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# Wind speaker



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## The Spirit of Christmas

**Nahauni Beaulieu shows off her decorative talents to create a gingerbread train at the River Cree Marriott Resort. In the Christmas Spirit, the train was then presented to two-year-old Queenette Geron.**

Photo Credit: Dianne Wlell

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Canada

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The Native Women's Association of Canada (NWAC) and the Canadian Feminist Alliance for International Action (FAFIA) have announced that the United Nations Committee on the Elimination of Discrimination against Women will conduct an inquiry into the murders and disappearances of Aboriginal women and girls in the country.

### Government receives education on improving education 9

By January, the federal government will have three more reports to look at when considering changes to First Nations primary and secondary education.

### Cash crunch frustrates the work of the TRC 10

The parties to the Indian Residential Schools Settlement Agreement will have to decide in the New Year whether to downgrade the Truth and Reconciliation Commission's duties or ante up more money.

### CEP applications still accepted for those suffering undue hardship 11

Despite a resolution passed by chiefs from British Columbia during the September First Nations Summit, there have been no changes to the rules around who qualifies for a deadline extension for those still wanting to apply for Common Experience Payments.

## Departments

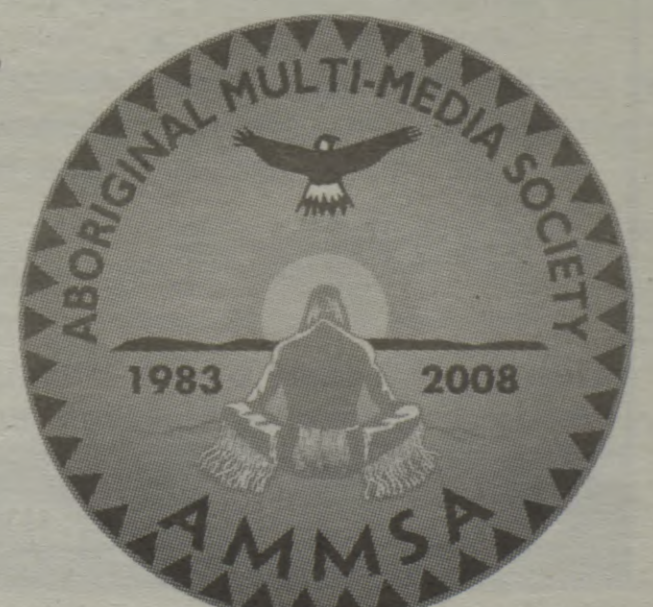
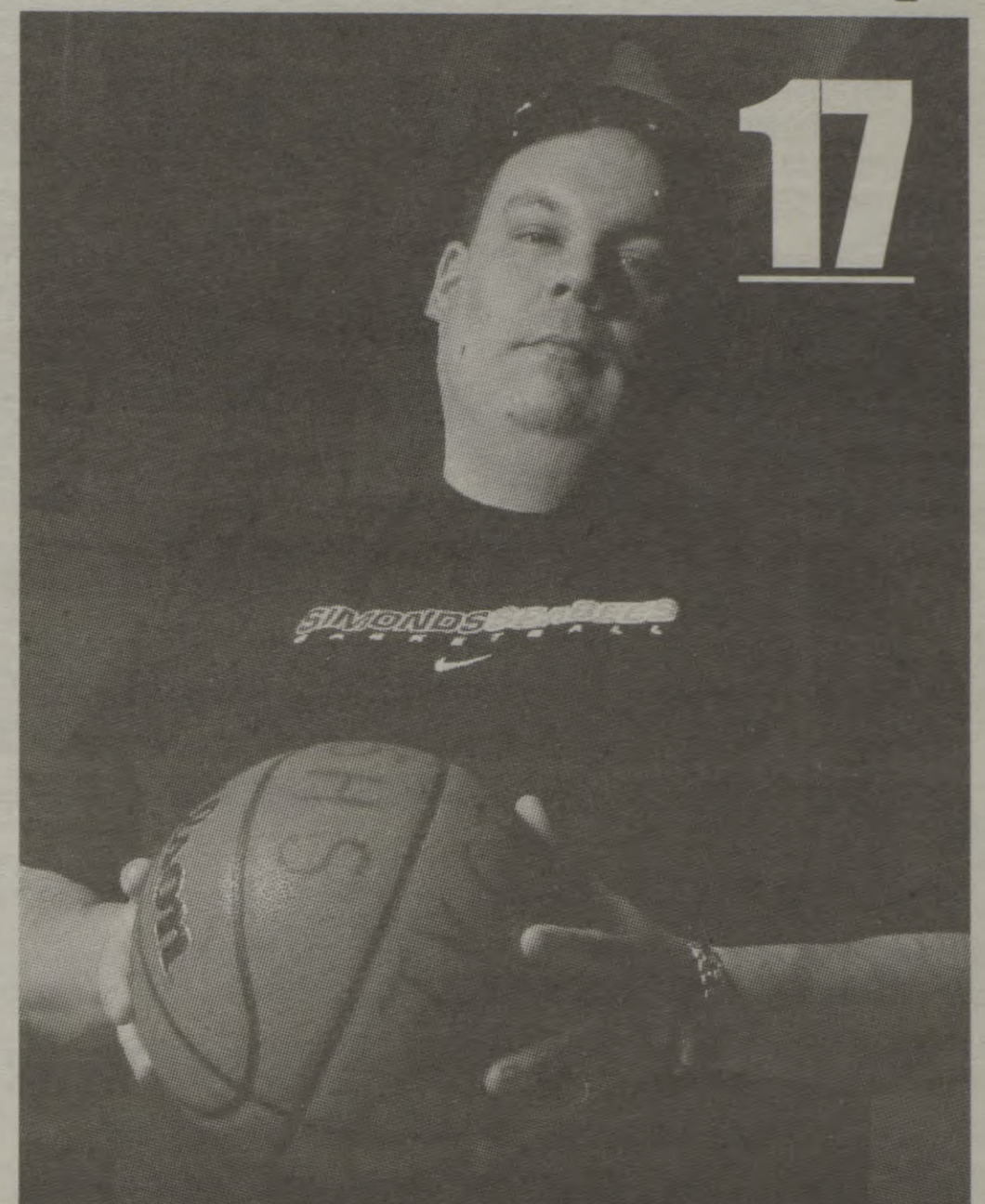
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Onistah-Sokaksin, Calf Shirt, was the leader of the Nitayxkax, Lone Fighters Band, and was a great war chief of the Bloods, a Plains tribe in what is now southern Alberta. Calf Shirt distinguished himself as a brave warrior numerous times in his life, but it was his curious death that makes him live on in history.

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## Ottawa continues to fail Attawapiskat

We're not too sure what everyone is complaining about when it comes to the federal response to the Attawapiskat situation. Seems to us the fed's response time is extremely fast, at least when dealing with any criticism it faces from outside sources, say like the United Nations.

On Dec. 20, the United Nations special rapporteur on the rights of Indigenous peoples expressed his deep concern about the social and economic conditions at Attawapiskat. James Anaya, who reports to the United Nations Human Rights Council, said the situation at Attawapiskat is indicative of many a reserve in Canada, despite the country's usual high marks when it comes to human rights. Anaya said Aboriginal communities face "vastly higher poverty rates, and poorer health, education [and] employment rates as compared to non-Aboriginal people."

And though this is hardly the first time anyone has heard such criticism—heck, we could cause an avalanche with all the reports on the subject—Aboriginal Affairs Minister John Duncan wasted no time in calling down the special rapporteur's comments. An Aboriginal Affairs spokesperson likened the statement to a publicity stunt, saying the comments lacked credibility and were filled with inaccuracies. Who are you going to believe?

Yes, Minister Duncan has got his own credibility issues when it comes to Attawapiskat. A state of emergency was called in late October as winter approached and the community's residents were faced with freezing in ramshackle homes without heat, running water or sewage disposal, but Attawapiskat has been suffering for many, many years and we're hardly surprised that it's come to this. Duncan and many ministers before him have failed, and failed miserably, when it comes to that community. That the feds would point their fingers at the victims to blame them for the crisis is reprehensible.

Duncan's response to the state of emergency, under pressure as he was from media, service

organization and regular Joe Canadians to do something, was to put the community under the draconian third-party management system, a kind of foster care for Attawapiskat's finances. And you know how foster care works, right? Once the kids are in, it's very nearly impossible to get them out.

The skimming of large amounts of dollars off the top of an already underfunded community to pay for what is essentially only an accounting system is perhaps the most abhorrent part of this course of action. It makes us sick at the amount of money that will be lost to the third-party manager for his work.

Third-party management is wrong-headed in the extreme, stripping all control over community need from the people. Bills will be paid, or at least the ones that Aboriginal Affairs deem important, but nothing else can be promised to the community. Their priorities are now meaningless.

Congratulation to Chief Theresa Spence for battling against the appointment of a third-party manager, and to all those people who are rallying around the chief and community as they truly need our help in getting out from under the thumb of Ottawa's lack of creativity.

When are they going to respond to the issues that continue to plague Attawapiskat? Instead, they spend far more effort on deflecting any attempt to attack the reputation of Canada. That is not leadership.

Shawn Atleo, national chief of the Assembly of First Nations, spent time in Attawapiskat on Dec. 20 to see how the community is doing. He returned with a "silver-lining" statement, saying that the situation has raised awareness of the urgent needs of our communities. Not good enough, Mr. Atleo. We assumed you would return with a raised voice and fist and a call to action to fix these issues once and for all. We don't need encouraging words. We need results.

*Windspeaker*

[ rants and raves ]

## Page 5 Chatter

# Canadians respond to call for help

By Jennifer Hansford  
*Windspeaker Contributor*

SUDBURY, Ont.

The community of Attawapiskat First Nation entered the holiday season in a state emergency, with a housing shortage and deplorable living conditions, including a lack of running water, sewage disposal and heating, central to the nation's concerns for its people.

The current state of emergency was declared two months ago, and the federal government has been criticized for the slow response to the situation.

To make matters worse, Attawapiskat has been put into third-party management, so leadership has lost control over the community's finances.

Dr. Pamela Palmater from the Centre for Indigenous Governance at Ryerson University says there are three levels of financial intervention.

"The first level requires the band to do a remedial management plan which will hopefully address any deficit. The second level is co-management which requires that a co-manager be hired to represent [Aboriginal Affairs'] interests." This means that the federal government and the nation co-manage the budget.

Third-party means that Aboriginal Affairs, said Palmater, completely controls the budget through a third party hired on behalf of the federal government and paid for by the band.

"It is incredible that the Harper government's decision is that instead of offering aide and assistance to Canada's First Peoples, their solution is to blame the victim, and that the community is guilty, and deserving of their fate," said Attawapiskat Chief Theresa Spence in a press release dated Dec. 1.

The press release also states, "Prime Minister Harper has forgone another opportunity to build upon the goodwill developed from Canada's national apology for the abuses of the residential school system, a once in a generation opportunity."

The community has received help from the Canadian Red Cross and from other First Nations communities, such as Atikameksheng Anishnawbek (Whitefish Lake First Nation), near Sudbury, Ont.

"During the Assembly of First Nations gathering in Ottawa, which took place on Dec. 6th, 7th and 8th, I did announce to the assembly that our First Nation, Atikameksheng Anishnawbek, had donated \$1,000 to Attawapiskat First Nation through the Red Cross," said Chief Steve Miller. "We also sent Chief Theresa Spence and her community a letter of support."

While Chief Spence has said the third-party intervention has caused more harm than good, she has acknowledged that her nation has received generous support from the Canadian public, "and many corporate sponsors who wish to address the concerns of my community, for which we are grateful."

Charlie Angus stood in the House of Commons to thank the Red Cross for their extraordinary response to help the community of Attawapiskat. Emergency teams from the Red Cross have been in the community for weeks bringing in badly needed supplies. Angus says the Red Cross relief has been possible thanks to the incredible outpouring of support from Canadians across the country.

"When Attawapiskat cried out for help Canadians responded. Individuals, school groups and churches raised funds. The Red Cross arrived quickly to deliver supplies that have kept families from freezing or burning to death. To them we say thank you."

Angus accused the Conservative federal government of bumbling in response to community need, and said at times the response was confrontational.

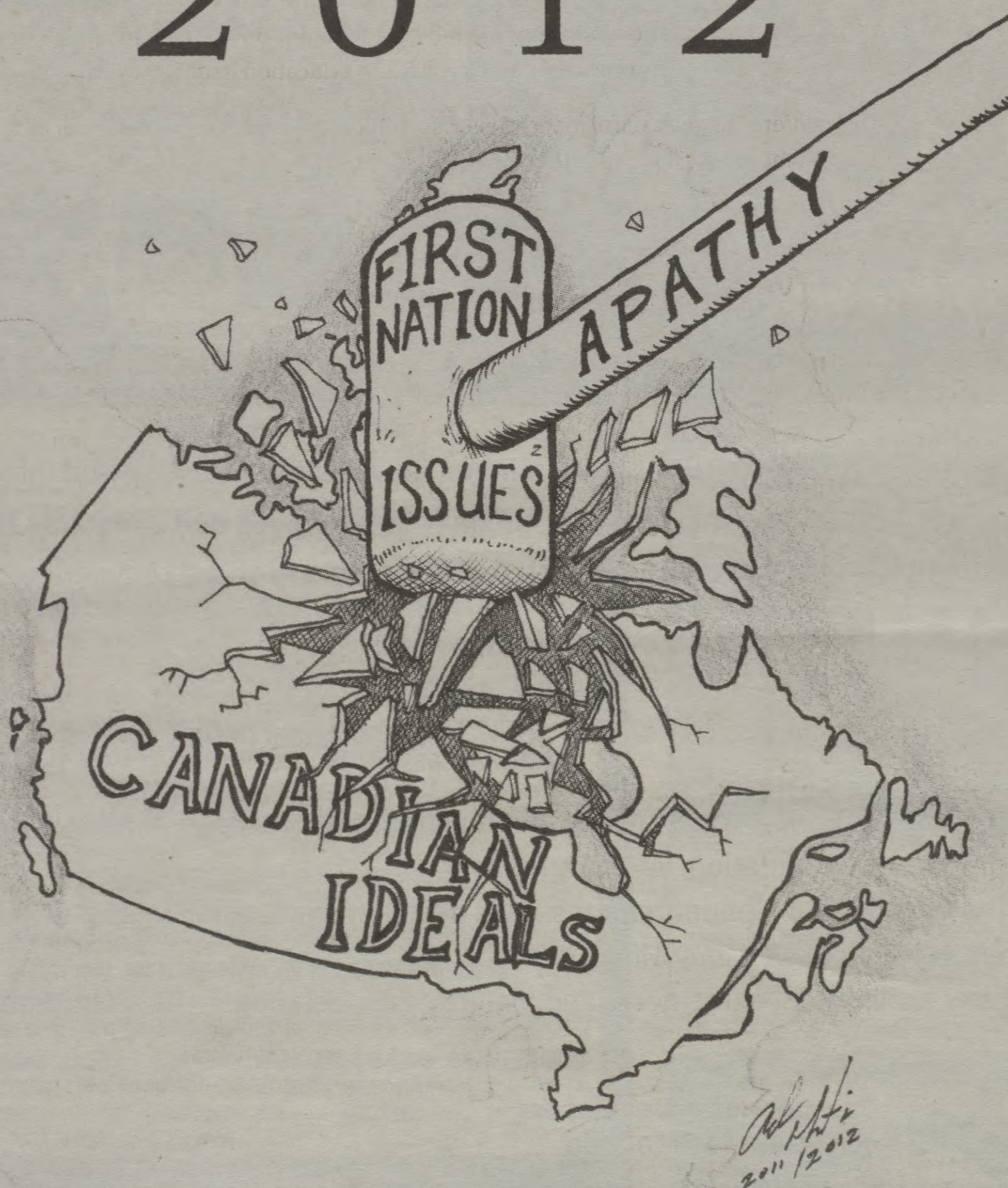
"Compare the response of average Canadians with the response of the Conservatives, which has been condemned internationally as an attempt to bully and intimidate an impoverished First Nation."

The MP called upon Aboriginal Affairs Minister John Duncan to stop punishing Attawapiskat and kick out the third party manager.

## Rank Comix

by Adam Martin

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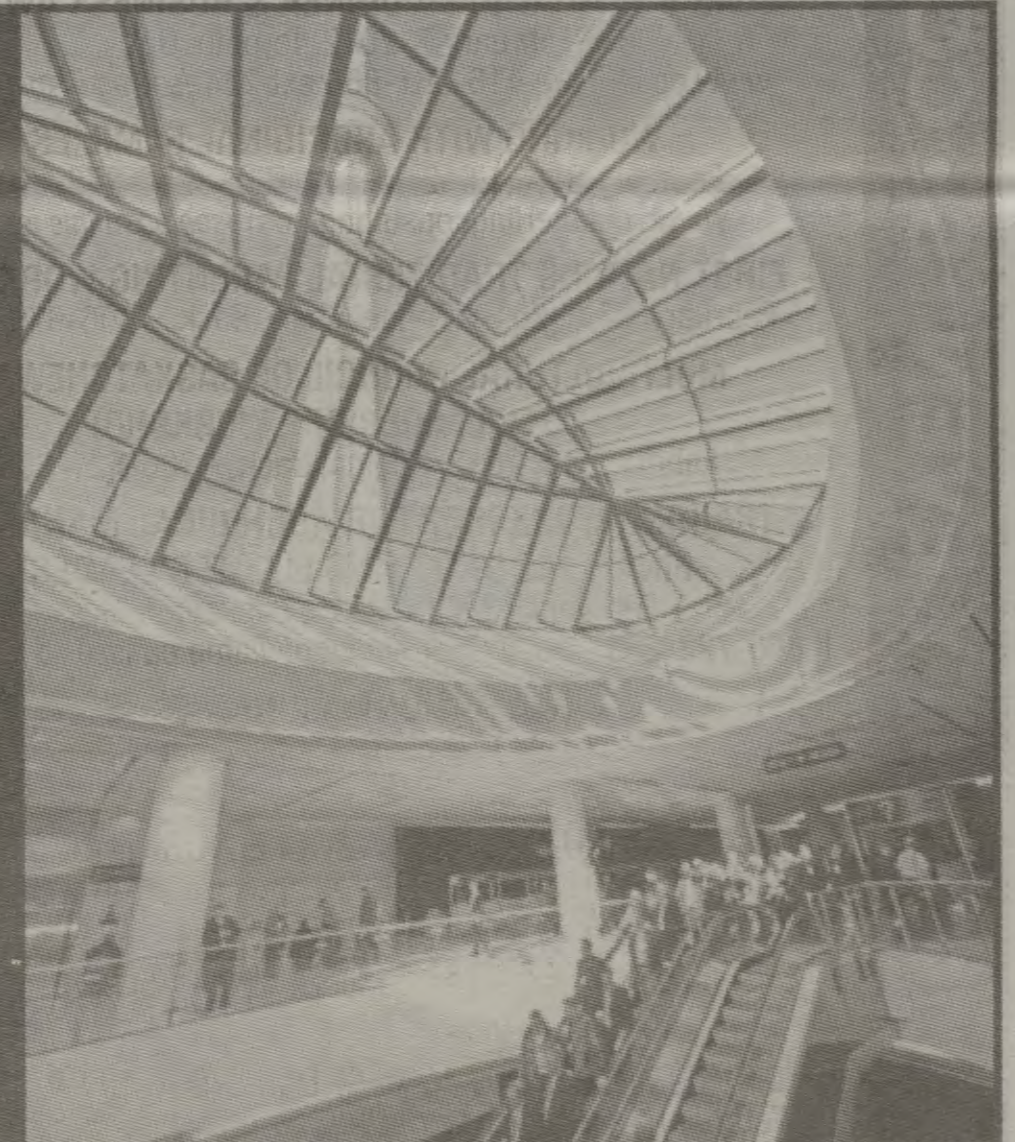
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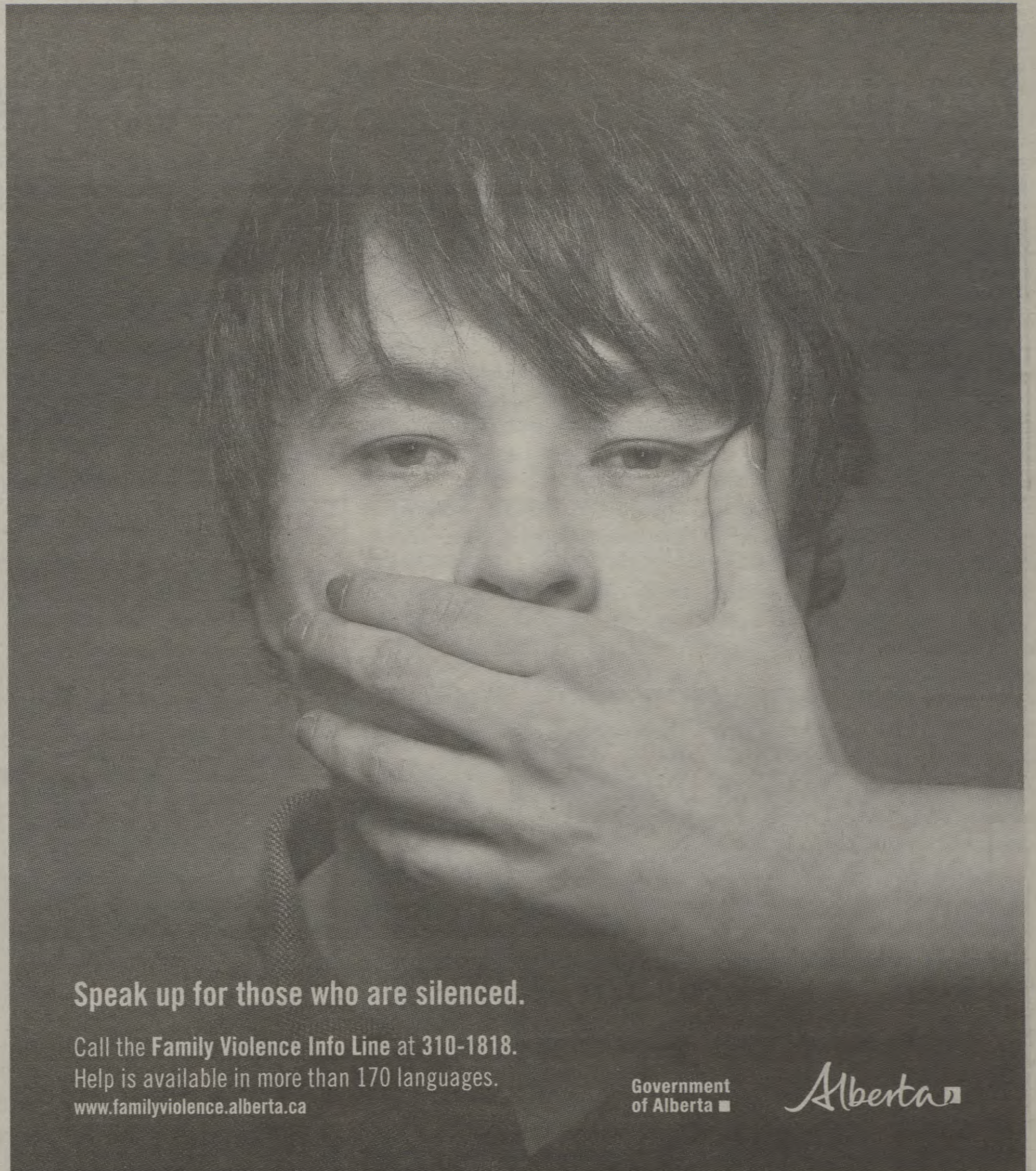
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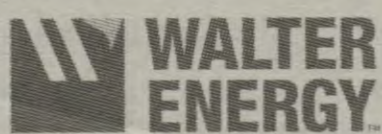
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# Establishing rules for citizenship moves nations away from Indian Act

By Shari Narine  
Windspeaker Contributor

EDMONTON

Drawing up guidelines for establishing citizenship has never been a priority issue for Lake Manitoba First Nation, but councillor Florence McLean is reconsidering the urgency.

