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Volume 31 No. 4 • July 2013

# Wind speaker



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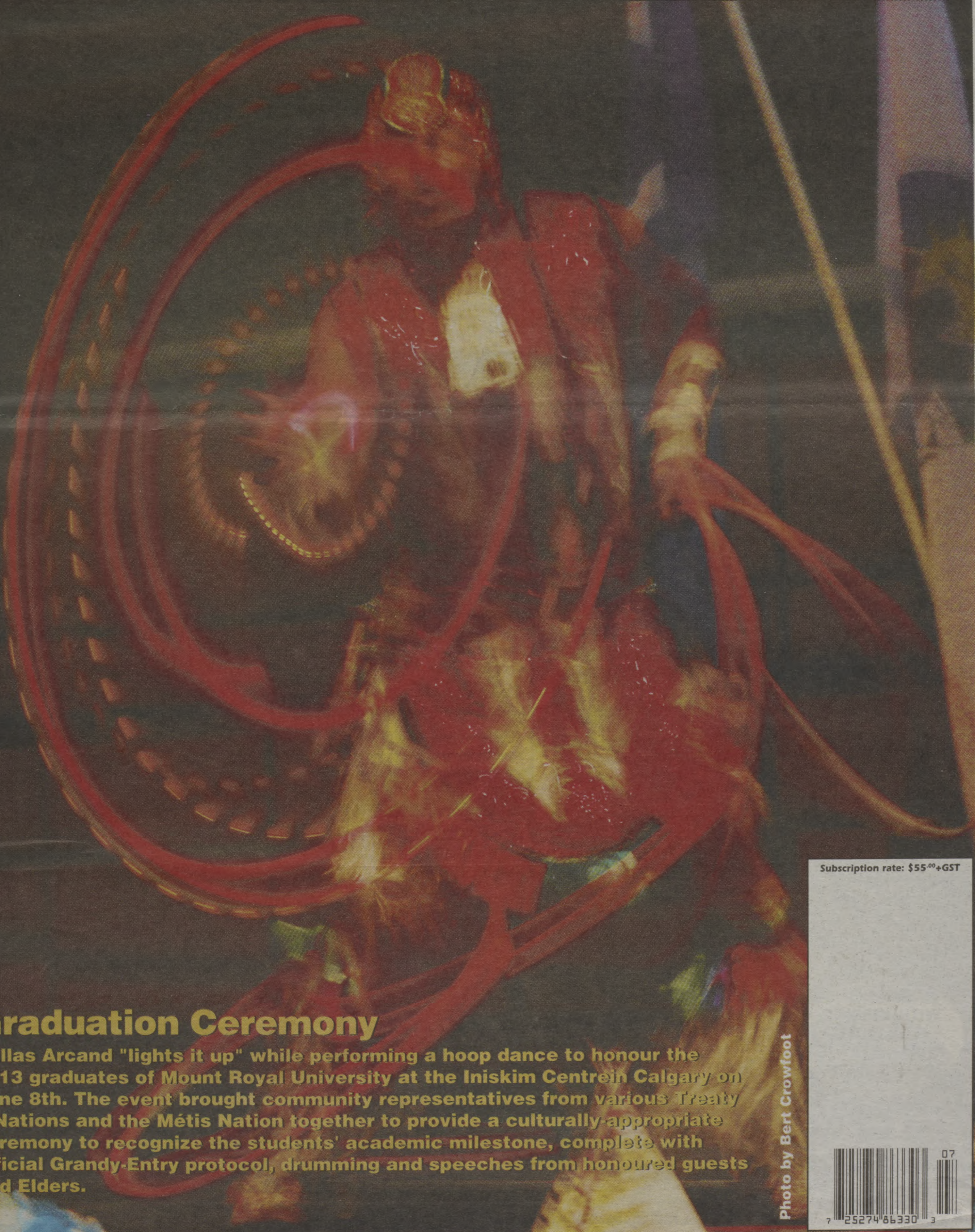
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Dallas Arcand "lights it up" while performing a hoop dance to honour the 2013 graduates of Mount Royal University at the Iniskim Centre in Calgary on June 8th. The event brought community representatives from various Treaty 7 Nations and the Métis Nation together to provide a culturally appropriate ceremony to recognize the students' academic milestone, complete with official Grandy-Entry protocol, drumming and speeches from honoured guests and Elders.

Photo by Bert Crowfoot

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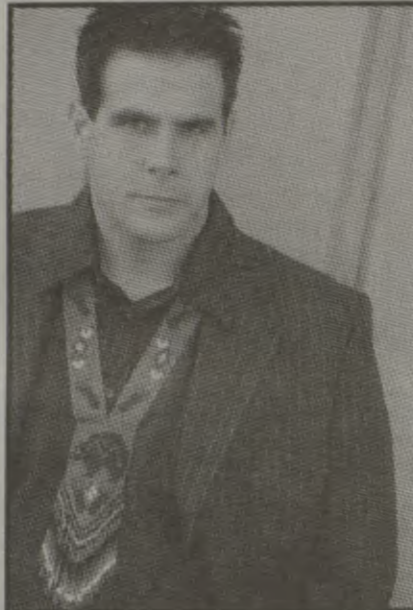
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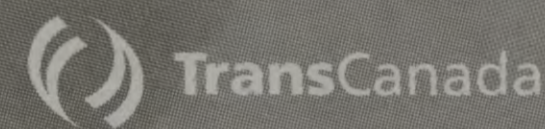
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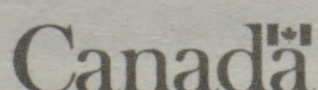
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The launch of Parliament's Special Committee on Violence Against Indigenous Women was applauded as a rare show of political consensus, drawing unanimous all-party support on Feb. 27.

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With Ottawa embroiled in a mushrooming number of financial embarrassments, observers across Indian Country are raising their collective eyebrows over the Conservatives' focus on alleged First Nations improprieties.

**Fight will go on, say Gitksan nations 10**

Spookw has appealed a decision by the British Columbia Supreme Court that provides the Gitksan Treaty Society (GTS) with 30 days to come under compliance with Section 85 of the province's Society Act, which would then make the society a legal body.

**Woman cleared of charges, but analysts decry legal 'humiliations' 10**

After nearly a decade fighting criminal fishing charges in B.C. courts, Stó:lo nation's Kwitsel Tatal (Patricia Kelly) won not only an absolute discharge on May 9, but now the government must pay her nearly \$2,500 for seizing her crate of salmon in 2004, accusing her of selling it illegally.

