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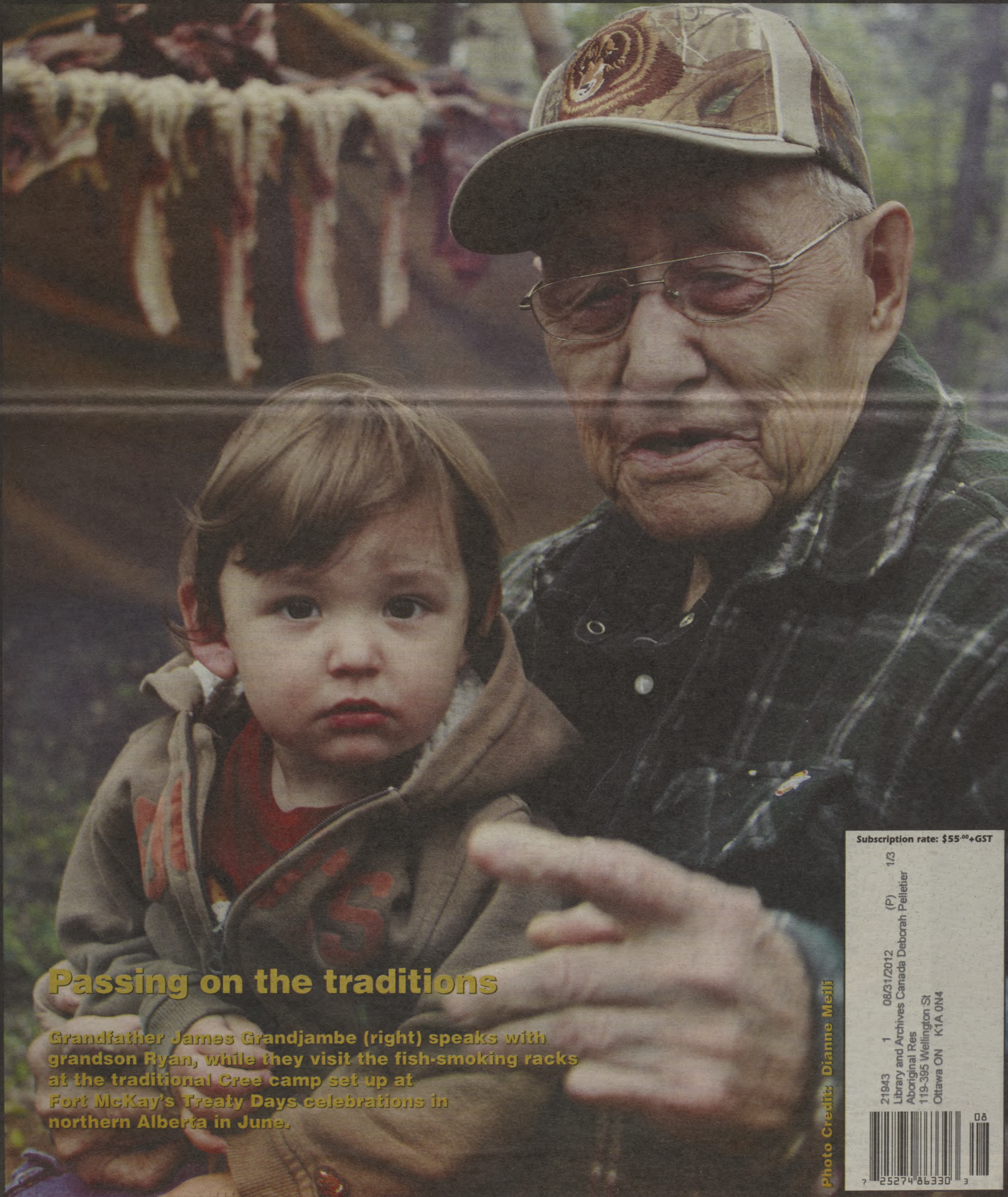


Canada's National Aboriginal News Source

Path to reconciliation means educating Canadians
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Passing on the traditions

Grandfather James Grandjambe (right) speaks with grandson Ryan, while they visit the fish-smoking racks at the traditional Cree camp set up at Fort McKay's Treaty Days celebrations in northern Alberta in June.

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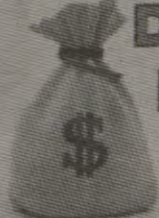
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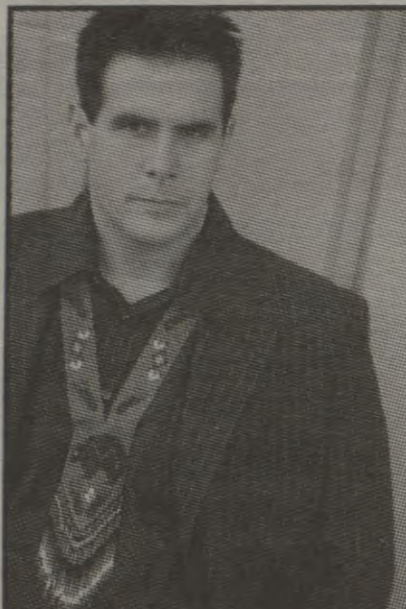


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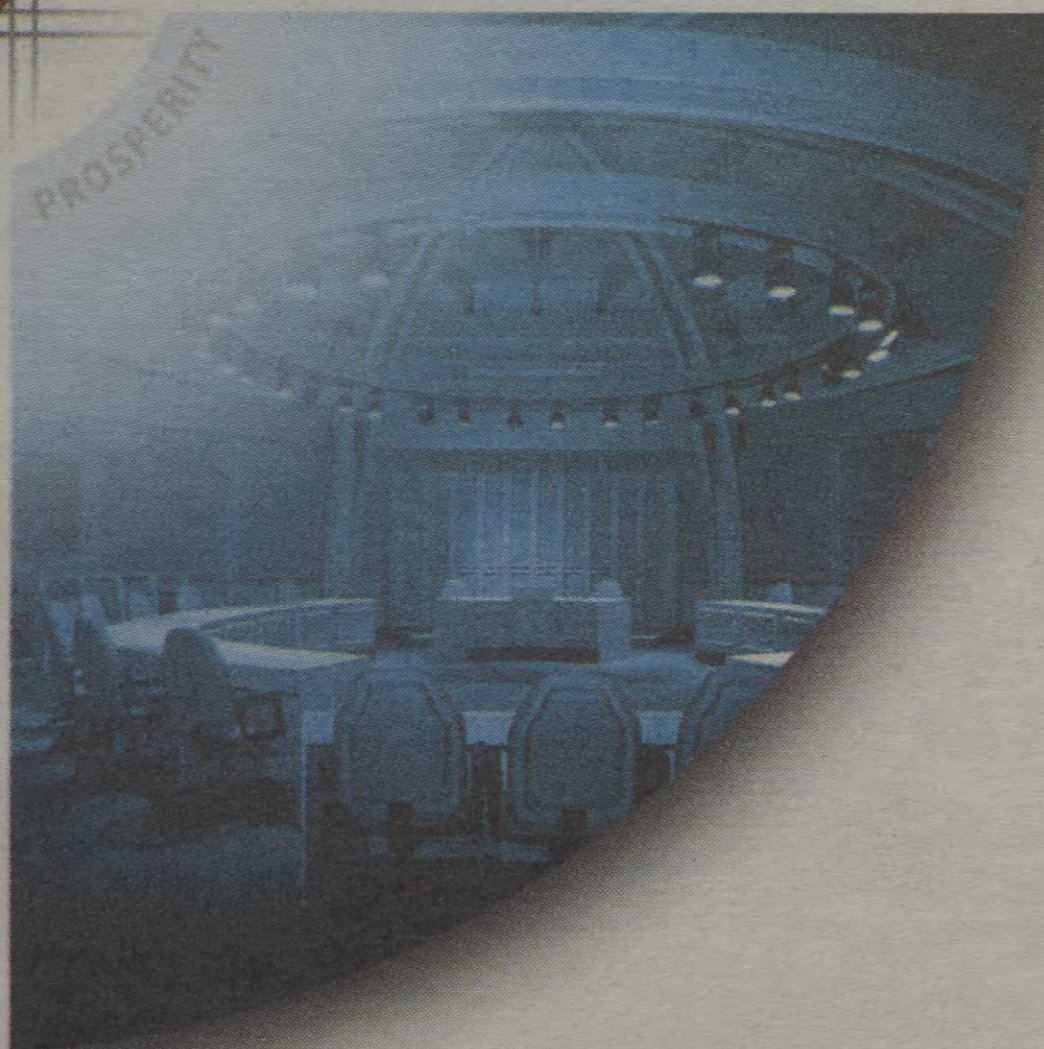
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~ National Chief Shawn Atleo

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Publisher
Bert Crowfoot

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

Contributing News Editor
Debora Steel

Staff Writers
Dianne Meili

Production
Judy Anonson

Advertising Sales
1-800-661-5469
E-mail: market@ammsa.com

Director of Marketing
Paul Macedo

Toronto, Ottawa-Hull, Montreal,
Manitoba, Maritimes
Rural Ontario, Rural Quebec and USA
Keven Kanten

Alberta, Northwest Territories
Shirley Olsen

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Windspeaker
13245 - 146 Street NW,
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General Enquiries: windspeaker@ammsa.com
Rants and Raves: letters@ammsa.com
Twitter: windspeakernews
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Canada

Features

Mom and health director fight for Jeremy's care 8

Like any 16 year old, Jeremy Beadle loves music and going for a cruise. But, his mom, Maurina worries that if he's institutionalized, Jeremy could go into a vegetative state. Maurina says, "Jeremy would get less care away from his family and community, and could become self abusive. He would become just like a vegetable."

Border official salts the wounds of passport seizure 9

The legitimacy of the Haudenosaunee passport has once again been raised. That's because Joyce King, who works as the director of the Justice Department of the Mohawk Council of Akwesasne, had her passport confiscated by Canadian border officials on June 18.

Private dicks to investigate election disputes 10

Aboriginal and Northern Affairs Canada will employ private investigators when dealing with election disputes in First Nation communities. The department is seeking the services of private investigators to collect facts, and confirm or invalidate allegations concerning elections held in First Nation communities.

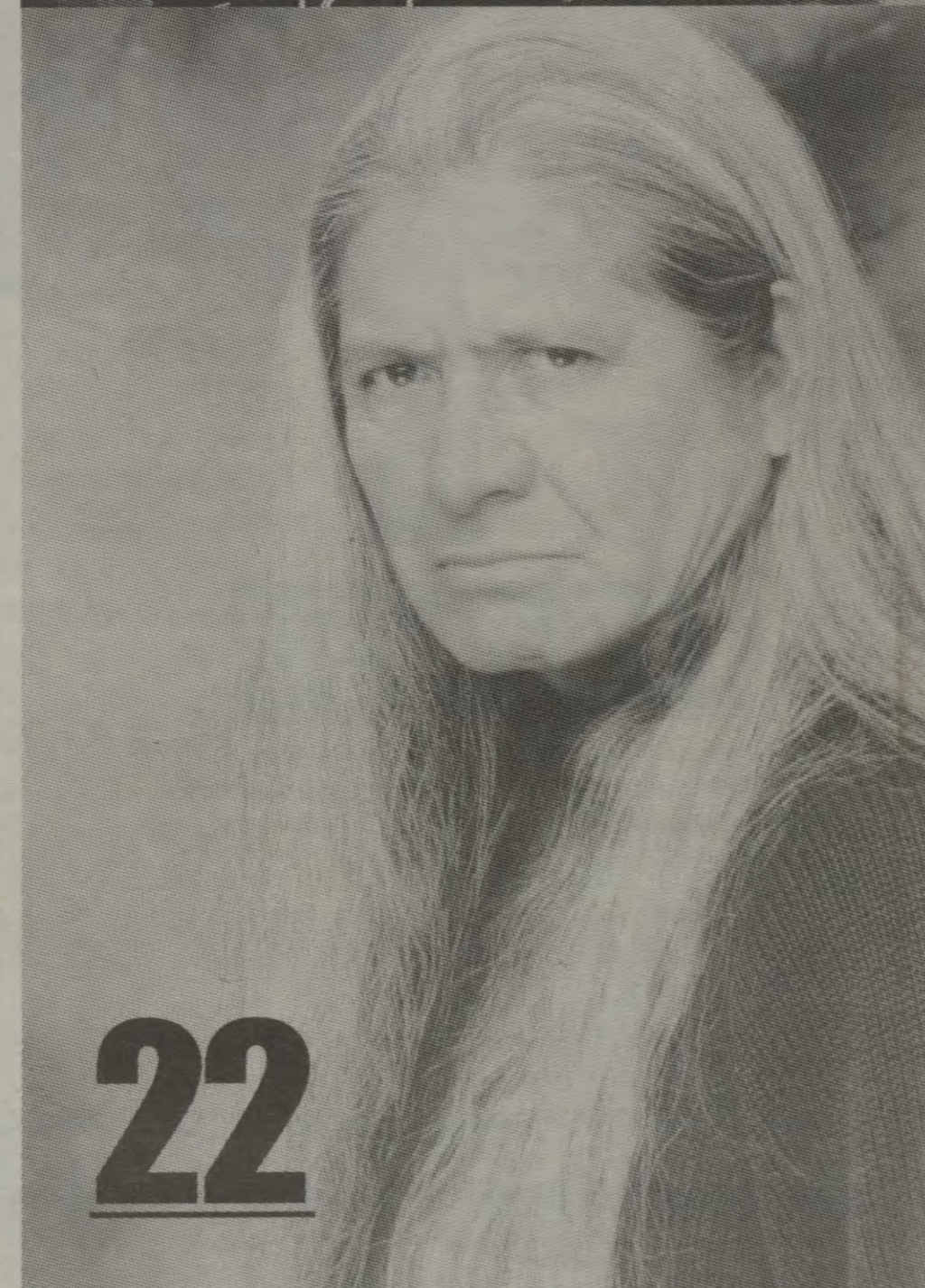
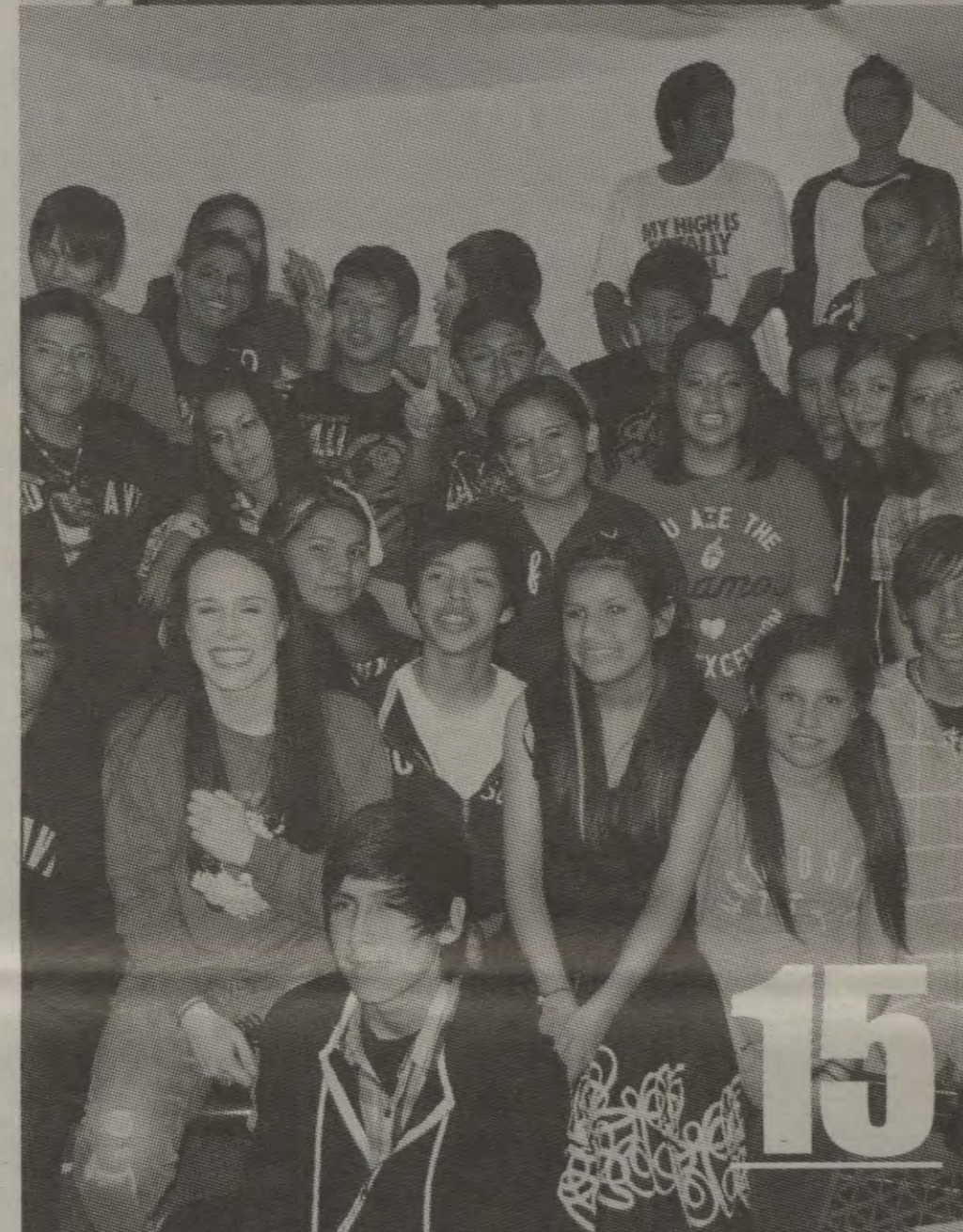
Inquiry results disappoint friends of Frank Paul 11

Crown Prosecutors in the Frank Paul Inquiry have been absolved of bias and improper conduct for their decision to not lay charges on two Vancouver Police officers in connection to the Mi'kmaw man's 1998 death.

