

NJ, OR, NA, 40

LIBRARY AND ARCHIVES CANADA
Bibliothèque et Archives Canada
3 3286 56178592 0

Volume 31 No. 5 • August 2013

Wind speaker



Celebrating 30 years of informing, impacting and inspiring.

**Indigenous
child seizures haunt
communities**
Page 8

**Police come down
hard on anti-shale
fracking protest**
Page 8

**Not the Canada
some thought
they were born to**
Page 10

plus GST/HST
where applicable

\$5.00

www.ammsa.com

Aboriginal Multi-Media Society (AMMSA)

ISSN 0834 - 177X • Publications Mail Reg. No. 40063755

Windspeaker • Established 1983



Flooding impacts Alberta First Nations

The sun sets over flooded houses at Siksika North Camp - one of several First Nation communities impacted by the flooding in southern Alberta on June 21, 2013. Thousands of people have been displaced. The flood waters have since receded but the impact on infrastructure and housing will remain for years.

Please see more of our coverage on page 13.

Subscription rate: \$55.00+GST

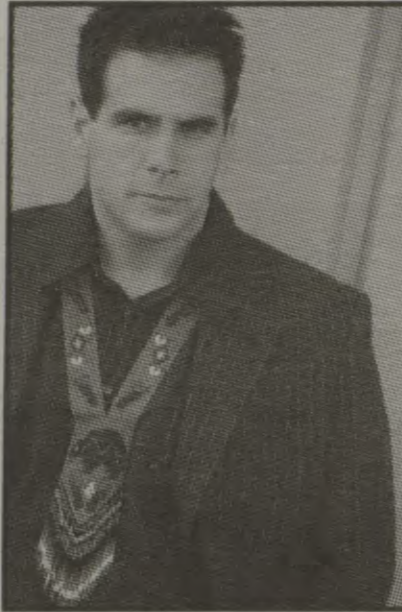
Photo by Angeline Ayoungman



- Aboriginal ELVIS PRESLEY Tribute Show
- Aboriginal NEIL DIAMOND Tribute Show
- Aboriginal STAND UP COMEDY Show

BOOK NOW FOR
Conferences, Fundraisers, Casinos, Festivals

Call Gerry "The Big Bear" Barrett at
204-697-4535 • Email: barrett2@mymts.net



☆☆ **Hypnotist** ☆☆
Scott Ward
COMEDY HYPNOSIS SHOW

SUITABLE FOR ALL AGES & EVENTS!

Book NOW for all your
special events

www.scottward.ca 1-877-600-1018



Chief Joe Custer Reserve #201
PO Box 2377
2300 - 10th Avenue West
Prince Albert, SK S6V 6Z1

Sub-office:
202B Joseph Okemasis Drive
Saskatoon, SK S7N 1B1
Email: firstnations_fmis@sasktel.net
Website: www.firstnationsins.com

Contact:
Helen Burgess
General Manager or
Stuart McLellan
Pension Administrator

**FIRST NATIONS
INSURANCE SERVICES**
LIMITED PARTNERSHIP

- Group Life & Health Benefits
- Group Pensions
- Employee & Family Assistance Program
- Individual Life, Health and Financial Services

Over
25 years
in business
since
1987.

"Providing Superior
Financial Service to
First Nations and
Their Employees"

A 100% Indian-owned brokerage

1-800-667-4712

Phone: 306.763.4712 | Fax: 306.763.3255



PEACE HILLS TRUST®

31st ANNUAL IS PLEASED TO PRESENT THE
NATIVE ART CONTEST

HUGE CASH PRIZES:

Adult: 1st - \$5000 2nd - \$3000 3rd - \$2000
Youth: 1st - \$150 2nd - \$100 3rd - \$75

WINNING PIECE WILL BE USED ON THE PEACE HILLS TRUST
2014 WALL CALENDAR

SUBMITTED ART WILL BE MADE AVAILABLE FOR SALE AT THE
PEACE HILLS TRUST ART SHOW

Deadline for submission is August 16, 2013

Find us on
Facebook

PEACEHILLS.COM

A Bank that's
committed to you



Whatever your needs – from your personal banking needs to helping communities with complex Aboriginal trust and lending advice – we are here to help.

Visit www.td.com/aboriginal for more information.



®/The TD logo and other trade-marks are the property of The Toronto-Dominion Bank or a wholly-owned subsidiary, in Canada and/or other countries.

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

Saskatchewan, Manitoba, Ontario,
Quebec, Maritimes and USA
Keven Kanten

BC, Yukon, Alberta, Northwest Territories
Shirley Olsen

Accounts
Carol Russ

Circulation
Joanne Rediron

AMMSA BOARD OF DIRECTORS

President

Leona Shandruk

Vice President

Rose Marie Willier

Treasurer

Chester Cunningham

Secretary

Noel McNaughton

Directors

Harrison Cardinal

Jennie Cardinal

Monthly Circulation: 20,000

Windspeaker 1-year subscription: \$55.00+GST

Published since 1983, *Windspeaker* is politically and financially independent.

COPY RIGHTS

Advertisements designed, set and produced by *Windspeaker* as well as pictures, news, cartoons, editorial content and other printed material are the property of *Windspeaker* and may not be used without the express written permission of *Windspeaker*.

Letters to the editor and all undeliverable Canadian addressed copies can be sent to:

Windspeaker

13245 - 146 Street NW,

Edmonton, Alberta T5L 4S8

General Enquiries: windspeaker@ammsa.com

Rants and Raves: letters@ammsa.com

Twitter: @windspeakernews

Facebook: /windspeakernews

MEMBERSHIPS

Magazines Canada

Alberta Magazine Publishers Association



ADVERTISING

The advertising deadline for the September 2013 issue of *Windspeaker* is August 22, 2013. Call toll free at: 1-800-661-5469 for more information.

Windspeaker acknowledges the financial support of the Government of Canada through the Canada Periodical Fund - Aid to Publishers for our publishing activities.

Canada

Features

Police come down hard on anti-shale fracking protest 8

At least 31 people have now been arrested in anti-shale gas fracking protests in New Brunswick, including a journalist who alleges police attempted to pay him to become an informant.

Bob Rae speaks about his new role in Ring of Fire talks 9

"It's got the word 'major' written all over it," Bob Rae quips as he describes the vast northern Ontario mining region dubbed the Ring of Fire, to which he is now devoting his energy.

Nation takes a leap of faith with trust monies 10

A Saskatchewan First Nation is about to become the first First Nation to have sole control over money Ottawa holds in trust for it.

Not the Canada some thought they were born to 10

"We went up there curious, wanting to learn, and we came back advocates," said John Andras, vice-president and director of the Bay Street investment company Mackie Research Capital. "What we saw was unacceptable," Andras told *Windspeaker*.

Departments

[rants and raves] 5

[rank comix] 5

[drew hayden taylor - column] 6

[richard wagamese - column] 6

[what's happening] 7

[windspeaker briefs] 9

[windspeaker confidential] 11

[radio's most active] 11

[provincial news] 14 - 17

[health] 18

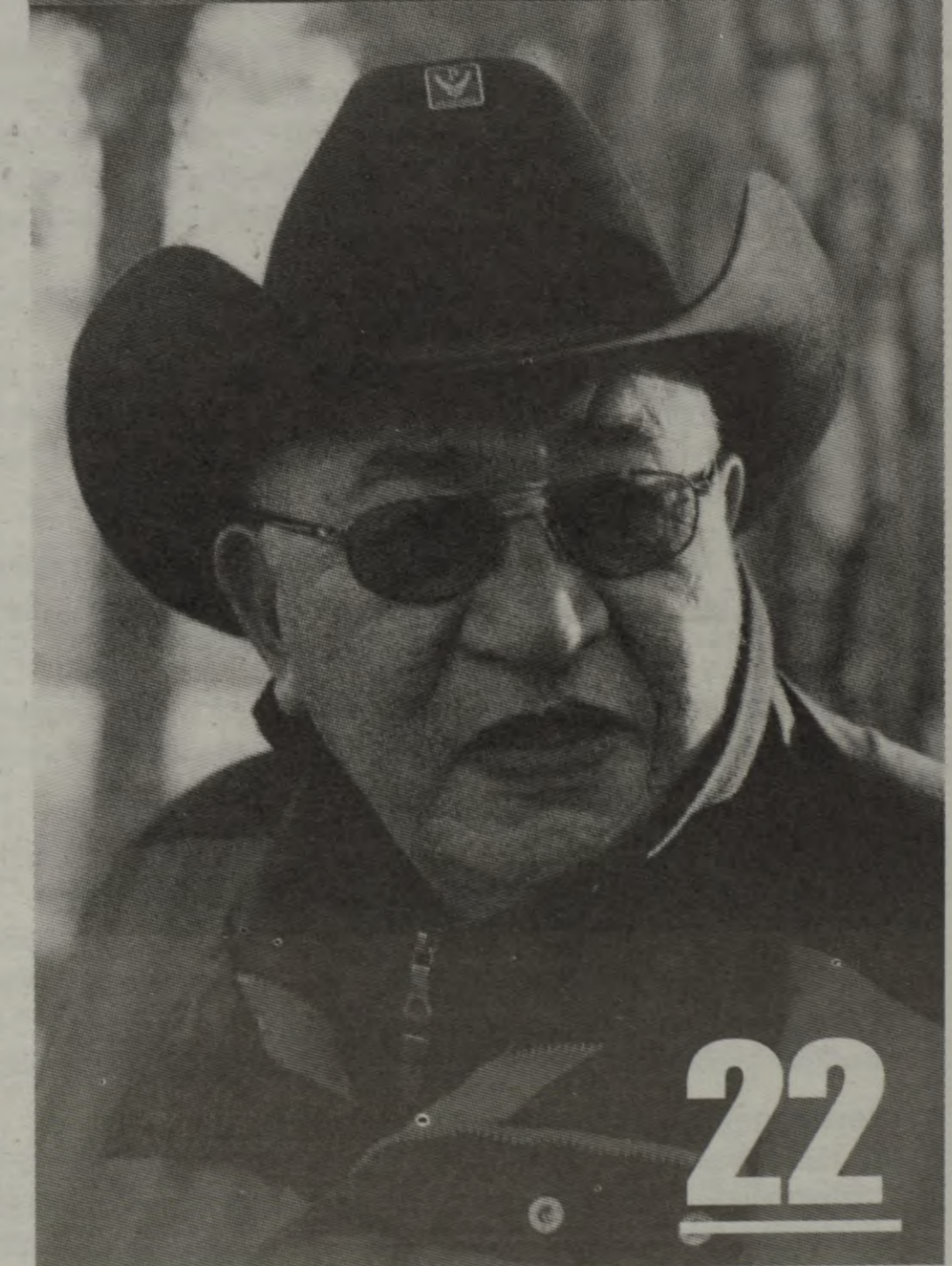
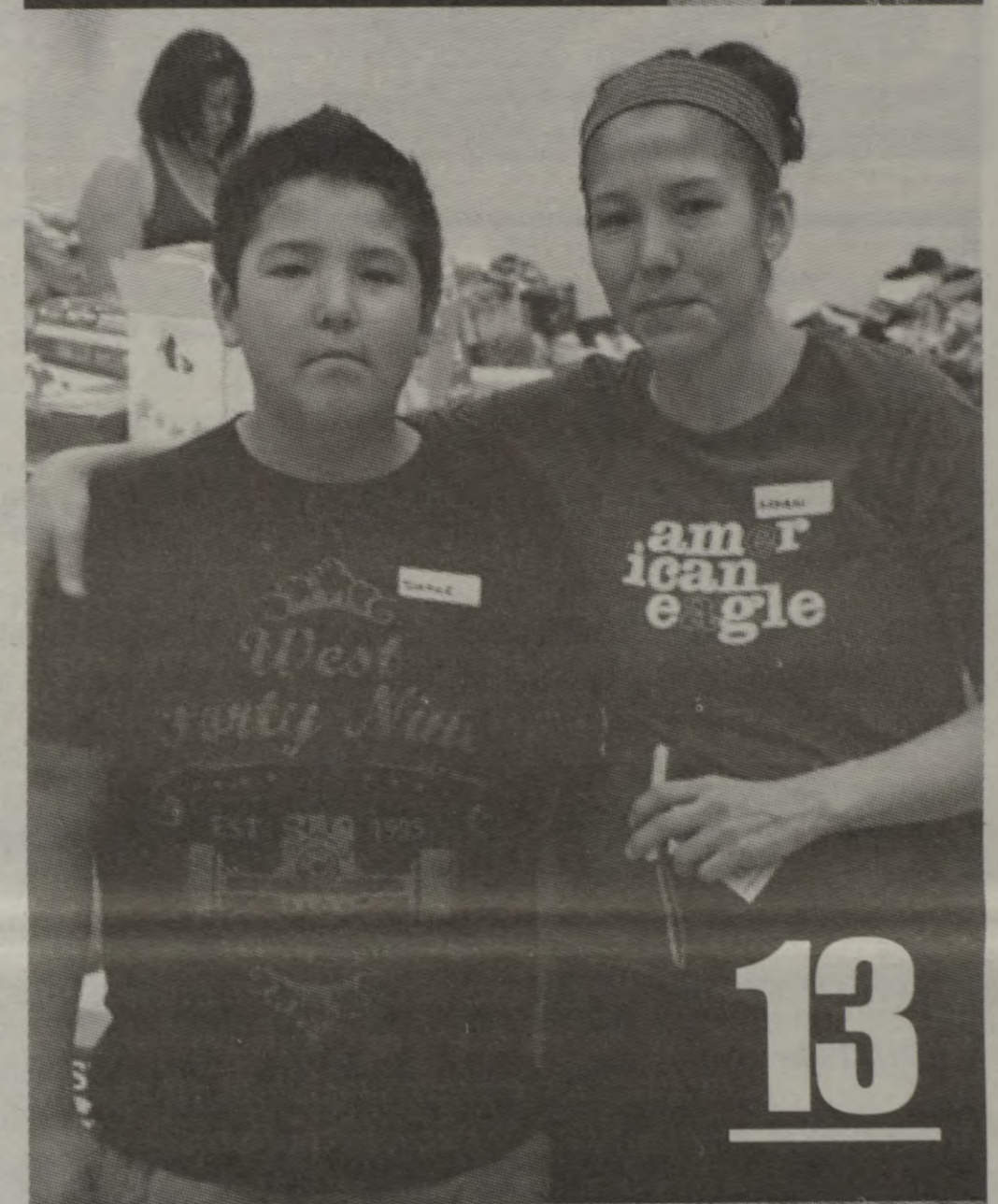
[sports] 19

[education] 20

[careers] 21

[footprints] **Albert White Hat 22**

Albert White Hat Sr., who passed away on June 11 at the age of 74, was an inspiration to anyone working to preserve or learn Indigenous languages. The Elder was an activist for traditional Lakota ways of living, according to his daughter, Emily White Hat. He authored *Reading and Writing the Lakota Language*, and co-produced the book and CD *Lakota Ceremonial Songs*.



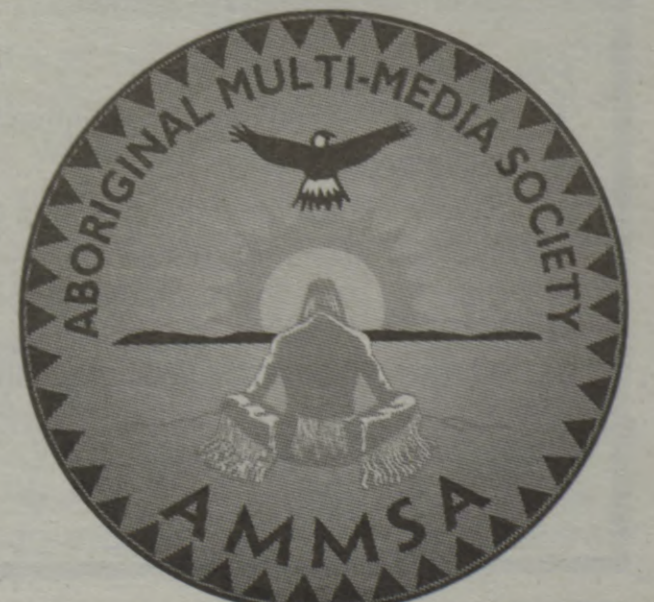
Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information.

AMMSA's other publications include:

Alberta Sweetgrass — The Aboriginal Newspaper of Alberta

Saskatchewan Sage — The Aboriginal Newspaper of Saskatchewan

Business Quarterly — Canada's Aboriginal Business Magazine



GET YOUR MONEY NOW!!!

WE UNLOCK:

- FORMER EMPLOYER PENSION PLANS
- LOCKED IN RETIREMENT ACCOUNTS

FUNDS WILL BE DEPOSITED DIRECTLY INTO YOUR BANK ACCOUNT

PAY NO WITHHOLDING TAX WITH INDIAN STATUS CERTIFICATE



CALL MARK Toll Free

1(888) 451-6133

CANADIAN FINANCIAL SOLUTIONS INC.

BC Registered funds do not qualify. Not available in QC.

McCreebec Council of the Cree Nation would like to Congratulate **Dr. Elaine Innes** on the successful completion of Medical School

We are very proud of all your hard work and dedication. We wish you much success in your future endeavours.



Find more career listings online only at:
www.ammsa.com



FORT MCKAY FIRST NATION

P.O. Box 5360, Fort McMurray, AB T9H 3G4
Phone 780-828-2430 • Fax 780-828-4680

DIRECTOR OF EDUCATION

COMPETITION # 2013-28

JOB OPPORTUNITY

GENERAL DESCRIPTION: The Fort McKay First Nation (FMFN) is seeking a motivated and multitasked oriented individual who is flexible and works well in a team environment to fill the full-time permanent position of **Director of Education**, reporting directly to the Chief Executive Officer. The Director of Education will be responsible for choosing and implementing the FMFN Education Model.

The FMFN is located in the heart of Canada's Athabasca oil sands region and governs over 40,000 acres of land and has some 675 members, over half of which live on the reserve at Fort McKay, Alberta. In order to address the educational needs of the children of the Fort McKay First Nation, the decision has been made to create the new position of Director of Education. Working closely with the CEO and charged with conducting an evaluation of the existing provincial provision of educational services, the Director will assess alternate school and curriculum programs offered world-wide with the intent of developing a fit-for-purpose and best practices Educational service offering that will meet the needs of the FMFN community for the foreseeable future.

The Education Director will also be responsible for developing and implementing an Education Program and Policies related to the management and administration of an Education System for the community of Fort McKay. This is a permanent full-time position which is based on seventy-five (75) hours bi-weekly.

DUTIES:

Educational Leadership:

- ◆ Evaluate the existing elementary, high school and e-learning education models and services currently offered in Fort McKay
- ◆ Research and evaluate successful educational models used world-wide and present research and analysis to the Chief and Council and community of Fort McKay
- ◆ Provide leadership in all matters relating to education in Ft. McKay First Nation.
- ◆ Ensure that effective and appropriate educational programs are delivered to all students
- ◆ Establish & maintain clear, consistent expectations that encourage pupils to pursue educational goals
- ◆ Ensure that students have the opportunity to meet, at the minimum, the standards of education mandated by FN Education Law
- ◆ Develop and maintain positive and effective relations with staff at the Federal, Provincial and Local government levels and surrounding schools and board departments
- ◆ Provide leadership to promote clear, consistent, expectations that focus on successful outcomes for students

Fiscal Responsibility: Ensure that the fiscal management of the FMFN Education Program is in accordance with FMFN's annual budget, other applicable grant regulations, and in accordance with the provisions of the FN Education Act, and Education Authority Policy

Organizational Management: Must demonstrate effective organizational skill that result in compliance with all legal, Education Authority mandates and timelines

Strategic Planning

- ◆ Provide leadership for the development and review of a multi-year strategic plan, in accordance with FN Education Act and Education Authority Policy
- ◆ Ensure appropriate involvement of the Education Authority (approval of process and timelines, establishment of Education Authority priorities and outcomes, key results and final Education Authority approval)
- ◆ Report regularly on results achieved and FMFN Education Program improvement plans

Personnel Management

- ◆ Has overall authority and responsibility for all personnel-related issues, save and except those personnel matters precluded by Education Authority policy and law
- ◆ Ensure effective systems are in place for the selection, supervision, development and performance review of all staff

Policy/Procedures

- ◆ Facilitate the planning, development, implementation, review and evaluation of Education Authority policies
- ◆ Provide leadership in the planning, development, implementation, review and evaluation of administrative procedures

Director/Board Relations

- ◆ Establish and maintain positive working relations with Education Authority
- ◆ Support Education Authority in performing its role and facilitates the implementation of its roles as outlined in FMFN law

Communications and Community Relations

- ◆ Establish effective communication strategies to keep the FMFN Education Program informed of key monitoring reports, student, volunteer and staff successes, local issues and board decisions
- ◆ Ensure that open, transparent and positive internal and external communications are in place
- ◆ Participate in community affairs in order to enhance and support the FMFN Education Program and promote public education

Student, Staff and District Recognition/Public Relations

- ◆ Establish effective recognition programs and strategies to ensure that the internal and external audiences are aware of student, volunteer, staff and successes
- ◆ Develop best teaching practices by collaborating with teachers and Paraprofessionals
- ◆ Implement different curricula based on grade level and school subject, choose textbooks and classroom materials
- ◆ Conduct training workshops for teachers prior to the school year starting to teach them how to implement the chosen curricula
- ◆ Monitor the teachers' progress toward achieving educational goals

System Leadership

- ◆ Demonstrate positive and proactive leadership that has the support of the staff with whom the Director works most closely
- ◆ Make succession plans to ensure strong future leadership
- ◆ Other duties as assigned

Required Competencies: Candidates are required to have the following competencies:

Adaptability	Productivity	Planning
Interpersonal Skills	Budgets/Cost Control	Problem Solving/Decision Making
Dependability	Leadership	Client Focus
Integrity/Ethics	Managing for Results	Negotiation Skills
Job Knowledge	Organizational Savvy	

Qualifications:

- ◆ A Bachelor's Degree in Education required with five to seven years Senior Administrative Experience required.
- ◆ Experience in a First Nation community is an asset
- ◆ Clear Criminal Reference Check (CPRC) and Vulnerable Persons Screening Report
- ◆ Must be respectful of Aboriginal traditions, knowledge and customs
- ◆ A valid Class 5 Driver's License & Clean Driver's Abstract required

Closing Date: August 11th, 2013

Please submit cover letter, resumé & 2-3 references to:

Attn: Human Resources
Fort McKay First Nation
P.O. Box 5360
Fort McMurray, AB T9H 3G4
Email: fmfnemployment@fortmckay.com
Fax: (780) 828-4680 (Attn: Human Resources)

Please ensure you indicate the competition number you are applying for.