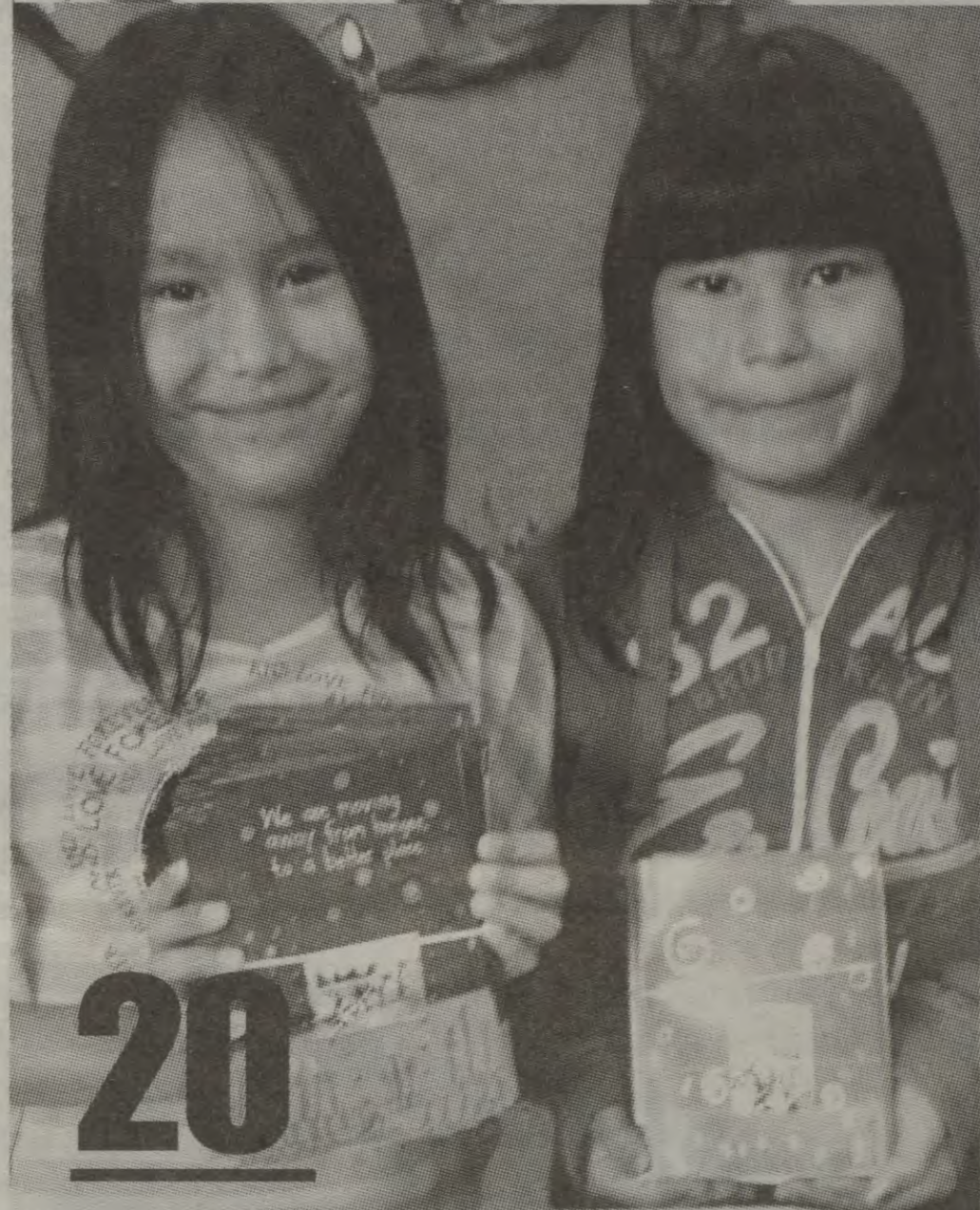
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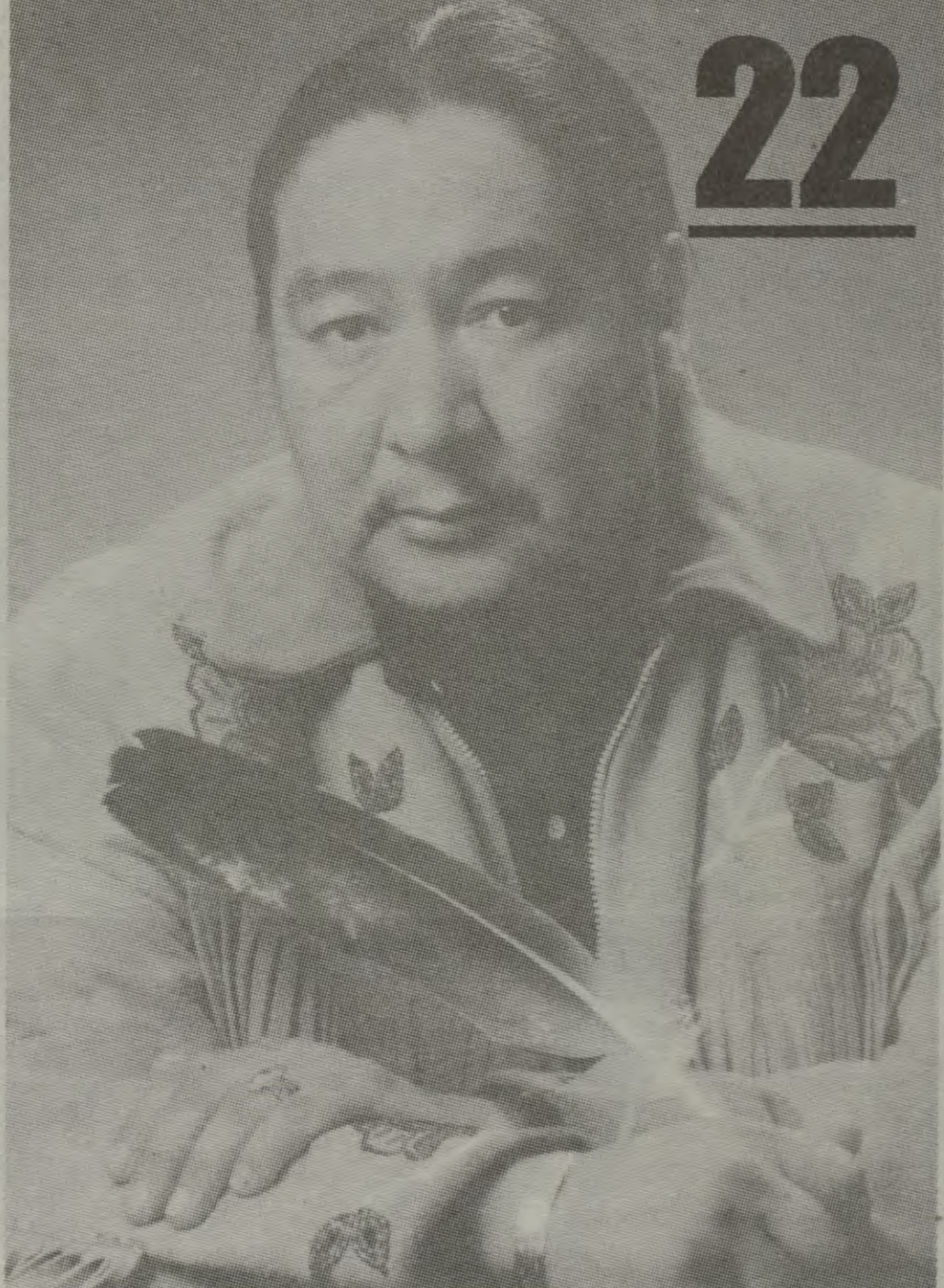
Posters of Elijah Harper holding an eagle feather pasted on walls around the world testify to his influence beyond Canadian borders. Elijah Harper died in the early morning of May 17, 2013 at the age of 64.