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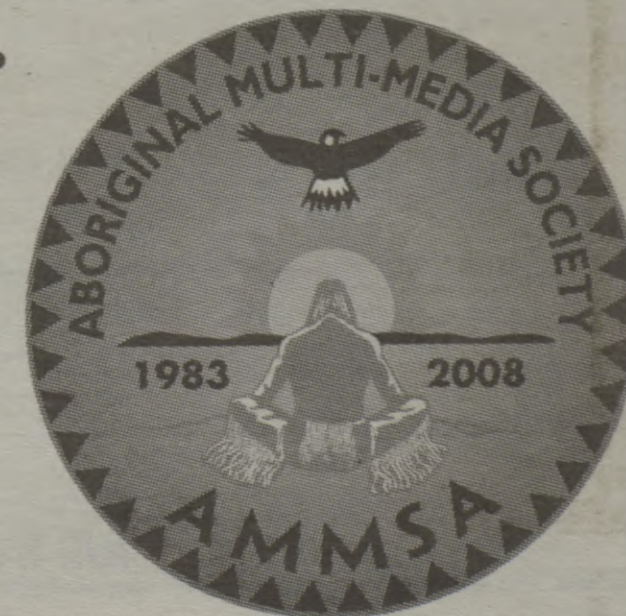
With international appeal almost equalling that of the late Chief Dan George, it seemed Gordon Tootoosis's star could only rise higher, but the talented and elegant actor succumbed to pneumonia on July 5. He was only 69.



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- Habitat for Humanity National Capital Region and partnerships with Aboriginal Communities
- Addressing the end of government operating agreements: case study, Manitoba non-profit housing organization
- Green building and design for energy efficient homes
- Practical routes to home ownership – options available
- A comparative analysis of residential energy consumption on First Nation Communities
- Lowering utility bills and creating jobs – lessons learned from BUILD
- The important role PHPIC inspectors play – what the owner or potential owner needs to know
- Requirements of the Federal Storage Tank Systems Regulations
- Severe weather preparedness – what you need to know to protect your house?

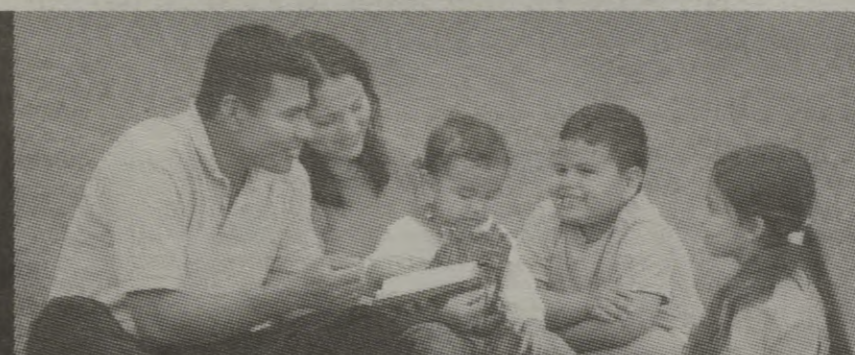
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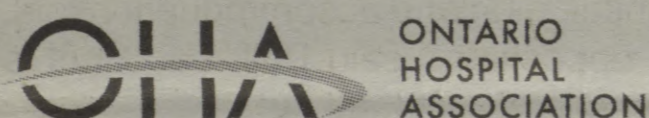
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They're stealing our children

We've heard so much about gang activity in First Nations communities over many years, but this latest tragedy, which happened in Hobbema in July, should be a wake-up call for all of us.

While police have yet to confirm it, they haven't ruled out the possibility that gang violence took the life of an innocent five-year-old boy. He was tucked into his bed for a good night's sleep at Hobbema and should have been safe from the world behind the walls of his father's home, but a stray bullet shattered the illusion of that. He's dead, and a family grieves, and unless we start to take gang violence in First Nations communities seriously, he won't be the last to lose his life.

We wonder if we'll lift our heads for awhile, rage at the injustice of it all and then go back to ignoring the situation like it didn't happen at all.

Well, perhaps some of us will. Yes, some of us still have the choice to ignore the violence on First Nations territory that erupts around gang activities. But others of us are just not that lucky. We must figure out a way to survive the effects of gangs every day. These are people that are exhausted by it, in danger all the time, indoors and out, and never have a moment's peace around it. It remains ever present as they go about their lives.

We're not saying that the situation of gangs on reserve is a simple one to solve. What we are saying, however, is that we are in a crisis. We are losing our children and our future to thugs and criminals. And we can't say that it just started to happen, because it didn't. Gangs have been growing roots in our communities for many years; decades, in fact.

They have taken over our cultural events so that elders are afraid to attend, and disrupted legitimate opportunities for our young people. Families are moving away to protect themselves, leaving fewer and fewer good and honest people to fight against the onslaught.

Gangs are a scourge, and once they take hold it becomes a torturous effort to wrestle back the community from them. Who is there to help us?

We look at the problems that the major cities in Canada are having with gangs, and see the money that is being poured into those areas and we think "What chance do we have?" The resources to fight these lawless, ruthless, murderous hoodlums are just not there for our small villages. The criminal activity increases while the good and the just who must live amongst it shrink to the background.

They are, of course, afraid of offending the drug lords who are hooking our kids on crack and heroin and sending our young women and men out onto the streets to hook other parents' kids on these drugs, and the viciousness of this cycle plays out day after

day.

Is there no hope?

First Nations leaders arrange summits on everything under the sun. They develop strategies for economic development, send out panels to find ways on improving education and health, they gather to discuss land claims, and treaty settlements, and have war-chests to take governments to court over lack of consultation, and to prove Aboriginal rights, and, of course, these things are important.

But what will it be all for if we can't pass along safe, stable, gang-free environments to our children?

In one of the news briefs you will read in this paper, the chief of Lac Seul, Ont. says, "We borrow this world from our children."

Is it our intention to use it up and return it in such a dangerous mess?

Twenty-thousand young people are estimated to have been adopted out of our communities during the time of the Sixties Scoop. How many of our young people across the country are currently being scooped up by gangs today? Will we allow that gang involvement to grow until it rivals the number adopted out in the sixties? Currently, of the 430-odd gangs operating in Canada, 21 per cent of their membership is made up of First Nations youth.

If we measure the harm that is being done to our people and their futures by gangs, would it compare to the devastation wrought by the residential school system that was imposed on us? If we were given fair warning back then and had the power to stop the horrors of that, wouldn't we?

Well, we, as a group, are no longer powerless, and we have had more than our share of fair warning about gangs and the swath they are cutting through our nations. So we ask you, isn't it time that we rise up and fight with everything that we have against this?

Leaders, it is your responsibility to push back. We rely on you to do so. Where are the summits on gang violence? Where are the marches, the walks, the gatherings to raise awareness of these robbers that are stealing our children away?

Help the gentle folks of our communities to live peacefully again on our territories. Don't let that young boy in Hobbema be just another death among many deaths. Let him be the last, and we will commemorate him as such.

Seek out the resources available to you to put an end to this. Find willing partners. Make a nuisance of yourself on Parliament Hill, in the provincial legislatures across the country. Flex your collective muscles and shout it from the rooftops that we need help to rid this plague in our communities.

We can't give up, or give in to this. There is just too much at stake.

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[rants and raves]

Page 5 Chatter

THE VIOLENT DEATH OF A FIVE-YEAR-OLD

boy, shot while he was sleeping at his father's home in Hobbema, was called a "horrible, terrible setback" for the Alberta reserve by National Chief Shawn Atleo. Ethan Yellowbird was the grandson of the nation's chief, Marvin Yellowbird. A bullet fired from outside the home is said to be responsible for his death. A woman inside the home was also injured. At the opening of the gathering of leaders of the Assembly of First Nations in Moncton, N.B. on July 12, Atleo expressed condolences to the family, adding "This kind of tragic news brings heightened focus to the work that we've gathered here to do over the next three days." Gang activity that has plagued the area has not been ruled out in the death. RCMP say there are six gangs operating in and around Hobbema. In 2008, Asia Saddleback was injured in a drive-by shooting while in her family's home. She was not yet two, and recovered from the shooting, though a bullet remains lodged near her spine.

THE WINNIPEG FREE PRESS REPORTS

that Manitoba's NDP government has added five new anti-gang programs designed to get kids away from crime. Three will be on First Nations, including St. Theresa Point First Nation, Sandy Bay First Nation and Sioux Valley First Nation. Wabowden and Elwick Village in Winnipeg round out the sites. The programs will offer free supervised recreation, education or social after-hours activities for kids and teenagers.

CHIEF CLIFFORD BULL AND THE COUNCIL

of the Lac Seul First Nation in Ontario say they will not support any nuclear waste storage initiatives by regional municipalities within their traditional territory. "We are aware that the towns such as Sioux Lookout, Ignace and Ear Falls have either expressed or are expressing their interest as potential host repository sites for nuclear waste, in response to the recent call for Expressions of Interest by the Nuclear Waste Management Organization," said Bull. "We borrow this world from our children, and Lac Seul does not want to create an impossible problem for our future generations to struggle with." Lac Seul First Nation stands with the Grand Council of Treaty 3, Nishnawbe Aski Nation, and other Northwestern Ontario First Nations in opposing the potential development of nuclear waste storage sites. "This is not a matter of consultation and accommodation for Lac Seul. This is a matter of opposition," said Bull. Lac Seul is located about 38 km northwest of Sioux Lookout.

THE NATIONAL PANEL ON FIRST NATION

elementary and secondary education began the engagement phase of its work with a visit to Akwesasne on June 24. Chair Scott Haldane said the panel had an important mandate to fulfill. "They have asked us to look at options, including legislation, to improve elementary and secondary education outcomes for First Nation students living on reserve," he said. They visited schools in Akwesasne and heard from educators and community leaders about their success in building a strong education system. "We also heard about the community's innovative strategy on the Mohawk language revitalization and retention. We then had frank and open discussions with young adults about their individual experiences with the education system," Haldane said. There will be many such visits to First Nations communities. There will also be roundtable sessions with First Nation youth, parents, Elders, teachers, leaders," as well as provincial officials and the private sector. "We also plan to talk to academics and those who work in the education system, along with business leaders, who not only look to First Nations as a source of skilled labour, but who also care deeply about First Nation youth and want to help them succeed."

THE CANADIAN PRESS IS REPORTING

that the pre-inquest into the death of teen Reggie Bushie will begin on July 21. The 15-year-old was attending high school away from home. His body was found in the McIntyre River in Thunder Bay in 2007. An inquest will follow the pre-inquest hearing. Bushie is the first of a number of teens from the Nishnawbe Aski Nation who died in similar circumstances. Provincial opposition parties suggest the tragedies may have been avoided had an inquest been completed earlier. Bushie's inquest was first set to begin in 2009, but a lack of representation of First Nations on the jury roll delayed it. The jury will focus on Bushie, but will also be allowed to make recommendations that might prevent similar deaths.

WAWATAY NEWS ONLINE REPORTS THAT

thousands of dollars of street drugs were intercepted on June 15 by Nishnawbe-Aski Police before they could be sold in Attawapiskat. Officers seized 116 grams of marijuana, 54.5 grams of methamphetamine pills and 1.8 grams of heroin. The total estimated northern street value was about \$7,600. Charged with possession of a controlled substance for the purpose of trafficking and breach of probation is 31-year-old John Tookate.

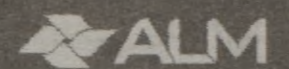
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AFM 6
Aboriginal History and Developments

Learning about Aboriginal History, current issues and where we are headed as Aboriginal People is critical knowledge for all professionals working within an Aboriginal environment; this course looks at: Examination of treaties; Aboriginal economic & political structures; The role of the Indian agent; Residential schools; Political renaissance; Next generation/new directions; Growth of Aboriginal political organizations and New legislation and economic self sufficiency.

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AFOA 2
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This course provides tools you can use to improve your management practices. The course explores: Team building techniques Leadership strategies Problem solving and decision making Meeting management Information management Communication strategies Negotiations and Dispute Resolution Aboriginal.

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Mom and health director fight for Jeremy's care

By Jennifer Ashawasegai
Windspeaker Contributor

PICTOU LANDING FIRST NATION, N.S.

Like any 16 year old, Jeremy Beadle loves music and going for a cruise. But, his mom, Maurina worries that if he's institutionalized, Jeremy could go into a vegetative state.

Maurina says, "Jeremy would get less care away from his family and community, and could become self abusive. He would become just like a vegetable."

Jeremy has hydrocephalus, cerebral palsy, autism and spinal curvature. Hydrocephalus is a medical condition in which there is an abnormal amount of water on the brain. He recently had a permanent shunt replaced in the lumbar region of the spine.

Maurina has been caring for Jeremy at home in Pictou Landing First Nation, Nova Scotia all his life. But things changed last year when extra care was called when Maurina ended up in a wheelchair after she suffered a stroke.

Health care workers were sent to the home to help the single mom, who now uses a cane, care for Jeremy. She needed help to bathe, dress and feed the youngest of her two sons.

Since then, the First Nation has been paying extra for the care workers and is starting to become tapped for money. Using Jordan's Principle as the foundation of a complaint, the band is taking the federal government to court over lack of timely and adequate care funding for the struggling family.

Right after Maurina's stroke, said Phillipa Pictou, health director at Pictou Landing, "I put them in for more services, in the spirit of Jordan's Principle, because they needed the care right then. I wasn't about to argue over which government was going to pay for it."

Jordan's Principle is a child-first standard adopted in the House of Commons in late 2007. It was named in honor of Jordan River Anderson of Norway House Cree Nation in Manitoba. The five-year-old boy died in hospital after

spending two unnecessary years there while the provincial and federal governments argued over who would pay the bill for his care on reserve.

The principle calls on the first government of contact to pay the bill to look after the child, and then sort out which government is responsible for payments later.

The principle has been in place for about four years now, and not only does it take time to access the Jordan's Principle funding of \$11 million, it also seems very difficult.

Pictou says, "At that point, I was trying to figure out how to access the money through Jordan's Principle... it's taken us a whole year... they [government] didn't want to provide us with very much information in the beginning, and they still don't really."

The way it works, Pictou said, is that they needed to be turned down for 'normative' care, which means the allowable funding off-reserve. Pictou said they needed the province to do the assessment. But, there was another wrench thrown in the works.

"We were told, Continuing Care, which would normally do the assessment, is not allowed to come on the reserve at all, even though the reserve doesn't have access to that kind of assessment," said Pictou.

The band ended up obtaining Ministerial Health approval to be able to have the assessment completed, without taking on any extra financial burden.

Once the assessment was complete, Pictou said case conferences were scheduled between the First Nation, Aboriginal and Northern Affairs Canada, First Nations and Inuit Health Branch, and provincial services, such as Continuing Care, and the local health unit, along with Jeremy's mom.

Pictou was hoping they could figure out how to access Jordan's Principle, and after five such conferences, she said, "they came back with a cap of \$2,200 for services for any one family, and, after that, the child would have to be put into an institution."

Pictou learned that an



PHOTO: JANET FRANCIS

Maurina Beadle holds a picture of her son Jeremy. She wants her disabled son to stay with her on reserve in her home, but Aboriginal Affairs says it doesn't warrant the expense, and says the funding cap for care would be exceeded, so the option now is to see the boy institutionalized.

institution would cost about \$350 a day, which works out to just over \$10,000 a month. The community had been trying to get at least \$4,000 a month above the cap for the extra services for Jeremy and his mom.

"I did not think that seemed right, and if that happened off reserve, that wouldn't have been accepted."

After investigating the issue, Pictou came across a court case where a woman won her case against the province to obtain more than the cap, plus Pictou also found policies in the Community Services policy book.

"They have a whole section on extraordinary and exceptional circumstances, and Maurina and Jeremy meet all of them."

