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Windspeaker • Established 1983

# Windspeaker



Canada's National Aboriginal News Source

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answered, says family  
of Pickton victim**  
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activity under  
investigation**  
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**Protests fall on deaf  
ears as Bill 191  
becomes law**  
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**This young powwow dancer, and Oilers fan,  
was participating at the Siksika Powwow  
in southern Alberta.**

Photo Credit: Bert Cronfoot

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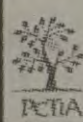
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Canada

## Features

### Agreement details clear path on consultation 8

It's taken close to four decades, but a process has now been put in place that means the Mi'kmaq people in Nova Scotia will be consulted on activities in the province that have the potential to impact them. The agreement is the only one of its kind in Canada.

### Questions need to be answered, says family member of Pickton's last victim 9

What took the Vancouver Police so long to capture Robert Pickton? Why weren't the police more on top of it? What were the Vancouver Police doing during all that time? These are but some of the questions Ucluelet local Greg Garley wants to see answered in the Pickton inquiry, which was announced earlier this month by B.C. Solicitor General Mike de Jong.

### Strive to finish the work, says Fontaine 10

The University of New Brunswick has awarded former Assembly of First Nations Grand Chief Phil Fontaine an honorary degree. Fontaine was one of five individuals who were presented with honorary degrees at a ceremony held at Toronto's Royal Conservatory TELUS Centre for Performance and Learning on Sept. 23.

### Protests fall on deaf ears as Bill 191 becomes law 11

Provincial officials announced their intention to permanently protect 225,000 square kilometres of boreal forest in NAN territory through Bill 191, which was introduced in the legislature in early June 2009. Metatawabin insists NAN will not recognize the Far North Act, even though it has now officially been passed.

## Departments

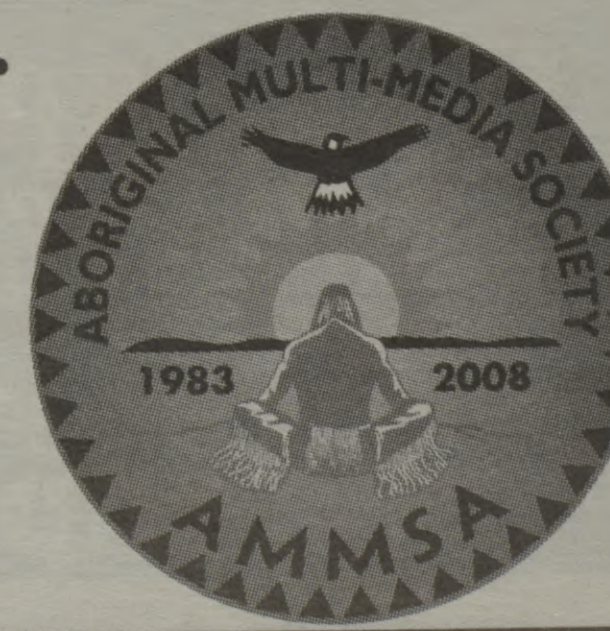
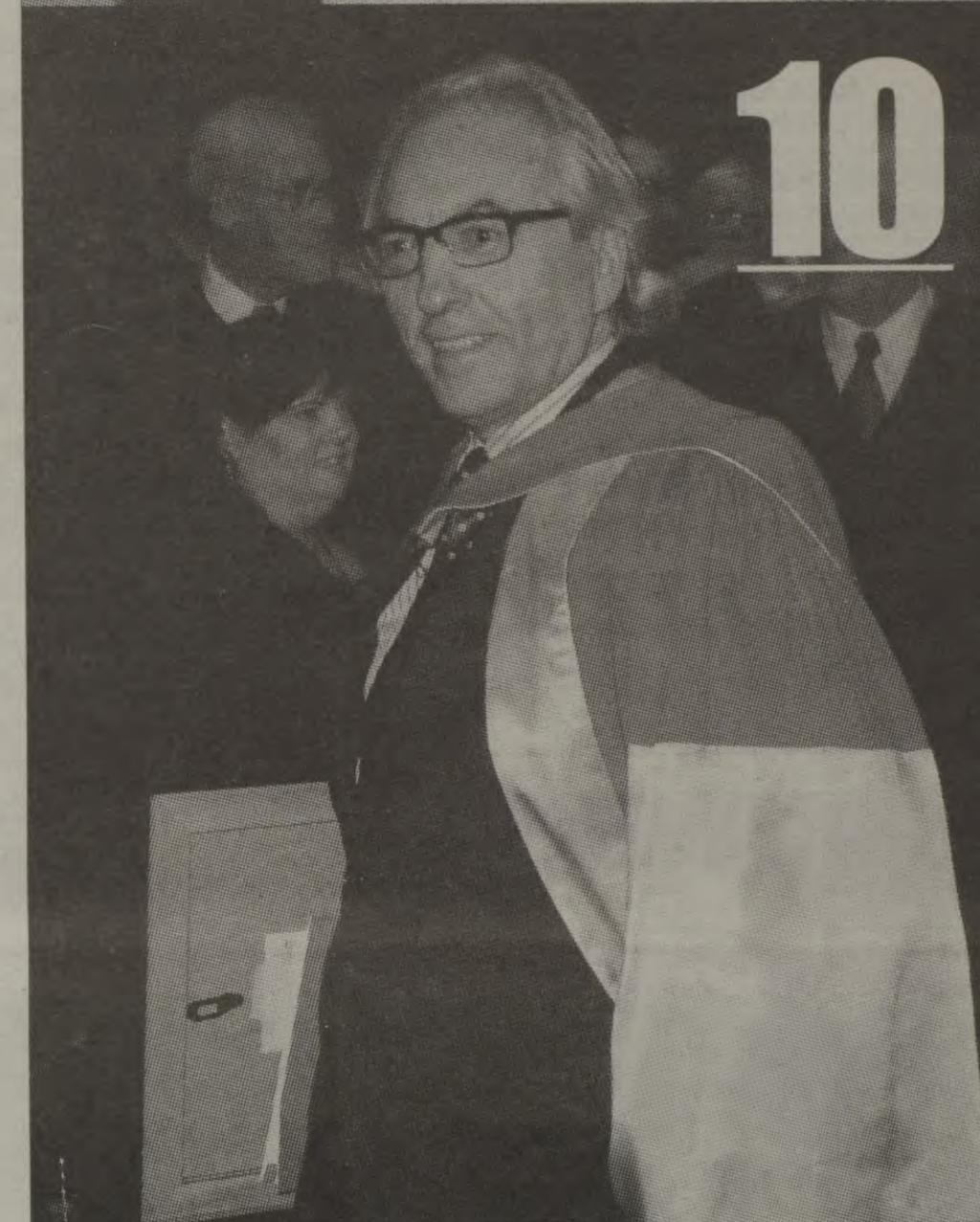
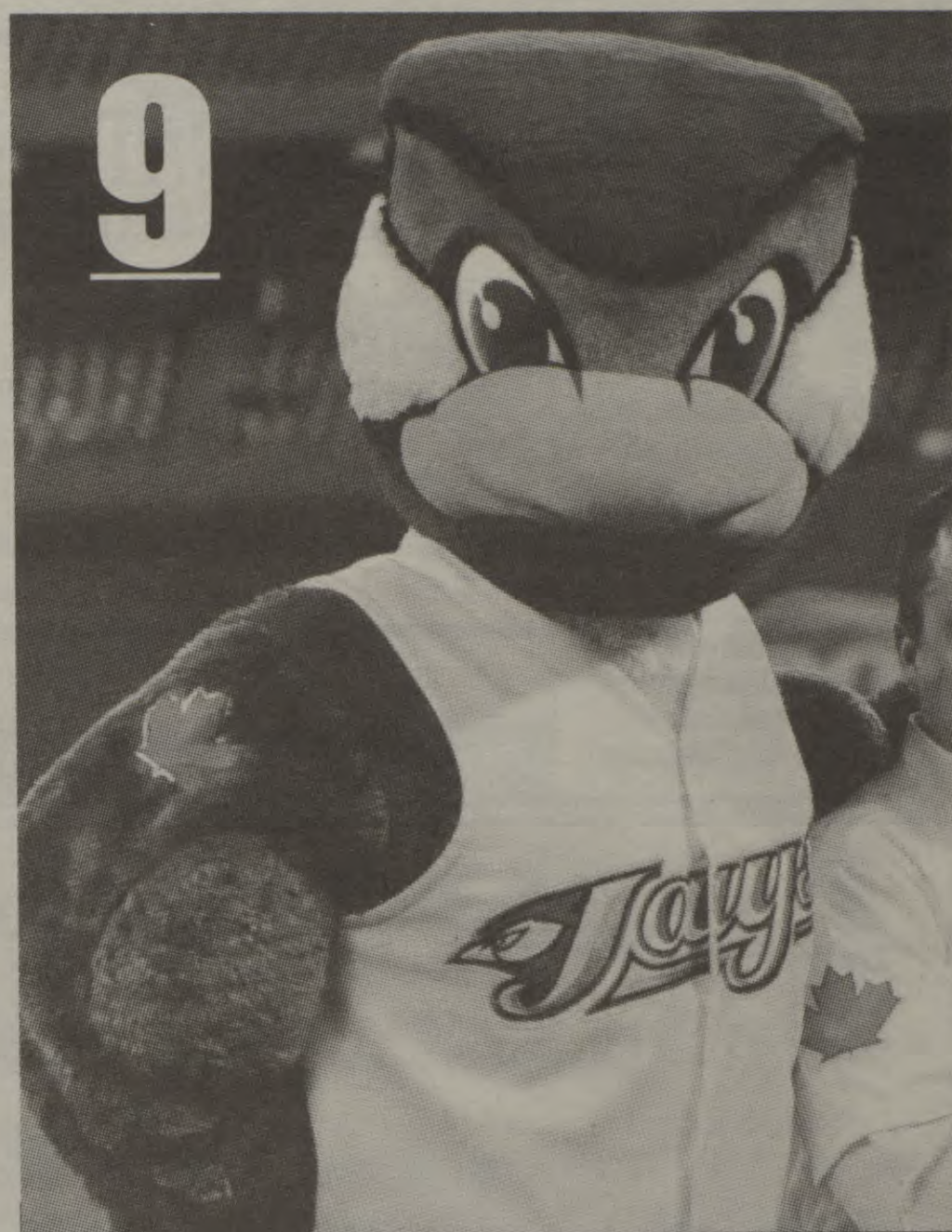
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- [ footprints ] Mary Richard 22

Returning late to the Winnipeg Friendship Centre one evening, Don Marks found his executive director mopping the floor in the bingo hall for an upcoming event. Marks said his former boss, the late Mary Richard, taught him an important lesson about humility and serving.

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

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# The children are worth the investment

Perhaps there is a way to close the education gap between Aboriginal peoples and their non-Aboriginal counterparts without throwing the baby out with the bathwater.

Canada is considering the way it funds education, while First Nations leaders are decrying the underfunding and commitment of government to educate their people.

On Sept. 21, the Assembly of First Nations began a week of activity on Parliament Hill to raise issues surrounding First Nations education, and the poor outcomes of Aboriginal people in school systems both on and off reserve.

National Chief Shawn Atleo reminded Canada that only about four per cent of First Nations people hold university degrees, compared with 23 per cent of the overall Canadian population, and though the Aboriginal high school graduation rate has risen to 49 per cent, it lags behind the 80 per cent mark in the rest of Canada.

He calls the situation a Canadian crisis. What it is, in fact, is lost opportunity and Canada's wasted potential. Canadians have never been a wasteful bunch, and to throw away generation after generation of potential seems out of character for the country.

Canada has come to a cross-roads when it comes to Aboriginal education, and it has to make the right decisions now for the future.

What we know is that Canada is struggling with a situation that has indeed put a black mark on any discussion around education funding, and we have to face up to it as Aboriginal people. Canada has expressed its concern over the mis-use of education funds. Canada says that in some cases the funds that are supposed to be directed at First Nations education get misdirected by leaders who don't have the best interests of their people at heart.

But what we also know is that the vast majority of First Nations are making the funds they get for education go as far as they can, ensuring their use is as effective as possible and responsible. They are hog-tied, however, by a two per cent funding cap, and no money at all for required language and culture training, which most studies have shown is key to Aboriginal student success.

If reform is necessary, and all seem to agree that it is, then it is imperative that First Nations be a part of the discussion, as well as part of the solution to addressing the government's concern

that, in some cases, there is an accountability problem in regard to education funds.

And Canada has to pony up with the funding levels that needed in Aboriginal education, not a percentage of what is needed, not half of what provincial schools get for each child in attendance, for example. (How can on-reserve students get equity in education if the feds are only prepared to put up half the funds that a province would put up for off-reserve tuition?)

Canada also has to give real consideration to the cost of the unique situation of operating in remote locations without supports. It has to give real consideration to the fact that First Nations people know how First Nations children learn, and what First Nations children need to learn, and how critical traditional knowledge is to the First Nations population.

And Canada has to acknowledge that the funds that flow become more and more strained as inflation carves out its piece annually, and our populations grow.

By continuing to underfund education, Canada is saying it's OK to fund welfare, and fill up our prisons instead. Because that's what happens when people aren't valued enough to invest in. They end up underachieving or destructive in ways that we have to fund later anyway.

We know that education is an important issue to First Nations chiefs, who attended the rally on Parliament Hill during the week of action to push the issue forward on the Conservative government's agenda. We're encouraged by the fact that Atleo and newly appointed Indian and Northern Affairs Minister John Duncan have been able to sit with one another to discuss this critical issue.

But what we need is not talk, but a plan worked on jointly with each party putting politics and ideology aside and getting down to making real improvements. The government must listen and understand that reforms undertaken without First Nations being at minimum a co-architect of the design will fail and another generation of children will fail behind them.

Look into their eyes and see their hopes and dreams. These children don't want only to survive, but to thrive and contribute. We can't tell them they aren't worth the investment, because they are.

*Windspeaker*

## Letter: Look within to threats to the environment

Dear Editor:

Our insatiable appetite for fossil fuel is atrocious. When there is an environmental disaster threatening our very way of life here on Earth we are quick to point fingers. In this day and age, fuels are not just the issue; there are other factors as well. Nutrients used by farmers and created from human waste are too much for the environment. Chemical waste such as heavy metals and

radioactive waste are also problems we face. Factory run off emptied into our waters. Plastics and even invasive species are new to our growing list of human created threats. With the black blood of the Earth threatening everything and anything in its way lately, only the red bloods can prevent any more damage inherited by our children. "Life is ultimately about choices—and so is pollution."

Buna Buddy

*Fabian Quinny*

## Letter: Registration taking too long

Dear Editor: Re Métis membership

Part of the issue is that some people have been waiting for their Métis Association registration and identification for as long as two years, while others seem to be getting their Métis Association cards lickety-split. The question is: Who is getting proof of Métis citizenship while the membership awaits resolution of the seemingly simple question of who we are.

Legally speaking, the question is answered. You must have proof of Native heritage or otherwise be identified as having Native background.

What I am suggesting is that some of our esteemed leaders are obfuscating the issue for their own purposes; some of our esteemed leadership cannot prove their backgrounds to the satisfaction of the people who are, by fact as well as by bloodline, Métis citizens.

If these people are able to stonewall membership for as long as they need to, they will be able to produce any number of so-called Métis citizenry to push through their own agendas, which seems to absorb as much of the funding that should be

coming to the Métis community as possible. That is why there is no consensus on Métis citizenship to this point.

It is a point of law that a Métis person is one who has Native blood. I go with this and I also go with opening the Métis Association to anyone who should want to find out what is going on there.

They are a public institution and as such should be willing to display the administration, the laws they have enacted to strip anyone entitled to his or her Métis status and every other act.

For me, personally, all I'd like is to get my Métis Association Membership card. I have had one, when I was in my teens, but the "new" means of identifying Métis people doesn't include being a former member. That is thrown by the wayside.

In the meantime, my rights and whatever being Métis means in terms of support in any situation I may encounter in this very cold society are suspended, along with everything that I am entitled to as a person of the Native heritage that has got me abused since I was able to be in public on my own.