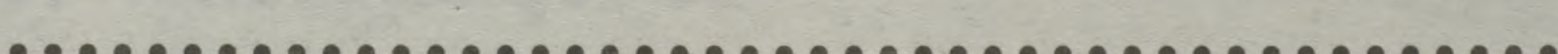
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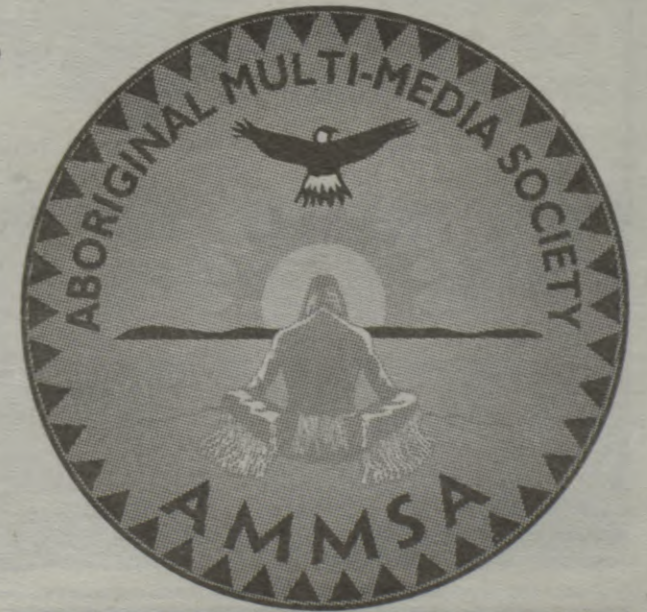
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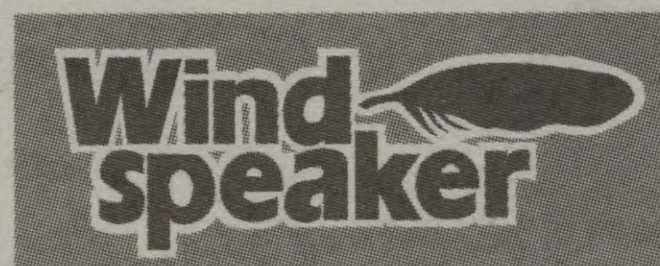
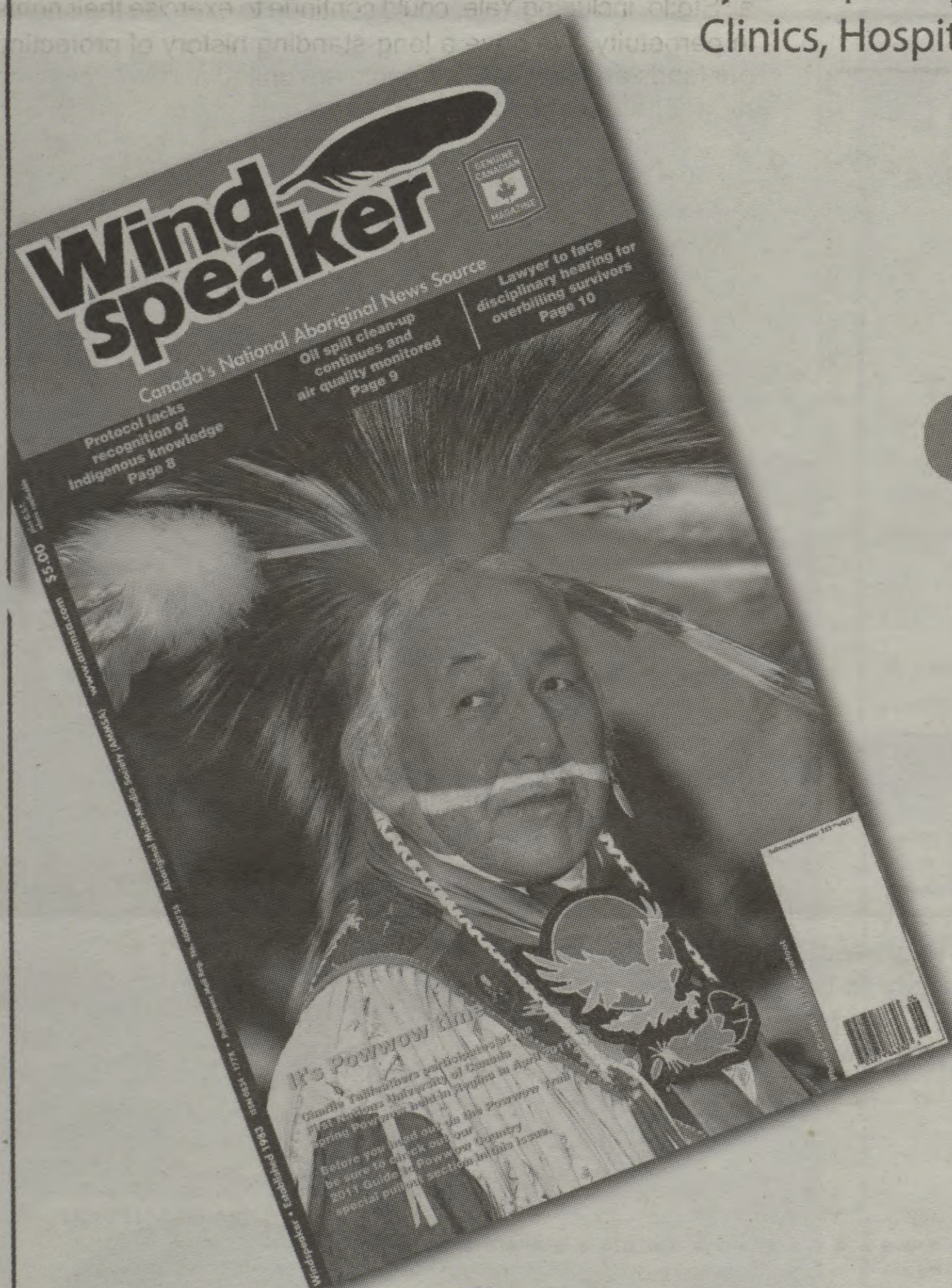
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## Hollow words still ring in our ears

Five years ago on June 11, 2008, a rare "sorry" was uttered from the lips of the Prime Minister of Canada. Sorry for Canada's part in creating the residential school system, said Stephen Harper. Sorry for Canada's policy of assimilation, which "was wrong, has caused great harm, and has no place in our country." Sorry that Indian children were forcibly removed from their communities and their families. Sorry that they were inadequately fed, clothed and housed, deprived of care and nurturing.

"We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow and we apologize for having done this... we apologize for failing to protect you."

Aboriginal people crammed into halls across Canada to watch that speech on television and computer screens, streamed live from the floor of the House of Commons. People wept openly that day, remembering all they had lost and feeling that finally Ottawa was getting it; understanding the pain they had carried, the potential that would never be realized.

"Doesn't mean a goddamned thing," said one man Windspeaker spoke to that day about Harper's apology on behalf of Canada. It will change nothing in how Ottawa treats us, the man said. And that bitter statement has been proved true, over and over and over again in how Ottawa's Conservative government continues its own legacy of abuse of first peoples.

As we go to press we learn from a study released by the Canadian Centre for Policy Alternatives that half of all First Nations children live in poverty. They are impoverished not only economically—three times the national average—but in the services that are provided to remote and isolated communities and by inferior infrastructure.

As we go to press this month, we learn of the massive and unexpected funding cuts to 40-plus Aboriginal organization, including the

Assembly of First Nations. Ottawa will cut that one organization by \$1.7 million, only funding projects, it says, that have objectives the governing Conservatives are in agreement with.

The cuts will have an impact on the policy and analysis work the AFN does on a number of files, including housing, infrastructure, water, treaties, and education. One wonders if it's payback for the AFN's alliance with the First Nations Child and Family Caring Society that has been kicking Canada's butt in the fight for equitable funding for children in care on-reserve.

Canada has frustrated all attempts at getting to the bottom of claims that Ottawa discriminates against on-reserve children in care. During hearings it was revealed that Ottawa failed to disclose upwards of 50,000 documents to the caring society's legal team. Ottawa has stood on its head in its attempts to stop the human rights tribunal that is hearing the society's complaint. Ottawa has spent \$3 million on legal jockeying to keep the hearings from going forward, it has been reported. On July 15, however, the hearings will resume, this time on a complaint of retaliation.

The denials also come regarding Ottawa's underfunding of on-reserve education. And Ottawa fails to acknowledge the growing population of First Nations by keeping a firm cap on transfers without regard to ballooning demographic pressures.

As we go to press there is much talk of a hot summer of protest. Idle No More is morphing into a Sovereignty Summer campaign. Take time to check on any events in or near your communities. This government is as hard-headed as it is hard-hearted. A message has to be sent clearly to Canada's government that Aboriginal people aren't going to put up with its lip service anymore. It's time for some real action on important issues. Not just talk, talk, talk.

"Sorry" just doesn't cut it anymore.  
Windspeaker

## [ rants and raves ] Page 5 Chatter

### AS WITH MOST GOOD CONS,

the required element of greed was present in many of the victims of Michael Joseph Sisson, 38, who carried on a scam in Saskatchewan for six years, separating almost \$54,000 from the pockets of people over that period of time. The "chief scam", as it became known, was also successful, said Crown prosecutor Robin Ritter, because it capitalized on the belief that First Nations governments are corrupt. Sisson is behind bars now, having received a three-year sentence for multiple frauds. Sisson would contact a person with an item for sale online and identify himself as a chief from a real First Nations community. He'd tell the seller that he had a pool of funding that had to be spent immediately or else the funding would be lost. Sisson would then ask the victim for as much as \$250 cash for travel purposes to pick up the item, promising to meet the seller at a bank to make the purchase, often at an inflated cost. After the travel money was advanced, the buyer would disappear. Sisson on some occasions would ask for money to bribe chief and council, saying "You know Aboriginal governments are crooked and I have to pay a bribe, so you kick me some money." In one instance he asked for \$13,000. Again he disappeared after receiving the bribe money. "Mr. Sisson seemed to prey on those people who were enticed by their own greed," Ritter said. "I guess the point I'm making is this tarnishes the reputation of First Nation politicians quite badly."