We appreciate the interest of all applicants; only those selected for interviews will be contacted.

Canada: A place where kids go hungry still

"It was the hardest thing I've ever written" said Ian Mosby, a postdoctoral fellow in the Department of History at the University of Guelph, about his article "Administering Colonial Science", published in May and revealed to the wider world in a recent Canadian Press report.

Mosby's work looked at nutritional research conducted on Aboriginal people (many of them children) between 1942 and 1952, and we have to say that the article was a stomach-turning, maddening read, primarily because of the inhumanity of the time, but also because there are so many parallels to that inhumanity in today's Canada.

The article begins in Norway House and Cross Lake, Man. where nutrition researchers arrived in March of 1942. The desperate state of Indian health was already known. A collapse of the fur trade, the economic collapse of the Great Depression, the scarcity of food animals because of over-hunting, the growing dependency on government and the reduction of relief payments in the name of austerity and restraint had led to much hardship. But even then the researchers were struck by the "frightening toll that malnutrition and hunger appeared to be taking" on the Cree of northern Manitoba.

People were trying to go about making a living when they were "really sick enough to be in bed under treatment and that if they were white people, they would be in bed and demanding care and medical attention," reads a report from that time. Disease was also rampant. The death rate from tuberculosis was 1,400 per 100,000 in northern Cree communities (compared with 27.1 for the non-Aboriginal population). The infant mortality rate was eight times greater than in the general Canadian population.

The researchers surmised that the characteristics of "shiftlessness, indolence, improvidence and inertia," which were attributed to the Indian race, were in fact a result of malnutrition; that disease susceptibility was from a lack of food. And they wanted to test their theories.

Instead of rushing to aid those afflicted by providing emergency food relief, Canada decided that the already malnourished population was ripe for experimentation, using the communities as laboratories and the people's bodies as research

material. And then they expanded that research across the country to other areas known for decades to be impoverished; where the lack of food was a constant—Indian residential schools.

It is heartbreaking to know that Indian children went hungry in residential schools because of the lack of funding provided for their care, but it is infuriating to know that they went hungry by design in the name of scientific research. And for years, hundreds of children were denied dental care, which was readily available to others, in the effort to assess the results of that experimentation.

Shawn Atleo, national chief of the Assembly of First Nations, was quick out of the gate to draw a line from the nutritional experiments of the past that withheld food to children in residential school to the underfunding of child welfare on reserves. And he was right to do so. Instead of ensuring that the children currently in care have what they need, there is another great government experiment occurring that results in continued want.

And we need to also look beyond even this. Not long ago, Canada was critical of a United Nations report that states two to three million people in this country can't afford the diets they need to live healthy lives. More than one million of those are Aboriginal people. There are places in this country that food is either unaffordable or inaccessible.

Recently, the national chief's home community of Ahousaht, a remote, isolated island on the west coast of Vancouver Island, opened a food bank. Social assistance payments to the community that is largely bereft of economic opportunity were reduced suddenly and without warning. Canada refuses to negotiate in any substantial way on Ahousaht's commercial fishing rights, won three times over in Canada's own courts. If allowed to fully realize the benefits of those rights, Ahousaht citizens could put food on their tables and dollars in their pockets. There would be less dependence; less hunger, less sickness.

Ahousaht is only one community of many hundreds across the country in such dire circumstances. Canada compounds its inhumanity of the past by continually denying Aboriginal communities their fair and deserved share, and the result is simple.

This government is still starving Aboriginal kids.

[rants and raves]

Page 5 Chatter

NATIONAL CHIEF SHAWN A-IN-CHUT ATLEO

continues to face challengers and dissension in the ranks a full year after his election win in Toronto that gave him a second term as head of the Assembly of First Nations. The chiefs are meeting again this summer, this time in Whitehorse, Yukon, and it was there that Atleo delivered a message of unity on July 15. "Our goal, our strategy is to find the ways to empower and support one another as First Nations... We are often united in opposition—we reject top-down approaches and one-size-fits-all attitudes. But knowing what we oppose is only half the fight." An estimated 200 chiefs had traveled to Whitehorse to attend the gathering, the theme of which is "Our Nations, Our Rights, Our Future: Empowering Our Citizens to Drive Change." But in Saskatchewan at Onion Lake First Nation, a different kind of meeting took place, led by Grand Chief Derek Nepinak who is proposing an alternative to the AFN. Nepinak is hoping the Saskatchewan gathering will be the springboard he needs to create a new organization called the National Treaty Alliance, citing too much rhetoric and not enough action from the AFN. "As these institutions have become more politicized and more developed along bureaucratic lines, we've lost them," Nepinak said. He wants to be done with the Indian Act, and threw his status card in the garbage while speaking to the chiefs. "We need to recreate treaty cards and put our faith back in one another again. I think that's how we deconstruct the Indian Act." Perry Bellegarde, grand chief of the Federation of Saskatchewan Indian Nations and a former contender for the post of national chief, said both meetings were important to attend. Treaty implementation and comprehensive claims were on both agendas. Bellegarde is a vice-chief on the AFN executive and called on First Nations leaders to remain united, borrowing from Atleo's campaign slogan 'We are stronger, together.'

"We gotta resist everything from being the source of divisiveness amongst ourselves, because when we stand shoulder to shoulder we're strengthened in our solidarity. United we are stronger." Bellegarde prefers the approach of restructuring the AFN by treaty territory rather than starting a whole new group. "That doesn't mean breaking up the national organization. It means re-aligning and re-structuring so it becomes more focused. And that's a possibility," Bellegarde said.

A FORMER CONSERVATIVE CABINET

minister told delegates to the Assembly of First Nations assembly in Whitehorse that there are "incredible opportunities" in the energy and natural resource sectors and First Nations should negotiate to become a part of them before they get left behind. Jim Prentice, a former Aboriginal Affairs minister in the Stephen Harper government, told the gathering these are once-in-a-lifetime opportunities, but they won't be around forever. "They will need to seize that opportunity and use the so-called duty-to-consult to really negotiate economic participation in some of the resource projects that are happening across Canada," he told The Canadian Press. "These are incredible opportunities. They don't come along necessarily very often, and so I think there's a historic opportunity, I think, over the next 25 years for First Nations to benefit from these opportunities if they negotiate to their advantage."

THE COUNCIL OF YUKON FIRST NATIONS

has declared their traditional territory to be 'frack free,' opposed to all hydraulic fracturing as a method in oil and gas exploration and extraction. The resolution was brought during the council's annual meeting and passed unanimously. The group now calls for the Yukon government to oppose fracking. Environmental protection is a core value of the Yukon Nations, said Grand Chief Ruth Massie said. "I pledge to continue to protect our inherent rights, our land, our water, our environment as our ancestors would have wanted," she said. "This is a game-changer," said Don Roberts, chair of the Tukoners Concerned about Oil and Gas Development. "The First Nations are there to protect the land, protect the environment." He considers them a powerful ally in the fight against the practice. "The basic issue is water. It takes millions of litres of water to do this process and it poisons the land and it poisons everything around you," said Roberts.

A PLAN TO RAISE A MEMORIAL POLE IN

Crab Park in Vancouver's Downtown Eastside will move ahead. The monument, first proposed in 1997, will honor the victims of serial killer Robert Pickton. The vote for the pole project was unanimous at a Park board meeting in June. The public consultation process began after the Klahoose First Nation applied to donate a red cedar, which will be harvested from their lands and carved over the coming year. Kelly White of the Snuneymuxw First Nation said she hopes the monument provides a place of healing for the 33 families who are still mourning, reads Metro News. "We're doing this out of the utmost respect, and unconditional love of the families' loss," she told the paper. "It's the most horrific [case of violence] in the international community of women, and so we need to address that as a community." White is a co-founder of the annual Women's Memorial March.

Rank Comix

by Adam Martin

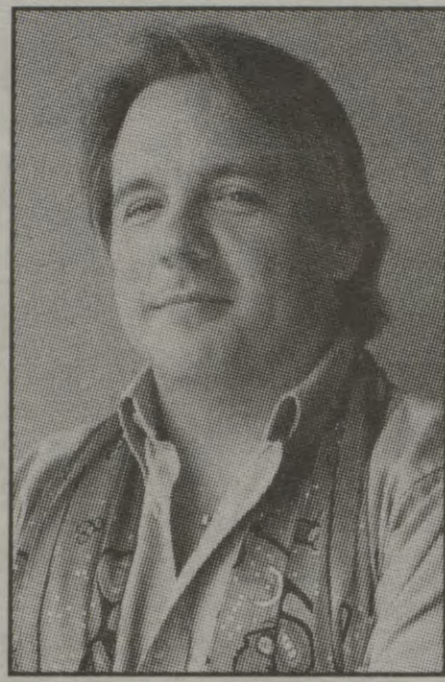


[strictly speaking] What's good for the goose...

Every morning I wake up and, coming from my radio, I hear the latest update on the ongoing goings-on of the Canadian Senate. I am of two minds on the topic. First of all, as someone who's spent about 25 years in Canadian theatre, it's hard to argue with the theatrical appeal of what's going on. Not since Pierre Trudeau has Canadian politics actually become so ... interesting. And entertaining. It's like the movie Wall Street meets Parliament Hill.

"Padding your expenses, for lack of a better term, is good."

After getting my morning update, I then usually go through the five stages of witnessing Canadian politics. The first is Astonishment – these are people appointed for their accomplishments. The second is Shame – the Senate and Rob Ford, Canadian politics. Is it too late to repeal Confederation? The third is Anger – I used to believe everything Mike Duffy and Pamela Wallin said when they were on television. I may have to completely revise my understanding of what went on in the 1990s and 2000s. The fourth is Amusement – self-



THE URBANE INDIAN Drew Hayden Taylor

explanatory. But there is a little known fifth stage, enjoyed only by the First Nations people of Canada. And ironically, it's a German word. Schadenfreude, which means 'satisfaction' or the pleasure felt at someone else's misfortune.'

You are confused. I understand why.

Was it just two years ago when the federal government was all in a tizzy over supposed financial mismanagement in the community of Attawapiskat, ignoring for the most part the horrendous housing shortage the village was wrestling with? A supposed mishandling of funds so severe they imposed the dreaded 'third party management' solution? A non-

Native administrator was parachuted into Attawapiskat to save the day for the Native people. Ironically, it took less than a day for Chief Theresa Spence to boot him back out and take the government to court for a judicial review of the appointment. Attawapiskat won, and the feds sent them a cheque for \$136,132. I think this was one of the incidents that inspired the Idle No More Movement

I am having the same misgivings about the state of finances for those involved in the Canadian Senate. This is my tax money at work.... And yes, the majority of Native people do pay taxes. But it does make you understand why some may

refuse to. Still, the Senate looks like they need serious help.

Should we.... Could we...send in a 'third party manager' to whip the place into shape? If it's good enough for Native communities, why wouldn't it be sufficient for any other organization or group of people supported by taxpayer funds to have the same sort of judicious and sensible intervention? And how's this for 'tit for tat'; let's make this particular manager a Native person. Why not?

'Being in the red' has more than just financial connotations.

One of the other popular misconceptions about Native communities is that we are all poverty stricken; dozens upon dozens of Attawapiskats just looking for any excuse to run a third party manager out of town, just to liven up our day and take our minds off issues like racism and an unfair judicial system.

The truth is there are 630-odd First Nations communities spread across Canada. And if you have the time, take a random cross cut of any 630-odd non-Native small towns across that same Canada, and you might be surprised to

discover there are several quite poor and not-not-so-well-off towns in that mixture. And a lot of middle class communities. And a few well off towns.

Same variety with the Native community. Many reserves, like mine for example, are surprisingly middle class. It's exactly the kind of place middle-America would place its family sitcoms like The Andy Griffith Show or Leave It To Beaver (though our beaver wouldn't be riding a bike or wearing a baseball cap).

So, here is my suggestion. I humbly suggest sending our General Manager to Ottawa to see if they could knock some sense (and cents) into the Senate, using some good old fashioned Indian and Northern Affairs Canada inspired financial planning.

I haven't cleared this with Curve Lake's chief and council yet, but I don't think the Senate is in any condition to turn down help, regardless of its origins.

All the time, the First Nations people of Canada will be viewing this through a thick veil of schadenfreude.

There has to be an Ojibway translation for that.

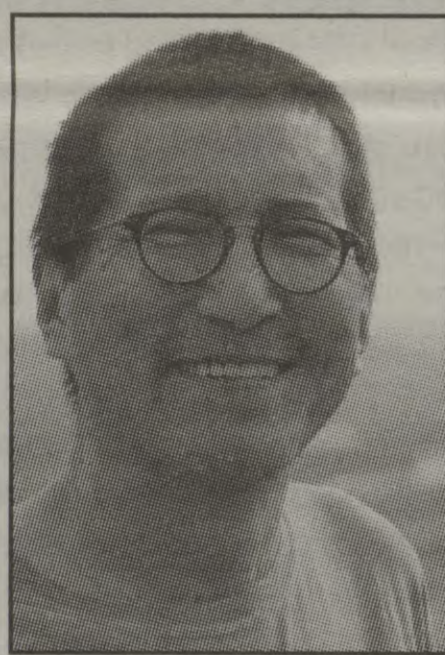
Sometimes, silence is the best remedy

I've been around the ceremonial life and the teaching lodges of my people for over 30 years now. It doesn't seem that long. The very fact of being part of a spiritual community lends time a different quality, one where time passing becomes more like time inhabited, each day, month, year, joined in a stream of vital energy.

As I get older I look back and recognize significant moments in that journey that I will always hold as special. There are a lot of them actually, and I feel blessed.

But for me, the special moments, the unforgettable ones, aren't the big, huge, splashy production numbers you'd expect. My life hasn't been a Technicolor glitz, and the things that carry me forward are the simpler, genuine and touching, moments that are memorable for their humanity. In the end, spirituality introduces us to our humanity. That's its biggest gift.

Sure, I remember my first Vision Quest, pipe ceremony, sweat lodge, Sun Dance and healing ceremony or being danced into the powwow circle



WOLF SONGS & FIRE CHATS Richard Wagamese

by elders for the first time, but the big moments are always easy to recall. What really moves me though, what keeps me brown, are the quiet enriching moments that happen naturally when people come together in a good way.

When I was 30 I came home to Kenora to live with my mother and try to recover from the failure of my first marriage. I'd been living and working in Regina, Sask. where I'd transitioned from newspapers to radio. But alcohol had me in its grips even then and my marriage was a merry-go-round of craziness and regret.

My wife asked me to leave eventually and I arrived at my

mother's full of pain and hurt and feeling very guilty and ashamed. I didn't think much of myself and it showed in everything I did.

I worked where and when I could, but the only place where I felt better was at ceremonial gatherings. Friends from Manitoba took me to a remote traditional camp on an island on a lake far away from any towns or roads. While we were there we learned traditional skills, cultural skills, ceremony and got to sit with elders and hear their stories and ask the questions we needed answers to. It was a special place.

There was a man there named Clayton Archie. He must have been about 80 then and had a

quiet way about him that was regal almost and we all walked softer around him. He seemed to understand the pain I was in and even though I couldn't talk about it he stayed close to my side all the time I was there. He asked me to be his helper and showed me how to prepare the articles and things he needed for his ceremonies. It was an honor to be asked and I worked deliberately and conscientiously. Every night we'd go and sit on a log beside the water.

He'd sit and smoke an old cob pipe and I would be content to look up at the stars. I recall those nights as being as pacific a time as I have ever encountered and the loneliness and the hurt seemed to lessen in the presence of all that marvelous space. When I looked at him, the glow from his pipe turned his face into angles and shadow like what you'd expect the face of a shaman to look like. I kept waiting for him to say something, to offer a deep meaningful teaching or a story, but he never did.

What he did was honor my silence. We sat there night after night and he told me just by his

presence that he was there for me and that he always would be. He told me in that wordless way that it's feeling that gives birth to the right words and he was content to abide and allow me to find my way to them. In that overwhelming quiet I allowed myself to feel my feelings and he was calm and patient until I could find the words for it all. Eventually I did.

I spoke and he listened and in the end there were no grand secrets transferred to me, no elaborate First Nations rituals of redemption. Instead, my own words, allowed to come at their own time and in their own fashion, framed my healing. It was a ceremony of acknowledgement.

Once I owned my feelings and held them, I was free to let them go. I hurt for a while after I got back, but it wasn't a crippling ache.

He was a wise man. Ceremony sometimes is just our hearts in motion. And sometimes when life is tough I still gaze up at the stars and I remember Clayton Archie, waiting for my words to fall.

If you would just go ahead and order a Windspeaker subscription then you could get
Windspeaker delivered right to your office or home.
For only \$55.00 +gst you would not only help support independent Aboriginal communications,
but also keep your letter carrier from being bored.

Subscribe to Windspeaker today! 1-800-661-5469 Email: subscribe@ammsa.com



CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

LIBRARY SEEKING "STORYTELLER IN RESIDENCE"
Deadline to Apply: July 26, 2013 - visit: bit.ly/vplstoryteller2013
TSUU T'INA NATION ANNUAL ALL NATIVE GOLF CLASSIC
July 26-28, 2013, Redwood Meadows, Calgary, Alta.
403-281-4455; To Register: 403-971-9498 or 403-949-3733

NEECHIE FESTIVAL
July 27 & 28, 2013, Maskwacis (Hobbema), Alta. - 780-758-2582

SUMMER HOCKEY CAMP
July 28-30, 2013, Spruce Grove, Alta. - 780-960-5080;
www.greaterstrides.ca

ATCO PIPELINES ABORIGINAL EDUCATION AWARDS PROGRAM
Deadline to apply: August 1, 2013 - 403-245-7300;
aboriginal.awards@atcopipelines.com

LAC LA BICHE POWWOW
August 2-4, 2013, Lac La Biche, Alta.
www.laclabichepowwow.com

CANADIAN NATIVE FASTBALL CHAMPIONSHIPS
August 2-4, 2013, South Bear Creek, Alta. - 780-552-6315;
2013host@nativefastball.ca

ALBERTA INDIGENOUS GAMES - RECLAIMING OUR YOUTH
August 4-8, 2013, St. Albert, Alta. - www.aig2013.org

2BBOYS FACILITATOR TRAINING
August 6 & 7, 2013, Nanoose Bay First Nation, Nanaimo, BC
250-514-1570 (see ad in this issue)

GIRL POWER FACILITATOR TRAINING
August 7 & 8, 2013, Nanoose Bay First Nation, BC, 250-514-1570
(see ad in this issue)

ABORIGINALS INTO MEDICINE PRE-ADMISSION WORKSHOP
August 8-10, 2013, Prince George, BC - 604-875-4111, 68946

SAMPSON CREE NATION POWWOW
August 9-11, 2013, Bear Hills Park, Hobbema, Alta.
Chairperson - 780-361-4939, Co-chairperson - 780-361-5546

2BBOYS FACILITATOR TRAINING
August 13 & 14, 2013, Makwa Sahgaiehcan First Nation, Sask.
250-514-1570

CALGARY, ALBERTA INFORMATION SESSIONS
August 14, 2013 at 10:30 a.m., 1:00 and 4:30 p.m.
Louise Riley Library - www.womenbuildingfutures.com

GIRL POWER FACILITATOR TRAINING
August 14 & 15, 2013, Makwa Sahgaiehcan First Nation, Sask.
250-514-1570

TRAUMA RECOVERY CERTIFICATION TRAINING
August 14-20 and October 21-27, 2013, St. Albert, Alta.
780-473-6732; 1-888-473-6732;
www.takingflightinternational.com

KIKINO CHUCKWAGON RACE
August 15-18, 2013, Silver Birch Resort (Near Kikino) Alta.
780-623-7868; www.kikinoms.ca

CAMP FLYREFLY
August 15-18, 2013, Saskatoon, Sask.
www.usask.ca/education/flyrefly

PEACE HILLS TRUST NATIVE ART CONTEST
Deadline for submissions - August 16, 2013 - peacehills.com
(see ad in this issue)

ABORIGINAL MUSIC WEEK
August 16-21, 2013, Winnipeg, Man. - 204-296-9790;
www.aboriginalmusicweek.ca; Email: alan@ammb.ca

TRIBAL WI-CHI-WAY-WIN CAPITAL CORPORATION (TWCC) 10th ANNUAL GOLF TOURNAMENT
August 20, 2013, St. Andrews, Man. - 204-943-0888

NOVA SCOTIA MI'KMAW SUMMER GAMES 2013
August 20-25, 2013, Wekoqmaq, NS - 902-631-2768 or
902-302-0797; Web: NSSummernames.com

67th ANNUAL NAVAJO NATION FAIR
September 2-8, 2013, Window Rock, Arizona, USA
1-928-871-6647

ABORIGINAL CANADIAN COUNTRY MUSIC SHOWCASE
September 3-5, 2013, Edmonton, Alta. - www.fandangoslive.com
or www.cfweradio.ca (see ad in this issue)

CALGARY, ALBERTA INFORMATION SESSIONS
September 11, 2013 at 10:30 a.m., 1:00 p.m. and 4:30 p.m.
Nosehill Library - www.womenbuildingfutures.com

12th ANNUAL MI'GMEI MAWIOMI GENERAL ASSEMBLY
September 11 & 12, 2013, Gespeg, QC - 418-788-1760, Ext. 109

GIRL POWER FACILITATOR TRAINING
September 16, 2013, Lytton, BC, 250-514-1570 (see ad)

2BBOYS FACILITATOR TRAINING
September 17, 2013, Lytton, BC, 250-514-1570 (see ad)

THE CIRCLE FOR ABORIGINAL RELATIONS SOCIETY 7th ANNUAL CONFERENCE & GOLF TOURNAMENT
September 24-26, 2013, River Cree Resort, Enoch, Alta.
www.cfarsociety.ca; 403-271-2262 or 1-877-571-2262
(see ad in this issue)

GIRL POWER FACILITATOR TRAINING
September 26, 2013, Vancouver, BC, 250-514-1570 (see ad)

2BBOYS FACILITATOR TRAINING
September 27, 2013, Vancouver, BC, 250-514-1570 (see ad)

TECUMSEH'S VISION 7-DAY WORLD UNITY GATHERING
September 29 - October 5, 2013
Various Southern Ontario communities
519-692-5868 Ext. 244 sfns.on.ca; 1-800-668-2609, Ext. 244

To include your community event in Windspeaker as well as online at www.ammsa.com, please email your event information to: market@ammsa.com • Fax: 780-455-7639

Still guilty, but fight still on over hunting rights

By Shari Narine
Windspeaker Contributor

CALGARY

Citing new reasons, but coming to the same conclusion, the Alberta Court of Appeal has upheld the decision rendered by two lower courts that found Métis harvester Garry Hirsekorn guilty of hunting in southern Alberta without a license.