Beverly Carter

[ rants and raves ]

## Page 5 Chatter

### People are upset that the person heading up

the inquiry into the investigation of serial killer Willie Pickton is none other than Wally Oppal, British Columbia Premier Gordon Campbell's former attorney general. Oppal served as attorney general from 2005 to 2009 when he was defeated as an MLA in the provincial election. Many are saying Oppal's association with the governing Liberals is too close for comfort. Bioblaster1 left a comment on globeandmail.com which read "Oppal.....you must be kidding. This guy has made a career out of sounding like a regular guy while he covers for the law enforcement community. He will do anything to protect the police, the lawyers and especially the courts." Jamie Lee Hamilton, a sex worker advocate, said in an interview with the Georgia Straight, that Oppal's appointment "smacks of a whitewash." The terms of reference of the Pickton Inquiry is also causing some concern, with First Nations leaders and women's rights advocates saying they were not consulted in the matter, despite having been the groups pushing for the inquiry in the first place. "There should have been an opportunity extended to us to have a discussion about the terms of reference," said Grand Chief Stewart Phillip of the Union of BC Indian Chiefs. "We're definitely not happy about this."

### The StarPhoenix reports that a "key player"

in the Métis Nation-Saskatchewan's 2004 election scandal pleaded guilty Sept. 17 to a charge of conspiracy to commit forgery. Lyle David Lee, 54, received a conditional sentence of two years less a day for a ballot-stuffing scheme and cover up. He is the eighth person to plead guilty to charges connected with the election.

Queen's Bench Justice Gerald Allbright said the extent of the electoral fraud in the case was "shocking."

"When an election is demonstrated patently to be a sham, which this one was, it reverberates throughout the entire fabric of society, because what other election becomes next?" Lee was a friend of three of the declared winners of the 2004 election, Dwayne Gerald Roth, Ralph Kennedy and Brian Amyotte. Crown prosecutor Paul Goldstein told the court that Lee stood to benefit from their election success. Lee directed polling clerks in the towns of Marshall and Wilkie to falsify polling books and fill out fake ballots using bogus names. "Many people on the lists were actually dead, some were in prison, names were duplicated," Goldstein said. "... it was a complete sham." Lee was soon under investigation with his telephone tapped and conversations recorded as participants attempted to cover up the conspiracy. Lee's job was "to throw enough BS to confuse the whole issue," said Goldstein. Lee also worked to secure false affidavits by people who didn't vote in the election, but swore they had. Some were paid for their lies. There was even a plan hatched to steal ballot boxes because there was fear that the fingerprints of the participants in the fraud would be found on them.

Kennedy, who was elected provincial secretary in the sham, received a one-year jail term. Goldstein told court the main motivation for the conspiracy was financial, with the winners of the election able to control millions of funding dollars and funnel them "quite frankly, for their own use," Goldstein said.

Others have received conditional sentences, though Amyotte, elected regional director position, will go to trial in late October.

The charges against Roth were suddenly stayed by the Crown prosecutor on Sept. 28, an indication that a conviction was unlikely.

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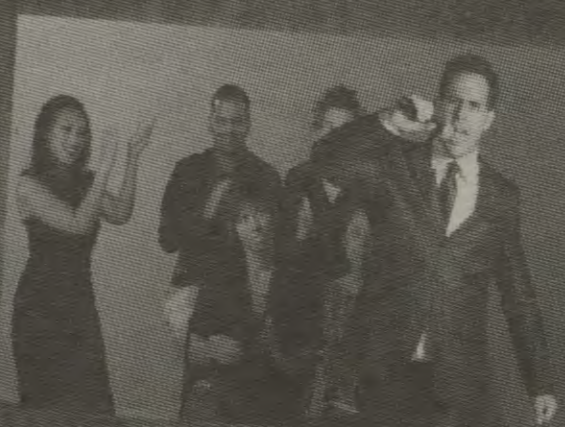
### At <http://ilcpblog.blogspot.com> you can

read about a group of internationally renowned photographers who have been conducting a RAVE for the Great Bear Rainforest. RAVE stands for Rapid Assessment Visual Expedition. The Great Bear Rainforest RAVE is a project of the International League of Conservation Photographers (iLCP) which has teamed up with Pacific WILD to "expose" BC's plans to lift the moratorium on tanker traffic along B.C.'s coast. BC's rainforest is "home to white spirit bears, ancient forests, and stunning marine biodiversity... one of the planet's most priceless treasures. But overseas oil interests wanting access to western Canada's tar sands, the second largest known oil reserves in the world, have put the region in threat," the site reads. "The International League of Conservation Photographers receives dozens of requests a year to bring our photographers and filmmakers to endangered landscapes all over the world, but British Columbia's Great Bear Rainforest stands head and shoulders above the others," said iLCP founder and president Cristina Mittermeier. "The ecosystems here are so interconnected that an oil spill would devastate not only the landscapes and seascapes, but the communities that rely on them for their survival."



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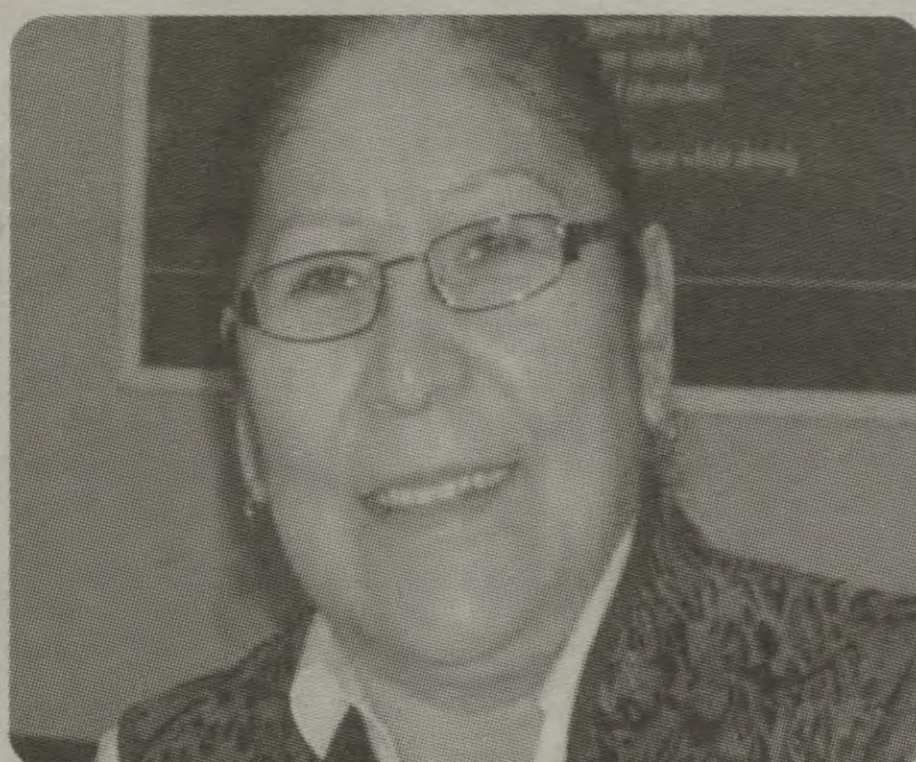
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# Agreement details clear path on consultation

By Shari Narine  
Windspeaker Contributor

## MEMBERTOU FIRST NATION, N.S.

It's taken close to four decades, but a process has now been put in place that means the Mi'kmaq people in Nova Scotia will be consulted on activities in the province that have the potential to impact them. The agreement is the only one of its kind in Canada.

The Made in Nova Scotia Process was signed Aug. 31 between the Mi'kmaq, the provincial government, and the federal government.

"This is a way of sitting down and talking about issues that we have. It's a way we can address our concerns about Aboriginal rights and treaty rights," said Chief Terrance Paul of the Membertou First Nation.

"It certainly wasn't easy to get," said Paul. "Right from day one there was a struggle over the

language each level of government wanted in there. We pushed to make sure we could use language that protected us as much as possible."

Paul said the agreement "is hopeful. I look at it as a progressive step, recognizing our Aboriginal and treaty rights."

Paul and Paqtnkek Chief Gerard Julian signed the agreement as co-chairs of the Assembly of Nova Scotia Mi'kmaq Chiefs.

Paul, who has been chief for 27 years, said the process to consult has been discussed since the 1970s. The agreement that was signed addresses the direction set out by the Supreme Court of Canada in the 2004 Haida and Taku River rulings, in which the court ruled that both federal and provincial governments had the duty to consult and "where appropriate, accommodate when Crown conduct may adversely impact established or potential Aboriginal and Treaty Rights."

The Made in Nova Scotia

Process is part of the umbrella agreement signed with both levels of government in 2002. The three-prong agreement includes negotiating treaty rights in a number of areas and is a long-term process; a tripartite process for negotiating short-term projects for capacity building in such areas as education and environment; and now the duty to consult process.

"Consultation was supposed to be happening, but it wasn't happening in all places," said Paul.

The process is straight forward. The Canadian and Nova Scotia governments are to inform the Mi'kmaq of any development planned for their lands or Crown lands. Subject matters for negotiations are delineated in the Mi'kmaq-Nova Scotia-Canada Framework Agreement and include land and water; natural resources; parks, protected areas, and marine protected areas; sacred sites and archaeological resources; Mi'kmaq language and culture; and, resolution of claims for past

infringement of Mi'kmaq rights and title.

The Terms of Reference set out for the Made in Nova Scotia Process requires the federal or provincial government to "provide to the Mi'kmaq all relevant information with respect to the proposed decision, activity or subject matter, and sufficient time to assess whether or not and the extent to which the decision, activity or subject matter may impact on established or asserted Mi'kmaq Aboriginal or treaty rights."

Any concerns noted by the affected bands are to be communicated to the relevant level of government. The government takes into consideration the concerns and identifies potential ways to deal with those concerns and "if appropriate, providing financial consideration or other redress."

"We would mitigate our concerns and see what benefits we can derive from (the development) if any. Then we

would come to a conclusion where all the parties benefit," said Paul.

The official consultation process is optional and "does not limit the ability of the parties to engage in consultation independent of the consultation process set out" in the Terms of Reference.

In a news release, Premier Darrell Dexter, who also serves as minister of Aboriginal Affairs for his government, referred to the agreement as a "single-window approach (which) makes life better for Nova Scotians because it helps the province make more informed decisions."

The federal and provincial governments will fund the consultation process, providing money to the Assembly of Nova Scotia Mi'kmaq Chiefs, who will create and operate the consultation committees and participate in the consultation advisory group. The consultation advisory group is established by the parties involved in the process.

# Questions need to be answered, says family member of Pickton's last victim

By Stefania Seccia  
Windspeaker Contributor

## VANCOUVER

What took the Vancouver Police so long to capture Robert Pickton? Why weren't the police more on top of it? What were the Vancouver Police doing during all that time?

These are but some of the questions Ucluelet local Greg Garley wants to see answered in the Pickton inquiry, which was announced earlier this month by B.C. Solicitor General Mike de Jong.

Garley was the foster brother of Mona Wilson, one of the six women Pickton was convicted of murdering and the last one he picked up.

Wilson was on a Langley farm with Garley's family from about the age of 10 until she was 16.

"She was a joy," said Garley, who owns Roman's Pizza in Ucluelet. "She was head strong. Around animals and babies she was absolutely incredible. She would've made the best mother in the world."

The farm in Langley was a large Wonderland-type place with an assortment of animals—chickens, turkeys, ducks and much more, according to Garley.

"You would have to check up on her before she went to bed because she would have three or four chicks in her pocket. She would have a baby rabbit in her dresser drawers," he said. "You had to check on her in the middle of the night and there she'd be, playing with her chicks in her bed. But, that was Mona."

The family was an emergency foster care home for children who came mostly from East Vancouver.

Wilson came to them after she

was found bleeding in the hallway by an elderly neighbour because she was physically and sexually abused repeatedly by her mother and mother's boyfriend.

"She was a caring girl. She cared about other things and other people," he said. "It's a shame she started out so horribly abused that we had to have her."

Garley's family was not able to adopt Wilson, despite trying for many years, and at the age of 16 the government sent her off to live on her own.

Her first experience at a home with a teenage boy her age sent her running back to the family in Langley, but after that she was given a government cheque and a place to stay in the Downtown Eastside.

"We got phone calls all the time that everything was okay," Garley explained. "She was going to get married. Well, it turned out her [boyfriend] was a heroine addict and her pimp."

After two weeks of not hearing from her, the family decided to call the police. They then saw in the newspaper that her fiancé had already called when they saw her photo and the fact she was reported missing.

"She was like clockwork with those phone calls," Garley said. "So we knew something funny was going on."

He said they spoke only a few weeks before she disappeared.

"It was weird and out of character for her not to call us," he added.

Garley said he attended court almost every day, seated only several rows behind Pickton.

"It was a struggle the whole way as we had to fight to get access to the courtroom because we were a long-term foster family even though we were legally recognized

as brothers and sisters. But every step of the way we had to fight for just our normal rights to see the person who took our sister and it was just a shame."

One of the main issues for Garley and what he wants to see come from the inquiry is what the police were doing in all that time from when the first call came in about Pickton to when he was finally arrested.

"It just didn't happen until finally it was overwhelming as to what was going on and the RCMP took over and in a fairly short time [after] the RCMP took over they had him," he said. "So what were the Vancouver Police doing? That's where I'd like to see the inquiry go. What were the Vancouver Police doing during all this time?"

"Some questions need to be answered."

He said, in his opinion, no real action happened on the case until the RCMP took over.

"When the RCMP took up the investigation there were dramatic improvements, fortunately. They started coordinating things and sharing things, but when the Vancouver Police had the file they just did not seem to care," he said.

He said news reporters got to him before the police could, and showed up on his doorstep asking questions about his foster sister being connected to Pickton.

"It's bad enough to have this happen to your sister. It was bad enough that the reporters got to tell us about it before the police could," he said. "We woke up and opened my door and there must've been 20 or 30 cameras and reporters outside my house: 'Oh you know they found your sister with her head cut off. Did you know she was a drug addict?'"

Garley described that when the police cleared the reporters off his

driveway to answer their questions, all he could think was, "Why weren't the police more on top of this?"

He said his family was not aware of her lifestyle at the time.

"We didn't know about that, but if we did we would've put her into rehab immediately. She was on a waiting list," he said.

When her boyfriend reported her missing and stated that he saw Pickton pick her up, and the police were also surveilling the scene and witnessed her being picked up by Pickton and another man, Garley asks why did it take police so long to go out to the farm?

"Why did it take another month?" he asked. "And who was the other fellow?"

"There are so many other people who are nameless and faceless that were never charged and yet that farm was the scene for huge raves.... Why did nobody know this? Where are the people responsible? So many things were missed along the way."

The system failed them, according to Garley, and made it easier for predators to prey on those most vulnerable, like those living in the Downtown Eastside.

"These were all our mothers and sisters, our aunts," he said. "There were people that fell through the cracks.... Mona had brothers and sisters. These people were loved even though they had a different lifestyle."

Garley has named his corporation after Wilson's First Nation's name, Running Bear.

"I named my corporation Running Bear Restaurants Ltd. to honor her and produce a good memory for our family, so that as we go by years from now, and I have grandchildren running the restaurants, Mona's name is part



Mona Wilson was murderer Robert Pickton's last victim.

of our lives, forever now, so we don't have to necessarily remember Pickton as part of that."

A large mural can be seen in his restaurant, including a picture of a bear running along a Ucluelet beach.

Although it might be a long time before any answers come forward, or if the answers he wants will ever materialize, Garley said he can wait.

"I think the inquiry will serve a purpose to answer questions we all have, the families have, these lingering questions.... We can't change what happened but we can do better next time," he said.

For Garley, he'll always remember Wilson as a sister, a joy to be around and a fighter.

"I know Mona," he said. "We know she probably fought like a demon to the end."

"She never gave up anything at any time. She'd argue about anything with you. She wasn't a quitter or a weakling. I still have great, proud memories of her."

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# Suspicious financial activity under investigation

By Shari Narine  
Windspeaker Contributor

## EDMONTON

Amisk Housing Association is the subject of an RCMP investigation, and Umisk Housing Association could soon find itself following in Amisk's footsteps. While the two associations share some directors, they are separate organizations.

Concerns with Amisk date back to 2008 and the way the organization managed its 96-unit urban Native housing projects.

"Irregularities" in Amisk's financial statement forced Canada Housing and Mortgage Corporation's hand, said Charles Sauriol, CMHC senior media relations officer. Financial discrepancies had also been noted in 2005, but were dealt with at that time.

But the 2008 issues resulted in taking the matter to the RCMP for investigation early in 2010.

"CMHC takes these matters very seriously, including the recovery of funds. That is why we have referred this to the police," said CMHC media relations officer Kate Munroe.

The financial concerns had CMHC petition the court to force Amisk into receivership. In November 2008, Price Waterhouse Coopers was granted receivership/management of Amisk and the company continues to manage Amisk's nine

projects.