### THE YALE FIRST NATION IS

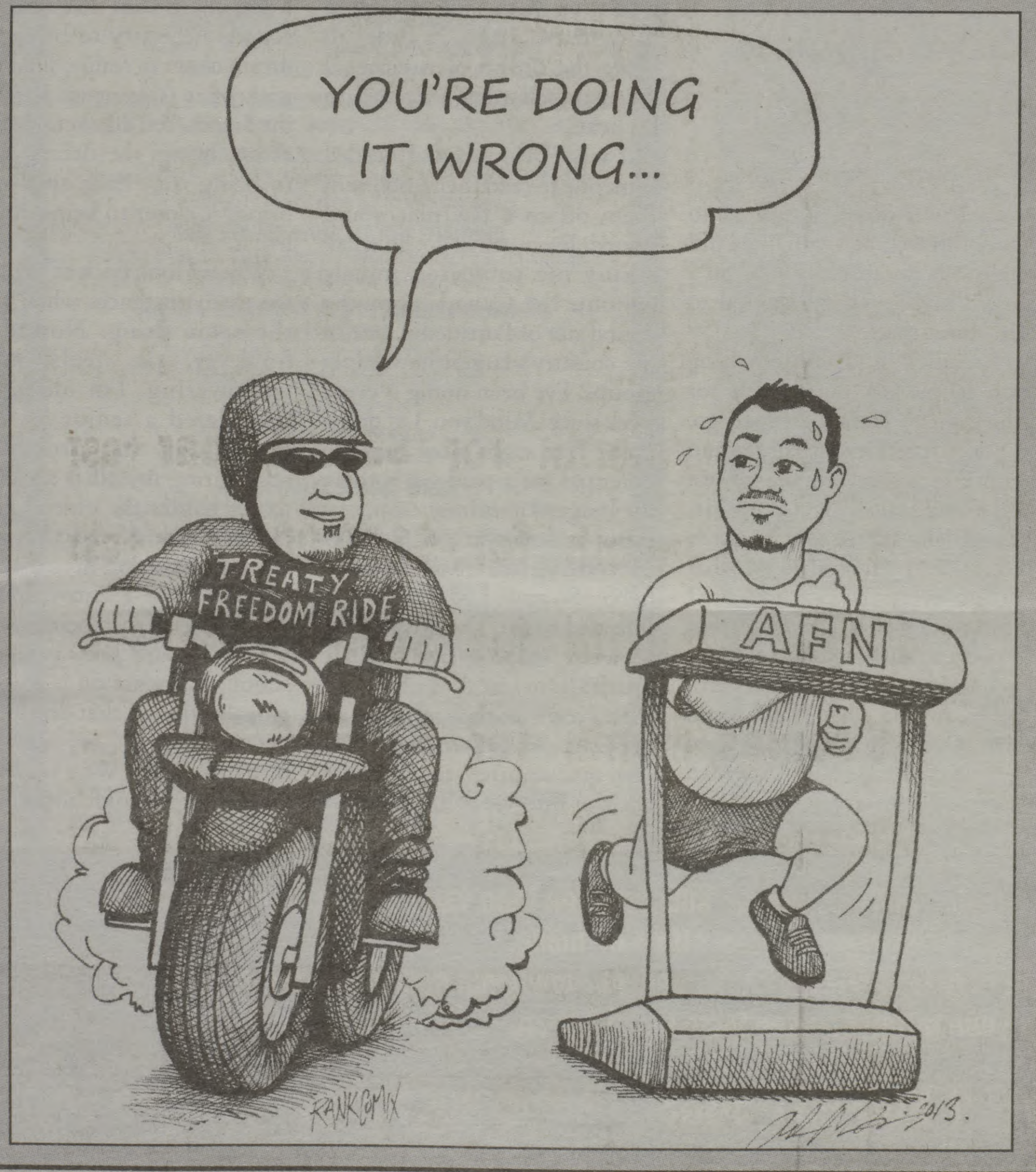
entitled by virtue of their collective rights and title to enjoy the area known as the 5 mile fishery, reads a press release entitled the Stó:lo people reject Canada and BC decision to give exclusive title of 5 Mile Fishery to Yale First Nation." But if Yale's treaty is ratified, it will grant Yale constitutionally-protected authority to "gate-keep an area that has for thousands of years belonged to all of the Stó:lo people," said Grand Chief Doug Kelly of the Stó:lo Tribal Council. "This is a divide and conquer strategy by the federal and provincial governments and will result in conflict between Aboriginal people and non-Aboriginal people," said Kelly. "All we are asking for is that the 5-mile fishery be a protected area where all Stó:lo, including Yale, could continue to exercise their rights in perpetuity. We have a long-standing history of protecting our lands and rights. Our people are united and will not stand by and let this happen." The Governments of Canada and BC are prepared to compromise the rights and title of the Stó:lo—almost 10,000 people—in order to demonstrate that the treaty process is working, the press release contends. There are fewer than 200 members of the Yale First Nation. "Treaties were meant to bring certainty and harmony for First Nation and non-First Nation people. The Yale treaty totally misses the mark in that regard, and worse yet establishes a harmful precedent for all remaining treaty tables in BC. You have 68 people who voted in favor of a treaty for Yale that will essentially rob or steal the rights of a collective group of almost 10,000 Stó:lo people. There is something fundamentally wrong with this. All parliamentarians must take ownership of their decision to ignore the sensitive issues surrounding the Yale treaty and will be held accountable for any conflict that arises."

### A NEW TRIAL HAS BEEN GRANTED

to a man convicted of manslaughter after the Ontario Court of Appeal ruled the jury pool for his trial excluded First Nations people. APTN reports the court found that the exclusion of First Nations from the jury roll and the Crown's refusal to negotiate with the Nishnawbe Aski Nation over the matter violated the man's constitutional rights. "The courts found that the Crown efforts to create a representative jury were willfully inadequate, including finding that the Crown 'completely ignored' the process for negotiating with First Nations leadership on addressing the question of exclusion of First Nations from juries," said lawyer Julian Falconer, representing intervenor Nishnawbe Aski Nation. Ontario's method of selecting jurors denies Aboriginal people in northern Ontario their right to a fair trial, the court found. "This case is of tremendous consequence, because it sets a standard of conduct for government with including First Nations in the justice system," said Falconer. "This goes to the very root of Aboriginal alienation from the justice system and prescribes the standards that the Crown ought to be meeting," Falconer said. The Nishnawbe Aski nation has been pursuing the inequity since 2008. "We were stonewalled by the government and had to take this to the courts," said deputy grand chief Alvin Fiddler. Former Justice Frank Iacobucci released his report in February on the matter. First Nations Representation on Ontario Juries took a look at First Nation representation on Ontario jury rolls. A total of 17 recommendations were made.

## Rank Comix

by Adam Martin



[ strictly speaking ]

# Are you political enough by choice?

As a First Nations writer of fiction and non-fiction, and frequent lecturer on the university/college and conference circuit, I am commonly asked about my political persuasion. Do I swing left, right, or am I more ambidextrous?

Once, as I sat on a panel between former Prime Minister Paul Martin and former Lieutenant Governor James Bartleman, I was asked the first question of the session by a student from Lakehead University whose class was studying some of my work. Her class was trying to decide if I was intentionally a subversive writer, or was that a byproduct of my writing process, sort of developing an accidental political agenda. I guess that's better than no political agenda.

First of all, I was flattered and surprised. I have been called many things over the years—both personally and professionally—but never a subversive writer. It's amazing what you can achieve with a community college degree.

Looking a little broader, authors like Ralph Nader ran for president. Karl Marx, through his writing, created a whole new



## THE URBANE INDIAN Drew Hayden Taylor

economic and political structure. Mao had his little red book. Hitler had Mein Kampf. Ayn Rand used fiction to further her personal beliefs. Not a group of authors I am normally associated with, but as usual, I am probably overreacting.

My usual response to queries like this is to point out that I don't believe I am intentionally trying to change the world. I just want to tell stories about the world that created me and that I live in, the good and the bad parts of that society. I have been known to respond "I am not political by choice. I am political by nature. Being born Native in this country is a political act or statement in itself. The majority of what I write is merely reacting to my environment."

Most of the time that will suffice, because there are many other better educated and intelligent Native authors out there that are far more controversial and openly opinionated. They enjoy rocking the canoe. Me, I just want to tell a good story. And like all good stories, some have a strong point of view that highlight uncomfortable issues, and some are just a tale worth telling, to make you laugh or cry.