In a decision rendered July 4, Justice Marina Paperny stated, "... The trial judge (and) the appeal judge ... both concluded that no Métis community had a sufficient presence in the Cypress Hills area to ground the asserted right to hunt there. I have reached effectively the same conclusion (although ... for slightly different reasons)."

It is the varying interpretations of the Powley test that has Métis Nation of Alberta counsel Jason Madden encouraged that the MNA will be granted leave to appeal to the Supreme Court of Canada.

"Each level of court has overturned the one below so ... clearly there's uncertainty about the law in this area and we think that's ripe for the Supreme Court of Canada to provide some clarity on this important issue," said Madden.

He also points out that how Manitoba and Saskatchewan have ruled in harvesting cases "can't be squared with how Alberta is interpreting Powley."

Paperny stated in her ruling, "Here, we have somewhat the reverse of Powley."

And saying that hunters of the plains don't have harvesting rights because of how the courts are interpreting Powley "is just perverse," said Madden.

"Since Powley we've been struggling with how do you apply a settlement-specific model for Métis harvesting rights to Métis of the prairies. I think the courts have been struggling with it, in particular the Alberta courts have been and ... so we think it's

timely that the court look at the Powley case again through the lens of how do you apply it to the Prairie Métis."

The Powley case, which resulted in a decision being rendered by the Supreme Court of Canada in 2003, established that Métis had the right to hunt in an area where there was once a site-specific historic Métis community, in this incident Sault Ste. Marie. Hunters ranged over an area but still returned to the community. The Hirsekorn case is attempting to establish that the historical nomadic nature of the Métis people, who followed the buffalo throughout the plains, provides harvesting rights in central and southern Alberta.

In rendering her decision on the appeal, Paperny looked at four of the 10 parts of the Powley test.

"The core question on this appeal is whether the asserted right, characterized as hunting for food in the environs of the Cypress Hills, was integral to the distinctive culture of the plains Métis," wrote Paperny.

She rejected the trial judge's approach that in order to establish a harvesting right a Métis settlement in southern Alberta was required. She then overruled the previous appeal judge's interpretation that the test required Métis to show that hunting for food at the site-specific location of Cypress Hills was integral to Métis culture.

"The shift in focus, from asking whether the 'place' is integral to a culture, to asking whether an integral practice was carried out in the place, may make a material difference to a nomadic people who may find it next to impossible to gather evidence of frequent and consistent use of a specific tract of land," she wrote.

However, even with this difference in interpretation, Paperny ruled that the Cypress Hills area was neither ancestral lands nor traditional territory for the Métis. Even though she recognized there was some evidence of Métis births, hunting and presence prior to effective

control, this was not sufficient to meet her reformulated test.

On the other three points used by Paperny to undertake the Powley test, all three levels of court agreed.

They held that a Métis settlement did not have to exist in order for hunting rights to exist. However, none agreed that hunting rights could be established in as broad an area as central and southern Alberta or the "plains," but instead had to be specific to the Cypress Hills area.

As well they all agreed that since there was not sufficient evidence of Métis hunting in the Cypress Hills prior to effective control, there was no need to make a determination with respect to the historic Métis community at issue and whether there was one regional Métis community, encompassing the plains, or a smaller community encompassing a smaller region.

Also they agreed that the arrival of the Northwest Mounted Police in 1874 was when European control was established in the area. According to the Powley test, for a Métis historical community or presence to exist it must pre-date effective European control. Evidence provided by the Crown, and accepted by the courts, indicated that Métis presence did not pre-date effective European control.

But what the whole issue is about, said Madden, is the migratory nature of hunting.

"We say with a migratory herd, it can't be an issue of frequency and repetitiveness, and same location. Because it won't work. They won't have rights. If that is ultimately what you need, then the Métis on the prairies won't end up having rights, because they didn't look like that historically."

MNA needs to file for a leave to appeal by Sept. 4. If leave is granted, the Supreme Court could hear the appeal in Spring 2014, although Madden said a Fall 2014 sitting was more realistic.

Vancouver proclaims a year of healing

By Cara McKenna
Windspeaker Contributor

VANCOUVER

One of Canada's largest cities is the first to proclaim a "Year of Reconciliation" in an effort to mend its "bitter" relationship with the Aboriginal community.

The reconciliation year in Vancouver began on National Aboriginal Day, June 21, and will run until June 20, 2014.

In a summit that took place downtown on June 20, Mayor Gregor Robertson presented Kwajulth chief, Dr. Robert

Joseph, with a framed Year of Reconciliation proclamation.

The proclamation states that the city seeks to find ways to heal "the bitter legacies left by the residential school system."

At the summit, Robertson told a group, which included representatives from the Squamish, Musqueam and Tsleil-Waututh First Nations, that the city acknowledges the ongoing impact of the residential school system.

For more than 100 years, thousands of children were taken from their families and sent to federally-funded residential schools.

Chief Joseph told the crowd "our future, and the well-being of our children, rests with the kind of relationships we build today."

The year-long program of reconciliation events will include four major events surrounding the Truth and Reconciliation Commission (TRC)'s national event in Vancouver this September: lighting the torch of reconciliation, a canoe gathering in Olympic Village, a walk for reconciliation and a ceremony following the walk.

The walk for reconciliation will take place on Sept. 22. Register at vancouver.ca or reconciliationcanada.ca.

Indigenous child seizures haunt communities

By David P. Ball
Windspeaker Contributor

OTTAWA

One in every 25 Native children is taken from their families, according to new data. That is 13 times more than the non-Aboriginal apprehension rate, despite Natives making up just a fraction of the general population.

With more Native kids in custody today than ever attended Indian residential schools, child welfare advocates continue to raise the alarm about the record numbers of children being seized, many adopted out into non-Aboriginal families or sucked into the criminal justice system.

Newly released Statistics Canada data also reveals that a staggering half of all kids in foster care—14,225—are Aboriginal.

"We're looking at thousands and thousands of kids who are being raised away from their families," said Cindy Blackstock, executive director of the Ottawa-based First Nations Child and Family Caring Society. "There are some kids who should be in foster care. But the reason why First Nations kids are removed is neglect driven by poverty, poor housing, and substance abuse; things we can do something about."

Blackstock and the Assembly of First Nations have brought the crisis to the Canadian Human Rights Tribunal, in a case alleging racial discrimination in child welfare. Protecting kids from neglect, physical or sexual abuse

must be crucial priorities, Blackstock said. But behind the distressing statistics is unequal funding and services for Aboriginal and non-Aboriginal families.

The issue around child seizure jumped into the news again with a controversial decision by the Supreme Court in the United States. In June, the top court ruled against a Cherokee father vying to keep his three-year-old daughter, Veronica, who had been adopted out without his consent before birth, then later ordered handed to her dad.

"Children should be placed for adoption only when it's in the child's best interest," Blackstock insists, "not because their parents or other family members have been denied equitable opportunities to care for their child."

When it comes to adoption, the laws vary from province to province. Most jurisdictions recognize the importance of maintaining connection to a child's Aboriginal culture, and when possible keeping a child in its extended family or community.

Unfortunately, what's written on paper is often unenforced, argues Aboriginal services manager at Vancouver's Legal Services Society. Most children seized are permanently removed from their cultures.

"It's a broken system," said lawyer Pamela Shields. "It's just lip service to maintaining cultural connection."

"Look at number kids going into care: It parallels the number going into jail. It's increasing,



Katrina Harry

PHOTO: DAVID P. BALL

They're no better off."

Asked about her casework, Shields grows emotional, describing one community where 90 per cent of Aboriginal children were seized.

"Do you know what that does to a culture?" Shields asks. "They took all of those children out of their community. It continues to be devastating for Aboriginal culture and families." "Often, when there is a mother with a history of child apprehension, the ministry will watch her—will hover over her—when she's pregnant with a child."

According to another lawyer with a Vancouver Aboriginal delegated agency, the vast majority of kids in custody are in fact removed, not because of

physical or sexual abuse, but because of neglect or simply parenting styles.

"It's one thing if things are coming down to really serious issues of physical or sexual abuse," said Katrina Harry. "But what everyone has realized ... is that child protection is largely an area that's poverty-driven."

"People who live in certain communities are watched more closely for signs their child is neglected. A lot of my clients are dealing with addiction, mental health, and domestic violence in the home."

Ministry workers should try harder to find solutions that keep children closer to home, Harry said. Aboriginal-run agencies are usually reluctant, or even opposed, to adopting children

out into non-Native families. But ministry office practices vary drastically. One of her rural clients lost her child after she was ordered to take a non-existent parenting course; the loss forced her to move to the city, where another agency returned her child.

"It is going to be subjective, because what one office might do is different from another office," Harry explained. "This is why there's a lot of unpredictability."

The higher levels of addiction and criminal records in Aboriginal communities are another factor preventing kids being placed with extended family. Many are deemed unsuitable regardless of the crimes committed.

(See *Child* on page 20.)

Police come down hard on anti-shale fracking protest

By David P. Ball
Windspeaker Contributor

ELSIPOGTOG, N.B.

At least 31 people have now been arrested in anti-shale gas fracking protests in New Brunswick, including a journalist who alleges police attempted to pay him to become an informant.

Most of those arrested trying to stop SWN Resources Canada's seismic testing have been Indigenous land defenders at a Sacred Fire encampment organized by local Mi'kmaq opponents from Elsipogtog First Nation.

"As Mi'kmaq people in the east, when any law or anything to do with the land happens, we react, because it is ours to protect," explained Elsipogtog resident Amy Sock. She said Aboriginal and non-Aboriginal residents are not only concerned about pollution from fracking, but also the industry's man-made earthquakes.

"I just don't want shale gas to come to New Brunswick."

"Our priority is Mother Earth... To be honest, we have a big nuclear plant in New Brunswick. Once fracking goes

on—once we start getting earthquakes—I'm afraid that thing is going to blow up."

While a dozen protesters were arrested while conducting a smudging ceremony June 21, on National Aboriginal Day, a second wave of arrests saw others jailed by RCMP.

SWN Resources Canada, which is hoping to begin its shale gas explorations pending seismic testing in Kent County, asserts that its operations are within the law and environmental regulations.

"It's a highly monitored, highly industrial extravaganza that's going on here," said Miles Howe, a journalist with the Halifax Media Co-op who has been covering the protests since their beginning. "(There's) the potential for really catastrophic environmental damage through the process of hydraulic fracturing, and what that might mean for water tables and aquifers."

On June 24, shortly after the second round of arrests, one of the company's machines—known as a shot-hole driller—was allegedly set ablaze. Howe was the first-responder at the scene, but despite filing a report with police

about the apparent arson, Howe told Windspeaker police sent another force's officers to his house in Nova Scotia to inquire about him.

When he then presented himself at the Kent County police station, Howe alleges police took him aside and offered to pay him "financial compensation," he said they termed it, if he became an undercover police informant against illegal activities associated with the protest.

"It made me feel very uncomfortable," he told Windspeaker, adding that at the time he chose not to publicize the police attempts so as not to detract from the issues he was covering. "There was some sense of camaraderie that didn't necessarily exist (from police) because of my position as a journalist, who is reasonably trusted by the people at the Sacred Fire encampment, that I would be a potential informant for them."

Only days after Howe said he refused to become a police operative, he was arrested on charges of "uttering threats." Only then did the reporter decide to end his silence about the police's earlier tactics, Howe said. New Brunswick RCMP did not return

several interview requests to respond to the allegations.

But Howe's arrest led to a storm of criticism from Canada's press watchdogs, including the Canadian Association of Journalists, Canadian Journalists for Free Expression, and the Canadian Freelance Union—an outcry that put SWN Resources and the shale gas fracking issue into the prestigious U.S. Wall Street Journal.

"I occupy an interesting position here, being a journalist," Howe admitted, "but I did not want to be the focus."

"That's kind of ironic—that one working journalist would be arrested and it's in the Wall Street Journal, whereas 30 largely Indigenous people against shale gas exploration can be arrested, and there was little to no interest from the national media."

For Sock, the opposition of Elsipogtog First Nation residents and the band council itself to fracking have received an outpouring of support from non-Aboriginals.

"We have a lot of farmers here, non-Natives," she said. "I'm worried about them, too. We're all worried about our water... We can't fight this alone. Most of the

folks down here are farmers; they're very protective of the land as well. Quite frankly, it's the non-Natives that have been bringing the most food!"

Assembly of First Nations National Chief Shawn Atleo issued a statement in support of the band and protesters.

"We stand in full support of the New Brunswick First Nations leadership as they are asserting and protecting their rights on natural resource development for the future and betterment of their communities," he said. "First Nations have a sacred duty to protect the lands, waters and vital resources bestowed upon them."

"It is our responsibility to fulfill the vision of our ancestors, a vision of shared prosperity and success for all our peoples. This requires supporting First Nation governments in driving their own economies and engaging meaningful business opportunities and partnerships, through the basic and standard principles of free, prior and informed consent. This is the road to productivity and prosperity for all of us."

Neither SWN Resources Canada or the RCMP returned several interview requests.

Bob Rae speaks about his new role in Ring of Fire talks

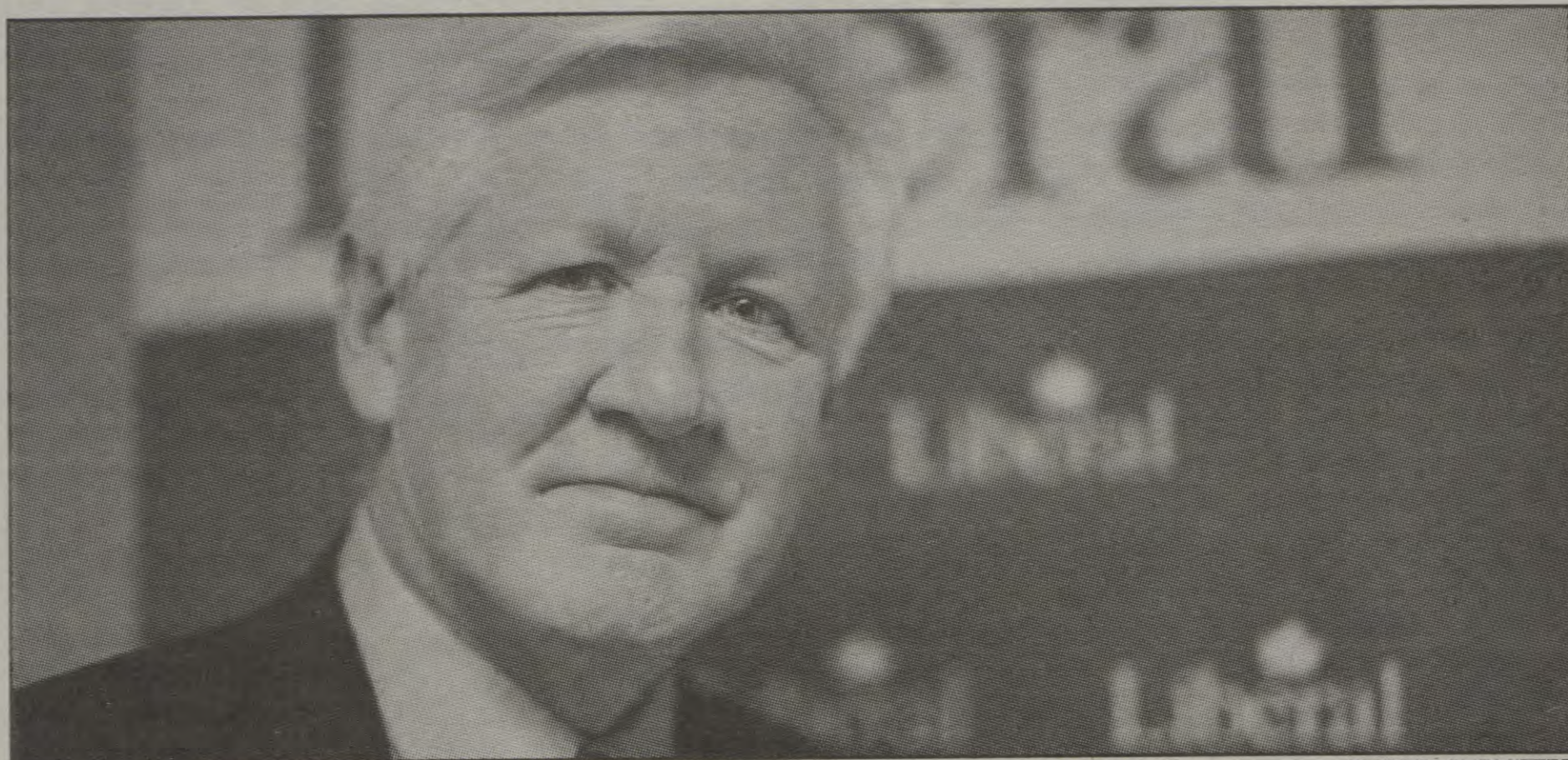


PHOTO: SUBMITTED

The long-time MP, former Ontario Premier and one-time Liberal chief speaks candidly about life after politics.

By David P. Ball
Windspeaker Contributor

OTTAWA

"It's got the word 'major' written all over it," Bob Rae quips as he describes the vast northern Ontario mining region dubbed the Ring of Fire, to which he is now devoting his energy.

On June 19, the long-time Member of Parliament, one-time Liberal Party chief, and former NDP provincial premier revealed he would be stepping down in order to negotiate on behalf of nine First Nations over the region's resource development.

The maverick politician shocked many Canadians with his sudden departure from public life, 35 years after he was first elected to Parliament in 1978.

But for some, the bigger surprise was the fact that his destination was not retirement, but rather a simmering mining dispute over an area the size of France, spanning from north of Lake Superior nearly to James Bay, and potentially boasting \$50 billion in minerals.

For a region dubbed "Ontario's oil sands," the Ring of Fire is scarcely known outside the financial press.

"It's a big territory," Rae told Windspeaker. "It's pristine, it's beautiful; there are lakes, streams and some huge rivers.

"There are a lot of environmental issues that flow from this... It's a very, very challenging issue, and it's really critical for how we do development in Canada. There's an opportunity to do things in a new way, a different way."

Controversy over the region's development has been simmering for several years. Nine Matawa First Nations are in difficult talks over treaty rights, resource revenue sharing, environmental assessment processes and regional infrastructure. Critics hold a mix of concern over the potential for ecological devastation, which often accompanies large-scale mining, as well as fears that Aboriginal people will be left behind in the dust despite the economic boom.

"In a lot of communities,

economic activity can happen but First Nations communities have not benefited," Rae explained. "Studies have shown that the stronger self-government is, the stronger the capacity for making decisions is, the healthier a community can become.

"This is still a struggle. It's simply taking too long for the provincial and federal governments to wake up to the need for change."

On top of revenue sharing hopes amongst First Nations, many are aware of the high levels of unemployment and social dislocation in most northern reserves. But without adequate education or training, will the community members be able to find work in the coming resource explosion?