Sauriol would not elaborate on what the 2008 irregularities were "because of the (RCMP) investigation."

However, CBC News is reporting that Amisk Housing Association directors Mel Buffalo, Lawrence Willier and Geordy Saulteaux allegedly wrote cheques of nearly \$700,000 of public funds to themselves.

When Price Waterhouse Coopers took over, any immediate health and safety concerns regarding the Amisk units were addressed.

"CMHC also restricted the disbursement of the federal subsidy to essential project expenses, such as mortgage payments, taxes, utilities and salaries," said Munroe.

And a group called Homeward Trust is in the process of completing a financial audit to determine if criminal charges should be brought against a second housing association, Umisk.

In July 2009, a subsidiary of Homeward Trust took over management of Umisk's Aboriginal housing, which ran over 60 units in Edmonton. As part of the audit, said Homeward Trust chair Susan McGee, primary information is being obtained from banks.

"We don't expect (the audit) to take much longer, but it's really dependent on things that are not in our control," said McGee.

Until the audit is completed it is impossible to say how much money was misdirected, said McGee.

"Part of the responsibility of our organization is oversight and to make sure money is used for the intended purpose," said McGee. In this case, that purpose was to provide housing for disadvantaged people in Edmonton.

When Homeward Trust took over management of the Umisk units it immediately took action, which included assuming the mortgage on one property, which was in the process of being foreclosed upon, dealing with city ordinances, and paying outstanding bills.

"There was a lot of tenant anxiety about being evicted," said McGee.

McGee noted that action taken against the two housing associations was done separately by CHMC and Homeward Trust.

McGee also noted that this is the first time in Homeward Trust's history, in which the organization has funded 70 projects and 1,900 units in Edmonton, that it has had to take such steps. While other problems have occurred, it has never been to this extent.

"This is certainly a new circumstance, but we have to be prepared to go to this length to ensure the organizations are doing what they're committed to doing," McGee said.

## Windspeaker news briefs

### AN AGREEMENT WAS REACHED AUG. 30

between Brokenhead Ojibway Nation's chief and council and Manitoba's minister of conservation to develop a co-management agreement on the petroform sites in Whiteshell Provincial Park without prejudice to Brokenhead's existing Treaty Land Entitlement (TLE) selections in Whiteshell. Petroforms are human-made shapes and patterns made by lining up large rocks on the open ground. At Whiteshell, rocks have been laid out on the bedrock in the shapes of snakes, fish, and turtles.

"Our First Nation wants to have a say in maintaining these sacred sites, and that's why our people instructed us to select these sites under our TLE agreement in 1998," said Chief Deborah Chief. "These sites are important to the people of Brokenhead. As a result, we agreed to work with Manitoba Conservation in developing a proposed co-management agreement in managing these sites. Under this process, our people, and other interested First Nations, will be involved and consulted in developing this government-to-government co-management agreement between Brokenhead and Manitoba."

Conservation Minister Bill Blaikie said he welcomed the agreement to work together on a proposal for the protection and management of the petroform sites.

"These sites are culturally important to Brokenhead Ojibway Nation, and other First Nations, and it is critical that a process get underway to address that reality."

### FIRST NATIONS LEADERS HAVE CALLED

for a public inquiry into the murders of convicted killer Robert Pickton, a former pig farmer in Port Coquitlam, B.C. Pickton was charged with murdering 26 women, but convicted on only six of those counts in 2007. The other charges were stayed. The provincial government is to decide sometime in September whether to hold an inquiry or judicial review into the case of the missing and murdered women, many of whom were Aboriginal and from Vancouver's poor Downtown Eastside.

Vancouver police recently released a report that stated mistakes were made in the Pickton investigation. Some family members of the murdered say they would like the review or inquiry to be independent of the police service.

"I don't think a cop-on-cop review is going to cut it," said Ernie Croy of the Sto:lo Nation, reports the Vancouver Sun. "Or they won't hear the end of it from many of the families who have lost loved ones down here." Ernie is the brother of Dawn Croy, one of 33 women whose DNA was found on the Pickton farm.

What has been made clear, however, is that First Nations leaders must be a part of any investigation. They want to ensure that this situation could never repeat itself, and despite government and police assurances that say that appropriate changes have been made to make a repeat impossible, they are skeptical. They point out there are many communities across Canada where First Nations women have disappeared or have been murdered and there has been no solving the cases.

### THE HURON-WENDAT NATION WANTS A

ban on the bulldozing of important Native sites without the consultation or notification of First Nations people. Luc Laine, the Ontario spokesperson for the Wendake First Nation in Quebec, said the Crown has a duty to consult.

The comments came after it was discovered that an archaeological excavation had been undertaken of a historically and culturally significant Huron village site dating back to the 13th and 14th centuries, all done without the knowledge of First Nations.

The area at the northeast corner of Teston Rd. and Jane St. in Vaughan, Ont. is only metres away from the burial site of about 400 remains of Huron people, which was discovered when Teston Rd. was being widened in 2005.

There are no regulations in Ontario about consultation when Native sites are found on private property, said a spokesperson from the Ministry of Tourism and Culture. "The ministry is updating the standards and guidelines for archaeology to bring more consistency and predictability," Danelle Balfour said. "Aboriginal engagement will be a key part of the new standards and guidelines."

The *Toronto Star* reports the archaeologist was informed by landowner Gold Park Homes that the company was proceeding with the dig because "they wanted to make sure there was nothing on the site to impact development." Best practice, the archaeologist said the company was told, dictated that First Nations should be notified of the dig, but Gold Park refused.

"They didn't want anything to hold this up. They wanted to go fast," said archaeologist Keith Powers, even after the ministry requested a halt to the dig. "They didn't want to contact Aboriginal groups. That is clear. But I don't want to be the bad guy here. I did what my employer said to do."

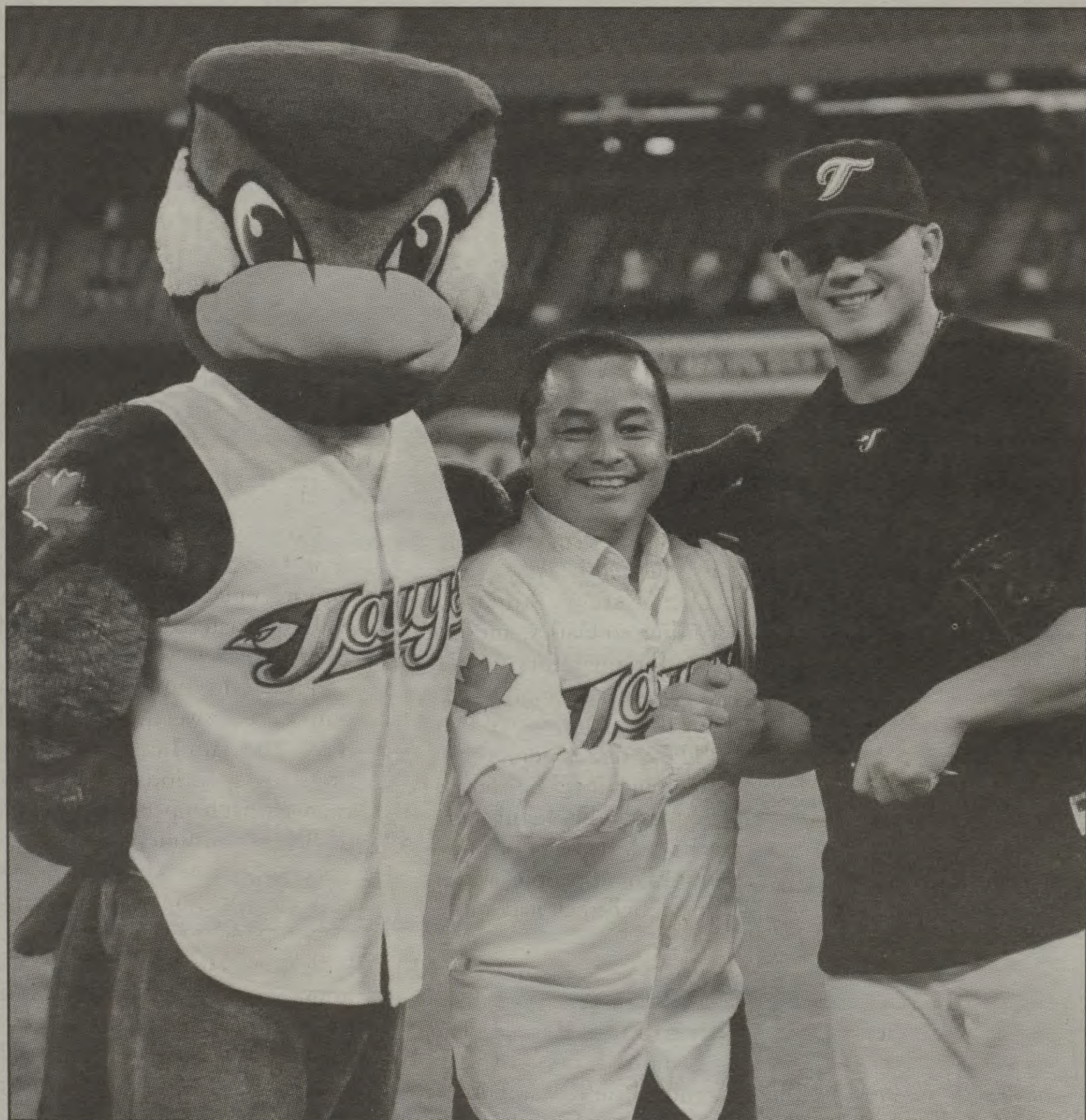


PHOTO: SUPPLIED

Assembly of First Nations National Chief Shawn Atleo threw out the ceremonial first pitch at the Blue Jays Game in Toronto on Sept. 27. Atleo is pictured with Blue Jays mascot Ace and Blue Jays pitcher Brett Cecil.



# [ news ] Strive to finish the work, says Fontaine

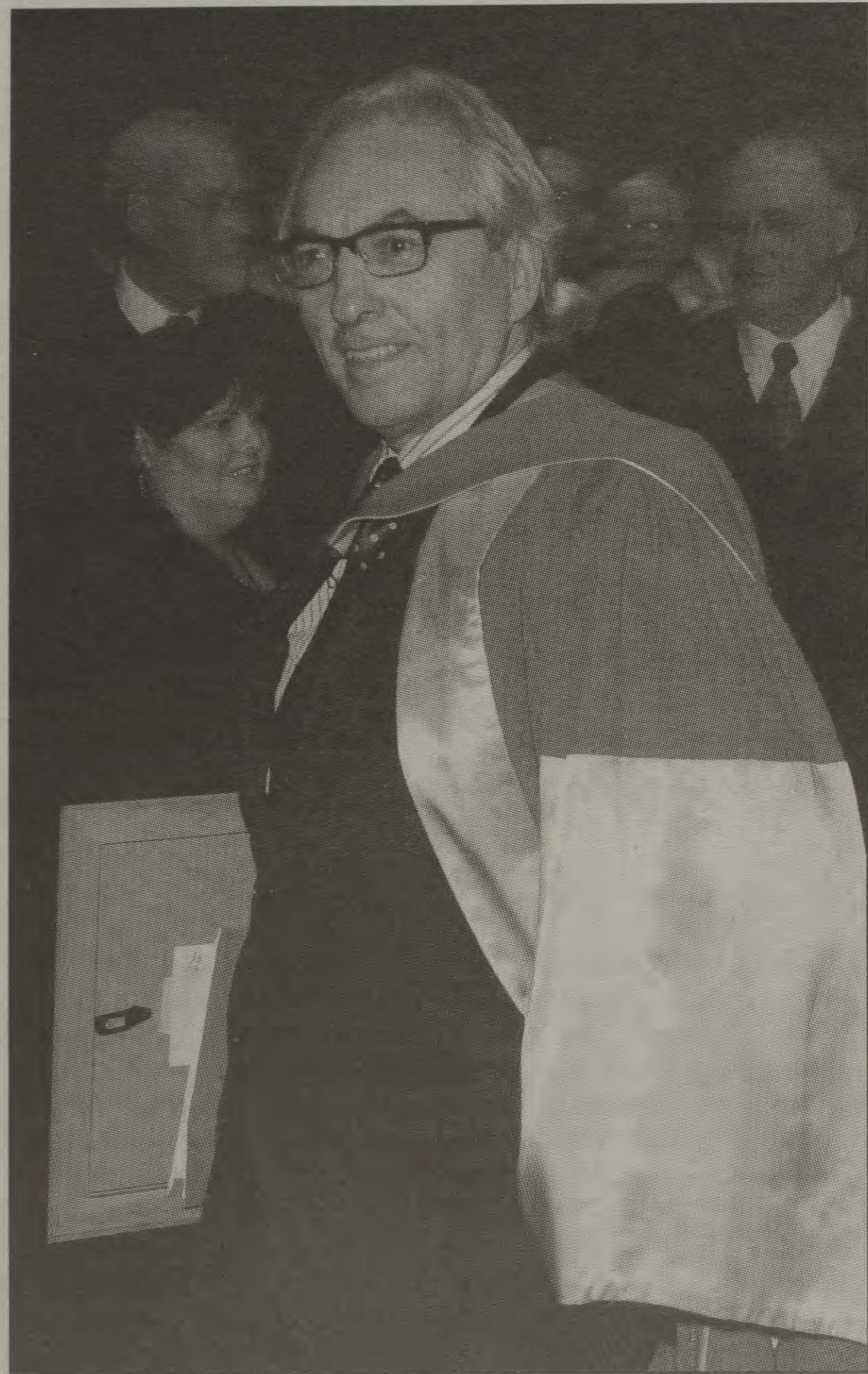


PHOTO: SUPPLIED

The University of New Brunswick bestowed an honorary degree on former Assembly of First Nations national chief Phil Fontaine on Sept. 23. He was chosen by the university as a person who played an instrumental role in building the country.

By Sam Laskaris  
Windspeaker Contributor

## TORONTO

The University of New Brunswick has awarded former Assembly of First Nations Grand Chief Phil Fontaine an honorary degree. Fontaine was one of five individuals who were presented with honorary degrees at a ceremony held at Toronto's Royal Conservatory TELUS Centre for Performance and Learning on Sept. 23.

The event was called A Celebration of Canadian Spirit and it was held in conjunction with UNB's 225th anniversary festivities.

Officials from UNB, which is the nation's oldest English-language university, decided to honor five Canadians who have played instrumental roles in building the country.

Besides Fontaine, the others honoured were Olympian Clara Hughes, Canadian pioneer in poverty reduction Carolyn Acker, business leader Purdy Crawford and global strategist and corporate visionary Alan MacGibbon.

The event was co-hosted by a pair of distinguished UNB alumni, iconic singer Anne Murray and Frank McKenna, New Brunswick's former premier.

"In honoring me with this degree you honour others as well," Fontaine told the

assembled audience, adding First Nations children, women and men who will never have their names in history books deserve recognition.

New Brunswick's Lieutenant-Governor Graydon Nicholas also attended the ceremony. And he spoke highly of Fontaine.

"Phil, you are truly an inspiration to all First Nations people and to all Canadians," he said.

All of the recipients of the honorary degrees spoke at the ceremony on a topic of their choice. Fontaine's speech was titled "Reconciliation: What It Could Mean For Canada."

Fontaine told Windspeaker it was a topic he selected as he is keen to keep reconciliation in the spotlight.

While he was the national chief, one of Fontaine's biggest accomplishments was the successful resolution of claims which arose from the damage done to First Nations people by the residential school system. This agreement led to the creation of the Truth and Reconciliation Commission of Canada.

Fontaine was also present in June 2008 in the House of Commons when Canadian Prime Minister Stephen Harper issued his historic apology on behalf of the national government for the country's role in the operation of residential schools.

Fontaine received a subsequent statement of regret from Pope Benedict on behalf of the Roman Catholic Church. Fontaine believes, however, there is a long way to go for reconciliation to actually take place in Canada.

"This will not happen overnight," he said. "It is a multi-generational process."

And it is a process that requires many things to happen.

"As long as Aboriginal people feel like aliens in their own country, reconciliation will not occur," Fontaine added.

During his speech Fontaine outlined some things that must happen for reconciliation to take place.

For example, making Native studies compulsory in school. And having Canadians enjoy going to a powwow as much as they like attending a hockey game.

It's also imperative, Fontaine said, for Canadians to start talking about the three founding people of this country; the Indigenous, French and British.


During his speech, Fontaine also quoted the final paragraph of the second inauguration speech given by former U.S. President Abraham Lincoln. It reads as follows.

