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**Pickton victims' children offered \$50K compensation**  
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**Quebec independence push renews Indigenous concerns**  
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Volume 32 No. 1 • April 2014

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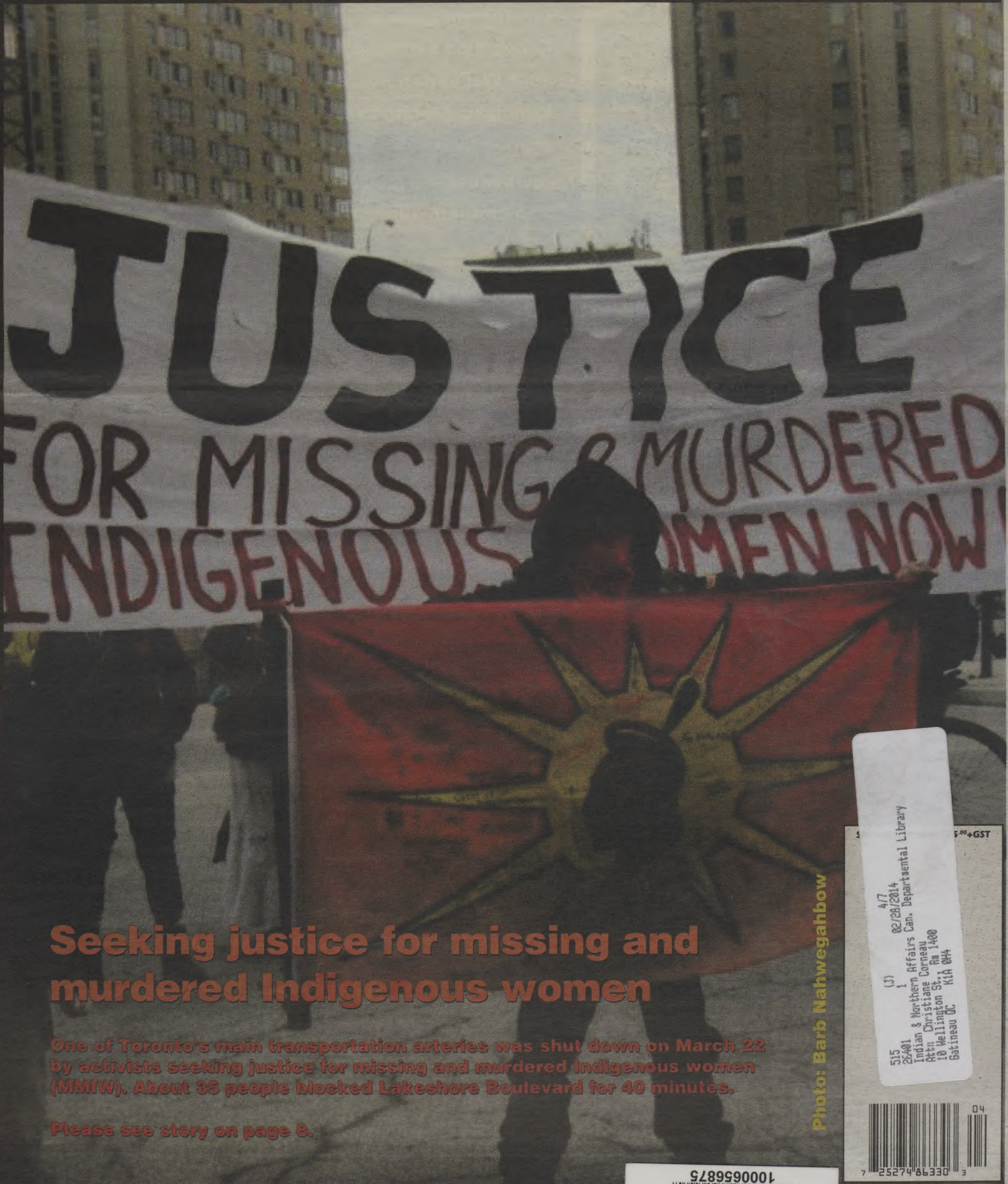
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## Seeking justice for missing and murdered Indigenous women

One of Toronto's main transportation arteries was shut down on March 22 by activists seeking justice for missing and murdered Indigenous women (MMIW). About 35 people blocked Lakeshore Boulevard for 40 minutes.

Please see story on page 8.

Photo: Barb Nahwegahbow

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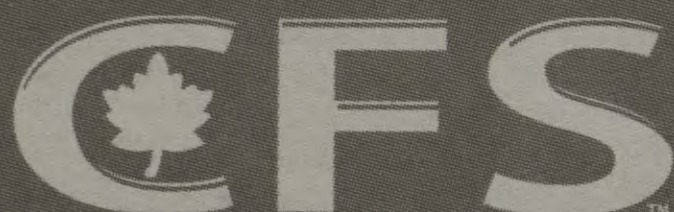
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Canada

## Features

### Families disappointed in missing/murdered women report 8

Bridget Tolley is concerned that while politicians hammer out the need for a national public inquiry into murdered and missing Aboriginal women and girls, those who are supposed to be at the centre of the issue will be forgotten.

### Pickton victims' children offered \$50K compensation 9

More than a year after the missing women inquiry ruled that systemic racism and a "colossal failure" by RCMP and Vancouver police had allowed serial killer Robert Pickton to continue killing for years, B.C. has settled a lawsuit with 13 children of missing women, and announced a \$4.9 million fund for 98 such children in the province.

### Urban organizations scramble as funding source in flux 10

There will be no transition period for organizations that use project funding from the Urban Aboriginal Strategies program as it is revamped. The impact of no gap funding will be devastating, said Christine Martin, co-chair of the Metro Vancouver Urban Aboriginal Executive Council. Clientele will be losing out as community-driven programs close their doors because of lack of funding.

### Canadians are stuck in the narrative of a distant past 17

The history of Canada is based on a series of misunderstandings as well as understandings, Bob Rae told an audience of mostly law students at the University of Toronto on March 19.

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Large numbers of children who were sent to residential schools never returned home. In light of the Truth and Reconciliation Commission's final national event held at the end of March in Edmonton, this month's Footprints is dedicated to the memory of those children who died from the harsh conditions they experienced, or perished while trying to escape from them.

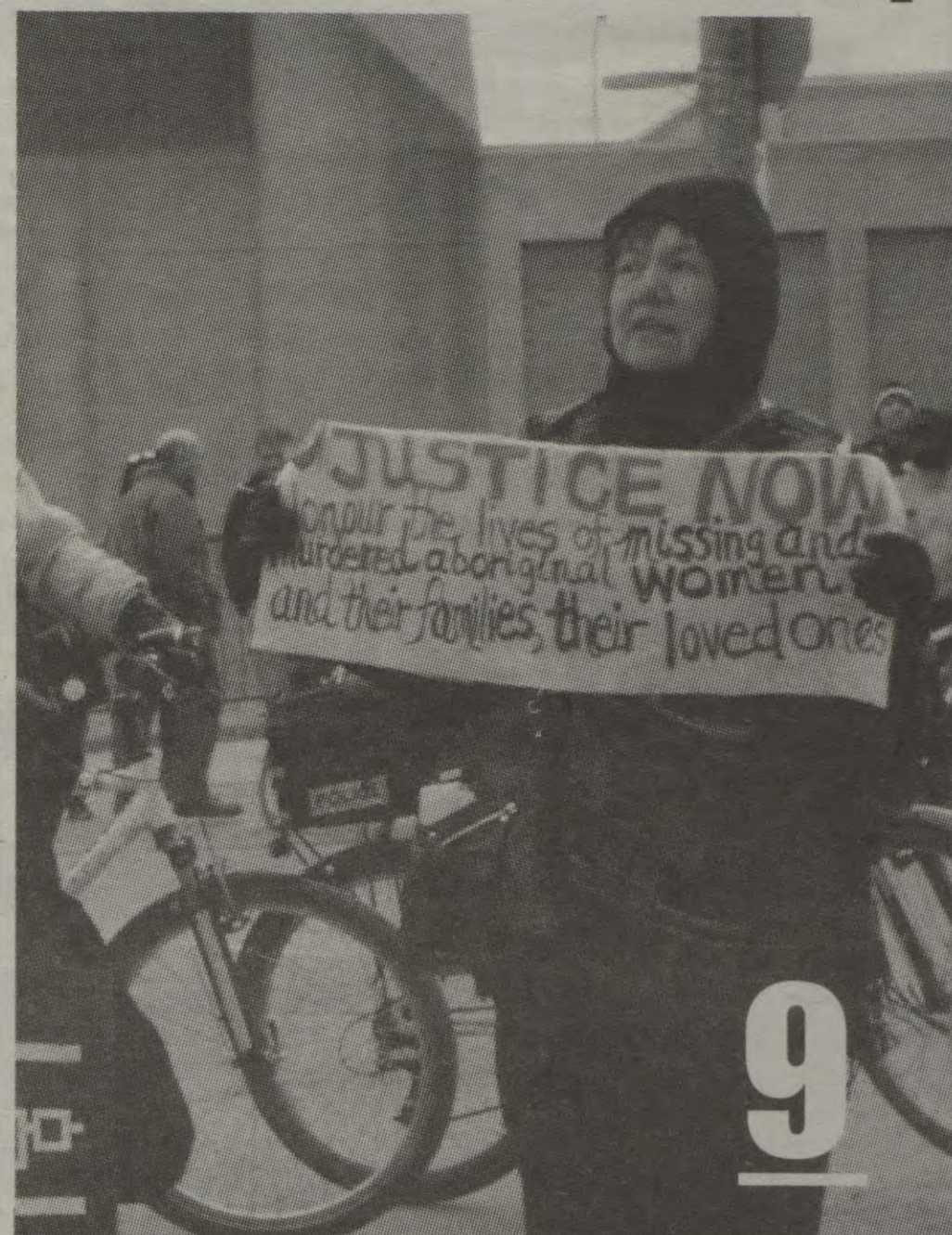
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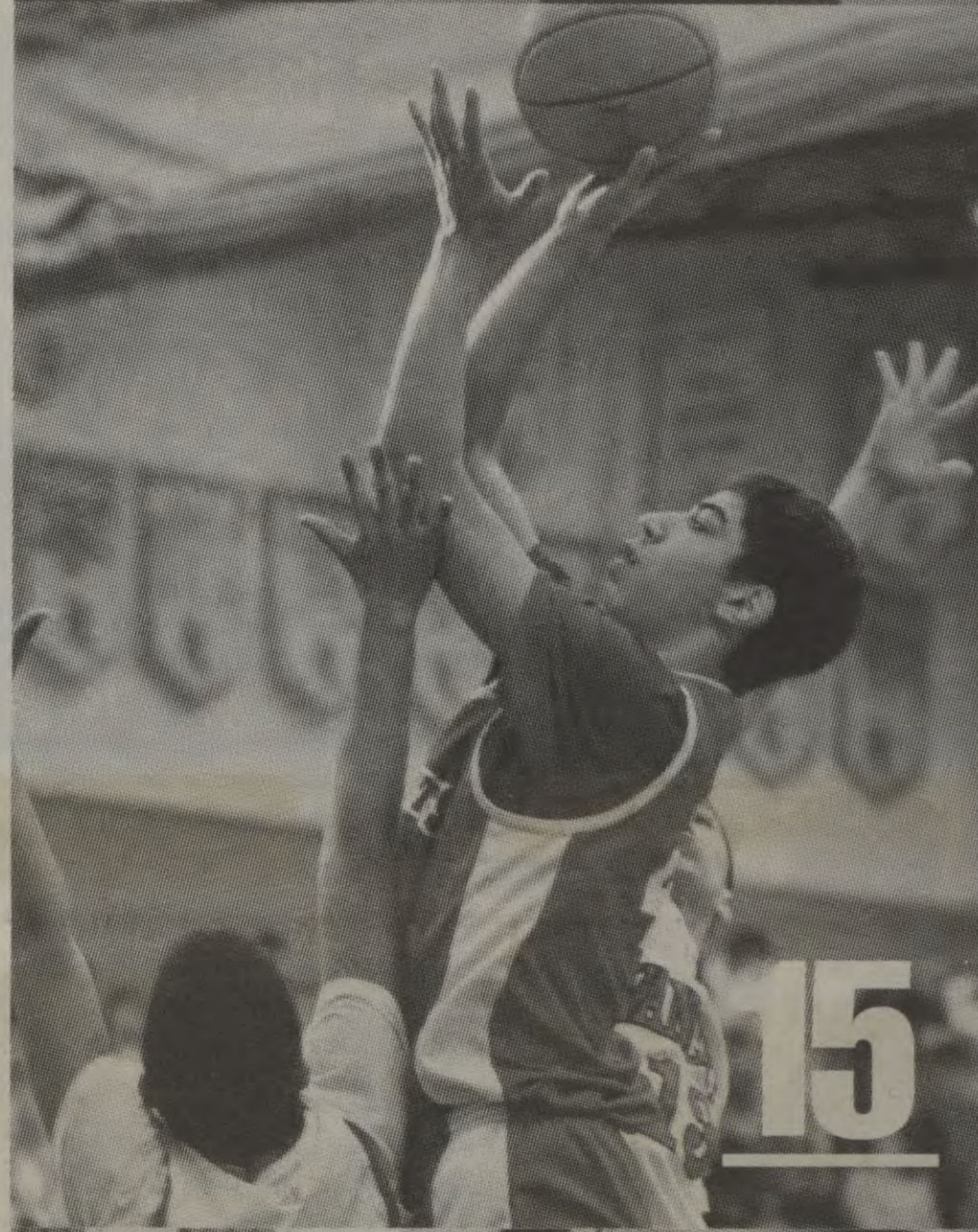
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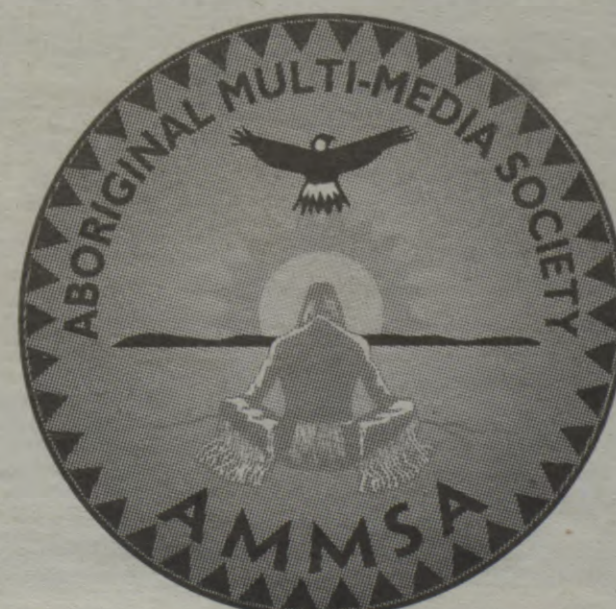
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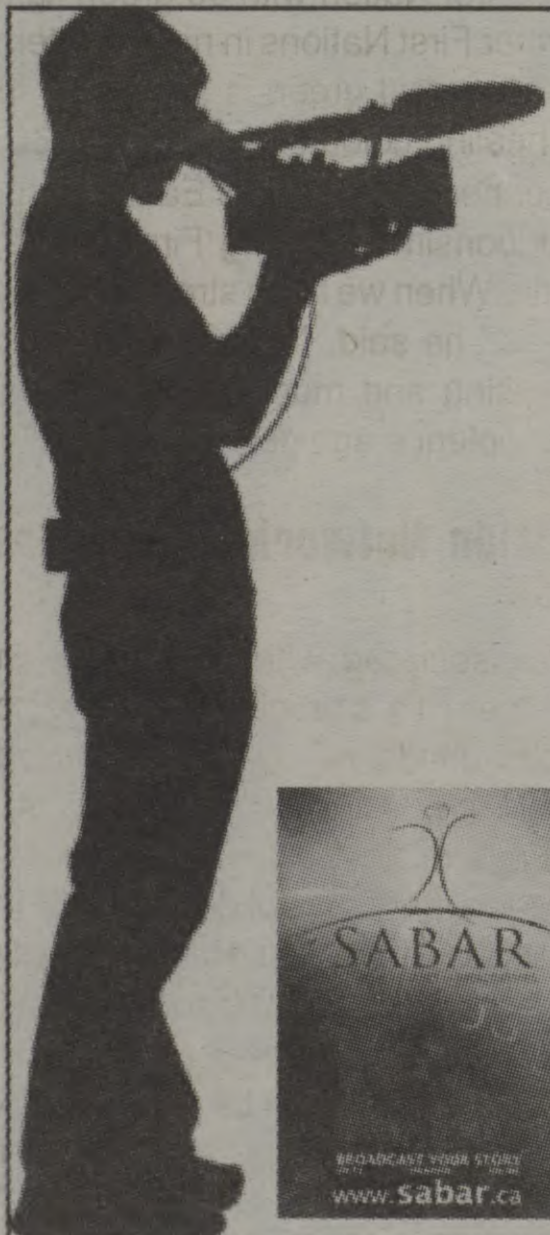
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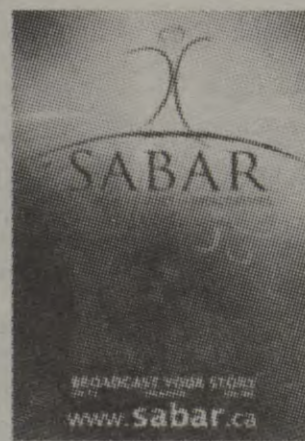
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## And what will become of the truth?