Recently, I was taken to task for that attitude. It happened in an Italian restaurant in downtown Toronto over dinner. I remember the night specifically. It was late spring. The temperature was around 15 degrees. The sky was clear. The Maple Leafs were playing the

Rangers. I had \$53 in my pocket and a subway token. My socks actually matched.

I was having dinner with my girlfriend and two friends who had brought with them a noted and respected author, all from India. Technically, we were a table of Indians. The author's name was Sharankumar Limbale. He was one of India's foremost Dalit writers.

'Dalit' refers to writers from India's untouchable and Indigenous communities. The word actually means "crushed" or "ground under" and they are at the bottom of the caste system. Understandably, he writes about their conditions and experiences. I have been told his writings are very much affected by his political understandings of history, location and current reality of India's Dalit community. His work is critical and aggressive.

Immediately he wanted to talk turkey, though we were not having turkey. He had been previously informed that I was a novelist and playwright, and immediately asked if I was a political writer, one who wrote about the status and issues of my people. I responded with my 'not political by choice'

argument, and, for a moment, he actually looked perplexed. That rationale did not hold with him. To be honest, I am certain he felt my explanation was a cop-out.

His first comment was to ask about my 'commitment', I assume, to the 'cause'. I do not think he believed in accidental subversives. Either you are or you aren't. Cultural and social commentary should not be a mere consequence of writing.

From there I countered with my argument that I have always considered myself to be a contemporary storyteller. Once again he looked perplexed before saying to my friend "he tells... folk tales?" That seemed to be the only two ends of the spectrum.

In Canada, and, specifically, in the First Nations' community, there seems to be all different ways and manners to affect change in this world. In some cases you can scream about the evils of the world standing on a soap box, or you can subtly craft a story that will influence people without them knowing.

There's more than one way to ruin dinner. (A new metaphor I am trying to start).

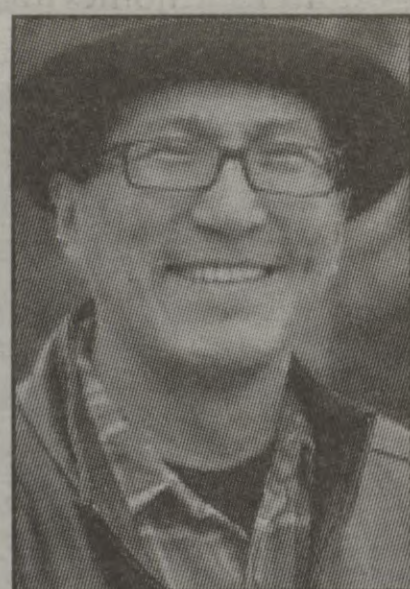
After all, it's a complex world.

# Make your dream a reality by taking action

You dream yourself into being. That may sound esoteric and fraught with New Age mysticism or some earthy tribal spirituality, but it's true nonetheless. I've discovered this truth over the course of the last 10 years especially. It was going on years before but only in this last decade has it become a foundational truth of my life.

When I was being introduced to the spiritual teachings of my people after being lost for 24 years, I heard teachings like it. I still hold to those teachings. I still believe that the dream world and the concrete reality I live in hold the same amount of sway over my daily life. I also believe that dreams have concurrent power and that they exist to help me to see and experience reality better.

What I'm talking about is not a shell game. It's not Shopping Channel hucksterism. Rather, it is something that I have learned to do virtually every day. It doesn't matter who you are or where you come from, the practice is the same for everyone. There's no tribal voodoo or ritualistic sacrifice necessary to



## WOLF SONGS & FIRE CHATS Richard Wagamese

attain it. It's with us from birth.

Let me give you an example. I've had great success as a writer and an author. Right now I'm writing my thirteenth title and I continue to write freelance journalism pieces for numerous newspapers and radio stations across the country. It means that every week I am faced with deadlines. It means that in order to make ends meet I have to maintain a very disciplined, dedicated work flow.

I enjoy my work. It gives me the opportunity to work at home and I can stop whenever I feel like and go for a walk up the mountain behind our home or along the shore of the lake. But back in November I wanted

something more. I wanted to have fun writing again like I did before it became my job. So I asked myself what I wanted to do about that.

I recalled my favorite writing job. It was as a music writer for the Calgary Herald 20 years ago. I got to interview artists, attend concerts and review the newest CD releases. I loved it. Essentially I was paid to listen to music. I got paid to do what I'd do every day anyway. So I told myself that I had a dream to be a music journalist again.

I acknowledged that and asked myself what I had to do first in order to bring that dream a little closer to reality. I needed samples. The writing that I did

for the Herald was done before the proliferation of the Internet and pretty near impossible to retrieve. So I wrote a few reviews of CDs that I had in my collection in the style I wanted to write in. Then, in order to bring the dream even closer, I asked myself what I needed to do next.

It was obvious that I needed someone to read them. So I sent them off to a few places and waited. Eventually I got an email asking me to write a music column for Canada.com the digital site of Postmedia, one of the country's largest newspaper groups. I've been doing it every week since. Mind you, I'm doing it for free right now but the potential for a paid gig is there the longer I continue.

But unless you get paid for something it's really only a hobby. So again I asked what else I needed to do. The answer was to write some serious music journalism and I booked interviews with a couple of major music artists that I will turn into features and market. I got the interviews because the

record labels loved my CD reviews. When I do those features I will be a paid music journalist.

I dreamed myself into being. I had the dream and took the actions necessary to bring that dream closer to reality. That's the trick of it. You never work on the dream. You take action. Each action brings the dream closer to being real. Each small step brings it closer to being able to live it.

When I look back at my life I see many instances when I did the same thing. Nowadays, however, it feels more empowering. I'm older. I'm considered a senior in some places and the process of reinventing myself is supposed to get harder the older I get. I guess I didn't read the right articles. I reinvent myself all the time because I know how to dream myself into being.

Every dream asks us to take action. Every action is a degree of realization of that dream. We become able to do the improbable. We reinvent ourselves. We come into being.

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# Parliament's Violence Against Indigenous Women committee raising concerns

By David P. Ball  
Windspeaker Contributor

OTTAWA

The launch of Parliament's Special Committee on Violence Against Indigenous Women was applauded as a rare show of political consensus, drawing unanimous all-party support on Feb. 27.

Since then, it has met every Thursday evening, adopting a three-step framework—studying root causes of violence, front-line services, and prevention—and has heard from federal departments, police, and the Native Women's Association of Canada.

But nearly halfway through its year-long mandate, some of the country's foremost missing women advocates are expressing doubts about the special committee, which waited four months to hear testimony from a victims' family advocate. Families of Sister in Spirit co-founder Bridget Tolley finally addressed a meeting on June 13.

Now, as Members of Parliament head off for several months of summer holidays, the committee has used up a significant chunk of its year-long mandate to discuss the crisis of an estimated 600 missing and murdered Aboriginal women and widespread violence.

