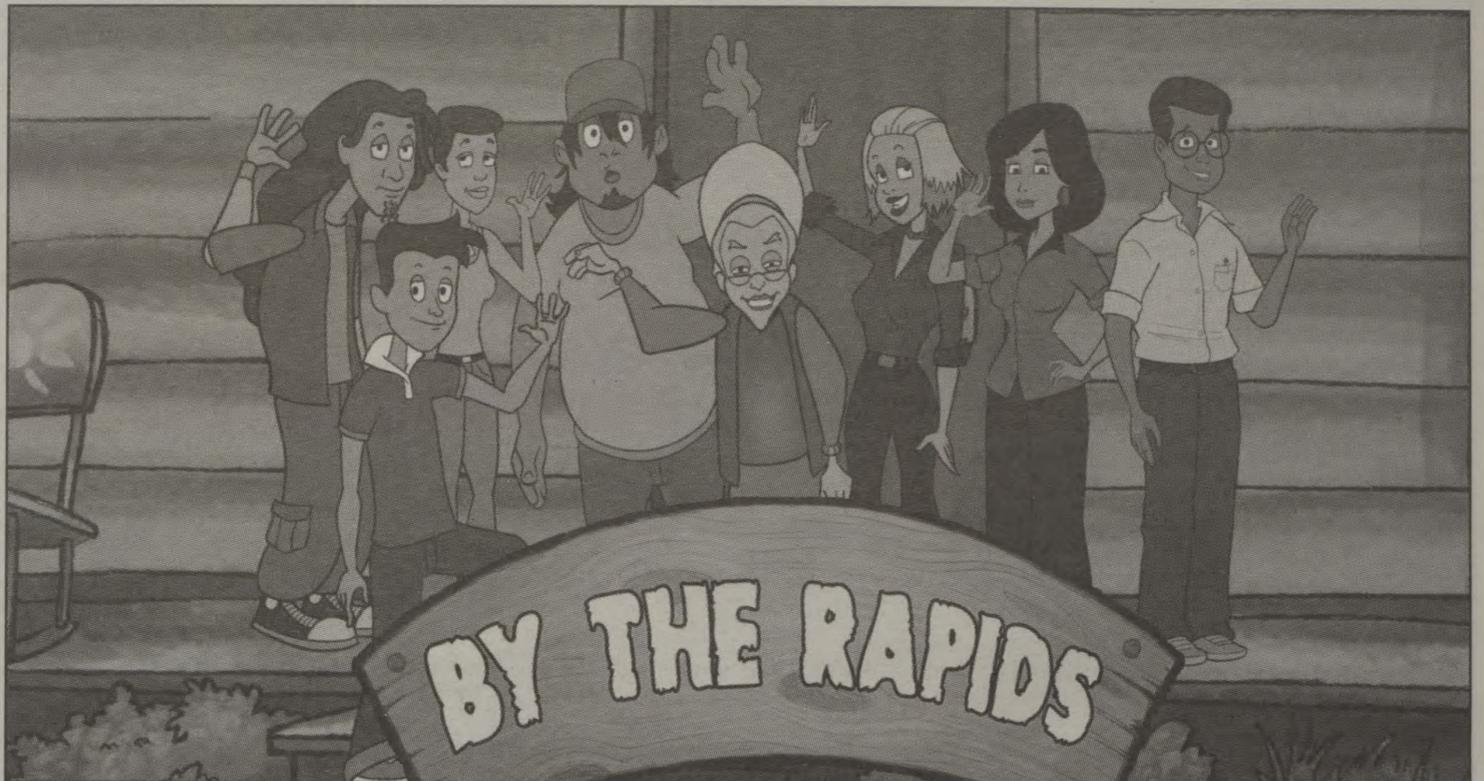


PHOTO SUPPLIED

*By The Rapids* is a quirky comedy about the Littlehorns as the Aboriginal family struggles to adapt to their new home in a small Mohawk community after spending their whole lives in Canada's biggest city, Toronto. The show airs on APTN on Thursday evenings.

male characters in his animated creation, but who would voice the female characters?

Enter Canadian actress Tiio Horn. For the young starlet, receiving a call from Lazare asking her to drive to Toronto to be the female lead for four characters in his pitch was an opportunity she could not turn down.

As a recent graduate of Dawson College's Dome Theatre Program in Montreal, Horn was anxious to get her feet wet and put her acting skills to the ultimate test.

"I had my skills, he had his skills and it was really great working with each other," said Horn, who admitted that she was also excited to reunite with an old friend.

Lazare and Horn aren't just colleagues. Both grew up in Kahnawake and have been close friends since they were in high school.

"This project is super unique because it is with one of my greatest friends. We just have a really good rapport," said Horn, who is grateful to have had the opportunity to work with Lazare.

As the actress behind four of the show's characters, Horn admitted that during the first season she often put pressure on herself to make every voice, from grandma Hazel to the youthful cousin Karen, sound authentic.

With the newest season, Horn feels she has a solid grasp on how to bring the characters to life.

"In the second season I really feel like I got the opportunity to perfect each character and really get into their minds," said Horn.

As the mastermind behind the show, Lazare is excited about what is to come with the new season. The storylines are not only edgier, but they will include appearances by a few special guest stars.

Former *Kids in the Hall* star



PHOTO SUPPLIED

The "fish out of water" experience that is core to the show *By The Rapids* is not unfamiliar territory for writer, director and animated-program creator Joseph Lazare, who moved from Kahnawake to the big city of Toronto to pursue his film dreams.

Scott Thompson and Canadian actor Gordon Tootoosis will lend their voices to new animated characters.

Lazare's goal is to incorporate a variety of personalities into *By The Rapids*, but still maintain its Aboriginal foundation. Showing the public that his culture is made up of a variety of people with different lifestyles is important to Lazare.

"There is light-skinned people, dark-skinned people, enterprising Aboriginal youths, there's bullies that are Aboriginal, there is all sorts of characters and it is really great to see that wonderful rainbow of all sorts of characters."

Season two of *By The Rapids* debuted Oct. 29. Fans can watch the show every Thursday evening on APTN.

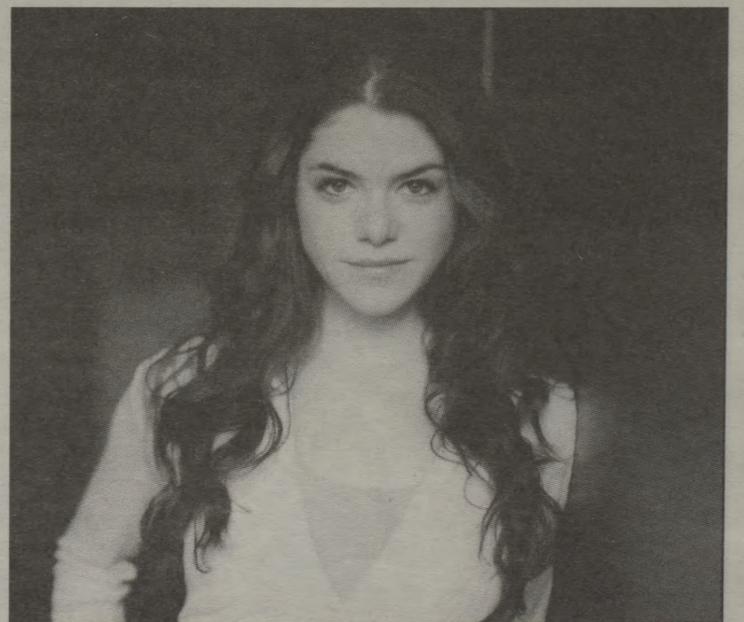


PHOTO SUPPLIED

Tiio Horn was pleased to answer the call of an old friend from Kahnawake, and excited to be the voice of the female characters in *By The Rapids*.