Apologies are critical, said Edmonton Archbishop Richard Smith of the Archdiocese of Edmonton, but they do not erase the past. They are beautiful to hear, but the memories of wrong-doing remain, and that, despite the pain these memories stir up, is a good thing, because as soon as we forget our past, we have a tendency to repeat it. "We need to learn and to remember."

Smith was speaking with APTN reporter Chris Stewart on the eve of the last national event of the Truth and Reconciliation Commission. This last event is being held in Edmonton starting March 27 and runs to March 30. We miss the start of the event for this paper's issue by just one day. Because of our press deadline we will have to bring you our coverage from these important days in the next edition of *Windspeaker*.

But in the meantime, we can reflect on these last few years and be proud. Oh so very proud of the courage that it has taken for thousands of men and women to stand up and tell their stories. To share in a very public way the pain and suffering they endured when they were just so very young and vulnerable, and the pain and suffering that in turn has been visited upon their children and their grandchildren because of that treatment in the residential schools across Canada. No one with a sound mind and a working heart can dismiss the intergenerational impact of that system now. No one.

It should be a point of national Canadian pride that this truth-telling took place. Many Canadians can stand tall having shown the grace enough to listen and to try and make sense of it all. They have shown a similar courage to take the brunt of that truth, to really hear it, and to understand the personal destruction that befell the survivors of this altogether egregious attempt to take the Indian out of the child, to assimilate them into the mainstream by attempting their re-engineering, by removing their beliefs, their culture, language, parents and communities from their lives. And beyond that genocide, there was the abuse of all manner and varieties perpetrated upon these young ones, left alone and unprotected in the care of psychopaths and pedophiles.

If any Canadian is still in the dark or in denial of the horrors committed against the students of these schools they should be

ashamed. The truth is not only out there, it has been brought to you on a platter.

But here's the next step, the next critical element. Those Canadians who have taken the instruction that has come from the work of the Truth and Reconciliation Commission have absorbed a responsibility. They must remember and never allow it to happen again. No, we don't have residential schools now, but we have an overwhelming number of our children in foster care across this country, more than attended residential schools by far. Our families are still being separated, torn asunder, this time because of neglect and poverty.

We need Canadians' support. We need Canadians to speak up and help correct the outrageous. Remember what you have heard, and send a message to your politicians that says, Canadians believe caring for Indigenous children is a priority and this means restoring families and communities and building them up with what they need.

We have Indigenous children dropping out of schools and not graduating because they see no value in education systems that don't reflect their worldview, that don't include their cultures and languages, stories, heroes, teachings, and the underpinnings of their traditions in the classes. Canadians should say, 'Let's get this on track. Stop playing politics with these young people's lives.' It took millions of dollars to destroy these very things in the residential schools. Let's make an investment in their restoration.

Canadians have been given a gift by the Aboriginal population that attended the Truth and Reconciliation hearings across Canada and shared their stories. It is a gift of opportunity, to see the past clearly and to reshape the future.

We cannot unhear what we have heard. We cannot unknow what we have come to know. It's not OK to turn away from the residential school era and say, 'Well we're done with that now,' because the legacy of that time remains with the survivors and their families and continues to reverberate within our nations.

Canadians have a part to play, because you have been a witness and have been called on to participate going forward towards reconciliation.

*Windspeaker*

## Letter: Bill C-23: A 'Fair Elections' Act?

In Canada we take for granted the unfettered right of every individual to vote. That there could be any tampering whatsoever with this cornerstone of democracy seems impossible. But if Bill C-23 is passed, it could actually prevent certain demographics from exercising their right to vote.

I urge those groups – seniors, university students and Indigenous peoples – to voice their concerns re. this bill. And as for the rest of Canada? If the majority fail to speak out on behalf of our compatriots, Canadians will no

longer be able to shake our heads incredulously at the many instances throughout history where a peoples' rights have been obstructed; we'll no longer be able to ask, all fresh-faced and secure in our Canadian goodness "...but why didn't anybody in that country say anything?"

We won't be able to ask that question anymore, because we too will have joined those same, silent ranks.

**Margaret Currie**  
Ottawa

**Do you have a rant or a rave?**

**Criticism or praise?**

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## [ rants and raves ] Page 5 Chatter

### The Edmonton Journal reports that a new assistant

assistant deputy minister of First Nations, Métis and Inuit education will be established for Alberta Education. The new position is intended to combat the gap in education outcomes for the Aboriginal population. "One of our biggest challenges is that gap between Aboriginal and non-Aboriginal kids," Education Minister Jeff Johnson told the paper's editorial board. Alberta needs to do a better job of making education relevant and valued in First Nations, Métis and Inuit communities, Johnson said. "It's embarrassing and it's unfortunate, but I think there's a real legitimate reason for that (gap), and it's the residential schools. The generation who are parents now, or grandparents, their experience with education was not a good one," said the minister. "Imagine people showing up and taking your kids out of your community and tying that to education, and what that does to your impression of education."

### The Christian Science Monitor reports that the late Shannen Koostachin of Attawapiskat

is DC Comics latest character. Koostachin died in a car accident in 2010, but before her death she became known internationally for her activism in the area of education, inspiring a campaign known as Shannen's Dream. DC Comics writer Jeff Lemire was inspired by Koostachin's story to include her as a character in a Justice League comic book. "At 13, she organized a campaign to get the temporary school in her community replaced with a permanent and safe school that offered high-quality and culturally relevant education for First Nations students," reads the report. "While Native American and First Nation characters are not absent from comic book history, the need for new heroes and an increasingly diverse representation of cultures in our popular media remains paramount. And with this new Cree teenager superhero, not only is there a new character to admire, but a real life hero for youth and adults to follow."

### First Nation communities in Ontario are lighting up, their homes that is, with green bulbs

as part of the Green Light Strategy. The green lights demonstrate to all who see them healthy families against violence towards women and girls. Karen Kejick is the creator of the idea. She is a member of the Grand Council Treaty #3 Women's Executive Council. The Strategy began on the Ojibways of Onigaming First Nation with 50 green light bulbs distributed in the community. Other First Nations in northwestern Ontario are enthusiastic to join in. Kejick said green is significant to First Nations culturally. "Green is a healing colour," Kejick told CBC. "It represents healing and a spiritual connection to Mother Earth." Chief Gary Allen said his community, Nigigoonsiminikaaning First Nation, will be joining in sometime in early April. "When we have strong, healthy women, we have healthy communities," he said. "I think it's needed especially when we're looking at missing and murdered Aboriginal women in Canada and the continued violence against our women."

### The Aboriginal Peoples Television Network (APTN) has partnered with MusiCounts,

Canada's music education charity associated with the Canadian Academy of Recording Arts and Sciences. It's a program designed to help keep music alive in schools across Canada. APTN has contributed \$10,000 to the program and MusiCounts matched that amount. MusiCounts Band Aid Grants were awarded to two schools specifically through this partnership, Eskasoni Elementary and Middle School in Eskasoni, N. S. and Mi'kmawey School in Membertou, N.S. Each will receive \$10,000 grants for the purpose of equipping their school music programs. "APTN recognizes the significance of musical legacy to First Nations, Inuit and Métis Peoples' cultures," said Jean La Rose, APTN Chief Executive Officer, in a press release. "Music is an inspiration for many, and it's important to foster creative expression at an early age."

### The Province of Ontario and Matawa-member First Nations have reached an agreement

that will ensure First Nation communities benefit from the proposed Ring of Fire development, reads a press release. The regional framework agreement is a first step in a historic, community-based negotiation process, which began in July 2013. The nine Matawa-member First Nations and Ontario signed the framework agreement March 26 to move forward with a negotiation process on a community-based regional approach to development in the Ring of Fire. The agreement ensures First Nations and Ontario can work together to advance Ring of Fire opportunities, including regional long-term environmental monitoring and enhanced participation in environmental assessment processes, resource revenue sharing, economic supports, regional and community infrastructure. Michael Gravelle, Minister of Northern Development and Mines, signed on behalf of Ontario. The chiefs signed on behalf of their communities. "I've seen many framework type processes come and go, and MOUs, and some have had beneficial results but many have not gone anywhere," said Chief Elijah K. Moonias of Marten Falls First Nation. "I am optimistic that this regional framework allows us to be more involved in development and the decision-making that is going to happen... We are working to set the course to move our First Nations away from dependence so that we can capture the maximum benefits and move towards community wellness and increase ambition for our people."



[ strictly speaking ]

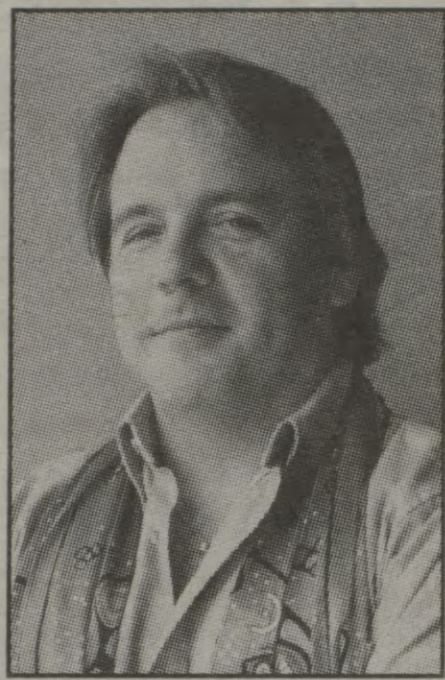
## The colour of school buses

Remember when riding the school bus was easy and simple. No pressure or anger, other than the odd bully. No socio-political issues of exclusion, equity, diversity or racism. It was just a simpler time, and the only thing that mattered was getting to and from school.

At that age, there was no substantial understanding of the deeper implications that riding a bus can have. Just ask Rosa Parks. For those not up on their American civil liberties history, she was an African American woman who in 1955 refused to give up her seat on a segregated bus to a white person. As a result she was arrested and became known as 'the First Lady of Civil Rights'. Granted, it wasn't a school bus, but I think you get my point.

In my home town, evidently, there has been a similar abrasion of civil rights... except this time, it's in reverse.

First the context: There are several buses that leave Curve Lake every morning and return every afternoon bearing the



THE URBANE INDIAN  
Drew Hayden Taylor

children of our community off into the lands beyond our borders—about 20 minutes—to learn about the importance of pie charts, dangling participles, and to master iambic pentameter. It has been this way since time immemorial... or the early 1960s. I did it. Practically everybody in the Curve Lake is familiar with that long and winding road.

But just a few weeks ago, as the buses filled up with eager young Anishnawbe students eager to return to the shores of their

beloved Curve Lake, there was one more body than normal. A young lady, not from the community, but who was dating a Curve Lakian. Evidently she wanted to ride the bus back to deepest, darkest Curve Lake with him. But as we all grow to learn, both in and outside school, we don't always get what we want.

The girl was refused entry onto the bus. It was just for Curve Lakites. Much disheartened, she left and I assume went home, greatly agitated. But this is not the end of our story. Not much later

at the halls of power in Curve Lake, the woman in charge of what I assume could be called bus-related activities received a phone call from this girl's irate father. While I was not privy to the conversation, the man was greatly upset at the injustice done his daughter, and called this bus-related activities woman 'a racist' for not allowing this non-Native girl from climbing onto and riding in a bus reserved for Native students.

This is really interesting. I know so many people, both Native and non-Native (including myself), who have been called a 'racist'. Everybody claims to know what that is and feels quite comfortable tossing the word around. If I am to believe everything I hear, based on personal experience, practically 60 per cent of everybody I know and have come into contact with could and quite probably has been classified as a racist.

And there's also this whole argument that Native people can't be racist because clinical and

technical racism only comes from a place of power and, though some may disagree, most Native communities cannot be called places of power. I know. It's confusing. Whole libraries have been written on the topic.

But to end the story, I personally don't believe this was a matter of racism. Yes she was a non-Native girl (and trust me, some of my best friends are non-Native women) and granted, it was a Native peoples mode of transportation. However, the girl's father tended to be unaware that the bus was only insured for the Curve Lake students. Otherwise, the community would be legally liable for any mishaps that may happen during the bus ride.

Hey, this guy's people invented insurance, liabilities, and lawyers. Don't blame us for following the letter of the law.

Oh and the woman in charge of bus-related activities...she was non-Native, which makes the whole charge of racism even sillier.

## Indigenous Women: Harper is on the wrong side of history

By Carolyn Bennett,  
MP (Liberal)  
Guest Columnist

Indigenous women in Canada experience rates of violence more than three times that of non-Indigenous women and young Indigenous women are five times more likely to die of violence. Moreover, recent research shows that more than 800 Indigenous women and girls have disappeared or been murdered in Canada over the past several decades.

When Parliament debated my motion on Feb. 14, 2013 to create a special Parliamentary committee to propose solutions for this urgent crisis, we all hoped that the scope and horror of the situation would allow its work to transcend partisan politics.

While I knew the work of such a committee would in no way replace the need for a national public inquiry, I was confident the hearings would provide an opportunity for victims, their families and experts to educate Parliamentarians about the complexities of the issue. I hoped this one 'special' committee would be able to break through the partisanship of this Parliament and honorably report back to the House the testimony of the witnesses and their recommendations to put to an

end this national tragedy.

Although the unanimous vote in the House of Commons to create the Special Committee on Violence Against Indigenous Women was an excellent beginning, the report it tabled was a complete betrayal of the memory of those we have lost, the grieving family and friends left behind and those Indigenous women and girls who continue to be victimized by violence.

The recommendations ignored the evidence and instead simply offered highlights of inadequate existing government initiatives, most not even specific to violence against Indigenous women and girls. Canadians are demanding urgent action to deal with this national tragedy, yet the government generated recommendations to simply 'continue' or 'maintain' programs and 'examine options' for initiatives represent a total abdication of the responsibility to take bold action and the need to move beyond the clearly failing status quo.

Instead of honestly reporting what the Committee heard, including the unanimous urging of provincial and territorial premiers and the unequivocal demand of victims' families and Aboriginal leadership for a national public inquiry, the Conservative majority on the

Committee chose to obediently acquiesce to the Prime Minister's stubborn refusal to establish such an inquiry. The Prime Minister is on the wrong side of history and the 'honorable' Conservative members did not honor their duty to the public good.

For so many families and friends a national public inquiry is an essential part of their healing process. So many families were still hurting because upon reporting that their loved one was missing they were met with the callous response that their loss was 'inevitable'. It is also important to understand that a national public inquiry is not only a matter of seeking justice and reconciliation for past injustices, but critical if we are to ever address the systemic problems underlying this ongoing crisis. We have to get to the bottom of issues like racism and sexism in policing.

As Susan O'Sullivan, the Federal Ombudsman for Victims of Crime, told the Committee:

"A national commission of inquiry would allow for the voices of Canada's Aboriginal women and communities to be heard, respected, and considered, in processes and structures designed to address their needs. In this way, strategies for preventing and responding to

this crisis could be specifically tailored to the needs of Aboriginal women and rooted in understandings of the social and economic conditions that have contributed to their vulnerability."