"When the chiefs have a meeting they have certain areas or subjects they talk about. Citizenship has never been discussed," said McLean. "We'll have to discuss it now."

"That conversation is so important," said Assembly of First Nation National Chief Shawn Atleo. "It really ties to our very identity as Indigenous people, as citizens of First Nations. It's about belonging and connectiveness. It's about the legacy of the external imposition of the Indian Act."

The AFN hosted a national forum on First Nation Citizenship in Edmonton in mid-November. McLean was one of more than 100 delegates.

"I never knew citizenship was so complex," she said.

The complexity is one reason why the vast majority of First Nations have not adopted a definition of citizenship, despite the Penner report, which was

tabled in 1983 and recommended that each First Nation determine membership according to their own criteria.

"Unfortunately First Nations didn't take charge of their membership those days and that continues to happen now," said Roberta Jamieson, who was appointed to the Penner committee as an ex-officio member to represent the AFN.

Although it's been almost 30 years since the report, Jamieson said the slow rate of progress doesn't frustrate her and is understandable.

"I know the incredible challenges our communities face. When you think about the history, the fact that we continue to survive is an amazing accomplishment. I would, of course, like to see us move a lot faster."

Jamieson said 60 per cent of First Nations remain under the Indian Act, which establishes a definition of membership. That definition is entrenched by federal law. Citizenship, she said, is a term that refers to nations and is a necessary step for First Nations to establish themselves as a level of government.

"Some of our nations are sitting at tables negotiating with big corporations or governments or

really charting their future, and they must be concerned about the integrity of their communities and citizenship is key. So I think the demand, the urgency has increased and it will continue to increase and so the sooner we get on with this task the better," she said.

Jamieson pointed out the Indian Act presents First Nations as homogenous, which is not the case. The distinctions between First Nations people would be reflected in each nation's own citizenship definition, but there will be shared values.

"I think you don't (determine citizenship) in a vacuum," said Jamieson. "There are fundamental international instruments of equality for example and now the United Nations Declaration on the Rights of Indigenous Peoples. There are overriding requirements to treat people fairly and equally within the context of the whole."

McLean said she will be taking back what she learned at the two-day forum for discussion, not only with her chief and the rest of the council but also with Elders and youth.

"We want to try and get away from the Indian Act," said McLean. "Do we want to control



PHOTO: SHARI NARINE

Roberta Jamieson said about the complex issue of citizenship: "Someone else determining who we are has been used for many, many years as a tool to control us, to define us. Coming out from under that shadow and into the sunlight is a very tough thing to do."

our own destiny? What business does the government have to say who are citizens?"

McLean said she will make use of a toolkit compiled by the Assembly of First Nations.

"I find it very, very interesting and it will be helpful," she said, noting that the toolkit provides a community discussion guide.

The toolkit states, "First Nation citizenship stands for the political and civil status of individuals belonging in a First Nation as

determined by First Nations law – without interference from settler law.

"Reasserting First Nation law over citizenship involves recovering First Nation legal traditions and cultural values and applying these to meet the current needs of First Nations."

Said Jamieson, "Until First Nations occupy that space, of course, there's going to be people taking steps to address the problems."

# UN to do the job that Canada will not

By Jennifer Ashawasegai  
Windspeaker Contributor

OTTAWA

The Native Women's Association of Canada (NWAC) and the Canadian Feminist Alliance for International Action (FAFIA) have announced that the United Nations Committee on the Elimination of Discrimination against Women will conduct an inquiry into the murders and disappearances of Aboriginal women and girls in the country.

The inquiry procedure is used to investigate what the committee believes to be very serious violations of the Convention on the Elimination of All Forms of Discrimination against Women," reads a press statement.

In January and in September 2011, faced with the continuing failures of Canadian governments to take effective action in connection with the murders and disappearances, FAFIA and NWAC requested the committee to launch an inquiry, the statement continues.

"FAFIA and NWAC requested this inquiry because violence against Aboriginal women and girls is a national tragedy that demands immediate and concerted action," said Jeannette Corbiere Lavell, president of NWAC. She said she is

extremely happy that the U.N. will be conducting the inquiry.

"The Committee for the Elimination of Discrimination against Women has realized that Canada isn't doing anything and are coming to check things out."

Corbiere-Lavall said the inquiry may begin in February 2012.

A similar U.N. inquiry took place in Mexico, where the government and police stepped up to the plate and cooperated with the committee. So groups here are hoping for the same cooperation from the Canadian government.

But Canada's track record on the issue is underwhelming.

Aboriginal women and girls continue to go missing, experience violence or are killed while an apathetic Canada stands by. The government knows the issue persists, as evidenced by the Sisters In Spirit Campaign, which collected proof that more than 600 Aboriginal women and girls have gone missing in this country over the past number of years. Some argue that number is higher.

Last summer, the Native Women's Association called for the federal government to conduct a national inquiry into missing and murdered Aboriginal women. Canada did not answer.

That call came after NWAC was shut out of the British

Columbia Missing Women Commission of Inquiry. Corbiere-Lavall said in a statement, "...we have no confidence that [the BC inquiry] will be able to produce a fair and balanced report."

The B.C. inquiry, headed by former BC attorney general Wally Oppal, is looking into how police investigations failed to identify Robert Pickton as a serial killer sooner than they did. The inquiry has been blasted for not including enough funding to cover legal fees for more individuals and groups. Because of that, many pulled out of the inquiry, including NWAC, two Downtown Eastside Vancouver groups, an area from which Pickton's victims went missing, and Amnesty International.

News reports indicate police and government have about 14 fully funded lawyers while community groups and victims' families have a total of three.

Corbiere-Lavall said she's been keeping tabs on the inquiry and has many contacts and friends in Vancouver who she keeps in touch with.

"Everyone says it's not really touching on issues, like the systemic racism, and the major flaws that delayed justice. So it's quite flawed and I think many people realize this," she said.

Gladys Radek is also keeping a close eye on the inquiry. Radek has a keen interest in the inquiry

and the issue of missing and murdered Aboriginal women in the country. The Gitksan/Wet'suwet'en First Nations woman lost someone close. Her niece Tamara Chipman disappeared along Highway 16, dubbed the 'Highway of Tears, in 2005.

Radek has helped organize the 'Walk4Justice' campaign, an annual walk along the highway to bring awareness to missing and murdered Aboriginal women. The group has also walked to Ottawa twice.

Radek says she has no faith in the Oppal Inquiry.

"There were flaws right from the beginning. Wally Oppal was top cop in BC at the time the inquiry was called a decade ago, and Oppal at the time deemed an inquiry unnecessary... The last decade has been spent honoring Robert Pickton's rights, through the government, through the court system. The only ones winning in this are the lawyers and the cops and the judicial system." Radek states all of this in a matter of fact voice.

The House of Commons Standing Committee on the Status of Women was also off to a good start when it announced it would look into violence against Aboriginal women, but lost points upon the release of a languid report. The report has been criticized by Amnesty International and the president

of the Native Women's Association of Canada.

The committee travelled across Canada for much of 2011 to hear from women's groups and individuals about violence against Aboriginal women, and also hear recommendations from frontline people. The 68-page report, entitled 'Ending Violence Against Aboriginal Women and Girls: Empowerment - A New Beginning' did not address the call for a national public inquiry into missing and murdered Aboriginal women and girls in the country.

As far as Amnesty International is concerned, the House of Commons report was actually a step in the wrong direction.

Craig Benjamin, Amnesty International Canada Coordinator in support of Indigenous people, said "Unfortunately, just about everything is missing from the report."

Benjamin also says the principles touted at the onset of the announcement were missing from the report; principles such as local level solutions to prevent violence against Aboriginal women, a comprehensive plan of action, and a response consistent with the U.N. Declaration on the Rights of Indigenous People.

(See UN on page 10.)



# Government pushes ahead with transparency legislation

By Shari Narine  
Windspeaker Contributor

## WHITECAP DAKOTA FIRST NATION, Sask.

Legislation announced by the federal government that calls for transparency and accountability from First Nations chiefs has been met with mixed reaction by those it targets.

Assembly of First Nations National Chief Shawn Atleo said that there is no disagreement with the concept, however.

"What First Nations support and are committed to are the principles of transparency and accountability to their citizens," he said.

At the AFN Special Chiefs Assembly in December 2010, the First Nation Governments Demonstrating Accountability resolution was passed. The resolution read that chiefs would "lead by example... (by) providing clear and timely access to audits and public accounts; itemizing and publicly disclosing salaries, honoraria and expenses associated with the operations of Chief and Council; and, ensuring information about community finances and decision-making is easily accessible, and available via the internet where applicable."

The resolution also stated that Bill C-575, the *First Nations Fiscal Transparency Act*, which was being discussed at that time, was "both unnecessary and heavy

handed."

Those are words that Atleo is reiterating.

"On process, the pattern that we have is the Indian Act was unilateral, residential schools were unilateral, the vast bulk of legislation that impacts First Nations has been unilateral. Ottawa knows best and Ottawa will decide for you," Atleo said about government's mindset.

The Indian Act, he said, calls for accountability between First Nations and the federal government.

"What I think (and) everyone is agreeing is that there needs to be transparency and accountability on business as well as financial matters between a government and their citizens and that means moving beyond the Indian Act or beyond the way the Indian Act works," said Atleo.

However, the Federation of Saskatchewan Indian Nations is not opposed to the federal government's move. Saskatoon Rosetown Biggar MP Kelly Block is credited with initiating the idea which she introduced as a private members bill. The announcement of Bill C-27, the First Nations Financial Transparency Act, was made by Aboriginal and Northern Affairs Canada Minister John Duncan, with Block, at the Dakota Whitecap First Nation.

"This type of accountability would help identify the gaps that need to be addressed," said FSIN

Vice-Chief Morley Watson in a statement. He added that the bill would allow the public to take notice of the amount of money that actually makes it to the communities to be used by chief and council.

Atleo said he learned about the legislation through Twitter. The fact that the AFN was not consulted continues "a pattern of (the government) developing legislation by and large in isolation of working with First Nations."

The push to disclose chiefs' salaries came in early 2010 when the Canadian Taxpayers Federation was approached by "concerned whistle blowers" to take up the issue, Scott Hennig, Alberta director with the federation, told *Windspeaker* at the time.

The Frontier Centre for Public Policy came out in support of the push for disclosure when the federation broached the subject and launched a Web site, as the federation put it, to "help you know your rights and how to receive information."

"As much as possible (salary) information should be able to be published, but they still need to be respectful of private business dealings," said Joseph Quesnel, a policy analyst with the Frontier Centre.

Atleo said it is up to chiefs and their members to determine whether or not chiefs and councils need to disclose their salaries.

# Government receives education on improving education

By Shari Narine  
Windspeaker Contributor

## OTTAWA

By January, the federal government will have three more reports to look at when considering changes to First Nations primary and secondary education.

Gilbert Whiteduck, spokesperson for the three First Nations organizations that wrote the *Report on Priority Actions in View of Improving First Nations Education*, isn't confident, however, that their 87-page report with its 20 recommendations will get the same consideration as the other two.

"I don't think it will because the (national education panel) had so much hype in its launching. The fact that it was fully endorsed by the (Aboriginal and Northern Affairs Canada) minister, so obviously the minister will try to get as much mileage as he can out of it... He (Minister John Duncan) has put in over \$2 million into this process," said Whiteduck, chief of the Kitigan Zibi First Nation.

The *Priority Actions* report was

jointly presented by the First Nations Education Council of Quebec, the Federation of Saskatchewan Indian Nations, and the Nishnawbe Aski Nation of Ontario to the Assembly of First Nations. All three organizations opted out of the work undertaken by the national education panel, expressing concern with its independence from federal government influence.

The education panel was a joint AFN/Aboriginal Affairs initiative launched last June. The panel's report was tabled with both bodies at the end of December.

The Senate Committee on Aboriginal Peoples delivered its report on educational reform in early December. *Reforming First Nations Education: From Crisis to Hope* is the result of hearings held throughout the country beginning in early 2010. The committee has made four recommendations centring around the development of a First Nations Education Act.

Both reports that have been tabled so far have called for changes to the way First Nations education is funded and for First Nations to be in control of

developing and delivering education.

Scott Haldane, chair of the national education panel, said these are recommendations that the panel has also heard throughout its sitting. The education panel held eight regional events and a national event in late 2011.

"We have heard the importance of communities taking ownership of not only the delivery of First Nations education but also the challenges associated with that," said Haldane.

Secondary and tertiary supports, such as funding for the delivery of social and health programs, were also pitched strongly as what First Nations need to help students stay in school, he added.

That all three reports could come up with similar recommendations is not a surprise to Whiteduck. He noted that the *Priority Actions* report pulled together recommendations that came from existing reports, including "major studies" already undertaken by all three partner organizations.

(Continued on page 21.)

## Windspeaker News Briefs

### THE FIRST NATIONS OF THE NORTH SHORE

Tribal Council in Cutler, Ont. say they strongly reject the prospect of the North Shore of Lake Huron becoming a site for the long-term storage of nuclear waste for the Nuclear Waste Management Organization (NWMO). The City of Elliot Lake has publicly expressed interest in possibly becoming one of the sites for the long-term disposal of nuclear waste for Canada's nuclear industry. Elliot Lake has a long history of uranium mining, resulting in significant and lasting environmental damage to the local watershed and nearby ceremonial grounds, the tribal council says. There are also dozens of tailings ponds surrounding Elliot Lake currently waiting for a solution for their safe disposal. "We cannot idly stand by and watch as they inject Mother Earth with this cancer," said Chief Lyle Sayers, chair of the tribal council. "We must ensure that the future natural resources of this area are there for our children, generations to come, and businesses alike." The half-life of this material is hundreds of thousands of years and could impact generation after generation, reads a press statement from the tribal council. No site, says the release, can ever be totally safe for nuclear waste storage. "Natural disasters sometimes happen, such as we've seen in Japan. It could make this whole area a nuclear wasteland suitable for only that industry," said Sayers. Our statement to the Canadian Nuclear Safety Commission and to the Nuclear Waste Management Organization is: Do not waste your financial resources if you plan to conduct a study in this area because a nuclear waste dump is not going to happen here. The North Shore Tribal Council represents seven First Nation communities across the North Shore of Lake Huron.

### FORT WILLIAM FIRST NATION HAS SETTLED

a land claim with the federal and provincial governments that will see the transfer of Pie Island and Flatland Island to the community. Chief Peter Collins said the islands will be used for economic development, though the community has yet to decide what kind of development that will be. Fort William First Nation hopes to have a strategic plan for the islands sometime this year. The community will also receive about \$170 million in compensation in a deal that was struck a year ago. Kenora MP Greg Rickford, the parliamentary secretary to the minister of Aboriginal Affairs, and David Zimmer, parliamentary assistant to Ontario's Aboriginal Affairs represented Canada and the province respectively at the settlement signing. The land claim has been outstanding for 160 years. "Fort William First Nation, Canada and Ontario worked hard to bring this claim home," said Collins. "Now we have the land and resources that our First Nation needs to create businesses, employment and other opportunities which will benefit our members and the entire Thunder Bay area. The promises in the Treaty of 1850 about our reserve have finally been fulfilled."

### JENNA CAMIRE, AGE 12 FROM KENORA;

Sophie Bender-Johnston, age 18 from Toronto; Bineshiinh Smoke-LeFort, age 11 from Six Nations; Jared Bissaillon, age 16 from Thessalon; Parker Waswa, age 12 from Fort Hope and Charmaine Thomas, age 16 from Big Trout Lake are each a winner of the James Bartleman Aboriginal Youth Creative Writing Award. The students receive \$2,500 and a trip to Toronto with their families. James K. Bartleman was Ontario's first Aboriginal Lieutenant Governor. From 2002-2007, he implemented four literacy initiatives for Aboriginal youth across Ontario. The Youth Creative Writing Awards have, so far, been given to 24 Aboriginal youth. "The excellent calibre of writing by this year's recipients conveys profound stories about Aboriginal life in Ontario that touch the heart of anyone who has the privilege to read it," said Bartleman about the recipients.

### THE MOHAWK COUNCIL OF AKWESASNE

is taking steps to re-establish ancestral trade networks with other First Nations. In a ceremony conducted Dec. 6 Grand Chief Mike Kanentakeron Mitchell signed a Nation-to-Nation Trade and Commerce Protocol with Huron-Wendat Nation of Wendake Grand Chief Konrad Haskan Sioui. "The Mohawks of Akwesasne and Huron have a long history of sharing the region's land and resources before the arrival of Europeans to Turtle Island," said Mitchell. "The ancient tradition of free trade amongst First Nations has continued despite the imposition of a border between the colonial governments of the United States and Canada." The signed trade agreement recognizes that both nations are descendants of the Laurentian Iroquois, which originally inhabited the St. Lawrence Valley.

### ABORIGINAL PEOPLE WILL MAKE UP NEARLY

one-quarter of Saskatchewan's population by 2031. It will be the highest percentage of any province, says a Statistics Canada report. The province's Aboriginal population today is 16 per cent, but in 20 years that percentage will grow to 21 to 24 per cent. Manitoba will run slightly behind Saskatchewan with 18 to 21 per cent. The Canadian average is projected to be in the range of four to five per cent. Saskatoon, Regina, Winnipeg and Thunder Bay are expected to have Aboriginal populations between 12 and 15 per cent by 2031.



[ news ]

# Cash crunch frustrates the work of the TRC

By Shari Narine  
Windspeaker Contributor

## WINNIPEG

The parties to the Indian Residential Schools Settlement Agreement will have to decide in the New Year whether to downgrade the Truth and Reconciliation Commission's duties or ante up more money.

A formal request for more funding has not come yet from the TRC, but chair Murray Sinclair said that it is clear that the \$60 million set aside for the commission to use over five years will not be enough to cover all the duties set out in the residential school agreement.

The money crunch does not come as a surprise to Sinclair.

"I knew from the moment I was asked to do this that there were going to be challenges around making the mandate and the resources and the timeline fit together," he said. "I'm not surprised and I don't think any of the parties should be."

Sinclair and commissioners Wilton Littlechild and Marie Wilson were appointed to the TRC in 2009, following the resignations of the initial commission members. The five-year timeframe set out for the TRC was to expire in 2013. Sinclair's commission lobbied effectively to have an additional year added to their term. The initial commission spent \$2 million. But even if that money is returned to the TRC's budget, it will not be enough to cover what the TRC is expected to do.

Sinclair said collecting government and church documentation that pertains to residential schools alone could run to more than \$100 million. The work is "time consuming and physically resource heavy" and has only just begun. Sinclair said once this figure is determined, then the TRC will have a better idea of the additional funding required.

"The commission is

technically funded by the survivors because the money is being paid out of a fund that would otherwise have gone to survivors for their compensation. We're very conscious of that," said Sinclair.

One move the commission has already made to address the pending financial crunch is directing organizations who express interest in operating a National Research Centre to "find its own sources of long-term, stable funding for the operations of the [centre]."

"That has deterred a few, but the interest level is still very high," said Sinclair.

In his 2010-11 *Departmental Performance Report*, Sinclair noted, "It now seems likely that the commission's budget will not allow the commission to fund the creation of a National Research Centre."

The TRC will support the research centre's efforts through "documents, statements and other items that the TRC collects during its mandate, plus any additional expertise," according to the 11-page Call for Submissions. Deadline for expressions of interest for the research centre is Feb. 16, 2012.

The centre is part of the TRC's mandate. Schedule N of the residential school settlement agreement states that the research centre "shall be established, in a manner and to the extent that the commission's budget makes possible." The centre is to be the lasting legacy of the process, housing all documentation collected by the TRC and open to survivors, their families and the Canadian public.

Also pushing the TRC's budget is the obligation to record the statements of the estimated 80,000 survivors of schools recognized under the settlement agreement. Sinclair believes there are more than 100,000 more survivors who attended residential schools not recognized by the settlement agreement or who are day

students. Taking these statements is a costly process, he said.

"I think there's a legitimate need out there as well to get the stories of children who went to public schools," said Sinclair. Those students had similar experiences as their residential school counterparts.

"It is to be expected that the original amount set aside in the settlement agreement may need to be revisited in the future... As the commission's work proceeds, the commission is better able to estimate the financial requirements required if this commission is going to meet the needs and expectations of all Canadians when this commission was created," wrote Sinclair in the most recent *Departmental Performance Report*.

"I'm trying to keep the onus where I think it remains and that is on the parties. They have to decide, because it is their agreement, how do they want this issue to be resolved," said Sinclair.

Commission members will be meeting in the New Year to discuss priorities and how they need to be approached. Until that discussion takes place, Sinclair said he would not speculate on what may have to change in the commission's mandate if additional dollars cannot be acquired, nor would he speculate on how much the \$60 million would need to be topped up to meet the TRC's existing obligations.

The TRC is to present its interim report next year.

The settlement agreement was approved in 2006 by the federal government, legal counsel for former students, Assembly of First Nations, Inuit Representatives, the Anglican, Presbyterian and United churches, and Roman Catholic Entities.

If the agreement is to be altered to provide more funding for the TRC, the court would have to approve the changes.

or concrete recommendations to actually dramatically change the government's response."

Benjamin adds, "If the current way of addressing violence against Aboriginal women was adequate, we wouldn't be seeing such horrendous rates of violence. Clearly we need a different approach in scale, a different approach in nature."

Corbiere-Lavall also called the report disappointing, and said, "there were a few good recommendations but the main recommendation for a call for a national public inquiry on missing and murdered Aboriginal women wasn't even addressed. The report wasn't anything that women or organizations could say was solid."

## UN to do the job that Canada will not

(Continued from page 8.)

"What the new report principally does is that it talks about the things that are already in place, initiatives that are already underway in different programs in different departments to address violence against Aboriginal women," said Benjamin. Plus, "the report doesn't make any commitment

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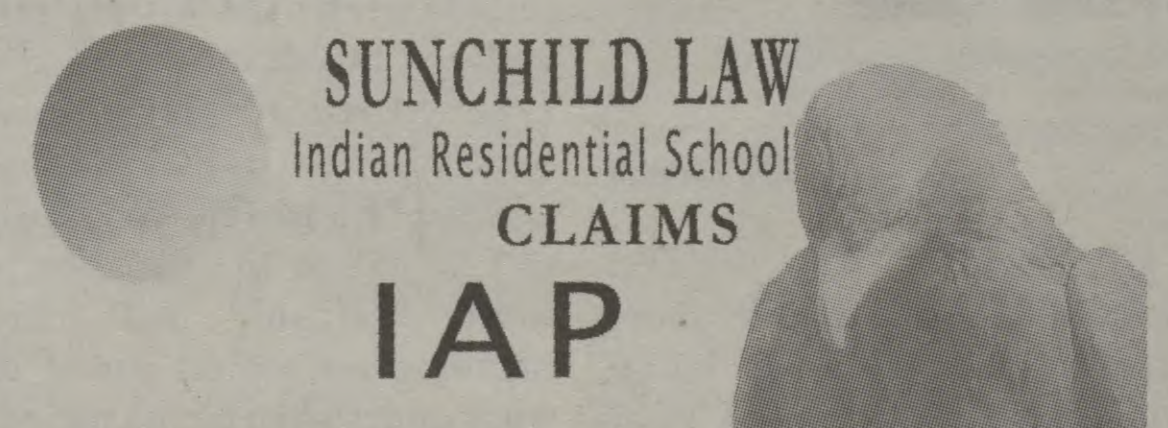
Dave Tuccaro  
Fort Chipewyan, Alberta

Gregory Koostachin  
Attawapiskat, Ontario



The success of these two Aboriginal business leaders and the impact of their initiatives on the prosperity of Aboriginal communities will be celebrated on Tuesday, February 7, 2012 at CCAB's 14<sup>th</sup> Annual Toronto Gala Dinner at the Four Seasons hotel.

For more information on the CCAB's 14<sup>th</sup> Annual Toronto Gala Dinner, please contact Maya Kwasynczyk, Senior Manager of Events, [mkwasynczyk@ccab.com](mailto:mkwasynczyk@ccab.com) or 416-961-8663 ext. 224. To learn more about the Aboriginal Business Hall of Fame laureates, visit [www.ccab.com](http://www.ccab.com)



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# CEP applications still accepted for those suffering undue hardship

By Shari Narine  
Windspeaker Contributor

## VANCOUVER

Despite a resolution passed by chiefs from British Columbia during the September First Nations Summit, there have been no changes to the rules around who qualifies for a deadline extension for those still wanting to apply for Common Experience Payments.