"It's right in the provincial policy that if you have any one of

those situations, that your case manager could approve either long- or short-term care above the \$2,200 cap," said Pictou. The band was also told it wasn't allowed to access other funding, unless they wanted to re-do the entire funding agreement with Aboriginal Affairs Canada. A new agreement would have affected all of the social funding for the community.

Pictou was persistent, and brought the matter to tribal council, which was then sent to the Assembly of First Nations and the Child and Family Caring Society for support. Pictou Landing now has the backing of both organizations.

Cindy Blackstock, executive director of the First Nations Child and Family Caring Society, says the issue is definitely a human rights issue. Since First Nation

citizens on reserve have recently been brought under the Human Rights Act, Blackstock said, "We're hopeful it will have an impact on this case. It's fundamental that First Nations people be recognized fully as peoples under the law and have access to human rights."

In an email, Aboriginal Affairs and Northern Development spokesperson Genevieve Guibert said it wasn't an appropriate time for the department to comment since the matter is before the courts. Aboriginal Affairs also provided a short brief on Jordan's Principle.

In another email, Health Canada, referred the issue to Aboriginal Affairs Canada because "Jordan's Principle is primarily led by Aboriginal Affairs and Northern Development."

Path to reconciliation means educating Canadians

Dancing On Our Turtle's Back

By Leanne Simpson
Review By Christine McFarlane

Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence And A New Emergence, a new book written by academic and Nishnaabeg scholar Leanne Simpson, is a must read if you want to understand the philosophies of and pathways to reconciliation, what reconciliation means and what lay behind it for Indigenous peoples and the Canadian nation/state.

Simpson asserts reconciliation

must be grounded in political resurgence and must support the regeneration of Indigenous languages, oral cultures, and traditions of governance.

She believes reconciliation is a process that will take many years to accomplish and though reconciliation is promoted as a "new way" for Canada to relate to Indigenous people, it is anything but that.

Simpson writes "Indigenous peoples attempted to reconcile our differences in countless treaty negotiations, which categorically have not produced the kinds of relationships Indigenous peoples intended."

She questions the ability of

Indigenous people and the Canadian state to reconcile "when the majority of Canadians do not understand the historic or contemporary injustices of dispossession and occupation, particularly when the state has expressed its unwillingness to make any adjustments to the unjust relationship."

She asserts that "reconciliation must move beyond individual abuse to come to mean a collective re-balancing of the playing field," and "this idea is captured in the Nishnaabeg concept *aanji maaajitaawin*: to start over, the art of starting over, to regenerate."

She said Canada must engage

in a decolonization project and re-education project that would enable its government and its citizens to engage with Indigenous peoples in a just and honorable way in the future.

Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence And A New Emergence is a book that weaves many issues together but helps readers understand that in order for reconciliation to be meaningful to Indigenous people, we need to interpret it broadly and support Indigenous nations by regenerating everything that residential schools attacked and attempted to obliterate.

Throughout *Dancing On Our Turtle's Back*, Simpson examines Creation stories, works with the language, walks with Elders and children, focuses on celebrations and protests, and stresses the importance of illuminating Indigenous intellectual traditions to transform their relationship to the Canadian state.

This book provides a valuable perspective on the struggles of Indigenous peoples but also highlights the rich and vibrant ways in which Indigenous people continue to engage themselves.

Dancing On Our Turtle's Back is published by Arbeiter Ring Publishing.

Border official salts the wounds of passport seizure

By Sam Laskaris
Windspeaker Contributor

AKWESASNE, Ont.

The legitimacy of the Haudenosaunee passport has once again been raised.

That's because Joyce King, who works as the director of the Justice Department of the Mohawk Council of Akwesasne, had her passport confiscated by Canadian border officials on June 18.

King is infuriated that her passport was taken, but also because of the fact the passport was called "a fantasy document" several times by a Canadian border agent.

The Haudenosaunee passport, held by many in the Iroquois Confederacy and issued by the Mohawk Nation, is not a document recognized by Canadian border officials.

King, who has both a Canadian and American address, said she travels between the two countries sometimes three or four times each day, crossing at the Akwesasne border which extends into Ontario and the state of New York.

King, who said her age is "over 50," has lived in Akwesasne her entire life. She said because of the frequency of her border travels, she rarely is asked to provide any identification.

On June 18 King was a passenger in a car driven by her sister. She said they were on their way to an event in Cornwall, a fundraiser which sees proceeds go to youth in Sri Lanka.

When King was asked to provide some ID, her first thought was that she could not show her driver's license because it had expired. She said she had a new temporary one on her, but it did not include a photo.

So instead she took out her Haudenosaunee passport. And her difficulties began as she was taken inside the customs office for a secondary inspection.

"They said 'We are seizing your passport'," King said. "They must have repeated this 'fantasy document' four or five times to me. I think they were trying to get me to react to the fact they were calling it a fantasy document."

King said she did emphasize to the border agent that she clearly heard the term fantasy document. She said she did that by speaking slowly, emphasizing each word.

"I wasn't trying to antagonize them," she said. "I was just trying to tell them I heard them call it a fantasy document. Then they started accusing me of being frustrated."

King said her ordeal lasted about 30 minutes. Though her passport was seized, she was allowed to enter Canada after showing her Indian status card.

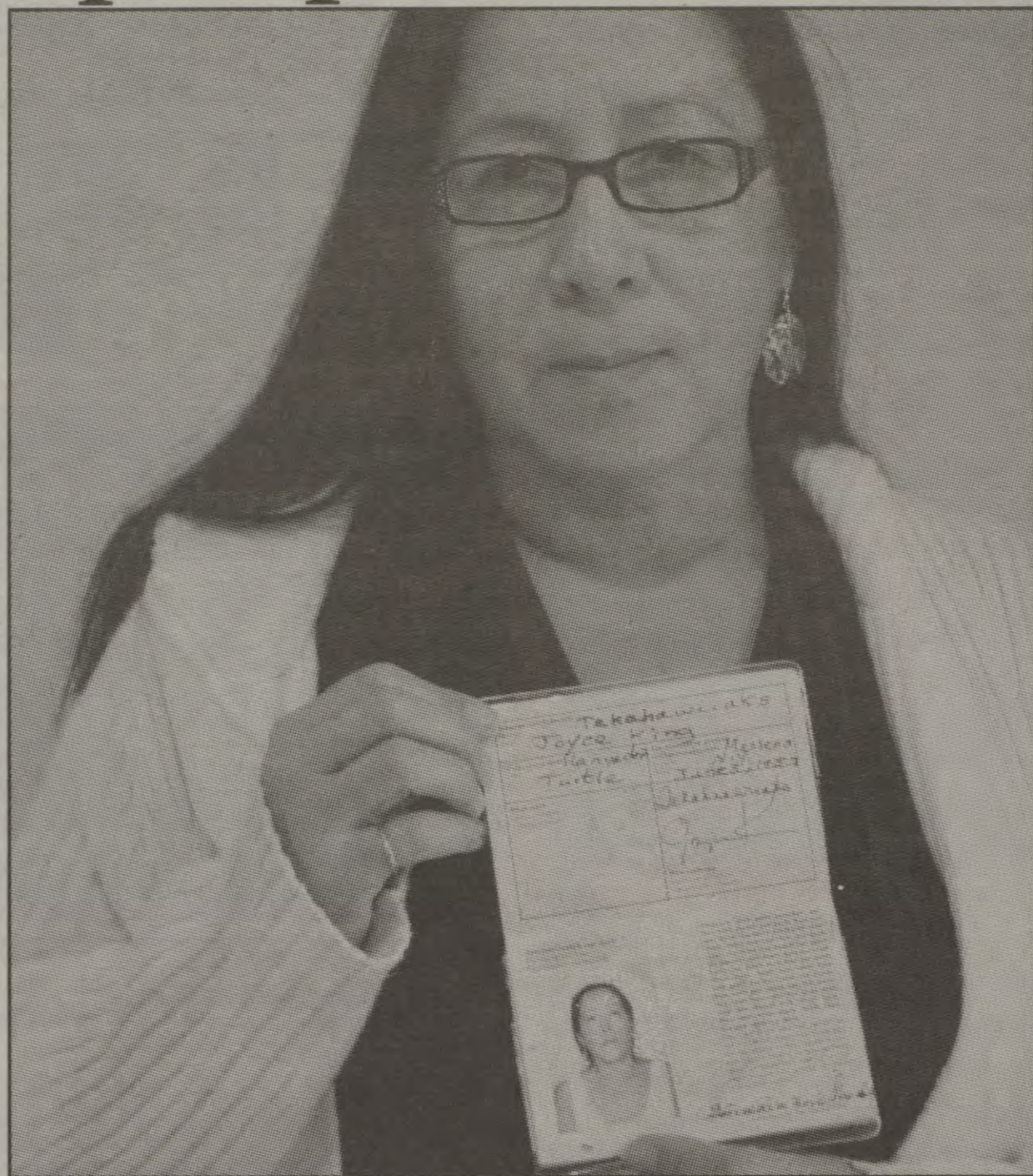


PHOTO: MARC HALBERSTADT

Joyce King holds the passport issued by the Mohawk Nation.

Though she said she's rarely asked to provide ID, King said she had shown her Haudenosaunee passport to Canadian officials back in 2006. And they had even stamped her passport then.

"The passport is recognized in other countries," King added. "I went to Japan on it (in 2007)."

King is also keen to get her passport back. She said she's leaving that up to the Mohawk Nation, which issues the Haudenosaunee passport.

As of July 7, Bula Hill, an administrator with the Mohawk Nation based in Akwesasne, N.Y., said her group was about to finalize the letter to the Canada Border Services Agency requesting the return of King's passport.

"What are they going to do with it?" Hill asked. "It's no good to them."

Hill said since King is a frequent border traveller, she was surprised to hear of her ordeal.

"Somebody must have been having a bad day," she said of the border agent who questioned King.

Hill said a handful of others have also had their Haudenosaunee passports seized at the Canadian border in the past year. And the Mohawk Nation has been successful in retrieving them.

She wishes Canadian officials would simply start accepting them as a valid document.

"I think they should recognize it," Hill said. "For some that's all they have to show."

A year ago Haudenosaunee passports had created plenty of headaches for members of the men's Iroquois Nationals lacrosse team.

Officials from the United Kingdom would not let team members travel to England on

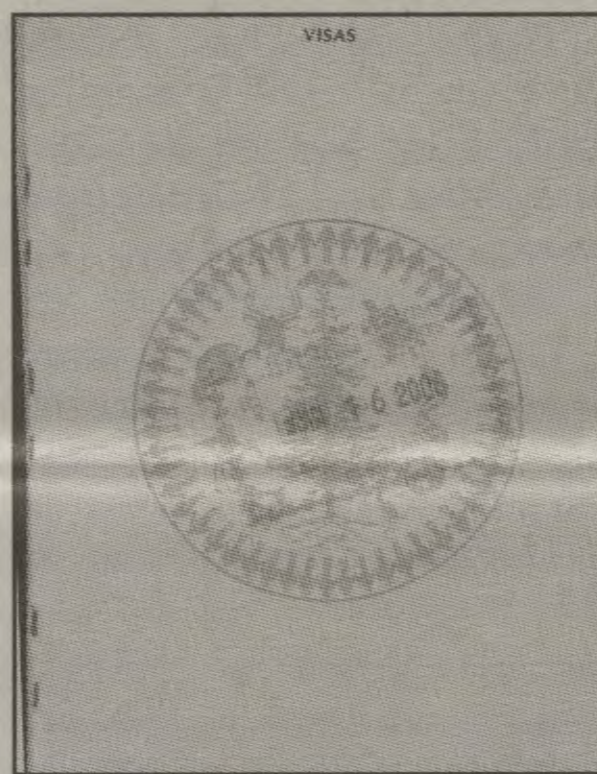


PHOTO: MARC HALBERSTADT

The passport, described by a Border Service agent as a fantasy document, had been stamped by Canada back in 2006, said Joyce King.

them for the world field lacrosse championships. As a result, the Iroquois Nationals, who were considered a medal contender, had to pull out of the tournament in England.

But then, this past May, members of the Iroquois Nationals were allowed to travel to the Czech Republic for the men's world indoor (box) lacrosse tournament on their Haudenosaunee passports.

Officials from both the Czech Republic and Switzerland (where members of the Iroquois Nationals had connecting flights) allowed the team to travel with the Aboriginal documents.

Chris Kealey, the communications manager for the Canada Border Services Agency, said he could not discuss King's incident citing privacy issues.

He did say, however, the Haudenosaunee passport is not a document currently recognized by Canadian border officials.

He added he is unsure how many others have had their Haudenosaunee passports seized in the past.

Windspeaker news briefs

CHIEF SPEAKER... THAT'S THE NEW

name bestowed on Prime Minister Stephen Harper by the Blood Tribe of Alberta. Harper became an honorary member of the Kainai chieftainship July 11. By accepting his new name, Harper promises to promote the cultural pride of the Blackfoot and Kainai, as well as all First Nations. Honorary chiefs are expected to hold the headdress with the highest respect and be an available resource to First Nations. The chieftainship was bestowed at the request of Blood Tribe Chief Charles Weasel Head as a response to the 2008 apology by the prime minister to former students of Indian residential schools. "It is a great privilege to be named an honorary chief of Alberta's Blood Tribe, a strong and proud First Nation," said Harper. "I am particularly proud of this honour given it recognizes the efforts that our government has been taking to help preserve the rich culture and heritage of First Nations in Canada while also investing in the future of Aboriginal peoples." He said he will carry the name Chief Speaker with "great joy and pride." Please see photo on page 10.

IT WILL BE MONTHS BEFORE

Guy Lonechild, grand chief of the Federations of Saskatchewan Indian Nations (FSIN), will learn his fate. A vote to impeach the chief was put on hold, despite 29 separate band resolutions calling for a non-confidence vote were brought against him at the July FSIN assembly held in Onion Lake, Sask. It takes 25 resolutions to force a vote. The two sides in the dispute will now go before the Indian Government Commission to state their case, and if approved, a special assembly to deal with a non-confidence motion will be held. Lonechild was convicted of drunk driving earlier this year, but what has stuck in the craw of some leaders is his alleged attempts to cover up the charges that were before him – a charge Lonechild has denied. Lonechild said he plans to remain at his post until fall 2012, but will not seek re-election.

MORE THAN 500 DEER LAKE RESIDENTS

were safely evacuated from their community in early July. The First Nation was threatened by forest fires burning as close as 3.5 kilometres from the remote northwest Ontario community. Chief Roy Meekis and band council requested the evacuation, and the province and its municipal and federal partners coordinated the airlift of residents to the regional municipality of Greenstone, 615 kilometres to the southeast. "Thank you to everyone involved in the safe evacuation of the Deer Lake community. The Canadian Forces responded to the request of help with professionalism and efficiency. They were vital to evacuating Deer Lake residents quickly and safely," said Jim Bradley, Minister of Community Safety and Correctional Services. Other First Nations communities affected by the fires are Sandy Lake, Cat Lake, North Spirit Lake and Keewaywin.

ON JULY 5, ABORIGINAL AFFAIRS

Minister John Duncan congratulated the community of Kitigan Zibi, Que, on the completion of improvements to its drinking water and wastewater treatment system. The infrastructure improvements connect 40 per cent of existing buildings to a safe drinking water system, including 195 homes and a dozen community buildings such as the band school, the medical clinic, the police station and the community hall. "This project addressed a number of concerns expressed by members of the community regarding access to a drinking water system that would cover the greater proportion of our territory," said Chief Gilbert W. Whiteduck. "It goes without saying that our community looked favorably on this investment as it contributed to improving the quality of life of all residents in Kitigan Zibi." The initiative was made possible through an investment of \$12 million.

THE CHIEF OF THE POUNDMAKER

First Nation and eight other people, all former or current band leaders or treaty entitlement trustees, are facing 47 charges relating to theft and fraud stemming from allegations of misappropriation of band and treaty Land Entitlement funds. The reserve is located east of Cut Knife, Sask. An investigation began in 2004 after Cut Knife RCMP received a complaint from a member of the nation. Government sources say Poundmaker settled with the government for \$13,125,250 in 1992 and was one of the first of 25 First Nations to sign a Treaty Entitlement Framework Agreement. The Commercial Crime Section assumed responsibility for the investigation in 2006. Chief Duane Antoine, 51; Ted Antoine, 55; Colin Favel, 51; Bryan Tootoosis, 58 and Irene V. Tootoosis, 67, have been charged with two counts of theft over \$5,000, two counts of fraud over \$5,000, two counts of breach of trust by a public official and criminal breach of trust. Norman Antoine, 61; Hickson Weenie, 65; Burton Baptiste, 55 and Victoria McMillan, 66 have been charged with theft over \$5,000, fraud over \$5,000 and criminal breach of trust. They will make their first court appearance on Aug. 16 in Cut Knife.