"With malice toward none, with charity for all, with firmness in the right as God gives us to

see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

These words can easily also be spoken about reconciliation today.

Other Canadian schools that have previously presented Fontaine with honorary degrees are Royal Military College, Brock University, University of Windsor, Lakehead University, University of Winnipeg and the University of Western Ontario.




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Application deadline for this program is Friday, January 29, 2010. Completed applications and supporting documentation must be received by this date in order for your application to be considered. The Casino Rama Selection Committee will notify only the successful candidates (by telephone) by March 10, 2010.

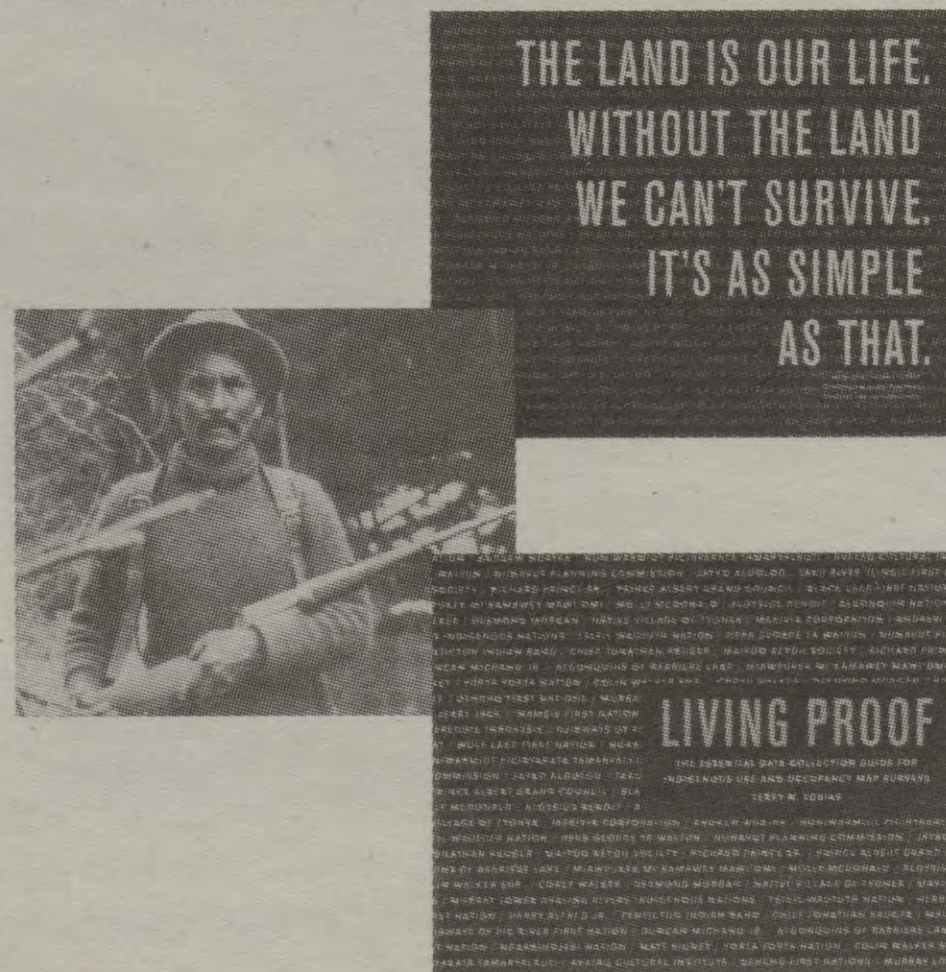
Applications can be found at: <https://www.casinorama.com/awards4-excellence.html>



## LIVING PROOF: THE ESSENTIAL DATA-COLLECTION GUIDE FOR INDIGENOUS USE-AND-OCCUPANCY MAP SURVEYS

- Terry N. Tobias -

Living Proof is a comprehensive manual of best practices and guidance for conducting land use and occupancy research. Written by Terry Tobias, the book represents the knowledge of practitioners and the experience of generations of Indigenous communities within their respective territories in Canada, Alaska and Australia. This guidebook provides a clear, well-tested methodology in an easy to read style with a gallery of over 300 maps, photos, and graphics. Living Proof is a milestone in the field of land use and occupancy research and a valuable resource for anyone looking to engage in traditional use and occupancy mapping.

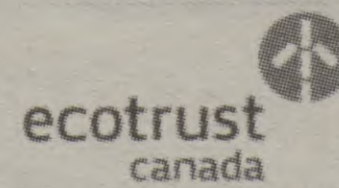


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# Protests fall on deaf ears as Bill 191 becomes law

By Sam Laskaris  
Windspeaker Contributor

## TORONTO

The Far North Act has officially been passed into law in Ontario, but Aboriginal leaders believe it will only lead to uncertainty and unrest.

The Far North Act, which had been called Bill 191, went to its third and final reading in Ontario's legislature on Sept. 23. The bill was passed following a vote of 46-26.

Nishnawbe Aski Nation (NAN) Deputy Grand Chief Mike Metatawabin issued a statement upon the bill's passing.

"It is a disappointing day for all of us who spent tireless hours opposing Bill 191 as our

opposition was obviously ignored," Metatawabin said.

"As we have stated time and time again, NAN First Nations and tribal councils do not and will not recognize this legislation on our homelands. We will continue to uphold our Aboriginal and treaty rights and jurisdiction over our land. The real fight is just beginning."

NAN is a political territorial organization which represents 49 First Nation communities. Its area covers about two-thirds of Ontario.

Though Ontario government officials have said Aboriginal people were properly consulted prior to the bill being introduced, Metatawabin argues such is not the case.

"First Nations in the Far North

have voiced their concerns over and over again regarding this bill, and yet the Premier of Ontario remains unmoved," he said. "If there is conflict, it will be up to the province to answer as to why. This government has been given ample opportunity to work with us, but chooses otherwise."

NAN and Ontario officials began discussions over land-use planning and mining, including changes to Ontario's Mining Act, back in April 2007. The battle over Bill 191, however, had been brewing for more than a year.

Provincial officials announced their intention to permanently protect 225,000 square kilometres of boreal forest in NAN territory through Bill 191, which was introduced in the legislature in early June 2009. Metatawabin

insists NAN will not recognize the Far North Act, even though it has now officially been passed.

"We will not compromise our rights as treaty people," he said. "The law can be passed by the province of Ontario, but this does not promise industry free access to our lands."

That could translate into some ugly incidents in the future.

"This is not what we want, but given the province of Ontario and the premier's refusal to honour their commitments to the people of NAN, we have no other choice," Metatawabin said.

NAN officials had previously agreed that they would oppose the bill by any and all means necessary.

One week before the bill was passed, NAN officials had

organized a two-day protest at the Ontario legislature.

At the time NAN Grand Chief Stan Beardy voiced his displeasure with Bill 191.

"The voices of First Nations people in northern Ontario continue to fall on deaf ears," he said. "The premier of Ontario has failed to honor his promise to NAN First Nations that Bill 191 would not become legislation without our support."

Like Metatawabin, Beardy also felt there would be unrest if the bill was passed by Ontario's politicians. "We will never give up our rights," Beardy said. "We have put the province on notice that if this bill passes, there will be conflict and no certainty for developments of any kind in the north."

# Cameron walks a tightrope over oilsands

Movie director James Cameron is walking a fine line between commerce and his environmental concerns. After a three-day visit to the oilsands in Alberta, and spending time with the Aboriginal communities affected most by the oil extraction activity in the northern part of the province, Cameron has called the mining efforts a great gift to Canada that requires careful management.

Cameron is the director of such blockbuster films as Avatar and Titanic, and recently called the oilsands a black eye on Canada's image as an environmental leader.

A press conference was held in Edmonton on Sept. 29 where Cameron said he understood the

desire to exploit the oilsands as rapidly as possible, but said "what I think is critical here is for everyone to take a look at what they fallout from all this is."

Early in his visit to Alberta, Cameron discussed the "fallout" with scientist David Schindler, who published a water study that linked the oilsands with toxins in the Athabasca River. Fish collected from the lower Athabasca River, Athabasca Delta and Lake Athabasca show deformities, tumours, and indicators of disease. Schindler said in a National Pollutant Release Inventory press release that the oil sands industry is releasing large volumes of airborne pollutants.

"Peer-reviewed scientific studies show that these substances, which are toxic at low concentrations, are not only from natural sources, but oilsands mining and processing are important additional sources."

Cameron also met with Alberta NDP environment critic Rachel Notley who called for a strong environmental protection regime, saying without it development will hurt prosperity in the province and community health.

On Sept. 28, after a meeting between Cameron and Athabasca Chipewyan First Nation, rumors began to swirl about a promise from the director to the Aboriginal

community that he would help fund a possible litigation against Alberta over development in the oilsands.

Athabasca Chipewyan is located downstream of the oilsands, and has been actively campaigning against the massive development for many years.

In his press conference the following day, Cameron was backing away from the notion saying, "What I said was I was there to support whatever needs to be done if they choose to take legal action. That's their right and I'm not going to encourage that one way or the other."

Litigation could cost anywhere from \$1- to \$2 million.

Cameron is Canadian-born

and wields a great deal of power in the American film industry. He arrived in Alberta on Money Sept. 27 and spent Tuesday morning on a tour of the operations at Syncrude, asking many questions of industry officials. He wanted to know about their environmental record, and plans for reducing the carbon footprint of the operations.

Cameron called his helicopter tour over the development area "Fascinating."

"It's very complex, a lot of moving pieces, a lot of things I don't think the public understands clearly that I'd love to, as a storyteller, tell or hope to communicate."

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# [ strictly speaking ] Fahrenheit 2010: Or burn baby burn

What is it with white people and book burning? I realize that's quite an inflammatory (pun intended) statement, but it deserves some exploration regarding recent events down in Florida where it seems lighter fluid, fundamentalism, and sun tan lotion go hand in hand.

But here's something to ponder in the backdraft of the Florida bonfire enthusiasts' now-fizzled threats to torch copies of the Koran. Looking at the burning of religious books objectively (if that's possible), one could theoretically come to the conclusion that up here in Canada it would seem more logical to burn the Bible.

Before crucifying me for saying so, understand that I make this supposition on the sheer logic of history. Examine how Native people have been treated in the more than 500 years of Christian colonization. I am, of course, speaking of the physical, sexual and emotional abuse perpetrated by Church-run residential schools, small pox carrying Jesuit missionaries, the banning of Sun Dances and potlatches because it turned Aborigines away from



## THE URBANE INDIAN Drew Hayden Taylor

Christianity. And the list goes on.

It seems to me far more damage has been done to the First Nations by people following the Gospels, than by any believing in the Koran.

To paraphrase Muslim boxer Mohammed Ali's famous comment about refusing to fight in the Vietnam War, to better suit Native audiences: "I've got no quarrel with Muslims. No Muslim ever beat me up for speaking my own language."

Yes, we understand there are numerous Muslim zealots out there committing unspeakable acts in the name of God, but it would be unfair for us to comment on them. We are only familiar with the Christian zealots here.

As a Native person, in fact, instances of insane book burning are reminiscent of the arrival of the Catholic Church into Central America in the mid 1500s. As the Spanish were slicing and dicing their way across the Yucatan, they made it a regular practice to burn all the Mayan manuscripts they came across saying they were the work of the Devil. As a result, only a handful of so called "books" exist today. An entire cultural library willingly wiped out of existence in the name of God. Spoiler alert: I don't actually think God had much to do with that decision.

If it's the same God I was brought up to respect, in fact, it probably pissed Him off, as it likely does when Florida's Pastor

Terry Jones blames his bad behavior on Him. (Maybe I'll go kick my lefthanded next door neighbor in the leg this afternoon and say God made me do it. After all, ignorant superstitious people used to think southpaws were evil too.)

I feel it should be mentioned that I'm not anti-Bible by any means. At home on my shelf I have a Bible (along with the Bhagavad Gita, The Tibetan Book of the Dead, and several Beatles albums that survived the great "We're bigger than Jesus" burning of 1966).

Some of my best friends and relatives are Christians. I have one that cleans my house twice a month. Jesus even made a cameo appearance in my last novel.

And the one thing I do remember from Sunday School was what I believe is called the Golden Rule: Do unto others as you would have them do unto you. Great words. So if he believes so surely in the good book, I wonder if that means Pastor Jones also accepts the potential burning of Bibles. 'A' does seem to follow 'B' in that scenario. Do two wrongs make a

right?

I am not exactly sure what he expected to achieve with his plan to burn a hundred Korans. From what I understand, God and the Bible is supposed to bring people together, not drive them apart. Most religious and secular leaders in the States and other countries have condemned this action, including soldiers fighting in Iraq and Afghanistan. Maybe I misunderstood the bigger picture, sitting there between the pews.

I was always led to believe that books aren't evil, people are. I guess it's just more convenient to burn books. I read somewhere that burning people was recently outlawed, although of course there were a couple of centuries when it was a favorite Christian pastime.

I wonder if Pastor Jones has even read the Koran. Admittedly, I haven't, but from what I've heard, it's not that different from the Bible we know. Most religions teach essentially the same message. They just use different textbooks.

And by pretty much any of their guidelines, it's guys like Rev. Jones who give God a bad name.

## Why privatization of reserve lands risks Aboriginal ruin

By John Rowinski  
Guest Columnist

The federal government is exploring a voluntary regime of private ownership of reserve lands in Canada. This is an idea that is premature and short-sighted.

Advocates of this proposal say that the current communal stewardship of traditional lands by First Nations stifles development and stunts financial opportunities for individuals. By permitting private ownership, individuals would have the opportunity, among other things, to mortgage and sell lands.

In other words, what "they" want is for Canada's Indigenous peoples who live on reserves to be beholden to outside financial interests.

A near universal facet of Indigenous cultures is a spiritual connection to land. Land is not to be bartered and sold; it is part of who we are. The inspirational tenet of this way of life is the spirit of working collaboratively for the greater good of the collective community, as opposed to the crass pursuit of individual gain at the expense of others.

Right-wing zealots call this

"socialism." It is contrary to the ethnocentric conviction that one must be able to put a fence around one's yard to be a "free" person. Of course for most, that fence means taking on hundreds of thousands of dollars of debt, by which multi-billion dollar banks make massive profits. The greed of lenders in turn leads to irresponsible loan commitments. This revered notion of private property very nearly put the world into financial ruin mere months ago.

Proponents of privatization exhibit a xenophobic distaste for the idea that an entire community can find a way to use land that benefits as many individuals as possible, without the need to trade this most sacred resource — so essential to the lives of everyone — like one would trade old hockey cards with schoolyard friends.

At present, governments and businesses owe billions of dollars to First Nations pursuant to treaties and for exploitation of traditional lands. Compensation is tediously slow in arriving and hard-fought by those who owe the money. Is this new proposal a distraction from the obligation to compensate Aboriginal peoples

proposes the "privilege" of borrowing against the little bit of land yet to be stolen. Indigenous peoples can be debt-ridden like the rest of Canada — absolving the Crown from meeting its own financial and fiduciary obligations.

This philosophy is like saying, "We will give you all the crap you want for free, you just have to build a toilet."

Debt without a means to escape it is merely enslavement to those holding economic power. Borrowing against the value of land may allow for improvements and access to cash. But lack of education and joblessness are endemic to the majority of reserves. With no job and little schooling, how does the borrower make payments on a traditional mortgage? The doomed answer is foreclosure, and a corresponding loss of reserve lands.

Far from a slippery slope, this is the harsh conclusion one must inevitably draw to the proposal to allow borrowing against individually-owned reserve lands.

Treaties and the Constitution make it clear that the Crown owes Aboriginal peoples the protection of Aboriginal rights and lands.

protection, education, health care, natural resources and self-government.

The Crown has failed miserably in meeting its obligations in this regard. Without first addressing these protections and correspondingly making the necessary financial commitment to establish these goals, resorting to a private property regime only promises to shift Aboriginal economic dependency from the Crown to lenders. This is a subtle way of completing the centuries-old goal of the colonizers — assimilation — now re-packaged as "economic opportunity."

This is not to say that someday an on-reserve private property regime could not be a useful tool in the hands of our First Nations. Reserves near urban centres, equipped with adequate training, education and infrastructure, sufficient land to meet the needs of their members, and reasonable employment rates, may find some advantage to being able to borrow against and even market portions of their lands.

It is more difficult to foresee how privatization will assist remote communities. Lands in these territories will lack any

are Canada's most impoverished and troubled reserves, and aside from opportunistic resource companies, little outside interest in these lands exists.