Instead, the federal government has chosen to remain with the conditions of the Indian Residential Schools Settlement Agreement that allows for a one-year extension, from Sept. 19, 2011 to Sept. 19, 2012, only for those who have not applied "due to a disability, undue hardship or exceptional circumstances."

Media relations officer Michelle Perron said no spokesperson was available from Aboriginal and Northern Affairs Canada to address what qualified as "undue hardship or exceptional circumstances."

"The extension should be on the same terms as the other students who filed CEP," said Grand Chief Edward John. John

was one of three members of the First Nations Summit Task Group to sign letters that were sent to both the Assembly of First Nations and Aboriginal Affairs in October requesting that the extension be granted across the board for all who qualified to file for CEP.

CEP is available to all students who attended Indian residential schools that are recognized under the settlement. Applicants are eligible to receive \$10,000 for the first school year (or partial school year) of residence, plus an additional \$3,000 for each subsequent school year (or partial school year) of residence at one or more residential schools. CEP is provided in a one-time payment of the full entitlement.

"(The government) should not create any conditions that are more difficult to meet than other students have had to meet in the past," said John.

To have a CEP application considered for after-deadline processing, the applicant must include a written explanation outlining his situation and why he qualifies for the 2012 extension.

John said BC chiefs were

approached by individuals who were concerned that there were many residential school survivors throughout the province who had yet to apply for CEP. John said he didn't think the situation in BC was unique, but reflected similar circumstances throughout the country.

"Some of these people live on the streets, they're alcoholics, they have other problems. It's difficult for them to come around," said John. "Others, they're just not ready in their own lives yet."

According to statistics posted on Aboriginal Affairs Web site, 97 per cent of the 80,000 estimated former students eligible for CEP have received payment and a number of applications are still under review.

Almost 100,000 CEP applications were received with almost one-quarter (22,526) turned down. The majority of those turned down attended residential schools not included in the settlement agreement. Other reasons for non-eligibility include the applicant attending a day school or was missing records to prove his or her claim. Average payment for those



Grand Chief Edward John

PHOTO: FILE

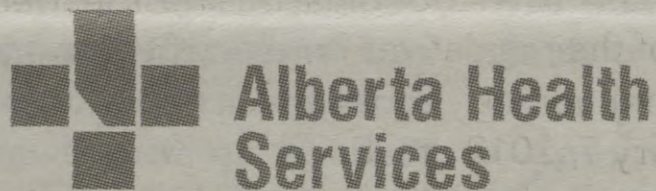
approved has been \$20,594.

The CEP budget was set at \$1.9 billion. To date, \$1.6 billion has been approved for payments.

After all CEP payments are made, if there is more than \$40 million remaining in the trust, CEP recipients who apply will be eligible to receive a maximum

of \$3,000 in personal credits to be used toward education.

Applications are still being accepted for the Independent Assessment Process, which compensates residential school survivors for serious physical and sexual abuse. Application deadline is Sept. 19, 2012.



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AHS values the diversity of the people and communities we serve and is committed to attracting, engaging and developing a diverse and inclusive workforce.



# [ strictly speaking ] I like my types in stereo

In the conclusion to his Governor General Award winning play, *Where The Blood Mixes*, Kevin Loring talks about the first day of a workshop with noted Cayuga actor, Gary Farmer, a man of considerable size. In theatre-speak, he describes Gary's reaction to the first draft of his play in a somewhat aggressive manner.

*Gary violently slams the script onto the table.*

*Gary: Thirty-five years in the business and here I am playing another drunken Indian in the bar. So what? He's a drunk in a bar! So what now?*

*The young playwright pees himself. Been there, done it.*

Times have changed in the era of political correctness. These days, it's hard to find a decent drunken Indian on television or in the movies. Realities have shifted and the public's perception of Native people has been altered somewhat.

Take as an example the new movie *Twilight: Breaking Dawn Part 1*. It's the latest in a series of novels/movies detailing the rocky romance between a young girl and her two suitors, a vampire and a werewolf. I feel lucky I only had to battle with acne in high school.

What's so fascinating is both the positive and negative portrayals of the Native characters in the movie.



## THE URBANE INDIAN Drew Hayden Taylor

First of all, they are the werewolves and conveniently provide a roadblock (or blockade, for cultural accuracy) for the young lovers, Edward and Bella. They want to kill the vampires and vice versa. They are essentially the enemies. They wear the black hats (or fur as the case may be). It's the Capulets and the Montagues from *Romeo and Juliet*. Instead of vampires and werewolves, it's the Jets and the Sharks from *West Side Story* (which again is essentially *Romeo and Juliet*).

Of a particularly disturbing image, there's a shocking scene in the last movie where one of the werewolf braves hugs his girlfriend, who has a large gash down the side of her face. Evidently, the wound a result of an out of control werewolf boyfriend.

The same character, in full werewolf mode, later attacks Bella,

the heroine of the story and is saved at the last moment by Jacob Black (Taylor Lautner). Ten minutes later, when they meet again, the young man just shrugs, grins at her and says 'sorry.' This, for obvious reasons, has me a little concerned.

But on the more positive side, there's Taylor Lautner, the young man who has made more Aboriginal women's hearts flutter (and a few non-Native ones too, I've heard) than a defibrillator. This man, who has Dutch German ancestry with a little Potawatomi and Odawa thrown in for coloring, has definitely put the abs in Aboriginal.

For a man of limited First Nations ancestry, he has unfortunately really raised the bar substantially for the rest of us who suffer from chronic bannock belly.

I still think it's a good thing though. The image of the drunken

disgraced street Indian is slowly being replaced by gym going, fit and cut handsome young men. As the Jesuits used to say, 'give them to us when they're young and they'll be ours for life.' So if this is the first image the younger female population of Canada and the rest of the world has of Native people, it sure beats the hell out of all those drunks Gary Farmer said he used to play. Works for me.

I have not as of yet seen the new film but I think I know how it ends. The young handsome Native guy loses the girl to the pasty skinny white guy. Art does, it seems, imitate life. And postulating the future, the young Native man starts to drink to numb the pain in his heart, the years pass, and now we're back with the Gary Farmer analysis.

It's all a vicious circle for sure. All started by a little white girl.

In keeping with the changing face of the public Aboriginal, I have for years been trying to get an anthology off the ground. A collection of Native science fiction stories from the best First Nations writers in the country. But I always get the same response.... Native science fiction.... Isn't that an oxymoron? The vast public believes that Native people are mired in the past. It's Indians and

buckskin, not First Nations and rocket fuel. Plains Cree and buffalo, not the Haida and Black holes. Other than Chakotay from *Star Trek: Voyager*, who else do they have to dream the impossible dream.

I have talked to many of my good friends that are First nations writers and they are all excited by the idea. Joseph Boyden, Lee Maracle, Richard Van Camp, Eden Robinson etc. I even had a brief conversation with Louise Erdrich several years ago about the topic and she told me she had written a science fiction short story once but was unable to sell it. Evidently, Native people don't write science fiction and there's no market for it, she was told. We all heartily disagree and would like to prove otherwise.

I think if people can believe smart grown Aboriginal men would go running around in the Rocky Mountains dressed in shorts, or can change into a werewolf, or a girl would pick Edward over Jacob, I think they can believe in Native science fiction. And if movies are made from those stories, the producers can hire Gary Farmer to play a non-alcoholic Indian. And they can also hire Taylor Lautner to play me.

# Breathe, smile and catch people being good

Dear Auntie: It's that time of year again. I've made a resolution to get healthier. I was diagnosed with diabetes and I've been trying to exercise and eat better, but I have to admit, I have no will power. The body is willing but the mind is weak. I can't seem to walk by the dessert table, or take time to get my body moving. Do you have any advice on how to stay on track, even when the pies my granny makes are calling out to me from the kitchen, and I spend all my workday behind a desk?

*Signed,  
Good Intentions*

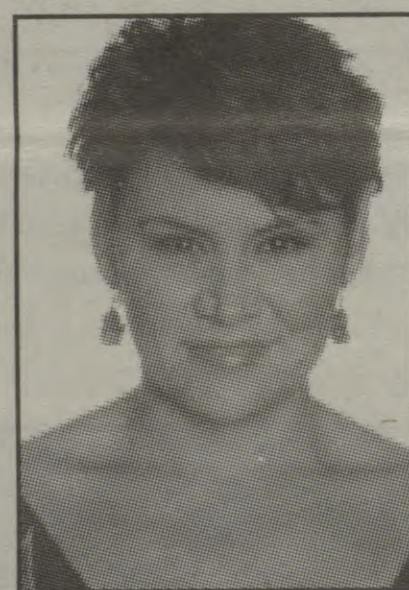
Dear Good Intentions:

I believe in you! The temptation to dive for the treats is especially strong during the holidays. I have a sensitivity to chocolate and it is torture! Your long-term vision of a healthier lifestyle is a meaningful goal to get control of your diabetes.

One beginning is re-framing the language to positively connect you to your goals. Rather than talk about having *no will power...the mind is weak...can't stay on track...* focus on your strengths and preferred lifestyle. The first challenge—or opportunity—is to replace each of the negative statements with positive goals.

For instance: *I willingly focus on my goals with my mind, body and spirit.* When you hear yourself in the habit of saying I am weak, find another positive word, like strong, determined, powerful, to rebuild positive habits.

Be proactive, know your options and be prepared to have back-up snacks and give yourself an opportunity to do your homework. Find workshops, search online, speak with health



## DEAR AUNTIE By J'net AyAy Qwa Yak Sheelth Cavanagh

centre or pharmacy staff, and learn more about diabetic dietary options to make it through any holiday, birthday or community event.

The Aboriginal Peoples Television Network (APTN) had a timely holiday special on snack options and diabetic cooking tips. Do yourself a favor and know what you can have rather than feel miserable or guilty about what you cannot have.

I once heard it said that when it comes to the negative impacts of the Western European diet to always remember *anything white is not good for you*—white sugar, flour, lard, salt, etc. The APTN special had a dietician state the same facts and offered whole wheat, honey, raw sugar and other advice about replacement ingredients and the importance of balancing carbohydrates and proteins.

I have a close family member who suffers from diabetes, and I understand the urgency to find a new health path because diabetes is hereditary. I trust that by reaching out for ideas you are committed to getting control of your blood sugar levels before this treatable condition impacts negatively on your health and overall quality of life.

The journey to wellness takes many forms and Elders I have met throughout the country over more than two decades have many ways of inviting the notion of balance into our lives. The most important opportunity that lay ahead is inviting allies, friends and family to become aware of your wellness goals and risk asking for their help. Help will be needed in a variety of ways. Here are some examples and you may think of more: Ask people to remember not to offer you sweets, let you know of any workshops planned, to share diabetic recipes and/or snack options when visiting or planning community events.

*Lovingly, Auntie.*

Dear Auntie: I've just been given my first management position, and I'm both scared and excited. I want to do more than just manage people. I want to inspire them. I want to motivate, not dictate. But where do I start? I don't have a lot of education, but I'm willing to learn. Got any advice so I get off on the right foot with my staff?

*Signed,  
Shaking In My Boots*

Dear Shaking In My Boots: Congratulations! I am proud of you and the exciting advancement

in your career! Sounds like you may have known a few managers you have worked for who have been dictators. To know there are alternative approaches to leadership also means you've come upon managers who have role-modeled for you what it takes to inspire others. Before I got to management level, working as a trauma counselor was very much about inspiring people, building awareness and support options that were meaningful to each person I worked with. My role-models have all focused on strengths and solutions, not weakness or problems.

Where do you start? When I facilitate workshops like peer support training or self-image I invite participants to write 10 nice words about their self or the activities they were good at. That is one place to start—remembering the strengths and skills that got you where you are. Once you have your baseline or starting point for your new leadership journey, you can revisit this list six months to a year and update your list. To see the best in others, taking stock of our own strengths can help ease up the stress levels and be open to learning about the assets your staff bring to the team.

When it comes to not having much education, not to worry. There are ways to find funding for professional development. You may luck out and find out the organization already has this in current budgets, or you can search for grants you are eligible for to access professional development.

Some bands or urban Aboriginal Employment Centres have workshops and/or funds to cover professional development costs.

Another route may be a continuing education program through school districts, colleges and universities or parks and recreation centres. Just remember to build up your own support networks and do not be scared to ask for help!

Perhaps you know someone with a similar job close by or a role-model you can talk to for the occasional pep-talk. When starting out with new staff, if time permits, meet with staff one-on-one to learn more about what each brings to the job and even a little research on what is missing or what can be improved upon.

With time constraints this might not be realistic. One idea could be handing out large sticky notes at a staff meeting where staff can anonymously share a positive and an area for improvement comment.

From years of working in leadership roles I have some classic advice: breathe; talk with my smile; dress well; and catch people being good! Enjoy the new role!

*Lovingly, Auntie.*

Have a question for Dear Auntie? Then please send it via email to: [letters@ammsa.com](mailto:letters@ammsa.com)

Check out Dear Auntie on facebook @ AskDearAuntie. You can read previous questions and answers or ask new questions of your own.

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



### Special section providing Aboriginal news from Saskatchewan

## Economic impact of Aboriginal education undeniable

By SHARI NARINE  
Sage Contributing Editor

SASKATOON

It is disheartening for Lisa Wilson to admit that economics may take precedence over social justice when it comes to government investment in education for Aboriginal people. But she will use whatever information she needs to in order to see positive changes occur.

"As a person who really strongly believes in equity and social justice and we're coming from that background, of course that is how I personally would prefer to look at the situation, but I think ... it's time we have to make this other argument," said Wilson, director with the Gabriel Dumont Institute.

The GDI hired Eric Howe, an economist with the University of Saskatchewan, to look at Aboriginal education in terms of monetary value and in a way that would resonate with those who make policy and funding decisions.

"I understand people's frustrations sometimes for wanting something to be done for the sake of other motives than cash. But I've seen that time and time again, it's the cash argument that usually carries the day," said Howe, who added he has been doing economic impact analysis for a long time.

The result of Howe's year-long analysis is *Bridging the Aboriginal Education Gap in Saskatchewan*, in which Howe claimed that taking individual monetary, non-monetary and social benefits into consideration, bridging the education gap would see a total social benefit of \$90 billion.

"There are all sorts of reasons to pursue Aboriginal education... simply looking at the bottom line, it's worth a big pile of money to us," said Howe.

He said that non-Aboriginal people in Saskatchewan may not be interested in making changes to education based on treaty rights, but saying, "You could make money from this, they pay attention," could be the difference.

"To hear an economist say if we don't get it together in this province and start providing enough education for

Aboriginal people to harness that kind of income and revenue for the province, if we don't get this together and do that, he has actually said that we are looking at ... a social disaster we haven't seen since the Great Depression," said Wilson.

Wilson understands the value of educating Aboriginal people, not only in financial terms but also in social terms. For the past 30 years, GDI has offered Saskatchewan Urban Native Teacher Education Program and has graduated over 1,000 students.

"SUNTEP has changed the course of people's lives. You're breaking a cycle of poverty ... you're moving an entire family into a different sort of an economic category for themselves, a new reality for them and in turn their children come to SUNTEP 20 years down the road," said Wilson. "The spinoff effect is quite large."

Howe said SUNTEP is a direct example of the government seeing return for its dollar.

"SUNTEP is a major profit centre of the provincial government. The more money they put into SUNTEP, the more people they have going through that program, the more money they make," said Howe. "You're looking at quite a small investment, relatively speaking, and quite a large return on that investment," said Wilson.

Wilson noted that Howe's report clearly indicates that it's not only about how much money individuals earn with a university degree, but the nonmonetary benefits are enormous.

"It's not only the benefits they individually accrue but also those benefits that go to society with this number of people having those levels of education," said Wilson.

Howe said the most alarming part of doing the report was realizing that Aboriginal people did not understand that investment in their education had a direct financial impact on them. Studies show that around the world, Aboriginal people have a higher financial return on education than do non-Aboriginal people.

( See *Economic* on page 7.)



PHOTO: SHEILA ROBERTSON/MENDEL ART GALLERY

### Decorate the tree with bison

Madison Weeseekase, Grade 2 student from St. Michael Community School, hangs a decoration on the Christmas tree at the Mendel Art Gallery, in Saskatoon. Madison's classmates and the school's Builders Club handcrafted miniature bison from cardboard and collage items to hang on the tree. This is the third and final year of the partnership in art between the Mendel Art Gallery and St. Michael Community School students. The partnership enhances the learning opportunities for students through the visual arts. Collaborative projects happen in the school, the gallery, and out in the larger community. Activities have included classroom workshops, interactive programs at the gallery, art club, a major eco-art project, story-writing and book-making, and participating in community events.



## More historical remains found near Moosomin

Human remains found during an excavation of a small area in a field 3 in the rural municipality of Silverwood on Dec. 3 have been determined to be of a historical nature. Consultation took place with forensic anthropologist, Dr. Ernie Walker and the Major Crime South Historical Case Unit. Members of the Saskatchewan Department of Heritage Conservation are attending to the site to continue with the scene examination. In July, two canoeists found human bones on the banks of Pipestone Creek near Moosomin. Those were also determined to be historical, between 500 to 1,000 years old.

## MNS passes resolution banning nuclear waste

The Métis Nation of Saskatchewan passed a resolution at its annual general meeting to "oppose and prohibit the storage and transportation of high level toxic nuclear waste in Saskatchewan." The resolution is the latest move by Aboriginal and northern communities to derail attempts by the industry-based Nuclear Waste Management Organization to find a site for a long-term nuclear waste dump in Saskatchewan. The MNS resolution states in part, "There is a moral, cultural and spiritual responsibility that exists in Aboriginal communities to provide sound stewardship of the land, water and the air quality of the traditional territories of all Aboriginal people."

## First Nations make history with pavilion at CWA

The first-ever First Nations Pavilion was hosted at this year's Canadian Western Agribition by the Cowessess First Nation and Kawacatoose First Nation. "It has long been a goal of mine to share our culture," said Elmer Eashappie, a member of Carry the Kettle Nakoda First Nation and architect of the pavilion, in a news release. Rick Poznikoff, manager of community relations and Aboriginal Affairs, with Canadian Pacific, said his company was pleased to support the event. "We value the role First Nations people have in our community. This is an excellent opportunity to share their culture with visitors from around the world," he said.

## Cummings pleads guilty to defrauding MACSI

Henry Joseph Cummings, 70, pleaded guilty to defrauding the taxpayer-funded Métis Addictions Council of Saskatchewan, Inc. Cummings received a one-year conditional sentence with an order that he repay the amount of the fraud — about \$8,200 — to the organization. MACSI receives the majority of its operating dollars from the provincial Ministry of Health. Cummings was appointed to MACSI's board of directors in June 2001. At the time, he was also an area director for the Métis Nation-Saskatchewan. Also charged with defrauding MACSI is Albert Joseph Delaire, who was chair of the board and also held the position of minister of health for the MNS. Charges against Delaire are more extensive and relate to much larger sum of money. He has pleaded not guilty. MACSI operates facilities in Saskatoon, Regina and Prince Albert, and provides in-patient and outpatient treatment programs for drug and alcohol addiction.

## Federal funding to provide assessment, training

Meadow Lake Tribal Council will receive \$537,928 in federal dollars for training and skills development. The Meadow Lake Tribal Council's Foundations for Action project will assess 1,200 First Nations social assistance clients to determine their skills, education, and employment barriers. Following these initial assessments, over 950 clients will create action plans to enhance their job skills through additional training and employment support. "The Meadow Lake Tribal Council is proud to be a part of Foundations for Action as it will bring much-needed training and employment opportunities to Aboriginal people in the communities," said Tribal Chief Eric Sylvestre, in a news release. "We look forward to developing the skilled work force that is in such demand in our region." Federal support of \$537,928 for this project is provided through the Skills and Partnership Fund, while \$100,000 comes from Aboriginal Affairs and Northern Development Canada.

## Supporter of FNUC recognized with award

Prince Albert mayor Jim Scarrow was recognized recently for his support of the First Nations University of Canada during a trying time in its history. More than 100 dignitaries, students, academics and community members turned out to watch Scarrow receive the second-ever University of Regina's President's Community Award — and the first awarded to a person. U of R president Vianne Timmons said the mayor was chosen for his tireless support of the university when funding was jeopardized.

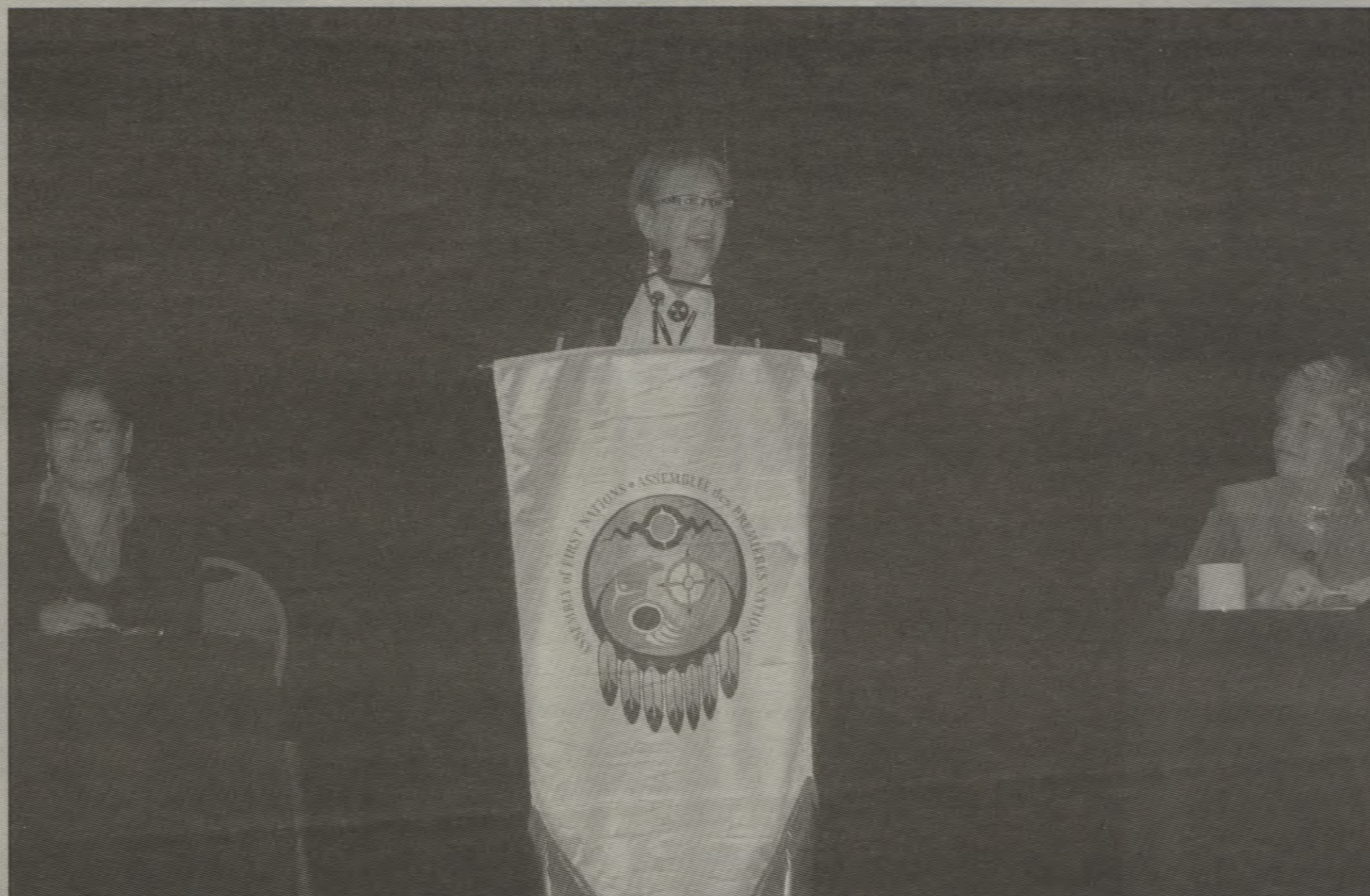


PHOTO: SHARI NARINE

## Senator addresses issue of citizenship

Senator Lillian Dyck, flanked by host Michele Audette (left) and guest speaker Roberta Jamieson addressed a roomful of First Nations representatives during an Assembly of First Nations forum on citizenship. Dyck, who is a member of the Gordon First Nation, said, "Citizenship is a very complex issue. This is so important because to be strong as a people you have to be strong as individuals and to be strong as individuals, we have to know who we are." Dyck was appointed to the senate in 2005 and is the first Native woman senator. She serves as the deputy chair of the Senate Aboriginal Peoples Committee.