Private dicks to investigate election disputes

By Martha Troian
Windspeaker Contributor

OTTAWA

Aboriginal and Northern Affairs Canada will employ private investigators when dealing with election disputes in First Nation communities.

According to a notice on MERX, the department is seeking the services of private investigators to collect facts, and confirm or invalidate allegations concerning elections held in First Nation communities.

MERX is the federal government's public electronic tendering service Web site.

An average of 125 First Nations hold elections each year. Of those elections, close to one-third (approximately 40 elections) are appealed as allowed under the Indian Act, according to the tender.

The department is responsible for receiving and processing all appeals regarding elections held under the Act.

The tender states that in most cases, documents provided to the department are sufficient enough to determine a conclusion to an appeal.

However, the minister may draw upon section 13(1) of the Indian Band Election Regulations to conduct further investigation into the matter, if need be.

Under the Act, such investigative work may be held by the minister or by any person designated by the minister.

According to the tender, the department may require between five and 10 private investigators based on an as-and-when requested basis.

Those investigators will; Obtain pertinent information with respect to an allegation, whether through interviews or meetings, conduct investigations, scrutinize material, and write reports – bring all necessary information to the minister in order for the department to draw conclusions on an election appeal.

In the tender it says that Aboriginal Affairs and Northern Development is prepared to pay between \$100,000 and \$500,000 over four years.

Rick O'Brien is chief of the Kwanlin Dun First Nation, a community located near Whitehorse. While his First Nation elects their chief traditionally - outside of the department's rules - he still has concerns about the tender.

O'Brien questioned whether there is a less expensive route for Aboriginal Affairs to take when dealing with election disputes. Also, he'd be interested in knowing if the utilization of private investigators expedites the process in resolving disputes.

Chief O'Brien said there may

be more time spent on fighting with one another.

"I'd rather see things settled sooner than to drag it throughout an entire term."

"I for one would not want to exhaust my energy fighting. I'd rather put it to positive use."

It's something O'Brien knows first-hand. He witnessed his own community undergo an election dispute several years ago and says that as the conflict dragged on, it impaired the community.

"I think there will always be election disputes in First Nation communities, especially in the smaller communities."

O'Brien supports a common election day across the country.

He believes a single common day designated for elections would eliminate potential disputes by providing political stability to First Nation communities.

And he's not alone. Further east, the Assembly of Manitoba Chiefs has been pushing for a common election day for years.

They say the federal government should be removed from First Nation elections altogether and that elections should be held based on a new "First Nations Elections Act."

But in the meantime it seems federally appointed private investigators will look into alleged election offences.

This public tender closed on July 5th.

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PHOTO: DEB RANSOM

Chief Speaker Prime Minister Stephen Harper participates in the Honour Dance with Chiefs of the Blood Tribe following an induction ceremony that say him name honorary chief of the Blood Tribe.

Inquiry results disappoint friends of Frank Paul

By Shauna Lewis
Windspeaker Contributor

VANCOUVER

Crown Prosecutors in the Frank Paul Inquiry have been absolved of bias and improper conduct for their decision to not lay charges on two Vancouver Police officers in connection to the Mi'kmaw man's 1998 death.

The announcement, which was released by the Attorney General June 22, brought a close to the Frank Paul Inquiry headed by Commissioner William H Davies.

The news also brought disappointment to First Nations leaders that say the case was fraught with racism and ignorance.

"The family of Frank Paul, First Nations in British Columbia, and the public at large, have waited for the final report of the Davies Commission in the hopes that the Commission would fully explore all perspectives of the tragic circumstances that led to the death of Frank Paul. We are disappointed that based on the final report of the Commission, it is apparent that Commissioner Davies chose to accept the evidence of various Crown counsel when substantial evidence presented by the legal counsel of participating parties strongly suggested that he should be wary of doing so," said Grand Chief Edward John of the First Nations Summit Political Executive, in a statement following the announcement.

"It remains our belief, founded upon the evidence, that charges should have been brought forward in this case. We are disappointed the Commissioner chose not to issue a finding of whether charges should have been laid."

"It [the final report] represents a terrible injustice to the family of Frank Paul and Aboriginal people in general," said Grand Chief Stewart Phillip, president

of the Union of BC Indian Chiefs. He echoed John's comments that charges should have been laid.

On Dec. 5, 1998, 47-year-old Frank Paul was picked up for public intoxication by Constable David Instant, a VPD rookie who was still on probation at the time. Paul was taken from Vancouver's eastside and driven to the Vancouver police station.

But soon after being brought to the police department, Cst. Instant, under the request of Sergeant Russell Sanderson, dropped Paul off in a Vancouver alley at approximately 9 p.m. Paul was found dead in the same alley in the early morning hours of Dec. 6, 1998. The coroner's report stated Paul had died of exposure, due to intoxication and hypothermia.

The two officers involved in the case were never charged and a public Inquiry into the officer's involvement with Paul the night he died began.

In December 1999, after a criminal investigation into police actions, an investigation that the commissioner's report says was "in many ways inadequately preformed", Crown Counsel advised the VPD that criminal charges would not be laid.

The initial inquiry left unanswered questions for the Paul family and their supporters.

"We ran into this issue of questioning why there weren't charges laid against the officers," said Phillip.

Another inquiry into the actions of the Crown prosecutors in the Paul case began in 2010. This time the review was focused on the former Crown prosecutors, now judges. The Supreme Court of Canada ordered that the Crown testify and a review be made into whether the prosecutors' close working relationship with police was a conflict of interest in the Paul case.

"They [Crown] weren't prepared to acknowledge the



PHOTO: FILE

Grand Chief Stewart Phillip.

systemic disparity and racist practices in the criminal justice system," said Phillip.

"It was the first time ever in the history of the province of British Columbia that Crown Council was required to give testimony," he said. "We definitely felt that it was a major breakthrough," he said.

But the inquiry took its toll on supporters.

"It took a lot of time and it was difficult for the family of Frank Paul," Phillip said.

But he says that despite the outcome, the decade-long fight for justice in the Frank Paul case was a testament to the resolve and ongoing fight for dignity and respect of Aboriginal people.

There needs to be an appreciation for the very long struggle of those who brought the pressure to bear," acknowledged Phillip.

"It was a relentless, ongoing campaign," he said. "It was a very committed group of individuals and organizations that lobbied and advocated for a full public inquiry," he explained.

While Frank Paul's death was a

tragic one, Phillip said it didn't have to be in vain. However, he says the decision in the final report does nothing but cast a dark shadow of discrimination over the case.

"The way the inquiry presented itself was disappointing"

"We had a public opportunity to address the systemic racism and disparity that exists, and that opportunity was lost in the final report," Phillip said.

"There's an issue of racism for sure," agreed David Dennis, president of the Frank Paul Society.

"We felt there was enough evidence that charges should have been recognized," he added. "Obviously it was a bit concerning for us."

But while authorities investigating the case have been cleared of wrongdoing; criticisms and a total of nine recommendations were made by Commissioner Davies in the final report. One suggestion includes the implementation of a sobering centre for Vancouver and another would limit the possibility of a conflict of interest when charges

are considered against police.

Davies said that in the likelihood of a conflict of interest, charge assessments [decisions concerning prosecution] should be assigned to a private, external body and not the Criminal Justice Branch.

But while First Nations leaders remain hopeful that the recommendations, if implemented, will provide reform, they are also voicing their frustration over a flawed justice system.

"In the end there is no question that the system failed Mr. Paul," Jody Wilson-Raybould, Regional Chief of the Assembly of First Nations, said in a statement. "The Vancouver Police Department failed to safeguard his life, services for the homeless were severely lacking and most significantly, the police investigations were fundamentally flawed. We are hopeful that the Attorney General's office will implement the recommendations contained in the final report and continue to implement recommendations contained in the 2009 interim report to ensure this tragic event is not repeated in the future," she stated.

Dennis said the Frank Paul Society has a mandate to ensure the suggestions outlined in the report get implemented.

"We're here to make sure the recommendations go through and to honor the memory of Frank Paul," he said.

"The BC Civil Liberties, Vancouver Coastal Health, the Vancouver Police Department and the RCMP are all in support of creating a sobering centre," said Dennis. "But the province hasn't stepped up to issue funding," he adds.

"We're not going to rest or stand down until the recommendations are complied with and implemented," Phillip added.

"Never again will we allow someone to die such a lonely and cold death as Frank Paul."

First Nations suffering needs to go mainstream

By Wanda Kehewin
Windspeaker Guest Columnist

The concept that first contact negatively affected First Nations is not a new one, but consider that a lack of education is really what is deficient.

All that has transpired can't be ignored and should be taught in the mainstream educational system as an important part of Canada's history.

The truth should be told as it is and not how the ones in power at the time wanted it to be.

I remember in 1977 the alphabet was taped to the wall with pictures of what the letter started with and 'C' was for cat, 'T' was for tepee and 'I' was for Indian. How far have we really come after all that has happened?

There are still reservations with high rates of poverty and Third

World living conditions where addictions have become more of an epidemic than ever before. Violence is prevalent and much more accepted by younger generations. We have only scratched the surface of 'real' history and healing and the truth needs to be taught in the mainstream. Education is knowledge and knowledge is power.

The ripple effects of colonization have affected every First Nations person in some way or another, some more devastatingly than others. Stereotypes are that Natives are alcoholics, drug addicts, prostitutes, victims, abusers, helpless, and the unfortunate thing is that these stereotypes are sometimes what our people believe themselves.

These stereotypes and labels are

what make it hard to take our rightful place in society. The barriers that Aboriginal people face impact Aboriginal people every day of our lives. Every First Nation man, woman, and child should have access to a good life, civil treatment and respect.

How simple that sounds and how simple it is to write on paper; it should ultimately be what transcends racism, but it will not without the truth about Canada's history with First Nations being taught in mainstream schools and potentially mainstream society.

How many more people have to die from the sword of colonization, which I call any preventable death by addiction, suicide, and homicide, without fully understanding that they were never to blame? Watching First Nations people give up and go down the road of addictions

shows me that true history has not been taught and true reconciliation has not been felt.

My mother went down the road of addictions and made many choices that doomed her to die an early death. A lot of our mothers, grandmothers, sisters, fathers, brothers, grandfathers went down that road because it was easier to die with their shame than it was to live with it and I understand.

I forgive my mother for leaving through addiction and early death and I am even surprised that she lasted 48 years considering the trauma she suffered. The horrors and the suffering she went through would never be made into a movie because there was no happy ending, but her story, my story, our stories need to be told.

Those barriers that we run into every day and the never-ending race to outrun racism exists in

everything we do. With the passing of time, the wanting more for our children becomes stronger and we struggle our way through parenthood; some of us just doing the exact opposite of how we were raised and how we overcome these hardships in our lives is through humor. How else does one survive trauma?

Those men and women sitting in those doorways joking about the old days with their alcohol was wrapped in a paper bag have stories to tell, places they have been and they have chosen addiction because they believe they were fated to have a bad life and it is the only way they know how to deal with trauma.

They believed that they couldn't and can't change it because no one would listen and they were right.

(See *Suffering* on page 16.)

[strictly speaking]

Disliking being disliked, but dealing with it

Everybody dislikes something. Actually, most people dislike a lot of things. Welcome to human nature.

Still, it's a little disconcerting when that dislike is aimed at directly at you. Being a writer with a bit of a public profile, I am familiar with criticism. Sometimes though, it can puzzle and perturb you.

Several months ago I had a speaking engagement in the First Nations community of Alderville in southern Ontario where I talked about Native humor and how it is often cutting, politically incorrect, and self-deprecatory.

It's a type of survival humor. I know this because I once edited and compiled a book exploring and deconstructing Native humor called "Me Funny", and I included about 70 Indian jokes that it took me a year to compile from far flung friends to illustrate that humor.

So I like to say I wrote the book on Native humor. Again, we as Native people tend to make fun of ourselves a lot, and teasing seems to be a dominant factor.

And as part of my



THE URBANE INDIAN

Drew Hayden Taylor

presentation, I told some of these jokes that had been sent to me from all over Turtle Island (North America for those without their First Nations/Canadian dictionary). There is this one joke that was given to me by a Native woman in Nanaimo. It is long but sufficient to say, it's about a woman who has 10 children, all of whom are named Lloyd. A friend asks her how she can separate all her kids if they have the same name, to which the mother replies "Oh, I call them by their last name." The implication is clear.

I have told this joke about two or three hundred times, in Native communities or gatherings all over North America, usually with a good belly laugh and a look of

delighted shock. And as with most humor, the joke is hardly an accurate representation of actual Aboriginal life. It is an exaggeration of a situation to a ludicrous extent.

Oddly enough, after telling that joke for about five years to I assume tens of thousands of people, I was informed some time later that several people at this gathering in Alderville found the joke offensive. I was strongly urged to retire the joke and never speak it again.

As a social and cultural humorist, I am no stranger to people not particularly accepting some of the things I have to say or how I say them. So I was not offended. If anything, I find it fascinating how sometimes

people struggle to silence the storyteller because they don't like the story.

Remember, a few months ago, there was a controversy over a 20-year-old song. Somebody in Canada had lodged a complaint regarding the song "Money For Nothing" by Dire Straits because it had the word 'faggot' in it.

Completely bizarre.

Yes, it is an offensive term, but if this person had listened to the song and acknowledged the ironic way it was being used in the context of the song, they would have smiled instead of trying to ban the song.

On a more controversial note, the recent reissue of Huckleberry Finn. A publisher, in order to make it less controversial and perhaps more teachable, has removed the "N" word from a black character's name, and I believe replaced it with "slave." This is a move that makes me, as well as many other artists uncomfortable. That's messing with a masterpiece.

Back to my original argument. I disagree with a lot of things I may read and hear, but I don't try and put an end to them. Recently I was asked if I would

provide an afterward to a new issuing of Brian Moore's novel Blackrobe. I remember reading it when it first came out and not liking it or its portrayal of Native people.

In discussion, I said I would love to provide an afterward, but I warned them, it would quite probably be a critical one. They opted not to include me. I did not try and ban the book.

Over the years I've been told my play Toronto At Dreamer's Rock is racist against white people. An Elder from Edmonton, after viewing a movie I wrote based on my play In A World Created By A Drunken God wanted it banned and destroyed.

I've had people object to the title of my touring play Only Drunks And Children Tell The Truth and cancel the play's appearance in their town.

Over the years I've learned to just smile. To me it's like getting a bad beef stroganoff in a restaurant. You may not like it but I don't think you'd tell the chef to stop cooking or to throw out their cookbook.

And people wonder why I drink.

The 2011 Royal Visit to Slave Lake, Alberta



PHOTO: BERT CROWFOOT

The Duke and Duchess of Cambridge, William and Catherine, wave to onlookers in Slave Lake, Alberta



PHOTO: BERT CROWFOOT

The Duke and Duchess of Cambridge, William and Catherine, enjoyed a wildly successful tour of Canada from June 30 to July 8. Will and Kate attracted and delighted large crowds wherever they went, and among the throngs of admirers of the newlyweds were First Nations, Métis and Inuit people, who have a long historical relationship with the British Throne. In Slave Lake, Alberta many Aboriginal people found their way to the front of the barricades to catch a glimpse of the Royals as they made a surprise visit to tour the fire ravaged town. In the Northwest Territories, William and his bride toured the "bush university" Dechinta Centre for Research and Learning, which combines Western-style academia with northern Aboriginal studies in a wilderness setting. They looked on as an elder cut up caribou, hanging it to dry in a tipi. They even paddled in a canoe.

The future King of England and the Commonwealth, with his bride by his side, didn't disappoint their fans. The couple has now returned home to England but promised that they will one day return Canada.



PHOTO: JOE MCWILLIAMS, LAKESIDE LEADER

Yvonne Giroux (standing) and her mother 93 year-old Mary Elizabeth Giroux (seated) waited hours for their chance to meet William and Catherine. Their wait was rewarded.

Spouses need to find common ground on partying kids

Dear Auntie:

My adult children who live with us party all night long and sleep most of the day. Me and their father are feeling frustrated, because we both have to get up to go to work in the morning, but we're always tired from all the noise. We've tried to talk to them, but the parties continue. I even threatened to kick them out, but my husband said that's not the Indian way, to kick your kids out. What am I to do?

Signed
Sleep-deprived



DEAR AUNTIE

By J'net AyAy Qwa
Yak Sheelth Cavanagh

Once you and your husband can agree rather than focus on what isn't working, talk to the kids about mutually agreeable solutions.

As the communication loop expands it is important that your kids participate and join in coming up with solutions. Being adults, your kids should understand house-rules. Establishing (or renewing) boundaries is a way of breaking the cycle of disrespect.

No matter where the conversation goes you and your husband need to agree on a bottom-line: what you need to make the situation more liveable.

Being honest about your feelings and asking for what you need is the next step. An essential part of communicating is

clarifying what people understand.

Ask open-ended questions to get more than yes and no answers—questions that invite conversation: start with What? How? When? Where? Such open questions can help the kids contribute solutions. For example: What needs to change for us to get more rest? What needs to change so we can be restful *in our own home*?