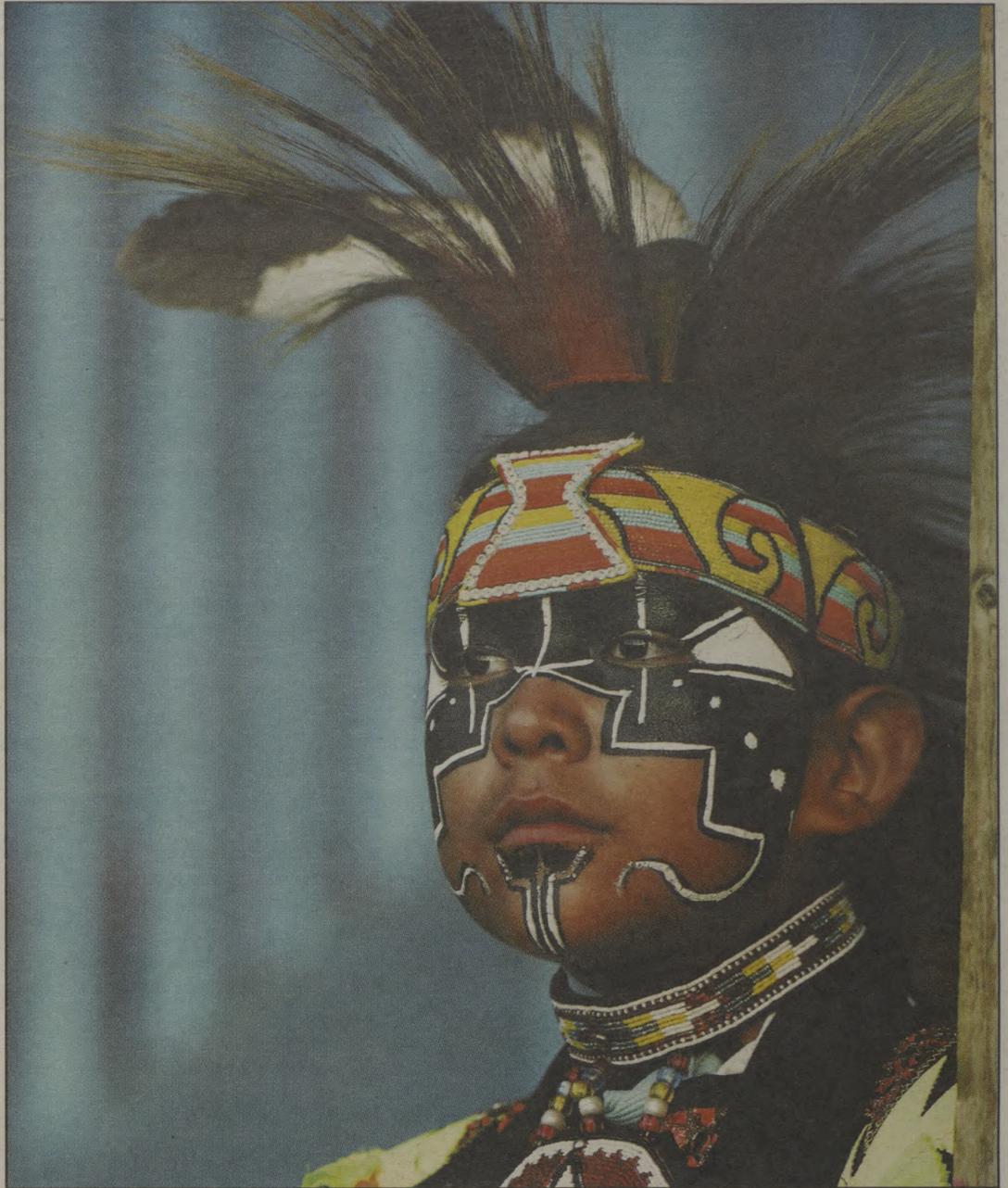
# ON THE POWWOW TRAIL



As the Powwow season draws to a close – Bert Crowfoot, *Windspeaker* publisher and photographer – shares some of his colorful images of people taken on the Powwow trail. Bert has spent the summer at events and gatherings throughout Western Canada and the USA. For more of Bert's photos please check out his web site at [www.bertcrowfootphotography.com](http://www.bertcrowfootphotography.com) or via facebook.



# ON THE POWWOW TRAIL



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# Lucie Idlout — [ windspeaker confidential ]

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

**Lucie:** I value the ability to be present and honest, for the most part, but even more important is laughter. I don't get to spend much time with my friends and life is so damned serious all the time, so if my cheeks hurt at the end of a visit, it's time well spent. Having said that, there is also a lot to be said for depth.

**W:** What is it that really makes you mad?

**L.I.:** Not a lot and everything at the same time. The other night I looked at a map that outlined possible shipping routes in the Northwest Passage. It has bold red lines that come very close to our communities. The notion of further contamination to our waters and food sources (because we still largely live off of the land) made me sad at first, and then angry. I realize, of course, that it could mean bringing the cost of living down for our people, but it could simply just bring us down if there were any disasters. That, and the bombing of the moon. That made me mad.

**W:** When are you at your happiest?

**L.I.:** Hmm ... peanut butter and banana sandwiches make me pretty happy. Otherwise, I love fishing, and I love fishing with my mom even more. I think that's when I'm at my happiest. Watching babies being born, and being in the studio would make a pretty close fourth and fifth.

Running would be the sixth. I guess I could carry on... but as far as 1,2,3,4,5,6 goes... that's it.

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

**L.I.:** Pale.

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

**L.I.:** My mother. I once asked her if there was anything she couldn't do and she looked at me with her eyes closed and a broad smile and said, "Nope, there's nothing I can't do."

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

**L.I.:** Answer this question? I have had many difficult experiences, but in the end I've always prevailed. One hardship just leads to strength when the next one arises.

**W:** What is your greatest accomplishment?

**L.I.:** Keeping my plants alive. I didn't think I could do it... but they're still green. I can hardly believe it.

**W:** What one goal remains out of reach?

**L.I.:** Being a musician working out of Iqaluit. It's tough living in Toronto. I don't like it, but yet I stay. I would much rather do this from home than away from home. When I sort that out, I imagine, I will have a much better sense of well-being. The cost of travel from the north though would require me having a benefactor. Anyone?

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

you be doing?

**L.I.:** If I couldn't be doing what I am doing today I would be married with a pile of babies screaming at me to get back to what I should be doing.

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

**L.I.:** Recently it was "second best is better than no best at all". I don't actually believe it, but it was good for a laugh.

**W:** Did you take it?

**L.I.:** Take what?

**W:** How do you hope to be remembered?

**L.I.:** I once had a dream that the two most important men in my life were standing at my grave trying to sort out what they should put on my tombstone. They settled on "well rested." I can live with that.

Though Nunavut's Lucie Idlout (pronounced Id-lowt) didn't mention it as an accomplishment, opening for rock gods the White Stripes in 2007 must have been a "bucket list" kind of thrill. That same year she was chosen as one of 50 Canadian artists to celebrate the 50th Anniversary of the Canada Council for the Arts, performing at the Governor General's gala.

Her debut album, entitled "E5-770: My Mother's Name" (which refers to the numbers government bureaucrats gave Inuit people because they couldn't pronounce their names), released in 2003, took her on extensive tours through Canada, Europe and the United States

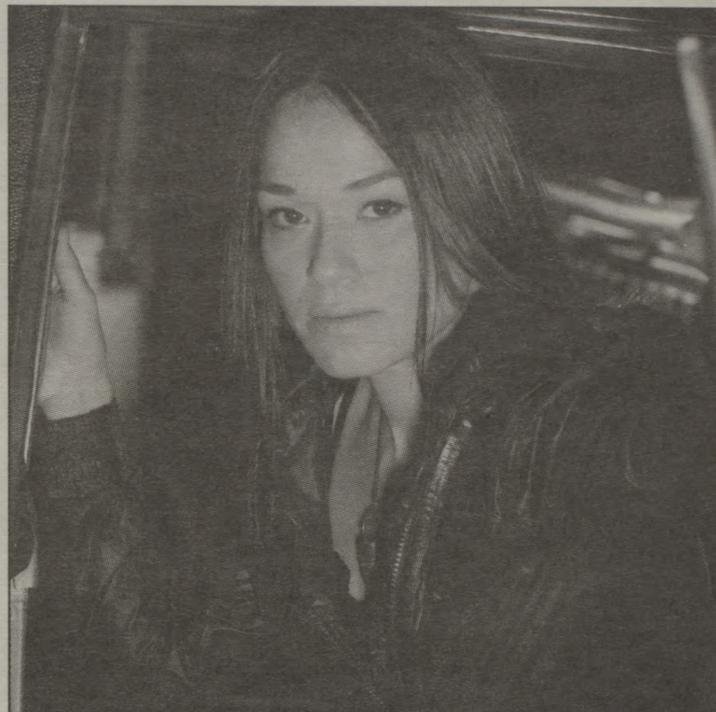


PHOTO: SUPPLIED

Lucie Idlout

earning rave reviews. The following year, the song "Birthday" off the album appeared in the film "Crime Spree," featuring Harvey Keitel and Gérard Depardieu.

Kicking off 2009 with the release of her sophomore album, *Swagger*, one of the songs originally meant for it, a rocker entitled "Lovely Irene" has had a life of its own. Lucie re-recorded the song as an acoustic track with an Iqaluit children's choir as backup singers and re-titled it "Angel Street." Written about her friend Irene's life of domestic abuse, Iqaluit Mayor Elisapee

Sheutiapik heard it and then championed an effort to re-name the street leading up to the town's women's shelter Angel Street. Iqaluit women are eight times more likely to be victims of violence than women in the rest of Canada. Lucie, whose socially-relevant lyrics are sung with a voice that's been compared to Etta James and Marianne Faithful, is ending this year basking in six nominations for the Aboriginal People's Choice Music Awards, and she's acting as spokesperson for the National Health Organization's Role Model program for youth.

## [ radio's most active ]

# OUR PICK



**Artist—Diezel**  
**Song—Diezel**  
**Countrified**  
**Album—Day One**  
**Written by—Fred S. Lester**  
**Label—Unsigned**

## Good twangin' for your countrified soul

There's nothing like a good twangin' country song to satisfy your countrified soul. That is the feeling you'll get when you hear the song 'Diezel Countrified' by Ontario based band Diezel from their album 'Day One'. The album is dedicated to Fred and Adrian's father who passed away in 2007. In ode to their dear father they released the debut album 'Day One' as 'Lester' which is Fred and Adrian's last name.

Diezel is a high energy four piece band that only knows how to get a crowd dancing, they also know how to create and embellish a great song! Diezel Countrified is full of rockin' guitar licks and country beats to wake up any tired soul and even infuses the keyboards with a soulful approach that reminds me of Jerry Lee Lewis.