"There were many voices, and his voice in particular said First Nations University is an important institution to this province, and an important institution to the Prince Albert community," she said. FNUC is an integrated college of U of R.

## Northern Action Plan to guide social, economic development

In a re-organization of duties in the provincial government, Toby Greschner will head the Northern Action Plan. Greschner spent several years as assistant deputy minister for the Northern Affairs branch of Ministry of First Nations and Métis Relations. Bobby Woods, former mayor of Buffalo Narrows; Bruce Fiddler, mayor of Creighton and chair of the New North board; Louis Gardiner, of Ile-a-la-Crosse; Lennard Morin, of Cumberland House; Chief Eric Sylvestre, representing the Meadow Lake Tribal Council; and Chief Tammy Cook-Searson, from the Lac La Ronge Indian Band make up the Northern Leaders Table which will guide the Northern Action Plan. The plan will address high suicide rates, high crime and victimization, high levels of addictions, high unemployment, poor and overcrowded housing, limited community and leadership capacity, limited government capacity and limited business development.

## New company to place First Nations workers in positions

A new company has been formed to provide a solution to clients seeking the participation of the First Nations population. Points Athabasca FHQ was formed through the partnership of File Hills Qu'Appelle Tribal Council LP, Graham Business Trust and Points Athabasca Contracting LP. Points Athabasca FHQ will provide a sustainable role for First Nations in business development, gradually replacing the aging workforce and promoting community growth. First Nations communities, businesses and clients will benefit from the formation of the new venture through its full services, offering industrial, commercial and infrastructure construction capacity. "This partnership will increase the engagement of First Nations people in the economy and ensure they have a prosperous future in the province," said FHQ developments president Edmund Bellegarde in a news release. "Engaging our First Nations youth into the provincial economy is essential and this partnership will help in that process." File Hills Qu'Appelle LP is comprised of 11 First Nation communities in southern Saskatchewan: Carry the Kettle, Little Black Bear's Band, Nekaneet, Okanese, Pasqua, Peepeekisis, Piapot, Standing Buffalo, Star Blanket, Wood Mountain and

Muscowpetung.

## First Nations, Saturn Minerals join to form exploration company

Fishing Lake First Nation, Kinistin Saulteaux Nation, the Key First Nation and Yellowquill First Nation have joined with Saturn Minerals Inc. to form Inowending Exploration & Development Corp. Inowending is a private company based in Saskatoon and will pursue the economic development of various natural resource exploration and development projects that display commercial promise. Saturn has agreed to provide initial financial and management support to foster and incubate Inowending for up to two years in exchange for a strategic ownership stake in the new company. As a First Nations exploration and development company, Inowending will complete assessments of, negotiation for, acquisition of, consultation over and partnerships in exploration and development projects. Saturn will provide technical, administrative and corporate guidance to Inowending.

## Arrests in connection to murders, arson

Dominic Chase Ahenakew, 19, Carl Anthony Albert, 21, and Kimmy Randall Bear, 24, all from Ahtahkakoop First Nation, were arrested in the deaths of William Ahenakew and Trez Sparvier. All were charged with two counts of second degree murder and Albert and Bear were also charged with the attempted murder of a four-year-old girl who was pulled from the fire by a witness. On Nov. 21, Shellbrook RCMP responded to a complaint of two injured males in a residence on the Ahtahkakoop First Nation. The residence was engulfed in flames when the RCMP arrived.

## Standoff ends peacefully

Hubert Cory Acoose, 38, of Cowessess First Nation, was charged after a close to seven-hour standoff with RCMP. Broadview RCMP deployed an Emergency Response Team and secured a perimeter around a residence on Cowessess First Nation on Nov. 27 after receiving information in the early morning hours that an armed man was holed up. That call followed an incident involving Acoose who had crashed his truck near the local golf course and was reported to be distraught and carrying a firearm. Acoose was arrested peacefully and without incident. Acoose was charged with Careless Use of a Firearm, Possession of a Weapon Dangerous to the Public Peace, Pointing a Firearm, Unauthorized Possession of a Firearm, Unsafe Storage of a Firearm, and Uttering Threats.

Compiled by Shari Narine



# First Nations want own party in next provincial election

By DARLA READ  
Sage Writer

## ONION LAKE FIRST NATION

The call for a First Nations political party in Saskatchewan continues after last month's provincial election.

During the campaign, Onion Lake Cree Nation Chief Wallace Fox announced it was time to consider building a First Nations party to look at issues such as resource revenue sharing.

The Saskatchewan Party won 49 seats in the election, dropping the opposition New Democratic Party to nine seats.

Fox and his supporters believe there are at least 11 constituencies in the province that could be won by such a party if the majority of Aboriginal people supported it. They hope to have candidates running under the First Nations

banner next election.

Fox reiterated this in a recent news release after the NDP said it would no longer look at resource revenue sharing – something Fox said indicated weak leadership and inconsistencies in platform policies.

"This is another wake up call to First Nations and others who have a vested interest in seeing a new political party in Saskatchewan, one that can focus on economic development and growth, yet balance Crown obligations to its citizens," said Fox.

The NDP has since indicated resource revenue sharing is still part of its platform.

Fox said he has received tremendous support for a First Nations party from across the country and including non-Aboriginal people.

"Every day resources are

pulled from our traditional territories with very little or nothing coming back to First Nations," said Fox, noting many First Nations people continue to live in poverty. "We are citizens of Saskatchewan, our territories are here and we are not leaving, in fact we are growing. It only makes sense that we have some say in the political arena of this province."

Larry Cachene, the recently re-elected chief of Yellow Quill First Nation, agreed with Fox.

"It's time for First Nations to actually sit there and represent First Nations communities in protecting our rights, our Treaty Rights, provincially," he said. "All the time there's legislation that comes out that impacts our treaties in some way, so we really need to have a seat at that table to talk about our concerns so that when legislation's being developed,

we are part of the development."

Cachene noted it does help to have people like Jennifer Campeau, a member of the Yellow Quill First Nation, elected to the Legislature. She won her seat in Saskatoon Fairview and is the first First Nations woman elected to the Saskatchewan Party.

"I know it's probably a start, but it's not enough. I think we have to have our own independent party with its own platform," said Cachene, who noted someone like Campeau has to follow her party's platform.

Campeau said her victory means a lot to her but also to First Nations people in the province.

"The fact that I am a First Nations female is significant," she said. "The fact that I am a First Nations female in the

governing party is significant. I think the Leg is going to be changed, and I think it will open up new avenues for others to follow."

Three Aboriginal candidates were elected in the Saskatchewan Party: Métis businessman Roger Parent in Saskatoon-Meewasin, and Métis union leader Greg Lawrence in Moose Jaw Wakamow.

Premier Brad Wall is thrilled with those victories.

"I have said publicly and privately to First Nations leaders, to Métis leaders: the Legislature will be more effective, the government will be more effective, if there's a First Nations or Aboriginal or Métis voice in the Legislature," said Wall, "specifically in the government caucus, whoever the government happens to be, and maybe in the cabinet."

# Another membership vote delays movement on potash development

By SHARI NARINE  
Sage Contributing Editor

## MUSKOWEKWAN FIRST NATION

The first potash development on a First Nation will be delayed at least three months. But the next time members of the Muskowekwan First Nation vote only a simple majority will be required.

The second vote was forced as not enough eligible voters came out to the polls on Nov. 26 to voice their support or opposition in designating mineral rights to the Crown which in turn would enable Canada to issue a mineral lease to Muskowekwan Resources Ltd. Muskowekwan Resources, a wholly owned company of the First Nation, holds the mineral rights in trust. In 2010, a joint venture agreement was signed between Encanto Potash Corp. and Muskowekwan First

Nation, in which Encanto would put up the money for exploration while the First Nation received royalties, which are expected to run between \$50-\$60 million each year. Muskowekwan will also receive preferential employment and contracting opportunities.

The vote was deemed invalid as the requisite 50 per cent plus one eligible voters did not turn out. According to the Aboriginal and Northern Affairs Canada roll, there are 1,114 Muskowekwan First Nation members, both living on and off-reserve, eligible to vote. Voter turnout fell 11-short.

"Because reserve land is held for the use and benefit of all members of the nation, whether they're living on or off reserve, (chief and council) have to get informed consent of those members," said Trevor Sutter, manager of communications for the Saskatchewan ANAC office.

A band council resolution was passed to hold a second vote. There must be three months between the two votes. A second remedy of the situation could have been to ask ANAC to review the roll of eligible voters. That challenge could come from chief, council or member of the electorate and could be filed under two categories: corrupt practises or breach of the regulations. Sutter said the second condition would have been the applicable one in this case as it deals with ineligible people on the voters list, and a review would have had to be carried out in 38 days.

Rod Hope, manager of Encanto Resources, said he is not surprised at the lack of voter turnout. Voter apathy is something seen throughout the province and the country. He is pleased that over 80 per cent of those who did vote were in favour of the designation.

Encanto was granted an exploration permit in 2009 and since then has drilled eight exploratory wells. The engineering report has been favourable.

"There is no question we have more than enough potash on the home reserve and the TLE reserve lands for a hundred-year mine," said Hope.

As potash development on Muskowekwan First Nation is the first of its kind on any first nation, it has been an ongoing process of learning for all parties involved, said Hope. For Encanto, it is a project worth pursuing because of the advantage of working with a single land owner instead of the usual thousands of landowners.

"This is the first step in a very long process," said Sutter.

Following the second vote, which can occur no earlier than late February, Muskowekwan Resources must apply for a

mineral lease on the TLE reserve lands. Approval could take up to one year. While waiting for lease approval, the environmental assessment is underway and could take up to 18 months to complete. Because reserve lands are federal but Muskowekwan First Nation is within Saskatchewan, Hope anticipated a tripartite agreement will be needed. A pre-feasibility study looking at economic features of the project is also being undertaken, identifying where the mine and facilities will be located, and access to road, rail and power. Until the location of the mine facility is determined, a surface lease designation cannot be applied for. Muskowekwan membership will have to vote on that surface lease designation.

Muskowekwan Chief Reg Bellerose did not return phone calls from Sage.

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## Country artist wins big at CAMA

By **SAM LASKARIS**  
Sage Writer

TORONTO

In large part because of his musical success, Donny Parenteau is now seriously thinking of doing some home renovations.

Parenteau, a 45-year-old Metis from Prince Albert, captured a record-tying five Canadian Aboriginal Music Awards this year.

The awards show was staged Nov. 18 in Toronto in conjunction with the Canadian Aboriginal Festival.

Parenteau won his trophies in the categories of best male artist, best songwriter, best video, best producer/engineer and the best country album (CD) of the year.

Parenteau, who has won his share of other trophies in recent years from other award shows, said he does not currently have any special place to display all of his accolades. But that could change soon.

"I've got a friend who is a carpenter," he said. "I'm thinking I've got to get a hold of him so he can build me something."

Parenteau had also been nominated for two other CAMA this year, but did not end up winning the best album of the year or best song single categories.

His seven nominations, however, marked a CAMA

record. Parenteau earned five nominations in 2007 and ended up winning a pair of CAMA that year.

By winning five awards this year, Parenteau also tied the record of most CAMA category wins in one year. The record was first set in 2008 by Crystal Shawanda.

Though pleased with the number of trophies he took home, Parenteau said it didn't really matter to him how many he won.

"The way I look at it whenever you're nominated for anything you're already a winner because you're being recognized for your work," he said.

Parenteau was recognized this year for his efforts on *To Whom It May Concern*, the fourth CD he has put out as an individual artist.

"We put in so much time and energy and effort and blood, sweat and tears into this," he said of his latest project, which was released this past January after about two years of work.

Among those who are featured on songs on the newest CD are a pair of other acclaimed musicians, Charlie Daniels and Marty Stuart.

Also, Harry Stinson, a Grammy nominated producer, helped Parenteau with the CD. The two shared CAMA's best producer/engineer award.

Though he was honoured to win each and every one of them,



PHOTO: PROVIDED

Donny Parenteau captured a record-tying five Canadian Aboriginal Music Awards this year.

two of the awards Parenteau captured this year have added significance.

For starters, being named the best songwriter is something he is especially proud of.

"When you're recognized for your songwriting, you're telling

a story," he said. "Do you know how many songs there are out there about love? When you win an award for songwriting, they appreciate the way you're telling the story."

Parenteau also likes the fact he took top honours in the best

video category for his efforts in *My Girl*, a song written about his 15-year-old daughter Natasha.

"Those people that know me know I'm a real family-oriented person," he said.

## NDP remain firmly committed to resource revenue sharing with First Nations

By **SHARI NARINE**  
Sage Contributing Editor

REGINA

The New Democratic Party still stands behind its policy of resource revenue sharing with First Nations.

Any indication otherwise, said Trent Wotherspoon, NDP finance critic, was a "miscommunication" on his part.

"Some of the confusion arose ... from an interview in which I intended to speak on the shift of focus we, as an opposition, bring moving out of an electoral cycle and focusing back on the solutions and challenges that exist in our province," said Wotherspoon.

The NDP still stands firmly

behind the need to address the challenges that face First Nations when it comes to health, housing, education, economic development, and social issues and will continue to press Brad Wall's Saskatchewan Party to find solutions. Resource revenue sharing, said Wotherspoon, is a viable option to address these concerns and was a policy formed through consultation with Saskatchewan people and First Nations.

"Our commitment is steadfast to addressing absolutely unacceptable circumstances as it relates to disparities and inequalities in First Nations communities," he said.

The NDP will have to fight harder, though, having been

knocked back to nine seats from 20 following the Nov. 7 election. NDP leader Dwain Lingenfelter lost his Regina Douglas Park seat and resigned his position with the party. Lingenfelter was a strong proponent of resource revenue sharing with First Nations.

"It was a mixed reflection that was brought forward from the public in respect to that proposal," said Wotherspoon. "Much of the (concerns) came down to a lack of understanding of what in fact we were proposing and for what reasons."

Wotherspoon said the Saskatchewan Party also came out against the proposal.

Larry Cachene believes that the voter climate is not there for

resource revenue sharing because the Saskatchewan public doesn't understand what it would mean to First Nations.

"We're looking for resources for our communities and I don't think the general public understands the need for developments in our communities," said Cachene, Chief of the Yellow Quill First Nation.

Funding received from the federal government alone is not enough to pull First Nations out of the crisis situation they are in. Cachene pointed out that the money Aboriginal and Northern Affairs Canada targets for First Nations is whittled down before it makes its way to the First Nation.

"It's pennies on the dollar that

we get once it's filtered down through all the government departments it goes through," said Cachene, adding the public doesn't understand that.

"The legacy that (the federal and provincial governments) are going to leave is down the road, 10, 15, 20 years from now, we're going to have such a high cost in dealing with the social issues then," he said. "This is the legacy you leave if you don't deal with the problems today. I think the Canadian public needs to understand that."

Wotherspoon said a significant part of the treaties in Saskatchewan is a "commitment to shared prosperity... and that has not occurred in this province."

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## Muskowekwan First Nation places first in national contest

By HEATHER ANDREWS MILLER  
Sage Writer

### MUSKOWEKWAN FIRST NATION

When the grade four and five students at Muskowekwan Elementary School participated in the Wiseman mathematics contest last year, they had no idea that one of their own would win first place. Deja Roper, now in grade six at the 170-student school, placed at the top amongst 869 students from 30 learning institutions across Canada. The Saulteaux Muskowekwan First Nation is located near Melfort, a one and a half hour drive from Regina.

"Deja comes from a very nice family and is a good student and an awesome child, well-behaved and polite," said teacher Lorraine Joannette. "He does well in all his subjects."

Joannette considers all her students winners. They learned to take the time to read the questions carefully, after which they could go on to answer confidently and correctly.

"The students were well prepared as there were sample questions for them to practice on, so they were ready for the actual test," said Joannette. "And the idea that they were competing nationally made it exciting as well."

The children's efforts were recognized with a certificate and each received a \$5.00 participation prize.

Dr. Arzu Sardarli, assistant professor of physics and mathematics at First Nations University of Canada on the Prince Albert Campus, introduced the contest in 2007 when he joined FNOC.

It is important, said Sardarli, that Aboriginal content is obvious in the questions, with names common to the culture and problems centering on hunting, fishing or other

traditional practices.

Joannette said that the fact that the terminology and references were all relevant to First Nations culture was pleasing.

"In Saskatchewan there have been great improvements in recent years. We have integrated Aboriginal culture into every subject," she said.

"First we had to find some funding as there is no registration fee for the students to pay. Thanks to NSERC and their PromoScience program, we were able to accomplish that," said Sardarli.

Schools in Alberta, Saskatchewan and Manitoba were the first to participate in the Wiseman mathematics contest. Now students from British Columbia, Ontario, and Nova Scotia also write the exam. Prizes include modest cash amounts as well as recognition for best school and possible attendance at the awards ceremony in Prince Albert in November.

All schools receive advance notice of the upcoming contest.

"We send out the materials and they take the test, usually towards the end of the school year, and return to us for marking," said Sardarli. The students are motivated and feel good about their participation and achievement in the activity. The too-common idea that mathematics cannot be fun has been overcome.

Staff and students at Muskowekwan are looking forward to participating again next spring. The forward-thinking school houses kindergarten to grade eight, with high school students going to Punnichy Community High School, located only minutes away.

"The Wiseman mathematics contest was a great outside activity in which our school was pleased to participate," said Joannette.

## Flawed child welfare system opens door to gang members

By SHAUNA LEWIS  
Sage Writer

### SASKATOON

The University of Saskatchewan has partnered with a Saskatoon-based Aboriginal organization to seek solutions and draw a link to child welfare and gang violence in the province.

U of S Native Studies Métis researcher Dr. Caroline Tait has joined forces with Str8 Up, an innovative program run through the John Howard Society of Saskatchewan, which helps people leave the gang life.

"Our child welfare system is broken, and we need to fix it," said Tait, who is also former vice-chair of the federally funded Aboriginal Women's Health and Healing Research Group, a national network of First Nations, Métis and Inuit women researchers interested in Indigenous community-based health and wellness.

"We need to begin by ensuring that our child welfare system is ethical, that the system does not cause even more harm to vulnerable children and families," she added.

Tait, who is Métis, recently completed her documentary, "Child Welfare: The State as Parent," as part of an "ethical toolkit" project funded by the Mental Health Commission of Canada.

"We were looking at the way in which government policy impacted vulnerable people," Tait explained.

Emil Brandon is one of those people, a survivor of the system.

"Our kids are dying and we need to do something to keep them out of gangs," said Brandon, who is one of the 65 ex-gang members in the Str8 Up Program. "Those aren't the government's kids – those are our kids."

Brandon said more government resources are needed for organizations like Str8 Up.

He is not alone.

"To this day we don't have funding," said Stan Tu'Inukuafe, former gang outreach coordinator for Str8 Up.

Tu'Inukuafe recently left the organization due to lack of funding. Str8 Up is dependent on donor support and fundraising initiatives. This year it needs \$150,000 to keep operating. More government money needs to be put into gang prevention initiatives, rather than into the corrections system said Tu'Inukuafe.

"Instead of building more jails we should be building more treatment centres," Tu'Inukuafe said. "If you want change, prevention is key."

Tu'Inukuafe said virtually all gang members have addiction issues and most have been in and out of foster care.

"When do we break the cycle?" he asked.

Tu'Inukuafe said he has heard of cases where as many as 20 children had been placed in one foster home. He said

Aboriginal children and teens are being ignored by a system that was built to protect them, adding that he is not surprising that kids in this system turn to gangs for the support they can't find in over-filled foster homes.

Tait agrees

"We know that when a child hits the age of 13, they become incredibly vulnerable because if they don't have a strong identity with their foster family they are going to seek out validation and support elsewhere," she said, pointing to the reasons most youth join gangs.

Tait said her research linking the flawed child welfare system and its correlation with gang involvement will be collected and provided to Aboriginal communities to build initiatives and potentially help to create policy reform.

"There's a gap in the system that doesn't make sense," she said. "Addressing this issue is not about harsher punishments and enforcement. It takes building connections with families and with communities, and addressing issues of poverty, racism and social exclusion," she explains.

Tait said her research proves that child welfare reform is desperately needed. However, for change to be affective, initiatives must be created and implemented by Aboriginal people.

"It [collected research] will be put in the hands of Indigenous leaders and they are going to be the one's to make that step," she said.



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The Government of Canada, in partnership with the Saskatchewan Regional Advisory Board (RAB) and the Aboriginal Regional Advisory Board (Ab-RAB), is currently accepting funding applications from organizations interested in obtaining financial assistance to achieve the priorities established by the Saskatchewan RAB and Ab-RAB specific to the Homelessness Partnering Strategy (HPS) – Rural and Remote and Aboriginal Homelessness funding streams to meet the needs of people who are homeless or at risk of homelessness in Saskatchewan.

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# City recognizes heritage by raising Métis Nation flag

By SHARI NARINE  
Sage Contributing Editor

REGINA

The Métis Nation flag is flying in front of Regina City Hall. The flag was raised one day before the 126 year commemoration of the hanging of Louis Riel in Regina.

"(The city) honoured Louis Riel and the Métis people by being the first major urban centre in Canada to fly the Métis flag alongside all the others," said Robert Doucette, president of the Métis Nation-Saskatchewan. "It was a great day."

Deputy Mayor Michael Fougere said the city is flying the flag as a way of recognizing the contributions the Métis people have made to that city, the province and to Canada.

"Our view is to simply honour and respect what they represent and the best way to do that is to fly a flag," said Fougere.

Doucette said in the past four and a half years, the MNS has worked hard at rebuilding its relationship with not only the city but the province as well. MNS has also focused on educating non-Aboriginals about who the Métis people are.

"It's been our mission to rebuild that understanding," he said, "and I think it's bearing fruit."

Doucette not only points to the leadership of Regina Mayor Pat Fiacco, but also the



PHOTO: SUPPLIED

The Métis Nation flag was raised in front of Regina City Hall on Nov. 14 in a special ceremony that focused on Métis veterans, Elders and youth.

leadership of Saskatchewan Premier Brad Wall. Doucette said Wall was the first provincial

leader to declare 2010 as the Year of the Métis and to put the Métis sash in the Legislature.

"For me, the future is looking good for the Métis people. We have a lot of issues, things aren't

perfect. But I think if there's one thing you can count on with all the symbolic ceremonies is the actual respect for the Métis people. We're all trying to work together in the same direction and that's a good thing," said Doucette.

The Métis Nation flag was raised one month after the Treaty 4 flag began flying in front of city hall.

Fougere said he would not push any other city to do what Regina has done nor speculate why no other city has raised Aboriginal flags. Regina approved a report in May 2011 to fly the Métis Nation and Treaty 4 flags.

"We feel this is the best expression of who we are as a community," said Fougere. "We as a council and as an administration, we believe we have a very strong and healthy relationship with First Nation and Métis people and we want to continue that and the best way to do that is to fly their flags."

The latest Statistics Canada report indicates that by 2031, nearly one-quarter of Saskatchewan's population will be Aboriginal and that the cities of Regina and Saskatoon, along with Winnipeg and Thunder Bay, will have

Aboriginal populations between 12 and 15 per cent. Currently Saskatchewan's Aboriginal population represents 16 per cent of the people in that province.

# Aboriginal advisory circle advocates for Aboriginal success

By ROY POGORZELSKI  
Sage Writer

REGINA

The University of Regina continues to create innovative programming to ensure Aboriginal students and faculty are supported in their post-secondary endeavours.