Once ideas are surfacing, establish a time-line and discuss consequences if the agreement is broken (e.g. start paying rent, do extra chores or pay for a cleaning service).

Most of us are rookies in raising kids. I have learned as a parent that you can "pay now or pay later" when it comes to healthy

habits and positive behaviours. Take a risk: ask for what you need. One elder once told me that everyone in the family is responsible for harmony; no one is only a peacekeeper or referee—all take responsibility for living well together.

Lovingly, Auntie.

Dear Auntie:

The recent death of a good friend has triggered something in me that is hard to explain. I can't sleep, and when I do, I wake up with nightmares. Then I don't want to get out of bed in the morning to go to a job I really love to do. I'm on the verge of bursting into tears all the time. I keep telling myself to snap out of it, but I can't seem to get back on track. My wife says I should talk to somebody, but I wouldn't know what to say, because I can't figure out why I'm struggling with this loss, more than any of the other losses my family and community have suffered through over time. Any suggestions on how to turn this around?

Signed
Confused and grieving

Dear Confused and Grieving:

Reminders of our mortality are grown-up, bittersweet reminders of how fleeting life is. This loss doesn't need to measure up emotionally to previous losses.

The flood of emotions triggered now has challenged your capacity to express deep emotions. While crying is one way to release feelings, sweating, shivering, heel tapping, yawning, and even laughing are other common reactions.

During my counselling training a facilitator wrote "e/motion"—the slash after the 'e' showed that feelings must *move*.

There are many ways to reach out for help. Informal support could involve sharing a customary gift (tobacco, blanket and/or food) with an elder and exploring rituals and stories to make peace with our grief.

A band office, health clinic and/or Friendship Centre are great places to find out what

professional help is available. In smaller communities, you may have the option of a home visit for more privacy.

A chance to think out loud and explore wellness strategies can help you make sense of your grief.

There is nothing weak about reaching out for help. Stuffing down our feelings can cause them to surface in other forms.

Some people internalize, isolate and even self-medicate by over or under-eating. When feelings are denied some may lash out at friends and family. Over time bottled-up feelings can manifest as physical or mental illness.

If you're lucky, you've had positive male role-models who demonstrate how to cope well through life's challenging times. Lacking role-models, reaching out is all-the-more vital to finding new ways to cope through difficult times.

I remember visiting one granny who lost her son. Each visit his room was more empty. She eventually re-painted and finally turned it into her sewing room.

During one visit I brought her a roll of paper (and different types and colours of pens) to write a loooooong letter to her late son. I explained she could write anything she needed to say to her boy, even draw or add magazine pictures.

I offered to help her burn the letter and send her words to the spirit-world. I later learned she didn't wait for my return, but added the letter to yard waste she was burning.

She'd had a good cry writing until she got a cramp. Perhaps you might like to do some writing to those you have lost to sort through your e/motions.

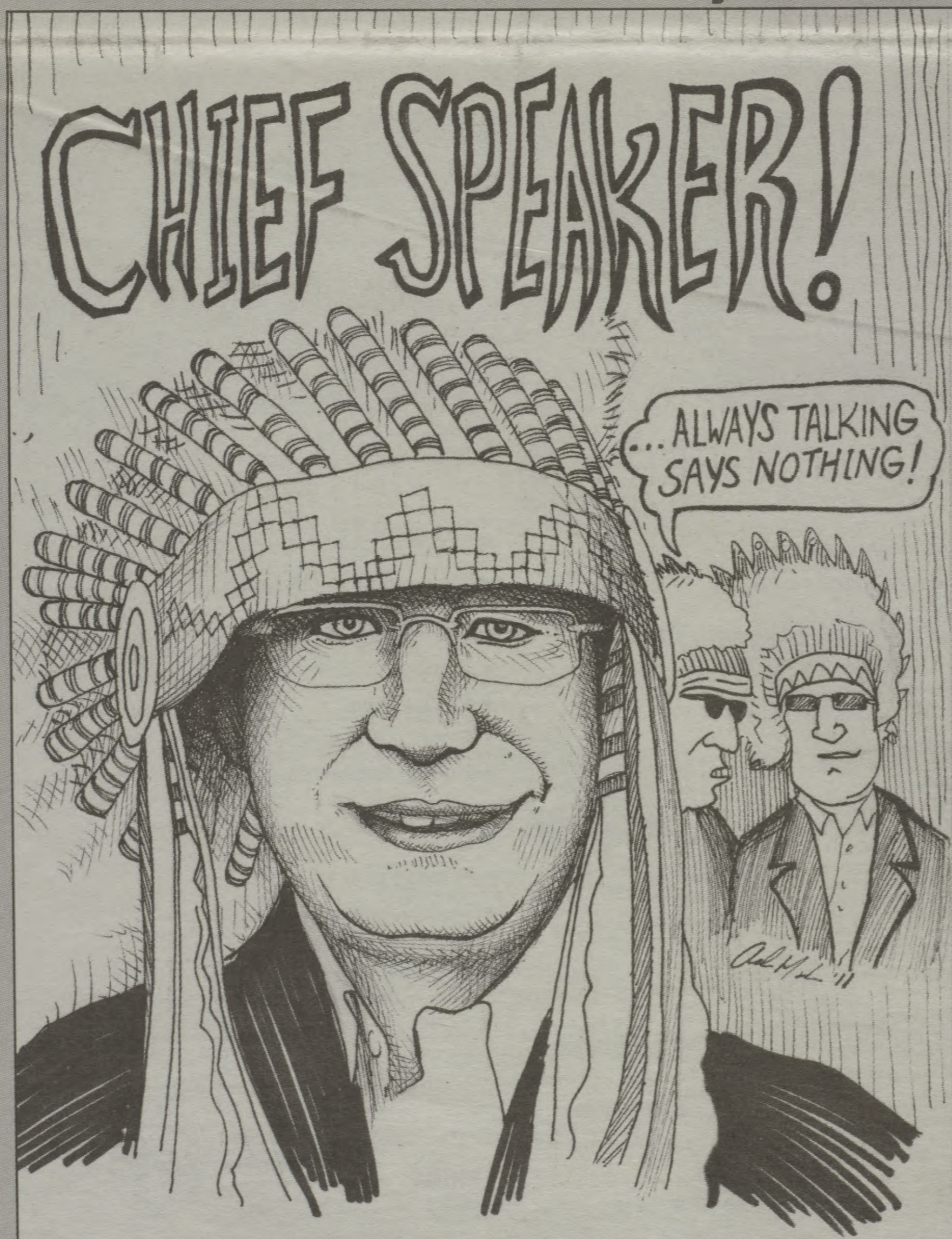
Lovingly, Auntie.

Do you have a question for Auntie? If so please email letters@ammsa.com

Editor's Note: The Ask Auntie column is published for readers' entertainment and consideration only. The opinions expressed are those of the author and are not necessarily endorsed by Windspeaker or the Aboriginal Multi-Media Society.

Rank Comix

by Adam Martin



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First Nation uses treaty right to protect caribou

By Shauna Lewis
Raven's Eye Contributor

WEST MOBERLY FIRST NATION, B.C.

The West Moberly First Nation of northeastern British Columbia is celebrating after the BC court of Appeal suspended a provincially-issued permit allowing a BC coal corporation to conduct mining exploration on its territory.

The precedent-setting court victory, announced May 24, is the first of its kind; confirming that First Nations treaty rights can be a powerful tool in requiring the province to protect threatened wildlife and their habitat.

The dispute focused on whether the provincial government had meaningfully consulted with the First Nation before approving a local mining company—First Coal Corporation [FCC]—to go in to explore areas associated with the critical habitat of the Burnt Pine caribou.

The BC Ministry of Energy and Mines approved coal exploration permits in the fall of

2009 without that meaningful consultation with the band, said Roland Willson, chief of the West Moberly First Nation.

The court ruling ordered a stay on the permits, and demanded that consultation between the First Nation, the government and FCC occur before any future activity commence on the site.

"We're grateful to the courts and we're thankful that they suspended the lease, [but] we didn't want it to get this far," Willson said, adding that the band had tried to engage in consultation prior to the legal battle.

He said talks between the parties should have commenced prior to the province issuing exploration permits.

"That would have been the prime time to make changes," Willson said. "But I guess they didn't feel like they needed to hear what our concerns were," he added.

Willson said the fight to protect the caribou began when the First Nation learned that the province had allowed FCC to cut approximately 17 hectares of trees on their territory without meaningful consultation.

"We stood up immediately and said 'What the hell?' he explained.

"It's money," Willson said, explaining the reasoning behind the government's hasty actions. "They've dug themselves into a big hole financially and they have to develop at no cost," he added.

"Being that [the province] lost the first court case and lost the second one, they can't ignore anything that we have to say. They have to respond," he said.

"They should've squashed the permit and never have allowed FCC to go into the cultural habitat zone," Willson said.

"These caribou are going to be extinct. They [the government] are wiping them off the face of the earth."

"But the province only saw the right to hunt. What we argued is that we have the right to the whole aspect of that habitat," Willson explained.

"Caribou are important to our way of life and the caribou habitat is important to our way of life. If they destroy that, then they are not protecting treaty rights."

"What [the province and FCC] should be doing is planning,

[but] they were more interested in FCC mining than their obligation to protect the caribou," he said.

"The caribou species have been put at risk in large part due to previous industrial development of the territory," Willson said. "But the caribou and the historical context [of the habitat and Aboriginal treaty right] is a relevant factor to consider in the consultation process."

"In the past, the government has been able to pretend that [the habitat] is a pristine wilderness, but First Nations have utilized and managed the habitat," said Christopher Devlin of Devlin Gailus, a Victoria-based law firm that represented the West Moberly First Nation in the case.

"The government assured that coal exploration would happen, and they failed to give equal priority to the preservation of treaty rights and that was their big mistake," said Devlin.

"You have to look at the historical context," he added.

"It's the first time that the courts have recognized the traditional seasonal round of a First Nation as part of a treaty and Aboriginal right," said

Devlin. He explained that a traditional seasonal round is a Dunne-za Nation term referring to the First Nation's ideal hunting and gathering practices of a specific species or medicinal plant at certain times of the year.

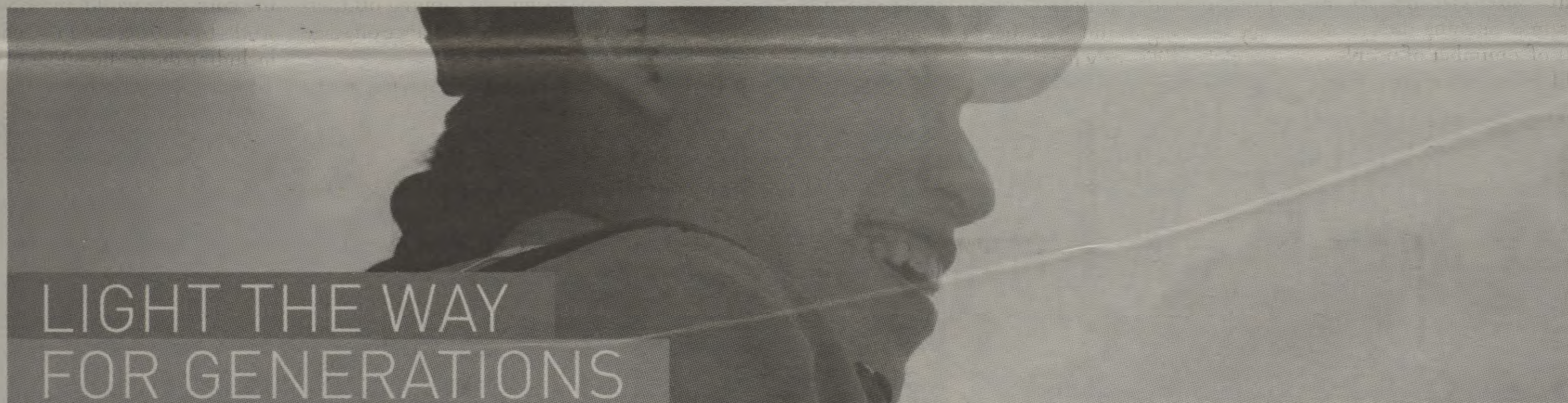
"We're very happy for the West Moberly First Nation," he added.

While the West Moberly First Nation and their supporters are celebrating the win, the opposition in this battle is less than exuberant.

Douglas Smith, president and CEO of First Coal Corporation, said he is disappointed with the ruling but insists they will "have to move forward." The company won't be left unscathed by the lease suspension. Smith said FCC has lost more than \$10 million due to the cost of unused expensive equipment held in limbo.

He said the permit would have allowed the company to explore the territory with the expensive high-tech monitoring equipment and, if the exploration was successful, the company could have possibly found a way to help make mining exploration less environmentally invasive.

(See *Treaty Right* on page 16.)



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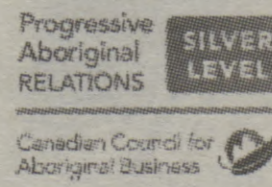
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Ontario Birchbark: Special Section providing news from Ontario

Performance program inspires discipline and commitment

By Nancy Doukas
Windspeaker Contributor

TORONTO

At the St. Lawrence Centre for the Performing Arts in Toronto on June 22, three young ladies took to the stage to dance to Katy Perry's *Fireworks*. And fireworks there were. The crowd went wild for them.

The three girls, Skye Poker, Heather Pokue and Pishum Rich, all hail from the Mushuau Innu First Nation and had never before performed publicly. They were able to take part in this dance program because of *Outside Looking In*. Windspeaker wrote about the program in the March issue.

Outside Looking In, also known as OLI, is the brain child of Tracee Smith. She began the program in 2007 and it has since evolved into a charitable organization with considerable success.

OLI has a number of well known and generous contributors, both corporate and private citizens. It appears this program is catching the eye and hearts of a number of people.

OLI offers Aboriginal youth



PHOTO: ALYSSA DOUKAS

Young people from a number of remote First Nations communities took Toronto by storm June 22 with a performance at the St. Lawrence Centre.

the opportunity to travel to Toronto and perform dances they are taught and have been practicing diligently for the past six months.

The goals of OLI are to encourage Aboriginal youth to commit to a project and stick with it to the end, and gain the opportunity to spend two weeks

in the Toronto area sightseeing, rehearsing and capping off their visit with a performance on stage for 800 guests.

The commitment is not just to the dance. The young people have to commit to attending school regularly, maintaining academic standards and not missing any rehearsals without good reason and prior notice to their leader.

"For the communities who have been through our program more than once and youth who have performed on stage more than once, these are the communities that we are seeing the foundational changes occur," said Smith.

"We are seeing a strong sense of community pride and empowerment of who they are as Aboriginal people today. It is important for our people to know that they can participate in the world beyond the borders of our communities. We just need a vehicle to realize our potential, and OLI is that vehicle."

The evening began with a VIP reception that was emceed by Carla Robinson of CBC Newsworld. She introduced various speakers, including Assembly of First Nations National Chief Shawn Atleo.

Atleo was charming and relaxed as he offered his encouragement and congratulations to the youth who made it through the program and were able to take part in the evening's performance.

This was Atleo's first time viewing an OLI performance. The audience also heard from a few of the youth themselves.

Poker, age 13, took to the podium to thank her teachers and volunteers for all their help and to speak of the fun she has when she dances.

Isaac Pascal gave a speech, after a comedic search for his notes and much laughter from his audience, thanking the volunteers for all their hard work and support.

Many awards and certificates of appreciation were handed out to the volunteers that worked tirelessly with the young people over the past six months getting them ready for their performance in Toronto.

The two weeks the young people spent in the Toronto area weren't entirely spent on rehearsal and preparation, however.

Shanialyn Suggashie spoke of a number of firsts for her, not the least of which was seeing Niagara Falls and going to a Blue Jays game.

Shanialyn said she "loves to dance" and hopes to continue to do so.

The youth were introduced to the corporate world and how it works by touring the TD Centre, including the trading floor of the Toronto Stock Exchange.

A number of these youth are repeat performers. Smith, in her address at the VIP reception, said some of the performers were there for the third time. Lance Geyschick of Lac La Croix and Alexander Quill of Pikangikum First Nation are two of those performers.

OLI also had a number of second year performers, including Jenni Geyschick and Tammy Suggashie. The young people end up recruiting family and friends into the program when they go home with their stories of their adventures.

The performance itself was a combination of color, music, a video of the journey these youth took to be chosen to be in the final performance in Toronto, and the teachers and volunteer experiences as well.

It was not an easy journey for any of them and many fell along the way from the final 39 performers, where 16 of them were returning performers.

With the high school drop-out rate amongst Aboriginal students being high, there was an inspiring finale to the show. Each student danced by with one red rose to give to their friend and fellow performer Jessica Atatise. It ended with Jessica, a recent high school graduate, holding an armful of red roses surrounded by her proud and smiling fellow students.