The present-day government focus should be on ensuring the basic human rights of Indigenous peoples, such as potable water, suitable housing, health, training and education, control of resources, and the honor and respect of culture and identity.

Until these foundations of self-sufficiency are solidly established, a culture of indebtedness will only serve to entrench economic and social dependence on the "rest" of Canadian society that treats the on-reserve Aboriginal population as second-class citizens. Ultimately, the establishment of such a regime without first addressing other shortfalls risks the absorption and annihilation of our Indigenous peoples.

*This article originally appeared in the Sept. 24, 2010 issue of The Lawyers Weekly published by LexisNexis Canada Inc. John Rowinski is a sole practitioner in Brooklyn, Ont. In addition to his civil litigation practice, he acts for First Nations in respect of claims, negotiations and all associated legal*

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# And the wave breaks on the shores of the future

By **Dustin Twin**  
Guest Columnist

As an aspiring poet once said, "we used to be red, the color of soil/ we get so black inside, the color of oil."

Indeed the color of oil has been very influential throughout Indian country in Canada. No more so than in the western provinces and no more so than right now.

Elders often say that an oil spill is like mother earth bleeding. I wonder how long can she survive at the current rate of loss?

Allow me to get slightly abstract for a minute. Imagine that there are two waves forming far off in the distance, one on each side of us. At this point we can't tell which one is larger. One wave is bright and filled with so many different colors. It's a wave that resembles the one that washed over the U.S. when a younger generation stood up against the mistakes of its elders and helped to end the Vietnam War.

If you turn your ears towards what is going on locally in your town or city you may hear talks of the environment and the government and oil companies, much of it dissatisfied. If you turn your eyes towards the west you will see the people who are rallying in the streets, standing up for the dirt beneath their feet and the waters at their shores. This is how waves begin. And if they are allowed to grow to their full potential they can change things that otherwise seem inevitable.

The other wave is black and old and needs no help. Momentum is on its side.

The process to approve the building of the Gateway pipeline is underway; a formality really. If you are in politics in Canada you have a high-nineties chance of being oil related. You are a former employee of an oil company, you got to where you are through the backing of oil companies, or it's your family business.

Make no mistake, unless there is a wave of epic magnitude the gateway pipeline will be built. The wave that it rides on is a sure thing. The world is demanding that the pipeline is built. You can't hear these demands because of all the recent oil spills, but the world needs more.

China needs oil to compete with the U.S. The US needs oil to bomb poor countries. Poor

countries need oil to make things to sell back to the U.S. and China. So when you think about what we're up against, what are a few handful of First Nations in B.C. and Alberta supposed to do about it?

This is our traditional land, we will say. They need to consult, we will say. Look at Enbridge; they are applying for Environmental approval here while in Michigan and Illinois they are still cleaning up their latest spills, we will say. And people will listen while the media is casting its harsh light on oil spills and tar sands and other dirty things.

But how will we hold our ground? I watched as Enbridge went on a tour of First Nations and got more than half along the proposed route to sign protocol agreements. Agreements, I assume, they will use to say that they are consulting and that First Nations are surfing the black wave. They came to my reserve with the promise of much-needed work and it sounded so good with 30,000 jobs in B.C., and thousands more in Alberta. But how long does it take to put a stretch of pipeline through your traditional territory? Because after that wave flows past it will be dry again.

There will be around 560 full-time jobs in B.C. on the pipeline, less in Alberta. A lot of those jobs may go to current Enbridge employees. It doesn't seem like much when you think about it. I think we can get work in the bush, if that's what we want, without having to risk our coastline.

I haven't been very technical in writing this. I haven't given the statistics on oil spills, or Enbridge's safety record, or other supporting documents. But you can find these things on your own and most of us already have an idea of the dangers associated with this project.

Therein lies the problem; most people hear these things and have throughout history and have done little to prevent them. Who can stop a wave that carries history, politicians, corporations, and a world full of money and power on its crest?

The ocean has been flooded with oil in front of our very eyes this summer. In Russia they use nuclear bombs to close underwater oil spills, and please take a look at the tar sands for yourself.



PHOTO: NANCY PINE, TRC

Justice Murray Sinclair of the Truth and Reconciliation Commission, and commissioners Wilton Littlechild (left) and Marie Wilson, appeared before Senate Standing Committee on Aboriginal Peoples on Sept. 28. The commissioners appeared to provide an update on the progress of the TRC. Sinclair talked about the first national event held to tell the stories of residential school victims held in Winnipeg in June, the advancement of the working relationship with church officials "who embrace our mission and actively participate in the process of reconciliation" and the recognition of the TRC by the United Nations Permanent Forum on Indigenous Issues as a model of best practices and an inspiration for other countries.



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# Maracle's First Wives Club released by Theytus

By Christine McFarlane  
Windspeaker Contributor

Renowned First Nations author Lee Maracle's new book "First Wives Club: Coast Salish Style" has just been released by Theytus Books.

Maracle is a member of the Sto:lo Nation of British Columbia and has had a career that has spanned a period of more than 30 years.

She has produced novels, short fiction, and essays. Some of her acclaimed works include Ravensong, Sundogs, Bent Box, I Am Woman, Will's Garden, Daughters Are Forever and Bobbi Lee, her legendary first book.

She has also co-edited My Home As I Remember and Telling It: Women and Language Across Cultures. Her work has also appeared in many anthologies.

"First Wives Club" is an amusing collection that takes you on a journey through various life experiences, as an Aboriginal

woman, university professor, activist and lastly as a single mother.

One of her stories in the First Wives Club: Coast Salish Style titled "Goodby Snaug" speaks of the mythical Raven and how the Raven has shaped us and built us for transformation. It is a transformation that Maracle relays in story about the history of her people and the struggles they had to endure from colonial contact, the disenfranchisement and "dredging and altering" of her homeland, and how they "could not gain citizenship or manage their own affairs" unless people disavowed who they were: Squamish, T'sleil Waututh, Musqueam, Cree or whatever they came from.

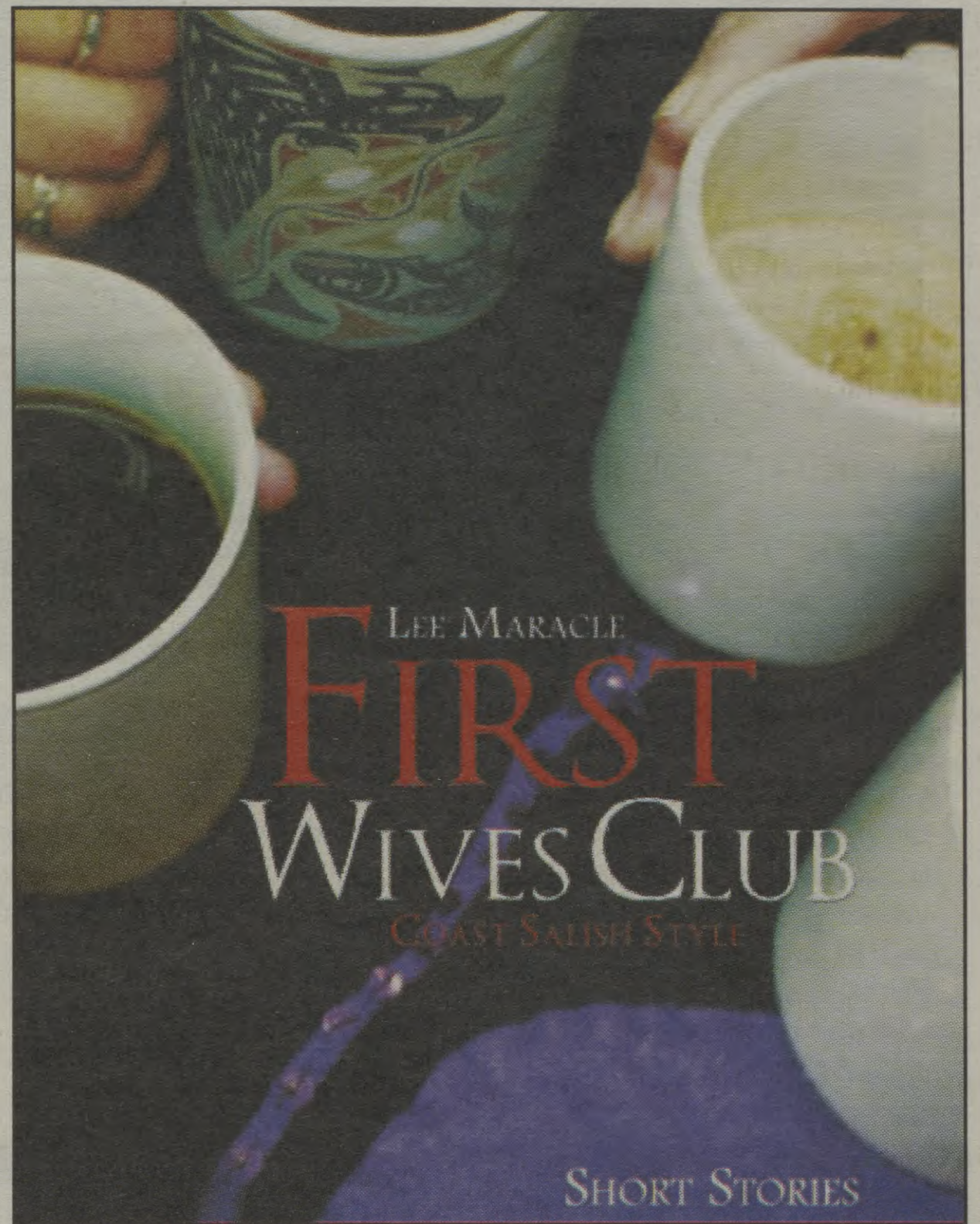
Maracle's ability to weave stories together is amazing and this collection does not disappoint. She writes each story



PHOTO: SUPPLIED

Lee Maracle

uniquely and addresses such issues as female sexuality and creative empowerment, loss and strained relations, and she fuses all genres of writing in a tone that is candid and holds nothing back.





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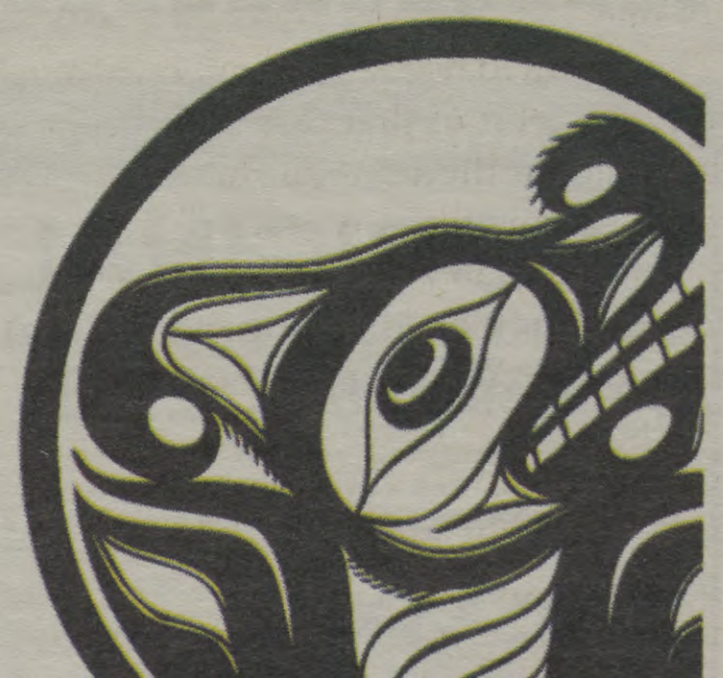
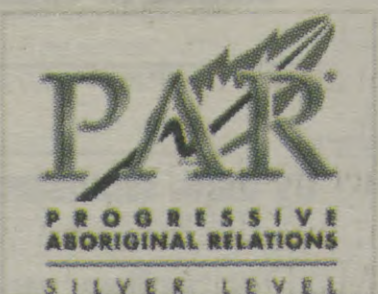
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# Brian Knockwood — [ windspeaker confidential ]

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

**Brian Knockwood:** One quality that I value most in a friend is being there when I need them. Whether it is a shoulder to cry on after getting dumped by my snag, or if I am in need of a wing man for the following weekend, it really means a lot to me if I can depend on them to be there when needed. Especially if I'm short a few bucks for an Indian Taco.

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

**B.K.:** What really makes me mad is being lied to. Another thing that makes me really mad is when I'm at the Tim Horton's drive through window, and realize that all I have on me is my debit card.

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

**B.K.:** I am most happy when I'm on the road. I love being on the trail and travelling with the drum. Everything just feels right as if I'm doing what I'm supposed to be doing.

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

**B.K.:** Naughty

**W:** What one person do you

most admire and why?

**B.K.:** The one person that I most admire is my son Bryson. He is highly motivated, and is a natural leader. Even though he is only 12, he's an old soul. He is very wise and just comes up with the right things to say when you least expect them. I feel so much of my grandfather's spirit in him. My son is a true gift to my world.

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

**B.K.:** The most difficult thing I had to do was to let go of the one I loved.

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

**B.K.:** Trying my best to raise my son with the teachings and values that my grandfather had taught to me.

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

**B.K.:** One goal that remains out of reach is becoming chief. Even though I haven't run yet, I will one day become chief of our rez. I'm just waiting for the right time.

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

**B.K.:** If I couldn't do what I was doing today, I'd be a stand-up comedian. I love making people laugh. Maybe I could be

Clarence Two-Toes' side kick!

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

**B.K.:** The best piece of advice I've ever received was when my bro told me "Hey bro, she's your cousin."

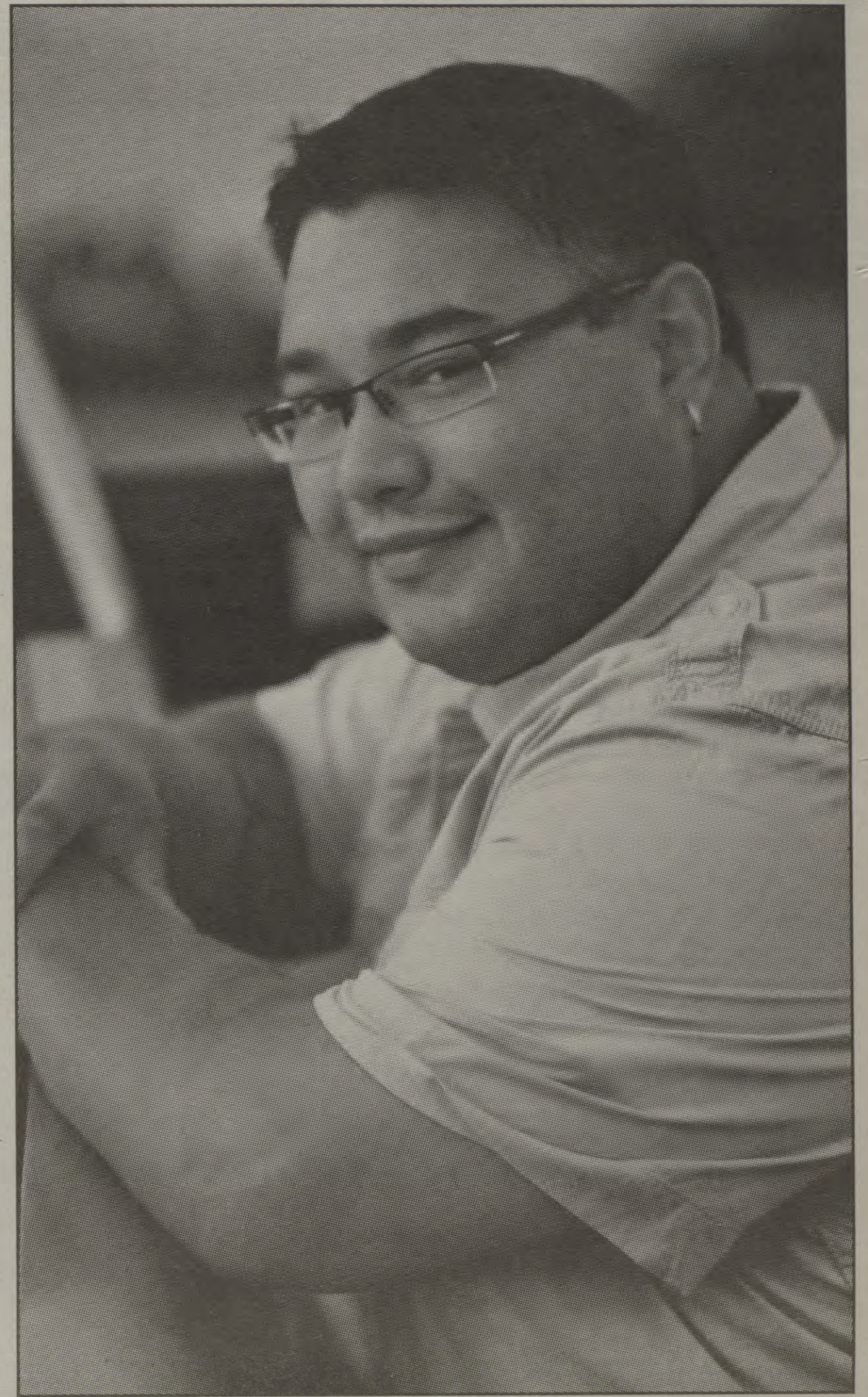
**W:** Did you take it?