"The Aboriginal advisory circle offers relevant advice, guides Indigenous curriculum and offers emergency funds and bursaries to Aboriginal students" said Dr. Vianne Timmons, president and vice-chancellor at the university.

The Aboriginal advisory circle, put together this past June, consists of 27 U of R faculty and staff of Aboriginal

ancestry. This volunteer committee has taken on the responsibility of discussing ways in which the university can enhance its services to the Aboriginal population on campus.

The group meets with Timmons once a month to provide advice, support and guide the university in creating a comfortable learning environment for Aboriginal students.

"Some Aboriginal students arrive on campus from rural communities or reserves and may not be completely comfortable in an unfamiliar city or university setting," said Timmons. "This advisory group can provide information

on how we can make these students feel like they belong and provide opportunities for academic success."

Increasing Aboriginal supports on campus is important based on the growing population of Aboriginal students. Currently, 1,300 students self-identify as Aboriginal, or 10 per cent of the academic population. This number may be greater, as this only represents those that have identified themselves as Aboriginal.

"With a mission of inclusion, it is important that the university be proactive in attracting, retaining and ensuring success of our growing Aboriginal population.

This advisory circle is a step in that direction," said Timmons.

Aboriginal recruiters have been hired to visit Aboriginal communities and discuss how the University of Regina and First Nations University of Canada can support their academic goals. As well, Timmons has been active in visiting northern communities to meet with chiefs and other leaders to recruit potential students.

The U of R has provided \$500,000 this year to moving Aboriginal programming, such as the advisory circle, forward. As well, \$50,000 has been set aside for emergency bursaries for Aboriginal students.

The Aboriginal advisory

circle is committed to supporting the faculty and students on campus.

There are plans to increase the profile of the Aboriginal student centre and hire an Aboriginal advocate that would work closely with the advisory circle.

Expanding support for Aboriginal students and faculty has seen success. Last year alone, the U of R experienced a 48 per cent increase in their Aboriginal student enrollment from the previous year. This increase fits with the desire of the U of R and the FNUC to have a student base that reflects the demographic of the growing Aboriginal population in the province of Saskatchewan.

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## Decision to lead new lifestyle has positive results

By **SAM LASKARIS**  
Sage Writer

### SASKATOON

Craig McCallum will readily tell people that he was no angel during his teen years.

But now he is hoping that he is inspiring others by living alcohol- and drug-free and playing an elite level of hockey.

McCallum, a 22-year-old Cree who grew up on the Canoe Lake First Nation, is a sophomore forward with the University of Saskatchewan Huskies.

Last year McCallum was chosen as the best male rookie athlete from all of the Huskies' sports teams - no doubt one of the biggest honours for him since turning his life around.

He said he started drinking and doing drugs when he was about 14.

"I didn't make the best choices in my life," McCallum said.

But one of his wisest moves came when he was 17. After a night of heavy drinking and smoking marijuana, McCallum said he decided he had enough of that lifestyle.

So he quit cold turkey. And he said he hasn't had a drink or done drugs in the five years since.

McCallum is the only member of the Huskies' hockey squad that does not drink. But that doesn't prevent him from enjoying his university days.

"We all go out to parties and have fun," he said. "But no one tries to pressure me (into drinking)."

McCallum doesn't mind sharing his personal stories when he is helping out at hockey schools or when he meets young Aboriginal players.

"I guess I consider myself a positive role model," said McCallum, who usually asks to give the life lessons talk at various hockey schools and camps.

McCallum is enrolled in the Saskatchewan Urban Native Teacher Education Program. He eventually wants to become a teacher.

But he hasn't ruled out a career in pro hockey.

"I want to play my five years here," he said of his eligibility in the university ranks. "When

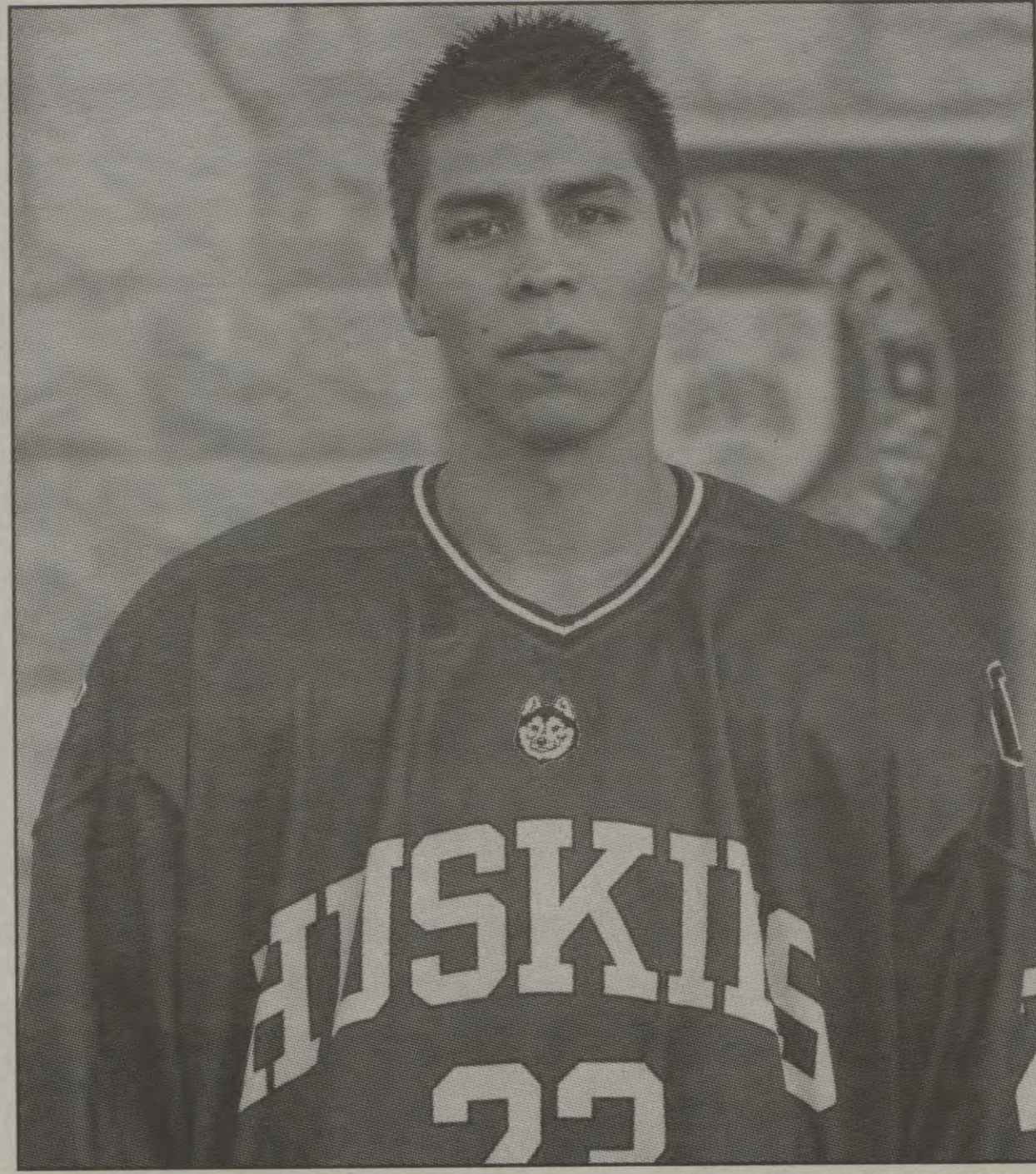


PHOTO: JOSH SCHAEFER

**Craig McCallum was named the best male rookie athlete for all Saskatchewan Huskies teams.**

I get out I'll be in my prime."

As a result he is hoping to follow in the footsteps of many other Canadian Interuniversity

Sport players who have gone on to pro-hockey careers.

"It is important to note that a lot of the better players in the

CIS have numerous opportunities to play pro-hockey here in North America or Europe," said Huskies' coach Dave Adolph. "And they do it with a degree to fall back on. Craig will have that opportunity if he so chooses."

Adolph has been impressed with McCallum's play since McCallum joined the squad last season.

"He is a very consistent player who performs at a high level regularly," Adolph said. "He is in tremendous shape and is very dedicated. So I think we get Craig's best on most nights."

As a rookie with the Huskies, McCallum had 14 points in 23 games. This season he had seven points, including three goals, in his first 13 matches.

The Huskies were also off to a solid start. The club posted a 9-2-2 record in its first 13 contests. With its 20 points, the squad was tied with the Manitoba Bisons for second place in the seven-team Canada West Universities Athletic Association.

The Huskies and Bisons were just two points behind the front-running Alberta Golden Bears.

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## Economic impact of Aboriginal education

(Continued from page 1.)

"The point I really, really want to make, is that education is a money maker," said Howe. "Politicians, by and large, don't understand that... Now that we're into the information age... education is a money maker for government and in particular, Aboriginal education is a money maker for government."

Both Wilson and Howe want politicians to pay attention to the report, which was tabled in the Legislature.

In a letter to the *StarPhoenix*, Education Minister Rob Norris noted that his ministry budgeted

\$46 million to support education and skills development for First Nations and Métis, which represented an increase of over 20 per cent over the previous year.

Norris wrote that the report offered "powerful data on the importance of ensuring more First Nations and Métis students complete high school and succeed in post-secondary studies."

Wilson said she will be working on keeping "the discussion alive. The process needs to unfold over time. We don't want the discussion to stop. We want it to be starting."

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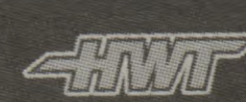
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# RAVEN'S EYE

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## Pipeline protesters say community protocols ignored

By SHAUNA LEWIS  
Raven's Eye Writer

### Hazelton

Members of the Gitxan First Nation, disappointed in their band's cooperation in an oil pipeline deal, have been protesting outside the community treaty office in Hazelton since Dec. 5.

Protesters are demanding reform of the Gitxan Treaty Society constitution to include meaningful community consultation on such initiatives. Further they say they are saddened that the society members have spoken on behalf of the community and its hereditary chiefs in agreeing to accept shares in Enbridge's controversial Gateway Pipeline Agreement.

The agreement, announced by hereditary chief Elmer Derrick in Vancouver on Dec. 2, gives the Gitxan First Nation an ownership stake in the \$5.5 billion project, which will see the pipeline run through the nation's traditional territory.

Those who signed on to the agreement say it is a safe and lucrative plan for the Gitxan people.

"Over time, we have established a relationship of trust with Enbridge, we have examined and assessed this project, and we believe it can be built and operated safely," Chief Derrick said in a statement after delivering the partnership agreement announcement on behalf of the Gitxan hereditary chiefs.

"We believe that the construction of this pipeline is of vital importance to the future of Canadian energy security and prosperity," he added.

But while members of the Gitxan Treaty Society approve of the deal, others in the community are appalled at the decision.

"It's destruction, to put it bluntly," said protester, Dan Yunkwas. "It's total devastation of our land."

Protestors say the agreement came as a surprise, claiming that decisions were reached without community involvement. They



PHOTO: DEBORA STEEL

Dan Yunkwas, Melanie Smoke and Mark Smoke stand outside the boarded up Gitxan Treaty Society Office protesting an agreement with Enbridge for shares in the Northern Gateway Pipeline project.

have called for the resignations of those involved in deal negotiations.

But in a recent interview, Gordon Sebastian, a negotiator with the Gitxan Treaty Society, is noted as stating the agreement should not come as a surprise, considering that the Dec. 2 decision merely furthers a 2009 accord signed in Prince George and approved by Gitxan hereditary chiefs.

Melanie Smoke, a Gitxan protestor and opponent of the Northern Gateway deal, alleges that chiefs signed the 2009 accord after they were told the document was to further talks

on the project, and not to take deliberate steps toward the deal.

Smoke said hereditary chief, Billy Blackwater, signed the 2009 accord, but Blackwater would not confirm or deny it, saying he could not discuss the issue as the band is in the process of litigation with the treaty society.

He did say a court hearing is scheduled for January 2012.

The Gitxan First Nation members are not the only group opposing the Enbridge deal. It has been reported that some 61 First Nations with territories in and around the proposed pipeline region plan to block the

project.

To date the groups have signed a declaration titled "Save the Fraser Gathering of Nations," which states simply that they "will not allow the proposed Enbridge Northern Gateway Pipelines, or similar tar sands projects, to cross our lands, territories and watersheds, or the ocean migration routes of the Fraser River salmon."

Protestors fear that if the pipeline is built the damaging environmental impacts on their territory will be irreversible.

"If this goes through it is going to destroy the natural beauty of B.C.," Yunkwas

predicts.

He estimates that around 700 waterways, creeks and streams will be affected.

But in a statement on its Web site, Enbridge maintains that they have collaborated with First Nations communities and have taken strides to secure safe methods in creating the pipeline project.

"Northern Gateway is working cooperatively with Aboriginal communities to ensure that they have the opportunity to meaningfully benefit from the project over the long term," the statement reads.

(See Pipeline on page 4.)



### Child welfare systems improved

Chiefs from nine southern Vancouver Island First Nations and the province signed a Child and Family Wellness accord in the B.C. legislature Dec. 15 that will help improve child welfare services. "This accord is not just a document," Premier Christy Clark said. "It is a commitment to healthy communities by building healthy families." The accord will give Aboriginal people a say in shaping a child welfare system that respects Aboriginal culture and allow the First Nations to have a say in responding rather than stepping first to apprehension. The Pauquachin Nation, Esquimalt Nation, Tsartlip First Nation, Tseycum First Nation, T'Sou-ke First Nation, Beecher Bay First Nation, Tsawout First Nation, Songhees First Nation and Pacheedaht First Nation, as well as the Victoria Native Friendship Centre, were signatories to the accord.

### Six of the winners attend UBC's Okanagan campus

Six First Nations students at the University of British Columbia's Okanagan campus have received grants from the Irving K. Barber British Columbia Scholarship Society. Amanda Neufeld from Lumby, Larissa Laderoute from Sicamous, Meagan Carrier from West Kelowna, Rhea Hewitt from Savona, Starleigh Grass from Westbank and Taryn Schroeder from Vernon were among 117 B.C. Aboriginal students who will share \$311,500 in grants. The B.C. Aboriginal Student Award is funded from the returns on a \$10 million endowment fund established by the province in 2007 as part of its strategy to improve Aboriginal achievement and access to education. Awards of \$1,000 to \$3,500 are given annually to Aboriginal students pursuing post-secondary education in B.C. "Through the Irving K. Barber B.C. Scholarship Society, we are supporting Aboriginal learners to take post-secondary education and training so they're ready to fill the jobs of tomorrow, which is an important part of the BC Jobs Plan," said Naomi Yamamoto, minister of Advanced Education. The Irving K. Barber BC Scholarship Society works with the Victoria Foundation to provide scholarships to students attending public post-secondary institutions throughout the province and internationally. To date, the society has awarded more than \$3.8 million from its six scholarship programs. "Our

society board has adopted steps to ensure a stable level of awards each year regardless of market conditions," said Hugh Gordon, society chair. "It's part of our commitment to ensuring access to education for deserving students from throughout the province."

### Work with First Nations, not against them

Chief Shane Gottfriedson of the Tk'emlups Indian Band calls the proposed First Nations Transparency Act, Bill C-27, paternalistic and regressive. He said his band is open and responsible to its members, for example, with the band's audited financial statements provided to each reserve household and financial and audit results posted on the band's Web site. "The public needs to understand that we are a government and have a unique relationship with the government of Canada; we are urging the federal government to work with us, not against us. The proposed bill is paternalistic and fails to recognize our inherent and constitutional right to govern ourselves." He said the real issue that should be discussed is not First Nations' accountability but the misconception about the dollars flowing to First Nations. "For every dollar, there's probably only 25 cents that hits First Nations," he said. Gottfriedson said he looks forward to the First Nations-Crown gathering in January 2012. He said it will be "an opportunity to reset our relationship with Canada."

### Family wants police to step up investigation

The family of Angeline Pete, a 29-year-old woman who disappeared from Vancouver in May 2011, says police aren't trying hard enough to find their loved one. The young mother of a seven-year-old fled to the Downtown Eastside after suffering terrible domestic abuse. Grandmother Eileen Nelson said she spoke with Angeline every day, and sometimes several times a day until her disappearance. Mom Molly Dixon has been searching the streets of Vancouver for months in the hopes of uncovering clues to her daughter's whereabouts.

"We meet with the RCMP and all they have is information we gave them two months ago," said Dixon. "Is my daughter just another missing First Nations woman on a poster to them? She was not a sex-trade worker

addicted to drugs," Dixon is quoted in a story by Suzanne Fournier in The Province newspaper.

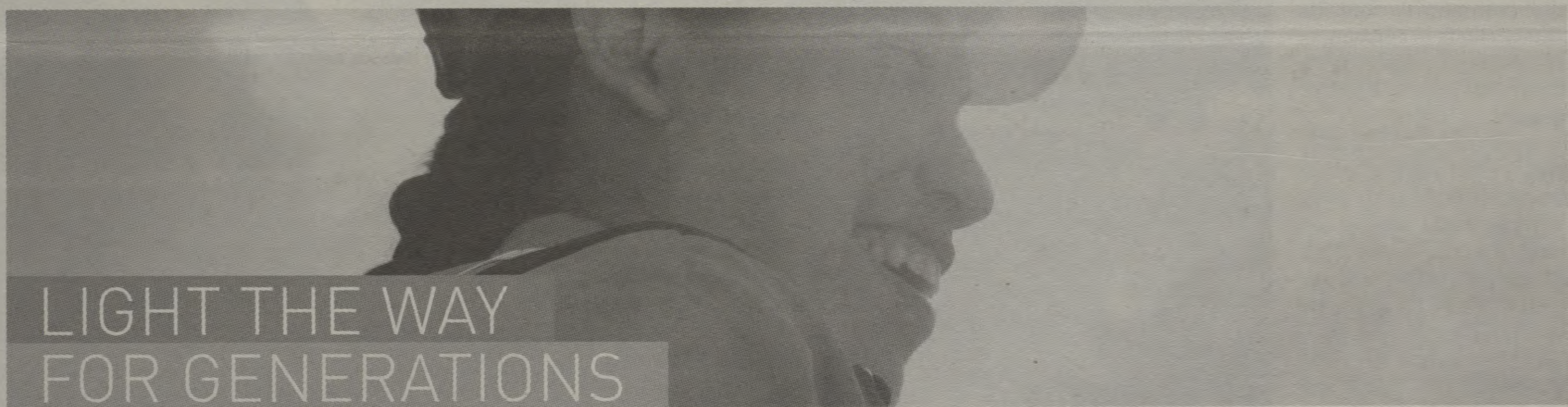
Worse yet, said Dixon, police have let Pete's fiancé travel from Canada to South America. The police had charged the man with assaulting Pete, but the charges were stayed. Pete's cousin said she last saw Angeline "getting unwillingly into a truck driven by her fiancé," reported Fournier.

Police said they are taking the case very seriously, but Carol Martin of the Downtown Eastside Women's Centre says cross jurisdictional issues are frustrating progress. Vancouver PD and the RCMP are attempting to work the case from their specific perspectives.

"We were witness to the system's gross negligence as well as racism and sexism in finding missing women in the 1990s, just as we are today," said Martin, recalling efforts to track women who had fallen prey to serial killer Robert Pickton.

### Relationship grows with mining company

Victoria Gold Corp. and the NaCho Nyak Dun First Nation of Yukon territory have signed a Letter of Intent for the purposes of staking NaCho Nyak Dun land adjacent to the corporation's Dublin Gulch Project, nearly doubling the land package within NaCho Nyak Dun traditional territory. Victoria has staked 1,443 claims on two parcels of NaCho Nyak Dun land adjacent to and to the west and south of the existing Dublin Gulch Property. This ground is highly prospective, covers an area of 290 km<sup>2</sup> and has not seen any exploration activity in more than 20 years. Dublin Gulch, original ground along with the new staking, now includes 3,408 claims covering 646 km<sup>2</sup>. "Victoria Gold continues to demonstrate a strong commitment to First Nations in the areas of environmental stewardship and business development," said Chief Simon Mervyn. "On the heels of our CBA Agreement to advance the Eagle Gold Mine into production we are very pleased to enter into a further agreement with Victoria to conduct exploration on our Settlement B Lands adjacent to Dublin Gulch." John McConnell, president and CEO of Victoria Gold commented, "Doubling the Dublin Gulch claim block with highly prospective, underexplored ground is a tremendous opportunity for both Victoria and NaCho Nyak Dun."



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60511-255



# Protocol agreement both celebrated, and rejected

By SHAUNA LEWIS  
Raven's Eye Writer

## Vancouver

A protocol agreement was signed between the province and an organization representing coastal First Nations on Vancouver Island, and deals with forestry, tourism and clean energy concerns. But while some leaders are applauding the agreement, one chief is considering legal action against British Columbia for its lack of consultation in the negotiation process.

Aboriginal Relations and Reconciliation Minister Mary Polak, and Pat Bell, minister of Jobs, Tourism and Innovation, joined members of the Nanwakolas First Nations Nov. 28 to announce three significant milestones in the growing relationship with the Nanwakolas Council Society: a reconciliation protocol, a forestry agreement and an addition to the Strategic Engagement Agreement.

The province said it plans to work closely with First Nations regarding non-treaty agreements.

"In the BC Jobs Plan, we committed to 10 new non-treaty agreements by 2015," said Polak. "These are the type of agreements we need more of — ones that build strong, workable partnerships with First Nations," she stated.

"Strategic engagement agreements and reconciliation protocols create economic certainty, increase investor confidence and unleash major economic benefits in First Nations communities. They are already creating an environment in the region, in which B.C. and Nanwakolas are working together achieving mutual goals, while continuing to build trust," Polak concluded.

The new protocol agreement will discuss revenue-sharing opportunities for tourism, mines and clean-power projects that may be developed.

The Nanwakolas Council Society is a group of eight Kwakwaka'wakw First Nations on northern Vancouver Island and the mid-coast, which have worked collaboratively on land and marine resource use,

management and planning issues and responses to provincial government resource development referrals.

The five nations to sign the reconciliation protocol are: Tlowitsis, Mamalilikulla-Qwe'Qwa'Sot'Em, Da'naxda'xw Awaetlala, Gwa'sala-'Nakwaxda'xw and K'omoks First Nations.

The Nanwakolas Council, on behalf of the five signatory First Nations, received \$250,000 on signing the protocol and receives two separate sums of \$200,000 per year, in the second and third year of the agreement, upon achieving progress in implementing this protocol.

Bob Chamberlin, chief of the Kwikwasut'inuxw Haxwa'mis First Nation of Gilford Island, said he opposes the agreement, however, citing lack of consultation by the government and an ongoing land claim debate with one partner First Nation within the Nanwakolas Society.

"The Kwikwasut'inuxw Haxwa'mis First Nation completely reject the components of the agreement signed by the Nanwakolas Council Society and the provincial government on Nov. 28, 2011 as it relates to our First Nation's traditional territories," Chamberlin said in a statement.

"It is completely offensive and with utter disregard for the hereditary leadership and elected council of the Kwikwasut'inuxw Haxwa'mis First Nation of the Musgamagw-Tsawataineuk peoples that members of the Nanwakolas Council Society assert authority from urban settings while our First Nations reside in the home village (Gwa-yas-dums) on Gilford Island," he stated.

"The remarks in *The Province* newspaper [which wrote about the Nanwakolas agreement] that state the Nanwakolas Council Society have ... put aside arguments between First Nations about overlapping claims.... Couldn't be further from the truth," he added.

Chamberlin said there has been an ongoing battle regarding land use and resources between his band and

the Mamalilikulla-Qwe'Qwa'Sot'Em. He claims that the Mamalilikulla-Qwe'Qwa'Sot'Em have continuously expressed ownership over the rights and title of resources in and around the Gilford Island territory.

Chamberlin says that in the late 19<sup>th</sup> century the members of the Mamalilikulla-Qwe'Qwa'Sot'Em relocated their community from Gilford and now primarily reside in urban settings, particularly in Campbell River, B.C. Chamberlin insists that they are now attempting to assert their control over Gilford Island.