For more info go to: [www.diezelcountry.com](http://www.diezelcountry.com)

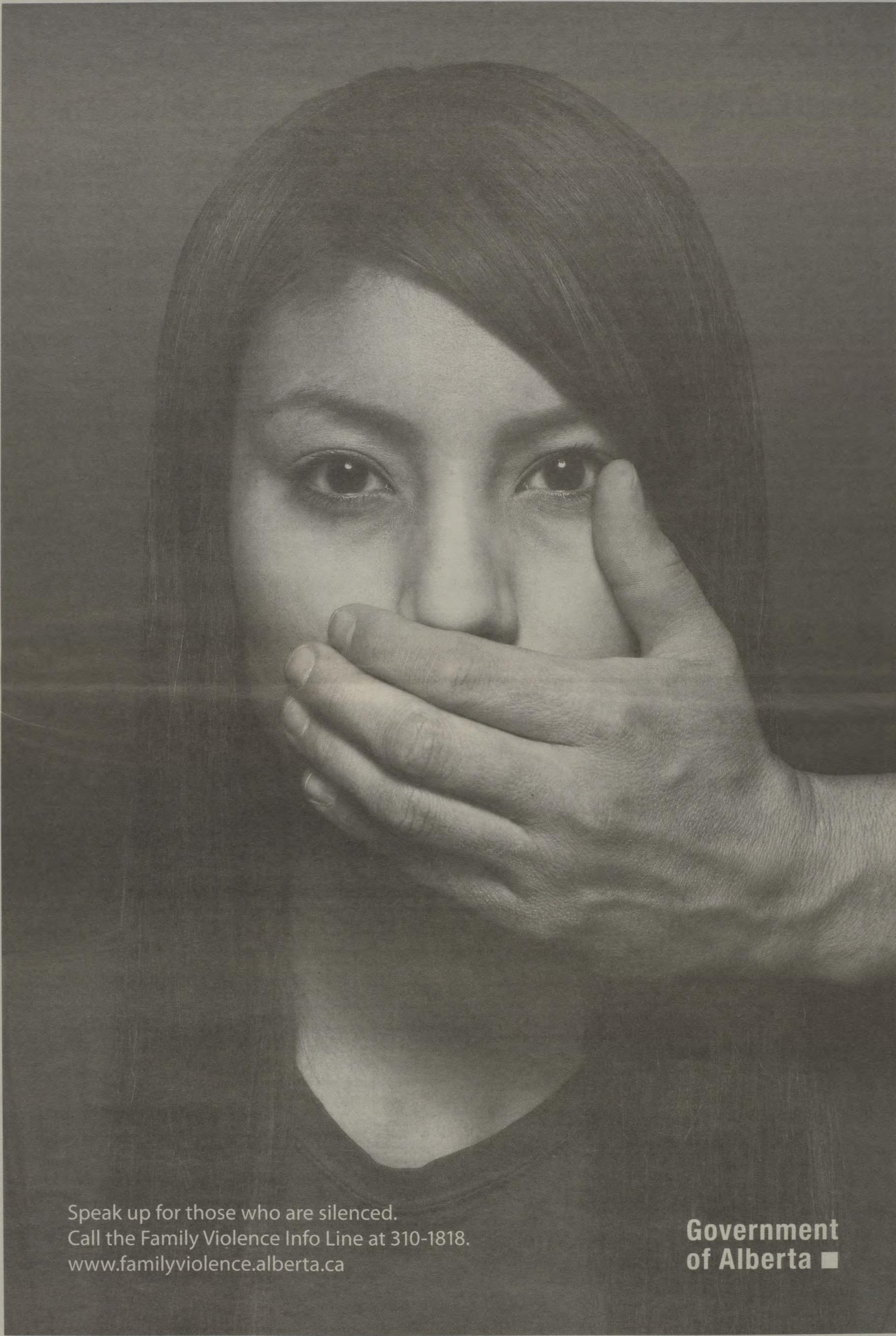
Review by Angela Pearson

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Jerry Sereda	Simple Life	Campground Camping
Eric & Winston Wuttunee	I've Got A Girl	Family Songs And Memories
Out Of The Blue	May 2, 1998	Out Of The Blue
Jason Burnstick	I Pray	Colours Of My Life
Johnny Dietrich	Another Place, Another Time	John Dietrich
Wayne Chartrand	Could It Be You	Single Release
Rik Leaf & Tribe As One	Hope	Manitoba Aboriginal Artists '09
Crystal Shawanda	Try	Dawn Of A New Day
Chris Barker Band	Rock And Roll Getaway	Six String Highway
Don Amero	She	Deepening
Digawolf	Never Come Back	Distant Morning Star
isKwe	Wandering	Single Release
Mark Nabess	Indian Town	Single Release
Rick Burt	Manigotagan River	Manigotagan River
Billy Joe Green	Los Sin Dios	First Law Of The Land
The Dusty Roads Band	Killin' Time	Searchin' For A River
Pappy Johns Blues Band	Jeannine	Havin' A Good Time Now III
The Mosquitoz	No Place To Go	Single Release
Simeon Ross	New Brunswick	Sound At Sea Level
Darrellyne Bickel	M.I.A.	M.I.A.

CONTRIBUTING STATIONS:





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of Alberta** ■

## Corinne Hunt designs medals for the Olympics

By Katherine McIntyre  
Raven's Eye Writer

### Vancouver

When the call went out in 2008 for artists to submit designs for the Olympic and Paralympic Games' gold, silver and bronze medals, 48 artists from around the world answered back.

The winner of this Olympic competition—Corinne Hunt, an Aboriginal artist of Komoyue and Tingit heritage from Alert Bay on Vancouver Island.

But it was a long process from inspiration to podium to accept the prize. First she had to come up with an eye-catching idea, which was reviewed and short-listed by an evaluation team. Passing this hurdle, she enriched her proposal into a concept plan, which was reviewed, along with those of the other preliminary winners, by the Vancouver Organizing Committee, and she was declared the front-runner.

But before she could be officially designated the winner, her design had to be confirmed by the International Olympic and

Paralympics Committees.

And why did her design win against other world-class artists?

Through an imaginative technique, each of the gold, silver and bronze medals to be won at the Olympic and Paralympic Games is slightly different.

For 615 Olympic Games medals, she took their design from a single art masterpiece, a stylized Orca whale. The whale, like an Olympian, represents a strong athletic creature. She severed a copy of her artwork into pieces. Each piece then became the design of a single medal with all the medals fitting together to make up her whole picture.

For the 399 Paralympics medals, and using the same technique, she applied aspects of a raven on a rising totem pole. She chose the raven as it represents the physical challenges that Paralympians face and rise above.

Sir Philip Craven, president of the International Paralympics, said the Raven was important because it symbolizes the powers of transformation and determination... "qualities every Paralympian embodies on and off

the field of play."

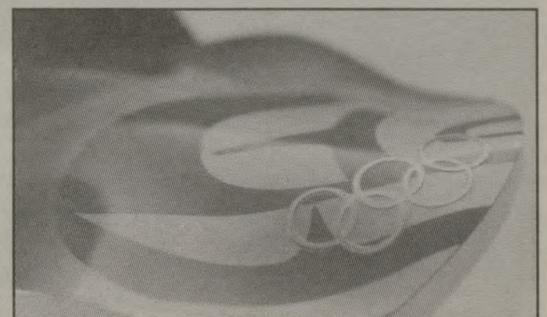
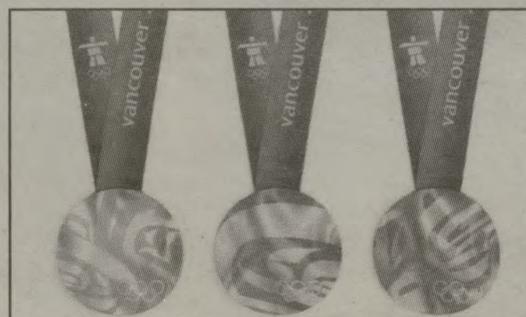
Each of the medals has an undulating surface, another first in Olympic medal history. The slight variation of the surface represent the mountains and seas of western British Columbia, and the homeland of the First Nations on whose lands the games will be held. It was part of the concept proposal of architect and designer Omer Arbel.



ALL PHOTOS COURTESY: VANOC 2010

Omer Arbel (left) and Corinne Hunt unveil their winning design for the 2010 Olympic medals.

(See Olympic on page 20.)



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# Creative technology is focus of workshop for talented youth



PHOTO: LYNDA CHAMBERS, ROYAL ROADS UNIVERSITY

Nick Henry, Adam Smith-Harry, Robert Louis, Sam Casey, Raena Henry, Shantelle Henry, Ashley Smith-Harry, Andy Smith-Harry, Aaron Harry and Harvey Henry Jr. (left to right) spent two intense days learning about music and technology and videography and photography.

They came to learn about creative technologies using music and video, and left with their incredible focus and drive renewed and revitalized.

Who were they? Ten talented young people from the First Nation community of Pauquachin on Vancouver Island.

The occasion was a two-day multi-media training workshop held at Royal Roads University on Aug. 25 and

Aug. 26.

Wendy Drummond is a special project coordinator in the Office of Research at Royal Roads. She has experience and expertise in the creation of empowering learning environments for young people. Working closely with summer youth intern Dawn Lindsay-Burns, they got the workshop off the ground. Drummond credits Lindsay-Burns with being a driving force.

"Dawn worked with the young

people in Pauquachin throughout the summer, providing them amazing support and encouragement," explained Drummond. "By season's end, one of their goals was to explore what it would take to establish a music centre in Pauquachin."

It was proposed that Royal Roads help the youthful entrepreneurs explore the option of the music centre and, at the same time, help them learn a bit about the skills required to create

and record music. Included in the plan was an invitation to campus, access to mentors in the university's Media Technologies department, and a challenge, to produce a visual record of the workshop through photo and video recording.