It is also clear that in addition to a national public inquiry, the urgency of this issue requires the immediate development and implementation of a national action plan. That national action plan must be developed in close partnership with victims' families, Aboriginal governments and representative organizations, provinces and territories to provide for the coordination and accountability of government bodies charged with preventing and responding to the violence.

As Assembly of First Nations National Chief Shawn Atleo told the Committee:

"We seek a clear and unmitigated commitment to taking action demonstrated through the creation of a national public action plan. Indigenous communities, organizations, provinces and territories, are advancing strategies to end violence, but without clearly articulated national goals and coordinated efforts led by the federal government these initiatives will not fully address the magnitude of response required to prevent and end

violence against Indigenous women and girls and bring accountability to the families of those who are missing and murdered."

Unfortunately, the Conservative majority on the Committee rejected this key recommendation as well.

This issue is about real people, both the victims of these unspeakable crimes and the families left behind. Families are seeking justice for their loved ones and a commitment that no one else will have to experience the profound pain of their loss or go through the terrible cycle of violence that so many Indigenous women and girls face. The inadequate committee recommendations must be worn by every single member of the Conservative majority on the committee who chose not to honor what we heard or show the courage to stand up to the Prime Minister's appalling refusal to take this issue seriously. They have let the victims and their families down yet again.

The people of Canada are beginning to understand that this is not an Aboriginal issue, it's not a women's issue, it's a Canadian issue. We will get a national public inquiry, but it will require replacing this Conservative government with one that will listen and act.

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**NOTICE OF APPLICATION  
ALBERTA ENERGY REGULATOR  
APPLICATION NO. 1780908**

**NOTICE OF APPLICATION  
ALBERTA ENVIRONMENT AND SUSTAINABLE RESOURCE DEVELOPMENT  
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT  
APPLICATION NO. 002-00228044  
WATER ACT FILE NO. 00228047**

**TOTAL E&P CANADA LTD.  
JOSLYN NORTH MINE PROJECT MODIFICATIONS**

The Alberta Energy Regulator (AER) has received Application No. 1780908 and Alberta Environment and Sustainable Resource Development (ESRD) has received *Environmental Protection and Enhancement Act* (EPEA) Application No. 002-00228044 and *Water Act* File No. 00228047 (collectively the applications) from Total E&P Canada Ltd. (TEPCA) for approval of the proposed **Joslyn North Mine Project Modifications**. The AER, ESRD, and other government departments are reviewing the application.

**Description of the Project**

TEPCA has applied to increase the mine pit size at the Joslyn North Mine Project, increase production to 157 000 bbls/day, increase the size of the project area, dispose of additional associated overburden and tailings, and amend the closure, conservation, and reclamation plan. The modified project would be located in Townships 94, 95, and 96, Ranges 11, 12, and 13 West of the 4th Meridian about 55 kilometres northwest of Fort McMurray, Alberta.

**TEPCA has prepared and submitted the following documents:**

- Application No. 1780908 to the AER, under sections 10, 11, and 13 of the *Oil Sands Conservation Act* to obtain approval to increase the mine pit size, increase production to 157 000 bbls/day, increase the size of the project area, and dispose of additional associated overburden and tailings.
- Application No. 002-288044 to ESRD, under part 2, division 2 of the *EPEA*, to construct, operate, and reclaim the modified Joslyn North oil sands processing plant and associated mine (Leases 24, 452, and 799).
- An application (File No. 00228047) to ESRD, under section 36 of the *Water Act* for authorization to conduct water management activities associated with the increased project area, and under section 49 of the *Water Act* for authorization to divert 720 000 cubic metres of surface runoff annually and 580 000 cubic metres of groundwater annually within the project boundaries as well as divert 26 500 000 cubic metres of water annually from the Athabasca River at an intake structure that would be located at the northeast quarter of Section 26, Township 95, Range 11, West of the 4th Meridian.

**For a copy of the applications, contact**

Total E&P Canada Ltd., 2900, 240 - 4th Ave. SW, Calgary, AB T2P 4H4, Attention: Geoff Chow; Telephone: 403-536-3567; E-mail: geoff.chow@total.com

**To view the applications and supporting documents, contact**

AER Information Product Services Section, Suite 1000, 250 - 5 Street SW, Calgary, Alberta T2P 0R4; Telephone: 1-855-297-8311 (toll free; press 2); E-mail: infoservices@aer.ca; Viewing hours: 9:00 a.m. to 3:00 p.m. Alberta Government Library, Great West Life Building, 6th Floor, 9920 - 108 Street, Edmonton, Alberta T5K 2M4; Telephone: 780-427-5828 (toll free: 780-310-0000) AER Fort McMurray Regional Office, 2nd Floor, Provincial Building, Box 15, 9915 Franklin Avenue, Fort McMurray, Alberta T9H 2K4; Telephone: 780-743-7214

**How to File a Statement of Concern with ESRD**

Under Section 73 of *EPEA* and section 109 of the *Water Act*, any person who may be directly affected by the *EPEA* application or the *Water Act* application may submit a written statement of concern. Statements of concern must be submitted by **May 30, 2014**. Quote Application No. 002-228044 (*EPEA*) or File No. 00228047 (*Water Act*) when submitting a statement of concern.

If no statements of concern are received, the *EPEA* and *Water Act* applications may be approved without further notice. Failure to file a statement of concern may affect the right to file a notice of appeal with the Environmental Appeals Board.

**Submit statements of concern to**

Alberta Environment and Sustainable Resource Development, Regulatory Approvals Centre, Main floor, Oxbridge Place, 9820 - 106 Street, Edmonton, Alberta T5K 2J6, Attention: Director, Northern Region; Telephone: 780-427-6311; Fax: 780-422-0154

**How to File a Statement of Concern with the AER**

For your statement of concern to be considered, it must be filed before 4:00 p.m. on the filing date below.

**May 30, 2014** Final date to file a statement of concern.

Send one copy of your statement of concern to TEPCA at the name and address above and one copy to Authorizations Review and Coordination Team, Alberta Energy Regulator, Suite 1000, 250 - 5 Street SW, Calgary, Alberta T2P 0R4; E-mail: ARCTeam@aer.ca

**Your statement of concern must include**

- why you believe you may be directly and adversely affected by a decision of the AER on the application(s);
- the nature of your objection to the application(s);
- the outcome of the application you advocate;
- the location of your land, residence, or activity in relation to the location of the energy resource that is the subject of the proposed application; and
- your contact information including your name, address in Alberta, telephone number, e-mail address or, if you do not have an email address, your fax number.

The AER may also receive and review submissions sent to ESRD.

If the AER does not receive any statements of concern from persons who may be directly and adversely affected by the AER's decision on the application, the AER may continue to process the application and may approve it without further notice or without a hearing.

**Confidentiality**

Section 49 of the *Rules of Practice*, section 35(1) of *EPEA*, and section 15(1) of the *Water Act (Ministerial) Regulation* require that all documents and information filed in a proceeding be placed on the public record. If you file a submission, you must not include any personal information that you do not want to appear on or are not authorized to put on the public record. Section 49(2) of the *Rules of Practice* states how to apply to the AER for an order to keep information confidential. For the purposes of the ESRD, such requests can be filed according to section 35(4) of the *EPEA* and section 15(4) of the *Water (Ministerial) Regulation*.

**Questions of Constitutional Law**

In addition to giving notice according to section 12 of the *Administrative Procedures and Jurisdiction Act* and schedule 2 of the *Designation of Constitutional Decision Makers Regulation*, you must include the following information in your submission if you intend to raise a question of constitutional law:

- the constitutional question you intend to raise
- the legal argument you intend to make
- the evidence you intend to rely on in support of your legal argument

Under section 21 of the *Responsible Energy Development Act*, the AER does not have jurisdiction to assess the adequacy of Crown consultation associated with the rights of aboriginal peoples as recognized and affirmed under the *Constitution Act*.

**For information on AER procedures, contact**

Oil Sands Mining Authorizations, Attention: Amanda Black; Telephone: 780-743-7473; E-mail: amanda.black@aer.ca

Issued at Calgary, Alberta, on March 31, 2014.

# Tla'amin sign \$30M self-government treaty, but tensions remain

By David P. Ball  
Windspeaker Contributor

**Powell River, B.C.**

North of Powell River, B.C., the ancient village of Tees Kwat may not have been occupied for centuries, but on March 15, Tla'amin (Sliammon) Nation's original settlement hosted the signing of one of B.C.'s few modern treaties and a journey long in the making for the First Nation.

The final agreement with the province includes provisions for self-government, a decade of annual payments totaling nearly \$30 million, and 8,000 hectares of fee simple land for the band.

The government boasted the deal would "remove ... constraints of the federal Indian Act" from the Tla'amin. By bringing "certainty to land and resource rights," B.C. said in a statement, the treaty will "maximize opportunities for economic development and job creation for all British Columbians."

"It has been a long, drawn out process to get us to this day," Chief Clint Williams told Windspeaker, "but we're very pleased."

"We don't have much choice living under the Indian Act. Our economy in the Powell River area is not exactly booming. Our community is isolated and without land. We have faced a number of challenges. This offers us choices and opportunities."

But as it moved towards a final agreement, the deal has been high on controversy. Community members opposed to the deal blockaded polling booths in 2012 with vehicles, and gone to court with allegations that elections were marred by irregularities and even deceased people's names added to the voters list. The results of that disputed vote were 57.5 per cent in favour.

But at its core, the simmering controversy is over B.C.'s modern treaty process itself - and whether the hopes of achieving "certainty" and "finality" risk extinguishing inherent Aboriginal rights and title to the traditional territories.

"It's such a short-term vision for our people," Elder Doreen Point told Windspeaker, calling the signing a "sad day" for the nation. "When you sign away 95 or 97 per cent of your land to get us to where we are, how can they say I'm better off or the Sliammon are better off?"

"We're not ready for self-government. Maybe the people benefiting from this are ready, but the community isn't ... We are not a reserve that generates revenue - there's nothing for us to fall back on. We may have forestry, but when it comes to the benefit to the community how far does \$250 per person take you? Not very far."

Williams, lauded the deal many years in the making, adding that

the fact that the final agreement was signed at the site of Tla'amin Nation's original settlement, Tees Kwat, was historically "important." Asked about criticism the pact would extinguish the nation's rights and title for the future, he said

"This replaces our aboriginal rights and title with treaty rights," Williams replied, "but those rights are protected under the treaty."

"Although this does not provide us our entire traditional territories, most of that has been tenured and sold off by the province over the years. At least now we can benefit from some of our lands."

Now the community has formed three working groups, he said, to plan around issues of governance, finances, and land use. In an earlier interview, Williams argued in favour of the treaty because "business is not exactly thriving" for the remote First Nation.

"We have some great land that could be developed and could open up some doors for the Tla'amin nation," he said. "The unemployment rate in Tla'amin is fairly high ... Maybe we might be able to inject life into some of these opportunities in the area."

But Point and other critics of the current leadership said the land was always theirs as a nation, and that urgent matters of economic development, adequate housing and health care can be addressed through other means than signing away their title.

Point tearfully invoked the memory of her late son, Bruce - who was William's predecessor as chief, and a former councillor of 16 years. Bruce Point passed away on Jan. 4 at age 49, and though his cause of death remains unknown Point said his concerns about the treaty - despite initial support in 2001 - will continue to inspire its opponents who argue it will sacrifice their collective rights.

"When he realized what was at stake for the people, he withdrew his support," Point said. "I'm not going to sit back, fold my hands and say, 'Go ahead with a treaty.' I'll be there fighting every step of the way too."

John Rustad, B.C.'s Aboriginal Relations and Reconciliation Minister, said the treaty's signing "marks another significant step along the path of reconciliation" between the province and Tla'amin.

"The time it has taken us to get this far together is a tribute to the importance of what we're trying to achieve," he said. "That's because negotiating treaties with First Nations is the ultimate form of reconciliation."

"This treaty will help provide a solid financial foundation and support the Tla'amin in building a self-reliant and economically viable community."



# Lakeshore shut down for missing and murdered women

By Barb Nahwegahbow  
Windspeaker Contributor

TORONTO

One of Toronto's main transportation arteries was shut down on March 22 by activists seeking justice for missing and murdered Indigenous women (MMIW). About 35 people blocked Lakeshore Boulevard for 40 minutes.

The group had earlier been at a demonstration organized by poverty action groups at the Metro Toronto Convention Centre where the Ontario Liberal Party was holding its assembly. It was only when the rally ended that the MMIW supporters announced plans for further action.

Police on bikes scrambled to stop traffic as the group made its way down Lower Simcoe St. carrying warrior flags and a banner that read "Justice for Missing and Murdered Indigenous Women Now."

Leading the march was John Fox of Wikwemikong Unceded Territory in northern Ontario. Fox's 20-year-old daughter Cheyenne fell to her death from a 24-storey condominium in April 2013. The police ruled Cheyenne's death a suicide, but Fox has said repeatedly he doesn't

accept that.

The police don't care, he yelled into the bullhorn. The group, he said, wanted a national inquiry now. The crowd chanted "no more stolen sisters" amidst honking horns from angry motorists.

The group first made its way west along Lakeshore and there were tense moments between Fox and the police who attempted to dissuade Fox from continuing the march. Angry words were exchanged between several demonstrators and the police.

The group turned around to march east, stopping at the intersection of Lakeshore and Lower Simcoe where the women drummed and sang. Motorists leaned out their windows to see what was causing the delay, as police diverted traffic.

Long-time activist Jay Mason took the lead, continuing the march east along Lakeshore. As they reached the next intersection, police were prepared and blocked Lakeshore with their bikes preventing further movement both east and south.

"Okay, you've made your point," one of the officers said. They threatened arrests if people remained in the intersection. Mason shouted at one of the officers who physically restrained him from moving south past the



PHOTO: BARB NAHWEGAHBOW

The women sing during the shutdown of Toronto's Lakeshore Boulevard on March 22 to bring public attention to the missing and murdered Indigenous women.

bicycle barricade.

They were standing their ground for missing and murdered women, said one of the protesters to police, urging people along. Undaunted by the threat of arrest, the women sang

a song in honour of missing and murdered women. After the song, the march continued north along Rees Street. At the top of Rees, Davyn Calfchild took the bullhorn and spoke to the onlookers about the estimated

800 missing and murdered Aboriginal women, mothers, sisters, daughters, aunties and grandmothers.

"Sometimes you have to take drastic action," said John Fox as people dispersed.

## Families disappointed in missing/murdered women report

By Shari Narine  
Windspeaker Contributor

KITIGAN ZIBI  
ANISHINABEG FIRST  
NATION

Bridget Tolley is concerned that while politicians hammer out the need for a national public inquiry into murdered and missing Aboriginal women and girls, those who are supposed to be at the centre of the issue will be forgotten.

"A national inquiry would tell a lot, but how many years are we going to stand around calling for this while nothing is being done, and, in the meantime, can't we start using that money and looking after our women?" asked an emotional Tolley.

The push for a national inquiry suffered a major setback in early March when the Conservative-dominated all-party committee examining the issue of murdered and missing Aboriginal women tabled its report and failed to recommend the government take that big step.

Tolley, who is Algonquin from the Kitigan Zibi reserve and the co-founder of Families of Sisters in Spirit, made a presentation to the Special Committee on Violence Against Indigenous Women in which she called for a national public inquiry. She was

among the two dozen organizations the committee heard from along with government departments, various policing organizations, and individuals.

It was a difficult presentation to make, said Tolley, who is still waiting for justice for her mother Gladys. She was struck and killed by a Quebec police cruiser 12-and-a-half years ago. There has been no admission of wrongdoing from the Sûreté du Québec.

And Tolley's family is not the only one hurting.

"In Vancouver, they've marched for 23 years. How many more generations do we have to march?" Tolley asked. "It's really hard for us to keep fighting against a government that refuses to help."

Tolley would rather see some money spent on improving health, education and living conditions on reserves and increasing the number of beds in shelters and healing programs.

"We know what needs to be done. Why don't we start doing something now?" she asked.