The Kwikwasut'inuxw Haxwa'mis First Nation "is exploring all avenues of protecting our title, rights and interests, either through the courts or in direct action in our traditional territories," said Chamberlin. "We will no longer accept the provincial government's approach of pretending to acknowledge our title and rights while running roughshod over them in the very next breath," he stated.

"We will be convening a meeting with our hereditary leadership to discuss ways and means to address the false and self-serving assertions by certain members of the Nanwakolas Council Society," stated Chamberlin. "We fully expect Premier Christy Clark and Aboriginal Relations and Reconciliation Minister Mary Polak to meet with us and ensure the proper titleholders are given the respect they deserve," he said.

Attempts to contact Chief Harold Sewid of the Mamalilikulla-Qwe'Qwa'Sot'Em First Nation were unsuccessful by press time.

But the province maintains that the new partnership on Vancouver Island and the mid-coast will strengthen the relationship between First Nations and the provincial government and create economic opportunities.

First Nation supporters say they are confident that the Nanwakolas deal will be successful.

"This protocol is an opportunity for lasting and



Bob Chamberlin, chief of the Kwikwasut'inuxw Haxwa'mis First Nation of Gilford Island.

comprehensive reconciliation between the Nanwakolas First Nations and British Columbia that will help the First Nations achieve progress toward their social and economic goals," said Assembly of First Nations National Chief, Shawn Atleo. He said the protocol "will help provide increased certainty for business and a stronger economic base, with economic and employment benefits for the Nanwakolas First Nations and neighbouring communities."

"People and businesses in our communities are able to better pursue economic opportunities; and companies who want to do business in our traditional territory will have clear expectations and certainty," said Dallas Smith, president of the Nanwakolas Society.

"We definitely feel it's fair. Is it the end? No," Smith added. "But we've raised the existing floor [and] we are taking incremental steps toward the issues at the treaty table."

Smith said he has more faith in this agreement framework than the current BC treaty process.

"I don't envision the existing treaty process delivering the resources that this agreement could," he said.

Asked about Chamberlin's

opposition to the agreement, Smith assured that the Nanwakolas Society is not about to steal resources from his territory.

"In no way are we taking anything away from Bob [Chamberlin] or his nation," said Smith.

"It's unfortunate that he has that concern," he added.

Smith said it is also ironic that Chamberlin would be opposing the agreement since he dropped out of discussions with the Nanwakolas Society in 2008.

"We removed ourselves from the discussions because they simply had no resources for our nation to do land-use planning," Chamberlin explained.

He maintains that he has no personal dispute with the Nanwakolas Society explaining that he takes "issue with the game and not the players."

For now Chamberlin said his band is considering legal action against British Columbia for its lack of consultation with his band regarding the initiative. Chamberlin said he will remain vigilant in his opposition to the agreement.

"We are not going to give up our land," he promised. The government has made mountains of money and we have not benefited," he said.

# TRC brings truth-sharing events to Island communities

By SHARI NARINE  
Windspeaker Contributor

## VICTORIA

A request from elderly residential school survivors who cannot travel to the national truth-telling event scheduled for mainland BC in September 2013 has prompted the Truth and Reconciliation Commission to take the truth gathering process to Vancouver Island.

"This particular event is being held ... because there is a

special geographical focus here that ... the people on the Island themselves have raised with us. A lot of elderly survivors on the Island can't get to the event on the mainland. So what we said [was], 'We'll come to you,'" said TRC Chair Murray Sinclair.

A regional event will take place in Victoria on April 13 and 14 and will enable the more than 2,000 survivors from Vancouver Island and adjacent islands the opportunity to tell their stories. Other activities will include traditional

ceremonies, survivor gatherings, an education day, witnessing survivor statements, cultural performances, and films. No other regional events have been approved, although proposals have been received for more.

"At the same time, we also want to engage the Canadian public that live on the Island, to also participate with them, to give them the opportunity to be there," said Sinclair.

The TRC has been mandated to hold seven national events

and an unspecified number of community events, with individual statement taking/truth sharing opportunities.

The regional event, while similar to a national event, is limited in scope with efforts concentrated on the geographical area of the island. The regional event will operate with a smaller budget than a national event and will also have a shorter time frame.

In the two months leading up to the regional event, four hearings will be held on

Vancouver Island. Port Hardy will host a gathering Feb. 27 and Feb. 28, Campbell River on March 1 and March 2, Port Alberni on March 12 and 13, and Cowichan (Duncan) on March 15 and 16.

The next national event will take place in Saskatoon from June 21 to June 24, 2012. It will be the fourth national event, with previous events held in Winnipeg, Inuvik and Halifax. There has not yet been a date set for the 2013 national event in BC.



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

# Pipeline protesters say community protocols ignored

(Continued from page 1.)

Further, Enbridge claims that in June 2011, Northern Gateway filed an update to its regulatory application to the National Energy Board that detailed extensive consultations with more than 40 Aboriginal groups in B.C. and Alberta.

"Aboriginal groups have continued to provide important feedback, which has informed and tailored Northern Gateway's response to interests and concerns raised during consultation," Enbridge states.

Moreover, Enbridge claims that during their preliminary research a Northern Gateway's Strategic Watercrossing Assessment Team, SWAT for short, was tasked with finding the best, safest and most

environmentally responsible methods for crossing the inland waterways of the proposed pipeline route.

According to Enbridge the team was made up of engineers, fisheries and pipeline construction specialists, as well as local Aboriginal experts with traditional knowledge of the areas studied.

But while Enbridge maintains that it is following proper protocol regarding environmental assessments, protesters say that traditional Gitxan cultural protocol was completely ignored when the treaty society agreed to the partnership without community consultation or cooperation.

"It's crazy what's going on right now," Smoke said of the agreement.

"In our traditional system, [decisions] have to go to our clan chiefs," she said. "Any important business must be taken back to the house clans and discussed."

"And when the houses of each clan makes a decision, all the clans meet and all the chiefs speak and are heard and then the decision is made," she said. "If it can not be agreed on, it is agreed to be left alone or revisited at another time," Smoke explained.

"No business, celebrations, etc. is to be done when there is a death among our people...another traditional law that was broken," Smoke added, explaining that at the time the agreement was announced the community was gathering for a memorial and settlement feast of one of its

honored matriarchs.

"That's the Gitxan way and they haven't been open to the Gitxan way," agreed Yunkwas.

"[But] I'm not angry," said Smoke. "I am disappointed in these people who were brought up traditionally and know our laws and ways and culture."

"I do care for many people in that office," continued Smoke. "What we are doing down there is not personal," she stressed. "We are trying to get to the truth. We did not agree to this agreement with Enbridge or any pipelines."

To date the group says it has collected nearly 1,500 signatures on a petition opposing the pipeline plan.

But for now, Smoke, Yunkwas and two-dozen community members remain camped outside the treaty

society office. They say the First Nation community and the non-Native community have shown support in their cause through providing them with food, sharing discussions around the camp's sacred fire and even singing them Christmas Carols to boost moral.

"We even plan to cook a turkey over the fire for Christmas," said community member Dan Marshall.

The group vows that it will remain at the camp and will continue to occupy the doors of the society until opposition voices are heard and requests for consultation and business reform are addressed.

"We'll be here as long as it takes," said Yunkwas.

"We're here for the long haul," agreed Smoke.

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Solve:  $x + 79 = 1$

Solution:  
 $x + 79 = 1$   
 $x + 79 - 79 = 1 - 79$   
 $x = -78$

Solve:  $x - 56 = 616$

Solution:  
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# Adam Garnet Jones — [ windspeaker confidential ]

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

**Adam Garnet Jones:** Real kindness, which is not the same as niceness.

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

**A.G.J.:** People ignoring or rejecting the gifts they have been given.

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

**A.G.J.:** When I am connecting with something outside myself. Whether I am connecting with words on the page, the people in my life, or the ground beneath my feet, feeling connected lets me know I am alive.

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

**A.G.J.:** Self-destructive.

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

**A.G.J.:** I'm not sure I can pick just one. I remember reading that Louis Armstrong was the only person to achieve his incredible level of success without hurting anyone else.† That sounds like the right way to live.

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

**A.G.J.:** Getting out of adolescence alive.

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

**A.G.J.:** I'm not sure. I don't think I'm there yet.

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

**A.G.J.:** Balance.

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

**A.G.J.:** I would be working with our youth. If I couldn't pursue my dreams, I would want to help other people to achieve theirs.

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

**A.G.J.:** Take every opportunity that's offered and give it everything you have.

**W:** Did you take it?

**A.G.J.:** Yes.

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

**A.G.J.:** I want people to remember me as someone who did his very best.

Adam Garnet Jones is a writer and director whose work of over 20 short films has been broadcast on television, screened widely at film festivals such as the Toronto International Film Festival and imagineNATIVE and has earned him recognition internationally. Most recently for his efforts, Jones

has won the Toronto Arts Foundations RBC Emerging Artist Award.

Born Cree/Métis in Calgary, and raised in Edmonton, Jones currently lives in Toronto. He was 14 when he made his first short film and he managed to get it into a number of festivals. Jones left Alberta for an arts school in Vancouver but dropped out during his first year. He said of Toronto, "Everything I knew about independent film in Canada and everything I saw on the CBC seemed to be coming from this part of the country; I remember sitting at home and thinking, "What am I doing (in B.C.) when everything is over there?" Once in Toronto, Jones attended Ryerson University and received a BFA in film production and won the 2006 Nick Holleris Memorial Award for originality in screenwriting and the 2005 Award for Outstanding Community Service. Jones says of his choice of career, "There is nothing like film and video for telling our stories. Film has limitless potential to combine visual and oral traditions, broadcasting our stories into the power and prominence that they deserve. When I was in my early teens, and I started making video, it felt like I was being listened to for the first time in my life. If I hadn't found my voice, I don't know what would have happened to me."



Adam Garnet Jones

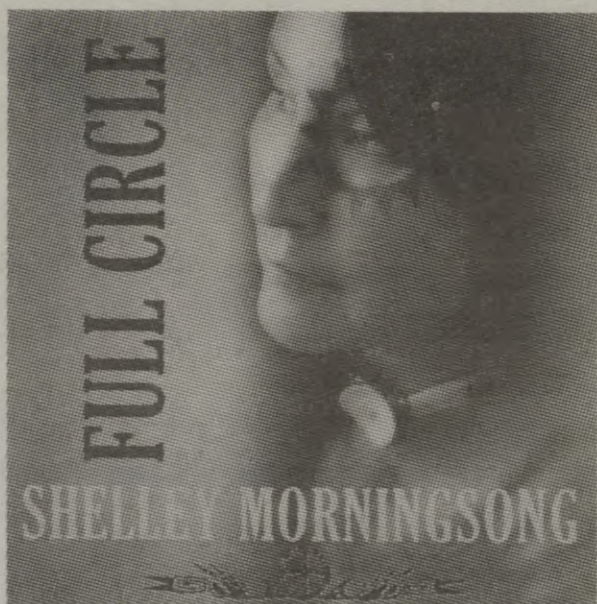
PHOTO: SUPPLIED

Jones' short films include *Cloudbreaker*, *A Small Thing*, *Can you Love Me?* and *Wave A Red Flag*. He is currently working as a writer on Rezolution Pictures' new comedy series *Mohawk Girls* and Big Soul Productions' upcoming dramatic series *The North End*. He is also working on his first feature film.

## OUR PICK

Artist—**Shelley Morningsong**  
Song—**Crazy Johnny**  
Album—**Full Circle**

Sometimes a cd is a collection of songs that takes you on a journey. Shelley sings about the spirit and voices of all things natural that could be speaking to us. She asks us to walk with her and in her garden of songs she truly takes you for a musical walk that is both insightful and introspective.



The music follows the relaxed beat of a simple drum and all of Shelley's songs compliment the

rich tone of her voice. Shelley uses many sounds to compliment the settings of her songs including native flutes, rattles, drum rhythms and backing vocals. The flute melody on Morning Song and the answering cello is truly a waking song that is purely instrumental.

Most of the songs have a gentle easy feel to them, richly flavoured with Native rhythms and perspectives. Shelley encourages peace and love in our common connection and expresses the very human doubts and suspicions of life. By the time you reach Full Circle, the title track at song seven, Shelley lets loose with a more rousing rocker proclaiming the victory of her journey.

Shelley Morningsong creates a very listenable music offering and an experience of listening to someone sharing the intimate side of their life experiences. Vocally, the Carly Simon like singer, Morningstar gives us songs that stand on their own or fit together to form a beautiful picture told in music. The characters of Morningsong's songs are easily recognizable. Morningsong gives us beautiful music and what feels like great theatre, even though everything is presented through sound.

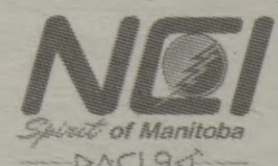
Review by : K. Kantan

## [ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Leah Hunt	Need Someone To Love Me	Single Release
CerAmony	Kingdom Come	CerAmony
Leanne Goose	You're No Damn Good	Got You Covered
Indigenous	Should I Stay	The Acoustic Sessions
Donny Parenteau	My Girl	To Whom It May Concern
Little Hawk	Beautiful Me	Vigilance
Will Belcourt	Coast Of Gold	Epoch
Samantha Crain	Up On The Table	You (Understood)
Harry Davies	I Can't Be Myself When I'm With You	Single Release
Christa Couture	Oh Yes Oh Yes	The Wedding Singer & Undertaker
Crystal Shawanda	Fever	Single Release
Hector Menow	Rain Song	Rain Dancing
Don Amero	Through The Storm	The Long Way Home
Jade Turner	The Way You Are	Thanks To You
Jerry Sereda	Morning After The Night Before	Turn The Country On
Murray Porter	I Feel Lucky	Songs Lived And Life Played
John McLeod	The Breed	Do It Anyway
Nathan Cunningham...	The Wildflower	Single Release
Richard McKay	N8tive Pride	Single Release
Phyllis Sinclair	Washerwoman's Lament	Dreams Of The Washerwoman

CONTRIBUTING STATIONS:





Ontario Birchbark: Special Section providing news from Ontario

# Métis anticipate win in Supreme Court

Métis National Council President Clement Chartier was keynote speaker at the Métis Nation Constitution Workshop held Dec. 11 and 12 in Ottawa.

The workshop came as the Supreme Court of Canada was to hear a land claim launched by the Manitoba Métis Federation dating back to the Métis resistance of the late 1800s.

"A victory by the MMF will set the stage for the negotiation of a contemporary land claims agreement which includes self-government," said Chartier. The Supreme Court heard arguments on Dec. 13.

Chartier said the case will alter the way in which the federal government views the rights of the Métis. The Manitoba Court of Appeal has already upheld certain legal principles that will have significant implications going forward, Chartier added.

Over the two-day workshop, a variety of presentations addressed a range of issues under consideration as the Métis Nation develops the framework

for a Métis Nation Constitution.

Chartier's address outlined why a constitution was needed and a process for achieving it.

"We will need our own constitution to define the nature of the government that will exercise powers under that agreement," said Chartier about the possible land claims settlement.

But Chartier moved beyond the lawsuit saying "As a distinct people and nation, with the right to self-determination, we should be governing ourselves under our own laws drawn from our own constitution rather than the bylaws of non-profit societies."

A series of panels examined the priorities of Métis Nation governments—in the areas of language and culture preservation and promotion, child and family health services and supports, education and training, and economic development—and how these could be included in a constitution.

In 'A Constitution for the 21st

Century' delegates examined a series of graphics illustrating the current structure of the MNC and governing members and how it may be impacted by the adoption of a constitution.

Delegates also reviewed a series of worksheets identifying the key questions to be addressed as the Métis Nation moves towards the 2013 Constitution Convention and adopting a Métis Nation Constitution.

Delegates also heard from two other special speakers during the Workshop. Former minister of Aboriginal Affairs and the Office of the Federal Interlocutor for Métis, Chuck Strahl, was asked to offer his thoughts on the importance of the Métis Nation developing a Constitution and some suggestions that should be considered to ensure success.

The second special speaker was the President of the Confederation of Indigenous Nationalities of Peru (CONAIP) Hugo Tacuri, who delivered a keynote speech on International Indigenous Rights.



Dan Howlett, director of Canadian Tire Jumpstart Charities, and Andy Dabydeen, Canadian Tire Product Stewardship Manager, prepare supplies to be sent to the the James Bay area, including the Attawapiskat and Kashechewan First Nation communities. Canadian Tire Jumpstart has been working with these communities for the past year and is stepping up their relief efforts by donating 600 pairs of footwear, 550 pieces of outerwear, 300 flashlights, and other gifts, which were sent almost 700 km to the affected areas.

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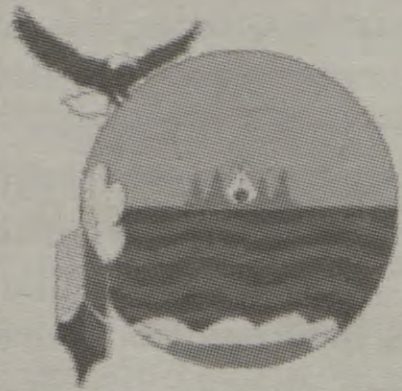
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## Alberta Sweetgrass: Special Section providing news from Alberta



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Interested candidates are invited to send their resume and cover letter by January 6, 2012, to the following:

Mikisew Cree GIF  
Executive Assistant Melanie Dene  
melanie.dene@mcfngir.ca • Fax: 780-715-4098

## Alberta chiefs reviewing distribution of casino revenue

By SHARI NARINE  
Sweetgrass Contributing Editor

EDMONTON

An independent report on gaming in Alberta is recommending a dramatic decrease in the dollars that come from slot machines on First Nations and are handed over to the Alberta Lottery Fund.

"The most uncontentious adjustment would be to redirect the 30 per cent of First Nations slot machine revenue that currently goes to the Alberta Lottery Fund back into the First Nations Development Fund for the use of First Nations communities that do not currently host casinos," is one of six recommendations presented in *Gambling in Alberta: History, Current Status, and Socioeconomic Impacts*.

The report was commissioned by the Alberta Gaming Research Institute and presented to the former Aboriginal Relations department and Alberta Gaming and Liquor Commission in April.

The Assembly of Treaty Chiefs is presently reviewing the formula that was established in 2001 before the five First Nations casinos began operating. Under that policy, 30 per cent of slot revenue is divided between the operator and the First Nation's registered charity, 30 per cent goes to the Alberta Lottery Fund, and 40 per cent is put into the First Nations Development Fund. The FNDF provides grants to all bands in the province on the basis of 75 per cent distributed among the five casino host bands and 25 per cent reserved for the 39 non-casino bands. Since the first deposit was made to the FNDF in the fiscal year of 2006-2007, the five casino Nations have received \$207 million of the \$276 million, leaving \$69 million to be split between the non-casino bands.

"There is an ongoing review of the distribution amounts and how it's calculated," said Treaty 8 Grand Chief Richard Kappo. He expected the AOTC's review to be completed in December and then presented at the next AOTC meeting to be held this winter. "Depending on what they come up with in the report, we might look at changing the distribution amount."

Intergovernmental, International and Aboriginal Relations Minister Cal Dallas said he is willing to meet with First Nations to discuss casino revenue distribution but is "very comfortable with (the present) arrangements" and is not considering changing the formula at this time.

"I guess I would remain to be convinced why would one consider (changing the ALF contribution)," he said.

According to the report, in the last four years, First Nations casinos have contributed 89.3 times more money to the ALF than Aboriginal organizations drew from it in the past decade. In the past year, First Nations casinos put \$76 million into the ALF.

Dallas said that revenue earned in First Nations casinos is not derived exclusively from Aboriginal users and revenue pulled in at city casinos is used for programs that serve urban Aboriginal populations.

Dallas also pointed out that the report is one of many that the ministry receives.

"The report essentially was not commissioned by the ministry," said Dallas. "It's somebody's research in respect to a number of options, some of which might be appropriate."

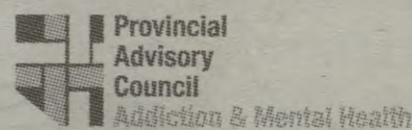
The Alberta Gaming and Liquor Commission considers academic reports like this one valuable, said spokesperson Jody Korchinski. The AGLC provides \$1.5 million each year to AGRI, which is comprised of the universities of Alberta, Calgary, and Lethbridge with AGRI's primary purpose to support and promote research into gaming and gambling in Alberta. However, the AGLC did not specifically fund this report.

"We do thoroughly consider academic research...when we're preparing our business plans and strategies for the year," said Korchinski, who referred to the report as a "very, very comprehensive document."

Dr. Yale Belanger, a professor of Native Studies at the University of Lethbridge, co-authored the report, and stands firmly behind the recommendation that First Nations casino contributions to the ALF be pared down significantly.

"Our rationale is very straightforward," he said. "Originally the First Nations gaming policy and the approval of the casinos was intended to improve socio-economic outcomes in the communities. With that in mind, it doesn't seem right that Alberta is skimming 30 per cent of the revenues away just for the purpose of allowing those casinos to operate."

The report also recommends revisiting how the FNDF is distributed among First Nations as only "a handful of communities have benefited significantly (and) most communities have received very limited benefits."



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[ health ]

## Ontario needs to step up to conquer FASD

Windspeaker Staff

Nishnawbe Aski Nation Deputy Grand Chief Terry Waboose wants Ontario to develop an integrated provincial strategy for prevention and support services for Fetal Alcohol Spectrum Disorder.

"Countless children are falling through the cracks because of Ontario's continued failure to fully address FASD," Waboose said. "This puts [children] at high risk for developmental disorders and severely impairs their chances to grow up to lead the full, happy and productive lives they so desperately deserve," he said.

Waboose described FASD as being a complex and debilitating condition with life-long implications for those affected, and gravely impacts the caregivers of those children affected. He said an integrated

provincial strategy is essential if progress is to be made on the prevention and treatment of this disorder.

He said other provinces have established strategies and targeted mandates for FASD prevention, intervention and support, but Ontario has fallen behind, and in fact cut the Northwestern Ontario FASD Diagnostic Clinic in Sioux Lookout in 2006.

"Without assessments and proper services, many First Nations children are at very high risk for secondary disabilities that can severely impair their development," Waboose said. "Lives are at risk, and it is crucial that the government officially recognizes the crippling health and social impacts of this disorder and begins to work with First Nations to design and implement a strategic response."

## New step taken towards control over health care

Windspeaker Staff

The Fraser Salish Nations and the Fraser Health Authority signed a Partnership Accord Dec. 13 aimed at making significant progress in improving the health of First Nations in the region.

The partnership accord is the first health agreement of its kind in the province, one between a regional health authority and one of the regional caucuses that have been formed by the First Nations Health Society to work with health partners to improve First Nations health.

"This agreement signals an important change, and the way ahead for how health services will be delivered to First Nations, not only in the Fraser Region, but throughout British Columbia," said Grand Chief Doug Kelly of the Sto:lo Tribal Council. "If health outcomes are to improve for First Nations in our province, then we must work in partnership to make progress."

The accord was signed by Fraser Health and the Fraser Salish Regional Caucus, which provides political and technical leadership to the Salish Nations. The caucus has representatives on the First Nation Health

Council, a provincial body which is working towards a First Nations Health Authority—the first of its kind in Canada—in collaboration with federal and provincial partners. (The First Nations Health Society is the business arm of the First Nations Health Council.)

"Fraser Health is committed to working collaboratively with the Fraser Salish Regional Caucus to improve Aboriginal health services delivered within the Fraser region. This partnership will assist First Nations communities in governing their own health initiatives to improve the lives and the health of the people in First Nations communities," said Dr. Nigel Murray, president and chief executive officer of Fraser health.

One of the key commitments in the partnership accord is the establishment of an Aboriginal Health Steering Committee, which will serve as a forum for joint efforts on First Nations and Aboriginal health priorities, policies, budgets and services in the Fraser Region.

The accord calls for improvements in service delivery through more collaboration between Fraser Health and First Nations Health Centres in the region, and work with

community health leaders to develop more culturally appropriate health strategies.