Elder Greg Sam, the university's Aboriginal relations coordinator, launched the first hectic but fruitful day with a welcome. Participants then introduced themselves to their new

"mentors" and reviewed the project's goals before spending some time learning about the equipment they'd be using.

Following a review of camera-handling and instruction, they then enjoyed a campus tour.

There was a lot to absorb, including an introduction to file management basics, picture and video management and music recording software called Logic Pro.

(See Creative on page 20)

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Aboriginal Access Studies (AAS) are available at both the UBC Okanagan campus in Kelowna, BC and the En'owkin Centre in Penticton, BC.

AAS Student course load will meet the full-time course load requirements for BC and Canada Student Loans as well as for most Post-Secondary Sponsorship Program (PSSP) and University College Entrance Program (UCEP) funding sponsors.

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[www.ubc.ca/okanagan/students/aboriginal/access](http://www.ubc.ca/okanagan/students/aboriginal/access)

[www.enowkincentre.ca/programs-access.html](http://www.enowkincentre.ca/programs-access.html)



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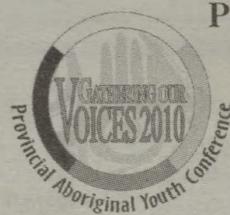
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## Raven's Eye: Special Section providing news from BC & Yukon

### Creative technology is focus of workshop

(Continued from page 19.)

Once that was covered, the 10 chose whether they were going to focus on music or videography/ photography. Each group was then assigned a technician/expert.

Day two flew by with everyone fervently working on their various assignments, and the day wrapped up with a show and tell. The benefits of the workshop were twofold. Not only did the young people have an opportunity to explore music creation and recording, as well as photo imaging and video creation, staff and faculty at the university had an opportunity to see the 'Learning Centre' model up close and personal.

"It was not unlike a day in the life of our Learning Centre in Yekooche," said Drummond.

Yekooche is a community of about 200 people, about 230 kms northwest of Prince George near Fort St. James. In 2006, local youth there were having a difficult time coping with school outside their home community. Many dropped out and depression, boredom and vandalism were common.

Then, with support from the B.C. government and Royal Roads and in collaboration with the community's leaders, along came the Learning Centre with its 12 high-tech computers, reliable Internet and access to online courses.

Twenty-four people in Yekooche have since graduated from the Life Skills course and

now attend conferences, and take leadership roles in their community.

"It was wonderful to see colleagues drop in to this campus version of the centre to check things out," said Drummond. "Visitors also provided incredibly positive support for the youth and their work."

Roll credits!

In addition to kudos to Drummond for bringing the dynamic day to campus, special thanks go to Lindsay-Burns, the Ministry of Aboriginal Relations and Reconciliation youth intern working with the Pauquachin First Nation; Lila Underwood Pauquachin education manager; and health manager Lucia Bartleman.

Royal Roads University media technicians Chelsea Lowe and Dan Anthon lent their support and expertise in working with the software and photo and video equipment.

Tom Lee Music and the Apple Education program loaned all the music recording equipment.

Keith Gallant lent his expertise in mentoring the youth with some very sophisticated equipment and software.

David Saele of Think Communications came with two brand new iMACs for video and photo development.

Pamela Millar and Irene Mills of the Ministry of Aboriginal Relations and Reconciliation provided support and creative contribution.

### Olympic medals

(Continued from page 18.)

Corinne Hunt and Omer Arbel became a team, working together for 18 months, working out a way that her contemporary Aboriginal designs could be transferred to an undulating surface. Then it was up to the Royal Canadian Mint's 34 technicians to mastermind how to etch each of Hunt's separate designs onto the undulating surface of 1014 Olympic medals.

While the Olympic medals are circular, the Paralympics medals are a super-ellipse, or squared circle. Both are the same size and weigh between 500 to 576 grams, depending on the medal. They are some of the heaviest medals in Olympic and Paralympics history. The Olympic medals,

which will be presented to the winners, are 100 mm in diameter and about six mm thick, while the Paralympics medals are 95 mm wide and about six mm thick.

As an added bonus, each medal winner will be presented with a silk scarf printed with a copy of Corinne Hunt's master art work, the Orca whale for an Olympian, the raven for a Paralympian, another first in Olympic history.

The Olympic winning medals, the Inukshuk symbol of the Olympic games, the Aboriginal pavilion, the First Nation art program and the partnership with the Four Host Nations, will showcase Canadian First Nation arts and artists to the world at the Vancouver Olympic Games in February 2010.



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# Accusations that Aboriginal care an afterthought are untrue, says Kendall

By Isha Thompson  
Raven's Eye Writer

### VICTORIA

Recent accusations that the Pan-Canadian Public Health Network has neglected Aboriginal people by not providing information and resources to manage H1N1 are overblown, according to one of the network's co-chairs, Dr. Perry Kendall, the chief medical officer of British Columbia.

An article published on Oct. 14 in the Canadian Medical Association Journal (CMAJ) quotes individuals who are not convinced that the lack of Aboriginal representation within the network has directly contributed to First Nations being excluded from the original draft of Canada's Pandemic Influenza Plan.

"To say [First Nations] haven't been thought of would be

factually incorrect," said Kendall, when asked to respond to the accusations.

A specific section of the plan devoted to First Nation reserves has always been a component of the plan since it was created, Kendall insisted.

Annex B of the influenza plan is entitled: 'Influenza Pandemic Planning Considerations in On Reserve First Nations Communities.' The CMAJ article accused the Pan-Canadian Public Health Network of adding on the annex "belatedly."

Kendall said, as far as he knew, that is not the case.

"It has always had an annex and a lens to look at the needs of First Nations and the Inuit people and people living in rural communities," explained Kendall. "The annex has always been there. We have just been always updating it."

The Pan-Canadian Health

Network was created in 2005 as a way to bring together different levels of government and experts to improve public health in Canada.

Janet Smylie, who is referred to as an expert on federal Aboriginal health policies, was quoted in the article as saying that the absence of First Nations chiefs at the Pan-Canadian Public Health Network table contributed to "the morbidity and mortality experienced in northern Manitoba by H1N1."

Smylie is convinced immunization and health workers would have been available to the province if First Nations had direct representation on the network.

First Nation reserves throughout Manitoba were hit particularly hard when it came to cases of H1N1. In addition, a handful of reserves in the province were in the spotlight at the end of September when body

bags were included in a shipment of flu kits.

"I don't think the problems that were over sighted in Manitoba would have been resolved by having representation at the council level," said Kendall. "It has much more to do with how the province and Health Canada in the First Nation communities are working at a provincial level to consult and talk to one another."

The Pan-Canadian Public Health Network describes itself as a forum for public health experts from across Canada to come together to raise issues and lay plans.

A 17-member council leads the Pan-Canadian Public Health Network. As representatives from each province and territory, the council reports on behalf of the network to federal, provincial and territorial deputy ministers of health.

Kendall stressed that he has been a vocal advocate for Aboriginal representation on the network since its inception, however, he is not convinced that the inclusion of Aboriginal groups is the answer.

Assembly of First Nations (AFN) public health advisor Kim Barker was quoted as being dissatisfied with having only a consultative role in the network, rather than being provided a place as an official member. Barker added that the reason the AFN had not received an invitation to join the Pan-Canadian Public Health Network is because of a perception that the First Nation organization is too political.

"Ideally what you would have is somebody with First Nation experience or Métis experience or Inuit experience," said Kendall, who admitted that the network does want to stay clear of political activity.

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## Electricians: The Trade Detectives

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Like a detective, being an Electrician means there is always a problem to be solved. That is what inspired **Joanne Allison** (Métis) to become an Electrician.

Asking questions and putting pieces together to figure out why the breaker keeps popping, how to correct the wiring of a baseboard heater installed by the owner, or how to wire the house renovations are a few of the challenges an Electrician faces. The challenge of solving a problem with home wiring often means you have to fill in the information gaps of what might have happened, especially when the home owner has no idea what they did.

Electricians are often working on large equipment or new buildings and technology. This is one of the aspects that appeals to **Daniel Gagne**, a Métis, who just entered the third year apprenticeship. "I'm looking forward to a new challenge working with green energy and renewable energy." His brother, a Journeyman Electrician, helped Daniel understand what to expect, which lured Daniel to the profession and out of a labourer job. "I wanted to use my brain. I needed a challenge, something not repetitive," he says.

The Electrical trade offers several career options as a Construction Electrician or an Industrial Electrician in residential or commercial buildings, working on wiring and equipment, small and large appliances. The many career options are coupled with the chance to be self-employed in this trade — a trait that appeals to Daniel who looks forward to starting his own Electrical Services business, and is something Joanne has been doing for years. For StU:LM Nation citizen, **Peter Wealick**, the Inter-provincial

Electrician ticket (also called a Red Seal) he gained in the 1980s prepared him to launch Aboriginal Computer Solutions Ltd. about a decade later. His electrician experience is used regularly on computer repairs and installation of large networking equipment for offices.

Other than an interest in problem-solving, the Electrician trade requires strong math skills to do things like calculate voltage distribution systems and design circuit concepts. Because of this, the trade recommends people wanting to become an Electrician take a Foundation program which is designed to help people have a successful start in an apprenticeship. The Foundation program is a 10-15 week Level 1 course offered through an ITA designated training provider, including the Electrical Joint Training Committee. Visit the ITA website to find an approved training centre near you.