Tolley said 18 years of reports and provincial inquiries have already been carried out on the issue with few recommendations implemented.

"All we keep doing is reports and reports and all that keeps

happening is more women and girls go missing."

Tolley is not convinced that a change in government will have much impact on a national inquiry, noting that neither leader for the federal Liberals or federal NDP have made the commitment. However, both the Liberal and NDP members on the special committee wrote dissenting opinions, which included their own recommendations.

"We should really all be working together to do this," said Tolley. "It has become so political that the women have been forgotten."

The special committee was formed in February 2013 and almost from the beginning there was dissension. The Native Women's Association of Canada stopped its involvement claiming the role it was given was not the role NWAC wanted. When the committee tabled its report, NWAC president stated in a news release, "This report fails to show the needed commitment and resources to adequately address this ongoing tragedy – a tragedy that is a reflection on Canada as a whole."

Prior to the release of the report, NWAC delivered a petition with 23,000 signatures calling for a national public inquiry. NWAC also issued a

statement listing eight families who had been recently impacted by the death of a female member. The Sisters-in-Spirit initiative identified 528 Aboriginal women and girls who have gone missing or been murdered between 2005 and 2010.

The Assembly of First Nations released a statement claiming the report "disappoints victims and families of missing and murdered Indigenous women and girls and does not go far enough to address the issue...."

In July 2013, the AFN released a National Action Plan aimed at ending violence against Indigenous women and girls. Recommendations from that plan included the implementation and fulfilment of treaties, First Nations control over lands and resource revenues, and developing a United Nations Declaration on the Rights of Indigenous Peoples' implementation strategy.

Representatives from AFN and NWAC were joined less than a week after the special committee's report was tabled by representatives from the Congress of Aboriginal People, the Metis National Council, and National Association of Friendship Centres to discuss strategy.

A news release issued by CAP following the meeting stated, "It was unanimously agreed upon

that a national inquiry into missing and murdered women and girls must be undertaken and that all Aboriginal organizations work together in developing a collaborative approach."

Also calling for a national public inquiry is the Canadian Bar Association, which represents the majority of lawyers in the country.

"We think it's the effective tool to have a voice for this issue," said Aimee Craft, past chair of the CBA's National Aboriginal Law Section. "When you have violations of human rights and unequal treatment, that's enough to sound an alarm. The fact that the situation persists for an extended period of time may be enough to call a national inquiry."

Craft maintains that while the newest report aims at continuing the changes that are occurring in the system and institutions, it does not address individual and systemic racism. She says the national inquiry would do that and could be tasked with examining existing reports and appraising existing recommendations.

Craft adds there is no guarantee that whatever recommendations come out of a national inquiry would be implemented. However, those recommendations would be an "effective tool" for lobbying for action, she said.



# Pickton victims' children offered \$50K compensation



PHOTO: DAVID P. BALL

Michele Pineault, whose daughter Stephanie's DNA was found on the Pickton farm, is part of a lawsuit settlement with B.C., and continues her journey for justice for her grandson.

**By David P. Ball**  
Windspeaker Contributor

More than a year after the missing women inquiry ruled that systemic racism and a "colossal failure" by RCMP and Vancouver police had allowed serial killer Robert Pickton to continue killing for years, B.C. has settled a lawsuit with 13 children of missing women, and announced a \$4.9 million fund for 98 such children in the province.

Announcing the fund on March 18, B.C. Attorney General Suzanne Anton said a \$50,000 fund for each child of women named in the missing women inquiry final report is "a fair amount" and "the right thing to do."

The fund was announced by Anton alongside Vancouver Police Department chief Jim Chu and representatives of B.C. RCMP and Vancouver City Council. But several families of serial killer Robert Pickton's mostly Indigenous victims decried the price on their mothers' deaths as "blood money" and insufficient compensation.

"It's sad to say my daughter's birth mother was only worth \$50,000," said Bridget Perrier, stepmother of Angel Wolfe, whose mother Brenda was one of Pickton's six murder convictions. "They have blood on their hands, so this is blood money."

"As someone who's raised a child that is an orphan due to the systemic racism that went on within the province of B.C. and within the VPD, this is disgusting... it's pennies. Some of these children have been raised in immense poverty... These are children with multiple layers of issues."

"No amount of money could compensate the children for the loss of their mother, but we do hope that this fund will help the 98 children who are eligible,"

Anton told reporters. "It is our sincere hope that this funding will provide these children with an opportunity to enhance their education, their housing and other circumstances as they progress with their lives."

Anton said the amount of \$50,000 was decided in connection with a lawsuit by 13 children of missing women, which is poised to settle out of court for the same amount plus legal costs.

For Michele Pineault, whose daughter Stephanie's DNA was found on Pickton's Port Coquitlam farm, the amount might be insufficient, but it will hopefully help her grandson go to college.

"You could pay off each kid \$1 million, it's not going to bring back their mother," she said. "It's a figure of money, that's all it is. There's no other case like this, but there's not a lot of big payouts to kids in general."

Pineault said she believes the government compensation package was the result not only of her and the other 12 families' lawsuits, but also community pressure and protest.

"I don't think it was just the lawsuit," she said. "It was pushing from the community as well. We refused to back down. We weren't going to let it get out of their face."

The founder of the Butterflies in Spirit performance troupe, made up of missing women's family members, said the compensation fund is important for children like her cousin, whose mother Tanya Holyk was found on Pickton's farm.

"I honestly don't think any number is enough," said Lorelei Williams. "However, at least it's something for my little cousin who grew up with his mother. He was just a little baby when she went missing."

"Wally Oppal said they should do this, but we've had to push and

fight for it. We've been fighting, as family members, for these children for so long. This evens it out and makes it fair for all the children."

One of three lawyers who represented families in court said the low compensation figure resulting from his cases shines a spotlight on the province's "inadequate" Family Compensation Act.

"Nobody is suggesting for a moment that \$50,000 is adequate to compensate them for the loss of their mothers," he said. "It really amounts to a value in the courts that most people would agree is unfair and too little."

"A lot of people feel that while the number might be an accurate reflection of the law in the province, it's the law that needs to be changed."

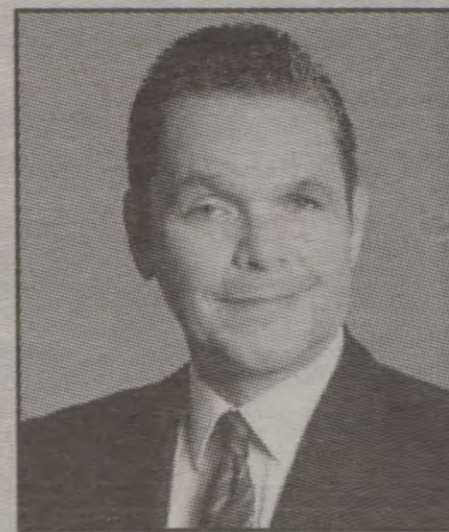
He and several other lawyers said it's time to revisit that law and allow victims' families in general to press for higher damages for a wrongful death of a loved one.

Other critics of the government applauded the compensation, but pointed out it was only one of 63 recommendations made in Oppal's final inquiry report, including the creation of a shuttle bus along northern B.C.'s "Highway of Tears" where dozens of women have disappeared.

Meanwhile, with government and police dropped from the 13 children's lawsuits, the case continues against Robert Pickton and his brother Dave, who has denied accusations he should have known what was happening on his property.

In 2007, after the most expensive police investigation in Canadian history, Pickton was convicted of six second-degree murders. The serial killer told a jailhouse undercover police officer that he had actually killed 49 women, but prosecutors decided to drop 27 other murder charges for women's DNA discovered on his property.

## Windspeaker News Briefs



**Bernd Christmas, well-known Indigenous lawyer**

who is highly regarded for his work with government, business and First Nations in connection with Aboriginal economic development, has joined Cassels Brock & Blackwell LLP. He will serve as "a critical resource to the Cassels Brock client base, which includes many of the country's leading mining and natural resource companies, financial institutions

and corporate entities, as well as international clients doing business in Canada." Christmas became the first Mi'kmaw to become a lawyer in Canada. He brings a deep understanding of Indigenous business interests and social perspectives through his work as an executive with several First Nations enterprises, a press release reads. "The ability to work effectively with First Nations for the mutual benefit of their communities and our clients is vital and becoming increasingly more important every day," said David Peterson, the chairman of Cassels Brock and former Premier of Ontario.

### The National Post reports that the Canadian government

was readying itself in the event that last year's Idle No More activities "escalated." An 11-page report — redacted heavily and missing a page — was obtained under the Access to Information Act by the publication. The report shows that Ottawa was being helped by the Canadian Security Intelligence Service and was concerned by the "decentralized, leaderless nature of the protests and the multiple motivations and influences that drove them," the Post's article of March 23 reads. The report said the influences on Idle No More were, in part, the impact of youth in the movement, social media and "success breeds success". "The lessons learned, experience and knowledge gained while garnering these successes will outlive INM, while informing future protests, organizers and the success of their endeavours."

### The National Reading Campaign announced a donation

from Penguin Canada, publisher of Canada Read's winning novel *The Orenda* by author Joseph Boyden. The donation will help the campaign's advocacy for improved access to reading in Aboriginal communities. The National Reading Campaign will donate copies of the winning book to Aboriginal libraries across Canada. Of the 600-plus First Nations across Canada, only 200 have libraries because, in large part, a lack of stable funding, a press release asserts. "Literacy is one of the keys to future success, not to mention an engine for creating the citizens of tomorrow, said Wab Kinew, who championed *The Orenda* on CBC's *Canada Reads*. Kinew has agreed to be a National Reading Campaign champion as well, for the Aboriginal initiative for better library services. "Having access to a powerful novel by one of our best Indigenous writers will be a game changer for thousands of young students," he said. The book explores the tumultuous relationships between Indigenous groups and settlers in the days before the formation of Canada.

### "Justice Grant M. Currie and his court cannot rule on matters of international concern when it comes to the Treaty No. 10 Buffalo River Dene Nation traditional territory" said Chief Lance Byhette.

His comment was in response to a March 12 decision in the Court of Queen's Bench regarding exploration and consultation. Justice Currie handed down the opinion that the issuing of permits by Scott Land and Lease was a legal process that did not require the company nor the province to engage the "Duty to Consult" with the Buffalo River people. Chief Byhette had taken legal measures and filed court documents outlining the issues at dispute with the issuing of permits for oil sands exploration in the Buffalo River Traditional Treaty No. 10 territory. "The people of the Buffalo River Dene Nation have historically used the lands in question for traditional ceremonial and cultural practices, for hunting, trapping and gathering purposes all within the scope of our Treaty. The occupation, safeguarding and use of the land has always been the Dene Nation's responsibility, duty and jurisdiction. Why should that change now?" asked the chief in a press release. "The ruling in our opinion lacks the demonstrated findings and recommended processes found within international opinion and standards of international law, international treaty law and the United Nations Declaration on the Rights of Indigenous Peoples. Chief Byhette and his council are correct in their stand against exploration and extractive industries when staking out lands and issuing permits in their traditional treaty territory without the consent of the Dene people being gained," said Wes George, an Indigenous Peoples Rights Specialist. "As Indigenous peoples we come from the land, we are connected to Mother Earth. The Buffalo River Dene people as such have a responsibility, obligation and spiritual connection to protect the lands our people walk on. Exploration leads to extraction and contamination of our Mother Earth. The Buffalo River Dene people are concerned for the assault on their lands, culture and way of life," said Vice Chief Kimberly Jonathan of the Federation of Saskatchewan Indian Nations in support of the Buffalo River Dene Nation and people.



# Urban organizations scramble as funding source in flux

By Shari Narine  
Windspeaker Contributor

## VANCOUVER

There will be no transition period for organizations that use project funding from the Urban Aboriginal Strategies program as it is revamped.

The impact of no gap funding will be devastating, said Christine Martin, co-chair of the Metro Vancouver Urban Aboriginal Executive Council. Clientele will be losing out as community-driven programs close their doors because of lack of funding.

The council is made up of 20 member organizations representing the vast majority of off-reserve, urban Aboriginal people in Metro Vancouver.

"We're really trying to push that they have a status quo for one year so they can figure this stuff out, because we're not just dealing with programs, we're dealing with people's lives," said

Martin. "That's why we're fighting so hard for them."

In early February, the federal government announced a wholesale change to the UAS program, not only consolidating the four funding streams offered through the UAS into two, but tasking the National Association of Friendship Centres (NAFC) to deliver the majority of UAS funding. That's allowed only seven weeks for new terms and conditions to be set for both core funding and project funding.

"We are working as hard as we can to move as fast as we can and we know that everyone is concerned," said Jeffrey Cyr, NAFC executive director. Friendship centres were the only organizations to receive core funding through the UAS program. Just weeks before the end of the 2013-2014 fiscal year, NAFC and the federal government negotiated an agreement-in-principle on the terms and conditions of the

program, to be used by both parties for distributing funds. The government has allocated \$53.1 million in UAS funding for each of two years with NAFC to distribute \$43 million of that funding each year and the government to handle the balance.

The terms and conditions are not similar to the previous UAS program, said Cyr, "but they are to achieve the same purposes generally. The same sorts of organizations are able to apply for it."

He notes that there will be a short transition period put in place for friendship centres as their applications are tweaked to meet the new criteria and then approved.

Now, the focus turns to structuring a call for proposals for project delivery funding. Cyr offers no timeline as to when applications will be called for or approved. There will be no transition period.

"It's hard to transition a project when a project is new. The program is new itself. It has new objectives to it. So you can't transition something that doesn't exist," said Cyr.

Martin said her council was aware of the program change, but was under the impression the changes were only administrative. They recently found out otherwise.

Vancouver Urban Aboriginal Executive Council's social service provider members receive \$1.2 million through UAS. Martin said they are still determining the impact the loss of funding will have on their programs and have not been told by the government how much funding to expect.

Martin is also concerned with the top down approach that is being taken to determine the new process for UAS, which according to a government backgrounder is "to focus on encouraging partnerships and collaboration to help increase the

participation of urban Aboriginal people in the economy."

Martin said the council already has strong working relationships with the city, province, and private banks. That relationship has helped provide their members with additional funding for both programs and capacity building.

"We're so far ahead of the game than other communities... and we're willing to share that information with others," said Martin. "We've really built this amazing infrastructure that allows us all to work together and have amazing results. What they're hoping to develop, we've already done."

Erika Meekes, spokesperson for AANDC, said UAS funding was intended as project or proposal based funding.

"Therefore organizations should not have become dependent on the funding for their core operations," Meekes replied in an email.

# Quebec independence push renews Indigenous concerns

By David P. Ball  
Windspeaker Contributor

## Quebec City

First Nations in Quebec may hold their own independence votes in the event the Parti Québécois wins the April 7 elections and holds another referendum.

Although the Liberals appeared to be in the lead in the final weeks of the campaign, the poll is being watched closely by aboriginal groups concerned about their rights should the province separate from Canada.

Similar concerns arose the last time Quebec sovereignty surfaced with the 1995 referendum – and Innu and Cree communities held their own votes.

That may be set to expand, predicts Ghislain Picard, regional chief of the Assembly of First Nations of Quebec and Labrador (AFNQL).

"Some nations decided the best way to go to make our point is to hold our own referendums," the Picard, who is Innu, told Windspeaker. "That's certainly one option now."

"This time, this is one of the

considerations that maybe more nations will have, if we were to come to that situation again."

Aboriginal issues have taken a backseat this election, but after the AFNQL spoke out several Mohawk community leaders said they might go the next step should Quebec hold a referendum – and separate from both Canada and Quebec outright.

But with a March 25 Léger online poll placing Liberals at 40 per cent, trailed by the PQ's 33 per cent – and a new sovereignty referendum remaining unpopular amongst voters – Premier Pauline Marois said the issue has become a red herring.

"It brings back debates and discussions we had in the past on the sovereignty of Quebec," Picard added. "It was true then, it's even more true now with the UN Declaration on the Rights of Indigenous Peoples: our peoples have the right to self-determination. That right is not superseded by the rights of others."

"First Nations in this province have the same attributes that Quebec claims as a nation or people with their own identity and language. But we have even

more than that because we also have the land. We have not only aboriginal rights, but also aboriginal title to the lands... Nobody but ourselves can decide on our fate or our future."