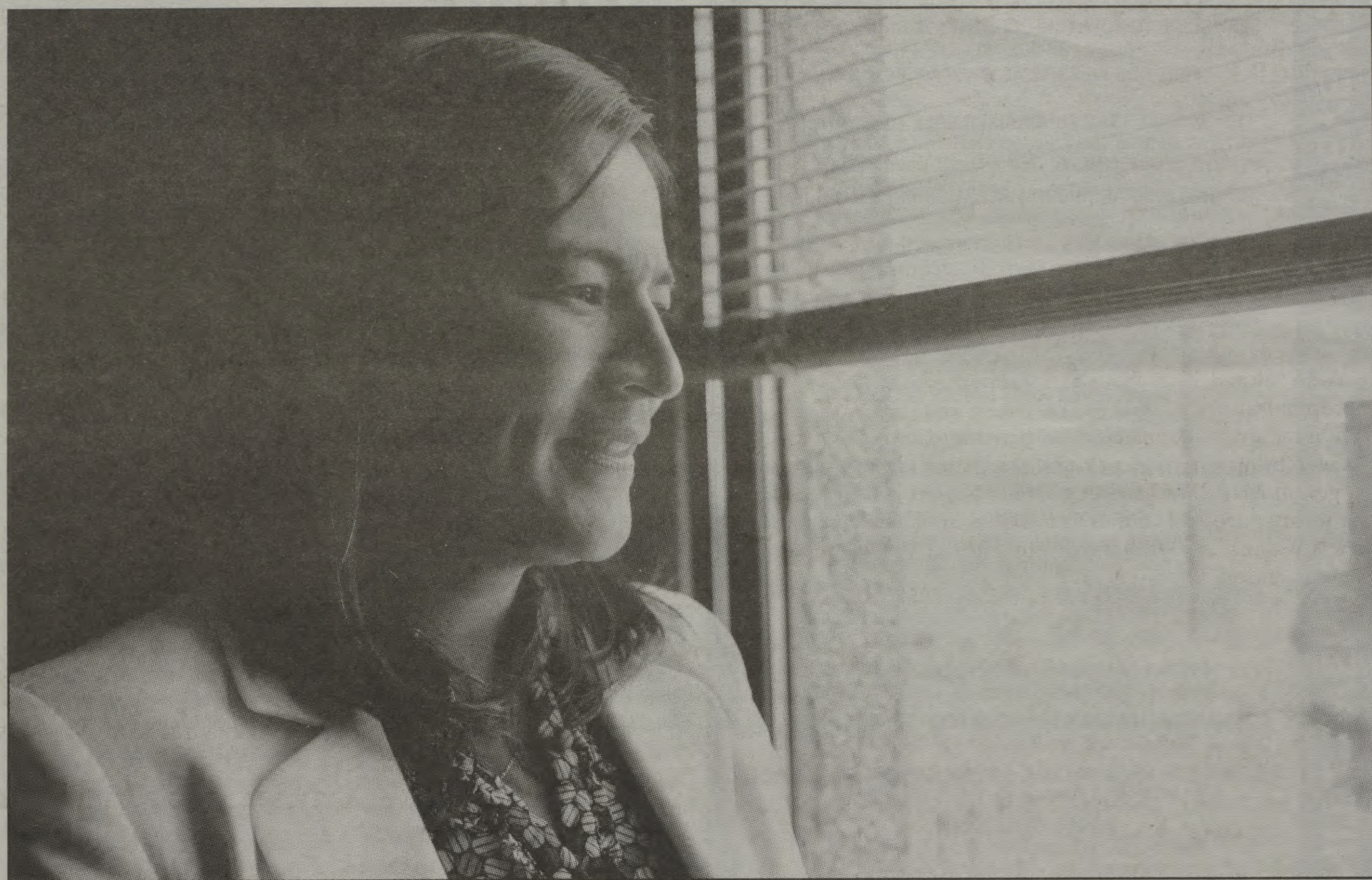
"The families are not involved again," said Tolley. "They only have a year. The special committee should be done by the end of March, but nothing's been happening."

"Even the special committee doesn't know where they're going, where their budget is, or if they're allowed to travel... We can tell that this committee already is not going to be doing too much. It's time for action. Even a public inquiry is going to take too long; we're going to wait years!"

Likewise, fellow advocate Gladys Radek, with Tears4Justice told Windspeaker she worries the committee "is simply another level of bureaucracy the government has in place to make people think they are actually doing something to prevent violence against women." She has attended many of the weekly meetings, which are mostly open to the public.

"From what I have seen so far, everything they are trying to accomplish cannot and will not be addressed," Radek worried. "As much as we appreciate the efforts of those who are trying to make sense of all of this, I am afraid this commission is truly a waste of time."

The special committee was first put to the House of Commons by Liberal Aboriginal critic Carolyn Bennett on Feb.



NWAC President Michèle Audette

PHOTO: DAVID P. BALL

14. That day, thousands of missing women advocates rallied across Canada, including a group of victims' families who knocked on the Prime Minister Office doors demanding a meeting, and several hundred marching in Vancouver.

Bennett's motion called for a committee to "conduct hearings on the critical matter of missing and murdered Indigenous women and girls in Canada, and to propose solutions to address the root causes of violence against Indigenous women across the country."

Two weeks later, Bennett's motion passed with unanimous support — 278-0 — and Parliament's website lists the committee's creation date as Feb. 27. But despite proposing the committee herself, Bennett has her own doubts about the way it is going about its work.

"Obviously, we're concerned," she admitted. "I had hoped that we might be able to do this quite differently, beginning with listening to the families."

"Those families have been through a great deal; they have very important insights and facts. When we embarked on this, my view was that we can't let these families down again... They've been studied to death. Now, it's time for action."

Bennett said that hearing from missing women's advocates like the Native Women's Association of Canada (NWAC) and Families of Sisters in Spirit has been a promising sign for the committee, even if it was held relatively late in a process which initially focused mainly on government departments.

Now the group is approaching its mid-point, advocates are continuing to push for greater families' involvement, in order to ensure that concrete proposals for change are on the table when the committee makes its final recommendations.

"My fervent wish is we would do a decent piece of work with this committee, to be able to put some recommendations into action," Bennett said. "But the way the speakers' lists were designed—with short notice—so far I don't think we've done our best possible work."

"Every week that goes by, we are losing Indigenous women and girls. We want to make sure we honour that every week as well. This is urgent... I just hope we can press on and do a decent piece of work. All Canadians should understand that this isn't women's problem or an Aboriginal problem. It's a Canadian problem. We need everybody pushing for a resolution of this tragedy."

One way that could help keep the missing women crisis front-and-centre, said NWAC President Michèle Audette, is to invite a victim's family member to address every weekly committee meeting, "somebody every week reminding them of why they're doing this today."

She also described a series of meetings with the committee disputing what NWAC's role would be — and praised the committee for eventually voting in-camera to give the advocacy group a greater role than simply one witness among many.

"There's so much strength in NWAC and the families," she

said. "The window we opened many years ago is still there today."

"I'm not going to give up. The families won't give up."

Still, whether the committee will lead to real on-the-ground changes is still uncertain for many activists, including Audette.

"I'm suspicious, but I'll give them the benefit of the doubt," she told Windspeaker. "I want to have more dialogue, discussion, engagement, and to have it written in black-and-white, but so far I haven't received anything."

"It's not the first time we've seen a committee doing research like they're doing now... I feel in my heart they will pick (only those) recommendations within their mandate as Conservatives before the next election. They'll pick the easiest part of the report, but if it's too costly or a long-term initiative we need to put in place... I have big doubts they will be audacious."

One tension in the committee's work is NWAC's long-time call for a national public inquiry into missing and murdered Aboriginal women. The only Conservative supporter of this demand was Aboriginal Senator Patrick Brazeau, but he has since been ousted from the Conservative caucus over as-yet unproven criminal charges of domestic assault. Observers note that the chances for the committee to recommend an inquiry are slim without Brazeau on board.

"Now that he's independent, we are left with nobody on the government side pushing for this," Bennett said. "It seems

quite clear the government isn't willing, so it's not going to happen."

Perhaps the most advocates can hope for as an outcome would be the creation of a national action plan on violence against Indigenous women, Bennett said.

Though NWAC insists it is "not going to bend" on its public inquiry demand, Audette said they are hopeful to work in the interim with federal ministries if a national action plan is proposed.

"Let's at least have a national plan of action," she said. "Let's sit down with all ministers and force the deputy ministers to work with NWAC... We can bring many departments together to say we're bonded together to make sure we put in place a national framework. Even without a national inquiry, we can start doing our homework right away."

When asked about her hopes for the committee, Tolley echoed Bennett's warning that families are tired of being "studied to death."

"There have been so many studies and reports and ... recommendations," Tolley said, "(like) recommendations from Amnesty (International)'s Stolen Sisters in 2004."

"People have been making so many recommendations on how we can get this going, or how it can be brought forward, but nobody's listening to these recommendations... It's time to pass into action."

The Minister of Aboriginal Affairs office did not return requests for comment.

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# Amidst raft of federal scandals, are Canadians ready for self-government?

By David P. Ball  
Windspeaker Contributor

## Ottawa

With Ottawa embroiled in a mushrooming number of financial embarrassments, observers across Indian Country are raising their collective eyebrows over the Conservatives' focus on alleged First Nations improprieties.