Start Your Journey, Become an Electrician: [www.itabc.ca](http://www.itabc.ca)

Established in 2004, the Industry Training Authority (ITA) is charged with the responsibility of managing BC's industry training system to develop the province's skilled workforce. As a provincial Crown agency, ITA works collaboratively with Aboriginal communities and agencies, industry, training providers, labour, governments and other stakeholders. An Aboriginal Advisory Committee counsels the ITA on matters related to increasing Aboriginal participation in apprenticeship training. The ITA Aboriginal Initiatives are proudly supported by the Labour Market Agreement between the Governments of British Columbia and Canada.

[ health ]

# Cut the western diet and get moving

By Isha Thompson  
Windspeaker Staff Writer

## YELLOWKNIFE

Raising children on a traditional diet and staying away from "western" food is the answer to decreasing the alarming rate of diabetes in Aboriginal people, said nutritionist and diabetes educator Kevin White.

"It's completely the western diet," said White, who is diabetes educator for the Stanton Territorial Health Authority in the Northwest Territories.

Excessive amounts of processed foods, carbohydrates and sugar, which are very present in several of North America's favorite feasts are to blame for childhood obesity in Aboriginal teenagers, he said. Diabetes is one of the many health risks that are associated with obesity.

The Assembly of First Nations (AFN) is determined to inform communities across the country about how to avoid the potentially fatal disease and to encourage healthy lifestyles of the people who have some of the worst habits, children.

A program the AFN rolled out on Oct. 15 challenges First

Nation schools to engage their students in 30 minutes of physical activity each day. The Fitness Challenge contest will award top teams various prizes and will conclude on Nov. 14, World Diabetes Day.

AFN women's council chair Kathleen McHugh is confident the challenge is a crucial step to informing young people about the importance of exercising.

Cardiovascular activity is a necessary component to reducing the risk of developing type two diabetes. However, McHugh is aware that there are other components that are harder to control.

"We have to acknowledge the fact that poverty plays a large part in poor nutrition. Sometimes when parents feed their children, they buy the food that don't have proper nutrients," said McHugh.

She noted that the secluded communities located in Canada's northern territory have particularly high prices for food that is often flown into the area.

As an educator who travels to a variety of small Aboriginal communities in the Northwest Territories, White confirmed that certain areas only receive a few shipments of supplies during

the winter months.

He recalled walking into a food store in a small town that stocked their shelf with items that were far from healthy for those concerned with diabetes.

"There was probably only about six items that I would recommend to someone with diabetes, and then everything else in the store would likely contribute to their diabetes," said White.

According to White, those with a steady diet of fresh or frozen vegetables and proteins found in a majority of traditional dishes, like caribou, trout and salmon, do not develop diabetes.

White is convinced that one of the biggest concerns for children is what they are being served in their school cafeteria and vending machines. Hearty stews in replacement of hot dogs and French fries is something he would like to see changed.

"I mean it makes no sense when the kids actually love caribou stew, but that's not always what is being served because there is still a lack of awareness," White explained. "They'll eat almost anything you put in front of them because they are teenagers."

Elise De Rooze, territorial nutritionist for Northwest Territories, said programs where students are empowered to make smart choices are successful because they are fun for kids.

McHugh is confident the AFN fitness challenge will teach students about the positive relationship between physical activity and controlling diabetes.

"Empower them with healthy habits that they can carry with them throughout their lives" is the goal, she said.

Diabetes is a lifelong condition where a person's body does not produce enough insulin or cannot use the insulin it produces.

Because diabetes increases the risk to damage the eyes, nerves, kidney and blood vessels, some diabetics become vulnerable to complications like blindness or amputations if the disease is not managed properly.

Rates of diabetes among Aboriginal people in Canada are three to five times higher than those of the general Canadian population.

## Health priorities given full airing

By Jennifer Hansford  
Windspeaker Contributor

### SUDBURY

A discussion was hosted by the North East Local Health Integration Network in Sudbury on Oct 20 to analyze health issues faced by Aboriginal people today.

There were 36 participants, including health professionals from Aboriginal communities (both on reserve and off) from Sudbury, Espanola, Thessalon, Whitefish River First Nation and Nipissing, as well as the chiefs of the Garden River, Batchewana and Mississauga First Nations.

There are 14 local organizations in the region that are apart of the network. In addition to the discussion in Sudbury, there have been forums held and surveys conducted to allow people to make their health care concerns known.

The Oct. 22 meeting was designed to give participants the opportunity to give their views on the list of possible health care priorities that was created based on the information that was received from the forums and

surveys, and also to discuss any issues or priorities that may have been missed.

On the list was the enhancement of diabetes care, the use of emergency services, which may reduce waiting times, the enhancement and integration of mental health and addiction services, and resources to help seniors who could receive care within their own homes so as not to have to move them to an institution.

Transportation for people living in rural communities so that they might access the appropriate health care was a need that was brought to the attention of participants.

The network does have resources available to provide transportation to seniors and people with disabilities. Of the nine vans allotted to the network by the Ontario government, two have been made available specifically to accommodate people who live in rural Aboriginal communities, including Manitoulin Island and Cochrane.

An issue that was brought up by Chief Lyle Sayers of Garden

River was the need for traditional healing within Aboriginal communities.

"There needs to be respect for our traditional healing (methods) and we don't feel that is happening," Sayers said. He would like to see more traditional healing resources, such as healing lodges, made available for his people.

Some of the other participants believe the traditional ways of healing would help in managing and reducing the abuse of drugs, such oxycontin.

Chief Dean Sayers of Batchewana First Nation said that if the rates of problems or disease are five times greater in the Aboriginal population, there needs to be five times the amount of resources to deal with those issues.

To help address the priorities that were brought up, an Integrated Health Services Plan has been created. This is a three-year plan, which will, in addition to identifying health care priorities, will act as a mechanism for communicating with the public and as a means of reporting input from community partners.



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By Sam Laskaris

## Host site still required

It will be almost mid-November before a location is announced for the 2010 National Aboriginal Hockey Championships (NAHC). In some previous years, officials from the Aboriginal Sport Circle (ASC) would announce the host for the upcoming NAHC at that year's event held in May. There were whispers at the '09 NAHC held in Winnipeg that next year's tournament would be held in Atlantic Canada, but no official announcement was made.

Several months passed before ASC officials revealed in mid-October that they were re-opening the bid process. Bids will be evaluated from Nov. 2 to 11. If necessary, ASC officials will also visit potential bid sites during this period.

The host of the tournament is expected to be announced on Nov. 13. The seven-day tournament is usually held during the first week of May. The host organization is not responsible for all of the costs in operating the championship. That's because the ASC provides the hosts with a \$10,000 grant to put on the event. The ASC also provides other support, including assistance with marketing and sponsorships.

The NAHC has been held annually since 2001. The event features both girls' and boys' divisions. All of the players in the boys' grouping are bantam- and midget-aged players. The girls' division also has bantam and midget players, but clubs can also carry a maximum of five overagers who can be up to age 20.

## Pair chosen as torchbearers

A pair of Aboriginal leaders from Nova Scotia are among those who have been selected as Olympic torchbearers. Those who will be helping to carry the torch during its cross-country relay in preparation for the 2010 Vancouver Winter Olympics will be Joan Glode and Chief Lawrence Paul. Glode, who is from the Shubenacadie First Nation, is the executive director of Nova Scotia's Mi'kmaq Family and Children's Services. Paul has served as the chief of the Millbrook First Nation for more than 25 years.

Both Glode and Paul were chosen to be torchbearers through a promotion with RBC Royal Bank. They will run about 300 metres each of the relay on Nov. 18 when the torch is in Nova Scotia. The torch relay will begin on Oct. 30 and continue until Feb. 12.

About 12,000 Canadians will carry the torch during the relay, which will travel coast to coast and cover a route of about 45,000 kilometres. The torch relay, which will last 106 days, will pass through more than 1,000 communities.

## Youth attend leadership camp

Fifty Aboriginal youth from the northern Ontario city of Sault Ste. Marie were the first ones to take part in a unique leadership camp. The five-day camp, held in St. George's, Ont., began on Oct. 22. The camp is part of a five-year partnership between the Tim Horton Children's Foundation and the Ted Nolan Foundation. Nolan, an Ojibway from Sault Ste. Marie, is a former National Hockey League player and coach. Nolan is still involved with the game. He's the vice-president of hockey operations for the American Hockey League's Rochester Americans.

Nolan established his charitable foundation in 2004 to promote healthy lifestyles among Aboriginal youth. All of the youth selected to take part in the leadership camp were aged 11 to 15.

Besides learning various leadership skills, camp attendees also were taught the importance of teamwork and independence through various wilderness adventure activities. Aboriginal leaders also spoke at the camp and instructed the youth on how to treat others. Camp participants had the opportunity to view the solar system through one of the country's largest telescopes. Some of those chosen to take part in the camp had never left their First Nation before. St. George is located in southern Ontario near Brantford.

The partnership between the Ted Nolan Foundation and the Tim Horton Children's Foundation will also allow 50 Aboriginal youth from Sault Ste. Marie to attend a leadership camp again in each of the next four years.

The Tim Horton Children's Foundation has been providing camp experiences to youth since 1975. October's camp was specifically adapted to meet the needs of Aboriginal youth.

# More hockey, less fight

By Sam Laskaris  
Windspeaker Contributor

## SYDNEY, N.S.

Ashton Bernard is now being asked to do something he really wasn't expected to do during his first three junior hockey seasons—simply play hockey.