Much of the election has also hinged on the PQ's Charter of Values, which would prohibit some religious clothing and symbols amongst public servants and has been decried as anti-immigrant.

Ghislain said First Nations have refused to consent to the Charter being imposed on them, and presenting their position in hearings on the controversial law.

Quebec-based Russ Diabo, policy advisor to Algonquin Nation and editor of First Nations Strategic Bulletin, told Windspeaker that legally there is little base for Quebec to separate when it comes to aboriginal title and rights.

"For a long time they've been pushing nationalist rhetoric, but they're still subject to the Constitution Act," Diabo said. "Section 35 still applies to Quebec, even though the Quebec government feels they didn't sign it."

"There is a lot of racism in Quebec, even in the Quebec

government, towards Aboriginal peoples. They base their whole original settlement on terra nullius – that the whole territory was empty except for savages. They're a tough jurisdiction to deal with from the beginning to now."

But with successive PQ and Liberal governments alike failing to consult and accommodate First Nations, larger questions swirl around recognition of aboriginal rights in a province rich in natural resources, such as hydroelectricity, forestry and mining.

"Regardless of who wins the election, there's still these unresolved issues," said Diabo. "There's only one modern treaty in Quebec – that's the James Bay agreement – the rest of Quebec has not been dealt with and is still subject to aboriginal title."

"There's been obstruction from Quebec to accommodating Aboriginal peoples... They would have a hard time leaving if it's not their land."

Although neither leading party responded to AFNQL's concerns, in past sovereigntists have argued that Indigenous peoples would fare better under an independent Quebec than under Canada. The PQ has in past assured First

Nations leaders their rights would be enshrined in a Quebec national constitution.

"For many years, there's been arguments in this province that, for some reason, First Nations people are better off in this province than they are in the rest of the country," said Picard. "But based on what we have been able to achieve as First Nations, it's really up to us to determine what better outcome we can come to."

"Obviously First Nations people in this province have done a lot to remain strong in language, in land occupation, and their own traditions. All of that reality cannot be pushed aside."

Independence is not the only issue arising from First Nations this election. In northern Quebec, Cree have called on the government to finally implement a James Bay region conservation plan that would see 13,000 square kilometres of Boreal Forest preserved and co-managed by Quebec and the Cree Nation.

More than 30 Indigenous communities exist within Quebec, with nearly 100,000 people – just over one per cent of the population – identified as either Inuit or First Nations.

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[www.ammsa.com](http://www.ammsa.com)

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

### On March 20, the Kwakiutl protest near Port Hardy

on Vancouver Island reached a 50-day milestone. Protesters are calling on Island Timberlands to suspend logging on Kwakiutl lands and asking the federal and provincial governments to honor the terms of the 1851 Treaty and implement 'enclosed fields' for the protection of village sites. "We ask Island Timberlands to respect Kwakiutl's 1851 Treaty, the federal government to uphold the honour of the Crown's written promise to the Kwakiutl people, and the provincial government to protect Kwakiutl lands from any further infringement," said Chief Coreen Child. A press release said Island Timberlands has been dogged by controversy since being created in 2005, through the purchase of lands resulting from a merger between lumber giants MacMillan Bloedel and Weyerhaeuser. The release says Island Timberlands has been opposed for its destructive forest practices by communities throughout Vancouver Island, including Roberts Creek, Port Alberni, Cortes Island, Oceanside, Cowichan Valley, Port McNeill



PHOTO: SUPPLIED

Kwakiutl First Nation continues protest near Port Hardy

and Nanaimo. "The company is not behaving like a good corporate citizen," said Kwakiutl protester and Elder Lucille Brothie. "They have built their reputation on arrogance and an economic model that is far from sustainable." During Question Period in the BC Legislature,

Claire Trevena, MLA for North Island, asked BC Forestry Minister Steve Thomson whether he would meet with Kwakiutl First Nation's leadership and Elders to try and deal with issues that led to the protest. He refused, the release says.

### The Liberal government has cut a summer ferry run between Port Hardy on Vancouver Island and Bella Coola on the Central Coast

and has sunk the communities' hopes of attracting tourists to the territories. The Aboriginal Tourism Association of B.C. has invested \$1.5 million over two years in the coastal area, but has been forced to rethink its tourism campaign. The government says the run continually loses money. Transportation Minister Todd Stone said B.C. taxpayers can't keep bailing out the Ferries service. Keith Henry of BC Aboriginal Tourism said the elimination of Route 40 effects the Central Coast's circle tour travel package. "Organizations like ours, we're doing a lot to try and bring more people through," Henry said. "That's critical to our success. But if we can't get visitors there efficiently, that's unfortunate."

### Actress Tantoo Cardinal (Dances with Wolves) was among a dozen or so women in West Vancouver

March 22 to protest the expansion of Kinder Morgan's

Trans Mountain pipeline. The women were primarily Tseil-Waututh, Squamish and Musqueam First Nations members. Greenpeace campaigners joined them. The Wall of Woman gathered at the Welcome Figure at Ambleside Beach to tell Kinder Morgan the expansion is not welcome in the territory. The proposed expansion will see Kinder Morgan's output almost tripled to 890,000 barrels from the current 300,000 barrels of diluted bitumen per day. The proposal is before the National Energy Board. Tanker traffic in Burrard Inlet will increase from five tankers to about 34 tankers each month. Cardinal told a reporter for the North Shore News that she has a lot of respect for First Nations and their efforts to protect the water and marine life. "I really think that any way that we can stand there and try to make so much of the world realize that water is important, (is) definitely important," she said. "There's a huge contingency of people who don't really breathe that in very well."

(Continued on page 13.)



## ASSISTING TOMORROW'S LEADERS TODAY

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For more information:

Jeannie Cranmer


Aboriginal Education and Employment Strategy Manager

Phone: 604 623 4401

[jeannie.cranmer@bchydro.com](mailto:jeannie.cranmer@bchydro.com)

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## Saskatchewan Sage: Special Section providing news from Saskatchewan



PHOTO: SIAST

### Tiles help show respect, build relationship

Tiles painted to represent a child who attended a residential school – outlined in red if they survived the residential school and in black if they did not – is a

way to promote understanding. "Project of Heart provides a more in-depth look at Indian residential schools beyond the facts and historical events," said Jennifer McGillis, SIAST Aboriginal activity centre leader, in a news release. The goals of

the project are to show respect to residential school survivors and to build relationships between Aboriginal and non-Aboriginal people by sharing historical information and personal experiences. Created originally by an Ottawa teacher,

Project of Heart commemorates the lives of the thousands of Aboriginal children who died as a result of the residential school experience. Across Canada, primary, secondary and post-secondary schools have participated in the project, with more than 100 schools implementing Project of Heart in their classrooms.

### Three First Nations not signing contribution agreements

Thunderchild First Nation has joined Little Pine and Peepeekisis First Nations in refusing to sign the annual funding agreement with the federal government. For Thunderchild, the agreement is worth \$8 million and funds the majority of social programs on reserve. First Nations have little say in the type or amount of that funding and much of that funding has been capped. The decision not to sign the agreement is to protest funding cuts by the federal government. "We want the Crown to be accountable. This has been a unilateral process, and we're tired of it," Peepeekisis Headman Allan Bird told the StarPhoenix. "There is a lot of fear about standing and fighting,

but we have to." All essential funding is continuing to these communities but there is no guarantee what will happen if the dispute continues. Talks are ongoing, said a spokesperson with Aboriginal Affairs and Northern Development Canada.

### Fire deaths of children raise concerns

Concern is being raised about the number of First Nations children dying in fires on reserves. According to Opposition NDP Leader Cam Broten, fires on reserves have taken the lives of four children since September. Three children lost their lives in Pelican Narrows and one other died on Witchehan Lake First Nation. A study commissioned by the federal government suggested First Nations people are 10 times more likely to die in a fire than the rest of the population. While reserves are federal jurisdiction, Saskatchewan minister responsible for First Nations Jim Reiter said the province's emergency management team will continue to assist in the investigation and will examine "possibly ... play(ing) a bigger role in training for emergency services on First Nations."

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## Saskatchewan Sage: Special Section providing news from Saskatchewan



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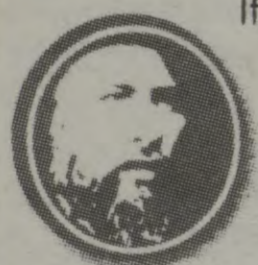
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or Fax to 306-525-1472

### GDI-SUNTEP

#### Saskatchewan Urban Native Teacher Education Program is recruiting students for Fall 2014

If you are Métis and interested in teacher education, please join us for *Introduction to SUNTEP Day* on Friday, April 11, 2014 in Room 214, College West Bldg, U of R from 1:00 to 4:00pm. First Nations students with Band funding are welcome to apply.

If you have questions, please contact us:



Gabriel Dumont  
Institute

GDI-SUNTEP Regina  
CW 227, U of R  
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#### KITCHEN HELPER (2 Vacancies)

\$11.50/hr + Gratuities, F/T. Some High School Education or higher, No exp req'd. Proficiency in English required. Duties including Greet patrons, present menus, make recommendations regarding food & beverages, Take orders and relay to kitchen and bar staff, Serve food and beverages, Present bill to patrons and accept payment. Day, Evening and Weekend shift.

Send your resume to:  
[smittysestevan@gmail.com](mailto:smittysestevan@gmail.com)  
or Fax to 306-634-4878

#### Permits provide exclusive rights, not land access

Buffalo River Dene Nation Chief Lance Byhette is challenging a recent ruling by the Court of Queen's Bench that allows two exploration permits for oilsands exploration on traditional territory. The permits were issued last summer by the province to Scott Land and Lease. Court of Queen's Bench Justice Grant M. Currie ruled the issuing of exploration permits does not "engage the duty to consult." The province says the permits grant the company exclusive rights for exploration, but do not permit access to land or excavation. "The Buffalo River Dene Nation will be seeking remedy from all available sources to bring this Breach of Treaty and Treaty Laws to international and national attention to protect the natural, inherent and Indigenous peoples lands, rights and Intergenerational equity vested in the Nation," states the Buffalo River Dene Nation in a news release.

#### FNUniv campus to relocate

The First Nations University

of Canada's Saskatoon Campus will be relocated to on-reserve space at English River First Nation facilities by July 2014 and an enrollment freeze will be put in place this year for the Saskatoon campus. "We are committed to having operations in Saskatoon and we recognize the historic and contemporary importance of the Saskatoon Campus... Our offerings will respond to local student demand in ways that will maximize FNUniv's competitive advantage," said FNUniv Board Chair David Sharpe in a news release. The Saskatoon campus posted a deficit of \$740,000 and even with proposed changes a deficit of \$140,000 this year is expected. The Saskatoon campus has been in existence since 1976. Other campuses are in Regina and Prince Albert. The University of Saskatchewan's Office of First Nation and Métis Engagement and the Saskatchewan Indian Cultural Centre are also located at English River First Nation.

#### Cradleboard initiative supported by U of S

The University of Saskatchewan signed a

memorandum of understanding with Buffy Sainte-Marie, the founder of the Cradle Board Teaching Project, to support Aboriginal education in Saskatchewan. The Saskatchewan Cradleboard Initiative is a cross-cultural educational resource project supporting Kindergarten through Grade 8 students in science, technology, engineering and math. Curriculum for the program will be developed by U of S students, Sainte-Marie's Nihewin Foundation Canada and Aboriginal educators to support the provincial science curriculum's explicit mandate to co-present Indigenous and western perspectives on science at all levels of learning. "In order to achieve the highest level of success in their academic pursuits, Aboriginal students must be able to recognize themselves and their cultures in the curriculum they study and in the places they study," said Candace Wasacase-Lafferty, director of Aboriginal initiatives at the U of S, in a news release.

Compiled by Shari Narine

## Raven's Eye Briefs

(Continued from page 11.)

#### An incremental treaty agreement has been signed between the Province and Lake Babine Nation

and will support new forestry and eco-tourism opportunities. The agreement supports economic development for the First Nation, but also demonstrates some of the benefits of treaty in advance of a final agreement. The

agreement transfers to the Nation four parcels of land that will support opportunities for forestry and eco-tourism, as well as provide \$100,000 in capacity funding to help develop these opportunities. One of the parcels to be transferred is Fort Babine Lodge, which is an existing resort situated on the shores of Babine Lake, offering accommodation in cabins and access to recreational opportunities such as fishing,

hunting and hiking. The other parcels will provide forestry opportunities, and the lakefront properties could be leased as recreation properties. "Since it takes time to reach a treaty, we need to use and protect our lands. This agreement will provide economic benefits to our citizens. We must use all measures to protect and best use our lands, and this arrangement will be a positive move," said Lake Babine Nation Chief Wilf Adam.

### THIS 'N' THAT C-STORE & EATERY, MOTEL CARNDUFF, SK

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#### COOK (1 position)

\$12.50 - \$14.00 /hr, F/T. Min High school graduated, Functional English, 2 - 3 years experience in commercial western cuisine cooking required. Prepare and cook western style dishes and foods, Plan menus including fusion style dishes. Estimate food requirements and costs, Train staff in preparation, cooking and handling of food.

#### KITCHEN HELPER (1 position)

\$10.50 - 11.50/hr. F/T. Some High School Education or higher, No exp req'd. Basic English required. Duties include: Wash, peel and cut vegetables and fruit, Clean and sanitize kitchen including work surfaces, storage areas, Sweep and mop floors, Operate dishwashers to wash dishes and other items by hand.

#### LIGHT DUTY CLEANER (1 position)

\$13.00 - \$15.00/hr, F/T, No experiences needed, Training will be provided. Some High School education and proficiency in English Required. Duties including Sweep, mop, wash and polish floors. Dust furniture and vacuum carpeting and area rugs, draperies and upholstered furniture, Make beds, change sheets, and distribute clean towels and toiletries. Day, Evening and Weekend shift for all positions.

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# Alberta Sweetgrass: Special Section providing news from Alberta

## HCOM urges change for health services on-reserve

The Health Co-Management Secretariat contends that the provincial government plays an important role in reducing the number of children who die in care. "There's no quick fix, but we can do better, and it starts with improving the on-reserve health system in this province, which currently lags far behind the health system offered in the rest of Alberta," said Peyasu Wuttunee, coordinator of the HCOM Secretariat. The HCOM Secretariat works to increase the participation of First Nations in assessing, planning and managing programs and services that are funded or offered by Health Canada, First Nations Inuit Health in the Alberta Region. HCOM acts as an advocate for First Nations health interests on behalf of the Chiefs of Treaties 6, 7 and 8. A report recently prepared for the Child Intervention Roundtable, which took place in January, indicated that 58.2 per cent of children in care in Alberta between 1999 and 2012 were Aboriginal, and of the 143 deaths of children in care during that time, 98 of those children were Aboriginal. Wuttunee said maintaining the present health services on-reserve was making a decision. "Doing nothing is a choice. It is choosing to accept the unacceptable. If we don't work to improve the health of Alberta's on-reserve communities, the fear is that the number of our children in care will continue to rise, along with the awful outcomes that we've seen," he said.

## Former INAC minister pushing Northern Gateway

Former Indian Affairs and Northern Development Canada minister Jim Prentice is working with Enbridge to sell First Nations on the company's Northern Gateway pipeline. "I am doing this because I believe that First Nations should be full partners in resource development and they should be owners of projects like the Northern Gateway," Prentice said in a statement. "This project can bring jobs, economic opportunity, community development and educational opportunities to First Nation Canadians. This can be achieved while protecting the environment and respecting First Nations' environmental priorities." Prentice told CBC News that he has been in touch with Assembly of First Nations Chief Shawn Atleo and other Chiefs as well. The National Energy Board has set over 200 conditions for Enbridge to meet with the line. The federal government is expected to make its decision by June 2014.