From the arrest of Canada's ex-spy watchdog on corruption charges on May 27, to swirling suspicions around Senator Pamela Wallin's \$350,000 travel expenses, and a \$90,000 cheque cut by the Prime Minister's since-resigned chief of staff to cover Senator Mike Duffy's falsely claimed P.E.I. residence as his primary home, many are accusing the government of a double-standard when it comes to Aboriginal transparency.

Even the country's most outspoken advocate for increased accountability on reserves—labeled a whistle-blower by Conservative lobby groups and a turncoat by her critics—told Windspeaker the recent scandals make a “mockery” of demands to open up band council budgets to scrutiny. “I am just shaking my head about the Ottawa scandal,” said Phyllis Sutherland of Peguis First Nation, whom Conservatives honoured when announcing their new fiscal transparency law in Winnipeg on March 27. “Sure makes a mockery of what they are calling for with chiefs and council.”

“All levels of government should be held accountable to the people they serve, whether it's federal officials, or chiefs and council.”

Indian Country's response to the scandals, which also include the government's admission this year that it could not account for more than \$3 billion in anti-terrorism funds, and a court rejecting convicted Senator Raymond Lavigne's appeal of a six-month jail sentence for fraud and breach of trust on June 14, has emboldened a bitter sense of humour amongst observers.

“I was asking folks if ‘white people’ are really ready for self-government, given the scandals in Ottawa,” quipped Ernie Crey,

senior policy advisor at Stó:lō Tribal Council in B.C.

Although sarcastic, Crey's comments resonate with a simmering outrage over Aboriginal leaders being stereotyped as corrupt and greedy, a common Conservative allegation that occasionally leads to columnists pronouncing Aboriginal people unfit for autonomy.

The National Post's Christie Blatchford summed up this line of argument in this way: “Some First Nations haven't a clue how to govern themselves,” she wrote in 2011. “After generations of learned helplessness, people have become genuinely helpless.”

“As a Native friend of a friend always says, that ‘the chief's driveway is always paved.’”

For Crey, now that today's fiscal scandals have reached Prime Minister Stephen Harper's office itself, generalizations about Aboriginal people seem even more comical if one turned the tables and issued pronouncements about White culture's ability to self-govern.

“This government has attempted to paint Aboriginal leaders as spendthrifts in need of close scrutiny and guidance,” Crey told Windspeaker. “Harper's party came to power posturing as the new sheriff ready to clean-up the town.”

“They promised to rid Ottawa of corruption and to govern in an open way. Instead, they are both secretive and every bit the failure of previous governments.”

Other commenters took aim at Auditor General Michael Ferguson's May 1 revelation that nearly one-quarter—\$3.1 billion—of federal anti-terrorism funding pumped into Canada's Public Security and Anti-Terrorism Initiative after Sept. 11, 2001 was completely unaccounted for.

“It's important for there to be a way for people to understand how this money was spent,” Ferguson said at the time. “And that summary reporting was not done.”

University of Manitoba Native Studies professor Peter Kulchyski, whose 2013 book *Aboriginal Rights are not Human Rights* is billed as a “defence of indigenous

struggles,” told Windspeaker that even the explosive Senate scandal is “paltry” compared to the lost terrorism billions.

“How many houses could have been purchased, or caregivers paid, or programs funded?” Kulchyski said. “Does anyone feel more secure to know that the Canadian security apparatus is apparently rife with corruption?”

“If it were a First Nation, all the talk would be about corruption, inefficiency, improper management; they'd get put into receivership. So why not have a First Nation put the Harper federal government into receivership? They could take over the financial management for a limited period, say 10 years. I doubt if they could do worse.”

Some argue the scandals facing Ottawa are the result of a few “bad apples,” or unclear receipting rules. But their severity is underscored by a series of criminal investigations—including the May 27 arrest of Arthur Porter, former head of the Security Intelligence Review Committee, who faces charges of laundering the proceeds of crime and conspiracy to commit fraud.

Police are also investigating domestic and sexual assault charges against ex-Conservative Senator Patrick Brazeau—an outspoken Aboriginal critic of band leadership, who is on paid leave pending trial—as well as Harper's chief of staff Nigel Wright's \$90,000 “gift” to Senator Duffy.

Whether the current scandals hurt the Conservatives' fiscally responsible image in the long-run has yet to be seen. But what is certain is that they have resurrected the types of Twitter sarcasm that surfaced this winter, when attacks on hunger-striking Attawapiskat First Nation Chief Theresa Spence were rebuffed with the #Attawapiskat hashtag, mocking “Chief” Harper's regime as though Canada were a reserve.

“I am not sure about others,” Crey said, “but I think this type of conduct bears a startling resemblance to the business practices of the Montreal mob.”

“While Ottawa is awash in scandal, Harper's government is out-chiefting the hell out of the Indians.”

## Windspeaker News Briefs

### OVER THE COURSE OF 26 DAYS STARTING

June 21, National Aboriginal Day, representatives of First Nations communities in Ontario are planning to walk the 1,200-kilometre distance around Georgian Bay to raise awareness of decreasing water levels. The Spirit Lake Water Walk – or Mnídoo Gaamining Bimooseyang, as it is called in Anishinabemowin – will start on Beausoleil First Nation territory in Tiny Township. “Our survival is completely dependent on water,” event organizers said in a press release. “This is an issue of humanity that will affect everyone who resides near these waters. We must protect it for our children and future generations.” The walk will travel through 44 municipalities and 11 First Nation communities before winding up back at the start point.

### THE PARTI QUEBECOIS GOVERNMENT'S NEW BILL

on mining had angered First Nations. They said the Bill contravenes their rights and completely ignores issues relating to territory and resources. “The Canadian Constitution recognises the rights of the Aboriginal peoples. Whether it likes it or not, the provincial government must comply with it and fulfil its obligations,” said Chief Ghislain Picard of the Assembly of First Nations Quebec and Labrador. “The co-management and the conservation of the territory, the consultation for the accommodation of the parties and the sharing of royalties on the territories, are key issues. We will never give up on that,” he said. The province was made fully aware of the AFNQL's concerns. They were officially presented to Quebec Premier Pauline Marois at the Summit on Territories and Resources, hosted by the AFNQL in Montreal last December. In June the Marois government agreed to pursue a harmonious, respectful and beneficial way for all concerned to cohabit on the territory and to conserve and exploit the resources. In a meeting with AFNQL, Premier Marois committed to doing things differently, and to work together with the First Nations group on finding solutions.

### THE MINING INDUSTRY CAN ANTICIPATE

conflict with First Nations in the Ring of Fire region of Ontario if companies play by “old rules” and attempt to impose their will on communities, said Phil Fontaine, former Assembly of First Nations national chief. “Resource interests should strive to negotiate with First Nations up front instead of the way it was done in the past, as an afterthought,” Fontaine told a crowd attending the Big Event mining expo in Timmins in June. Fontaine said the discovery of the Ring of Fire was greeted with “great excitement” about the “significant possibilities” for this region. But then there were concerns about traplines, traditional hunting grounds and land rights. So there are no guarantees that any community would say yes to all development. “Every community has a right to say no, just as they have a right to say yes. It would be unreasonable to think that they would say yes (to proposed developments) all the time.” But that doesn't mean First Nations are against all development. “It's incumbent upon both parties to come together ... to talk about why the position may be no at this stage and how it can become yes. First Nation people are not anti-development. They are very much pro-development, in favour of pure responsible development.”

### THE UNITED CHURCH OF CANADA IS JOINING

the Native Women's Association of Canada and the Assembly of First Nations in calling for the Canadian government to convene a national inquiry into missing and murdered Aboriginal women and girls in Canada. And they want it as soon as possible. In a letter to Prime Minister Stephen Harper, Nora Sanders, General Secretary of the General Council wrote, “Clearly our justice and social systems are not offering adequate protection against violence for Indigenous women in this country. We take very seriously the deadly violence to which these women and girls have been subjected, and believe that Indigenous women and girls deserve to be safe, as do all Canadians. This tragedy must be addressed as a step towards returning to healthy and thriving Aboriginal families, communities and nations in Canada.” The church is encouraging its membership to sign the NWAC petition for a national inquiry, and to write to their municipal, provincial, and federal representatives, with a copy to the Prime Minister. The United Church is also supporting the NWAC and AFN assertion that Aboriginal women must have a leading role in the design, decision-making, process, and implementation of this inquiry.