**B.K.:** After some thought, Yes! I didn't go for her. So he ended up snaggin' her... ayeeeh! What a guy!

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

**B.K.:** I hope to be remembered as the guy who everyone liked and could count on. My friends, family, and drum really mean a lot to me. I live my life not only for my son and I, but also for my people. I love to share my gifts and beautiful experiences with those who are close to me.

Brian Knockwood is a proud Mi'kmaq from the Indian Brook First Nation in Nova Scotia. When he is not singing with his drum group Eastern Eagle, who have several CDs, he can be found working as a community Addictions Prevention Worker. Brian is a single father who is currently in the final year of his Bachelor of Arts in Mi'kmaq Studies at the Cape Breton University.



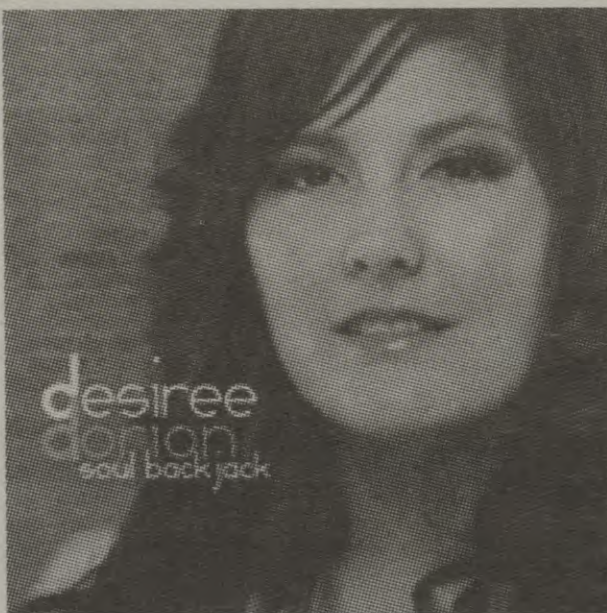
Brian Knockwood

PHOTOS: SUPPLIED

## [ radio's most active ]

## OUR PICK

**Artist—**Desiree Dorion  
**Song—**Soul Back Jack  
**Album—**Soul Back Jack  
**Label—**Independent



A recent article in the *Winnipeg Free Press* noted that Desiree Dorion is a lawyer.

Whether her legal expertise helped in the making of this album is uncertain, but the question put forth is: can this lawyer sing? Not only can Ms. Dorion sing but she receives writing credits for all songs but one.

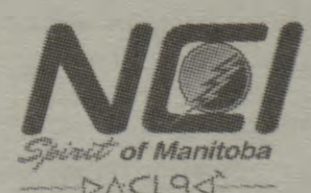
This spirited release is bright, lively and even a little gritty as Desiree's voice has a bit of that Tanya Tucker swagger to it. One of the great things about the album is that you can listen to it from beginning to end and not find any song that was included just to fill the CD. Every song stands on its own. Desiree's brand of country can rock you and this CD does, right out of the gate, with the title track "Soul Back Jack". What makes music good and exciting is passion and Desiree sings with the conviction of her own passion towards the art of music. A very satisfying album from beginning to end. Every song has catchy melodies and good musicianship. Desiree can reach into your musical soul and sing to you as many artists with much more experience still struggle to do.

**Review by: K. Kantan**

## ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Diyet	The Breaking Point	The Breaking Point
Sam Tutanuak	The Three Musicians	Utiqpungaa
Johnny Dietrich	No Particular Place To Go	Johnny Dietrich
Nathan Cunningham f. P. Morin	Stray	Single Release
Jade Turner	Thanks To You	Single Release
Samantha Crain	Santa Fe	You (Understood)
Lionel Desjarlais	Winnipeg Woman	The Lost Tapes
Jace Martin	Falling Stars	Falling Stars
The Mosquitoz	Holding A Heartache	Single Release
Lori Kole	Bare Feet & Butterflies	Lori Kole
Evan Reeve	You Deserve Better	Evan Reeve
Kimberley Dawn	Built That Way	Built That Way
Donny Parenteau	Turn It Up	Single Release
Fargo Arizona	My Last Ride	Single Release
Art Napoleon	Ready To Go	Siskabush Tales
Colette Trudeau	Ex-Girlfriend	Colette Trudeau
Digging Roots	Plant The Seeds	We Are
George Anderson	She's A Keeper	Forgotten Warriors
Desiree Dorion	Soul Back Jack	Soul Back Jack
Chris Barker Band	The Days	Six String Highway

**CONTRIBUTING STATIONS:**





# [ health ] Get out of the way, and let Aboriginal people get on with health

By Shari Narine  
Windspeaker Contributor

## EDMONTON

Rod McCormick delivered his presentation on Indian Residential School survivors and their resiliency in front of a picture of St. Michael's residential school at Alert Bay, B.C. The decrepit brick building stands at the centre of the small village and is still being used.

"It dominates the village. . . . It is the big centerpiece as you come into the bay," McCormick told a roomful of journalists and academics at a presentation Sept. 24 sponsored by the Canadian Institutes of Health Research-Institute of Aboriginal.

The building has been converted into a community centre and sits as a testament to how resilience has reshaped something that stole the way of life of many.

McCormick is a Mohawk psychologist and professor of counseling psychology at the University of B.C., as well as a former mental health consultant with the Truth and Reconciliation Commission.

There are many factors that promote resiliency and many definitions of resiliency. McCormick held that the best definition of resiliency for Aboriginal people is "relational rather than a linear worldview."

"A relational worldview takes in the mental, physical, emotional and spiritual dimensions, as well as the interconnected nature of humans."

Under a policy of assimilation, Aboriginal children were removed from their homes beginning in the mid-1800s. St. Mary's, in British Columbia, was the first residential school to open its doors (1861) and the last to close (1984). Disconnection was the method employed by the schools, through government and churches, with children cut off from their families, communities and cultural practices.

McCormick drew the connection between Aboriginal people and genocide. According to the 1948 United Nations Convention of the Prevention and Punishment of the Crime of Genocide, genocide is defined as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group." Canada signed the convention.

In what McCormick referred to as "controversial slides" in his presentation, he compared the Aboriginal experience to those of Jewish concentration camps, pulling on Holocaust survivor



PHOTO: SHARI NARINE

Dr. Rod McCormick

Viktor Frankl's logotherapy as an explanation.

"(Frankl said that) those that survived these incredibly adverse conditions had a strong reason for survival...What gave us the source of meaning was spirituality, work, significant relationships, contributing to your community, etc. I think that's essentially what the government either intentionally or accidentally came across... that if you separate people from those very sources of meaning, you have a better chance of eventually eliminating them," said McCormick.

When most residential schools closed in the 1960s, the government of the day continued the policy of assimilation in what has become known as the "Sixties Scoop."

Many Aboriginal children were taken from homes the government declared unfit and placed in foster care or adopted. McCormick noted that more children were apprehended in this manner than ever attended decades of residential schools.

Despite a systematic approach to destroy Aboriginal people, McCormick said there are many stories of resiliency.

"What facilitates healing in First Nations people is balance, connectedness, cleansing, empowerment and (the) spiritual," said McCormick.

McCormick is presently involved in the Roots of Resilience project, which includes collecting stories of resilience, healing, and transformation.

"The aim of the Stories of Resilience project is to collect stories to help define resilience from Aboriginal perspectives and to identify factors that promote resilience among individuals and communities," said McCormick.

(See *Aboriginal* on page 21.)

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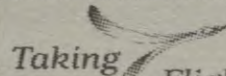
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# Windspeaker sports briefs

By Sam Laskaris

## Pilot program launched

The Moose Cree First Nation will be the first community to benefit from a new partnership. The Ontario government and officials from the Right To Play program have teamed up to promote a healthy and active lifestyle for Aboriginal youth.

They've come up with a pilot project dubbed Promoting Life-skills for Aboriginal Youth (P.L.A.Y.). The program will use sport and recreation to develop leadership skills and give youth opportunities that they may not get in their community. The P.L.A.Y. project is based on similar sport and play programs run by Right To Play.

## Warriors get new coach

Even before they've played their first game, the Akwesasne Warriors are already on their second coach in team history. The Warriors, who will compete in the inaugural season of the Federal Hockey League (FHL), a minor professional circuit, had named Joe Phillips as their first coach this past April. Phillips resigned, however, in late August.

Team president Basem Awwad said Phillips had stepped down because of additional commitments he had acquired with his other job during the summer. Phillips will also pursue a master's degree this fall. As a result, Mike Piquette was announced as the Warriors' new coach. He will also be Akwesasne's general manager. Piquette has held numerous positions with various junior hockey clubs in eastern Ontario in recent years.

The Warriors are scheduled to play their first game on the road versus New York's Broome County Barons. Akwesasne's home opener is set for Oct. 30 against another New York-based squad, the Rome Frenzy.

The Warriors are the lone Canadian entry in the six-team FHL. The league also includes two other clubs based in the state of New York—the New York Aviators and the Thousand Islands Privateers. Connecticut's Danbury Whalers are also in the league.

## New inductees

The Ontario Lacrosse Hall of Fame will be getting a pair of new Aboriginal inductees. Akwesasne's David Jacobs and James McComber from Kahnawake are among the seven people who are being inducted into this year's class.

Induction ceremonies will be held on Oct. 16 in St. Catharines at the Quality Parkway Hotel and Convention Centre. The Ontario Lacrosse Hall of Fame is also located in St. Catharines.

Jacobs will enter the hall as a player. And McComber is being inducted in the builder category.

Jacobs, who was nicknamed Chuggo, was a goalie who played minor, junior and senior lacrosse from the 1960s through the 1980s. He played on numerous championship teams in Akwesasne over the years.

Though he was a goalie, Jacobs had a reputation for having an extremely hard shot. Jacobs won most valuable player awards for his goaltending for four consecutive years, 1977 to 1980, first in the junior ranks with the St. Regis Braves and then at the senior level with the Akwesasne Warriors.

As for McComber, he was nicknamed Jimmy Flo. He started playing lacrosse back in 1945.

In later years he became a coach, manager and owner of various teams. He is often credited for helping to keep lacrosse alive in Kahnawake, his home community. McComber also helped the sport by making and repairing wooden sticks.

## Redden's future uncertain

Wade Redden may have played his final National Hockey League game. The 33-year-old defenceman, who has Métis ancestry, was waived by the NHL's New York Rangers during their training camp.

No other NHL club was willing to pick up Redden from the waiver wire. No doubt that was in large part because of the \$6.5 million salary that he was earmarked to earn from the Rangers this season. Redden has four years remaining on his current contract with the New York franchise, but the Rangers' brass has not been thrilled with Redden's play during his two seasons in the Big Apple.

Redden, who was the second pick over-all in the 1995 NHL Entry Draft, played 11 seasons with the Ottawa Senators before he joined the Rangers. He had a career-high 50 points (10 goals, 40 assists) in 65 games during the 2005-06 season with the Senators.

During the past two seasons with the Rangers, however, Redden's stats were disappointing. He had 26 points, including just three goals, in 81 games during the 2008-09 season. And then this past season he had a measly 14 points (two goals, 12 assists) in 75 contests.

Redden could end up playing in the minors—something he hasn't done during his 13-season pro career—with the Rangers' American Hockey League affiliate in Hartford. Or he could be bought out by the Rangers, allowing him to ink another NHL contract, presumably with a considerably less lucrative deal.

[ sports ]

# College player makes a leap to university squad



Jeff Ross

By Sam Laskaris  
Windspeaker Contributor

## VANCOUVER

Jeff Ross eventually wants to return to the coaching ranks, but before doing that the 25-year-old has resumed his volleyball playing career.

Ross, who has Dene ancestry from Saskatchewan's English River First Nation, is in his first year of playing for the University of British Columbia men's volleyball squad.

Though this is his first year with the UBC Thunderbirds, Ross, who grew up in North Battleford, Sask., has already used up two out of the five seasons he is eligible to play at the post-secondary school level. That's because he spent one year playing at Red Deer College and another season at Edmonton's Grant MacEwan College.

Ross then spent this past year serving as an assistant coach for the men's volleyball team at King's University College in Edmonton.

Earlier this year, Ross contacted the UBC coaching staff about a possible return to the playing ranks. Both parties were impressed with one another.

"I definitely missed playing," he said. "And I know I wanted to play at a higher level (than in the college ranks)."

Ross is planning to return to coaching some day, but first he'd like to get his university degree. And then he'd like to spend another year or two pursuing a masters degree in coaching.

"I want to coach at the post-secondary level," he said.

Ross and the Thunderbirds, who compete in the Canada West Universities Athletic Association, will not begin their 2010/2011 regular season until late October, but Ross and his teammates geared up for the coming season with a two-week tour of Korea, which concluded on Sept. 13.

"It was a great team bonding experience and a great getting to know the guys experience," Ross said.

The Thunderbirds played a total of five matches abroad. Four of those were against Korean university squads, while the other was against a pro club.

UBC did not win any of its matches, but Ross said his side was not disappointed with the results as it was in the early stages of its season. The Korean university teams were preparing for the third and final stage of their own league championships.

"They're in peak form for the Korean volleyball season," Ross said.

UBC coach Richard Schick was impressed with how Ross played in Korea.

"He was thrown into a lot of scenarios, as a lot of guys were, and he responded very well," Schick said.

Ross is studying human kinetics at UBC. He is taking both first- and second-year courses as he was able to transfer some of his credits previously earned in college.

Though this is his first year with the Thunderbirds, Ross is one of the oldest players on the

team.

"I think he's been a big calming influence on our guys," Schick said.

Schick liked the fact that Ross went out of his way to contact the Thunderbirds about playing, and then to make the squad as a walk-on player also speaks volumes.

"You know he wants to be here," Schick said. "And he's probably been one of the most pleasant surprises of our pre-season."

Schick cautioned that may not translate into a lot of playing time for Ross once the Thunderbirds begin their own regular season.

"This is quite a big jump for him," Schick said.

Though he's 6-foot-5, Ross, a middle player, is actually considered short in the Canadian university ranks. Many teams have middle players who are between 6-foot-6 and 6-foot-9.

Ross said the Canadian university game is much faster than the action at the college level. And, he added, players need to be stronger and have more athletic ability in order to compete.

Ross believes he's now ready for all the changes.

"As it stands now I'm pretty much adjusted," he said.

And he's hoping to receive plenty of court time with the Thunderbirds.

"All I can do is work as hard as I can," he said. "I want to be a starter. But there's other guys here who are in their fourth and fifth years and they have an edge on me."



# [ education ] Scholarships help struggling students

By **Andréa Ledding**  
*Windspeaker Contributor*

The Royal Bank of Canada (RBC) announced 10 Aboriginal Student Scholarship Awards for 2010. Recipients ranged from Goose Bay, Labrador to Terrace, B.C.

The RBC has, since 1992, donated more than \$1 million to 98 students in Aboriginal communities across Canada through a scholarship awards program designed to support Aboriginal youth at every stage of their education and assist Aboriginal peoples in economic self-sufficiency.

"Training and education helps lay the groundwork for the future success of Aboriginal youth in the Canadian workforce," said Phil Fontaine, special advisor to RBC.

"The Aboriginal Student Awards program and Stay-in-School program is a testament to RBC's commitment and deep understanding of the needs of today's Aboriginal youth and the communities in which they live."

The program provides \$4,000 annually, for two to four years,

to students pursuing post-secondary education. Funds can go towards tuition, textbooks, supplies and living expenses during the academic year. Scholarship recipients interested in financial services careers may also be employed with RBC during summer and post-graduate.

Since the launch of this component, almost 500 Aboriginal students have been trained at RBC branches during the summers.