(See *Performance* on page 20.)

THE MYSTERY OF THE RIVER

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[health] Suffering needs to go mainstream

Continued from page 11.

But what does mainstream society see? They see another 'lazy drunken Indian' living off the system.

With understanding, education and peeling back the layers they will find a person who decided that living with the truth of what they have been through doesn't seem worth it so they want to numb the pain; make the world around them easier to live in.

Some have been to residential school, some in foster homes, had their children taken away from them, some don't even know where they came from because of such things as the Sixties Scoop. Some have never had the chance to have a childhood and have had their innocence taken from them and all have been abused in some way or another.

These men and women who have endured these harsh, cold realities also became parents and the children were and are secondary 'survivors'. Traditional parenting was just gone and in its wake was a generation who did not know how to parent.

I read a story recently about a little girl who had been sexually abused; she was nine and I cried because this little girl was going to get the help and support she needed without years of delay. How pro-active and reactive society was towards this situation. This was great but the emotions that came up for me were what about my mother who was raped at 11 or 12 and molested for most of her life? No one paid for that but herself and her children.

What about all our mothers, our grandmothers, our fathers, our grandfathers, our great grandparents, our sisters, aunts, brothers and uncles? What about our ancestors? They paid with death and silence and society needs to know the true history so a collective consciousness can begin to generate a faster healing process.

I can't count just how many family members I lost to suicide, alcohol and/or drugs; there are just too many that all the names swim inside my head. It seems like Aboriginal people think it's a formal part of life, they just accepting it as fate.

My mom lost her parents to alcohol and she lost all her brothers and sisters to suicide and alcohol and drugs; none of them were natural deaths. Instead the deaths were all self-inflicted soul wounds. I never heard anyone say that it was a tragedy. Instead it was accepted as something that could not be prevented, just another effect of colonization to be accepted, and just another dead Indian.

It's a burden to see what is wrong, but not knowing how to build consensus within a diverse world filled with different values, beliefs, experiences and even social systems. How can 'Indian' people re-gain everything they lost when they don't know exactly what has been lost, especially in

contemporary society with traditional knowledge being lost by the second as our elders die.

Our culture, values, beliefs and even life experiences have been lost. As Indians we have had to assimilate which is basically the goal of colonization. I feel so unfulfilled with society's defensive attitudes in regards to families and family systems.

I am sick of others telling us how to raise our kids. The Aboriginal peoples had beliefs, values, life experiences and social systems before contact. This is where we see the breakdown of First Nations peoples' culture, values, and beliefs. The younger generation sees the way of the material world not the world that our ancestors and grandmothers have seen. There seems to be a disappearance of this knowledge. The only thing the youth have left is the material world which makes the assimilation process triumph over our people.

Just what exactly has happened to the Aboriginal people? Assimilation has only caused our downfall. The youth raised on the reserves and inner city poverty ridden areas don't know where to find healing medicines or how to skin a deer. The only examples left for them are peers, MTV, disrespect to themselves, their families, their friends and especially to the elders who are the messengers and who hold the key to our past, a past we should be proud of because no matter what our people have had to go through we are still here today. We are a resilient people.

Are we ashamed because we don't know our culture? Or maybe we think it is a losing battle because we really don't know our way home. By home I mean a place where we feel comfortable and safe, accepted, loved, invited, at peace. It seems a lot of Aboriginal people do not have such a place. The colonization of our peoples has pretty much destroyed the self-esteem of our beliefs. What do we believe in anymore?

Everywhere in society, symbols are attached to what an Aboriginal person is seen to encompass. These symbols of our past are no longer treated with the respect our elders once fought so hard to keep sacred to be passed on to family. Even our perception of what family means has changed. The worst part of the colonization is that people have died and will continue to die because the pain runs too deep. How many Aboriginal people have killed themselves through alcohol, drugs, or suicide? How many more will it take before Aboriginal people heal?

Education is knowledge, knowledge is spiritual power, spiritual power can overcome and teach, teaching can heal and healing can bring about change on a collective level so that our children have a chance to be free from the ties of shame.

Kid's Help Phone tours reserves

By Jennifer Hansford
Windspeaker Contributor

TORONTO

Kid's Help Phone, with the help of the Native Canadian Centre in Toronto, has created a new outreach campaign designed to improve counselling services for Aboriginal youth.

Kid's Help Phone found that a lot of youth who were calling were from remote communities and decided it would be good to visit some Aboriginal communities and hear directly from the youth themselves.

Counsellor representatives have taken part in the Healthy Communities Project, and visited five communities in Ontario, including Serpent River, Kettle and Stoney Point, and Moose Factory, to let the youth who live in those communities speak to them about the issues they are facing.

Taking part in discussions with the youth was a way of "expanding the minds of our

counsellors," said Todd Solomon. Hearing about the issues over the phone is one thing, he said, but seeing what the communities look like is a whole different thing.

The format of each discussion in each community was slightly different from the other. For example when they visited Moose Factory, they took part in a youth conference. Solomon said the fact that each way of discussing the issues was different was appropriate, since each community is different. Counsellors also visited youth in Toronto and Thunder Bay, and Solomon considers each visit, "a big success."

Since this campaign began, Solomon said it is hard to know for sure whether the number of Aboriginal callers has increased due to the cultural knowledge the counsellors have gained in order to better serve the Aboriginal population, but he said he does think there has been an increase.

The reason why they don't

know how many Aboriginal youth have called into Kid's Help Phone is because of the fact that callers remain anonymous and don't have to disclose their names or where they are calling from. However, Solomon said there are some callers who have identified themselves as being Aboriginal.

The anonymity of the service, Solomon said, is a key and important aspect, since a lot of callers may not want to be identified. No one else will know they called in, and they can be sure issues stay confidential.

It was a great learning experience for counsellors, and if funding allows, they would like to be able to visit more communities.

"We've learned a whole new respect," Solomon said of the communities, and of the youth they heard from.

Aboriginal youth who are interested in learning more about the services available to them, they can visit www.kidshelpphone.ca/aboriginal.

Treaty right used to protect caribou

(Continued from page 14.)

FCC mining exploration has been suspended, Willson said but so too has the traditional hunting practices of his people for nearly 50 years. He said they will remain suspended until the caribou start to flourish.

"We have internally agreed that we are not going to hunt the caribou," he said.

"We've had to shuffle our whole culture," he continued, adding that the caribou hunt and medicines from their habitat were

a huge part of the First Nations historic cultural practices.

"We're losing all of that knowledge that we can't rely on anymore because of the mismanagement of the province and resources," he said.

But for now the victory is historic, say supporters.

"It's the first real link between treaty and Aboriginal rights, cumulative effects, habitat management, species at risk and cultural practices integral to the experiences of those Aboriginal

and treaty rights," Willson said.

Although no official consultation dates have been set, Willson said talks between the province, FCC and West Moberly regarding the necessary plans for caribou recovery in the entire northeast region are planned.

"Caribou is a resource just as much as coal is," Willson said. "But they value coal more."

"They can't make decisions willy nilly," he continued. "They must sit down and really engage with us."

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ALEX AHENAKEW, a well-known traditional spiritual teacher of the Cree Nation who travels to First Nation Communities, leads ceremonial sweats, and shares his knowledge and wisdom on traditional ways and protocols; **LEONARD MCCALLUM**, a gifted Cree Native from Northern Saskatchewan who helps people wake up to their true inner being and free themselves of the issues and negative feelings that may be hindering their lives; **CAROL MCKENZIE**, a Certified Professional Coach who specializes in life skills, personal life, and recovery coaching and helps people make values-based positive changes and live a healthy, balanced life; **ROSA MEDICINE TRAVELLER**, a Siksika member of the Blackfoot Nation and well-known facilitator and trainer, who leads healing and spirit-feeding workshops and helps people live in a balanced, holistic way; and **OUR HOSTS**, Marcel Gour & Randy McGhee, who have created a peaceful haven for healing, learning and fun.

REGISTRATION INFORMATION FOR THE 2011 HEALING AND LEARNING RETREATS

(A separate registration form is available from the contact people listed below and from Carol's website.)

Retreat for Women: October 7 - November 7 } Space Available:
Retreat for Men: November 11 - December 12 } Only 12 participants per retreat

To Register and submit deposit, please contact Marcel Gour or Randy McGhee:

Phone: 1.866.382.5299 • Fax: 1.403.722.3246 • Email: LazyMLodge@xplornet.ca

Lazy M Lodge Mailing Address: P.O. Box 760, Caroline, Alberta TOM 0M0

See the Lazy M Lodge Website at www.LazyMCanada.com for more information:

For more information on the Retreats, please contact: Carol McKenzie at 1.425.533.3478 or view her website at www.PositiveChangeCoaching.com

FEE: \$4,995 per person (A \$500 deposit/person is needed to reserve the space and is applied to the total fee.)

This fee includes double-occupancy rooms and all meals; traditional ceremonies, teachings, and feasts; weekly healing work; contemporary and traditional teachings; skills for balanced living; holistic personal development; community and team building; communication and coaching skills; plus other activities, lots of laughter and fun.

Registrations and deposits are due as early as possible, or by September 1, 2011, to ensure a space.

Strict financial policies linked to business success

By Katherine McIntyre
Windspeaker Contributor

QUADRA ISLAND, BC

It's a shady drive along a leafy road from Quadra island ferry dock to Tsa-Kwa-Luten Lodge, a Native owned, nature-based lodge that includes gourmet food and Native art as part of a guest experience.

"In the early nineties when our commercial fishing, that had supported us for generations, declined, we looked to tourism as a new source of income. We built our lodge and became the first band in Canada to build, own and manage a lodge," Chief Rick David of the Cape Mudge band of We-Wai-Kai First Nation proudly explained.

Philip Chang, an architect from Victoria came up with his exciting concept of adapting a Kwagwalth 'Big House' into their lodge's main room design.

To achieve a mood of a traditional Big House he incorporated a vaulted cedar ceiling, cedar-lined walls and long poles of Douglas fir into his building plans.

A two-storey picture window fills the room with light. Chang's design is such a success that adaptations have appeared in more recently built First Nation lodges across Canada.

They chose for a building site a spectacular piece of ancestral land referred to as Tsa-Kwa-Luten 'the gathering place', where their band members had once hunted and fished. Now their 30-room nature-based lodge rests on this cliff-top 'gathering place' on Quadra Island overlooking Discovery Strait in British Columbia.

After 20 years occupancy, Carol Ann Terreberry, their lodge manager, comments that their recent renovations give the lodge a more contemporary look.

Soft shades of terra cotta on its great room walls blend with the cedar woodwork and grays and taupes of slate tile floors. This muted color scheme continues two steps up into an airy dining room where every table has a small cedar sapling as a centre piece and a spectacular ocean view.

Historical photographs of band ancestors line the halls. A piece of Native art by Mark Henderson depicting a history of their band is a showpiece in the great room.

The inn's original concept to provide a nature based holiday, comfort and gourmet meals for its guests has never varied. In and around the surrounding 1,100 acre forest and beach are well marked hiking trails.

The front desk provides booklets that combine description and sketches of plants and their historical uses by the local Native people.

For the band, their lodge provides job opportunities and a

continuing source of income since start-up.

Comfort in the bedrooms include a private balcony with an ocean view, comfortable beds and pictures by Native artists.

"It does not include TV," said Terreberry.

"It was a definite decision because our lodge is nature based. Guests comment how much they like the peace." TV and Internet are available a few steps down from the main room.

Meals reflect the band's close affinity with the ocean. On any day their gourmet menu might feature wild Pacific salmon, local scallops, red snapper, fish chowder, mussels and prawns.

Day to day operations are left to Terreberry, while governance is the responsibility of the band's Board of Directors. Hiring is based on an applicant meeting a job's criteria. Over 50 per cent of staff are band members or status Indians living off reserve. Profits from Tsa Kwa Luten Lodge are turned back to their band to fund other ventures.

The Cape Mudge band of about 1,000 members looked to their resources to build their wealth. Originally dependant on fishing for their livelihood they still have a commercial fishing component which fishes for herring, salmon, prawns and harvests kelp. They own a scallop farm, the second largest in BC, "which is just now breaking even," said Davis. Their Nuyumbalees Cultural Centre in Cape Mudge Village has a treasure trove of historical potlatch masks, cloaks and rattles.

We Wai Kai First Nation recently bought a Shell gas station with its accompanying convenience store. They own the Quinsan Hotel, a liquor store, a dock for cruise ships and a shipyard for repairs.

On Quadra Island their Kwagwalth Museum and Cultural Centre is a thriving tourist attraction. And, "We never have a vacancy during the summer in our RV campground," said Davis.

Currently the We Wai Kai First Nation has a health clinic, school, learning centre, head start program, wellness centre, pre-school and day care, an economic development department, several other business and no social housing.

In describing his band's continuous success, Chief Davis said that they have a council of elders that oversees their own council to make sure that everything goes well.

"We have an accountant. Our financial policies are strict and money earned from businesses is reinvested for the band. He added that the policy is "to look ahead as our ancestors did, to ensure success for seven generation."

For the future, Chief Davis said, "Our current and most important goal is education for our youth."

SFU builds a program for busy Aboriginal business executives

By Shauna Lewis
Windspeaker Contributor

VANCOUVER

In response to widespread growth of Aboriginal economic development strategies and self-governance initiatives, one Vancouver university has launched the Executive Masters in Business Administration in Aboriginal Business and Leadership [EMBA] Program tailored to the unique needs of executives working within Aboriginal business and governance.

"I haven't found another program like it," said Dr. Mark Selman, program director. "There are other Masters of Business Administration [MBA] programs focused on Aboriginal business, but this program is unique as it is an executive MBA program and it will focus on the building of skills and the knowledge of leaders," he said.

Selman said the program, provided through the Simon Fraser University [SFU] Beedie School of Business, is open to Aboriginal [First Nations, Métis and Inuit] and non-Aboriginal participants.

"Not everybody in the program will be Aboriginal, but everyone will have had some experience in dealing with First Nations administration and the Aboriginal community," he explained.

Anyone with previous management and leadership experience can apply," he added.

The idea to create the program came to Selman eight years ago while worked with the Haisla First Nation of Kitimaat village, Kitimat BC. There he helped develop a community learning plan to assist the community in economic development strategies.

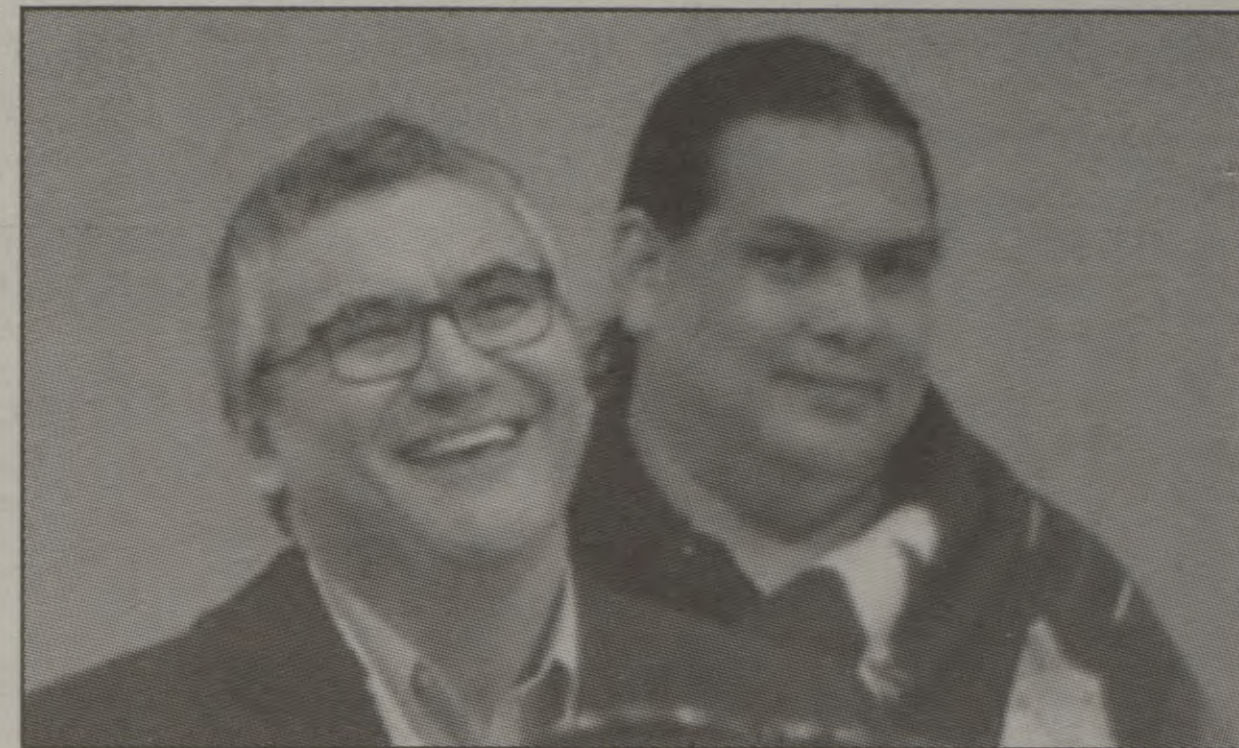
Though he's not an academic professor, Selman has created programs for business executives and large mining companies, including Alcan and Cominco.