The 19-year-old enforcer saw limited action in the past three years as he split his time between the Quebec Major Junior Hockey League's Rouyn-Noranda Huskies and the Shawinigan Cataractes.

Bernard, a 6-foot-4, 210-pound left winger, was primarily a fourth-liner with these two clubs. A lot of times he only stepped onto the ice when a coach would want him to go mix things up or engage in a fight. Though he scored a total of just five goals in his first three junior seasons, the New Jersey Devils believe Bernard has some pro potential. The Devils selected him in the sixth round, 174th over-all, at the National Hockey League Entry Draft this past June.

As for this season, Bernard, a Mi'kmaq from Nova Scotia's First Nations community of Eskasoni, is still playing in the QMJHL, but he's toiling for a squad based in his home province, the Cape Breton Screaming Eagles.

Bernard loves the fact the Screaming Eagles' home rink in Sydney is located about a 30-minute drive from Eskasoni. As a result, for most home games, he has plenty of supporters, including his parents, Al and Miranda, his younger brother Arden, as well as various aunts, uncles and friends.

"You could say that I have my own cheering section," Bernard said.

Bernard also has a big booster in Screaming Eagles' coach/general manager Mario Durocher.

"He's a tough hockey player," said Durocher, who acquired Bernard in a trade this past June. "And he brings a big presence on the ice."

Durocher has been giving Bernard plenty of ice time.

"He's playing on our top three lines," said Durocher, who has been giving his forwards on those lines a fairly equal amount of action. "And he's on our second power play (unit)."

Bernard couldn't be happier. "This year I'm just concentrating on playing hockey," he said.

But it's not as if he's ashamed of his previous responsibilities in the league.

"I liked my role," he said. "It got me drafted."

Bernard racked up 389 penalty minutes during his first three seasons in the QMJHL. And there's no denying his reputation now as one of the league's best at fisticuffs.

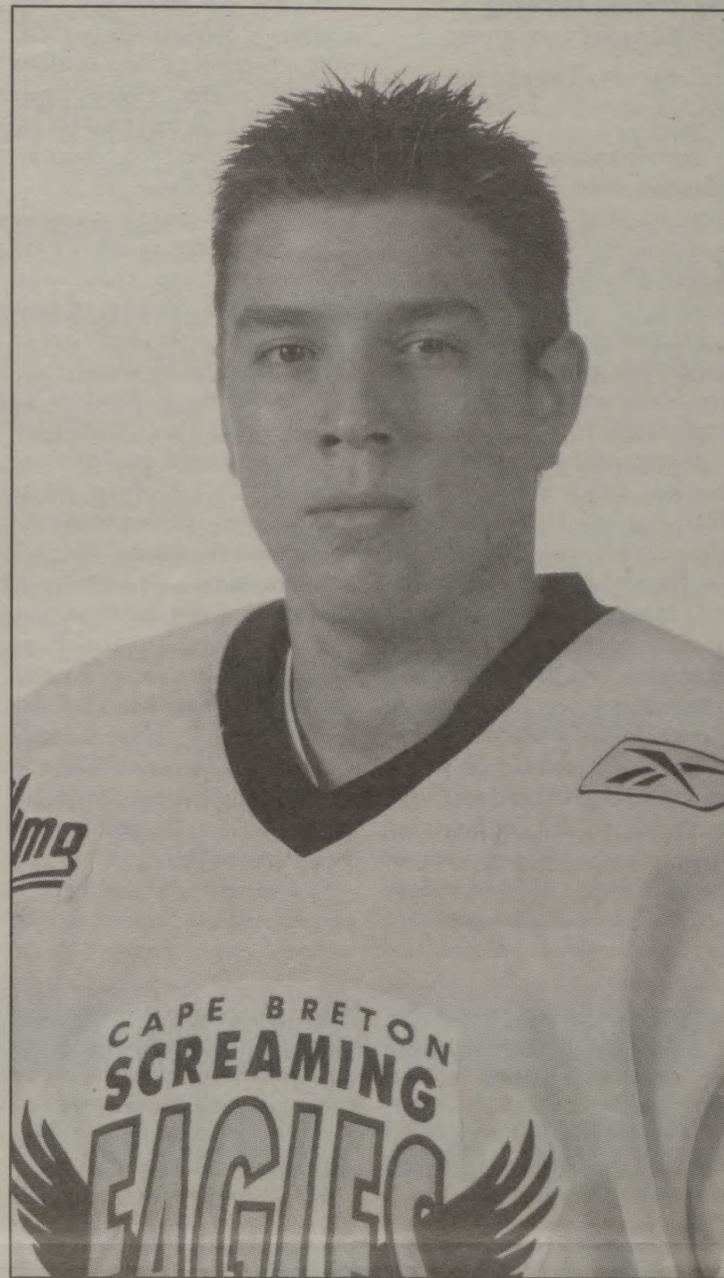


PHOTO: SUPPLIED

Ashton Bernard and is drafted by the NHL's New Jersey Devils in June. He's playing for the Cape Breton Screaming Eagles now.

"There's not a lot of players that would fight me this year," said Bernard, who only had one fighting major in his first 11 regular season games this season.

Though previous coaches had given him instructions when to fight, Bernard said Durocher does not need to do so.

"He doesn't tell me when to drop the gloves," he said. "I know when to do it. I won't turn anybody (who is challenging me to a fight) down. I'll be there."

Though he played a physical game during his youth hockey days, Bernard said he only really became a fighter in the junior ranks.

"I was aggressive all the time (playing minor hockey)," he said. "But I wouldn't really fight much."

Though he had yet to earn a point in the Screaming Eagles' first 11 games this season, Durocher believes Bernard can contribute offensively.

"He's got good hands and a quick release," Durocher said.

And because of his size, the Cape Breton coach wants Bernard to create havoc in front of opponents' nets, especially when he is out on a Screaming Eagles' power play.

Durocher, though, also believes Bernard still has plenty of room

for improvement and that the teen's defensive game requires the most work.

Yet he loves having him around.

"He brings a lot of leadership," Durocher said. "And he brings energy and fun into the game. He understands though when it's time to be serious and when it's time to joke."

Though he's now playing in his home province, Bernard is not actually living at home. He's being billeted with a family in Sydney.

Besides suiting up for the Screaming Eagles, Bernard is also taking some sports-related classes at Cape Breton University this season. And he enjoys being back in school, having graduated from high school at age 17.

Since he was in Shawinigan last year, there was no university where he could take English-speaking courses.

Bernard is the second player from Eskasoni to be drafted by an NHL team. The first was defenceman Chad Denny, who was chosen by the Atlanta Thrashers in the 2005 draft.

Denny is now playing in the minor pro ranks with the Georgia-based Gwinnett Gladiators of the East Coast Hockey League.

# Harper inspires again with address to graduates

By **Andréa Ledding**  
Windspeaker Contributor

**SASKATOON**

First Nations University of Canada held its annual fall convocation on Oct. 20 featuring the address of Chief Elijah Harper at the evening program.

Harper encouraged the 60 graduates to celebrate their milestone and continue on to make a difference.

Honorary lifetime chief of Red Sucker Lake First Nation, Harper is best known for being the man who put the brakes on the Meech Lake Accord in 1990.

"I've never been asked to speak at a convocation," he told the graduates. "The last time I made a speech it was in Manitoba, in the legislature. It was one word—No—and it lasted for 10 days," he said to laughter and applause, referring to the moment he made history standing with an eagle feather in his hand to scuttle the unanimous vote needed to ratify the accord.

Becoming serious again, he spoke of a future guided by the vision of the forefathers, and carried by parents and grandparents.

"This foundation has provided me with guidance and wisdom throughout my career."

Harper said the most important teachings he received weren't from an academic setting.

"It was done at home, in the family, in the community. All of us should focus on that," he said. "And the goals and vision of the university should follow that."

He reminded the hundreds of family and friends gathered at the ceremony that the visions of the forefathers were etched into the treaties with the government of Canada.

"These treaties were sacred. They guaranteed our future in this country," Harper said that a nation without vision has no hope and no future.

"Treaties are the most basic fundamental relationship we have with Canada. They were made to last forever. The words say, as long as the sun shines, the grass grows, and the river flows."

Harper said this is the vision of the relationship that the First Nations have with the country of Canada.

"Greatness doesn't come from the money you have, the power you have, or the land you have. It comes from how much you're willing to give, how much you're willing to share," said Harper to the graduates.

"Canada is now one of the wealthiest countries in the world, but somehow our people have not benefited from this wealth. But our time is coming. Our time is here. We need to take opportunities to move forward. I am extremely proud to see these graduates."

When he attended the University of Manitoba in 1968, only a handful of First Nations people were there, but contemporaries included Ovide Mercredi, Thompson Highway, and Phil Fontaine.

Harper was called home to be chief before he completed his degree, but he continued advancing the interests of First Nations people and never regretted his political path.

Thanking the guidance of his parents and elders, he said his people were what gave him the strength to stand up alone against an entire country.

"I was able to say no to a constitutional amendment in Canada that did not recognize the contributions of First Nations in this country," he said, referring to the Meech Lake Accord, which stated Canada was founded by two nations, the French and English, with no recognition or regard for the First Nations people.

"I had to stand up for our people. As First Nations people, we are a special people. We are the First Nations, the host to many other people that have come to this country. We have a greater responsibility than any other people...to maintain the peace, harmony and unity of this country we call Canada."

No government has acknowledged the strength and unity provided to Canada. When Quebec was threatening to leave it was largely the small Cree minority there that held the country together. Mainstream Canadians need to be challenged and educated as much as First Nations people do, he noted.