"It is going to take work to get communities in shape to benefit from these agreements," Rae admitted. "We have a lot of social and economic issues within the First Nation communities.

"The hard fact of the matter is that governments are going to have to commit to doing more to invest in people, to ensure that people actually can benefit from the jobs and opportunities, not only in mining, but in building the infrastructure."

To hash out these issues, the New Democrat-turned-Liberal will sit across the table from another renowned non-Aboriginal negotiator, former Supreme Court Justice Frank Iacobucci, who represents the province's mining and northern development ministry.

Some, like Aboriginal policy advisor Russell Diabo, have questioned the high cost of bringing in top-level non-Native negotiators to each side of the ring. Others, like Nishnawbe Aski Nation, want all bands in Treaty 9 territories to have a place at the table, not simply the nine Matawa reserves.

But Rae is no stranger to First Nations politics, and he is aware of what can happen when a resource boom fails to benefit nearby reserves. In Attawapiskat First Nation, the community has remained deeply impoverished despite a massive diamond mine nearby, even though the band had

negotiated a revenue sharing deal. When the mine dumped massive amounts of sewage into the community, flooding many basements, most residents were too poor to repair their homes. The result: a disastrous winter housing crisis which embarrassed Canada worldwide.

Rae was one of the most prominent federal leaders to visit Attawapiskat Chief Theresa Spence during her Ottawa hunger strike in January, and was credited with helping convince her to end the strike after six weeks.

"For me, it was important to resolve the issue, and to give Chief Spence a way of ending her hunger strike in a respectful way," he revealed when asked about his role. "It doesn't do our country any good to see people driven to the point of going on a hunger strike in order to try and make a point..."

"I don't think (Prime Minister Stephen Harper's) helped matters. The reluctance to engage in a government-to-government way with First Nations, and the reluctance to have a regular series of meetings and an appropriate dialogue with the leadership of First Nations, is contributing to the problem. The country has to find ways of responding more effectively."

Asked about his retirement from politics, Rae admitted to Windspeaker it is no surprise to him he ended up working full-time on Aboriginal affairs.

"I realized that, at this point in my life, I've got one or two big mandates left—big challenges—and I very much want to focus on issues that matter to me," he said. "This is certainly something that matters to me a lot."

"Arguably, if this had come along 10 years ago, I might not have gotten back into politics."

While the Third World conditions on many Canadian reserves remain dire, and many Aboriginal youth are increasingly venting a simmering resentment, Rae said there is still time for Canada to turn the tables on centuries of broken relationships.

"If you treat people with respect," Rae muses, "you're much more likely to get respect in return."

Windspeaker News Briefs

THE TRAIN ACCIDENT IN LAC-MÉGANTIC, QUE.

is a wake-up call, said Chief Roy Michano. All Canadians need to ask what is being hauled through their communities, said the leader of the Ojibways of Pic River. "How many cities across the country could this happen to," asked Michano, who said he tried to get information from Canadian Pacific Railway after a recent oil spill near White River, but the company was reluctant to provide the information. "Canadians, in general, [need to] get a clarification... as to what they're bringing across the country."

CHIEF MARCIA BROWN-MARTEL OF THE BEAVERHOUSE

First Nation and Robert Commanda were back in court in July to push for a class action lawsuit that will examine the Sixties Scoop and the loss of cultural identity to Native children that were removed from their homes between 1965 and 1985. About 16,000 Aboriginal children in Ontario were apprehended and placed in non-Native care during this time, it is estimated. Brown-Martel and Commanda brought the class action in early 2009 and a judge conditionally granted certification of the action proceeding, but in December 2011 it was ruled that certification shouldn't have been granted. The two were attempting another run at it last month in Ontario Superior Court in Toronto. "I am dismayed that the government of Canada has taken the position that there is no justifiable claim because its actions were in the best interests of me and 16,000 other children who were taken from our homes and raised far away from our communities without regard for our cultural identity," said Brown-Martel in a press release issued by the Nishnawbe Aski Nation. "Canada's argument that it had no capacity and no obligation to protect our Aboriginal cultural rights is reprehensible [and] is a continuation of the assimilation policies inflicted upon First Nations through the residential school system."

ON THE 23RD ANNIVERSARY OF THE 1990 OKA

Crisis, people gathered at Oka Park, the traditional territory of the Kanehsà:ke, to mark what organizers say is the start of a new battle against unauthorized development on Mohawk land. "We have neglected this part of our territory, thinking that what the white man calls a reservation is where we're entitled to live," said Ellen Gabriel, a member of the Kanien'kehà:ka nation and former leadership contender for the Assembly of First Nations. "Today we see the exploitation, appropriation of our lands, by companies like Enbridge, who already have their pipes in the park, by Gazoduc, who fracked without our knowledge." She said it's important the day marked the beginning of many kinds of demonstrations from Native people. "Not just Mohawks, but all people. We only have one planet, we must protect Mother Earth. And that is what this is about."

CANADA HAS SIGNED A MULTI-MILLION DOLLAR

land claim settlement with Tsuu T'ina First Nation in Alberta. Tsuu T'ina Nation will receive \$20.8 million that will resolve three specific claims which relate to three separate transactions involving the Glenmore Reservoir in the 1930s in which the nation did not receive adequate compensation. "On behalf of Tsuu T'ina citizens, and my council colleagues, and particularly our elders, I want to thank the government of Canada, the minister and his department for coming to the table respectfully and completing this land claim settlement," said Chief Roy Whitney-Onespot. "The settlement resolves a long standing issue for our people and was accomplished through patient negotiation by Tsuu T'ina chiefs and councils before me. The settlement will aid in the nation's goal of economic self-sufficiency over the long term."

FIRST NATIONS AND WOMEN'S GROUPS

are critical of British Columbia's government for not implementing recommendations from the missing women's inquiry, which looked into the failures of the investigation of serial killer Robert Pickton. "We're sick and tired of going to funeral after funeral after funeral. Enough is enough," said Stewart Phillip, president of the Union of B.C. Indian Chiefs. Phillip said groups are "frustrated and disgusted with the unwillingness and inaction on the part of the provincial government." He said the groups did not want to see this inquiry end up like many others, with dozens of recommendations that simply sit on a shelf and go nowhere." A report released in December 2012 blamed years of inadequate and failed police investigations for Pickton being allowed to prey on sex trade workers in Vancouver's Downtown Eastside. The inquiry issued 63 recommendations, including enhancing public transit to northern B.C. communities, especially along the so-called Highway of Tears, and increased funding for emergency services so they can stay open 24 hours a day. Only two of the 63 recommendations have had any work done on them, Phillip said.

Nation takes a leap of faith with trust monies

By Shari Narine
Windspeaker Contributor

KAWACATOOSE FIRST NATION, Sask.

A Saskatchewan First Nation is about to become the first First Nation to have sole control over money Ottawa holds in trust for it.

In a referendum held June 28, members of the Kawacatoose First Nation voted 1,009 to 201 in favour of opting into the *First Nations Oil and Gas and Moneys Management Act*. There were 1,988 eligible voters. The referendum had to pass by a double majority, with the majority of electors voting and the majority of those voting in favour.

Membership has 30 days to file an appeal. If an appeal is not filed, Ottawa will begin the process of transferring Kawacatoose First Nation's capital and revenue moneys to a

trust or bank account that will be administered and managed solely at the discretion of the First Nation.

Future capital and revenue moneys collected or received by the federal government on behalf of Kawacatoose First Nation will also be transferred. Ministerial approval under the moneys management provisions of the Indian Act will no longer be required.

"It has been three years to get the referendum phase," reads a Facebook page operated by the Kawacatoose First Nation.

Adopting the *Management Act* allows a First Nation to pursue economic development and investment opportunities without having to wait for the federal government to take the time-consuming steps necessary to release funding or to refuse to give the go-ahead for a project selected by the First Nation.

"It was a bit of a bureaucratic exercise for them and (there)

would be some delays and if you're making investment opportunities, you don't want delays. It's probably more about time and efficiencies and that sense of control when you want the moneys," said Jodi Woollam, spokesperson with the Saskatchewan regional office of Aboriginal Affairs and Northern Development Canada.

A fact sheet developed by AANDC states the act "allows First Nations to be accountable to their memberships, and gives them the flexibility required to respond rapidly to community needs thereby enhancing the quality of life on-reserve."

A financial code developed by chief and council and ratified by the membership establishes the accountability of how the revenue will be held, managed and expended.

While the act specifies oil and gas revenues, Woollam says the First Nation will have control of all revenue and access to all

moneys held in trust by Canada.

Through the act, a First Nation also has the option to manage and regulate on-reserve oil and gas. Kawacatoose First Nation did not exercise that option.

"The moneys management section of (the act) appears to be directly addressing First Nations' moneys management concerns; however, it remains unclear whether First Nations see the program as the most appropriate solution to current regulatory issues for oil and gas management," notes an Aboriginal Affairs summative evaluation.

AANDC identifies a number of shortcomings to the act: "lack of an enforcement mechanism, loss of federal fiduciary responsibilities, environmental liability, the complexity of oil and gas regime and lack of community capacity."

In fact, AANDC conducted pilot projects prior to 2010 with

the Blood Tribe and Siksika First Nation, both in Alberta, and White Bear First Nation in Saskatchewan for the oil and gas and moneys aspect of the act, and moneys portion only with Frog Lake First Nation, also in Alberta. However, the oil and gas pilots were cancelled and Frog Lake withdrew.

Since the pilots were cancelled, four additional First Nations began the process for moneys management and all are at various stages of the five-step process.

The act came into force in 2006 and, according to the AANDC summative evaluation, the act "can be viewed as supporting capacity development along the governance continuum, which may ultimately lead to comprehensive self-government arrangements."

There is no opt out clause once the legislation has been passed.

Not the Canada some thought they were born to

By Shari Narine
Windspeaker Contributor

KITCHENUHMYKOOSIB INNINUWUG, Ont.

"We went up there curious, wanting to learn, and we came back advocates," said John Andras, vice-president and director of the Bay Street investment company Mackie Research Capital. "What we saw was unacceptable," Andras told *Windspeaker*.

Andras and two other fellow Rotary Club members, Peter Love and James Brown (of Kingston), were among 43 people, primarily from Ontario, to ante up \$2,800 to spend five days and four nights in the homes of residents of Kitchenuhmaykoosib Inninuwig (KI).

The visit of Canadians to the northern fly-in community was planned with the hope of sharing stories and opening eyes, said community member and trip planner Faith McKay.

"We have our struggles and all that...but the more people come up here and see that ... even though we live this way and in this condition, that they will see our hope better and our willingness to build new bridges," McKay said in an interview with *Nation Talk*.

The visit to KI was a collaboration of the community's youth and French-Canadian filmmaker Andree Cazabon, inspired by the Nishiyuu youth walkers, who trekked 1,500 km from northern Quebec to Ottawa last winter. Cazabon refers to the KI project as a nation-to-nation experience.

"It was really to invite non-Indigenous people to start to raise awareness that they are

treaty partners as well," said Cazabon. "The idea was to reach out to everyday Canadians, who typically are not exposed to these issues and to start to change some of those stereotypes and the notion that a reserve was an unwelcoming, dangerous place."

In 2007, Cazabon filmed the documentary, *3rd World Canada*, which told the story of despair and hope in KI, where three suicides left eight children orphaned.

"You just don't want to walk away after making a film like that and say to a community, 'Well, good luck with that. I have a career to make now,'" said Cazabon, who made a 10-year commitment to work with the community to further their story and to make a difference.

Andras worked with Cazabon through the Toronto Rotary Club, sponsoring the premier of *3rd World Canada*, as well as the film's cross-Ontario tour.

"The trip up to KI was a natural extension of that, plus it's an opportunity to see a part of the country I have never experienced before and perhaps would never have had the opportunity to experience," he said.

But as brutally honest as the film was, Andras said it didn't prepare him for what he found, both the living conditions and the spirit of the people.

"It's a situation of really seeing is believing. Until you get up there, until you meet the people, until you live with them, until you experience something of their lives, nothing really can prepare you," he said.

Many KI residents live in trailers that are not suitable for the north, said Andras. Shifting ground, rotting wooden pilings and cracked seals provide little warmth from the cold and result



PHOTO: 3RD WORLD CANADA FACEBOOK

A round dance celebrated the arrival of the 43 guests to Kitchenuhmaykoosib Inninuwig.

in the growth of black mould.

Under-funded education results in students travelling to Thunder Bay or Sioux Lookout to graduate high school, where they find themselves three years behind their classmates and billeted to strangers.

Addiction to oxycontin has left the community digging out only now. The budget that chief and council have to work with is set by Aboriginal Affairs and Northern Development Canada and is inadequate for northern and isolated conditions and doesn't allow the band to adequately set its own priorities or find its own solutions.

"We learned a lot that was deeply, deeply disturbing," said Andras. "But we also experienced a lot that was

extraordinarily uplifting. The sense of community, the incredible community spirit, the love of the land, the strength of ... the remarkable leaders, the way the children are taken care of and loved."

"We told them our personal stories, we tell them sad stories, we tell them other things too, we show them what we are made of," said McKay.

McKay said she was inspired to raise awareness for her community, because of Attawapiskat Chief Theresa Spence's hunger strike.

"It kind of woke me up. Made me realize there's more to this world than being sad and depressing all the time and I just wanted to change, I wanted to make awareness for my

community," she said.

Andras has committed himself to helping with that awareness, whether through lobbying the federal government or making public statements.

"In part, we need to change the dialogue somewhat. Representatives of First Nations communities and the Aboriginal general community have talked to the government, and brought up these matters and lobbied and protested. I think it's important, critical that ordinary, non-Aboriginal Canadians get involved. This is not right, it's not fair, it's not the Canada we believed we were born into or immigrated into. When you get different voices saying the same thing, it sometimes can be very powerful," said Andras.

Doug Bedard a.k.a. Plex — [windspeaker confidential]

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

D.B.: An understanding that although we can't always hang out like we did before kids, marriage and careers, we're still there whenever one of us needs the other.

W: What is it that really makes you mad?

D.B.: Toronto traffic, lying politicians, pollution and anyone who thinks that just because Lil Wayne makes more money, he's a better rapper than me.

W: When are you at your happiest?

D.B.: I'm happiest when my kids are happy, which is most of the time.

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

D.B.: Egotistical.

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

D.B.: I admire my wife, Jen, the most. She balances parenthood, two careers, a household and, all the while, puts up with my s**t.

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

D.B.: Move away from Edmonton.

W: What is your greatest accomplishment?

D.B.: The fact that I'm a part

of my children's lives every single day. It could have been so easy to go in the other direction, but being a dad comes naturally to me.

W: What one goal remains out of reach?

D.B.: Being addiction-free. I've quit alcohol, I've quit hard drugs, but cigarettes and soda have been really tough to give up.

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

D.B.: The thing about me is I do 10 different things during the week. If I wasn't doing them, 10 other things would take their place.

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

D.B.: †It might sound cliché, but to not worry about what others think about you. If somebody doesn't like you or your music, there's somebody around the corner that will. It's all just opinions anyway.

W: Did you take it?

D.B.: I struggle with it.

W: How do you hope to be remembered?

D.B.: As a guy who really meant well, despite all my mistakes.

Doug Bedard is an artist and a record label owner. He co-founded New Leaf



PHOTO: SUPPLIED

Doug Bedard a.k.a. Plex

Entertainment in 2005 with professional light-heavyweight boxer Jason Delaronde of Edmonton. He is also an artist on the label; however, his last album (*Demons*) was released by URBNET out of Toronto.

New Leaf Entertainment is licensed as a record label, but is more like an artist collective. There are currently four artists on the label: Bedard (Plex, Ojibwe, based out of Toronto), Rellik (Métis, based out of Edmonton), Nathan Cunningham (Cree, based out of Edmonton) and Leemai Lafontaine (Cree, based

out of Regina). Leemai also uses the stage name, Kamea Aloha.

New Leaf Entertainment has five official releases: *Won 18 - The Dirty Boulevard* (2005), *Plex - BrainStorm* (2009), *Rellik - Mighty Mouth* (2011), *Plex - Demons* (2012) and *Nathan Cunningham—Road Renditions* (2013). *BrainStorm* and *Mighty Mouth* have about 40 music award nominations combined, although *BrainStorm* is the only album to actually receive an award.

Bedard was born in Edmonton and raised by his mother for the

first six years of his life and then was raised by his grandparents in order to be able to attend a different school. His grandfather sat on the board of the Canadian Native Friendship Centre when Bedard was growing up so he says he spent "some time there". When asked about his post-secondary education he states, "I have a GED, but everything I know about studio engineering and video filming and editing I learned on my own. I just want to keep making music and videos and work towards eating healthier and getting more exercise."

OUR PICK

Artist— Billy Joe Green and the Inglorious Bluez Blasterz
Song— No Way Home
Album— Swingin' Tomahawk
Year— 2013

Billy Joe Green is well respected in Canada's blues community and is a superstar in Manitoba as the original Nish Bluesman! The combination of Aboriginal culture and popular blues music lays down Green's roots of where he came from and who he is. On *Swingin' Tomahawk*, that hasn't changed though Green takes the boldest



production and creative choice of any release he's made by jumping into the future with an intro-track called *Visitor at Neechie Radio Station, NDN-FM*. Here, Billy responds in an electronically altered voice to an Neechie radio interview to let us know Green's music is qualified for the space age. But the Ninja Turtle like cover art should have been a clue of his bold perspective. This album is the most confident and fun album of Green's career delivering the culmination of his musical talent on a selection of songs that goes from traditional electric gritty blues, such as the call and answer *No Way Home*, to some of the most fun country roots on *Out In The Country*. Blues had a baby and they called it rock n roll and Green clearly isn't too old to rock as he delivers some classic rock melodies on the songs *Great Big World* or *I Ain't Always Wrong*. Green isn't all grit and shows his soft side on *Rock and Roll Bug*. Throughout it all, Green exercises catchy classic and original guitar licks and goes on to make a statement that he may very well be Hendrix experienced by including a cover to end this album, with the classic Bob Dylan song, *All Along the Watchtower*. † In the music world, a guitar is often referred to as an axe and some may claim a tomahawk is also a type of axe but on this release, clearly Green & his Inglorious Bluez Blasterz are out Swingin' the Tomahawk to its full potential leaving no prisoners to reclaim that Billy is indeed the godfather of Neechie rock and blues!

Review by : K. Kantan

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

SONG	ARTIST	ALBUM
After The Lights	Leanne Goose	This Time
At Last	Phyllis Sinclair	Single
Running	Scatter Their Own	Catch a Fire
Didn't Get a Damn Thing Done	Mike Gouchie	Shattered Glass
Someday Soon	Howard Nepinak	Single
Mama Got a Shotgun	Desiree Dorion	Small Town Stories
Come Home	Alexander McKay Jr.	New Cowboy In Town
She Lies	Bob Chartrand	Rebel Blues
Run	Nick Sherman	Drag Your Words Through
This Ole Habit	Tracy Bone	Woman Of Red
Four Letter Lie	J.C. Campbell	Four Letter Lie
Tomahawk - Idle No More	Chester Knight & The Wind	Single
Only Money	Holly McNarland	Run Body Run
The Finer Things	Nathan Cunningham Feat. Rellik & Plex	Single
Six	Ghostkeeper	Horse Chief! War Thief!
Culture Shock	Sinuupa	Culture Shock
The Moon Is Falling	Donna Kay	Uncover Me
Been a Long, Long Time	Clive Parenteau	Shadow'z Of My Mind
Dancin' On The Run	Inez	Burn Me Down
Righting a Wrong	Billy Grind	Single

CONTRIBUTING STATIONS:



[news] TRC passing the torch to U of M

By Shari Narine
Windspeaker Contributor

WINNIPEG

The first university to apologize to Indian residential school students will house the National Research Centre, which will tell the story of Indian residential school survivors.

The statement of apology and reconciliation issued by University of Manitoba President Dr. David Barnard was one factor in the Truth and Reconciliation Commission's decision to award the research centre to the university. Barnard issued the heartfelt apology in October 2011 at the TRC's Atlantic National Event held in Halifax.

"When the president stood up and talked about the importance of an academic institution taking responsibility for the way that it educated its students to ensure that they were capable of challenging those things in society that needed to be challenged, the message was very clear, it was very strong," said TRC Chair Justice Murray Sinclair. "It was a factor that showed us there was a very strong commitment at the University of Manitoba of advancing the cause of residential schools and survivors and the issues that they raise and to establishing the University of Manitoba as the centre of Aboriginal excellence."

Sinclair said the U of M's proposal was "head and shoulders" above others.

On June 21, at a ceremony held at the U of M, the TRC



PHOTO: DANIEL GWOZDZ/UNIVERSITY OF MANITOBA

Truth and Reconciliation Commission Chair Justice Murray Sinclair (centre left) holds documentation with University of Manitoba President Dr. David Barnard establishing that the National Research Centre will be housed at the university.

signed "trust documents" with the university and the university's multiple partners to house the centre at the post-secondary institution. Creating the centre was part of the TRC's mandate established through the Indian Residential School Settlement Agreement.

"The reason why the University of Manitoba and other partners involved with the university are being called upon to sign those documents with us is because as a commission we will cease to function, we will no longer be in existence a year from now. As a result of that, some

other entity needs to undertake this work and carry it forward, and we are asking them to carry it forward with the same sense of sacred trust that we have brought to this work," said Sinclair.