"When we work together with mutual respect, guided by a plan that will specify initiatives and milestones, there is no doubt that we can see change in First Nations health outcomes in this region," said Chief Maureen Chapman, representative for the Sto:lo Nation Chiefs Council.

There are 32 First Nations communities in the Fraser Salish region of various sizes, including small and isolated communities. The needs of the communities vary significantly, as does the capability of each community to engage with Fraser Health. The Accord specifies that no community should be forced into region-wide health strategies but that no community should be left behind.

"Our approach to health and well-being is, more than anything, community-based. First Nations and Aboriginal peoples have a good understanding of their health challenges and goals, and this partnership with Fraser Health will help us reach those goals sooner," said Chief Willie Charlie, representative for the independent Fraser Salish communities.

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## Sports Briefs

By Sam Laskaris

### FERLAND CUT BY NATS

Though he's having another splendid hockey season, Michael Ferland will not be representing Canada this holiday season. Ferland, who is Cree, was one of 42 players that were invited to the Canadian national junior (under 20) team's final selection camp, but the 19-year-old forward was not one of the 22 players named to the national squad that will compete at the World Junior Hockey Championships. Games for the world tournament, which began Dec. 26 and continues until Jan. 5, will be staged in Calgary and Edmonton.

Since he did not make the national squad, Ferland rejoined his own team, the Western Hockey League's Brandon Wheat Kings. Unlike the majority of other WHL players, Ferland did not have to leave home to play with the Wheat Kings. That's because he is from Brandon.

Ferland is in his third season with the Wheat Kings, and he's enjoying his best season to date.

He had racked up 45 points (17 goals, 28 assists) in his first 31 games. At this pace he should easily surpass the 56 points he collected in 56 games last season.

Though he could conceivably return for an overage season, Ferland is obviously hoping this is his final year in the junior ranks. No doubt he would prefer to turn pro next season. He's property of the Calgary Flames, who chose him in the fifth round, 133rd over-all, in the 2010 National Hockey League Entry Draft.

### FREE ABORIGINAL CAMP

A free basketball camp, running from January through June, will be held for Aboriginal youth in Winnipeg. The Anishinabe Pride basketball club will operate the camp, established through a partnership with the Manitoba Aboriginal Sport and Recreation Council, Sport Manitoba and Precision Basketball.

The camp begins on Jan. 7 and will continue each Saturday evening until June 16. It will be staged weekly at the North End Recreation Centre.

Those taking part in the camp will be divided into two age groups. There's a grouping for those aged seven to nine and another for those who are 10 to 12.

To register or for more information contact Melvin Pagantay. He is available (204) 925-5737.

### NOLAN STARRING IN MINORS

Jordan Nolan continues to impress in the minor leagues. The youngest son of former National Hockey League player and coach Ted Nolan is in his second season of pro hockey. Jordan's a member of the American Hockey League's Manchester Monarchs. The New Hampshire-based Monarchs are the top affiliate of the NHL's Los Angeles Kings.

Los Angeles had selected Nolan in the seventh round at the 2009 NHL Entry Draft. Following his draft year Nolan played one more year in the junior ranks, with the Ontario Hockey League's Sault Ste. Marie Greyhounds, a club his father previously coached.

As for this season, Nolan, who is now 22, has been one of the Monarchs' top point-getters. He earned 14 points (six goals, eight assists) in his first 25 matches.

Nolan, who also had a team-high 95 penalty minutes, is expected to easily surpass the 17 points he earned in 75 games as a rookie with the Manchester side last season.

Nolan's older brother Brandon also played pro hockey. He appeared in six NHL contests with the Carolina Hurricanes during the 2007-08 season. He didn't return to the sport after sitting out the following year with a concussion.

During his pro career Brandon Nolan also suited up for various clubs in the AHL, East Coast Hockey League and in Sweden.

### CHAMPS AT RAMA

Former world champions will be meeting in Rama in January vying for plenty of cash and curling bragging rights. This marks the fifth consecutive year the Ontario-based First Nations casino will stage the TSN Curling Skins Game at its facility. The event will be held Jan. 7 and Jan. 8.

Among those taking part at the upcoming event will be Jeff Stoughton, the Canadian skip of the defending world champions. Also taking part will be three other Canadian rinks skipped by former world champs Kevin Martin, Kevin Koe and Glenn Howard.

The teams will be competing for a share of the \$75,000 up for grabs in the two-day event.

The TSN Skins Curling Game has become a highlight of the Canadian curling season in recent years. Part of the reason for that is the exciting format of skins curling. A team can only win a skin (and cash) by stealing an end or by scoring two or more points in an end when it has the hammer.

[ sports ]

# Peters pens book on top Aboriginal athletes



PHOTO: SUPPLIED

Jason Peters

By Sam Laskaris  
Windspeaker Contributor

### FREDERICTON

All indications are that Jason Peters will be busier than ever for the foreseeable future.

The 39-year-old Mi'kmaq will continue to work for the Aboriginal Affairs Secretariat, located in Fredericton, N.B., but now he's also planning to write several more books.

Peters first book, which was released in early November, is titled *Aboriginal Sports Heroes: Atlantic Canada*.

The book profiles five prominent Aboriginals from the east coast with sporting connections. The book has been well received and people from across the country have been buying copies.

"I guess it's taken on a life of its own," Peters said. So much so that Peters is already working on his second book, one expected to be released next fall, or possibly even earlier.

This book will focus on a younger generation of Aboriginal athletes in Atlantic Canada. Those that will be featured are members of various provincial teams.

Peters then eventually wants to expand and write similar books about Aboriginal sporting personalities from other parts of the country.

"I'd like to move on and cover Ontario, western Canada and the North," he said. "There are so many quality athletes out there."

When he considered subjects to profile for his first book, Peters said they had to fulfill four of his required criteria.

For starters, they had to be Aboriginal. They also had to have obtained some success in the sporting world.

Another requirement Peters

was looking for was people who had obtained a post-secondary degree. And finally he was interested in individuals who had or were currently giving back to their communities in some manner.

By finding individuals that met all these criteria, Peters was hoping to write about these role models in an effort to inspire Aboriginal youth.

"I've been working with First Nations communities for the last 10 years," he said. "I wanted to find a group of Aboriginals that people could really look up to."

The book features six chapters. The first one talks about Aboriginal sport in Atlantic Canada. Then there's a chapter on each of the five main individuals featured.

Those profiled in the book are Josh Hepditch, Allison Brooks, George (Tex) Marshall, Sara-Lynne Knockwood and Josh Sabobie.

Hepditch is in his first season of playing pro hockey with the Central Hockey League's Allen Americans. Hepditch had spent the past five years with the University of New Brunswick Varsity Reds, and prior to that he played four years with the Quebec Major Junior Hockey League's Moncton Wildcats.

Brooks is a former quarterback with the Mount Allison University Mounties. He is now a principal at a Fredericton elementary school.

Marshall is the chairperson of the Aboriginal Sport Circle.

Knockwood is a former taekwon do world champion, who is currently a program director with Nova Scotia Aboriginal Sport and Recreation.

Sabobie is a former star quarterback of the University of Ottawa Gee-Gees. He now works for Football Canada.

"Luckily I knew quite a bit

about all of them before," Peters said of his five profiled personalities. "And I knew three of them (Hepditch, Brooks and Marshall) quite well."

Peters originally thought that 200 books would be a sufficient number to print. Instead, 2,000 copies were made. And sales have been brisk.

"People from across Canada are buying them," Peters said. "That's pretty surprising."

The book is available at three main bookstores; Indigo, Chapters and Coles. Or it can be ordered online through those stores.

The book can also be bought through DreamCatcher Publishing in Saint John, N.B. Their Web site is [www.dreamcatcherpublishing.ca](http://www.dreamcatcherpublishing.ca)

Peters first became a published writer last year. He started writing a column for a Saint John-based monthly sports magazine, which has since folded.

He's also heavily involved in basketball.

In fact, a couple of years ago it is believed that he made a bit of sports history himself becoming the first Aboriginal to coach a high school basketball team in New Brunswick.

Peters became the head coach of the Simonds Seabees, a senior girls' team from Saint John featuring players in Grades 11 and 12.

Peters is still the coach of the Seabees. And he's also coaching the Bayside Broncos, a girls' middle school team that has players from Grades 6 to 8.

Under Peters' tutelage the Broncos won the provincial championship this past season.

Both the Seabees and Broncos are now in their 2011-12 campaigns.

Peters is also a former president of the East Saint John Minor Basketball Association.



# Group helps students blossom in Nicaragua



PHOTO: SUPPLIED

Helen Knott has fun with school children in Nicaragua.

**By Shauna Lewis**  
Windspeaker Contributor

## FORT ST. JOHN, B.C.

A dozen Indigenous youth from North Eastern B.C. are being encouraged to share their culture and give the gift of education to Central American children, thanks to an innovative new program.

The Indigenous Youth Empowering Students [IYES] is an international youth development program that provides First Nation, Metis and Inuit youth in Canada with the opportunity to create meaningful change in the lives of children in Nicaragua.

Through sharing leadership skills, participating in cultural exchanges and building schools, a handful of Indigenous youth ages 18 to 30 will experience travel and take part in what IYES organizers say is an experience of a lifetime.

"It gave me a reason to start asking questions about my heritage," said Helen Knott, IYES program coordinator and past volunteer.

Program participants are required to become involved in projects that provide them valuable insight into their Indigenous culture. They then share their traditions with children overseas.

Because of the program's strong cultural component, Knott was able to learn her grandmother's Dunnaza language.

"It was just a positive experience," she said.

Knott, 23, traveled to Nicaragua during the launch of the IYES program in 2009. She said the experience left her with a greater appreciation for her culture, a deeper understanding about the world around her and the importance of providing education services and school supplies to those who need it most.

"The kids [in Nicaragua] really struggle for access to education," she pointed out.

"I'm really adamant about

equal access to education for First Nations here, as well," she added. "Education is so important because education is the key to change lives and to be able to be the change you want to see in you and your community," Knott said.

Knott, who is Cree, said that she enjoyed participating in the program so much that she decided to become an IYES program coordinator. She said Aboriginal youth need to know that they can achieve any goal they make.

"Circumstances shouldn't stop you from doing what you want to, ever," said Knott, a working mother who is currently attending college full time.

While the two-week trip is open to all Canadian Indigenous youth, Knott is encouraging the youth in her community of Fort St. John to get involved. She said the opportunity for rural youth to "expand their horizons," through travel is something they shouldn't overlook.

Former IYES volunteer, Kristy Auger, agreed.

She said the experience transformed her life.

"IYES completely changed my world because I have learned that I can do anything I set my mind to," Auger wrote in an online testimonial for the program. "The cultural exchange required me to explore my own heritage and it has really changed my life. I have grown so much... I am just so grateful that I had the chance to participate in IYES," she stated.

"I want to spend the rest of my life helping as many people as I can. It's true that through helping we heal," she added.

"When I started telling people that I was going to Nicaragua to help build a school, they would usually say 'Well what about your people here? Shouldn't you be trying to help them first?' but I learned that if you can help anyone anywhere then you should," explained Auger.

"I don't think I've ever been able to do as much for my people as I can now. Going on that trip

has increased my capacity and desire to work for my own people and to try and make a difference in my own community," she added.

Helping her community is just what Auger has been doing since her IYES experience.

Auger said that both she and Knott paired up to create an Aboriginal Youth Run group and in 2010 they ran their first half marathon with youth from their community.

Since their experience in Central America, Auger said she has also joined a powwow committee and has graduated from the Indigenous Women in Community Leadership Program through the Coady International Institute in Nova Scotia.

"I have just been so blessed on my path," said Auger. "It's my dream to see all Aboriginal youth living healthy lifestyles engaged in healthy practices."

The program travel dates are set for July 18 to 28, 2012. SchoolBox Inc, a registered Canadian charity that has been providing education supplies and building schools in nearly 50 impoverished communities in Nicaragua since 2006, sponsors IYES.

The IYES program, which began in 2009, was designed to support Indigenous youth in their personal journeys of re-establishing their identities and discovering what it means to be an Indigenous leader in the modern world, said program coordinators.

SchoolBox, which is a faith-based organization, say their mandate is healing through giving. They maintain that from the impact of historical tragedies, such as the residential school system, today's Aboriginal youth are left with dramatic gaps in their identity and the IYES program is designed to establish greater pride in Aboriginal volunteers, help them rebuild what has been lost and help each individual discover his or her unique culture and identity through a cross-cultural international exchange opportunity.

As a part of the IYES program, SchoolBox will be providing \$750 scholarships to partially cover the cost of participant airfare to Nicaragua. Indigenous youth will be expected to raise the estimated \$1,500 additional dollars to cover the cost of food, accommodations and overseas travel expenses.

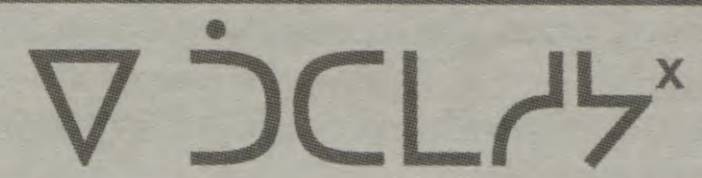
Former participants say the experience was worth every cent.

"Every person really should go," said Auger. "It will change their life forever."

The deadline for applications is Jan. 31, 2012.

For more information about the IYES youth development program visit: [www.schoolbox.ca](http://www.schoolbox.ca) or email: [iyes@schoolbox.ca](mailto:iyes@schoolbox.ca)

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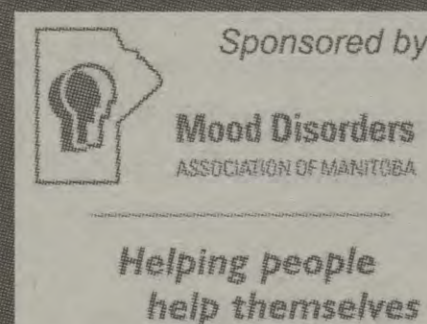
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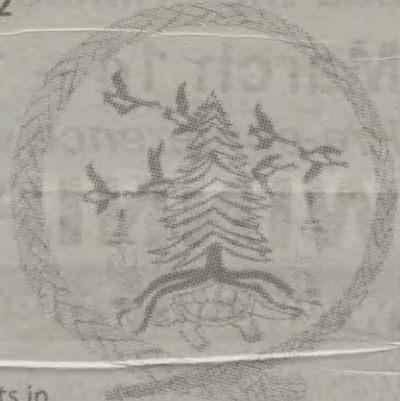
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(Continued from page 9.)

The 20 recommendations that *Priority Actions* settled on have seven that focus on funding and 13 that deal with jurisdictional issues.

"What we're asking as First Nations," said Whiteduck, "is to fully endorse and support First Nations control of First Nations education."

Although Whiteduck is hopeful that changes will take place, he is wary of past and present government action.

"Again it appears to us that the department of Aboriginal Affairs

and government in general seems to know what is best for us," he said.

AFN National Chief Shawn Atleo said the AFN insisted on having the national education panel's report presented separately to AFN and the federal government for that very reason.

"It's a matter of whether governments would be willing to work jointly with First Nations to recognize the value and need for a greater level of independence and fairness, and so that's the reason why we insisted on the education panel that the report

come both back to us as First Nations, and separately to the minister," said Atleo.

Whiteduck said that First Nations are not asking for anything "beyond the reasonable" when it comes to improvement in the education system.

"This is really an all hands on deck effort to see some significant transformation in the area of education but that it be grounded firmly in our rights and our treaties and that it really transforms the relationship between First Nations and the government," said Atleo.

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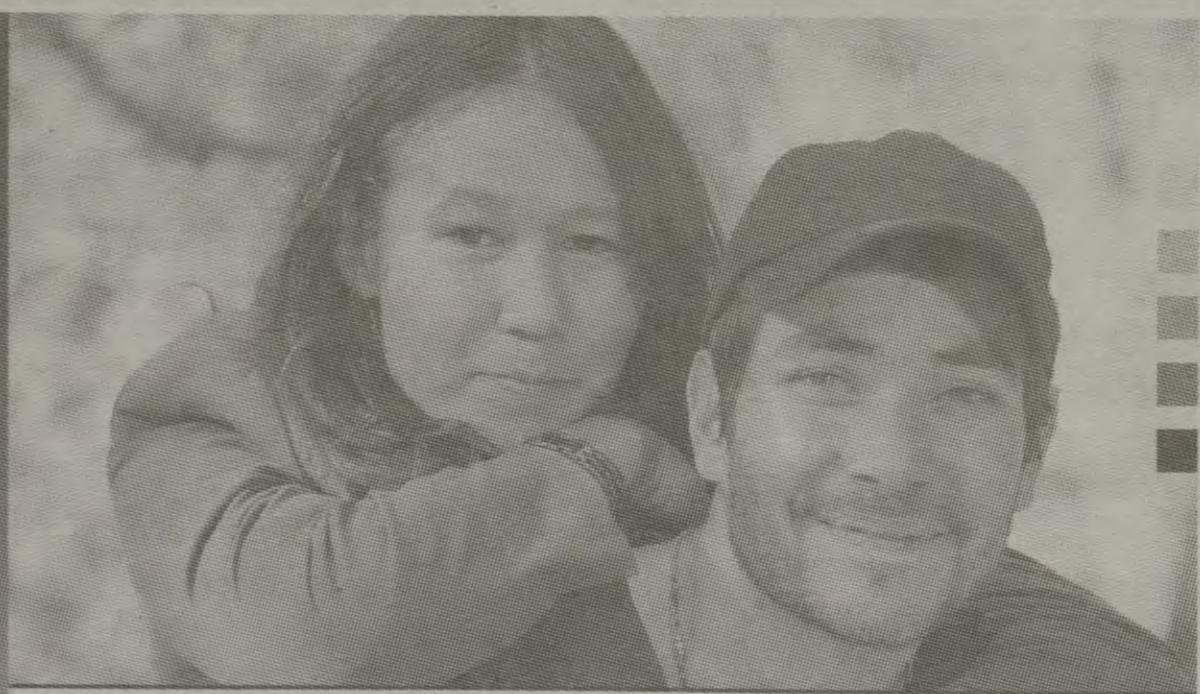
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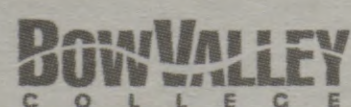
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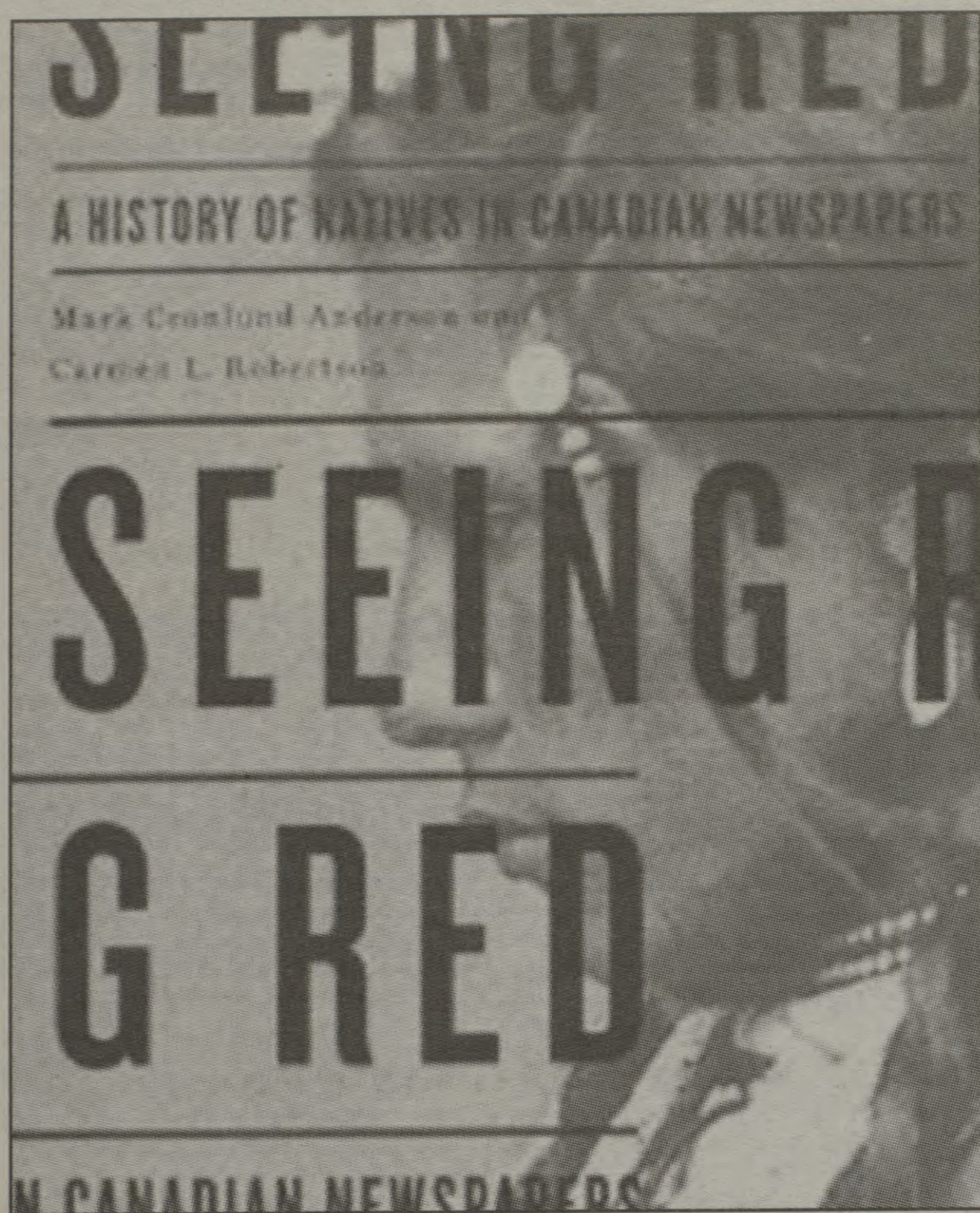
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## Don't believe everything you read.



**Seeing Red: A History of Natives in Canadian Newspapers**

By Mark Cronlund Anderson and Carmen L. Robertson

Published by University of Manitoba Press

Review by Christine McFarlane

"Seeing Red: A History of

*Natives in Canadian Newspapers*" is a book that examines historical news coverage of formative events in Canada's history, from Confederation through to the present day, and demonstrates through the authors' research how overt racism against Natives has consistently existed in Canadian newspapers over this time.

*Seeing Red* is a groundbreaking study of how Canadian English-language newspapers have

portrayed Aboriginal peoples from 1869 to the present day. It assesses a wide range of publications on topics that include the sale of Rupert's Land, the signing of Treaty 3, the North-West Rebellion and Louis Riel, the death of Pauline Johnson, the outing of Grey Owl, the discussions surrounding Bill C-31, the "Bended Elbow" standoff at Kenora, Ont., and the Oka Crisis.

Cronlund and Robertson write "Canada is home to more than 600 Indigenous nations as well as roughly one-half million Aboriginals living off reserve. Prior to the centuries-long European invasion, these groups spoke dozens of different languages, exhibited wide variety in architecture, child rearing, clothing, diet, gender relations, material culture, religion, rituals—in short they varied in all the ways one might expect of an enormous region occupied by a wide range of cultural groups."

The authors argue that despite these differences, "the country's most ubiquitous agent of popular education, the newspaper, has tended to conflate all of these peoples into one heavily stereotyped monolith, patterned on a colonial ideology that flourishes to this day."

If we were to believe the Canadian Press, Indians would have died off decades ago.

Take, for example, the Klondike press in the 1800s in

which papers decided that "Natives were dying off, and, indeed, were intended by evolution to die off—even if the papers periodically reported that scientific study disproved this widely held late nineteenth century view."

The authors write The Whitehorse Star reported that "Indians...have no idea how to cope...(they) are rapidly disappearing before the unequal struggle for existence side by side with white men." The "average" Indian, the Star said, could only "mourn for the future of his race."

The Yukon Sun offered the observation that "Indians are dying off" in spectacular fashion and went on to cite "horrors beyond description among diseased natives."