"Many immigrants don't even know Aboriginal people live here, let alone about the treaties," observed Harper. Treaties are not only the relationship that First Nations have with government, but the relationship First Nations have with Canada's citizens.

"Everyone inherits that legacy, even though there are many broken promises from the treaties. Just as all Canadians inherit the national debt, treaty obligations are inherited as well."

Harper made note of the importance of developing the minds and taking charge of the teaching of First Nations young people, especially in providing universities and high level studies.

"We need to challenge the thinking of western philosophy. I believe we have a particular perspective and worldview that has never been explained, and never been understood by Canadians," he said, adding it was important to challenge the status quo with research, education, and academic studies.

"The wisdom, traditions, and knowledge are there. It's a matter of teaching it."

Observing that the First Nations were on the threshold

of "awakening the sleeping elephant" that is the strength and spirituality of their ancestors, he predicted this generation and the next would become even stronger.

"When the First Nations begin to awaken, Canada will change," Harper said, adding that reconciliation and healing are keys to that process.

"We need to be well, and facing the future."

Speaking of the shared history of the First Nations, including the residential school experience and the survival of many traumas that continue to affect every generation, he expressed the pride he, and the whole nation, see in the graduates.

"You all faced personal problems and personal roadblocks, but you persevered," Harper said. "Continue that good fight."

"When you're on a journey, you've got to be able to fight when you're down. You're always kicked the hardest when you're down. But you've got to get up, dust off your moccasins and keep on walking. And people will have more respect for that."

During the evening many graduates and families took the opportunity to get pictures with Harper.

Cheryl Ross, the valedictorian, described FNUC as a one of a kind, a place to learn and re-learn traditions, language and culture. She completed her degree with the support of her extended family, her partner, and her five sons, ages 15 years to three months.

"We have learned a lot about ourselves, and I'd recommend the experience to anyone," Ross said.

Chief Beverly Auger delivered the alumni address, saying what a difference FNUC and the professors had made in her life



PHOTO: ANDRÉA LEDDING

Chief Elijah Harper addressing the fall convocation at First Nations University of Canada held on Oct. 20.

and in teaching her to speak strong on behalf of her people.

"Reach for the stars and dream your dreams, because they can be accomplished," said Auger, who received a Bachelor of Indian Social Work in 1997, and observed that not only was she now working for her people, but seeing children and grandchildren doing the same.

"We're restoring that pride in our culture, traditions, and the identity of who we are... our parents and grandparents weren't afforded that same celebration."

"It was a wonderful evening where we recognize our graduates for reaching a level of knowledge, but also an opportunity to inspire them as they go into their futures," said FNUC's President Charles Pratt. He posed for a photograph with Bachelor of Human Justice graduate Julie Paul-Kinistino from Ochapowace First Nation, who is going on to a law degree at the University of Saskatchewan. She described FNUC as "a close-knit community that keeps First Nations people evolving."



PHOTO: ANDRÉA LEDDING

Bachelor of Human Justice graduate Julie Paul-Kinistino (left) from Ochapowace First Nation with First Nations University of Canada President Charles Pratt after the fall convocation ceremony held Oct. 20 in Saskatoon. Julie is going on to pursue a law degree at the University of Saskatchewan.

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The First Nations and Aboriginal Counselling (FNAC) degree program is situated within the School of Health Studies, and is a creative, innovative, and interdisciplinary program formulated to meet the healing needs of Indigenous people and communities. The FNAC program is based within a holistic foundation of Indigenous knowledge and perspectives that blends Indigenous and Western approaches to healing, wellness and health promotion. Under revision, the FNAC program is moving towards a learning environment that fosters empowerment, leadership, personal growth and skill development in preparation for a career in social services.

The First Nations and Aboriginal Counselling program is seeking team oriented faculty members with a strong commitment to scholarship and excellence in teaching. Candidates will possess knowledge and understanding of Indigenous cultures, worldviews, historical influences and contemporary social issues affecting Indigenous people.

**Qualifications:**

A Doctorate in a related discipline (for example, Social Work, Psychology, Philosophy) with evidence of scholarly activity is preferred. A Master's degree in a related discipline, relevant experience and evidence of scholarly activity will be considered. Membership in a professional association or eligibility for licensure is considered an asset. The following qualifications are required:

- relevant teaching experience
- recent clinical experience
- excellent communication skills

Experience working with Indigenous people and communities utilizing traditional and Western approaches to healing; evidence of ability to develop relationships with local, regional and national education, professional and social service organizations is preferred.

Interested candidates should forward a letter of application, curriculum vitae, and names of three referees. Short-listed candidates will be required to provide official credentials at time of interview. **Please indicate the number of the Tenure Track position in your letter of application.**

**Rank and Salary:** Commensurate with qualifications and experience.  
**Application Deadline:** Tenure Track # 1 - November 15, 2009 or until position is filled  
**Start Date:** January 1, 2010

**Application Deadline:** Tenure Track # 2 - May 1, 2010 or until position filled  
**Start Date:** July 1, 2010

We thank all applicants for their interest and effort in applying for this position and advise that only candidates selected for interviews will be contacted. Short listed candidates will be expected to provide copies of credentials at time of interview. All qualified candidates are encouraged to apply, however Canadians and permanent residents will be given priority.

Contact:  
Dr. Dean Care  
Dean, School of Health Studies  
Brandon University  
270-18th Street  
Brandon, Manitoba  
Canada R7A 6A9  
Phone: (204) 727-7456  
Fax: (204) 726-5793  
Email:  
CareD@brandonu.ca  
For more information visit:  
www.brandonu.ca

**Mining act changed**

(Continued from page 9.)

In order to make changes to the mining act, the government held consultation sessions in cities throughout the province. And this was something else that was not right, according to Morris.

"Nobody came to Big Trout to ask what would be good. They only went to the cities. But we did have one of our councillors make a submission to the committee while it was in the closest town to us."

The province is proud of the consultations it held to modernize the mining act.

"We're pleased about the extensive consultations held throughout the process," said Gravelle. "It was important to have those discussions."

Morris also questions the validity of urban bureaucrats making decisions on behalf of remote communities.

"How can someone sitting in Toronto make decisions for the lands up here when they have never been here to see the environment?"

As for those decisions, Morris

said, "We can't really go up against a government that has money and many lawyers when we have just chief and council. All we can do is try to get the best arrangement for the future and hope it works."

Gravelle said the province was successful in modernizing the act to reflect 21st century values, and he also thinks the dispute resolution process will help resolve issues like the KI and Platinex situation.

"The measures in the act will resolve that, and I also believe there will not be another recurrence of that situation."

Gavelle adds there is still a lot of work ahead in identifying Aboriginal cultural sites to remove the lands from areas that can be explored, as well as designing the dispute resolution process.

While the province pats itself on the back with its new piece of legislation, Reid said the new Mining Act is nothing more than window dressing and adds "the new act has been upgraded from atrociously awful to bad."

**RYERSON UNIVERSITY**  
HUMAN RESOURCES

Ryerson University, located in the heart of downtown Toronto, is known for innovative programs built on the integration of theoretical and practically oriented learning. More than 95 undergraduate and graduate programs are distinguished by a professionally focused curriculum and strong emphasis on excellence in teaching, research and creative activities. Ryerson is also a leader in adult learning, with the largest university-based continuing education school in Canada.

**TENURE-TRACK FACULTY POSITION - New Media Program**

Apply your MFA or equivalent and studio-based teaching experience in this probationary tenure-track position, at the Assistant Professor level, in Experience Design, commencing August 1, 2010, subject to final budgetary approval. Fluency in at least two current programming languages and an established art practice focused on the creative use of artificial intelligence, networked computational art and/or behavioural/social physical objects are required. Full position details, including how to apply by January 8, 2010, are available at [www.ryerson.ca/jobs](http://www.ryerson.ca/jobs).

This position falls under the Ryerson Faculty Association ([www.ryerson.ca/~rfa](http://www.ryerson.ca/~rfa)) jurisdiction. For details on the Ryerson Faculty Association Collective Agreement and the University's RFA Benefits Summary, please visit [www.ryerson.ca/hr/working/docs/rfa\\_collective\\_agreement\\_09.pdf](http://www.ryerson.ca/hr/working/docs/rfa_collective_agreement_09.pdf) and [www.ryerson.ca/hr/working/etoolkit/benefits/rfa/](http://www.ryerson.ca/hr/working/etoolkit/benefits/rfa/) respectively.

Ryerson University has an employment equity program and encourages applications from all qualified individuals, including Aboriginal peoples, persons with disabilities, members of visible minorities and women. Members of designated groups are encouraged to self-identify. All qualified candidates are encouraged to apply; however, Canadian citizens and permanent residents will be given priority.

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# [ footprints ] Tom Eagle

## Even the Queen listened to Tom Eagle

By Dianne Meili

When the late veteran Tom Eagle spoke, people listened. Even Queen Elizabeth II.

As the story goes, Eagle was preparing to travel to Europe in 2005 for memorial services to honor Canadian soldiers who lost their lives overseas when he noticed a glaring oversight in the itinerary.

Suspecting the proceedings would fail to acknowledge the Aboriginal effort in the Second World War, Eagle snapped into action, informing Veteran's Affairs Canada of the omission.

"There was nothing to do with Aboriginal people in the agenda," recalls Muriel, Eagle's wife of 54 years. "So he said 'I want to see something or else I will personally get up on stage and speak my language.'