Sinclair stressed the importance of the research centre to not only house the statements the TRC has collected from survivors, along with documentations from partner churches and the federal government, but to continue the process of collecting statements from survivors and intergenerational survivors, and

documents from provincial governments, private collectors, private museums, Aboriginal organizations and individuals.

The agreement also calls for U of M to undertake new research relating to residential schools and public education; to create exhibits that deal with Aboriginal issues and ceremonies; to assist Aboriginal people in accessing their rights as outlined by the United Nations Declaration on the Rights of Indigenous Peoples; and to fulfill the recommendations of the 1996 Royal Commission on Aboriginal Peoples, which called

for a national repository of records relating to all aspects of Aboriginal history.

A governing circle, the majority of whose members will be Aboriginal, will make the decisions, assisting the university in the direction of the research centre.

"We will be responsible keepers of the stories you have gathered and the conclusions you will make to help us move forward from this dark period of Canadian history," said Barnard.

He said the university's central location will make the centre accessible to all, and planned to see it used by survivors and their families as well as academics. He also noted the university's archival expertise and partnership with a number of organizations and post-secondary institutions — University of British Columbia, Legacy of Hope Foundation, University of Winnipeg, Lakehead University, Red River College, University College of the North, University of St. Boniface, National Association of Friendship Centres, Archives Man, and the Canadian Museum for Human Rights.

"We are creating a national memory here for all Canadians to be able to rely upon because we know if we do not do that it'll be just a matter of two or three generations from now that most Canadians will not only be able to forget this occurred, but they will be able to deny that it occurred. That can never happen. That must never happen because this is part of what Canada is all about," said Sinclair.

Belcourt project paying tribute to 600 souls

By Barb Nahwegahbow
Windspeaker Contributor

EDMONTON

Michif artist Christi Belcourt is a visionary, an activist and a community organizer. Most of all, though, she's a believer.

She's a believer in the power of art to create positive change, and a believer in people. But even Belcourt was overwhelmed at the response when she put out a call on social media for people to contribute to the commemorative art installation called Walking With Our Sisters. The project is a tribute to the estimated 600 missing and murdered Aboriginal women.

She was driving to Ottawa in June 2012 when the idea came to her, she said of the project that has a goal of collecting 600 beaded moccasin vamps to symbolize the unfinished lives of the 600 women. Vamps are the top portion of the moccasin.

Initially, she invited other artists to participate in the project by making vamps, and within a week had commitments from 200 people.

Belcourt put up a Facebook group and a week later there were 2,000 members. Now there are

almost 8,000.

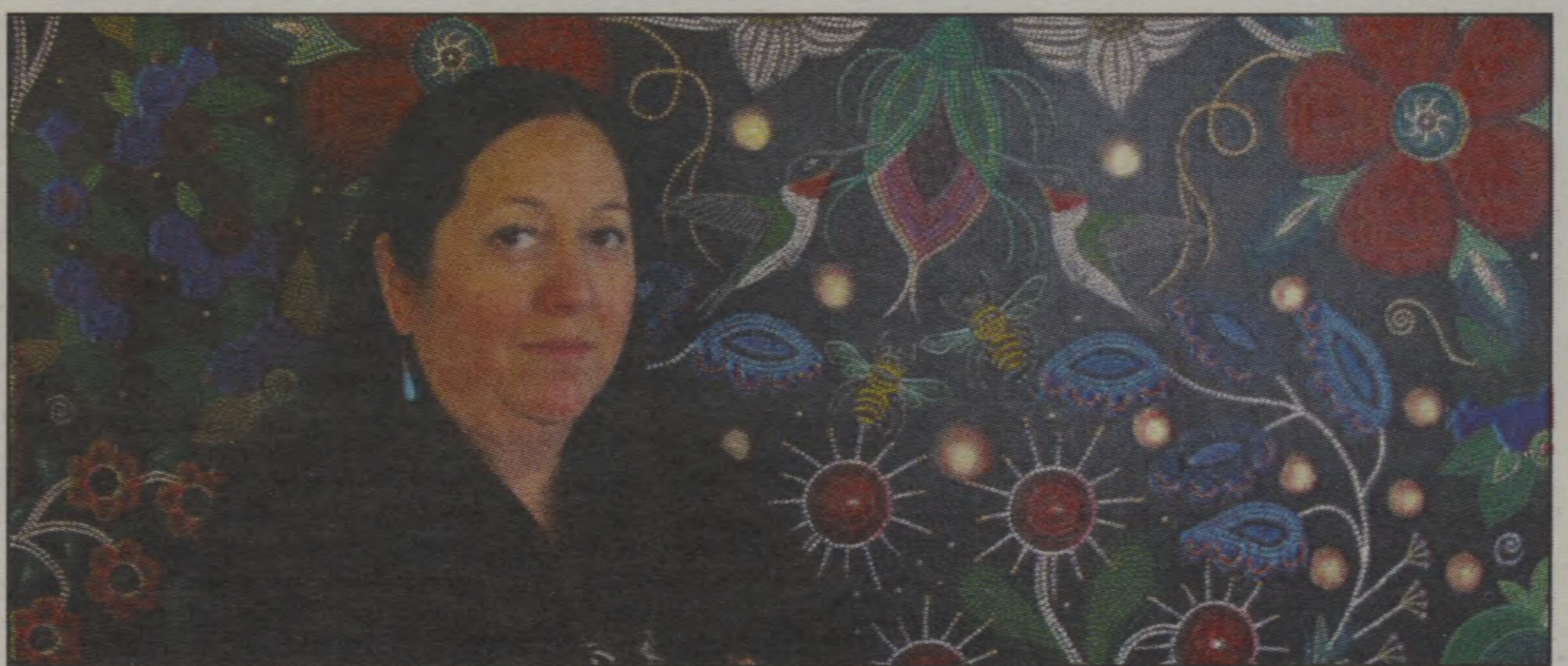
"I believe this project is spiritually guided," she said, "that the spirit world is guiding it. My role in it is to be a worker bee and just work hard and try and do all the things that need to get done."

When she put the call out, Belcourt said, "the only requirement was that it was open to all caring souls." "Caring souls" from across Canada, the U.S., Scotland, Germany and even Bulgaria have already submitted some 500 vamps. Packages continue to arrive at her home daily and she had no doubt she would meet the 600 target by the July 16 deadline (after press deadline).

The National Tour of Walking With Our Sisters opens at the University of Alberta in Edmonton on Sept. 20. The tour is fully booked until 2018. The vamps will be placed on cloth and people will be required to remove their shoes and walk alongside the vamps.

"This is not 600 individual works of art," she said. "We're taking all the works of art that people are submitting and we're creating one collaborative piece. One unified piece which is like one unified voice."

(See *Belcourt* on page 21.)



Artist Christi Belcourt, coordinator of Walking With Our Sisters.

PHOTOS: PROVIDED



Beaded moccasin vamps contributed by beaders from the Cattaraugus Reservation, New York for the Walking With Our Sisters art installation.

Help is pouring into southern Alberta for flood victims

By Shari Narine
Windspeaker Contributor

SIKSIKA FIRST NATION, Alta.

Three weeks after states of emergency were declared on the Siksika First Nation and Stoney Nakoda Nations, impacted community members have received \$4.5 million in help from the provincial government. Flooding caused by torrential downpours and overflowing river banks left communities devastated.

With 25 local governments, including Tsuu T'ina First Nation and the cities of Calgary and Medicine Hat, declaring states of emergency on June 20, Premier Alison Redford established a \$1-billion fund. The fund included the distribution of pre-loaded debit cards of \$1,250 per adult and \$500 per child for those out-of-home for more than one week. Registration centres were set up on the Siksika First Nation and the Stoney Nakoda Nations.

As of July 10, 1,967 payments (\$3.4 million) were made to Stoney Nakoda Nations members and 633 payments (\$1.4 million) were made to Siksika members. Those figures are based on a provincial average per household of \$1,750 and are not complete.

"Alternative arrangements are being made for people who are eligible to receive a card, but have not been able to do so yet. We expect details to be available in the near future," said Susan Williams with the Provincial Operations Centre.

Redford declared the flooding the worst in Alberta's history and established the Southern Alberta Ministerial Task Force, which includes Aboriginal Relations Minister Robin Campbell, and appointed three associate ministers to do work on the ground.

"My task is to rebuild the First Nations," said Campbell, who toured flood sites, both with and without Redford, and met with chiefs and councils, and Assembly of First Nations National Chief Shawn Atleo.

Atleo was in Calgary and Lethbridge when the flooding began. He returned June 26 and June 27 to meet with impacted leadership, as well as provincial and federal politicians.

Alberta Emergency Management Agency field officers were in Siksika and Morley to provide assistance and advice.

Boil water advisories were put in place, roads were washed out and bridges needed to be assessed for safety.

The Siksika First Nation remained in a local state of emergency until July 11.

"We're still thinking of the health and safety of all our people. That comes first," said Chief Fred Rabbit Carrier. More than 1,000 Siksika Nation members, one-

quarter of the on-reserve population, were still out of their homes.

Of the more than 200 homes evacuated on the Siksika First Nation, 170 experienced some flood damage and 140 will be uninhabitable for some time, perhaps permanently. Temporary dwellings, in the forms of mobile homes not used during the Slave Lake fire two years ago, and ATCO trailers will be brought in within three weeks. Larger families will be placed in the mobile homes, which will be spread throughout the reserve, while the ATCO trailers will form camps in five designated locations.

Until the temporary housing arrives, evacuees remain in the emergency centre established at the Deerfoot Sportsplex, with friends and families, or are camping.

In all, close to 2,000 First Nations members were evacuated. Along with the 1,000 from Siksika First Nation, close to 700 members of Stoney Nakoda Nations in Eden Valley, Bighorn and Morley were forced to flee, 50 from Tsuu T'ina, 40 from Kainai and a handful from the Piikani.

The quick response from the province providing First Nations with the same services as the affected municipalities has been appreciated, said Rabbit Carrier.

A number of meetings have taken place with the federal government and Aboriginal Affairs and Northern Development Canada Minister Bernard Valcourt, who toured the impacted First Nations shortly after states of emergency were declared. While no solid commitments have been provided, Rabbit Carrier said he expects the federal government "will be there" with support.

Also quick to respond were local municipalities, volunteer organizations, and other First Nations.

"We're humbled by all the help we're getting," said Rabbit Carrier.

As river waters rose, neighbouring municipalities joined forces with First Nations to sandbag, and move in flood pumps and heavy equipment.

While people were still reeling from the devastation, non-perishable foods, clothing, blankets, personal hygiene items and monetary goods started arriving.

"First Nations from across Canada, from coast to coast to coast. We had people from the Northwest Territories all the way to northern Quebec. They were all here and we're still getting calls," said Rabbit Carrier.

Religious groups, such as the Mormons and the Mennonites; charitable organizations such as Red Cross and Bridges Social Development; and local industry, such as Shell Canada and Dow AgroSciences Canada Inc., have



Many residents, including Albertine Red Gun (above), are now camping on the hills overlooking their homes at South Camp and keeping a vigil over their property.

ALL PHOTOS: BERT CROWFOOT



The Chicago Bridge across the Bow River at Siksika was badly damaged preventing travel between parts of the community.



A volunteer at Morley School sorts through food donations to be distributed to families.

provided help both in terms of labour and finance.

Rabbit Carrier said Siksika First Nation has hired Meyers Norris Penny to ensure accountability in the use of financial donations.

Mental health workers are also on the ground in the First Nations.

"We're coping with it, but it's mixed emotions from person to person," said Rabbit Carrier, who was among those evacuated, but his home, situated on higher ground, was not damaged. His nearest neighbour, however, suffered extensive damage.

"I've never experienced something of this capacity before," he said. "As a leader you've got to put your emotions aside and lead."



Drake Beaver and mom, Marci Beaver, from Morley volunteering at the distribution centre. The flood waters came roaring down from higher ground and surrounded their home. They were stranded for four days without water and electricity.



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

FIRST NATIONS LANGUAGE

champions were recognized in Vancouver in July for outstanding achievement in language revitalization. Reginald Dennis is a champion of the Tahltan language. He won the Youth Award, which honors individuals 18 to 30, who are learning their language and inspiring others. Bridget Dan, champion of the SecwepemꞤč̓t̓sín language, is the recipient of the Community Education Leadership Award, which honors an individual who is exemplifying excellence in language teaching and leadership in a community setting. Frances Brown, champion of the Heiltsuk language, won the School Education Award, which honors an individual who is exemplifying excellence in language teaching and leadership in a school setting. And the Lifetime Achievement Award, which honors an individual who has significantly contributed to the preservation and teaching of a First Nations language over their lifetime, was awarded to Mona Jules, champion of the SecwepemꞤč̓t̓sín language. "We are so proud of our language champions," said Tracey Herbert, executive director at the First Peoples'

Heritage, Language and Culture Council. "They are a truly inspiring group of people who have dedicated their lives to keeping their languages alive for the next generation of speakers. We must continue to support their work."

TRIBAL LEADERS ARE ASKING FOR SUPPORT

to rebuild the economic hub of the community at Bella Bella, devastated by fire July 12. The building housed the only grocery store, liquor store, post office, community library and café, and suffered extensive damage from smoke, fire and water, including the collapse of parts of the main floor into the offices and services located below. Heiltsuk Chief Tribal Councillor Marilyn Slett said "We are so grateful that no one was hurt in the fire, but the loss of these services will be felt by our community for a very long time. Interim emergency services are already being organized to ensure our people have access to food and everything else they might need. We appreciate any support or help people are able to give as we try to salvage what we can and start to rebuild." The Heiltsuk Tribal Council is accepting monetary donations on behalf of the Bella Bella

community via the Web site rebuildbellabella.tumblr.com. Funds raised will support immediate assistance for families in need and will help initiate the process of rebuilding. Any assistance is welcome.

THE FEDERAL OFFICE OF THE

Parliamentary Budget Officer says Canada needs to double the dollars provided to B.C. for on-reserve schools, just for their upkeep. The office said funding required could reach \$47 million by 2028-29, based on anticipated growth in student populations. Ottawa typically provides \$26 million annually. The report was requested by NDP Aboriginal Affairs critic, MP Jean Crowder, as a follow-up to a study by the budget officer in 2009 that said the 500-plus reserve schools in the country are underfunded by nearly \$200 million annually. "The government continues to deny that there are gaps in funding, and now we've got this evidence that once again reaffirms there is a difference to what kids can have access to on reserve versus off reserve."


ROD MCCORMICK IS B.C.'S CHOICE

to lead researchers studying early childhood development among First Nations in Kamloops. He will head teams at Thompson Rivers University. McCormick, a psychologist, has worked with the Canadian Institutes of Mental Health on such projects as Aboriginal mental health and youth suicide. Children's Minister Stephanie Cadieux said McCormick is a national expert and will help improve culturally-appropriate programs for Aboriginal children. Support from First Nations helped attract McCormick to the facility, said Alan Shaver, president of the university. The project involves \$2.5 million; half from a 2007 grant from the Children's Ministry. An endowment fund created in 2002 with the private sector and awarded to 29 post-secondary facilities around the province will supply the balance.

ON JULY 2, THE B.C. COURT OF APPEAL

reaffirmed its own legal ruling that recognized the commercial fishing rights of five Nuu-chah-nulth Nations. Last fall the Supreme Court of Canada (SCC) rejected Canada's request to appeal the court's first decision on the matter, but sent

the case back to the appeals court for reconsideration under the lens of the SCC's decision in the case known as *Lax Kw'alaams vs. Canada*. "Having reconsidered the reasons of the trial judge in light of the reasons of the Supreme Court of Canada in *Lax Kw'alaams*, I do not consider that any different result from the decision of the majority of this Court in 2011 is appropriate," the Appeals court concluded. The legal battle spanned much of the last decade, beginning in June of 2003. The claims filed by the nations were based on Aboriginal rights to harvest and sell sea resources, Aboriginal title to fishing territories and fishing sites, and the obligations of the Crown arising through the reserve-creation process. "We are pleased that the B.C. Court of Appeal has again confirmed the rights of Nuu-chah-nulth Nations to earn a living from the sea resources in our territories," said Clifford Atleo Sr., president of the Nuu-chah-nulth Tribal Council. "We expect the government of Canada... to now come to the negotiating table in a much more substantial way to work with the Nuu-chah-nulth to implement these decisions, as the Courts have instructed."



LIGHT THE WAY
FOR GENERATIONS

LEARN MORE ABOUT BC HYDRO CAREERS

Visit bchydro.com/careers to search for Current Opportunities.

- Complete the online Diversity Self Identification survey in your application
- Forward the email recruiter message you receive to aboriginal.employment@bchydro.com

Create and receive Job Alert emails

Check out Student & Grads and Scholarship opportunities

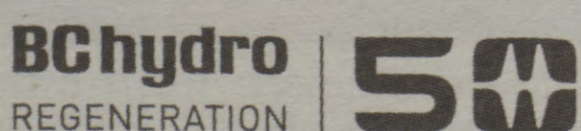
FOR MORE INFORMATION

Jeannie Cranmer,
Aboriginal Education and Employment Strategy Manager
13th Floor—333 Dunsmuir Street, Vancouver, B.C. V6B 5R3
Phone: 604 623 4401
Toll Free: 1 877 461 0161
Fax: 604 623 3799
jeannie.cranmer@bchydro.com

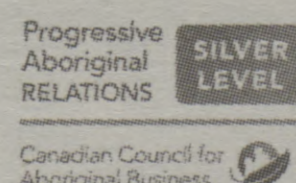
JOIN OUR TEAM

We have opportunities in:

- Administration
- Communications
- Engineering
- Finance & Accounting
- Human Resources
- Technology
- Legal
- Management
- Marketing & Sales
- Safety, Health and Environment
- Skilled Trades



bchydro.com/careers



GDS11-255

Hungry children at Alberni residential school used as guinea pigs

By Debra Steel
Raven's Eye Contributor

PORT ALBERNI, B.C.

The Tseshaht First Nation has responded with "horror and disgust" to the recent revelation that children of the Alberni Indian Residential School (AIRS) were used for illegal and immoral nutritional experiments in the 1940s and '50s.

The experiments were conducted by the Canadian government and researchers with the Canadian Red Cross, said Tseshaht Chief Councillor Hugh Braker.

Researcher Ian Mosby with the University of Guelph, whose work focuses on the history of food in Canada, has uncovered that between 1942 and 1952 leading experts in nutrition conducted studies on Aboriginal communities and residential schools.

Many of their test subjects were children, who were denied food and health care treatment in order to study the effects of malnutrition.

Among the communities studied were Attawapiskat in Ontario, The Pas in Manitoba, as well as six residential schools, AIRS among them. AIRS was

located on the Tseshaht reserve outside of Port Alberni on Vancouver Island.

"At Alberni, early investigations found not only an inexperienced staff and out-of-date, run-down kitchen facilities, but that the diets of children were lacking in vitamins A, B and C and iodine because they were not being provided with enough foods like milk, fruit, vegetables, eggs, cheese and iodized salt," reads Mosby's article "Administering Colonial Science" published in May in the *Histoire sociale/Social history* journal.

But instead of improving the quality of the diet in the school—as were the urgings of First Nations leaders to the researchers—it was decided to conduct experiments on the already deprived children.

"Alberni had the highest incidence of riboflavin deficiency of all the experimental schools," so it was decided to "test the effects of tripling the children's milk consumption from its existing serving of eight ounces per day," less than half of the 24 ounces recommended in Canada's Food Rules, reads the report.

But first the researchers needed a baseline so the results of the increased milk intake could be assessed. So the eight ounce ration



Benson Nookemus and Debra Foxcroft address the media about the nutritional experimentation done on students of Alberni Indian Residential School. PHOTO: DEBORA STEEL

was maintained for two years. (Braker said there is no evidence, however, that that ration was ever increased.)

Researchers also denied the students dental treatments, including the use of sodium fluoride, dental prophylaxis or urea compounds.

"[W]hen researchers learned that Indian Health Services had visited the Alberni (school)... in the early years of the study, the research team quickly sent off telegrams and letters insisting that, for the duration of the study, 'no

specialized, over-all type of dental services should be provided [to the students]," reads the article.

Dental caries and gingivitis were "important factors in assessing nutritional status". Interventions would interfere with study results.

Braker said he was "horrified by the disclosure". He said the students of AIRS were innocent children that had already been victimized by being yanked from their parents' care and the Canadian government, through this research, re-victimized them.

And, to add insult to injury, said Braker, the students were made to write letters of thanks to the researchers at the end of their work.

Braker said there are four things that need to happen now.

1. Apologize to the victims.
2. Compensate the people.
3. Disclose all illegal experimentation done on the children.
4. Fund research on the effects of the nutritional experimentation.

Braker said the 2008 apology Prime Minister Stephen Harper gave in the House of Commons does not cover these new

revelations. Canada has never disclosed this information.

"What else are they hiding," he asked.

Braker said the health issues caused by the experimentation now needs to be known in full. People lost their teeth from the lack of nutrition in the schools and the lack of dental treatment; there are chronic diseases that could be linked back to the diet of the children.

Debra Foxcroft is an elected council member for the Tseshaht Nation. She is a former assistant deputy minister in the Child and Family Services department of the BC government. She is the daughter of an AIRS student who attended during the time of the nutritional experimentation.

"I'm appalled and angry today," she told reporters at a news conference held outside one of the remaining buildings of the AIRS compound. She said her father never talked very much about his residential school experience, except to say that the pigs and cows ate better than the students. He called the school a prison.