The winners are Ashley Normore of Goose Bay, Labrador and Métis Nation Labrador; Charlie Davis of Roseneath, ON and the Alderville First Nation; Chenna Lapatak of Edmonton, AB and Saddle Lake First Nation; Jason Johnston of Barrie, Ontario and the Chippewas of Nawash First Nation; Jeremy McKay of Dauphin, MB and Pine Creek First Nation; Kimberly Martin of Winnipeg, MB and the Manitoba Métis Federation; Olivia Tremblay of Dalhousie, New Brunswick and Eel River Bar First Nation; Richelle Bowe of Cranbrook, B.C. and Anahim

Band of Chilcotin Nation; Robyn Woodhouse Mckenzie of Air Ronge, Saskatchewan and Lac La Ronge Indian Band; and Trisha Stevens of Terrace, B.C. and Gingolx, Nisga'a Nation.

Trisha Stevens and Jeremy McKay participated in RBC's Aboriginal Stay-in-School Program, which provides Aboriginal students with a chance to 'earn and learn' during the summer holidays.

Robyn Woodhouse Mckenzie said during a phone interview that she is at the University of Saskatchewan studying Arts and Science as a first-year student.

"I found out about the scholarship at the beginning of the summer," said Mckenzie, adding she also received a few Cameco scholarships.

"I am trying to get into dentistry. I've always wanted to do that and it's just something that interests me. It's a challenge."

She said she is enjoying university so far, and after two years of pre-dentistry she can apply to enter the College of Dentistry.

"I would hope to go back up north and help my community," said Mckenzie, who believes in community involvement. As a high school student, Mckenzie was part of the Churchill cheerleading team, her high school Student Representative Council in La Ronge, a member of the La Ronge Figure Skating Club, and maintained an average in the 90s.

"I saw the scholarship online and decided to apply."

Her advice to other students is to "apply for as much as you can, because you never know what you can find or end up with, and work hard in school and the community and with school involvement."

"It makes it easier to go to school and afford going to school with \$2,000 per semester," she said of the scholarship, noting



Scholarship recipient Robyn Woodhouse Mckenzie of Lac La Ronge Indian Band

she is one of the lucky ones. Her band can also provide some funding. But every dollar helps with the pressures and costs of school. Besides tuition, materials and books, there is the overall cost of living, and maybe even an occasional trip home.

## Canada's Aboriginal education crisis

By **Robert Laboucane**  
*President, Ripple Effects Ltd.* [www.ripplefx.ca](http://www.ripplefx.ca)

With a national labor shortage upon us across Canada, some employers are expecting the availability of qualified Aboriginal employees to be part of the solution. Aboriginal people want to be included. From industry's perspective, they must be included.

National Inuit Leader Mary Simon, president of Inuit Tapiriit Kanatami, joined forces with Canada's four other Aboriginal leaders and provincial and territorial premiers on Aug. 4 this year to ask Prime Minister Stephen Harper to convene a First Ministers' Meeting on Aboriginal education within a year.

Today there are 518 schools on First Nations reserves in Canada.

First Nation schools on reserves are the responsibility of the federal government. So, it is reasonable to think that education is critical to improving the social and economic strength of Aboriginal people and their communities to a level enjoyed by other Canadians.

So, why is this not happening?

Parents of First Nations students on reserves express the fear that their children are failing to develop a positive sense of their identity and that curricula rarely reflects their children's true history, diverse cultures and languages and their contributions to Canada.

It is conceivable that there may be court challenges regarding curricula that exclude the experience and histories of Aboriginal people. The federal government claims that the Human Rights Act applies only to

the delivery of government services, and not to the funding decisions that ultimately determine the kind and quality of services that can be provided.

Nationally, however, the education system as a whole is failing Aboriginal students.

The Canadian Centre for the Study of Living Standards calculates that \$71.1 billion will be added to Canada's economy if Aboriginal people attain the same educational levels as other Canadians. We cannot afford to lose another generation, so why all the vigorous opposition and underfunding of Aboriginal education, especially when one considers the tremendous population growth in Aboriginal communities.

Provincial schools are paid more than double that of on reserve schools for student tuition. Over

the past 10 years these on-reserve schools: education funding increased 19 per cent, while in the same period provincial systems' funding increased 45 per cent.

In 2006-07, the Elementary/Secondary Education Program supported 120,000 students, 518 schools and 45 post-secondary institutions with a budget of \$1.2 billion, which is on average \$2,000 less per student than provincial student funding.

Indian and Northern Affairs Canada (INAC) underfunds the education of children in kindergarten to Grade 12 who attend schools on reserves or who attend provincially-run schools off reserve. The department of Indian Affairs claims they do not know whether the current spending of \$1.2 billion has been used for the purpose intended.

As well, INAC underfunds First

Nations post-secondary education. This year's budget is \$400 million for about 27,000 First Nations post-secondary students. The number of eligible Aboriginal post-secondary students exceeds the budget, so applicants are turned away. In 2009, more than 5,000 eligible First Nations students were denied post-secondary funding.

So here is how it works: First you create a funding gap, and then you end up with a real readiness gap. This, in turn, gives the government, our country and Aboriginal people an achievement gap and then, of course, we end up with the terrible socio-economic gap.

Ninety per cent of preschool Aboriginal children have no access to appropriate early childhood education.

(See *Crisis* on page 21.)

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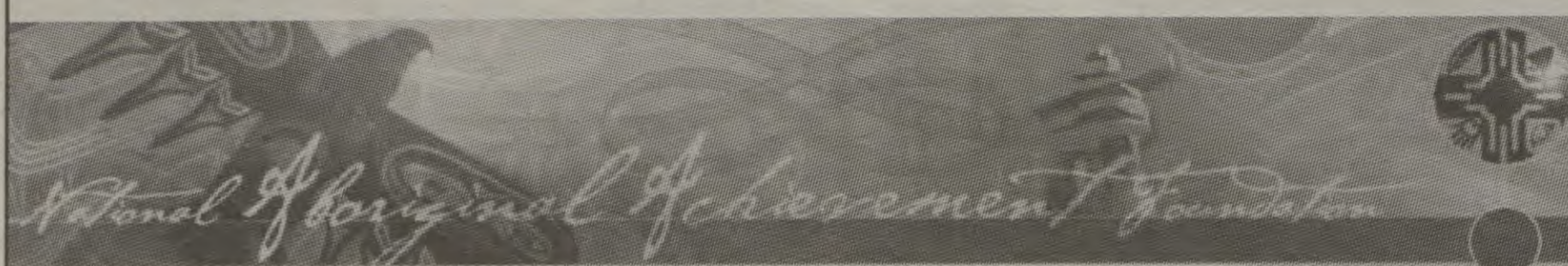
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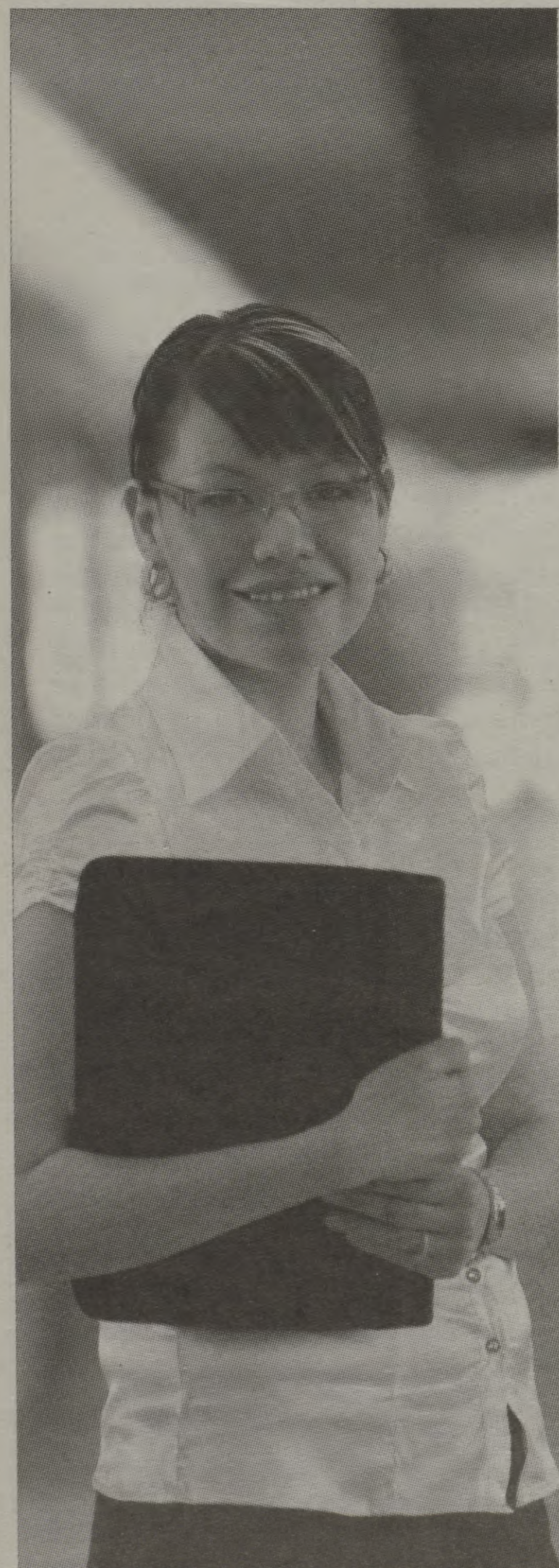
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[ education ]

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# Entrepreneur gets hand up from dragons



PHOTO: ALICE BEAUDOIN PHOTOGRAPHY

Sunshine Tenasco-Brazeau, Anna Cote, Azuure Smith Spencer and Candice Ottawa work on Quemeez Sept. 20 while a crew from CBC Television's *Dragons' Den* films the production of the baby moccasins.

By Jennifer Ashawasegai  
Windspeaker Contributor

## KITIGAN ZIBI ANISHINABEG, Que.

Quemeez, a baby moccasin-making company, is bursting at the seams with success.

It's been almost a year since entrepreneur Sunshine Tenasco-Brazeau hit the ground running after leaving CBC's television program *Dragons' Den* with a \$20,000 loan from *Dragons* Arlene Dickinson and Brett Wilson.

She pitched her business to the *Dragons* last fall (the show aired earlier this year), requesting the money in exchange for a 30 per cent stake in her company.

She wanted to buy an industrial sewing machine, upgrade her packaging from zip lock bags to something more professional for the cute baby moccasins, as well as update her Web site.

"What makes Quemeez special is that they're a cross between a traditional moccasin and a contemporary slipper," said Tenasco-Brazeau. "The same traditional material is used for a moccasin, but with a slipper design which includes an elastic so the slipper doesn't fall off."

Quemeez was born almost by accident. Tenasco-Brazeau made a pair of moccasins for her baby girl four years ago, and ended up losing one because traditional-style moccasins easily slip off an infant's foot. So, the frustrated and ingenious mom simply found a way, through a slipper design, to ensure the footwear stayed snugly on her baby's feet. That grew into a passion, and she began to re-create them to sell.

Before approaching the *Dragons' Den*, Tenasco-Brazeau said she made just under 100 pairs of baby moccasins a year. Now she does triple that number every month, thanks to extra hands.

Tenasco-Brazeau is employing local First Nation women who get to work right from their own homes. She's selling her product in sophisticated packaging and

has created a snazzy and effective Web site, complete with credit card and PayPal options.

"We have bi-weekly workshops at our community hall, and if people want to learn to come and bead, they can do so. Right now we have five to six regular women and a few others who come in sporadically."

The workshops are designed so there's no pressure on the women to perform. They only do as much work as they can handle.

"It's kind of like cottage industry work. I give them their work; they go home. They have children, and so they're able to see their children and get them off the bus... they're in the

comfort of their own home. We meet back in two weeks. They hand in their work. I pay them and give them more material."

A few of the women are featured on the Quemeez Web site. There's Rita Thomas, who is referred to as the 'ace in the hole' because of her very quick beading style. There's Gracie Wawatie-Chabot, a busy mother of four. And Anna Cote is the newest to Quemeez, and she is the Director of Sales and Production.

More than 300 pairs of moccasins are hand-made each month now. But Sunshine wouldn't say how much money the women make, because they are paid per pair.

"Some women make a lot of money daily... it just depends on how much they want to work."

The moccasins go for \$40 on her Web site [www.quemeez.ca](http://www.quemeez.ca) plus shipping and handling. The moccasins are also sold in 10 stores throughout Ontario and



PHOTO: ALICE BEAUDOIN PHOTOGRAPHY

Sunshine Tenasco-Brazeau from Kitigan Zibi, Quebec hands the celebrity panel at The Big Idea 2009 examples of her product, which resulted in her winning third place.

Quebec and sell for \$45. Quemeez will soon be introduced to more stores. Maybe one near you.

"We just got into a store in B.C. and one in New Brunswick and we're working on others out west."

That's a tremendous amount of work for about seven pairs of hands.

The moccasins are currently cut out by hand and Tenasco-Brazeau says she would like to purchase a cutting machine to make the work quicker to accommodate more orders.

Dickinson and Wilson wanted to check out how their investment was doing, so the *Dragons' Den* film crew visited the business in Kitigan Zibi Anishinabeg, Que. on Sept. 20. The filmed session will air close to Christmas or just after the New Year.

(See *Dragons'* on page 21.)

## Work and share the message of the meeting

By Craig Duck Chief  
Windspeaker Contributor

### OSOYOOS, B.C.

Two hundred and sixty-five delegates attended the National Aboriginal Business Conference hosted by the Osoyoos Indian Band Sept. 14 and 15. The focus of the conference was networking and discussions around joint ventures.

Case studies and examples of joint ventures were presented in a panel-style format during the two-day event. Representatives of resource development companies presented examples of successful, and unsuccessful, venture proposals.

Panelists gave their perspectives on future initiatives, success stories and shared examples of the difficulties in working in their specific industries.

They also presented ways that partnerships can benefit if people work to share their expertise.

Chief Clarence Louie of the Osoyoos Band welcomed the delegates to the conference. He shared his frustration with Indian and Northern Affairs Canada and the hoops they make each First Nation jump through to succeed.

He too challenged First Nation communities to share with each other and beat INAC's divide and conquer approach that continues to work against First Nations' economic progress.

The conference was staged at the Spirit-Ridge Hotel and Resort, a partnership venture between the Osoyoos Band and Bell Star Group. The resort is located in the scenic south Okanagan Valley.

The Osoyoos band is renowned for the economic impact it is making in the region.

Chief Louie said Aboriginal people have historically worked hard and shared resources with neighboring groups.

He said the key to economic success is the speed at which nations have to operate, and that is the speed of business.

He was optimistic about the future of First Nations, who Louie said had moved out of their great depression period. In the Great Depression of the 1930s, the unemployment rate was as high as 30 per cent. First Nations communities struggle with 50 per cent or higher unemployment, Louie noted.

As part of the conference a charity golf tournament was hosted and entertainment was provided by comedian Howie Miller, raising \$8,000 for the Osoyoos Indian Band youth centre.

## Windspeaker business briefs

### BMO Capital Markets will for a third consecutive year make a donation to

the National Aboriginal Achievement Foundation, which will assist First Nations, Inuit and Métis students pursuing post-secondary education. BMO Capital Markets support the foundation through its Equity Through Education program. The foundation is among a number of other charities which will benefit from \$1.5 million. The total represents one day's worth of institutional equity trading commissions earned by BMO Capital Markets in Canada and the U.S.†BMO's Equity Through Education program has raised more than \$9.6 million since the launch of the special trading day program in 2005. This translates into assistance to more than 2,000 students through scholarships, bursaries and job search strategy forums. Equity Through Education is a charitable initiative aimed at creating a more diverse workplace by offering support to help people realize their educational ambitions by giving them opportunities they might not otherwise have.

### The National Aboriginal Capital Corporations Association (NACCA)

announced performance achievements by Aboriginal Financial Institutions (AFIs) for Fiscal 2010 at its 14th Annual General Meeting in Whitehorse, Yukon Territory. AFIs provided a record \$100 million in loans in 2009 and the consolidated AFI loan portfolio now totals \$239 million. The AFI loan portfolio has more than doubled from \$111 million to \$239 million over the course of the last 10 years. The Native Commercial Credit Corporation (Societe de Commercial Autochtone) of Quebec City, Que. was recognized as the overall top performing AFI, while other top achievers, listed alphabetically, were Akaitcho Business Development Corporation of Yellowknife, N.W.T., Community Futures Development Corporation of Central Interior First Nations, Kamloops BC, and Louis Riel Capital Corporation of Winnipeg. NACCA is a membership-driven association of over 50 AFIs with assets in excess of \$400 million, spanning the entire country.