"Two days later he got a new agenda... even (Queen Elizabeth) said something about Aboriginal people in her speech."

Close friend and former Assembly of First Nations Chief Phil Fontaine said such persuasive tenacity was Eagle's trademark, and he worked long and hard to have Aboriginal veterans recognized, resulting in a number of developments.

"He just never gave up when he took up a position on something. He took every opportunity to remind us about Aboriginal veterans. And when he pushed to have Native language become a part of the televised memorial services in 2008 in Ottawa, no one thought it was possible. But Tom's idea and lobbying made it happen.

"He was right up there with the rabbis and padres saying prayers in Ojibway. He carried himself so proudly. What he did was groundbreaking," said Fontaine.

Though Eagle was a member of the Tootinaowaziibeeng (Valley River) Ojibway First Nation in Manitoba, his adopted city of Yellowknife in the Northwest Territories felt his impact when he took up

residence there in later life. He headed up the Tree of Peace Friendship Centre there as executive director from 1979 to 1984, and then again from 1986 to 2002.

After he became chair of the Northwest Territories/Yukon Friendship Centre Association, he helped establish centres in Fort Smith, Fort Simpson, Hay River, Fort Providence, Rankin Inlet and Behchoko.

Before retiring from the Tree of Peace Friendship Centre in 2002, Eagle focused on bringing more attention to his fellow warriors in Yellowknife by spearheading a move to have 49th Avenue by city hall named "Veterans Memorial Drive" and constructing a veteran's monument.

Both Fontaine and Roy Erasmus, who oversaw Eagle's executive director position as a board member, commented on Eagle's booming voice and rigid discipline.

"He could appear gruff at times, but you could tell all he ever wanted was to see his Aboriginal people be treated well and with respect. He had a military background and he was very organized," Fontaine said.

"He was a guy who worked really hard to help (his) people," agreed Erasmus. "He was instrumental in getting Native friendship centres going around the North."

Of all his accomplishments, Eagle was especially proud of his military career. He joined the Canadian Army in 1951 at the age of 19, and was honorably discharged with the rank of sergeant after a 25-year career that included two tours of military duty in West Germany and service with the United Nations peacekeeping force in Cyprus.

His awards and honors include the Canadian Forces Decoration, Queen's Jubilee Medal, Citation from the

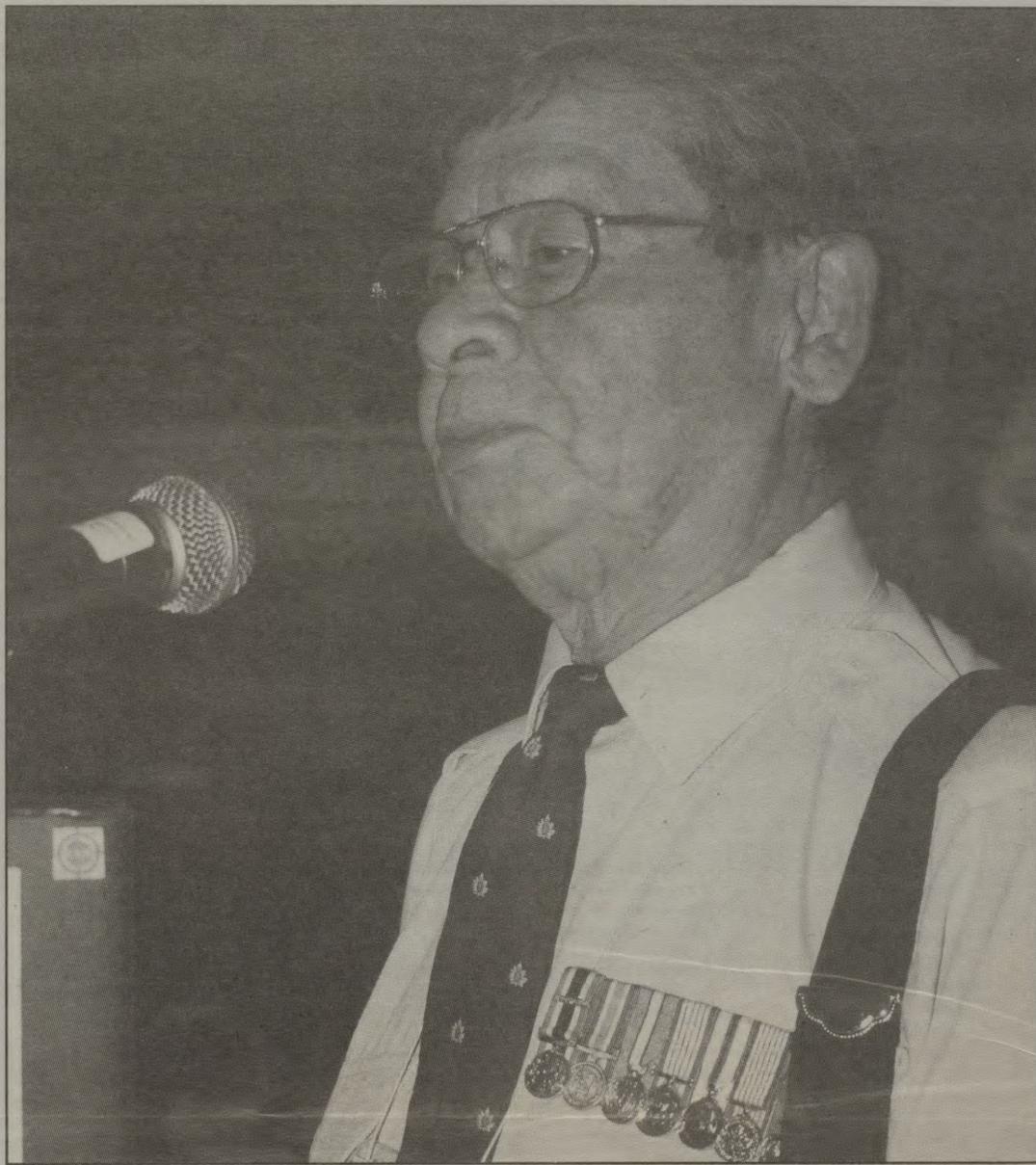


PHOTO: FILE

Tom Eagle

Government of Canada for his contribution to community work and the Veteran's Affairs Commendation.

Before moving to Yellowknife as a sergeant with the Canadian Armed Forces, Eagle acted as Métis chief spokesperson with the Federal Housing Task Force from 1968 to 1969, and two years before that he was the chief organizer during the formation of the Manitoba Métis Federation.

He was also involved in founding the fledgling National

Indian Brotherhood which would grow to become today's Assembly of First Nations. He served as president of the National Association of Friendship Centres and recently completed a three-year term on the National Seniors Advisory Council of Canada.

Muriel said her husband's travels, work, volunteerism and activism resulted in a multitude of people who called him "friend," many of whom saw him for the last time at the Assembly of First Nations

national assembly in Calgary last July.

After the summer he slowed down a bit, and after a short illness, he passed away on Sept. 29.

He was working on his autobiography before he died, she said.

Eagle is survived by his daughters Bertha, Eleanor, Margaret, and sons Brian and Raymond, and two brothers and one sister. He also had 10 grandchildren and six great-grandchildren.

### INDIAN RESOURCE COUNCIL (2009) AGM NOVEMBER 17 & 18, 2009

Plan to attend IRC's Annual General Meeting at the **CARRIAGE HOUSE INN, CALGARY, ALBERTA** on November 17 and 18, 2009.

#### Who should attend?

- Chiefs and Council with oil/gas interests, and technicians. Each First Nation is entitled to one delegate or proxy.
- Industry representatives may also attend on the first day.
- Come and find out the latest in the oil and gas industry and how First Nations can benefit. Also learn some of the initiatives IRC and IOGC are undertaking to enhance oil and gas development on behalf of First Nations.

**Call IRC (403-281-8308) for more information  
or fax your interest to attend to 403-281-8351**

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# Protect yourself from the H1N1 flu virus

## Protect yourself, your family and your community

This flu season we face the added risk of the H1N1 flu virus (swine flu). For most people, the symptoms will be mild — but for others, it could be serious. By taking steps to prevent infection you can help protect yourself, your family and others in your community.

## Stopping the H1N1 flu virus — you can make a difference

The H1N1 flu virus causes symptoms similar to those of the seasonal flu — fever and coughs, runny nose, sore throat, body aches, fatigue and lack of appetite.

It is important that you know about good infection prevention practices that can help stop the transfer of the H1N1 flu virus.

- ▶ Cough and sneeze into your arm, not your hand.
- ▶ Avoid touching your eyes, nose and mouth with your hands.
- ▶ Wash your hands often with soap and water for at least 20 seconds or, if hand washing is not possible, use hand sanitizer.
- ▶ Keep common surfaces like doorknobs and TV remotes clean.
- ▶ If you are sick stay home and try to limit contact with others.
- ▶ Get your H1N1 flu shot.
- ▶ Call your community health care provider right away if:
  - ▶ Your symptoms get worse
  - ▶ You are pregnant and have flu symptoms
  - ▶ You have a chronic illness and have flu symptoms
  - ▶ You are caring for a sick child under 5 years of age.



**KNOWLEDGE IS YOUR BEST DEFENCE**

### To learn more about:

- ▶ When to seek medical attention
- ▶ How to care for others who are sick
- ▶ The H1N1 flu vaccine
- ▶ The H1N1 Preparedness Guide
- ▶ Local or regional health care numbers

visit **[www.fightflu.ca](http://www.fightflu.ca)**

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