(See *Hungry* on page 23.)



National Energy Board
Office national de l'énergie

Canada

Public Notice

FUNDING AVAILABLE TO PARTICIPATE IN THE NEB REGULATORY PROCESS REGARDING THE TRANS MOUNTAIN EXPANSION PROJECT

The National Energy Board (NEB or Board) will make funds available under its Participant Funding Program (PFP) to assist directly affected persons to participate in the regulatory process of the proposed Trans Mountain Expansion project.

Trans Mountain ULC intends to seek Board approval to expand the existing Trans Mountain pipeline system from its current capacity of 300,000 bpd (barrels per day), to approximately 890,000 bpd. The application is expected to be filed with the NEB in late 2013. For more information on this project, please visit www.neb-one.gc.ca, where you can sign up for process and PFP updates via e-mail.

The NEB will hold public information sessions in fall 2013 in the vicinity of the proposed pipeline to explain the Participant Funding Program and the hearing process.

Funds will be made available to help persons who are directly affected or have relevant information or expertise review and comment on a project application to be submitted by the proponent, Trans Mountain. Funding must be used to prepare for and participate in the hearing process, which will be announced by the Board at a later date. **To receive funding, all approved recipients will be required to apply to participate and be granted intervenor status in the NEB's regulatory process for this project.**

A funding review committee, independent of the regulatory process, will consider all applications for funding and make recommendations on the allocation of funds.

Funding applications can be submitted beginning now until 60 days after the Board releases its list of intervenors. The hearing date has not yet been set, as an application has not yet been filed. When the NEB sets a hearing date, that information will be made public. Funding will only be awarded for hearing related activities conducted after your PFP application has been approved. Please review the *Participant Funding Program Guide* to determine when and how to apply for funding and what funding will cover.

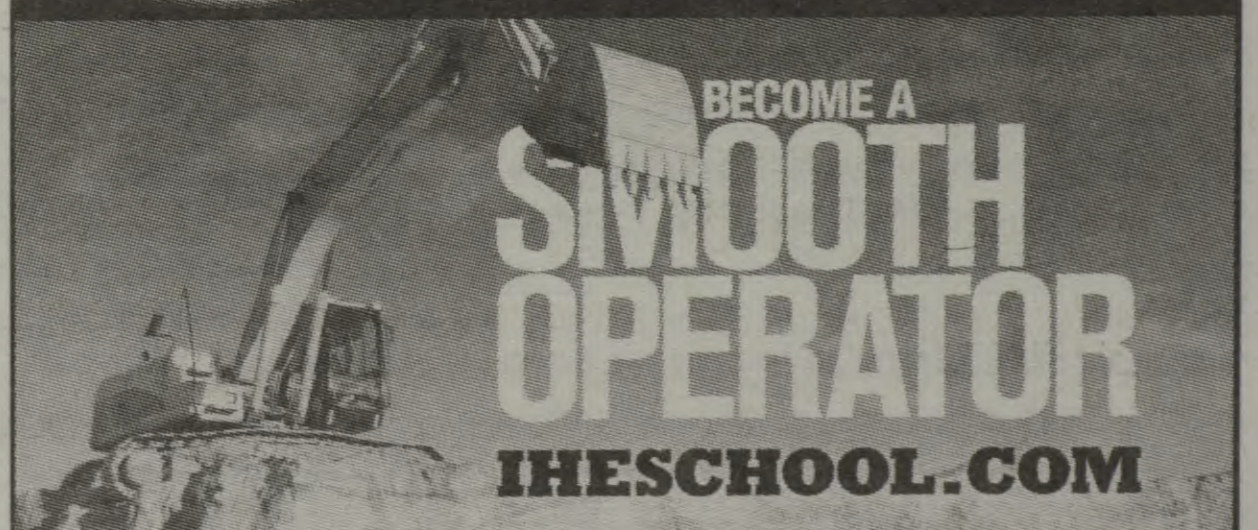
Interested persons are encouraged to review information on the proposed project before submitting an application. This information, as well as the *Participant Funding Program Guide*, the *Application for Funding Form* and the *Contribution Agreement* can be found on the Board's website (www.neb-one.gc.ca) under Public Participation.

For more information contact:

Heather Dodds
Participant Funding Coordinator
Tel: 1-800-899-1265 ext. 3130
E-mail: PFP.PAFP@neb-one.gc.ca

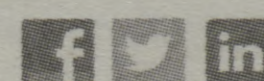


INTERIOR HEAVY EQUIPMENT OPERATOR SCHOOL



NO SIMULATORS - NEVER SHARE MACHINES
START WEEKLY - YEAR ROUND
GET TRAINED - GET WORKING
ASK YOUR EMPLOYMENT COUNSELLOR TODAY

Toll Free:
1-866-399-3853



- Free Site Tours
 - Job Boards
 - Funding Options
- Call for details

Saskatchewan Sage: Special Section providing news from Saskatchewan

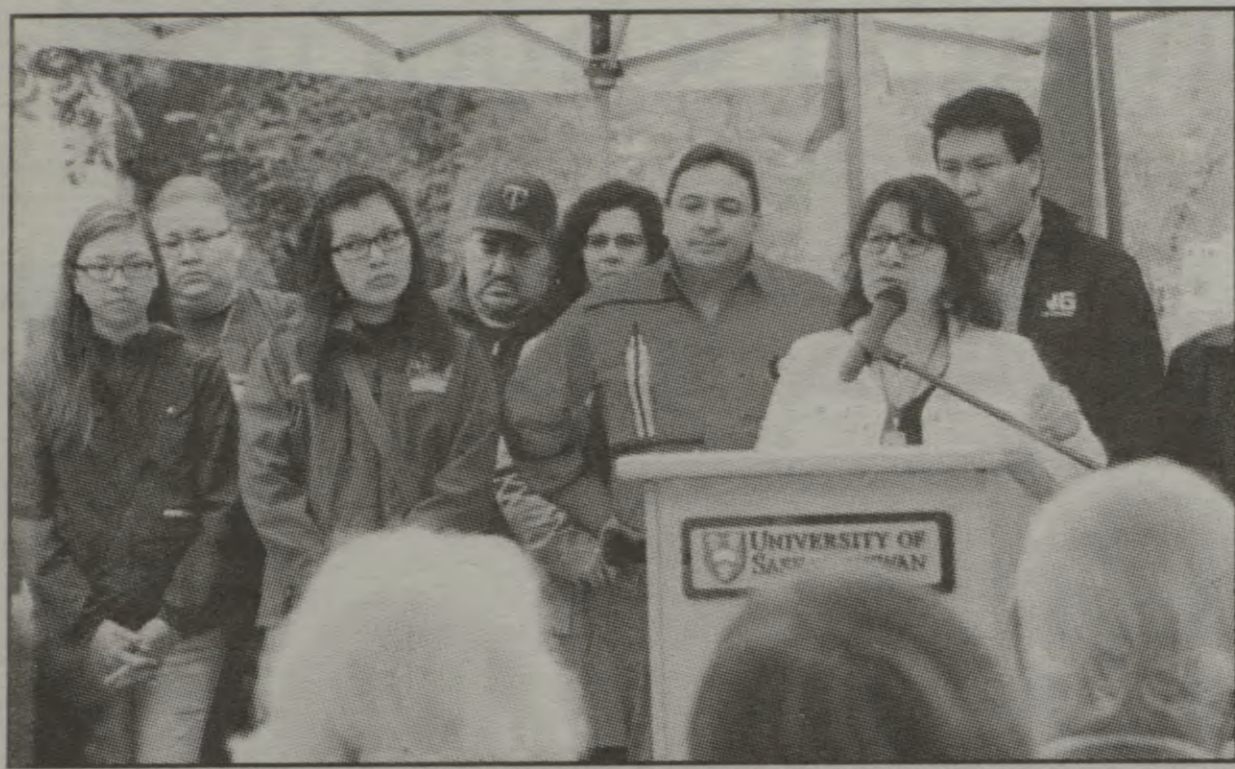


PHOTO: JORDAN DUMBA/THE SHEAF

Irene Oakes and family with Federation of Saskatchewan Indian Nations Chief Perry Bellegarde at a ground breaking ceremony for construction of the Gordon Oakes-Red Bear Student Centre.

Ground broken for new Aboriginal centre at U of S

Construction began June 24 on the Gordon Oakes-Red Bear Student Centre on the University of Saskatchewan campus. The centre, designed by world-renowned architect Douglas Cardinal, will be an inclusive space housing the Aboriginal Students' Centre, Indigenous Students' Council, as well as provide spaces for ceremony and learning. Its location between the Arts Building and the Murray Building make it central to campus. More than 1,700 students at the U of S have voluntarily self-declared as Aboriginal. The ground breaking on June 21 included a sweatlodge and tobacco ceremony. "My late father, Gordon Oakes, lived and believed in the power and strength of ceremony and prayer. Our Cree ceremonies have guided and supported the vision of this symbolic project. Today is a very important milestone for Aboriginal and non-Aboriginal students on campus as this building is meant for everyone," said Irene Oakes.

\$20 million settlement to be voted on

Pasqua First Nation members will soon get the opportunity to vote on a proposed \$20 million settlement agreement. The one-time payout

of \$20,622,278.00 is compensation for past, present and future damages caused by the unauthorized flooding of the reserve lands and a structure to provide for water management levels in the future. It also provides for an addition to reserve component to compensate for those lands that will be subjected to a designation for easement. The vote is to take place within 72 days of the signing of the agreement between Pasqua First Nation Chief Todd Peigan and federal and provincial representatives, which occurred July 10. The Pasqua First Nation is the last First Nation in the Qu'Appelle Valley to finalize an agreement and if the terms of the final settlement are approved by members then Saskatchewan Water Security Agency will manage water levels and water quality at Pasqua Lake.

Floods cause evacuations on two First Nations

Wet weather caused two First Nations to declare local states of emergency and to evacuate. In mid-June, washed out roads blocking all five accesses to the reserve forced James Smith Cree Nation to declare a state of emergency and a dozen families were evacuated to a hotel in Melfort. Band officials said they were in the midst of restructuring the roads when the

rain hit. Officials hope to meet with Aboriginal Affairs and the provincial government to get a plan in place to avoid a similar situation in the future. Melfort, along with Saskatoon, Nipawin, Tisdale and Prince Albert, also took evacuees from Cumberland House First Nation and the village of Cumberland. Nearly 2,200 were evacuated on June 24. Cumberland evacuees returned home July 5 followed shortly by the 70 James Smith evacuees.

Largest ecological reserve created

The Pink Lake Representative Area Ecological Reserve, located north of La Ronge, is now official. Environment Minister Ken Cheveldayoff made the announcement on July 3. It is the largest eco-reserve of its kind in the province. Compared to all protected lands, only Prince Albert National Park is larger at 3,874 square kilometres. No commercial or industrial developments, such as forestry and mining, can occur. However, 13 existing permit holders—three recreational cabins, three outfitting camps and seven trapping cabins—will be allowed to remain. Traditional activities by First Nations and Métis people, as well as recreational hunting and angling, will also continue. With the Pink Lake designation, representation in the Churchill River Upland Eco-

region increases from 4.9 to 8.2 per cent of the total area.

First book off press tells of forgotten policy

The new University of Regina Press released its first book in June, *Clearing the Plains*. The book, by James Daschuk, examines Canadian history and the policy of starvation implemented by Prime Minister John A. MacDonald to clear the Plains in order to push the railroad through. Aboriginal people were denied food or given diseased animals and rotten meat. Thousands died. In the end the railway went through, speculators got rich, and the policy was considered a success. Daschuk, who has a Ph.D. in History from the University of Manitoba and is an assistant professor at the University of Regina and a researcher with the Saskatchewan Population Health and Evaluation Research Unit, told the *Leader-Post* that the book was at times depressing to write, but he hopes it will help "mainstream Canada" appreciate the link between Aboriginal health today and government decisions made in the past.

Environment focus of new MOU

The Federation of Saskatchewan Indian Nations has signed a memorandum of understanding with the David Suzuki Foundation. The Gifts of

the Creator/the Environment will see First Nations continue to maintain and assert their inherent rights and laws that originate from the land, air, and water as gifts from the Creator. In moving forward with economic development in Saskatchewan, the potential impacts that such development has on the environment must be forefront, said the FSIN. "The David Suzuki Foundation and First Nations have a lot of common principles when it comes to respecting the environment and living in harmony with the natural balance of nature. We look forward to working together to address our common interests," said FSIN Vice Chief Kimberly Jonathan in a news release.

New court date for Hales

Another court date has been set for Douglas Hales, 35, charged with the first-degree murder of Daleen Bosse. The mother and university student went missing in 2004. Her remains were discovered in a wooded area north of Saskatoon in 2008. Hales was arrested shortly after the remains of Bosse were found, and has been in custody ever since. Earlier this year he dismissed his lawyer—the sixth lawyer to represent him—and his new lawyer needed time to work on the case. The trial for Hales is now scheduled for May 2014. Hales has elected to be tried by judge alone.

Compiled by Shari Narine

NORTH AMERICAN
**INDIGENOUS
GAMES 2014**
REGINA • SASKATCHEWAN



**2014 JEUX
AUTOCHTONES
DE L'AMÉRIQUE DU NORD**
REGINA • SASKATCHEWAN

RAISING THE BAR MONTONS LA BARRE

July 20-27, 2014

Showcasing unity, sport, culture, youth, volunteerism and cooperation between First Nations, Métis and Non-Indigenous communities!

Mise en valeur de l'unité, du sport, de la culture, du bénévolat des jeunes et de la coopération des Communautés des Premières Nations avec les Métis et Non-Autochtones!

- ▶ 15 SPORTS/ATHLETES 13-19 YRS OLD
- ▶ 15 ÉPREUVES SPORTIVES/ATHLÈTES ÂGÉS ENTRE 13 ET 19 ANS

To participate in the games, contact your Tribal Council or FSIN.

Pour participer aux Jeux, contactez votre Conseil Tribal ou FSIN.

FOR MORE INFO/POUR PLUS D'INFORMATIONS, SVP CONTACTEZ:
Regina Sub-Office 201-4400 4th Ave. Regina, SK S4T 0H8
Toll Free/Numéro gratuit: 1-855-352-NAIG(6244)
Bus:(306)352-NAIG(6244) Fax:(306)352-6258

Watch for Upcoming Events and Announcements on our Website!...
www.regina2014naig.com



MAVERICK

FURS & LEATHER TANNERY (2012)

Quality Custom Fur and Hide Tanning (Veg Tan, Brain Tan)
Large selection of Buffalo, Moose, Elk and Deer Rawhide
Buffalo Robes, Beaver Pelts, etc.

P.O. Box 1795
Unity, SK S0K 4L0
mavericktannery@gmail.com 1-306-228-3737

Estate of Charles Austin Wasacase, Deceased

Anyone having information regarding the next-of-kin of Charles Austin Wasacase who died on April 24, 2011, please contact Gail Colomy, Office of The Public Trustee, 155 Carlton Street, Suite 500, Winnipeg, Manitoba, R3C 5R9. Telephone 204-945-2713.

Ontario Birchbark: Special Section providing news from Ontario



Questions? Let's talk.

At TransCanada, we're in the planning stages of a project to transport oil from Western to Eastern Canada. This project will generate significant economic benefits. If you have questions about Energy East, come to the open house nearest you and meet with the team from TransCanada.

EnergyEastPipeline.com



Energy East Open House

Tuesday, August 27
West Ferris Community Centre
42 Gertrude Street East, North Bay, Ont.
Hours: 4 – 8 p.m.

Tuesday, September 24
Thunder Bay Community Auditorium*
1 Paul Shaffer Drive, Thunder Bay, Ont.
Hours: 4 – 8 p.m.

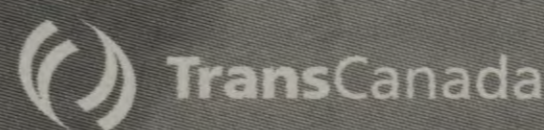
TransCanada is a Canadian company with over 60 years of experience building pipelines and power infrastructure safely and reliably.



Vous avez des questions? Parlons-en.

Chez TransCanada, nous planifions la construction d'un oléoduc visant à transporter le pétrole provenant de l'Ouest vers l'Est du Canada. C'est un projet qui générera d'importantes retombées économiques. Si vous avez des questions au sujet d'Énergie Est, venez rencontrer notre équipe lors de la journée portes ouvertes organisée près de chez vous.

OleoducEnergieEst.com



Journée portes ouvertes Énergie Est

Mardi 27 août
Centre communautaire West Ferris
42, rue Gertrude Est, North Bay, Ont.
Heures : 16 h à 20 h

Mardi 24 septembre
Auditorium communautaire de Thunder Bay
1, Rue Paul Shaffer, Thunder Bay, Ont.
Heures : 16 h à 20 h

TransCanada est une entreprise canadienne qui, depuis plus de 60 ans, construit des pipelines et des infrastructures énergétiques sécuritaires et fiables.

COO granted status in coroner's inquest

The Chiefs of Ontario have been granted status to participate in the initial investigative phase of the *Inquest into the Deaths of Seven First Nation Youths*. COO's objective is to collaborate with the coroner and the other parties to secure a broad inquest that will examine root causes and arrive at meaningful and realistic recommendations for all affected First Nations in Ontario. The inquest will focus on the deaths of seven First Nations youth who were pursuing their education in Thunder Bay away from their families and communities at the time of their deaths. "This inquest is essential to the protection of the lives of First Nation youths and in the protection of their right to access education in the same way as Canadian youth," said Regional Chief Stan Beardy in a news release. The date of the inquest has yet to be announced.

Non-Aboriginal jury results in overturn of conviction

In a split decision, the Ontario Court of Appeal quashed a manslaughter conviction against Clifford Kokopenace. The court ruled that the provincial government violated Kokopenace's rights by failing to ensure Aboriginals were properly represented on jury rolls despite knowing about the long-standing problem. A non-Aboriginal jury in Kenora convicted Kokopenace in 2008 of stabbing a friend to death on the Grassy Narrows reserve. In 2011, the Appeal Court upheld the manslaughter conviction as reasonable. However, the court put the ruling on hold in light of the constitutional challenge sparked by the jury-representation issue.

"This case is of huge consequence because it leaves absolutely no doubt as to the extreme neglect on the part of the Ministry of the Attorney General as it relates to excluding First Nations from the jury rolls," lawyer Julian Falconer told CP. Falconer, who speaks for the Nishnawbe Aski Nation, which intervened in the appellate hearing, said the court has now laid out a standard of conduct for the Ontario government's dealings with First Nations in the context of the justice system.

Regional chief supports natural gas conversion

With the increase on the demand for hydro imminent in the north due to mining development, Northern Superior Regional Grand Chief Peter Collins is supporting the proposal put forward by the City of Thunder Bay to have the Thunder Bay Generating Station converted to Natural Gas. "The demands on hydro are expected to increase significantly and this proposed conversion is the most efficient and cost effective method of meeting those needs. This development is crucial to our economy growth and sustainability," said Collins, in a news release. "Furthermore, it will benefit our local communities and citizens in ensuring adequate and cost effective service overall."

Funding strengthens university's water-focused field projects

The University of Guelph recently announced a \$1 million commitment from the RBC Blue Water Project to support teaching and research initiatives in water and ecosystem monitoring, as well as treatment and conservation on First Nations reserves. "Water contamination is one of the most important health-related environmental problems facing First Nations communities," said president of the University of Guelph, Alastair Summerlee. "These communities also face serious and increasingly complex threats to ecosystem biodiversity." The new education and research initiative includes student field projects to help them learn more about water and biodiversity. The gift was made through the BetterPlanet Project, the university's \$200-million fundraising campaign for teaching and research in food, environment, health and communities. The RBC Blue Water Project commitment will strengthen projects and support new initiatives, with self-sufficiency and sustainability being major program goals.

Queen's to offer BA in Indigenous Studies

Beginning in the fall of 2014, students at Queen's University will have the opportunity to pursue a Bachelor of Arts general degree plan in Indigenous Studies through the Faculty of Arts and Science. The plan in Indigenous Studies will be interdisciplinary, and can be completed either as a minor in combination with any major offered in the Faculty of Arts and Science or as a stand-alone general area of study in a three-year degree. "The Faculty of Arts and Science is strongly committed to building Indigenous Studies as a flagship interdisciplinary field of study, and this degree plan, along with the current search for a Canada Research Chair in Indigenous Studies, are exciting strategic initiatives," said Gordon Smith, associate dean, Faculty of Arts and Science. The approval of the Indigenous Studies degree plan follows news of increased Aboriginal enrolment at Queen's. For the 2013-14 academic year, the university saw a six per cent increase in applications from self-identified Aboriginal students over the previous year, along with a 28 per cent increase in offers and a 48 per cent increase in acceptances. Queen's sits on the traditional lands of the Haudenosaunee and Anishinaabe peoples.

Compiled by Shari Narine

Bell of Batoche is going home

By Shari Narine
Windspeaker Contributor

BATOCHE, Sask.

Back to Batoche Days will be an emotional affair this year when the Bell of Batoche is unveiled on July 20 in a special ceremony.

"I cannot describe to you what it means to the Métis people to have the bell returned... Everything about that bell has meaning," said Claire Belanger-Parker, event manager. Parker has worked diligently since March when she was brought into the hush-hush plan to return the bell to the Métis people.