He said the program couldn't come at a better time.

"It is important because of the changes that are going on in Aboriginal communities and society at large," he said, pointing to the fact that BC First Nations passed a historic resolution May 26 to assume greater control and decision-making over their healthcare and wellness.

"Right now we have very few trained Aboriginal health administrators and we are going to need a lot of people in that area," he noted.

"The Aboriginal Executive Master of Business Administration program reflects SFU's commitment to using its education and research resources to support Aboriginal peoples and communities," Andrew Petter,



William Lindsay is the director for the Office for Aboriginal Peoples at Simon Fraser University.

SFU president, said in a statement.

"This program is particularly needed at a time when Aboriginal peoples are striving to overcome longstanding challenges and seeking to take advantage of new opportunities," he added. "Through it and other initiatives, SFU intends to be part of the process of helping Aboriginal peoples to benefit from a new era of reconciliation and prosperity."

"It's an idea whose time has come," William Lindsay added.

Lindsay, director for the Office for Aboriginal Peoples at SFU, agrees that the program will only better ongoing and future business relations concerning Aboriginal people. He said First Nations communities are in a powerful position when it comes to formulating business connections and securing

economic ties and the EMBA program is a shot in the arm for First Nation communities and those who work for them.

"We've reached that stage now among our people," he said. "We're in these executive positions now and we could use some extra training to hone our skills," he explained.

Lindsay's role in the program is to consult with various external First Nations business people and assist in constructing the Aboriginal EMBA advisory board; which consists of knowledgeable First Nations business leaders. The role of the Aboriginal EMBA advisory board is to assist program participants as they merge their extensive business savvy with greater knowledge of First Nations protocol and cultural sensitivity.

LEADERSHIP AND MANAGEMENT OPPORTUNITY

A First Nation organization located on the beautiful West Coast of British Columbia, has an excellent opportunity for an experienced

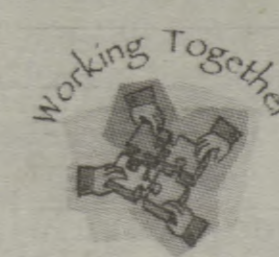
EXECUTIVE DIRECTOR OF ADMINISTRATION

Reporting to Chief and Council, the successful candidate will have the post-secondary education, formal training, professional knowledge, skills and abilities, senior management experience and direct knowledge, preferably within Band / Local Government administration, to be responsible for:

- Providing effective leadership and teambuilding
- Providing effective employee supervision and development
- Managing the overall operating, financial, capital, and program affairs including Health and Wellness
- Facilitating the development of formal plans, to include Strategic, Capital, Financial, and Program and Services
- Developing proposals for funding
- Developing community development initiatives
- Working in partnership with Chief and Council to identify and provide for the needs of the Community and membership

A very good compensation package is offered, along with the opportunity to contribute to the success and growth of a great community.

Please forward a current résumé with references to:



Les Hart and Associates
#64 - 2022 Pacific Way
Kamloops, BC V1S 1T1
Email: l.hart@telus.net
Fax: 250-372-9116

All applications will be received and reviewed in strict confidence.

Chantelle Ducharme — [windspeaker confidential]

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

Chantelle Ducharme: The quality that I most value in a friend is loyalty. I am the type of person who will go out of my way to help a friend in need no matter what. If a friend can cancel plans or go out of their way for me in my time of need that is a true friend in my eyes.

W: What is it that really makes you mad?

C.D.: It takes a lot to actually make me mad but when I do get mad it is usually over someone's ignorance. I find it thoroughly upsetting when people are stubborn and don't have an open mind to other people's beliefs, culture and/or lifestyle.

W: When are you at your happiest?

C.D.: I find that I am truly happiest when I am with my family. My entire family is so tight-knit that even my cousins seem like they are brothers and sisters to me. Being with them seems to make my troubles go away.

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

C.D.: One word that describes me when I'm at my worse is: Quiet. When I'm not feeling like my usual happy-go-lucky self, I get really quiet and thoughtful.

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

C.D.: To choose one person that I most admire would be

unfair to at least one of my parents. I would have to say I most admire both of my parents equally and for separate reasons. They have both been through so many personal struggles yet they are still together and still raising all three of their children with so much love and care.

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

C.D.: As of right now, the most difficult thing I have ever had to do was to put personal issues aside and get through college. There was a devastating amount of obstacles that came up and there were times I felt like I needed to give up to keep my sanity. But I pressed on and received my diploma which is one of the best things that has ever happened to me.

W: What is your greatest accomplishment?

C.D.: I think my greatest accomplishment to date is living on my own since my late teens to accomplish my life goals. From when I was 18/19 years old I have been living on my own and paying my own way through everything. During this time I had to move away from my small town and away from the people I love most.

W: What one goal remains out of reach?

C.D.: As sad as it may sound, the one goal that remains out of reach for me is true happiness. I feel I have a long way to go still but it's a goal that I truly want to attain and know that I can one

day.

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

C.D.: If I couldn't be doing what I am doing today I would probably be working in the military, serving my country, helping those in need, and protecting the innocent.

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

C.D.: The best and most memorable piece of advice that I have ever received would probably be to keep an open mind and an open heart because anything is possible if you do and you just never know what will come your way.

W: Did you take it?

C.D.: I did take that advice and I feel it has set the tone for how I see the future. It's the great unknown that I have to take a day at a time.

W: How do you hope to be remembered?

C.D.: I want to be remembered by the people whose lives I've touched, by the family and friends that I have affected positively but as someone who loved, above all else.

Chantelle Ducharme describes herself as "an ultra-organized, health nut who loves working." Chantelle has a passion for movies and that might explain her latest career move to APTN Friday Night Flicks host and writer of Upload. Upload gives viewers a chance to get an idea of the upcoming film and its content via



PHOTO: SUPPLIED

Chantelle Ducharme

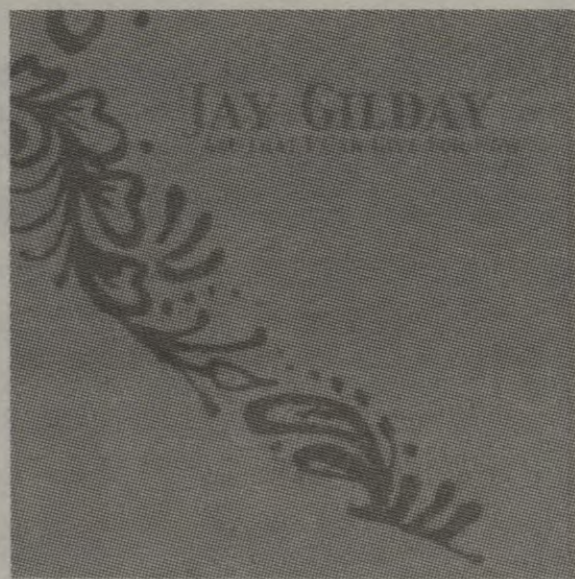
a one-minute segment describing some of the featured shows for the week as well as the films. Chantelle joined APTN as their host in March 2010. Chantelle does have a co-host and their relationship can be somewhat tense at times due to their different outlooks on life and the fact that they also share a home. Meet Kernel.... Chantelle's self proclaimed "Life coach" and

roommate. Chantelle is a graduate of Red River College and was previously an Assistant Director of Cueing at MidCan Productions Services as well as Program Assistant at Frantic Films and Promotions host at Newcap Radio. Chantelle's proclamation of being a health nut is backed up by her Public Service Announcements she makes for healthy living.

[radio's most active]

OUR PICK

Artist—Jay Gilday
Song—You Don't Belong
Album—All That I Can Give
Label—Independent



Not every review we do is a new release. There are many releases that come along and due to scheduling and space, you can't do a timely review for each one. Jay Gilday is an established musician and performer. Jay has his own unique style and more importantly a musical passion that comes through in the melodies, words and instrumentation of his music. Many artists start their CDs with a strong song and "You Don't Belong To Me" is clearly Jay's epic performance. The slow song builds and Jay's voice has just the right amount of passion and strain to push the emotional intensity of this song to the highest level. If you don't "feel" this song, you should have someone check to see if you have a pulse.

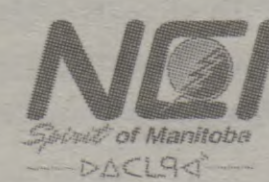
The CD is a collection of original songs that maintain the initial swoon of the first song. This album might be categorized as a folk album but the musical presentation results in a collection of fully developed songs that lend themselves to a variety of styles. Each song stands on its own yet the production keeps them all unified as a whole. The slightly subdued melodies all have a good flow with crests and valleys of climaxes, like a good book. However, this is a book you'll read over and over as it gets better with each read, discovering details in the fabric of songs you didn't notice that last time through. There is depth in these songs and they meet expectations for setting a mood when played in the background or you can delve into the details intimately to get the full impact of the musical journey Jay weaves. It is clear Jay Gilday will be seen as a craftsman of songs and he gave "All That I Can Give For Now" as his testament and contribution to the artistry of song at that moment in time with the expectation that more will follow. It is enough to satisfy listeners until Jay releases his follow-up album.

Reviewed by K. Kantan

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
D'Aoust Brothers	Closer To Home	Single Release
Desiree Dorion	Freedom Ain't Free	Soul Back Jack
Tyler Lizotte	NYC Is Killing Me	Single Release
Victoria Blackie	Don't Make Me Love You	Wanted Man
Tracy Bone & JC Campbell	Back In Love	Single Release
Shane Yellowbird	I Can Help You With That	It's About Time
Damien Cheecham	Take Your Soul Away	Damien Cheecham
Rhanna Gagnon	Come And Get Me Guy	Single Release
Shoot The Image	Reykjavik	Cranes In The City
Marc Merilainen	Paivaa	The Wolves Of Tuonela
Lionel Desjarlais	It's Enough To Make A Grown Man Cry	The Lost Tapes
Nathan Cunningham	Saturday Night Angel	Single Release
Ali Fontaine	Runaway	Ali Fontaine
Rebecca Miller	I Wouldn't Change You	Single Release
CerAmony	Shine Alive	CerAmony
Yvonne St. Germaine	Tennessee Sky	Tennessee Sky
Dey & Nite	Walk It Out	Single Release
Tommy J. Mueller	Changes Everything	Changes Everything
Ron Loutit	Why Don't You Call	Where I Come From
Ghostkeeper	By Morning	Ghostkeeper

CONTRIBUTING STATIONS:



Windspeaker sports briefs

By Sam Laskaris

Memorial unveiled

A memorial stone was unveiled in July at the Alderville cemetery in Ontario in honor of former Aboriginal running star Fred Simpson. Simpson, who was nicknamed the Ojibway Thunderbolt, represented Canada at the 1908 London Olympics. He placed sixth in the men's marathon race.

Simpson, considered one of the country's best long-distance runners of his era, died in 1945. He is buried at a cemetery on the Alderville First Nation, the small community where he was also born, located about 30 kilometres north of Cobourg.

To honor his running accomplishments, a proposal recently went to the Alderville Community Trust to establish a memorial stone near his gravesite.

The stone was unveiled on July 24, which signified the 103rd anniversary of the date that Simpson competed at the Olympics.

Golf tournament

A fundraising golf tournament will be staged Aug. 4 at Alberta's Redwood Meadows Golf and Country Club. Proceeds from the event will go towards building the Greater Strides Hockey Academy.

Officials are hoping to launch a national hockey academy for Aboriginal student athletes.

Former NHL player Brantt Myhres is the CEO and president of the academy.

Officials are hoping the academy will cater to high achieving Aboriginal student athletes from across Canada. Besides academics and athletics, the academy will cater to health and wellness and Aboriginal grounding.

Free agent signings

A pair of Aboriginal hockey players will be teammates in the Lone Star State this coming season after signing free agent contracts with the National Hockey League's Dallas Stars.

Defenceman Sheldon Souray and centre Vernon Fiddler both signed deals with the Stars on July 1, the first day of free agency.

Souray inked a deal for one year worth \$1.6 million while Fiddler's three-season contract is worth \$1.8 million per year for a total of \$5.4 million.

As for Cody McCormick, another Aboriginal pro player, he won't have to pack up his belongings and move to another squad. That's because the Buffalo Sabres re-signed McCormick to a three-year deal, worth \$1.2 million per season, also on July 1.

McCormick signed on with the Sabres again mere moments before the league's official start of its free agency period on Canada Day.

Souray, who is Métis and was born in Elk Point, Alta., is especially looking forward to getting a fresh start in Dallas.

Souray, who turned 35 on July 13, was once considered among the NHL's top blueliners, having previously starred with the New Jersey Devils and Montreal Canadiens. He then signed a five-year, free agent deal worth \$27 million with the Edmonton Oilers back in 2007.

But he didn't necessarily have pleasant experiences during his return to his home province. In fact, Souray wasn't even welcome around the Oilers this past season, in part for criticizing the squad's medical staff following an injury-plagued year.

As a result, Souray, who has played a total of 684 NHL contests during his career, found himself in the minors this entire past season, toiling for the American Hockey League's Hershey Bears.

The Oilers then bought out the remaining year of his contract making him a free agent once again.

Fiddler, a 31-year-old Edmonton native who is Métis, also has plenty of NHL experience. He's played in 475 contests with the Nashville Predators and Phoenix Coyotes.

Fiddler, a strong two-way player, is considered one of the NHL's better faceoff men as well as being a fairly decent penalty killer.

McCormick, a 28-year-old Chippewa who was born in Mount Brydges, Ont., has bounced between the NHL and AHL since turning pro in 2003.

He's appeared in 285 NHL games. Prior to joining the Sabres' organization in 2009, he had spent portions of five seasons with the Colorado Avalanche.

McCormick, one of the Sabres' toughest players, appeared in 81 matches this past season and had a team-high 142 penalty minutes. He also contributed offensively with 20 points, including eight goals.

Wood Buffalo awarded games

Wood Buffalo, a regional municipality in northern Alberta that has a large Aboriginal population, has been awarded the 2015 Western Canada Summer Games.

The games, which will be held over 10 days, are expected to attract more than 2,200 participants.

Besides Alberta, athletes from British Columbia, Saskatchewan, Manitoba, the Yukon, the Northwest Territories and Nunavut are also expected to take part.

The games will feature 18 sports. The Western Canada Summer Games have been staged every four years since their inception in 1973. The 2011 games will be staged Aug. 5 to Aug. 14 in Kamloops, B.C.

[sports]

From the ring, to a jail cell, and back again

By Sam Laskaris
Windspeaker Contributor

RICHMOND, B.C.

Ralph (Junior) Moar is once again making headlines, but this time for all the right reasons.

The 32-year-old Métis/Ojibwe is scheduled to fight Ronald Johnson for the World Boxing Council (WBC) Intercontinental light heavyweight championship on Sept. 16 in Las Vegas.

Moar was born in Manitoba, but moved to Richmond, B.C. in 2006. He is thrilled people are once again talking about his boxing skills.

He's a former Canadian amateur champion who racked up an impressive 128-17 record in amateur bouts.

But after turning pro in 2000 and having just two fights, Moar seemed to have fallen off the face of the earth. In reality, however, he was in a Manitoba jail, spending almost five years locked up for his involvement in a gang-related shooting.

Moar said he was a member of the Zig Zag Crew, a Winnipeg-based gang affiliated with the Hells Angels.

"I didn't get to spend much time out on the streets," Moar said, adding he was incarcerated shortly after joining the gang.

Though he considered himself a gang member during his time in prison, Moar said he decided to abandon that lifestyle upon his release in 2005.

Besides wanting to straighten his life out, Moar was also concerned about the welfare of his parents. While he was in prison one of his brothers died of leukemia.

"It broke my heart to see what I was doing to my parents," Moar said.

Moar's mother Yvonne is an Ojibwe from Manitoba's Grand Rapids First Nation. And his father Ralph is Métis and from Crane River, Man.

Though he's named after his father, Moar prefers to be called Junior.

"I think I'm too young to be called Ralph," he said.

Shortly after being released from jail, Moar realized he wanted to get back into the boxing game. But he was definitely not in ring shape.

Jail definitely changed him. He ballooned to 250 pounds, about 80 pounds more than he used to be.

"I was just eating because I was depressed being in jail," he said.

Plus Moar was not thrilled he had become what he felt was another Aboriginal youth in trouble.

"(Before) I had prided myself on not being one of those individuals," he said.

After his release from prison, Moar decided he needed a



PHOTO: SUPPLIED

Ralph (Junior) Moar (right) at work in the ring.