## Opposition to Keystone XL still vocal in the US

Keystone XL pipeline opponent California Democrat Senator Barbara Boxer says the pipeline would worsen the environmental

effects of Canadian oil sands development by opening the door to industry expansion. When the U.S. State Department released its final environmental impact statement Jan. 31 – which concluded Keystone would be unlikely to alter greenhouse gas emissions – Boxer released a statement that said she isn't "satisfied with any analysis that does not accurately document what is really happening on the ground when it comes to the extraction, transport, refining, and waste disposal of dirty, filthy tar sands oil." Boxer held a press conference in late February, which included U.S. scientists and environmentalists, and John O'Connor, a physician and long-time advocate for the health of First Nations communities in Alberta's oil sands region. "The pipeline going ahead is going to open the floodgates in terms of development. I'm just fearful for what will happen five to 10 years down the road," O'Connor said in an interview with *The Globe and Mail*.

## Organizations, individuals recognized for flood efforts

The Siksika Nation Fire and Rescue Team is among the 175 nominations for first responders received by the government for recognition in relation to the southern Alberta flood last June. More than 1,300 nominations have been received recognizing those who went above and beyond to help others in the wake of the floods, as part of Alberta's Heroes of the Flood recognition program. Also receiving nominations were the Calgary Stampede Indian Princess Committee and Siksika Housing Department. All nominees will receive a certificate and letter of appreciation. "The flood was more than just a catastrophic event. It was an opportunity for all Albertans to come together, to offer support, strength and friendship for those affected by the disaster. It is important for us as a province to recognize those among us who showed such bravery and strength in these times of struggle, who have helped with the rebuilding efforts," said Premier Alison Redford in a news release.

## Black and white photography depicts First Nations people through time

Black and white photographs by three University of Lethbridge art students will be featured in *liht-Islnaakio'p* (Camera), an art exhibition curated by Rob First Charger. The concept behind the photographic exhibition, with work by Rudy Black Plume, Star Crop Eared Wolf and Joel No Runner, is a reflection of historical and contemporary photographs created by Aboriginal and non-Aboriginal photographers. Their photographic skills recreating Native Americans in photographic reality, a virtual world resonates in the realms of lived and learned

(Continued on page 17.)

## Job Posting

### Chief Executive Officer Indigenous Knowledge and Wisdom Centre

Application Deadline: Open\*

#### Background

Through the Treaty No. 6, Treaty No. 7, and Treaty No. 8 Indigenous Knowledge and Wisdom Centre (IKWC), the Assembly of Treaty Chiefs in Alberta envision the creation of a culturally appropriate and responsive education environment for First Nation students. This will be achieved through Indigenous-based education pedagogies, curriculum, education policy, language programs, and research that reflect and incorporate Indigenous traditions and ways of knowing into a comprehensive education system.

IKWC is a start-up organization and as such, offers senior leaders both challenges and opportunities. Building a new organization is most appealing to individuals who are motivated by opportunities to establish new processes; create and motivate new teams; develop trusting relationships with stakeholders; effectively assess problems and opportunities; work effectively and balance the priorities of multiple and disparate stakeholders; make decisions where no precedent exists; and is comfortable working in an environment of ambiguity.

#### The Role

The successful candidate has demonstrated the ability to engage and inspire others and to sustain a positive outlook in the face of challenge. This individual possesses a strong achievement orientation, a drive for success; and demonstrates a continuous learning orientation.

As CEO of an incorporated entity, the incumbent reports to a Board of Directors, and is accountable for the overall leadership and management of the IKWC.

In addition to a resume, applications should include a separate summary of specific background and experience in each of the following 13 areas as these are requirements of the CEO position:

1. Directs the development of strategies and effective business plans to ensure the success and sustainability of the organization.
2. Embodies the Vision, Values, and Mission of the organization, models the desired corporate culture, and meets the highest ethical and behavioural standards.
3. Manages risk assessment and develops mitigating strategies.
4. Attains all established operational and financial goals.
5. Maintains an environment of high employee morale, performance, and engagement.
6. Liaises with all the communities of Treaty No. 6, Treaty No. 7 & Treaty No. 8.
7. Collaborates and consults widely to ensure the effective and efficient operation of the IKWC.
8. Fosters a climate of stakeholder focus and collaboration and provides the highest possible level of stakeholder relations and services.
9. Promotes the positive image of the organization brand.
10. Acts as the primary spokesperson for the organization and maintains effective communications with all external stakeholders.
11. Liaises with First Nation agencies and historical organizations to establish the IKWC to ensure the appropriateness and accuracy of information collected in order that all students in Alberta are provided with accurate cultural knowledge and high quality learning opportunities.
12. Ensures the learning system meets the needs of an inclusive K4-12 school setting for each First Nation Education system.
13. Possesses strong written and oral communication skills.

#### Experience and Education

Applicants should respond to the following requirements:

- A minimum of 5 years of progressively responsible experience in management with a significant portion of this experience being in senior leadership positions. This experience ideally should include building new and innovative organizations, departments, or approaches.
- An academic background well-versed in First Nations education and culture. Extensive experience working with Alberta First Nations. Knowledge and competency in First Nations language is a distinct asset.

The CEO's academic background should include:

- Post-Secondary Degree from a recognized institute
- A Master's Degree in Education from a recognized institute is an asset
- Leadership development courses from accredited institutions
- Strong grounding in Indigenous ways of knowing

#### Compensation and Benefits

The range for this position is \$100,000 - \$125,000 per annum; to be negotiated with the successful candidate based on experience and expertise.

The following position is subject to annual funding from April 1<sup>st</sup> to March 31<sup>st</sup> in each fiscal year.

The successful candidate should be available by early May, 2014.

Submit applications via email to:

**Dr. Marie Delorme**  
The Imagination Group  
mdelorme@imaginationgroup.ca

Direct any questions to:

**Clayton Kootenay**  
MOU Team Lead, Treaty 6, 7, and 8  
ckootenay@treaty8.org 780-444-9366 Ext. 257

\*This competition will remain open until a pool of suitable candidates is found the scope has been widened to a national search.



TREATY NO. 6



TREATY NO. 7



TREATY NO. 8



By Sam Laskaris

## Hosts win two titles

The Six Nations Minor Hockey Association is once again receiving rave reviews for a long-running youth event it hosted. For the second straight year the Six Nations organization hosted the Little Native Hockey League Tournament.

As was the case last year, in order to accommodate the size of the tournament, the event, more commonly referred to as the Little NHL, was staged in various Mississauga arenas.

This year's tournament, which was held March 13 to March 17, attracted a record 160 teams. They were competing in 10 divisions, five female and five male.

This marked the 43rd year the tournament has been held. The number of entrants surpassed the previous high of 153 clubs, which has participated at the 2013 event.

The host Six Nations Blackhawks ended up winning two of the divisions; Pee wee Boys and Bantam Boys.

The Nipissing First Nation also had two of its squads win championships. These teams participated in the Bantam Girls and Midget Boys categories.

Meanwhile, though it did not win its division, the Six Nations Tyke Boys' side had a noteworthy event. That's because all tournament entrants were entered into a draw.

The winners received a team dinner with Ted Nolan, an Ojibwe from the Garden River First Nation, who is a former NHL player and the current coach of the Buffalo Sabres.

A handful of other Aboriginal and former NHL players also attended this year's tournament. They were Reggie Leach, Stan Jonathan and Nolan's eldest son Brandon.

Another former pro, Wendel Clark, who is a community ambassador for the Toronto Maple Leafs, also took in the action.

And the colourful Don (Grapes) Cherry was among those who spoke to tournament participants at the opening ceremonies.

## Fiddler Nearing 700 Games

He might not be a household name but Vern Fiddler has managed to enjoy a rather lengthy pro hockey career thus far.

Fiddler, a 33-year-old Edmonton native who is Metis, is currently a member of the NHL's Dallas Stars.

He is approaching the 700-game plateau in the NHL. Fiddler, however, is perhaps not known to Canadian hockey fans as he has spent his entire pro career in some non-hockey hotbeds, all in the United States.

This is his third season toiling with the Stars. Prior to that he played two years with the Phoenix Coyotes. And before that he was a member of the Nashville Predators.

And Fiddler has not created headlines as he is not a flashy offensive player who racks up points. Instead, he's managed to survive in the league because of his solid two-way play.

In terms of points, Fiddler's best NHL campaign was during 2007-08, when he earned 32 points (11 goals, 21 assists) in 79 games with the Predators.

As for this season, Fiddler had picked up 14 points in his first 62 matches with the Stars.

## Jamieson Piling Up Points

Thanks in part to a pair of games where he reached the double-digit mark in points, Cody Jamieson is on pace to have his best National Lacrosse League season.

Jamieson, a Mohawk from Six Nations, is a member of the two-time defending NLL champion Rochester Knighthawks.

He had accumulated 71 points (28 goals, 43 assists) in his first 12 games this season. And Jamieson, who was averaging close to six points per game this year, was in second place in the league scoring race, behind only Toronto Rock star Garrett Billings, who had 82 points.

With six regular season contests remaining, Jamieson should easily surpass his career high of 89 points he had last season.

Jamieson has especially enjoyed some success this season against Toronto. He picked up 10 points, including five goals, in Rochester's 17-9 triumph over the Rock on Feb. 15. And then he bettered this performance by earning 11 points (four goals, seven assists) in the Knighthawks' 17-12 victory against Toronto on March 15.

Jamieson, 26, is in his fourth NLL season. Before turning pro he starred at Syracuse University where he was a member of the NCAA champs in 2009.

During the spring and summer months Jamieson also plays in the Ontario Lacrosse Association and the Major League Lacrosse.

Last year he led the Six Nations Chiefs not only to the OLA title but also the Mann Cup (national senior men's crown). He was chosen the MVP in the Mann Cup tournament.

And he was also a member of the MLL's Hamilton Nationals. That club has relocated to the U.S. and will play as the Florida Launch in 2014.

# Team continues to dominate annual basketball tourney

By Sam Laskaris  
Windspeaker Contributor

## KAMLOOPS, B.C.

The Skidegate Saints have done it again.

And in relatively easy fashion.

The Saints won the boys' title at the British Columbia Junior All-Native Basketball Tournament, which concluded on March 21 in Kamloops.

This marked the third straight year the Skidegate side had won the provincial crown. A total of 25 teams competed in the boys' division at the event, which featured players ages 17 and under.

The Saints easily won all five of their contests at the tournament, outscoring their opponents by at least 30 points each time.

Skidegate beat Van City (Vancouver) 86-49 in its championship match.

"They're not just going through the motions," Skidegate coach Desmond Collinson said of his players. "You might think they are going through the motions. But there's a spark with these guys that you have to go hard. You only get to play so many games and we want to work on our game."

Collinson said his team's height advantage over its rivals is just one of the reasons for the team's successes. Centre Jesse Barnes, who is 6-foot-6, is the club's tallest player.

Barnes was named to the tournament all-star team at the Kamloops event.

Another Saints' player was also singled out. Shooting guard Nathan Vogstad was chosen as the tournament's most valuable player.

"He dominated," Collinson said of Vogstad. "He hit basically every shot that he took. And he's very, very disciplined. He just does his thing every time he steps out on the court."

Vogstad has now used up his junior eligibility. This coming season, however, he will take his talents and join the Simon Fraser University men's basketball squad.

All 10 players on the Saints' roster were members of all three of the provincial championship squads. Seven of them are also eligible to compete at the 2015 B.C. tournament, which will be staged in Nanaimo.

"Without Nathan it's going to be a difficult task," Collinson said. "But we're going to train these guys hard and they're going to be ready next year."

In fact, Collinson is already predicting the Skidegate squad will once again be able to defend its title next year.

"You'd better believe we're going to win it again," he said.

Collinson, who is 28, has now won a total of six B.C. Junior All-Native titles. Besides his three championships as a coach he also won three as a player during his teen years.



PHOTOS: WAWMEESH GEORGE HAMILTON

The Okanagan's Syilx Girls squad wins the 2014 Junior All Native Basketball Championship in Kamloops.



Three years in a row for the Skidegate Saints to win the 2014 Junior All Native Basketball Championship in the boys division.

"It's definitely better as a coach," he said. "It's more of an emotional, physical and mental thing to teach these young men how to act like men."

Collinson prides himself not only on the fact he is passing on some hoops knowledge, but he frequently also instructs his players on how to conduct themselves off the court.

"I'm doing my best to get these guys ready for college or university," he said.

All members of the Saints also play for the Queen Charlotte Secondary School team. This squad made some headlines this season as it moved up several notches and played against the top high school clubs from B.C.

Because of its enrolment—only 128 students in Grades 8 through 12—Queen Charlotte was eligible to compete in an A level league. But Collinson, who also coaches the high school side, said it moved up to the highest calibre level and participated against Quad A clubs, from schools several times larger.

The Queen Charlotte team posted a 14-2 record against the larger schools and also qualified for the provincial high school AAAA tournament in Langley. The team was seeded 14th at that 16-team tourney and posted a 1-3 record.

"It was the first time ever any team has done that," Collinson said of an A-size school participating at the highest calibre AAAA level.

Meanwhile, a squad called Syilx from the Okanagan Nation beat Haisla 49-39 in the girls' championship match at the Kamloops tournament.

Syilx had also won back-to-back provincial titles in 2010 and '11.

"We don't ever go into a tournament expecting to win," said Syilx coach Amanda Montgomery, who has been a part of all three championship squads. "We just tell them to take it game by game."

Syilx point guard Nicola Terbasket was the only team member who was also part of the team's two previous provincial champs. The 17-year-old was also chosen as the MVP of the girls' division.

"She had a great tourney," Montgomery said of Terbasket, who was also named first team tournament all-star.

Another Syilx player, Elle-Leigh Snow, was also named a first-team all-star. And the champs also had two players chosen for the second-all star team; Terbasket's younger sister Reilly and their cousin Madison Terbasket, who was also named the tournament's best defensive player.



[ careers & training ]  
**Traditional roles  
 and responsibilities  
 of men explained**

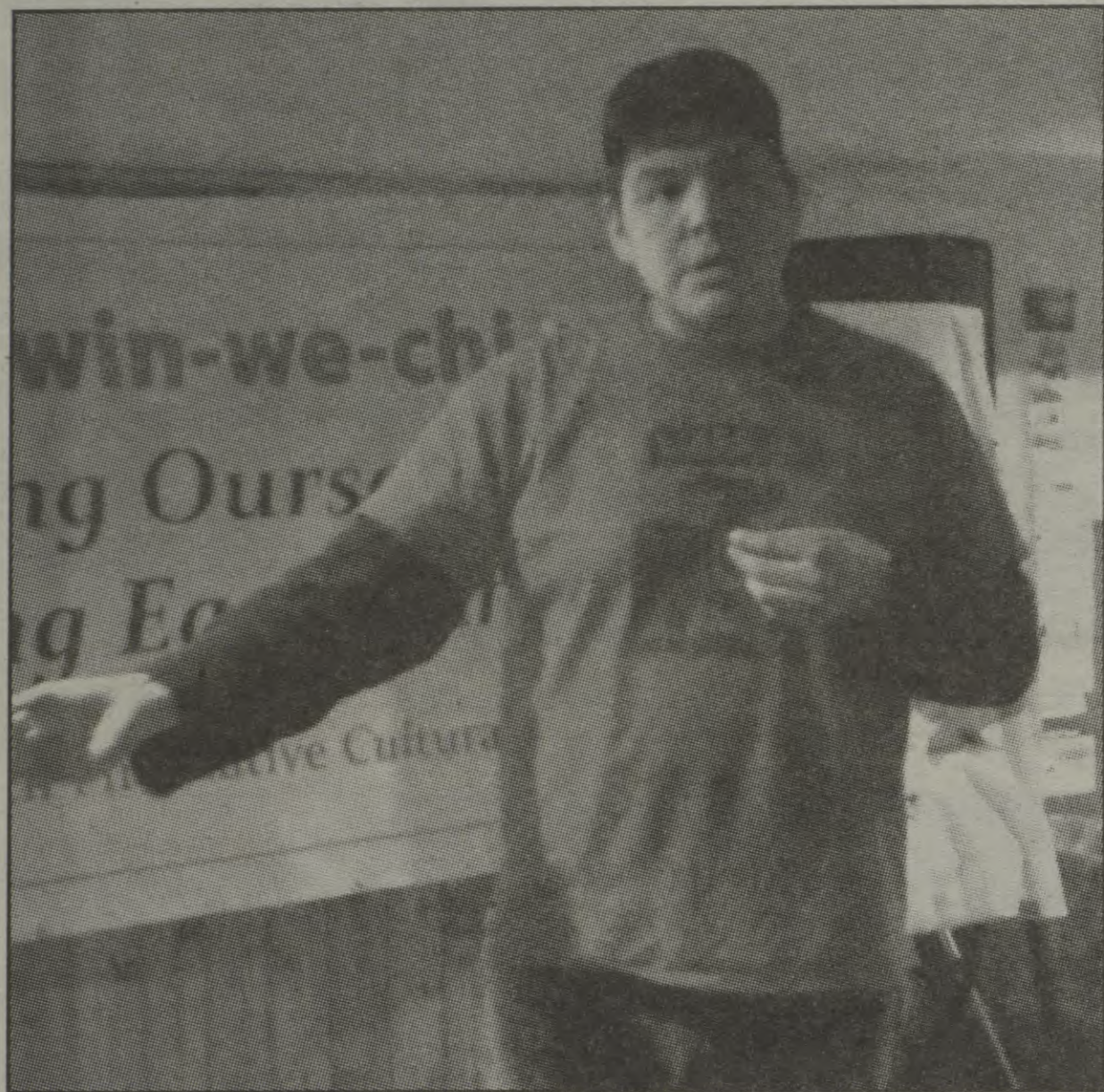


PHOTO: BARB NAHWEGAHBOW

Giibwanisi speaking in Toronto about the roles of Indigenous men at Community Resurgence speaker series March 5.