"I have been in the background for the past few years," said Belanger-Parker. "After 2010, I thought I was done what I was called to do, but President (Robert) Doucette at that time told me there was something else we needed to do together."

The 2010 celebration marked the 125th anniversary of Batoche and 125 years since the bell was stolen from the Batoche church as a victory trophy by Canadian troops following the quelling of the 1885 Riel uprising.

Doucette, who also serves as president of the Métis Nation-Saskatchewan, was disappointed not to be able to bring the bell home in 2010, said Belanger-Parker.

But the timing had not been right, said Guy Savoie, Métis Elder and board member of the Union Nationale Metisse Saint-Joseph du Manitoba, who led the successful negotiations for the return of the bell.

After the bell was snatched from the Roman Catholic Church of St. Antoine de Padoue, it was taken to Millbrook, Ont., home to many

of the soldiers who had ended the uprising. It and other artifacts from the soldiers were displayed for decades in the Royal Canadian Legion Hall. In 1991, on Riel's birthday, the bell mysteriously disappeared and remained hidden, although negotiations for its return to the Métis people occurred off and on.

Savoie remains tight-lipped about who has the bell, which has been kept outside of Winnipeg.

Savoie is adamant that no money exchanged hands in getting the bell back.

"The person who has the bell is an honorable person," said Savoie. "I think, in the past, people made the mistake of offering money for it. It wasn't money.... I think the person went and got the bell (from the Legion) because he thought it was time it was returned to the Métis people."

Savoie, who has seen the bell, confirms its authenticity.

"It is an emotional one. I am not a young person. The bell has become such an important icon for the Métis people, an important symbol of Métis struggles," he said.

The announcement of the bell's unveiling was made in Winnipeg on June 21, National Aboriginal Day. A month's leeway was given to allow Métis people time to plan their journey to Batoche.

For the 125 year celebration, 23,000 Métis people travelled from across Canada and the United States to Batoche. Parker-Belanger is preparing for 30,000, but said she will not be surprised if that number is surpassed.

"This is much bigger," she said. "It was not just a bell. It was the significance of it. It was a very beautiful gift that the church had given to the Métis people of this

area. And for the soldiers to rip it out of the church... was devastating to the people."

The keeper, whose name has remained secret, will return the bell in a mass to be led by Prince Albert Diocese Bishop Albert Thevenot and held on the Back to Batoche grounds, located two kilometres northeast of the Batoche National Historic Site. The bell will travel to its home church the next day as the historic site is too small to handle the crowd anticipated, said Parker-Belanger. The bell will then be carried to the cemetery where the fallen of 1885 will be honored.

Although the bell belongs to the Prince Albert diocese, the Union Nationale will remain guardians. The bell will be kept at St. Boniface museum in Winnipeg, where other Riel and Métis artifacts are also on display. That site is secured, said Savoie.

"This is not to say that in the future discussions can't take place and the bell couldn't be housed in Saskatchewan. I'm not against that," said Savoie, who added that at the moment there is no secure Métis site in Saskatchewan for the bell.

The Union Nationale, a non-political cultural society, would like to see the bell travel to different Métis communities and events throughout the country as well as to schools.

For Parker-Belanger, the opportunity to be personally involved in bringing the bell back to Batoche is one she never expected.

"I've had 34 years to prepare for this day," she said. She was a teenager when the bell was taken from the Legion. "The whole journey for me is very, very meaningful. It's almost like the last 34 years was preparing me for this."

Health Watch

By Shari Narine

FNHA to begin operating in BC in October

On Oct. 1, the final transfer of power and federal funding from Health Canada will be made to the First Nations Health Authority, making B.C.'s Aboriginal people the first in Canada to take control of their own health care. Health Canada will provide \$83.5 million over six years. "The eyes of the world are on us. There are 300 million Indigenous people in 70 different countries and by and large they are marginalized and in poor health," Dr. Evan Adams, First Nations provincial health officer, told the *Vancouver Sun*. "We know the old model has limited success in Canada. Governance of health programs from a distance—Ottawa—isn't working." Presently, Aboriginal people have to deal with three levels of health care service providers—federal, provincial and now their own level. This new system will see Health Canada give way to provincial and local authorities, who will streamline the process.

National public cord bank to increase chances of Aboriginal patients

Of more than 340,000 Canadians currently registered on the OneMatch Network, less than one per cent are Aboriginal. The provincial and territorial ministers of health have approved the Canadian Blood Services, which also operates the OneMatch Network, to establish and operate a national public cord blood bank with locations in Ottawa, Brampton, Edmonton and Vancouver. "Patients are most likely to find their matching donor with someone of similar ancestry. This is why more Aboriginal donors are needed to register with OneMatch," said Jillian Adler, OneMatch Manager of Donor Recruitment, in a news release.

Saskatchewan implements new TB strategy

Calling Tuberculosis a "significant health issue, particularly among First Nations and Métis populations," the Saskatchewan government has invested \$500,000 to support a new TB strategy. Saskatchewan's TB rate is 7.5 cases per 100,000 people while the national average is 4.7 cases. Every year, 80 to 90 new cases of TB are diagnosed in the province, with 80 per cent of those cases being people living on reserve. The Saskatchewan Provincial Tuberculosis Strategy takes a patient-centred, community-designed, team-delivered approach to build on the care and services already in place to better serve residents with tuberculosis and those at risk of developing it. The strategy was developed through extensive consultation with partners, including TB Control Saskatchewan, health regions, communities, Health Canada, First Nations and Inuit Branch, and the Northern Inter-Tribal Health Authority.

HIV/AIDS pilot project expands to province

Seek and Treat for Optimal Prevention of HIV/AIDS, piloted in both Prince George and Vancouver, has been given the green light to expand to the rest of the province. Aboriginal health will be a primary focus as the men's health program enters its third year. This year, Northern Health, of which Prince George is part, is looking to develop "a comprehensive network of Aboriginal men to address issues in their communities." The health authority also wants to implement recommendations for a report that looked specifically at the health challenges facing Aboriginal men. Launched in 2011, the men's health initiative aims to encourage men to be more proactive about their health and has used innovative online tools to spread the word. It has also produced printed material, a television documentary and staffed booths at community events to get its message out.

Study examined neurological issues through Aboriginal lens

A three-year project undertaken by the Native Women's Association of Canada has come to an end. Results from *Understanding from Within: Neurological Conditions among Aboriginal Peoples—Research Report and Community Resources* will be published in 2014. In 2010, NWAC received funding from the Public Health Agency of Canada to engage in a study that looked at filling in gaps in knowledge about individuals with neurological conditions, their families, and caregivers. The research team, led by Dr. Carrie Bourassa, associate professor at the First Nations University of Canada, and principal investigator, sought to examine neurological conditions through the lens of Aboriginal realities and worldviews. Major themes and sub themes emerged through the research, along with a series of recommendations intended to improve relations between the health care system and Aboriginal peoples, and to promote the importance of Aboriginal control of health service policy and delivery. In addition, the study showed that more research and further analysis of the research data is needed.

St. Paul Hospital takes steps to address Aboriginal needs

The newly opened All-Nations Sacred Space at St. Paul's hospital in downtown Vancouver is an inclusive area designated for smudging and pipe ceremonies so Aboriginal patients can receive traditional healing. The space is decorated with Coast-Salish designed art, a rug, semi-circular benches and cedar-effect flooring. Providence Health Care has installed a ventilation system for the smoke. St. Paul's has also created an Aboriginal nurse practice leader position. Carol Kellman, the daughter of the first Cree woman to graduate from St. Paul's Hospital School of Nursing, will serve. Patients will be connected with First Nations Elders as part of their holistic health-care needs.



CFAR SOCIETY
Circle for Aboriginal Relations

THE CIRCLE FOR ABORIGINAL RELATIONS SOCIETY 7TH ANNUAL CONFERENCE & GOLF TOURNAMENT

September 24 - 26, 2013

The Marriott Hotel at the River Cree Resort, Enoch, Alberta

"WALKING IN TWO WORLDS - RELATIONAL ENGAGEMENT"

CFAR is pleased to announce that their 7th Annual Conference and Golf Tournament will be held at the Marriott Hotel at the River Cree Resort, Enoch, Alberta between the 24th and 26th of September 2013. Building on the success of the 2012 Conference, we are taking the subject of Consultation a little further.

- Network with the shakers and movers in the Aboriginal Community from across Western Canada
- Learn the latest developments in this area from Aboriginal Leaders, Government policy makers and industry representatives
- Be a part of the dialogue concerning consultation within the Aboriginal Community of Alberta

Take part in our extremely popular Golf Tournament to meet and network with other CFAR Members on the 24 September 2013

We are pleased to announce that the Hon. Robin Campbell, Minister for Aboriginal Relations, will be opening the Conference.

Please keep an eye on the CFAR website as we release the names of the other Speakers as they are confirmed - www.cfarsociety.ca

For more information please contact
Sandra Sutter at Sandra@cfarsociety.ca
P: 403-271-2262 or Toll Free: 1-877-571-2262
JT Clode at JTClode@cfarsociety.ca
C: 403-973-5333

Sports Briefs

By Sam Laskaris

Inductees announced

Three Aboriginals are among those who will be inducted into the Ontario Lacrosse Hall of Fame later this year. Two of these individuals, Randall Jacobs and Travis Solomon, both of Akwesasne, will be inducted posthumously.

Jacobs will be inducted via the builders' category while Solomon will enter the hall in the player category. Barry Alfred of Kahnawake is also being inducted through the player category. The Ontario Lacrosse Hall of Fame is located in St. Catharines. The induction dinner though will be held in nearby Niagara Falls on Nov. 2.

Jacobs, who was nicknamed Man, became a trainer at the age of 21. During the next 38 years he served as a trainer for countless lacrosse and hockey teams. During his career, Jacobs worked with numerous senior, junior and youth clubs in Akwesasne.

As for Solomon, he was a former goalie who excelled in both field lacrosse and box lacrosse. His career in the game spanned three decades, from 1976 to 2006.

One of his career highlights was helping Syracuse University win the NCAA championship in 1983. Solomon was twice named an all-American, in 1982 and '83, during his university days.

Solomon also represented the Iroquois Nationals in 1984 during a tournament, which was recognized as a special event held in conjunction with the Los Angeles Olympics. The netminder also won a Presidents Cup, a national Senior B title, with the Akwesasne Thunder in 1997. While Solomon was known for his save-making abilities, Alfred was the opposite—an offensive machine.

During his career he earned several MVP awards and all-star selections. After scoring 150 points during the 1977-78 season he was chosen as the top player in Quebec.

After his playing days were over, Alfred coached the Kahnawake Mohawks, a Senior B team, from 1996 through 2009. He led the team to seven appearances in the national Presidents Cup tournament, winning one silver and four bronze medals at those events.

Alfred returned to coach the Mohawks this year. Kahnawake will host this year's national tournament, which begins Aug. 26.

Jets help Aboriginal youth

The National Hockey League's Winnipeg Jets are part of a new partnership that will promote a healthy, active lifestyle for Aboriginal youth in Manitoba. The partnership is between the provincial government, the Winnipeg Jets True North Foundation and the Right To Play program.

The program will receive a total of \$250,000 (half of that from the Jets' foundation and the other half from the province) to support Right To Play programs on the Fisher River Cree Nation and the Pine Creek First Nation. This new partnership was announced in early July.

The Fisher River Cree Nation, which has about 1,700 residents, is located 220 kilometres north of Winnipeg. The Pine Creek First Nation, located 110 kilometres north of Dauphin, has about 1,200 residents.

Chiefs from both First Nations praised the new partnership. "It is wonderful to see youth in our community engaging in meaningful activities," said Fisher River Cree Nation Chief David Crate. "Leadership development, summer camp and sport workshops have added a new dimension to our existing programming."

Pine Creek First Nation Chief Charlie Boucher also sees great value in the program.

"Our youth are excited each day for the new things the program has to offer and they are learning skills that will help them to take charge as leaders," he said.

Soccer MVP

Canadian soccer fans have a couple of opportunities remaining this season to catch the reigning MVP of Major League Soccer (MLS) playing north of the border.

Chris Wondolowski is a 30-year-old Native American starring with the San Jose Earthquakes. Wondolowski, a member of the Kiowa tribe, was selected as the league's MVP in 2012, after scoring 27 goals in 32 matches. Though it marked the first time he was chosen as the MLS's MVP, Wondolowski had led the league in scoring in each of the previous three years.

As for this season, Wondolowski had netted five goals in his first 17 contests with the Earthquakes.

The MLS is the top pro soccer league in Canada and the United States. The league features 19 entrants, including three Canadian franchises; Vancouver Whitecaps, Montreal Impact and Toronto FC.

The Earthquakes' only two regular season appearances in Canada this season are both upcoming. San Jose will travel to Montreal for a game on Aug. 7. And then the Whitecaps will host the Earthquakes on Aug. 10.

Wondolowski has played in the MLS since 2005. He only played two games with the Earthquakes that season. He played the next three-and-a-half seasons with the Houston Dynamo before being traded back to San Jose midway through the 2009 campaign.

August 2013

[sports]

Métis draft pick now in Calgary Flames camp



Eric Roy tries on his Calgary Flames' jersey after being drafted by the NHL club.

By Sam Laskaris
Windspeaker Writer

CALGARY

The wait is over for Eric Roy, but there is still plenty of work for him to do in order to realize his National Hockey League dreams.

Roy, an 18-year-old Métis defenceman, was selected in the fifth round, 135th over-all, by the Calgary Flames in this year's NHL Entry Draft.

The draft, which was staged June 30 in New Jersey, ended the daily questions and speculations about their futures that Roy and other draft-eligible prospects endured during their draft year.

Roy, who is from the small Saskatchewan town of Beauval (population of about 700), has spent the past three seasons with the Manitoba-based Brandon Wheat Kings, members of the Western Hockey League (WHL).

Early on this past season there was some talk that Roy, who is a hair under 6-foot-3 and weighs 185 lbs, would be a first-round selection at the draft.

But since he was on a rebuilding team this year, and admittedly had his own up-and-down struggles, Roy ended up being listed as the 41st best North American prospect in Central Scouting's year-end rankings of draft eligible players. He was projected to be either a second- or third-round pick, once European prospects were added into the mix.

Roy does not seem too concerned he slipped into the fifth round before hearing his name called.

"It didn't really matter where I went," Roy told Windspeaker on

July 10, after attending his first day of the Flames' week-long rookie prospects camp in Calgary. "I have a great opportunity now and I'm just going to work hard."

It remains to be seen, however, whether Roy impressed the Flames' brass enough to also earn an invitation to Calgary's main training camp this September.

"I haven't heard anything about that," he said. "It is a goal of mine to make it to the main camp this year. I'm just going to train hard this summer and see what happens."

Even if he does receive an invite to the Flames' September camp, it is expected that Roy will return to the junior ranks in Brandon for some more grooming. He has two seasons of junior eligibility remaining.

Should he indeed rejoin the Wheat Kings, Roy will be looking to have a more consistent season.

"I thought I had my ups and downs," he said of his 2012-13 campaign.

Roy did score 17 goals for Brandon this past year, the most he's netted in his three seasons in the WHL.

But he had 22 assists, considerably down from the 42 helpers he had the year before that.

The significant drop in the number of assists Roy had can be explained by the fact the Wheat Kings did not have as many prolific scorers this year as they did in the past. Offensively-challenged, Brandon ended up finishing dead last in the league's 12-team Eastern Conference and did not qualify for the post-season.

Early on this past season Roy felt he was trying to do too

much, on a rather youthful squad.

"My coaches pulled me aside and told me to try and keep things simple," he said, adding he felt his play improved over the second half of the season.

Roy said officials from 13 NHL teams had talked to him prior to the draft. Though he had met members of the Flames' staff twice he said he was not given any indication at that point of Calgary's interest in him.

Roy and his family members had to wait about five hours at the draft before his name was called.

"There were a lot of anxious times, just waiting for it to happen," he said.

Roy's mother Karen echoed this sentiment.

"We couldn't leave or go and eat anything in case he was drafted at that point," she said.

While Roy said it did not matter whether he was drafted by a Canadian franchise or a team in the United States, his family members are pleased it was a team north of the border that drafted him, as it will be easier for them to drive to some of his pro contests should he eventually make it to the NHL.

"That's the first thing we said that at least we could drive to some of his games," Karen Roy said.

The closest NHL rink to Beauval is in Edmonton, about a six-hour drive away. As for Calgary, it's about a nine-hour road trip from Beauval.

Roy is believed to be the only player of Aboriginal descent selected in this year's draft.

"It means a lot to me," he said. "And I hope there will be a lot more Aboriginal people that get drafted in the future."

Child seizures haunt communities

(Continued from page 8.)

Women also lose children because of abusive partners, even for single incidents of domestic violence. It not only worsens their self-esteem, but potentially deters reporting violence at all. As an advocate, Harry tries to find supports from women in order to prevent seizures. With creativity and attention, she insists, many crises can be resolved.

Even in cases without abuse or addiction, however, the criteria used to evaluate neglect is potentially skewed by cultural bias. In one case, Harry recalls, a worker deemed a mother neglectful because she didn't know where all her children were or what they had eaten for supper. But in many Native communities, a more communal and fluid parenting style is the norm; Harry explained to the worker that kids are regularly fed by aunts, grandmothers, or friends' parents.

Windspeaker interviewed a number of advocates involved in child welfare across Canada. All of them agreed on the importance of keeping children in their families and cultures, and that the foster care system is deeply flawed, moving kids from home to home for years, denying them permanent family, and too often leading them as adults into the justice system.

"There are far too many Aboriginal children in limbo—in foster care—across Canada," said Laura Eggertson, president of the Ottawa-based Adoption Council of Canada. "They're not being adopted.

"Many of these children are not being given any kind of permanency. That is a real problem. Everyone should be looking for permanency for these young people... They need a permanent family."

For Eggertson, who is non-Aboriginal, the issue of adoption is deeply personal; she has adopted two nine-year-old Native girls. For her, maintaining their identity meant a great deal of effort: attending Aboriginal cultural events and educating them about their ancestry.

"Rather than seeing myself as a non-Aboriginal parent with an Aboriginal child, we became an Aboriginal family, as far as I was concerned.

"It meant really talking with her and being open to the possibility she will encounter racism in her life and preparing her for that; probably not as well as I should have. Welcoming families into a community is a much better model than trying to pit non-Aboriginal families and Aboriginal communities against each other. I'd like to see that model across Canada."

Adoptions are a sensitive subject, Eggertson admits,

particularly because of the long history of stolen Native children. Birth families should be a priority, but not always possible.

"Of course it brings back terrible memories of the Sixties Scoop and of residential school," she said. "But we can't swing the pendulum the other way.

"It comes from such a place of hurt that it's painful to talk about it, but it isn't doing our kids any favors to not make hard decisions because they're politically unpopular. Yes, the welfare of First Nations matters tremendously, but the welfare of individual children still needs to come first."

For many of Harry's clients, losing custody of their children not only brings back communal memories of residential school, but "flows directly" from that system, where many people's only parenting example was of sexual and physical abuse.

"It just brings it all back, and triggers such negative feelings, to relive their own trauma from when they were removed," she said. "These generations of trauma are really overwhelming for a lot of the Aboriginal families involved.

"When they think that (the same abuse) is what is happening to their child, you can imagine how depressing the family members find it."

Some adoption models work better than others. Although many adoptive families want children with "no strings attached," Eggertson said, an increasing number today accept birth families' access through open adoptions.

But is there really a chasm between the welfare of First Nations and of their children?

"Children don't neatly divide into these little parcels," argues Blackstock. "Growing up in your culture, being proud of who you are, and knowing where you come from is in the best interests of children.

"In First Nations traditions, long before there was ever a Canada, people would traditionally adopt. You could even be adopted as an adult. It was this whole idea that children actually weren't just isolated within nuclear families... If, for whatever reason, the child's natural parents were unable to do that, someone else would simply step in and there would be a recognition of that person in their new role."

When it comes to solutions, advocates across the country cite as exemplary four Alberta bands' ground-breaking—and so far, unparalleled—Aboriginal-run agency.

The Yellowhead Tribal Services Agency (YTSA) — operated by the Enoch Cree, Sunchild, O'Chiese and Alexis Nakota Sioux First Nations — provides protective and preventative services for

Aboriginal families and children, aiming "to provide permanency," according to its Web site, and "to promote the adoption of First Nation children by First Nation families." Based in Indigenous norms, the Agency sees its role as "a natural extension of customary care."

Since 1987, Alberta is one of the few provinces requiring chief and councils' consent to any adoption, in order to "preserve" children's cultural heritage connection to their communities. But YTSA goes a step further, offering parents

support programs for every age.

Such programs enable "First Nations (to) take ownership of First Nations adoptions," YTSA states. "Elders and local communities will be involved with the adoption process; languages of the respective communities will be used; cultural and traditional activities will be available to children and families."

For Harry, increasing the number of Aboriginal foster homes and adoptive families would go a long way towards preventing children being ripped from their cultures. But

on a deeper level, understanding the oppressive legacy of residential schools, the Indian Act and the Sixties Scoop is also key.

"This is the continuation of a colonialist system," she said, "where they know better and we're all the children.

"It really changes the way that people perceive Aboriginal families when they understand the history of hardship and traumas people have experienced. That empathy can go a long way towards doing a better job to help Aboriginal families."

Aboriginal Student Access Program (ASAP)



Considering the University of Calgary, but wondering where to begin?

ASAP offers a selection of first year classes, concurrent upgrading, workshops, tutoring, academic advising and assistance, as well as cultural supports and activities.