PHOTO: SUPPLIED

Ralph (Junior) Moar holds the championship belt after a win.

change of scenery so he opted to head to the west coast.

He hooked up with former Olympian Manny Sobral, who now manages fighters out of the North Burnaby Boxing Club.

"I had heard about (Moar) before," Sobral said. "I knew he was the Canadian amateur senior champion at 19 years old. But I didn't know what happened to him after that."

The pair spoke several times before Moar moved out to B.C. to train under Sobral, who had represented Canada in the middleweight category at the 1988 Seoul Olympics.

Though he learned about Moar's gang life and incarceration, Sobral said he was not concerned about working with him.

This is in large part because Sobral is also employed with the Vancouver school board where he works with his share of at-risk Aboriginal youth.

"I wasn't leery of working with (Moar)," Sobral said. "I see these youth all the time. They're not bad kids. Sometimes they make bad decisions. But I was willing to work with Junior."

Moar has successfully revived his pro career. He now sports a record of nine wins and three losses.

And he was crowned the

Canadian light heavyweight champion in 2009. He defended his crown this past March in a fight in his hometown at the River Rock Casino.

Moar has certainly disassociated himself from his previous gang life. Along with his wife he also manages a baby furniture store in Richmond.

Of Moar's 12 fights in the professional ranks, 11 of those have been in Canada. He's hoping the near future brings him some lucrative paydays south of the border.

"I want to move on to the next step," he said.

Moar's career will indeed receive a significant boost if he can add the WBC Intercontinental belt to his resume in September.

He'll be up against Johnson, an American who lives in Las Vegas. Johnson's pro record is 11-1.

Moar is expected to also fight for the North American Boxing Federation's light heavyweight title in October.

He's hoping to remain as active as possible because he believes he'll only be fighting for a maximum of three more years.

"I don't see myself boxing after 35," he said. "I don't want to be 40 and still be boxing. I don't want to be a punch drunk boxer. It's a young man's game."

[education]
**Warrior in education
 receives honors**



Grace Fox

Laurentian University has named education advocate Grace Fox as the recipient of the 2011 Native Education Person of Distinction Award.

The award recognizes the accomplishments of First Nations, Métis or Inuit people who make important contributions to university education through teaching, research, or community work.

The M'Chigeeng First Nation member was given the award during National Aboriginal Day celebrations June 21 at the university. Roxanne Manitowabi, chair of the university's Native Education Council, described

Fox as a warrior.

"She is always prepared to go to battle to ensure that Native students have equitable education standards, and to ensure that First Nations perspectives are embedded into every education initiative," Manitowabi said.

Fox has worked as a teacher, principal and director of education in federal, provincial and First Nations schools. She has served as the First Nations Director for the Ontario Public School Boards Association, and now sits as a trustee on the Rainbow District School Board in Greater Sudbury.

**Remote schooling
 expands opportunities
 for students**

Cambrian College's School of Health Sciences may have saved the jobs of nine people who work on Manitoulin Island.

A year ago, the Ministry of Health and Long-Term Care announced new regulation that required all personal support workers to be certified by July 2011 in order to maintain their positions at long-term care facilities. The requirement affected seven nurses' aides working at Manitoulin Lodge in Gore Bay and two nurses' aides working at Centennial Manor in Little Current.

Administrators with the two facilities contacted Cambrian College to see if there workers could be certified quickly without leaving Island and Cambrian condensed its eight-month Personal Support Worker program to just three months with lectures that were recorded and sent via the web to Gore Bay and Little Current.

Students paid their own tuition and were scheduled to participate in classes delivered by a professor in Sudbury. Cambrian also hired a professor on Manitoulin Island to deliver the clinical component of the course locally.

"The staff members are excellent workers, but without this certification, we couldn't continue to offer them employment," explained Terri Buck-Orr, assistant director of care at Centennial Manor.

Debbie Wright, administrator of the Lodge, said the College's quick response benefitted the students and her facility.

"Cambrian was able to bring together a program which not only met the provincial requirements, but also allowed staff to complete it within the timeline, taking classes and doing their clinical placement hours at our facilities," she said.

"We reached out to help an industry in need in a very short period of time," said Dan Draper, dean of the School of Health Sciences. "It required a concerted effort on behalf of the Registrar's office, Admissions, the School of Health Sciences, and our Information Technology department. This is part of Cambrian's ongoing commitment to meet the needs of a diverse population of learners in remote regions of Northern Ontario."

Cambrian's use of virtual learning to enhance programs continues to expand. Courses in the Early Childhood Education and Developmental Services programs can be completed remotely. Cambrian also offers virtual learning in concert with Confederation College to students in the Medical Laboratory Technician program who reside in Thunder Bay. Further, the College uses technology to bring experts into the classroom to deliver regular and guest lectures.



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If you're interested in TD, we're interested in you.

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Performance program inspires

(Continued from page 15.)

The three Advisory Board members for the Aboriginal EMBA program are Wendy Grant-John, former chief of the Coast Salish Musqueam Indian band and first woman elected as regional chief of the Assembly of First Nations; Herb George [Satsan] hereditary chief of the Wet'suwet'en First Nation and key figure and strategist in the historic Delgamuuk land claims court case of 1997; and Mark Podlasky, a First Nation Harvard graduate and business owner with 20 years experience in strategic planning, organizational design and management consulting.

The three-year program will begin in September 2012 and tuition will be in the low \$40,000 range, Selman said.

The program will feature 12 courses and topics will include: Orientation of business in Aboriginal communities,

leadership skills, marketing, policy and governance and strategies for sustainability, to name a few.

Because the program is tailored to busy business executives, it will be delivered in block intervals totalling 14 weeks of courses in SFU's downtown Vancouver campus.

This tailoring of studies is fitting for adult executives, explained Dr. Michelle Corfield, executive-in-residence.

"Most working Aboriginal adults are extremely busy and have a desire to further post-secondary education but don't necessarily have time to do an MBA," she pointed out.

"This condensed program allows participants to be present in learning [and] it will give Aboriginal people the tools to do business on an equal playing field. And that is the whole point of the program, to help Aboriginal people be equal at the

table," she said.

Selman said he has already begun to receive applications. He said that approximately 90 per cent of those interested are First Nations or Métis, and interest in the program is shared equally between the sexes.

There are 25 to 30 seats available for the program. Individuals are encouraged to apply as soon as possible as applications will be reviewed on an ongoing basis.

Deadline to apply for the program is January 2012.

The next information session about the Aboriginal Executive Master of Business Administration is October 12th.

For more information visit www.beedie.sfu.ca/AboriginalEMBA/about/

Or contact Aboriginal EMBA Program, Dr. Mark Selman/Director, at 778-782-5070 or email at Aboriginal-emba@sfu.ca

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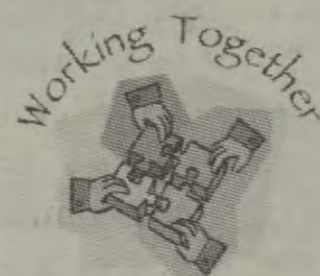
Reporting to the Executive Director of Administration, the **Director of Finance** is responsible for providing the leadership, direction and support for the overall management, recording and reporting of the financial affairs of the Nation including administration and its business and other entities. The Director of Finance manages the day-to-day accounting affairs, including accounts payable, accounts receivable, banking, reconciliations, payroll, general accounting, financial reporting, and the supervision, valuation and development of the Finance Department staff.

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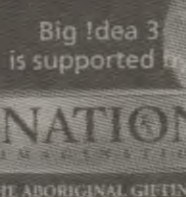


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[footprints] Gordon Tootoosis

Beloved actor

leaves us prematurely

By Dianne Meili

With international appeal almost equalling that of the late Chief Dan George, it seemed Gordon Tootoosis's star could only rise higher, but the talented and elegant actor succumbed to pneumonia on July 5. He was only 69.

Tootoosis was best known for his roles as the enigmatic One Stab in the movie *Legends of the Fall* and wicked Albert Golo in the television series *North of 60*.

Recalling images of him flying across the plains on a white horse as the famous Cree leader Big Bear in the mini-series *Big Bear*, or in his most recent *Blackstone* television role as Cecil Delaronde, an exemplary elder who advises a woman in her campaign to end political corruption on their reserve, admirers on social media sites said they enjoyed the breadth of his roles.

Members of Canada's arts community, like Peter Herrndorf, president and CEO of Canada's National Arts Centre, expressed condolences to Tootoosis's family and friends, commenting on how much the actor's career brought awareness to Aboriginal issues while contributing to the cultural life of Canada. The centre lowered its flags in recognition of his passing.

Roseanne Supernault, a young actor with a recurring role on *Blackstone*, said she was "just sitting here telling my dad how funny Gordon was" when contacted by *Windspeaker* regarding his passing.

"He had that incredibly unique Native sense of humor that not all can quite grasp. He was as wise as one could hope for, but more importantly he could make me laugh till I was almost in tears; it only takes mere moments for someone like him to have an affect on your life," she said.

"I met him on *Blackstone* and thankfully shared the screen with

him in *Doomsday Scrolls*. He left so soon, but it would be selfish to have kept him longer. He inspired me so much as an artist and human being and from him I remember the importance of our people's way and culture.

"We all grew up watching him in film and TV and, in this world, imagery is so vital to how we view other people. So, with that he had the power to shed a beautiful light on Nehiyawak (Aboriginal people), and for that we must be eternally grateful and continue on in our own work on this path he has made easier to walk on," Supernault concluded.

Born on the Poundmaker Cree Nation in Saskatchewan on Oct. 25, 1941, Gordon was one of 13 children. His father was John Tootoosis, who passed away in 1989, an activist who co-founded the Assembly of First Nations (AFN) and founded the Federation of Saskatchewan Indian Nations (FSIN).

John was the grandson of Yellow Mud Blanket, brother of the great Plains Cree leader Poundmaker, who played a critical role in the Northwest Resistance of 1885.

Gordon was a residential school survivor, and used this experience to help youth and young offenders as a social worker. He also served as chief of his community.

His great love was horses, and he became a champion calf roper and team roper. He sang traditional Cree songs and was also a dancer, touring with the Plains Intertribal Dance Troupe in the 1960s and 1970s throughout Canada, Europe and South America.

Gordon married his wife, Irene Sesequasis, who had her Masters in Social Work, in 1965. The couple was married for 46 years and had three daughters and two adopted sons. When their youngest children moved out, they inherited four

grandchildren to raise after their daughter Glynis died of cancer in October 1997.

"My grandchildren are the light of my life," Gordon was quoted as saying in a 1999 interview in Saskatchewan's *Eagle Feather News*.

Gordon's first acting role was in *Alien Thunder* in 1972 with Donald Sutherland and Chief Dan George. George was Gordon's mentor and adopted father. Gordon would later dedicate one of his acting awards to George.

Gordon went on to star in more than 40 films over the next 35 years and was awarded the Order of Canada in 2004 for outstanding achievement, dedication to the community and service to the nation.

When asked what it was like to work with Donald Sutherland, Gordon didn't mince words.

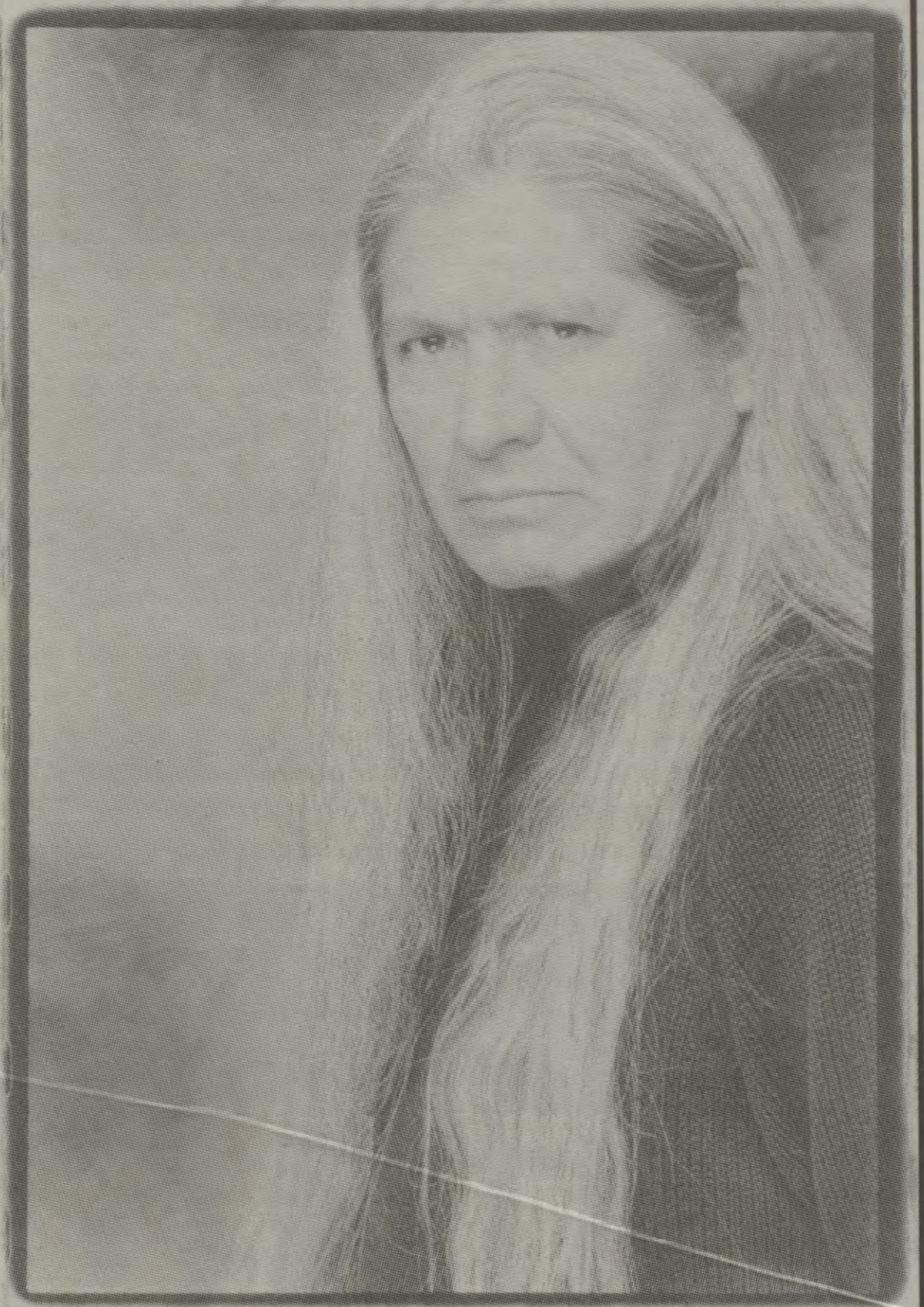
"It was very difficult. Him and Mickey Rooney I can do without," he once said.

Legends of the Fall was his favorite movie to act in, and he described Brad Pitt and Anthony Hopkins as "classy guys who were great to work with. They were very down to earth. It also helped (to be) working with my dear friend Tantoo Cardinal."

He admitted his role as Big Bear was one of his toughest because he was playing such a well-known character and "didn't feel worthy because I have a lot of respect for him, but once I got into it, it was okay."

His own favorite movies were *Ben Hur* and *The Godfather*. He loved old black and white classics, and watched talk shows while reading scripts, which he received more and more as he got older.

Gordon encouraged young, aspiring actors to "study the industry and the craft. Start with live theatre and work your way up. No one gets discovered these



Gordon Tootoosis

PHOTO: FILE

days."

He and Tantoo Cardinal co-founded the Saskatchewan Native Theatre Company to work with youth and, as co-chair, Gordon was prepared to take a lead role in the organization's restructuring before his death.

After being away from the stage for 15 years, recently Tootoosis took the lead in the play *Gordon Winter* — a fictionalized account of a controversial aboriginal leader inspired by the late David Ahenakew, who lost credibility after uttering anti-semitic comments.

This summer *Blackstone* actors especially feel the loss of their mentor and teacher while filming

season two. Ashley Callingbull, Gordon's niece and second runner-up as Miss Universe Canada 2010, says she had talked about working with him since she was a little girl and was glad to play his granddaughter in the first season.

"My uncle Gordon was an extraordinary man," she said. "Very humble, loving and spiritual. He's the type of person who can walk into your life and change it forever. His words are so powerful and can create change. I am so honored to have worked with him and so happy I got a chance to know him and love him. He is like no one else."

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[footprints] Sophie Thomas

By Dianne Meilli

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

Windspeaker News Briefs - May

Compiled by Debora Steel

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

TRC open for business and planning Winnipeg event

By Shari Narine, Windspeaker Correspondent
WINNIPEG

"Survivors and all the v...
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Innovative approach to oil, gas development

By Shari Narine, Sweetgrass Writer, Edmonton

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

Calgary Briefs - April

Compiled by Shari Narine

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