**By Barb Nahwegahbow**  
*Windspeaker Contribution*

**TORONTO**

Colonization has interfered with the traditional roles of Indigenous men, Giibwanisi told people gathered on March 5 for a discussion on men's obligations. The discussion was part of a speaker series titled Community Resurgence, hosted by Ryerson University's Centre for Indigenous Governance and Ryerson's Aboriginal Education Council.

"When I first understood what colonization was, I was really angry and just wanted to rage," said Giibwanisi, one of the evening's two speakers. A member of Beausoleil First Nation, he's an activist and co-founder of Oshkimaadziig Unity Camp. The Camp, located in Awenda Provincial Park two hours north of Toronto, is a land occupation and cultural revitalization project founded two years ago.

Giibwanisi's anger took him on a journey to learn about the culture. He calls his process of decolonization biskaabiiyang, the Ojibway word for returning.

"What are we returning to? We are returning to a way of life that was taken from us," he said.

Giibwanisi recalls one of the first things Cree Elder Vern Harper said to him.

"Drugs and alcohol have no business in our way of life." Giibwanisi sobered up, started to learn and changed his life.

He's learned that Indigenous men have four roles – firekeepers, warriors, providers and teachers. Of relationships between men and women, he says, "There's supposed to be a balance. The way that I look at it is that the Sacred Pipe, there's the bowl and there's the stem...the bowl

represents the woman and the medicines and the fire that's inside it... Women carry that fire of life and it's the man who has to protect that...and it's not complete until you put the two together."

"We're warriors," he said, and that comes with responsibilities "to defend and to protect a way of life, to protect the people." That includes stopping violence against women, Giibwanisi said. He quoted Shawn Brant of Tyendinaga as saying men have failed to protect the women, and evidence of this can be seen in the issue of missing and murdered women.

To fulfill the warrior role means to understand the Seven Grandfathers teaching about bravery Giibwanisi said. "You have to put yourself in a position to be hurt, to be uncomfortable, to be challenged."

Another role of Indigenous men is to be a provider. "We have to hunt. We have to fish," he said. "But there's a lot of legislation that's been passed or being passed that prevents us from doing these things."

He spoke about his family, and his young nieces in particular, and his responsibility to "impart knowledge to them about how a man is supposed to be so that when they grow up they know what to expect." That's another responsibility of men, he said, to make sure teachings are passed on about the roles of men and women.

Rick Monture was the second speaker. He is a Mohawk historian and director of the Indigenous Studies Program at McMaster University. Monture is from Six Nations of the Grand River and came from a family where men were ironworkers and the women were teachers.

(Continued on page 17.)



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# Canadians are stuck in the narrative of a distant past

By Barb Nahwegahbow  
Windspeaker Contributor

## TORONTO

The history of Canada is based on a series of misunderstandings as well as understandings, Bob Rae told an audience of mostly law students at the University of Toronto on March 19.

Rae resigned last year from his position as Liberal MP for the Toronto Centre riding to take on the job of Advisor to the Matawa Chiefs Tribal Council regarding the development of an area in The Ring of Fire in northwestern Ontario.

Canada has two narratives, Rae said, the colonial or "Imperial story of Canada which is that Canada was discovered by Europeans, that Europeans fought over which country would rule and that whoever lived in Canada was subject to the law of the majority which reflected the narrative of the settlers."

The other narrative is the Indigenous one. There were people living here who had customs, languages, beliefs and laws, and a relationship with the land that was very different from the Europeans.

"It is taking us a long time as a country to fully understand the racism and the profound bias..."

upon which the Imperial view is based, said Rae. "What seems to me," he continued, "is that we're increasingly having to come to terms with these two ways of looking at the country and understanding that it requires some real reconciliation."

Reconciliation has three phases, he said. The first is telling the truth, the racist origins of the policies and actions, and the implications for those on the receiving end.

The second phase is, "anger and indignation and frustration and people coming to terms with the truth on both sides," Rae said. "People understanding we did this, these things were authorized..." he continued.

Then there's reconciliation, figuring out how to go forward in ways that will make a difference. In Rae's view, the process of reconciliation is just starting.

Two things make reconciliation such a pressing current issue in Canada, he said. "One is the demographic revolution which is taking place which is literally transforming the Aboriginal populations and its relationship to the rest of the country. There's a 20 per cent increase in the Aboriginal population, according to Statistics Canada between 2006 and 2011, from 1.1 million to 1.5

million." This is coupled with a steady increase in Aboriginal people moving to urban areas.

The second thing, said Rae, is that oil and gas exploration, and mining for gold and diamonds means development is encroaching further and further north, "...into areas that have traditionally been areas where First Nations people have lived and worked and felt to be their traditional territory."

Aboriginal issues are no longer "out there", he said, "they're actually here in Toronto and they're in every major urban centre, and society has to deal with it." It's brutal trying to get people's attention, he said, "because the awareness is not there, the sensitivity is not there, the understanding is not there." Canadians are, "...stuck in a narrative that is way, way back in the past which has nothing to do with the current situation."

The government has to deal with resource inequality, he said, as it relates to everything - education, housing, social services, child welfare. Giving First Nations jurisdiction but no resources to do it, "is just wrong," Rae said.

The other challenge for both parties is deciding what to do with existing treaties, whether to breathe new life into them, or rely

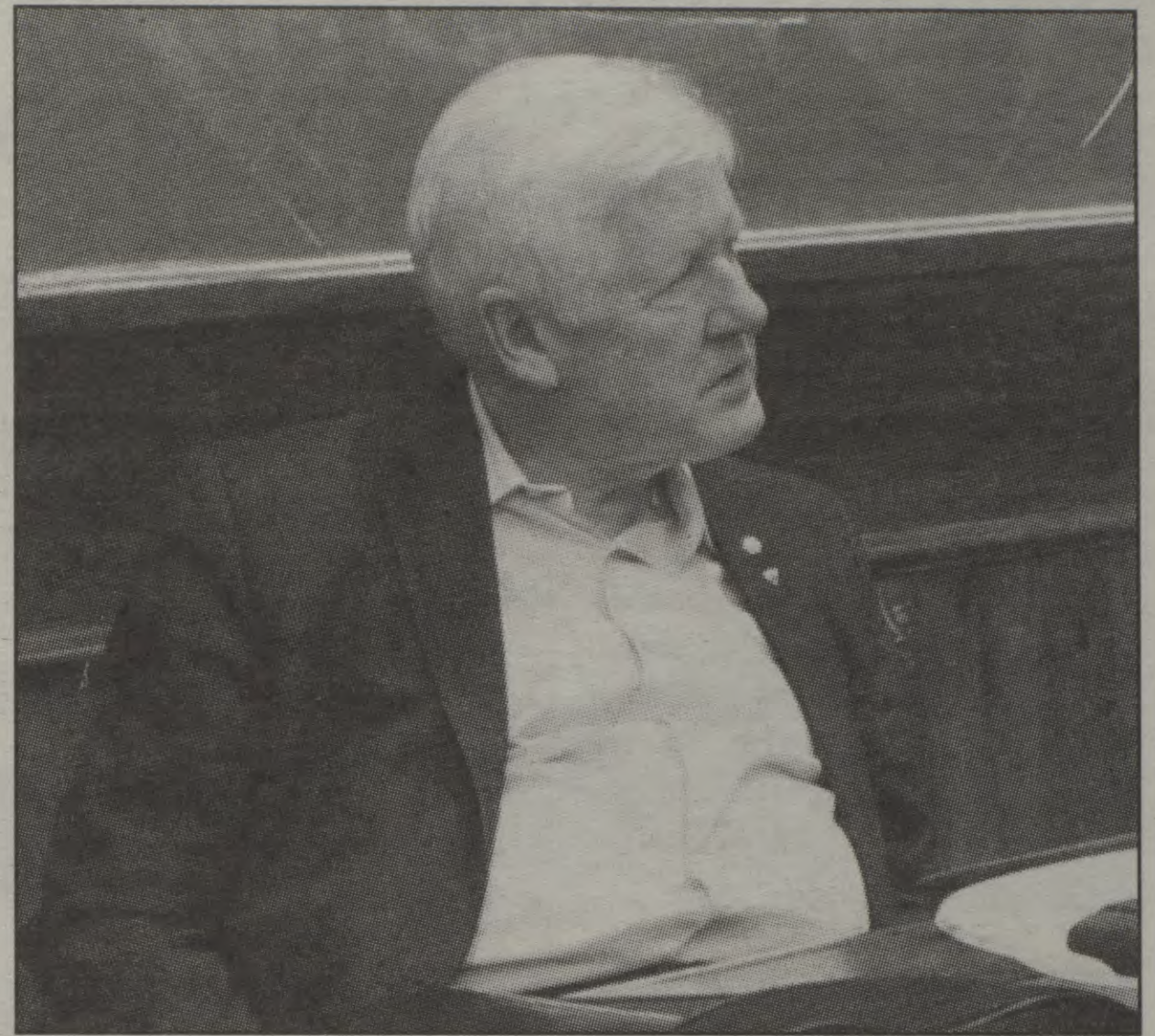


PHOTO: BARB NAHWEGAHBOW

Bob Rae

on litigation or negotiation. These challenges require real political leadership, he said, and as long as political leaders rely on the lengthy litigation process, injustice will rule and demonstrations will likely increase.

In response to a question about the missing and murdered Aboriginal women, Rae said a national inquiry would be useful.

"There has to be some attention

paid to why it's taking so long to get answers and how policing can be improved," he said. "It's a problem with a national scope. It's not simply confined to one police force...it's a more systemic problem and a systemic problem requires a systemic answer....there are some challenging issues that need to be investigated and need to be discussed. That's something a national inquiry can do."

## Alberta Sweetgrass Briefs

(Continued from page 14.)

experiences of Aboriginal people in the 21st century. They are conveying the same technical data, skill, and criteria found in mainstream fine arts photography. Fine arts photography is defined as a process whereby the artist establishes a creative vision to generate an artistic statement in the field of photography. The exhibition takes place March 1 to April 30 at the Blackfoot Art Gallery and Gift Shop, in Lethbridge.

### Candidate announces intention to seek Liberal nomination

The general manager of Fort McMurray Métis Local 1935 is seeking the federal Liberal nomination for Fort McMurray-

Athabasca. Kyle Harrietha recently announced his intention to seek the nomination noting he has "spent 16 years working for responsible and sustainable development - a just society that respects Aboriginal and minority rights, and accountable, fiscally responsible, transparent government." Harrietha accused the Conservatives of rolling back regulatory and environmental oversight "to the point where First Nations and Métis communities have little confidence that their rights and traditional lands are being protected." As general manager of Fort McMurray Métis Local, Harrietha oversees more than 300 members dedicated to pursuing the advancement of the Métis people of northeastern Alberta.

## Traditional roles of men explained

(Continued from page 20.)

When he went to university, he felt "it wasn't a man's kind of thing to do." He came to realize, particularly after he started teaching at McMaster, that he was fulfilling his designated role in life. Through his work, he is helping to keep the culture and traditions alive. Monture said he's able to be a better teacher because he's not just teaching from textbooks, but from his own life experiences.

"We all have our roles and responsibilities to fulfill," he said, and talked about the need to give thanks daily for the elements in the natural world that carry out their responsibilities so humans can continue to survive.

The world was created with balance, Monture said, and he spoke about the male-female pairings, "Grandmother Moon and Elder Brother the Sun, woman and man.

"Creator's a male entity,

Mother Earth. We have the Thunders, Grandfathers that protect us. Also, the stars are female. The stars are the helpers of the moon as well. All these things happen in pairs, and male and female principles in powers," he said.

All these natural forces have family relationships, Monture told the audience, and it should make us think about our own families and our roles to help and protect each other.

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# Thousands perished from disease, malnutrition, fire.

By Dianne Meili

Large numbers of children who were sent to residential schools never returned home. In light of the Truth and Reconciliation Commission's final national event held at the end of March in Edmonton, this month's Footprints is dedicated to the memory of those children who died from the harsh conditions they experienced, or perished while trying to escape from them.

In *Stories* Moshum and Kokum told me, Arnold J. Isbister tells of an elderly neighbour, Mrs. J., who makes a late night visit to his parents' cabin in a snowstorm.

Writing from the perspective of his son, Isbister describes how the youth falls asleep soon after Mrs. J. arrives, but in the morning questions the visit. Why did the old woman venture out in such impossible weather?

Grandfather answers that the widowed woman braved the storm because it made her unbearably lonely. Howling winds and swirling snow reminded her of the death of her beloved brother and father years before.

That night, Mrs. J. recounted stories of a happy childhood until her brother Matthew was taken away to mission school. She missed him terribly, especially that first Christmas when he wasn't home to make the family laugh. She felt optimistic when the family received word around Eastertime that he was ill because now he would have to come home. But when her father went to get him on Matthew's white horse, he was informed the boy had died. Heartbroken, the father built a travois for his son's body and was too distraught to notice the approaching spring storm when he set out for home.

After eight days passed with no sign of her father and brother, Mrs. J. knew something was wrong. Her mother asked other families and the local priest to join in a search, and finally Matthew's white horse was spotted standing in the midst of a prairie. Beside him, a pile of snow almost hid the frozen bodies of Mrs. J. kin. Matthew was wrapped up in blankets, and his father held him in his arms as if to keep him warm.

Mrs. J. never stopped grieving her loss, and her mother died of despair two years later, Isbister's grandson learns.

As most Canadians know, many families lost loved ones at residential school, but the far-reaching impacts are still being uncovered.

By January of this year, the Truth and Reconciliation Commission determined that more than 4,000 residential



The Chooutla "Indian Residential School" in Carcross, YT, 1921

school children died. That figure, though, is based on partial federal government records. Commission officials expect the number to rise as its researchers delve into records from Library and Archives Canada, the churches that ran the schools, and elsewhere.

The commission is getting closer to revealing the extent of the substandard conditions students endured. If threats like physical, emotional and sexual abuse, malnutrition, disease, or fires didn't kill them, many died as runaways.

One heartbreaking incident that drew rare media attention in 1937 involved the deaths of four boys – two age eight and two age nine – who fled the Lejac residential school in British Columbia in mid-winter. They were found frozen together in slush ice on Fraser Lake, barely a kilometre from home. An inquiry at the time found one boy, wearing summer clothes, had "no hat and one rubber missing and his foot bare."

The largest killer of students, by far, was disease. For decades,

starting around 1910, tuberculosis took many lives. Records from a school in Spanish, Ont., record the flu epidemic killed 20 children over a grim three-month period.

Conditions that called for healthy children to be housed beside sick children, and the fact that buildings were poorly ventilated and students were often malnourished and incapable of fighting off disease, resulted in great loss. These kinds of actions and shortcomings could have been reversed, preventing many fatalities.