Apply Now!



For more information, please call **403-220-5975** or e-mail asap@ucalgary.ca
ucalgary.ca/nativecr/asap

**Education
that works
with you.**

At Athabasca University, we're committed to providing you an education that works on your terms. With year-round admissions, monthly start dates and online courses to fit your schedule, Athabasca University is ready when you are.

Learn more at explore.athabascau.ca.

**Athabasca
University**

Belcourt project

(Continued from page 12.)

The main purpose of the project, she explained, is to “First and foremost... honor the lives of the women, to say you are and were valued. And that you are loved and that you are cared for and that you are still cared for. That your life mattered.”

The second reason, said Belcourt, is “to honor and acknowledge the fact that the families are still grieving and that they are continually grieving.” The issue needs to be brought to the attention of mainstream Canada, she said, because “I don’t think the broader society believes that there’s 600 [missing or murdered], or believes that Native women are targeted more than any other women.”

She’s concerned that the families and friends of the victims have been left to stand on their own and to fight the battle by themselves.

She hopes Walking With Our Sisters will build bridges and create an opening for dialogue.

“Dialogue in a non-confrontational way,” she said, “because it’s silent. When you walk into the exhibition, everyone who attends is equal. Everyone has to remove their shoes if they want to view the work and that’s a humbling experience, to walk on cloth, to walk beside them. And just the sheer number of vamps, that each one represents the life of a woman. By the time people reach the end, I don’t think it’s possible not to be overwhelmed.”

Belcourt has crowd-sourced every aspect of the project.

“It’s all very new,” she said, “and some people would use the word groundbreaking and some people might use the word experimental.” She’s used social media to crowd-source for the vamps, the music, the funding and even the exhibit tour. She and her team of volunteers have not contacted any galleries as would normally happen with a touring exhibition. Communities who want Walking With Our Sisters in their community have contacted her.

About \$6,000 has been raised through crowd-sourcing and many people have included donations when they’ve mailed in their vamps. They’ve received only one government grant and that was from the Ontario Arts Council for the publication.

Belcourt said she’s called on every friend she’s ever had to help with the project.

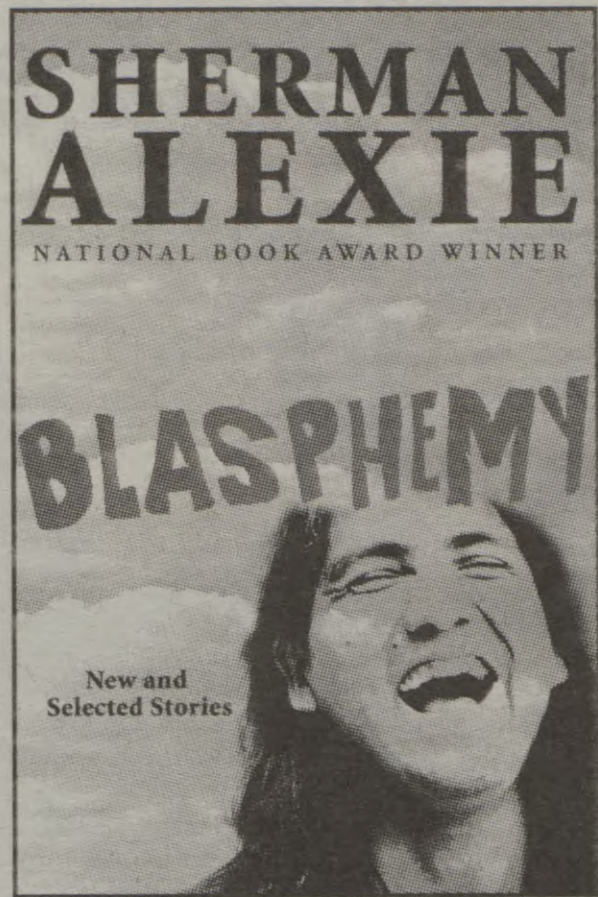
“Nobody’s getting a cent,” she said. “We’re all volunteering and that was one of my stipulations. It was really important that not even a penny is made off the lives of these women.”

She’s been overwhelmed by the generosity of people and said, “people are really engaged in the project. We’re not alone in the fact we care.”

“We have to trust in the grandmothers, trust in the spirits that Walking With Our Sisters will be everything it has the potential to be,” said Belcourt.

Information about the exhibit tour is available on the web site: www.walkingwithoursisters.ca.

Book Review: Blasphemy



Blasphemy
Author: Sherman Alexie
Published By: Grove Press
Pages: 465

Review by Christine Smith

Author Sherman Alexie never fails to make you laugh when you read one of his books. *Blasphemy* is an anthology of 15 of his classics, such as “War Dances,” “The Toughest Indian in the World,” and “The Lone Ranger and Tonto Fistfight in Heaven”, and a compilation of 16 new stories.

Thought-provoking and intriguing, Alexie’s characters in each story grapple with such issues as racism, resilience, damaging stereotypes, poverty, alcoholism, broken marriages and single parenthood, domestic violence, the loss of languages and customs, diabetes, dreams of

days gone by and homophobia.

It is about resilience, for example, when you read “The Toughest Indian In the World,” and how a fighter relays a story about a battle between himself and a kid to a features newspaper writer while hitchhiking. The kid’s a boy called a Flathead; a kid who would not go down no matter how many times he was hit.

There’s the story of “Whatever Happened to Frank Snake Church,” a 40-year-old Native man who is living on memories from the past as he tries to re-invent himself. With both his parents gone— orphaned at 39-years-old—Snake Church quits his well-paying job as a forest ranger, hires a personal trainer to help him get himself back into shape to play basketball, a game that he was good at in his younger years.


You feel Snake Church’s pain and empathize with the urgency of his grief as he undergoes a physical and emotional transformation. You feel it when he removes art from the walls of his apartment and sells it through want ads and garage sales, disconnects his phone and permanently stops his mail, or when he piles up old blankets and quilts that have been in his family for more than 80 years and gives them away to his neighbors without any thought, or scoops up various

knickknacks and sentimental souvenirs and sets them out on the corner for strangers to carry away. You identify with these actions of a grief-stricken man, because it is like he is purging himself of the memories that remind him of his parents and his past, so that he can start anew.

Another story that really plays on the emotions is “Indian Country.” Indian Country is about a Native woman who has fallen in love with a white woman, and how the parents are unable to accept that their daughter is gay. They come from the reserve and try to talk their daughter into leaving her girlfriend, only to get embroiled in a fight with a passing stranger Low Man, and their daughter and her girlfriend. The fight has their daughter walking away, and as the daughter does, the father rushes her and says, “You’re coming with us.” When the daughter says no, the father walks back to his wife in defeat, where they both cry. Low Man calls after the father.

“What are you going to do? “What are you going to do when she’s gone?”

Sherman Alexie is a master at the craft of writing short stories. His stories bring about a blend of emotions. They can have you laughing, crying, angry or sad. This book is highly recommended.



Alberta Health Services

Career Opportunities
In Northern Alberta



AHS is full of opportunities to grow, advance and change your career direction. As a nurse with AHS you can choose to specialize in a variety of clinical areas. From bringing a new baby into the world to caring for seniors, you can help people and improve lives.

Come home to Northern Alberta;
There’s a career and lifestyle just right for you.

what’s your reason?

www.albertahealthservices.ca/careers

We Are One
To find out more email: careers@albertahealthservices.ca

West Coast Empowerment Training Inc.
Facilitator Training 2013 - First Nation Focus

2BBoys: Aug. 6 & 7, Girl Power: Aug. 7 & 8,
Nanoose Bay First Nation, Nanaimo, BC

Girl Power: Sept. 16, 2BBoys: Sept. 17, Lytton, B.C. (One day training)
Girl Power: Sept. 26, 2BBoys: Sept. 27, Vancouver, B.C. (One day training)

Sherry Bezanson, BSW, M.Ed, RCC Why wait for problems to develop in youths lives?
 Ph: 250-514-1570 • Fax: 250-245-8134 These workshops will prepare participants to
 Website: www.wcet.ca launch pre-adolescent groups in your com-munity.
 Call to book a training in your community! The course is designed for educators, social
 Skype Training \$495 workers, nurses, youth workers, and counsellors
 who support youth growth and development.


TRANSPORTATION GROUP INC. —
www.siemenstransport.com







Hiring Long Haul Truck Drivers
& Truck and Transport Technicians





Toll Free 1.888.878.9585 Fax 306.668.5849
driver.recruitment@siemenstransport.com

Find more even more careers
posted online only at:
www.ammsa.com

[footprints] Albert White Hat Linguist and author preserved Lakota language

By Dianne Meili

Albert White Hat Sr., who passed away on June 11 at the age of 74, was an inspiration to anyone working to preserve or learn Indigenous languages.

The Elder was an activist for traditional Lakota ways of living, according to his daughter, Emily White Hat. He authored *Reading and Writing the Lakota Language*, and co-produced the book and CD *Lakota Ceremonial Songs*.

He was entrusted to provide translations for actors who spoke Lakota dialogue in the culturally-significant 1990 movie *Dances with Wolves*, set in the buffalo days in South Dakota.

White Hat taught the language since 1975 and was the head of the Lakota Studies Department at Sinte Gleska University on the Rosebud Indian Reservation.

From early on he kept notes about his language, and created an orthography for it, and was the first Native Lakota speaker to publish a Lakota textbook and glossary.

According to an Associated Press article, it is a language spoken by fewer than 6,000 people.

"Albert White Hat reverses the traditional method of explaining language by showing through examples, anecdotes and lessons the world view and values of the Brule Lakota, how people speak and think," wrote the late Vine Deloria Jr. in the forward to White Hat's 1999 book *Reading and Writing the Lakota Language*.

"I'm one of the few who didn't get into a boarding school system 'til I was 16," White Hat explains in a Youtube video about residential school. He expressed the anger he felt about how much was taken away from his people by the government and church. Emerging from residential school, he sought out people who had gone "underground" in the 1930s and '40s to preserve Lakota ceremonies outlawed by the government, and joined in.

"I started to find what I was

happy in the most, and that was the language," he said in a *Cowboys and Indians* magazine article.

After five years of vision questing, on one lonely vigil, he saw "flashbacks of Sand Creek, Wounded Knee" and vowed to "grab a gun and start shooting ... maybe then the grandfathers will honor me if I go that route."

But as he faced the lightening sky and saw the morning star, he realized he wanted to live and be happy, that he deserved to experience the good life.

"I cried that morning, because (I realized) I had to forgive," he explained. "At some point in your life you have to make a decision (to forgive) ... if you don't, you're going to die on a road someplace, either from being too drunk, or you might take a gun to your head."

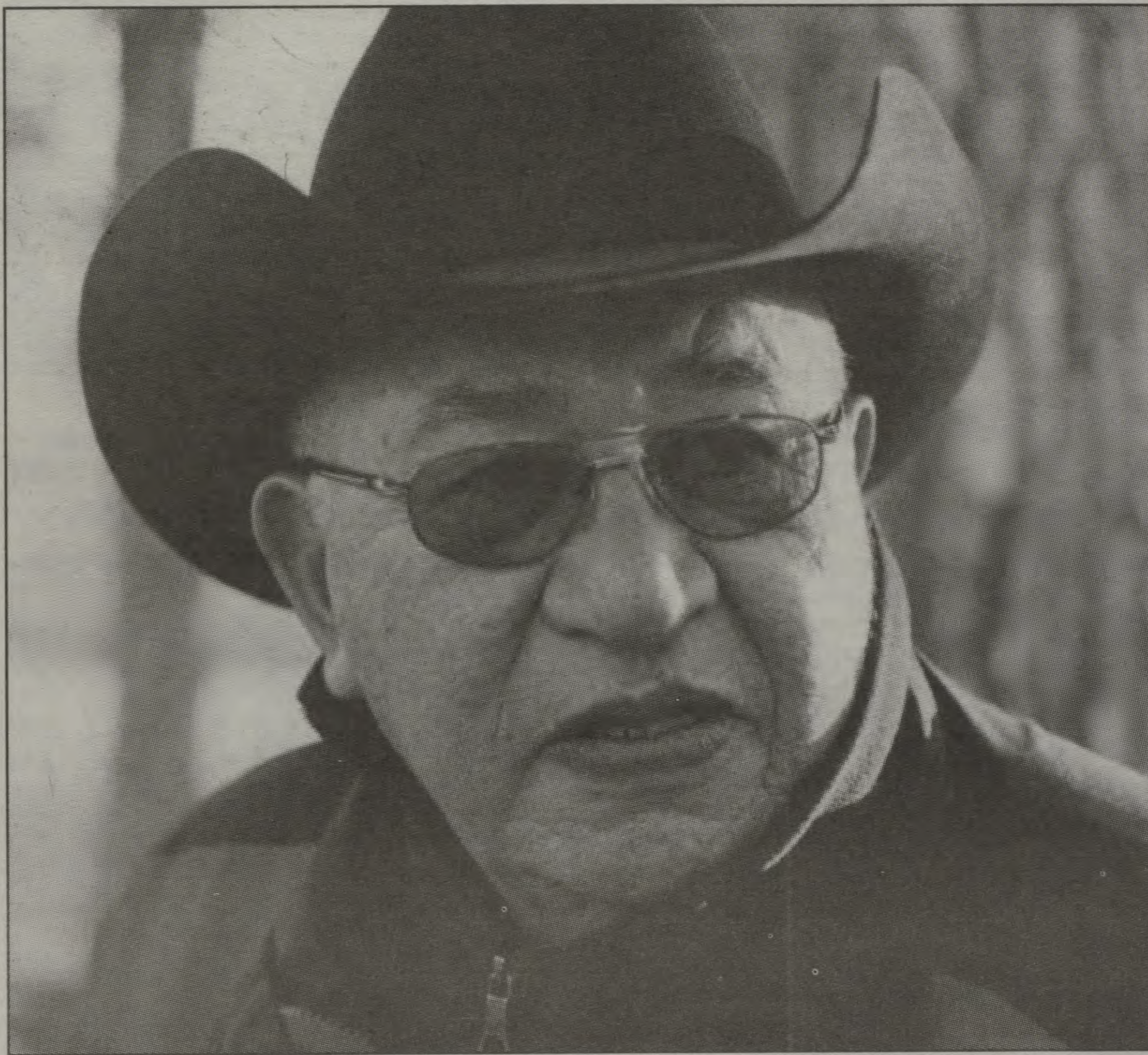
He became a "warrior" for the language, said Wilhelm Meya, executive director of the Lakota Language Consortium, a non-profit organization seeking to revitalize the Lakota language. In an Associated Press article, Meya is quoted as saying, "Anytime someone who cares so deeply about the language passes, it's a blow to the language and revitalization efforts."

He hopes White Hat's legacy lives on and that more young people will decide to study the language and work to retain its importance.

White Hat, whose Lakota name was Natan Tokahe (The First One to Charge) was well known all over the powwow circuit, and was a spiritual leader, as well as a language teacher.

He was Sicangu (Rosebud) Lakota, and was born on the outskirts of Saint Francis, South Dakota to parents Joseph and Emily Hollow Horn Bear White Hat. He spoke only Lakota until the age of seven, when he began classes in Spring Creek and then graduated from St. Francis Jesuit Mission School.

"I came out of there totally ashamed of who I am, of what I am," he said in a video. "I grew



Albert White Hat

PHOTO: SUPPLIED

up with a lot of the older people, listened to the stories. And those stories were inside of me." Boarding school killed those stories, he said.

White Hat was gratified to see Plain Indians stories preserved in fully-illustrated books like *The Boy and His Mud Horses*, by Paul Goble, for which he wrote the forward.

Emily White Hat said her father believed in sharing the Lakota way of life with both tribal members and non-Native Americans.

He believed "there was always an opportunity to educate. Even though some questions may be off the wall, he believed it was better to take the opportunity than to be misled about who we are," she said.

Dr. Archie Beauvais, director of the Lakota Language Preservation Project for the

Rosebud Sioux Tribe, taught at Sinte Gleska with White Hat for more than 20 years. He also had the honour of reviewing White Hat's draft of his first book on the Lakota language.

"Some elders take it upon themselves to impart knowledge or their philosophy of how we should conduct ourselves," he said, quoted in the *Native Sun News*. "And sometimes elders take that opportunity to pass on some of what they have learned, what they do, and it's valuable. If you are attuned to the culture, we learn by listening and often Albert took advantage of that responsibility."

Beauvais described White Hat as an intellectual; the kind of person who always greeted others with a handshake "even if you saw him two or three times a day. That caught on at the college. He was very personable

and I liked the fact that he always invited me to a sweat lodge at his house; he was generous that way."

Jacqui White Hat, another of Albert's daughters, posted a letter on Facebook that she received from James Michael Raphael, who described the time he knew White Hat.

"He was the heart and soul of the Sundance, which allowed for non-Native people to participate so that we could all know each other better. We loved him. We celebrate Albert. We acknowledge he has joined the spirit world, and that he is no longer in pain. For this, we are thankful."

White Hat had prostate cancer and other health issues, according to family and friends. His wife, seven children and many grandchildren survive him.

If you would just go ahead and order a Windspeaker subscription then you could get Windspeaker delivered right to your office or home. For only \$55.00 +gst, you would not only help support independent Aboriginal communications, but also keep your letter carrier from being bored.

Subscribe to Windspeaker today!
Toll free: 1-800-661-5469 • Email: subscribe@ammsa.com

Hungry children at residential school

(Continued from page 15.)

"Today is upsetting to me. I'm angry that my father and other family were used as guinea pigs."

Benson Nookemus attended AIRS during the experimentation. He began there in 1942 at the age of six-and-a-half and stayed five years. He remembers having porridge seven days a week for breakfast and an old stale piece of bread for a mid-afternoon snack. What he had for lunch and supper he can't remember, he said.

"We were always hungry."

Nookemus said the school was surrounded by a fence that some of the students would crawl under at night when they could get to a relative's home for some food. He pointed to an area that used to be a garden where the school would grow carrots and potatoes and, when the students could manage it undetected, they would grab the root vegetables to eat raw.

"We had no choice, because we were so hungry."

He said it seemed like the students were always sick. Nookemus was glad to eventually go home where he could return to the salmon and shellfish diet his HUU-ay-aht people lived on.

Foxcroft said "If these children

were at home they would have eaten better."

Braker said the experimentation sprang from "boldfaced racism." He intends to raise the issue at a United Nations forum on racism in August. He said whatever the experiments were for, they were not for the benefit of Aboriginal people.

"These Canadian driven experiments join a host of unethical scientific research on human subjects, from Tuskegee Syphilis Experiments in the United States, to Nazi medical experiments in concentration camps. The intentions of the experiments were to serve the political and professional interests of the colonial regime at the expense of Indigenous children's wellbeing," reads a summary of Mosby's article prepared for the Tseshah Nation.

"This shocking treatment cannot be swept under the rug or ignored," said Braker. "We need to understand exactly what happened, who knew about it, who authorized it and what the effects were."

Braker also called on the Canadian Red Cross to come clean about its role in the illegal experiments.

FANDANGO'S
LIVE ENTERTAINMENT SALOON

**ABORIGINAL
CANADIAN**

CFWE
THE NATIVE PERSPECTIVE
The Aboriginal Voice Heard Throughout Alberta

COUNTRY MUSIC SHOWCASE

September 3, 4 and 5, 2013
Edmonton, Alberta

OVER \$20,000 PRIZE PACKAGE

- CD Single Release Package
- Showcase Live in Edmonton during Canadian Country Music Week

YOUTH CATEGORY

(Up to 17 years)

ADULT CATEGORY

(18 and over)

*Fandango's has been nominated for the 2013 CCMA Award for
~ COUNTRY CLUB OF THE YEAR ~*

Enter NOW on our Facebook Page:
Canadian Aboriginal Country Music Showcase

WEBSITES:

WWW.FANDANGOSLIVE.COM

WWW.CFWERADIO.CA

EHRC has the tools and resources to help your business build capacity.

To learn more visit:

www.electricityhr.ca/aboriginalbusiness



**bright futures
powerful opportunities**

electricity

électrique

www.electricityhr.ca

**2013 EHRC Conference
November 6-7, 2013
Toronto, Ontario**

www.electricityhr.ca/2013-conference
613-235-5540

be more

informed

for less

ORDER
ONLINE!
www.windspeaker.com

Order Windspeaker, Canada's favorite Aboriginal publication, in quantity and save.

Who qualifies?

The Aboriginal Multi-Media Society (AMMSA), publisher of Windspeaker is a non-profit Aboriginal communications society dedicated to providing objective coverage of Aboriginal news, issues and events and providing low-cost access to its publications to Aboriginal people throughout Canada.

AMMSA/Windspeaker extends this special offer to the following organizations:

All Aboriginal non-profit or charitable groups, First Nations, Métis Settlements, Friendship Centres, Tribal Councils, Schools, Libraries, Education Centres, Colleges, Universities, Literacy Groups/Organizations, Drop-in Centres, Treatment Centres, Clinics, Hospitals, Correctional Centres/Facilities.



ORDER IN BULK AND SAVE!

1 copy/month for \$55.00/year +GST

5 copies/month for \$140.00/year +GST

10 copies/month for \$180.00/year +GST

15 copies/month for \$225.00/year +GST

25 copies/month for \$250.00/year +GST

Phone: 1-800-661-5469 Fax: (780) 455-7639

e-mail: subscribe@ammsa.com www.windspeaker.com