# Aboriginal health

(Continued from page 16.)

McCormick was highly critical of Health Canada's approach for strategic planning for Aboriginal long-term health planning and the department's use of "mechanistic" language.

"Health Canada has been in the business of pushing. . . . We are instinctively pulled towards reason for living a good and healthy life and it's not instinctive to be pushed. And I think when we're pushed we tend to be resistant and that resistance can sometimes end up in self-destructive behavior," said McCormick.

He believes that Health Canada has "to remove the barriers," which he noted included such factors as lack of access, lack of culturally-appropriate programming, and short-term funding, and allow

Aboriginal people to seek healing through traditional and cultural means.

"My message (to Health Canada) is to get out of the way, help us clear those barriers and we will go toward health," said McCormick.

CIHR's experts presented on a number of topics throughout the day, including reaching young people for health services, building strategies for suicide prevention, health issues for Metis and Inuit peoples, diabetes, and approaches to genetic research.

The workshop was designed to promote better understanding of and coverage by the media of health issues surrounding Aboriginal people, as well as to allow the media access to researchers in the field of Aboriginal health.

# Crisis in education

(Continued from page 18.)

Today, 54 per cent of all Aboriginal children are in the care of government agencies.

Over the past 15 years there has been no measurable improvement for on-reserve high school completion rates.

Statistics Canada reports that in 2006 there was 78,325 First Nations children aged six to 14 living off reserve in Canada and this represents two per cent of all Canadian children in this age group. These age groups of off-reserve students are as likely as all Canadian children to be doing well in school.

Research reports indicate that the parents of 90 per cent of off-reserve First Nations children agreed or strongly agreed that their child's school provided enough information on their child's academic progress, attendance and behavior. The parents were satisfied with levels of discipline, the quality of teaching and availability of extracurricular activities. Keep in mind that all this is at off-reserve schools, publicly funded and managed. Also, by living off reserve the household incomes are

higher and students in homes with higher incomes simply out-perform those living in poverty.

However, 41 per cent of First Nations youth living off reserves do not complete their secondary education. Interestingly, 41 per cent of First Nations children living off reserves live in single parent families.

Another 58 per cent of First Nations youth living on reserve have not completed their secondary education. There is no funding for on reserve school libraries or books. Schools are unable to provide competitive salaries to teachers on reserves. There is no funding for vocational training in secondary schools on reserves. There is no funding for extracurricular sports and recreation activities on reserves.

The Aboriginal student dropout rate, nationally, before Grade 12 is currently at 51 per cent.

Students who have the most difficulty in schools are those who have experienced a long history of discrimination, subjugation and prejudice.

It is a disturbing fact that the majority of teachers cannot pass

even the most elementary 20-question quiz about Aboriginal terminology, history, cultural concepts, geography or regional Aboriginal diversities. If you would like a copy of the "quiz" let me know and I will send it to you. So many teachers know so little about the concepts and community values supported by the traditional Aboriginal peoples reliance on their strong and dedicated attachment to their own spirituality.

First Nations are asking no more and no less than being allowed to benefit from a quality education that is comparable to that of all other Canadian children.

Despite the importance of education in improving prospects and reducing poverty among the nations, hundreds of marginalized Aboriginal communities, federal, provincial and Aboriginal governments have all failed to address these most serious difficulties.

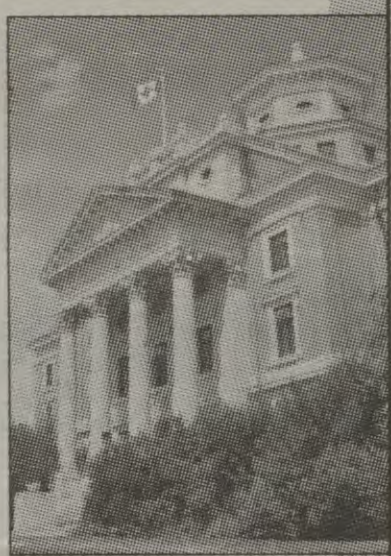
*Robert Laboucane will continue his look at education in next month's issue.*

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## Assistant Professor or Instructor II

Faculty of Social Work, Northern Social Work Program

Located in the thriving, multicultural city of Winnipeg, the University of Manitoba offers students and faculty a vibrant learning community, exceptional facilities and the chance to explore ideas, challenge assumptions and turn theory into reality. Our researchers are among the best in the world, finding new ways to protect the environment, improve human health, advance technology and strengthen communities in Canada and beyond. With more than 30,000 students, faculty, and staff, and over 90 degree programs, the University of Manitoba plays a key role in the social, cultural, and economic well-being of our community and our world.



The University of Manitoba, Faculty of Social Work invites applications for a tenure-track Assistant Professor (**position # 10710**) or Instructor II (**position # 11955**) beginning **July 1, 2011**. The Northern Social Work Program is a University of Manitoba ACCESS Program designed for mature undergraduate students who face significant social, academic and financial barriers (ex. Aboriginal peoples, newcomers to Canada, people living in poverty). The Program is located in Thompson, Manitoba, a city of 13,250 located 740 kilometres north of Winnipeg ([www.thompson.ca](http://www.thompson.ca)).

Social work policy and practice related to Aboriginal peoples, northern/rural social work, child welfare, social policy, gerontology, disability, mental health and social work with newcomers are especially desirable areas of knowledge.

Candidates for the Assistant Professor position must have a social work degree and hold or be near completion of a Ph.D. in social work or a cognate discipline. Primary duties include teaching in the B.S.W. Program, conducting research and service to the University and community. Other duties may include graduate supervision. This is an entry level position.

Candidates for the Instructor II position must have a social work degree and hold a minimum of a master degree in social work or a cognate discipline. Duties include teaching in the B.S.W. Program and research or service. This is a continuing position.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples and persons with disabilities. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.

Application materials, including letters of reference, will be handled in accordance with the protection of privacy provisions of "The Freedom of Information and Protection of Privacy" (Manitoba). Please note that curriculum vitae may be provided to participating members of the search process.

Applications, referencing position number, must include a curriculum vitae, a letter stating relevant qualifications and expertise and the names and contact information of three referees. Applications will be considered beginning **December 3, 2010** and will be accepted until the position is filled.

Further information about the University and the Faculty can be found at: [www.umanitoba.ca](http://www.umanitoba.ca)

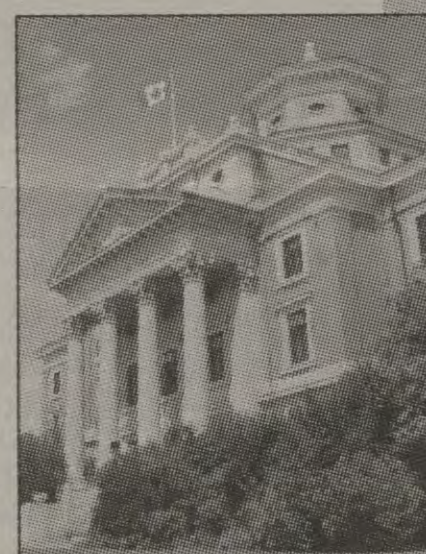
Applications should be submitted to: **Dr. Sharon Taylor-Henley, Chair, Recruitment and Hiring Committee, Faculty of Social Work, University of Manitoba, 521 Tier Building, Winnipeg, MB R3T 2N2, E-mail: [thenley@cc.umanitoba.ca](mailto:thenley@cc.umanitoba.ca)**

For more information on these opportunities, please visit [umanitoba.ca/employment](http://umanitoba.ca/employment)

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Faculty of Social Work, Inner City Social Work Program

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The University of Manitoba, Faculty of Social Work invites applications for a tenure-track Assistant Professor (**position # 10709**) or Instructor II (**position # 11956**) beginning **July 1, 2011**. The Inner City Social Work Program is a University of Manitoba ACCESS Program designed for mature undergraduate students who face significant social, academic and financial barriers (ex. Aboriginal peoples, newcomers to Canada, people living in poverty). The Program is located in Winnipeg's "North-End". Winnipeg is a city of over 730,000, with one of the lowest costs of living for a major city in Canada ([www.winnipeg.ca/interhom/](http://www.winnipeg.ca/interhom/)).

Social work policy and practice related to Aboriginal peoples, inner city social work, child welfare, social policy, disability, mental health, social work with newcomers and community development are especially desirable areas of knowledge.

Candidates for the Assistant Professor position must have a social work degree and hold or be near completion of a Ph.D. in social work or a cognate discipline. Primary duties include teaching in the B.S.W. Program, conducting research and service to the University and community. Other duties may include graduate supervision. This is an entry level position.

Candidates for the Instructor II position must have a social work degree and hold a minimum of a master degree in social work or a cognate discipline. Duties include teaching in the B.S.W. Program and research or service. This is a continuing position.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples and persons with disabilities. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.

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For more information on these opportunities, please visit [umanitoba.ca/employment](http://umanitoba.ca/employment)

# Dragons' den

(Continued from page 20.)

The two Dragons believed in Tenasco-Brazeau's vision to employ local Aboriginal women. On the show, Dickinson told the entrepreneur, "I think it's something admirable you're trying to do, something for First Nations women, and I think the design is great."

"They felt that this business was all me because I wasn't just buying a product," said Tenasco-Brazeau. "I actually made all the moccasins myself. They told me my heart and soul was in everything and they couldn't see themselves taking a part of the business. That's why they opted to give me a loan."

Tenasco-Brazeau said repayment of the \$20,000 loan is fairly lenient, and she was told to pay it back when she was making a good profit. She also said the door remains open at the Dragons' Den.

"I can always go back if need be and maybe that's something to consider in the future."

The cost of production is quite high because the product is hand-made, but that's not stopping Tenasco-Brazeau because she hopes to see her business grow steadily.

"In a couple of years down the road, I'm looking at adding a workshop and to have a manufacturing site at Kitigan Zibi, and maybe the cost of production will go down if we have the appropriate material and it can be done in one location."

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# [ footprints ] Mary Richard Social advocate no stranger to mopping floors

By Dianne Meili

Returning late to the Winnipeg Friendship Centre one evening, Don Marks found his executive director mopping the floor in the bingo hall for an upcoming event.

Marks said his former boss, the late Mary Richard, taught him an important lesson about humility and serving that night. There was nobody else around and the job had to get done, she told Marks.

"Mary was an original who always seemed to be thinking and living in a time we would all get to, but five years later. We miss her dearly," Marks said.

Richard, Akokaachise (Groundhog) of the Mahkwa (Bear) Clan, a hands-on social activist who once walked the north Winnipeg streets where the most violent and abandoned youth of Manitoba hang out, was drawn to serving the most marginalized and voiceless people in the province.

In 1997 she was appointed by Winnipeg Mayor Susan Thompson to co-chair the North Main Task Force, examining social problems in north Winnipeg's Aboriginal community.

She was also active in promoting language retention, housing, training, cultural awareness and business enterprise. She became the director of the Manitoba Association of Native Languages in the 1980s and held the position for almost a decade, and was fluent in Ojibway, Cree and English.

Wayne Helgason of Winnipeg's Social Planning Council said Richard's legacy started at the friendship centre.

"Mary was the most vibrant executive director at a time when

there was very little Aboriginal organizational capacity."

Mary was born on June 7, 1940 in Camperville, Man. In a family of 13 children, she emerged as a natural storyteller, always sharing stories about growing up in a traditional Metis community that she lovingly referred to as the Métis Capital of the World. She loved to describe the old ways of her ancestors, and her vivid descriptions took her listeners back to the time of horse-drawn wagons, berry picking, fishing, fiddling and jigging.

A hair dressing career drew Mary to Winnipeg as a young woman. There she fell in love with her life-long partner Damas and raised two sons. As her children became independent she worked in the urban Aboriginal community and helped many families. Throughout her life she was associated with a long list of service organizations and was recognized with the Order of Manitoba a decade ago. She also received the Order of the Buffalo Hunt and the YM-YWCA Woman of Distinction Award.

In 2000, Mary was at the helm of Thunderbird House in north Winnipeg. Although it was originally intended as a tourist destination, in her capacity as Chief Executive Officer, she had a hand in changing its mission to a more socially-oriented outreach centre. To this day, the facility serves the poor living in the area, and helps Aboriginal youth overcome solvent abuse, gang life, and sex trade activity.

When Mary wasn't attending meetings or working hands-on with people, she showed her lighter side. She loved two-



PHOTO: SUPPLIED

Mary Richard

stepping, travelling, Oprah, history and was even the co-owner of a restaurant at one point in her life.

Mary filled her life with family and friends – who were often put to work by her to help others –

and was especially proud of her granddaughter Ashley, who was a continuous source of joy and inspiration.

Mary, who was diabetic, was undergoing a kidney transplant in a city hospital when she passed

away on Sept. 9, 2010 at the age of 70. A pipe ceremony and celebration of her life was held at the Aboriginal Centre of Winnipeg, and, in true Mary Richard style, a hot meal was served to all those who attended.

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**A brief history of Windspeaker...**

**1983**

**The Aboriginal Multi-Media Society (AMMSA) is incorporated and begins publishing the AMMSA newspaper to serve Alberta's Aboriginal people.**

**1985**

**The AMMSA newspaper is renamed Windspeaker.**

**1987**

**Windspeaker expands coverage to western Canada.**

**1990**

**AMMSA and Windspeaker develop a 5-year plan to become self-sufficient.**

**1991**

**AMMSA and Windspeaker (along with 10 other Aboriginal publishers) lose all government funding to support training of Aboriginal people in publishing careers.**

**1993**

**Windspeaker celebrates its 10th anniversary and self-sufficiency by expanding distribution and coverage to include all of Canada.**

**1996**

**AMMSA and Windspeaker launch the web site: [www.ammsa.com](http://www.ammsa.com)**

**2001**

**AMMSA and Windspeaker re-launch [www.ammsa.com](http://www.ammsa.com) to include archived articles.**

**2003**

**AMMSA and Windspeaker celebrate 20 years by expanding operations and moving into a new and larger location.**

**2010**

**AMMSA and Windspeaker celebrate 27 years with a major re-launch of the web site.**

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National Aboriginal Achievement Foundation

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## [ footprints ] Sophie Thomas

By Dianne Meilli

Traditional healer offered help when doctors said 'no' "You've brought me to heaven." That's all the late Sophie Thomas could say when her daughter Minnie Thomas drove her to Tamarack Lake near Skookumchuk, B.C. years ago. "She looked around and she..."

## Windspeaker News Briefs - May

Compiled by Debora Steel

MARCH 31 MARKED THE 50th anniversary of the right to vote for First Nations. "This is an important milestone and a cause for reflection," said Indian and Northern Affairs Minister Chuck Strahl. The Diefenbaker government amended the Canada Elections...

## TRC open for business and planning Winnipeg event

By Shari Narine, Windspeaker Contributor, WINNIPEG

"Survivors and their families are at the heart of all the work we do at the TRC," said Commissioner Marie Wilson in explaining the design of the newly opened office space in Winnipeg, which includes a prominent survivors' gathering room. About 250...

## Flying high with new funding for Aerospace employment

By Isha Thompson, WINNIPEG

Gordon Campbell, Columbia, seems to have... It wasn't long ago that he was boasting... government was going green. Now all of a sudden he's reviving a massive hydroelectric project from three decades ago...



## Innovative approach to oil, gas development

By Shari Narine, Sweetgrass Writer, Edmonton

The Ermineskin Cree Nation has signed an agreement with a fledgling oil and gas company that both partners are hoping is the start of doing energy business on First Nations' land in a new way. After six months of negotiations, Ermineskin Chief...

## Calgary Briefs - April

Compiled by Shari Narine

CPS IRS training video made available to all The Calgary Police Service is making its award-winning Indian Residential Schools Settlement Agreement training video available for anyone who wishes to use it. "Although the video was developed for our..."

## Exhibit celebrates lifetime works of Métis artist

By Isha Thompson, Sage Staff Writer, SASKATOON

The memory of one of Saskatchewan's most well known visual artists is being kept alive through an online exhibition. The hope is that his talent will be shared with younger generations. 'Bob Boyer: His Life's Work' is a...

Sounds like coming home...

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- CFWE-FM Alberta Radio Network
- Play Radio Bingo
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- June Windspeaker - May 24th
- June Alberta Sweetgrass - June 7
- June Saskatchewan Sage - June

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the fourth Homeless Connect event to be held at the Shaw Conference Centre. Homeless Connect Edmonton is a broad-based community-inspired initiative, providing free appropriate services to homeless...

## Scholarships