"Aboriginal kids' lives just didn't seem as worthy as non-Aboriginal kids," observed Kimberly Murray, executive director of the commission, in a *National Post* article.

She said fires also took many lives, despite repeated directives in audits calling for fire escapes and sprinklers.

Many schools refused to spend money on fire escapes, building poles outside of windows so the children could slide down. With doors and windows locked to prevent children from escaping,

though, they were unable to reach the poles.

The commission's research manager Alex Maass, said student deaths were so much a part of the residential school system that architectural plans for many of them included cemeteries that were laid out in advance of the building.

Maass has also found that death reports were consistently done until 1917, when they abruptly stopped.

"It was obviously a policy not to report them," he said.

Allegations of manslaughter and murder have been made by school survivors testifying at commission hearings, but these remain unproven. A story of a nun throwing a newborn baby born to a student into a furnace has been uttered by at least one survivor.

The late Harriett Nahanee, who attended a school in Port Alberni, B.C., said she saw a fellow student kicked down the stairs. The last time she saw the child, she was lying on the floor, not moving or breathing, her eyes wide open. The RCMP

later claimed the girl died of pneumonia.

The names of children who died – along with how they died and where they are buried – are being assembled by the commission's "The Missing Children Project". Many believe the commission has so far just scratched the surface, and many more names will be added as documents are released and investigated.

Residential schools began to operate in Canada in the 1870s, with the last one closing its doors in 1996. The Truth and Reconciliation Commission has been researching the legacy of residential schools since 2008, and will release a final report of its findings in 2015.

One of its numerous mandates is to establish a national research centre to serve as a permanent resource for Canadians to appreciate the far-reaching damage these schools wreaked on Aboriginal children and families, and to move toward reconciliation and healing.



## Health Watch

### Teaming up with cancer agency for study

Metis Nation-Saskatchewan and the Federation of Saskatchewan Indian Nations have teamed up with the Saskatchewan Cancer Agency to identify First Nations and Metis cancer sufferers in hopes of using that data to improve cancer surveillance, care and services. Riaz Alvi, provincial leader of epidemiology and performance with the Saskatchewan Cancer Agency, said providing culturally-specific care is a priority. Details of the three-year, \$1-million-plus project are still being worked out. The study will focus on rural, remote and isolated communities. Pilot programs utilizing the data to improve cancer care and services will take place at the English River First Nation Health Clinic, Ochapowace First Nation, Battleford Tribal Council Indian Health Services and with members of the MN-S. "I think this partnership is an indication of where the future of health care is going, especially with respect to First Nations and Metis people. We need to pull together," MN-S President Roger Doucette told the Leader-Post. According to the Canadian Partnership Against Cancer, rates of common cancer among First Nations, Metis and Inuit people have increased over the past few decades, with the rates of cancer in some communities exceeding those of the general Canadian population.

### Three-year cancer initiative undertaken in Newfoundland-Labrador

Journey in the Big Land is a three-year initiative aimed at enhancing cancer care services for Labrador Inuit, Innu and members of the NunatuKavut Community Council. Funding of \$800,000 from the Canadian Partnership Against Cancer was awarded to the Cancer Care Program of Eastern Health, which provides programs and services to all Newfoundland residents. The initiative recognizes the unique challenges faced by many Aboriginal people when confronted with a cancer diagnosis, including language barriers, cultural differences and geographical isolation from primary care to secondary and tertiary health centres. The framework for the Journey in the Big Land initiative was developed as a result of a stakeholder forum which was attended by representatives of Eastern Health, Labrador-Grenfell Health, Nunatsiavut Government, NunatuKavut Community Council, the Innu Nation and Aboriginal cancer patients, family members and community elders. Eastern Health is the largest, integrated health authority in Newfoundland and Labrador.

### Four-part cancer study launched in B.C.

The B.C. Cancer Agency is working with the First Nations Health Authority and Metis Nation B.C., among others, to determine barriers facing Aboriginal people when it comes to cancer care. Funding from the Canadian Partnership Against Cancer has been distributed to the different Aboriginal agencies to conduct the research and implement the programs, with the B.C. Cancer Agency working in a supporting role. The work will include four aspects: what happens when treatment is concluded; the launch of videos across western Canada of Aboriginal people telling their stories about their cancer experiences; gaps in care from a Metis perspective in B.C.; and the development of a program with groups from the Yukon that will look at the challenges Aboriginal people in that territory face. The B.C. Cancer Agency provides most of the cancer treatment to Yukon patients through its Vancouver centre. Funding goes through until 2017.

### Cultural safety program being developed

The Wabano Centre in Ottawa has received \$150,000 from the Ontario Trillium Foundation to design a "cultural safety training program" to help hospitals, police services and other partners provide better service to Aboriginal peoples. Wabano Centre staff will then train its partners. Wabano Centre Executive Director Allison Fisher said Indigenous peoples often face barriers when it comes to accessing health care or other services because many providers lack understanding in First Nations culture. The cultural safety training program is due to be completed by 2015.

### Diabetes centre opened

The Saint Regis Mohawk Tribe and Health Services' Diabetes Centre for Excellence recently celebrated its grand opening. The centre is a community tribute to the future health and wellness of Akwesasne. The vision behind the structure was to have a home for specialized services focusing on prevention and diabetes management. The Let's Get Healthy Program offers family-based education programs in fitness, diabetes health, nutrition and prevention. "Engaging the community in the promotion of a healthy lifestyle is the mission of the Diabetes Centre for Excellence," said Heather Garrow, program manager, in a news release. The \$3.6 million building provides space to address diabetes management, including a 2,500 square foot fitness room, a heated floor for yoga, a pool for aquatic exercise, including an assisted lift for easier access and a theatre kitchen. The nutritional support includes both counseling and cooking demonstration space. A relaxation room offers a mind-body connection to teach meditative stress reduction. Diabetes affects 16 per cent of the people living on the territory.

# Art part of healing process of residential schools

By Shari Narine  
Windspeaker Contributor

EDMONTON

Many residential schools were built from brick so artist Dawn Marie Marchand has invited survivors, their descendants and their spouses to draw their stories in the form of a three inch by nine inch piece of brown paper.

"I want to recreate the stories on a wall and I wanted to use a medium that was easily accessible and anybody could mail," said Marchand of choosing the brick-shape.

Marchand is coordinating a collaborative installation that will be unveiled during the Truth and Reconciliation Commission's final national event, which takes place in Edmonton March 27-30.

Marchand is hoping for 1,500 bricks. At the beginning of March she had only 100. But she isn't panicking. She is confident that closer to the event, the bricks will start coming in. As well, she knows people who are planning to attend the TRC event and want to see their bricks go up.

"Art builds," as Marchand refers to them, have been held throughout the province, where those connected with residential schools have created their bricks.

Marchand has personal exposure to residential schools. While her mother never attended, she had aunts, uncles and cousins who did.

"All of the things that affected (my mother's life) and my life, those intergenerational things affected us despite her not going," said Marchand, who created a brick that has a photograph of herself with her finger held up to her lips for silence. "Even to this day, (my mother) won't talk about who her cousins are that hurt her and who are the people who went."

The brick represents not only Marchand's mother's silence, but the silence demanded of the students: don't speak your language, don't speak about your culture, don't speak to your siblings.

Those who walk through the exhibit will be given a river stone to hold and rub, a common practise to help relieve tension in stressful situations. These stones will become part of a permanent Healing Garden installation at Blue Quills First Nation University as part of the garden path.

"The symbolism behind it is

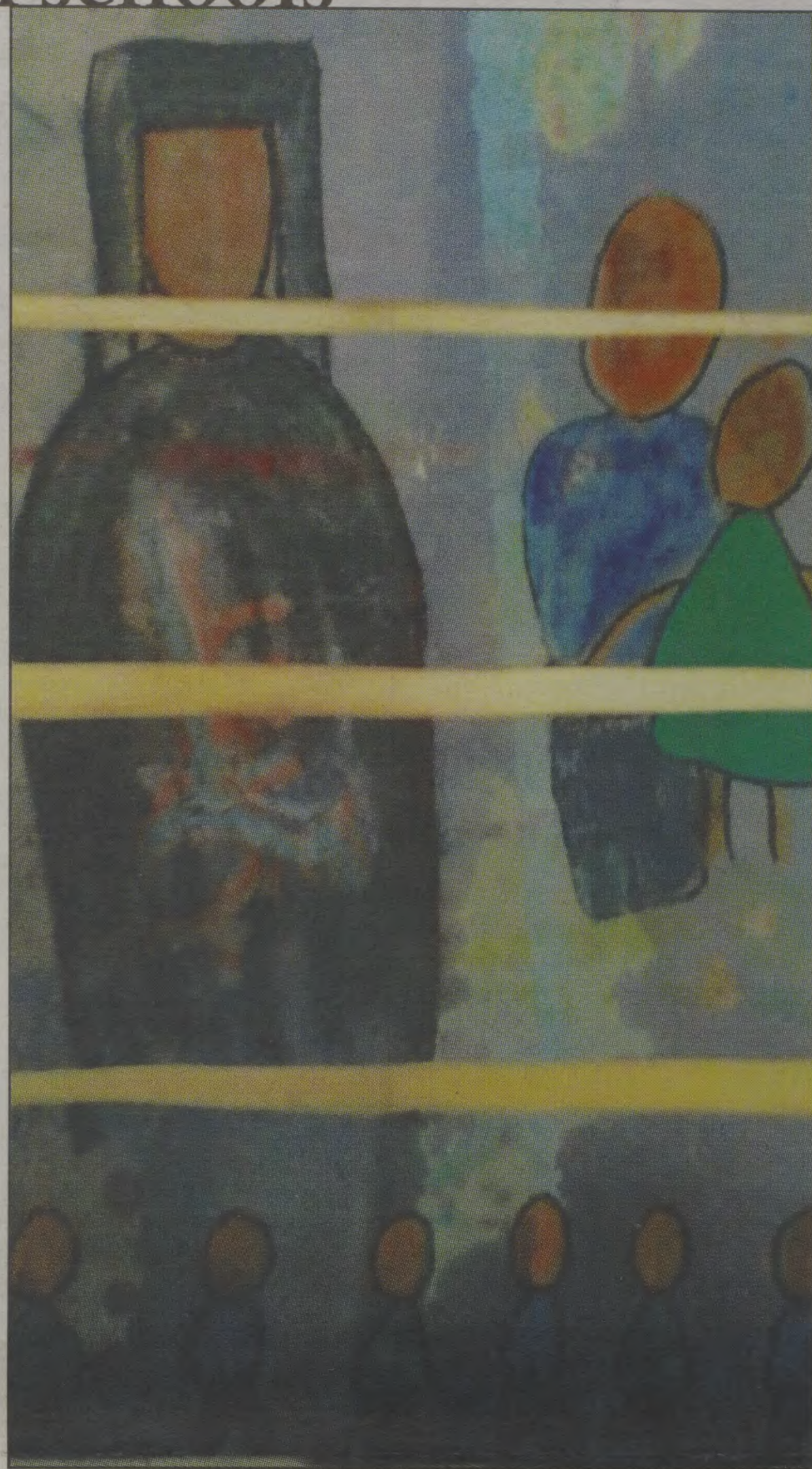


PHOTO: SUPPLIED

Artist Dawn Marie Marchand writes of this "brick" she painted, "I was remembering another story, I was told. A story where a young girl went to school with her brother. Even though they were together they weren't allowed to interact."

that we're going to put it under your feet so you can move forward," said Marchand.

The site of the brick installation has yet to be determined. Marchand is hopeful it will end up as a permanent installation somewhere when the TRC event concludes.

There will be Aboriginal art work spread throughout the downtown area, says Debbie Hubbard, a member of the regional advisory committee for the national TRC event.

"One of the things (we've) really tried to be intentional about with this event is in engaging the arts community and particularly some of the Aboriginal arts," said Hubbard. "There's a real recognition that in Edmonton there's quite a vibrant Aboriginal, Inuit, Métis representation of skilled artists."

While the brick installation is

not a formal TRC exhibit, there will be a collection of artwork from Alberta Aboriginal artists on display in the Enterprise Square gallery in the former Hudson's Bay building from March 20-April 18. Marchand is researching and writing the commentary to go along with the exhibit, which is a body of art purchased by Aboriginal Affairs and Northern Development Canada in the 1990s. It is the collection of work undertaken by members of the Alberta Indian Arts and Crafts Society, which operated from 1975-91 and includes such well-known names as Alex Janvier, Joane Cardinal-Shubert and Faye Heavy Shield.

"This artwork is so beautiful. It's like 25 years ago and it's so relevant and contemporary and incredible," said Marchand. "This is a real great opportunity, especially for the new generation."

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# Wampum holds power of earliest agreements

By Barb Nahwegahbow  
Windspeaker Contributor

TORONTO

The Indigenous Visual Culture Program at Toronto's OCAD University hosted a talk titled, Wampum: Language and Symbol recently. About 60 people gathered to learn about wampum from historians, curators and artists.

Historian and curator, Rick Hill, Tuscarora from Six Nations of the Grand River Territory, started learning about wampum belts when he worked in a museum in the 1960s.

"It made me mystified as to what were these things," he said. "Where did they come from, where are they and how come I grew up not knowing about them." He soon found out they'd been taken away by anthropologists who then took them to museums. Hill has been part of repatriating wampum belts from Toronto's Royal Ontario Museum.

"Wampum is just a visual device by which memory is kept alive," Hill said. "Our ancestors were very skilled in how to make these abstract symbols that have great meaning, great power. We also believe that wampum has its own power."

Wampum belts are made with quahog clam shells which are the



PHOTO: BARB NAHWEGAHBOW  
Rick Hill (right) answering questions about wampum, with Alan Corbiere (centre) and Bonnie Devine (left) at OCAD University.

purple or black, and whelk shells which are white. Hill said, "By its nature, the shell is able to retain the words spoken over it and then it can be passed on from generation to generation."

The white whelk shell is a symbol of power and peace and all the good things, and the purple or black quahog clam shell is just the opposite. "I thought it ironic that in the ocean," said Hill, "these two are kind of enemies of each other... but the whelk can actually defeat the quahog clam. So the white shell can overcome the purple shell in the ocean and maybe that's what our ancestors believed."

The dish with one spoon wampum belt, "is probably the most significant in terms of the Native people in this land," said Hill. "The old people say this represents the first treaty made in North America. It was made between all the Native nations before the Europeans arrived. It's a simple belt with a field of white which represents peace and unity and harmony, with a little dark figure which represents the bowl." Some of the belts contain an icon within the bowl that represents a beaver tail.

Of particular importance in this age of environmental degradation is the fact that the dish with one

spoon is also a covenant with nature. "Nature says, 'Here's the great dish and inside the dish are all the plants, the animals, the birds, the fish, the bushes, the trees, everything you need to be healthy and therefore, happy.'"

Hill spoke about the rules nature attaches to this covenant. "The three basic rules are: only take what you need, second, you always leave something in the dish for everybody else, including the dish, and third, you keep the dish clean...that was the treaty between us and nature, and then the treaty between us and everybody else."

Alan Corbiere, Anishnaabe

historian and researcher from M'Chigeeng First Nation on Manitoulin Island in Ontario, said his introduction to wampum belts was the Covenant Chain 1764 entrusted to the Odawa people of Michilimackinac at the 1764 Treaty of Niagara. "It's become a cliché now," said Corbiere, "to say that treaties are living documents, but that's what these wampum belts are as well." He's working on a paper making a case, "that this is what we would call our case law and our common law and these are our precedents. And I'm trying to show how each time they put another belt on, it's actually another belt reinforcing the previous one."

Corbiere met with a lot of skepticism when he started sharing his research on wampum with Manitoulin Island First Nations in 2002. "I was told, Mohawks have wampum; we don't have wampum. Now, our Grand Chief, he has these belts...people have started to accept and see the evidence of our wampum tradition as Ojibway, Odawa and Potawatomi people."

The organizer of the talk and a presenter, Bonnie Devine, is an Associate Professor and the Founding Chair of the Indigenous Visual Culture Program at OCAD University. A member of Serpent River First Nation in Ontario, she is an installation artist, curator, writer and educator.



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