"Seeing Red" also looked to today's writers for their musings on Aboriginal topics, including the writings of Globe and Mail columnist Margaret Wenté.

"Wenté expresses deep faith in an ideology that you might simply refer to as Canadian liberal pluralism of the latter twentieth century."

The authors quote Wenté as writing "People are inherently tribal, and are inherently inclined to believe they are exploited...The job of civic society is to overcome these tribal resentments and replace them with a set of values and aspirations that are shared."

Wenté goes on to state "my own fantasy is of a multiracial society,

where we all become pretty much indistinguishable through integration, assimilation and intermarriage. (Imagine how much better looking we would be.)"

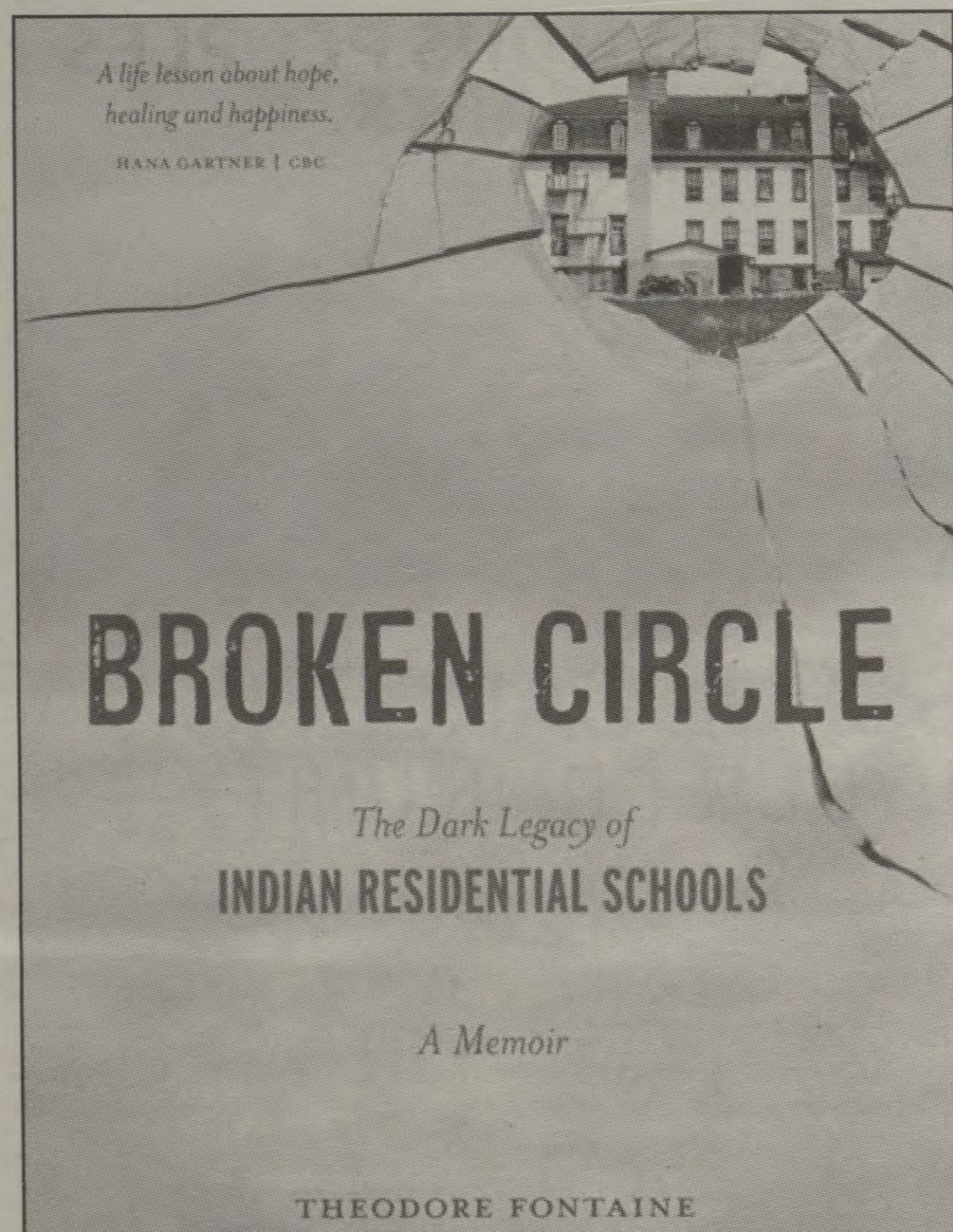
The authors state "Wenté presents the case for assimilation as an article of faith, that assimilation is necessary because it is tautologically, inevitable."

"Wenté's columns rely on every imaginable alleged Native shortcoming," say the authors of *Seeing Red*, "from sexual depravity to financial corruption, thievery to alcoholism, poor parenting to childish behavior, receiving special rights to reverse racism against whites, inherent violence to being stuck in dying cultures without being smart enough to realize it."

The conclusion of the authors is that "overt racism has existed in newspaper coverage of 100 or even 50 years ago," and even in "contemporary newspapers, the same patterns of racism and subjugation continues to dominate how Aboriginal peoples continue to be seen within Canadian newspapers."

The authors argue that as a result of press content and pre-existing reader bias, the "news constitutes a kind of national curriculum, which emerges organically, as if nothing were more natural. In short, as curriculum news images do not present new material so much as they simply reinforce the status quo."

## Light fades to dark in residential schools



**Broken Circle: The Dark Legacy of Indian Residential Schools—A Memoir**

By Theodore Fontaine

Published By Heritage House Publishing Company Ltd

Review by Christine McFarlane

"*Broken Circle: The Dark Legacy of Indian Residential Schools—A Memoir*" is a powerful book that gives testimony to the resilience of one residential school survivor and is also a hopeful and inspirational story that tells its readers that one can pick up the shattered pieces of life and use them for good.

Theodore Fontaine lost his family at the age of seven after his parents were forced to leave him at Fort Alexander Residential School, just days after his seventh birthday. It is poignant how he is able to capture the memory of his trip to the residential school, and the

reader can envision Fontaine skipping down a dirt road on his reserve between his two parents and the excitement he felt at being able to go to school.

He writes about how he thought that he was on his way to a new adventure.

"I am going to be a 'school kid.' I'll learn to read; I'll be where my older brothers and sisters were, where they learned new things, coming back smarter, bigger and ready to find jobs and make money like Dad, my uncles and our older cousins. I will be a school kid, and I am excited!"

The excitement he felt quickly changes, however, and his experiences over the next 12 years would shape and control his life for the next 50 years. He recounts the courage it took him to climb up from a darkness that only a survivor of Canada's residential school system could understand.

While attending residential school, Fontaine realizes that his life would not be his own.

"I would no longer be a son with a family structure. I would be parented by people who'd never known the joy of parenthood and in some cases hadn't been parented themselves."

Fontaine explains how the "pounding into their minds that they were less than their keepers took its toll with more than two-thirds of his schoolmates dying early, mostly from lives lived trying to forget."

Ways of forgetting took form in many harmful behaviors, and while there are many stories about residential schools and the physical, sexual, spiritual and mental abuse endured there, Fontaine does an incredible job of humanizing the story of his experience.

The book confronts the truth and legacy of the Indian residential school. In its writing, Fontaine not only demonstrates the resiliency required to survive such experiences, he has taught himself that there is hope.

Check out even more book reviews online featuring Canada's Aboriginal people and the issues that impact them. Find more of everything online at: [www.ammsa.com](http://www.ammsa.com)





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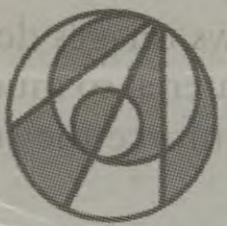
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All positions will be located in First Nations and Métis communities throughout Alberta for the summer.

Successful candidates will:

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- Organize sport, recreation and arts programming for Aboriginal youth
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The Alberta's Future Leaders program is co-sponsored by the Alberta Sport, Recreation, Parks and Wildlife Foundation and the Alberta Foundation for the Arts.

**Compensation** - The contract period for youth workers and arts mentors is from April 28<sup>th</sup>-August 24<sup>th</sup>/2012 (INCLUSIVE), with irregular and occasional long hours, including evening and weekends as required. Maximum of 40 hours per week. Total Compensation for the contract period is \$10,800.00. Application deadline: February 27th, 2012.

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Youth Workers will be contract employees of the community in which they are placed.

Please forward a letter of application, along with your resumé in confidence to:

Scott Grevlund, Recreation Consultant  
 Alberta's Future Leaders Program  
 903 Standard Life Centre, 10405 Jasper Avenue  
 Edmonton, AB T5J 4R7  
 Phone: 780-422-7110 • Fax: 780-427-5140  
[Scott.Grevlund@gov.ab.ca](mailto:Scott.Grevlund@gov.ab.ca)

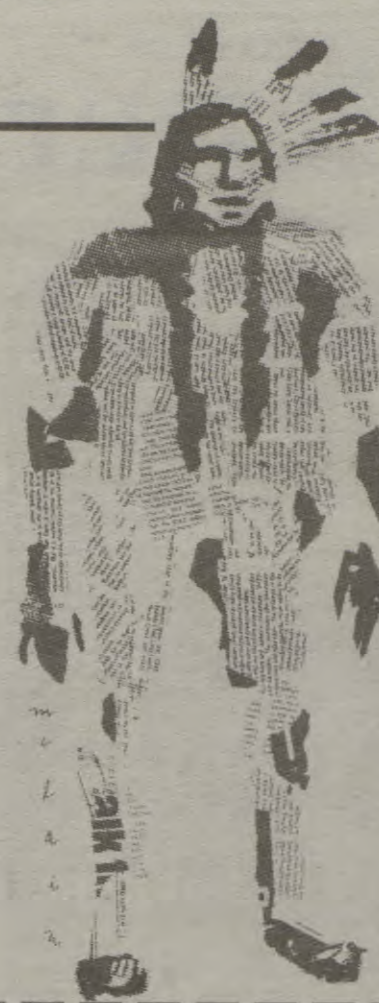
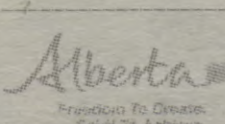
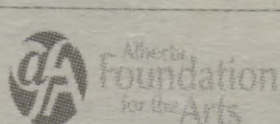
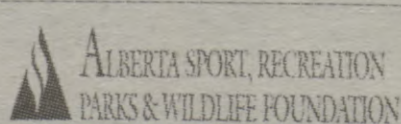
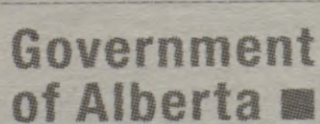
**~ AFL ARTS MENTORS ~**

Your experience with the Fine Arts, Arts Education or Native Studies, and working with young Aboriginal people is what is needed for this dynamic position. Arts mentors are organized, excellent communicators and self-motivated leaders who provide opportunities for young Aboriginal people to experience and develop their creative abilities.

Mentors will be contract employees of the Alberta Foundation for the Arts.

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Al Chapman, Director - Arts Development  
 Arts Branch  
 10708 -105 Street  
 Edmonton, AB T5H 0A1  
 Phone: 780-415-0307  
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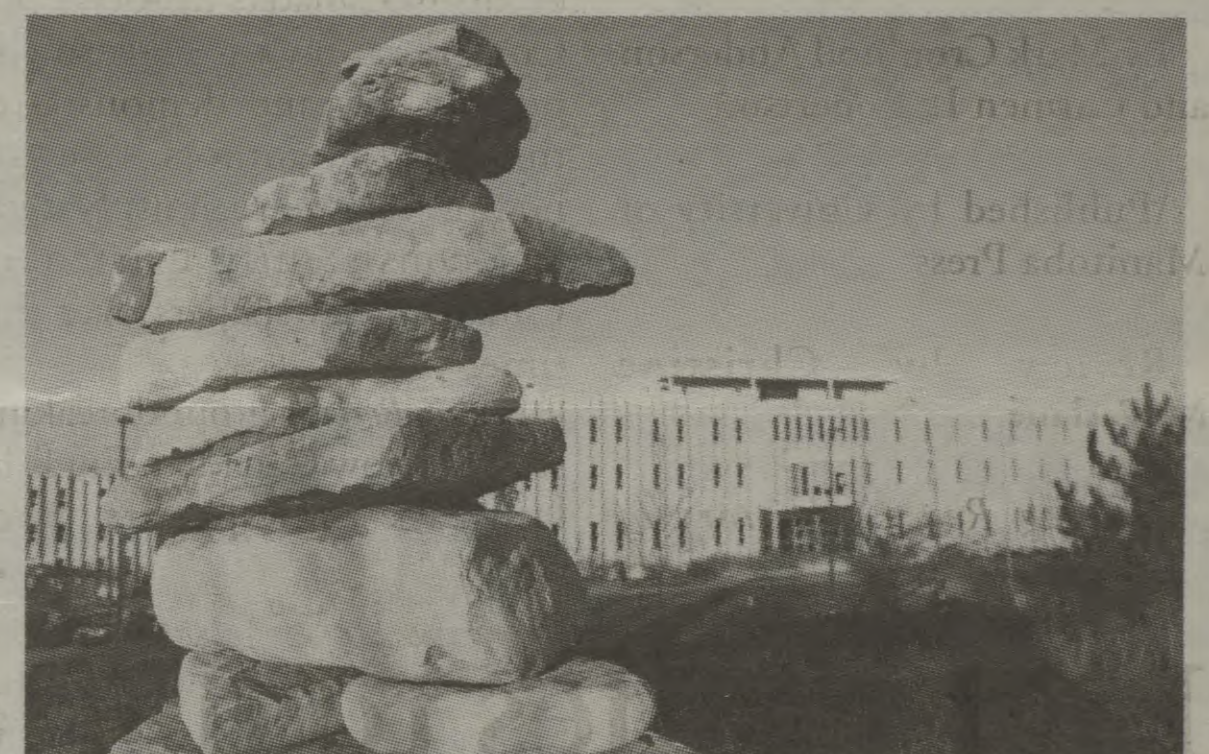
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*This announcement is directed to Canadian citizens and permanent residents of Canada. The University of Sudbury encourages applications from all qualified individuals, including Indigenous Peoples, women, members of visible minorities, and persons with disabilities.*



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[ footprints ] Calf Shirt

# Calf Shirt's personality got in the way of his return from the dead

By Dianne Meili

Onistah-Sokaksin, Calf Shirt, was the leader of the Nitayxkax, Lone Fighters Band, and was a great war chief of the Bloods, a Plains tribe in what is now southern Alberta.

Calf Shirt distinguished himself as a brave warrior numerous times in his life, but it was his curious death that makes him live on in history.

Born in about 1815 to a man named Cracked Ear, Calf Shirt grew to be a man of over six feet in height and weighed more than 200 pounds. He is said to have been handsome and likeable unless he'd been drinking.

His relative, Iron Collar, had been the original leader of the Lone Fighters, but by 1885 Calf Shirt had taken over and was recognized as one of the Blood tribe's six leaders.

In that year, Calf Shirt was at the Judith River site where the United States government negotiated a treaty with the Blackfoot Nation and other tribes in the area. The treaty was established to bring peace to the warring Blackfeet and their enemies, including the Flatheads, Pend O'reilles, Kutenais, and Nez Percés.

The treaty also guaranteed an exclusive hunting ground for the Blackfeet, allowed for the peaceful entry of missionaries into the area and the building of military posts, and provided for an annual annuity of \$20,000 for 10 years.

Calf Shirt may have signed the treaty but he was not ready to accept peace. He was a brave, reckless and ruthless warrior and rose to prominence partly because his people feared him.

While he was still a young man, he retreated from the Blood camp in the Sweetgrass Hills to seek power. He found a place at the top of East Butte, and while fasting there, a grizzly bear spirit appeared to him but refused to give Calf Shirt supernatural powers unless

he presented the bear with a woman.

Returning to his camp, Calf Shirt told the youngest of his wives to put on her finest hide dress and accompany him to the butte. There, he stabbed her to death and piled a cairn of stones over her body before returning to camp to mourn her loss.

In a dream, the bear told Calf Shirt he had done well with his part of the bargain and he could expect to have protection: no bullet, knife or arrow could enter his flesh and he would be an invincible warrior.

After that, Calf Shirt entered many skirmishes and fights, always emerging the victor. In 1865, when two fellow chiefs were murdered by Americans, Calf Shirt led a war party which wiped out a number of pioneers who were establishing a town called Ophir, in Montana territory. After the raid, plans for building the town were abandoned.

In the late 1860s, with a huge camp of Bloods and Blackfoot under his leadership, Calf Shirt ordered an attack on a Cree camp. When the skirmish was over, the Blackfoot had killed more than 100 Cree. There had been only one casualty on their side – but it was Calf Shirt's own son, Wild Insect Ear.

Before his people could feel sadness, the chief rode through the camp encouraging them to revel in how many of the enemy they had killed, and not to mourn his son.

By 1870, Calf Shirt had become a leading war chief of the tribe, with a personal following of 72 warriors and with 288 people in his Lone Fighters Band. Though he was a good leader, he had a terrible temper when he was drinking. He was so violent when he was under the influence that he was given the nickname Mini'ksee, Wild Person.

It was on a wintry day in

December 1873 that Calf Shirt visited Fort Kipp. A few months earlier, the chief had left a shield with the proprietor Joseph Kipp as collateral for some goods he acquired on credit. Now he was joining a war party and needed his shield back. When Kipp demanded he pay for it, Calf Shirt admitted he had nothing to give in exchange.

Realizing the chief had a deadly temper, Kipp reached for his gun, hidden under a pile of blankets. Calf Shirt saw the movement and before the trader could grasp his weapon, drew his own gun and aimed it at Kipp.

Calf Shirt could have killed Kipp on the spot, but he walked out of the fort, and returned to his own camp. He fumed, planned his revenge, and then stripped to a breechcloth and moccasins. Calf Shirt painted his face and body with his sacred symbols, and sang his war song as he picked up his gun and headed back to the American fort.

Striding through the main gate, the chief must have thought his grizzly bear power would protect him. The Indian wife of one of the whiskey peddlers screamed that Calf Shirt was coming to kill them all and the fort's residents assembled around the corner of one of the buildings. When they saw the menacing enemy, they didn't hesitate to open fire. Together they pumped 16 bullets into Calf Shirt's body and ended the life of one of the greatest war chiefs of the Bloods. Or so it was thought.

Calf Shirt's body was stiff, due to the cold and the time that had passed, when his wives recovered his body. They took Calf Shirt inside a lodge and, knowing of his great powers, believed they could bring him back to life. The wives began the necessary rituals and even poured some of the whiskey he had liked so much down his throat. To everyone's



Top: Blackfoot Warrior with Buffalo Horn Bonnet by Terrance Guardipee (Blackfeet)

Right: Book cover for *The Amazing Death of Calf Shirt* written by Hugh Dempsey. The book provides details on the full story of Calf Shirt

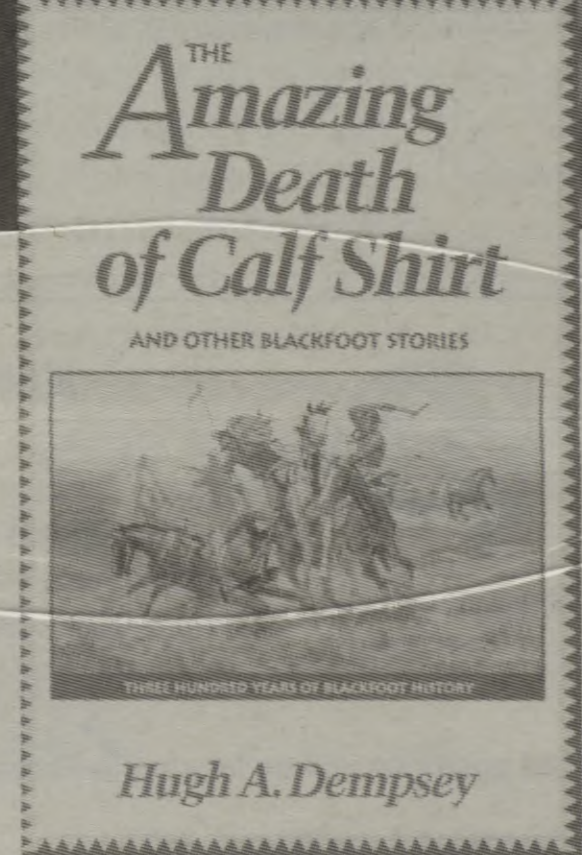


PHOTO: SUPPLIED

astonishment, Calf Shirt's leg began to move. It seemed the women were succeeding in re-animating their husband and that he would return to lead them once again.

As the wives sang and prayed, someone suddenly mentioned how dangerous Calf Shirt had been at times in his life, and the others quickly agreed. The wives were restrained from completing their ceremony and Calf Shirt was

left to continue his journey into the spirit world.

His band was amalgamated with the Awaposo-otas (Many Fat Horses) Band, under the leadership of a wealthy and respected war chief named Akakitsipimi-otas (Many Spotted Horses) and thrived for many years after.

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The Finance Manager is expected to have a good understanding of legal matters and reduce potential liability for their organizations. This course looks at: The Indian Act; Self government; Tort & professional liability; Aboriginal title & treaties; Taxation issues; Contract issues; Employment law and Business law.

#### AFM 4 Strategy and Decisions

The Finance Manager can play a key role in effective decision making through planning, performance management, accountability and policy development, this course looks at: Decision making & problem solving; Developing criteria & implementation for decision making; Strategic management; Performance measurement; Accountability; Policy development and How to use benchmarking as indicators

#### AFM 5 Values & Ethics in the Aboriginal Workplace

All professionals need to understand how values and ethics impact decision making, governance and accountability. This course approaches these issues from the context of an Aboriginal workplace. In this course you will learn about: The meaning of ethics, values and morals; The role of ethics in your environment; The connection between leadership values and ethics; Understanding core values of traditional ethics/principles and the value & benefits of an effective code of ethics.

#### AFM 6 Aboriginal History and Developments

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

#### AFM 14 Human and Fiscal Issues

Wearing more than one "hat"? Finance managers often tackle human resource and financial issues when working in an Aboriginal context. This course looks at: HR practices related to increasing accountability; HR practices related to recruitment, selection & retaining of employees; HR practices related to job descriptions and salary scales; Employment law & legislation; Identifying & developing financial & strategic alliances and Current HR initiatives & best practices.

### Certificate Courses for Aboriginal Public Administrators and Managers:

**WORKING IN MANAGEMENT IN AN ABORIGINAL COMMUNITY OR ORGANIZATION HAS ITS OWN UNIQUE CHALLENGES.** These on-line courses have been designed to help you meet those challenges. Build the skills you need to get the job done and get it done well. Contribute to your ongoing professional development.

#### AFOA 1 Economic Development for Aboriginal Communities

Economic development is increasingly being recognized as a way for Aboriginal communities to achieve social and economic prosperity. The course explores: Economic development models Impact of external trends The roles of the Economic Development Officer, Committee, and Corporation The Business planning process Economic development strategies Identifying economic development opportunities

#### AFOA 2 Aboriginal Management Practices 1

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

#### AFOA 3 Aboriginal Program Management 1

Aboriginal program managers need to focus on strategic management and effective decision making in their day to day responsibilities. This course explores: The roles and skills required of a program manager Developing policies and procedures Identifying sources of revenue Developing proposals Developing program plans Financial management, reporting and accountability Performance evaluations

#### AFOA 4 Management Practices Level 2

Building on the knowledge acquired in Management Practices Level 1, this course examines macro-management and governance topics. The course explores: Roles and responsibilities of Chief, Council and staff Developing policies Strategic management and planning Human resource management Benchmarking and best practices.

#### FMBW2012 - Navigating First Nations Financial Management Standards (FSMA)

For many First Nations in Canada, moving forward with economic development can be challenging. One challenge is the lack of access to affordable financing for capital projects. The course explores: the First Nations Fiscal and Statistical Management Act (FSMA), the First Nations Financial Management Board (FMB) and identifies how First Nations communities can utilize the FSMA and FMB services to access long-term financing for infrastructure development projects on reserve.

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