### THOUGH THE SASKATCHEWAN ABORIGINAL

Women's Circle Corporation was part of the seven years of talks that went into Bill S-2, the Family Homes on Reserves and Matrimonial Interests or Rights Act, the group isn't sure the new law will accomplish what it sets out to do. That's because their input didn't much make it into the Bill, said Judy Hughes, president of the SAWCC. The act provides rules for dividing property if a couple breaks up, divorces, or if one partner passes away. It also allows a provincial judge to issue a restraining order in cases of domestic violence. “Even the amount of recommendations and input that was submitted to the government when they were drafting this legislation, many of them aren't being acknowledged,” Hughes said. “I don't want to say we're back at square one because there are some things in there. We need some sort of legislation, but it definitely has to be where it can ensure a safe community first.” Of their top priorities with the legislation is the protection of Aboriginal women, ensuring they and their children don't have to flee their home when faced with violence. Hughes says this legislation should begin to address that. The concern is to support women to stay in their marriage home on a reserve even when they are not members of the band. And there is a further issue of non-First Nations women who are married to First Nations men. “They're not covered either under this legislation or under First Nation legislation.”

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The archives are free to search and read.

# Fight will go on, say Gitksan nations

By Shari Narine  
Windspeaker Contributor

VANCOUVER

Spookw has appealed a decision by the British Columbia Supreme Court that provides the Gitksan Treaty Society (GTS) with 30 days to come under compliance with Section 85 of the province's Society Act, which would then make the society a legal body.

In 2008, Gitanmaax Indian Band was joined by Gitwangak Band Council, Glen Vowell Indian Band and Kispiox Band Council, forming the Spookw, and undertook litigation against the Gitksan Treaty Society, challenging GTS's authority to represent the four bands in reconciliation of Aboriginal rights and treaty rights with the province of BC.

A society is necessary in order to participate in the BC treaty

process, which is what prompted the formation of the GTS.

The decision rendered by Justice T. Mark McEwan is in agreement with a petition put forward by GTS in order to rectify the discrepancies between the society and the provincial legislation. GTS was given 30 days to call an extraordinary general meeting which would consist only of the voting members of GTS, who would appoint 12 new directors.

"What this was is a technical issue and the BC Supreme Court has ruled on the remedy that we proposed, the Gitksan hereditary chiefs, so (the court is) recognizing who we are as hereditary chiefs and how we're going to move forward on this particular issue," said Beverly Clifton-Percival, negotiator for the Gitksan Hereditary Chiefs. She points out that GTS is an administrative secretariat and

does not make decisions.

"The Gitksan have always represented themselves as hereditary people. It's been that way for 10,000 years and that's how they choose to represent themselves when they speak to issues around rights and title," said Clifton-Percival. "We are hereditary people. We do not use the Indian Act bands or the tribal councils to represent us."

Any negotiating GTS does will impact Spookw bands and that is why litigation was undertaken. The court-ordered change does not give the Spookw bands any more say in how GTS moves forward.

"GTS keeps harping on the fact that they're using the Gitksan laws, but by having these people speak on our behalf, we have 65 house groups and one of our laws is that nobody under no circumstances can speak on behalf of another house," said Dianne

Shanoss, executive director with Gitanmaax Indian Band.

The court-ordered newly comprised GTS will have 37 members, with only 24 chiefs, says Shanoss.

"It's about the oppression where we're not allowed to have a voice or have any say in it," said Shanoss. "(GTS) are saying we benefit from their services but we have no say in it."

Clifton-Percival says it's an issue of hereditary versus Indian Act representation.

"When you talk about rights to title you have to talk about the issue of the proper title holder and the Gitksan have always represented themselves as hereditary people. That is quite different from the federal Indian Act bands. And it's the federal Indian Act bands that brought the hereditary chiefs into the court," she said.

But Shanoss says an important

distinction needs to be made.

"We're not in court with the hereditary chiefs. We're in court with a society that says it represents us," she said.

Shanoss says that prior to undertaking litigation, Gitanmaax Indian Band undertook a referendum and its members voted against treaty. Five years later another vote was taken.

"The four bands did a vote last February, and 90 per cent of the four communities said, 'No, we don't want treaty,' and 'No, we don't want GTS representing us,'" she said.

Spookw litigation will continue. Shanoss says it was the judge's ruling that GTS was not a legal entity that sidelined Spookw's legal action. She adds that Spookw will move forward simultaneously with its litigation as well as its appeal of the Supreme Court's decision.

# Woman cleared of charges, but analysts decry legal 'humiliations'



PHOTO: DAVID P. BALL

Kwitsel Tatel (Patricia Kelly), of Stó:lō nation in B.C., won her fight against charges of selling salmon illegally.

By David P. Ball  
Windspeaker Contributor

VANCOUVER

After nearly a decade fighting criminal fishing charges in B.C. courts, Stó:lō nation's Kwitsel Tatel (Patricia Kelly) won not only an absolute discharge on May 9, but now the government must pay her nearly \$2,500 for seizing her crate of salmon in 2004, accusing her of selling it illegally.

But the band's senior policy advisor told Windspeaker that the "humiliations" the woman faced over the course of 200 court appearances, in particular an invasive anal-vaginal cavity search after she attempted to walk into the courtroom playing a hand drum, should never have happened in the first place.

"There's no need for First Nations on lower Fraser River to face the types of charges that

Patricia had to face," Ernie Crey told Windspeaker. "The government can, with the goal of ameliorating disadvantage or poverty, reach an agreement to cover the sale of salmon."

"She had a lot of sympathy about the predicament she was in; that's an understatement. This is not a woman with a lot of money. She's a single mom with a couple kids who were quite young when these charges were first brought against her."

And though she fought the case on her own, Crey said she is far from alone in being penalized for trying to subsist on the Fraser River fishery, an issue that has raised ongoing tensions with non-Aboriginal fishers in the region.

"There are a number of Stó:lō people who have been charged or faced charges," Crey added. "Some have been fined, and some have been jailed."

"That doesn't make Patricia unusual. What makes her

situation unique is that she fought these charges, basically, on her own for a decade."

Indeed, as her nine-year-long case came to a close on May 9, Kwitsel Tatel told Chief Justice Thomas Crabtree the legal battle has cost her dearly.

"I've suffered politically, socially, emotionally, economically," she told the court.

In an earlier interview with Windspeaker, she said that her battle for fishing rights is part of the larger work of decolonization.

"As a Coast Salish woman, that means to begin to think on your own two feet and live how you want to live," she said. "It should be a choice."

"Right now, everybody is hurt by these policies. I personally went through a stand-off at my house over my fishing rights... We're working at learning our language and eating our foods. We need the ability to live happy, healthy lives."

For Bill Gallagher, an Aboriginal legal expert and author of *Resource Rulers: Fortune & Folly on Canada's Road to Resources*, the Kelly case raises important questions about the promise—and costs—of fighting in the courts.

"This lady is a force of nature," Gallagher told Windspeaker. "She kept this up and prevailed."

"It's an amazing story given what she's had to endure. It's strange that somebody would be incarcerated the way that she was."

Although he cautioned that he specializes in constitutional challenges and procedural cases—not criminal code charges like in Kelly's case—Gallagher said that her court victory does resonate with a long line of successes that have reshaped First Nations' ability to defend their interests.

From the historic 1997 Delgamuukw case, widely celebrated as a procedural victory for Aboriginal rights, to dozens of more recent victories, the courts continue to be a key site of struggle for First Nations.

"It's the biggest winning streak in Canadian legal history," he said. "They're winning some serious procedural cases."

But an individual battling alone in the courts is a much different matter than a First Nation pushing for a say on resource development in its territories through strategic lawsuits. Although Kelly won her decade-long battle, it no doubt took a heavy toll on her personally, he said. Is fighting the law worth it for Aboriginals?

"It achieves measurable results where those First Nations have parlayed their legal wins into political power," Gallagher said. "To do that, there's an intermediate step where they

have to have commercial success. "Once you have a court case that gets everyone to take them seriously, that makes them players. Then they can get land claims status — once they get political clout... These cases have to be targeted to allow wins to promote commercial advantages. That's where the wheels start to fall off the winning streak."

One important constitutional case which upheld Stó:lō fishing rights was *R. v. Kapp*. In 2008, the Supreme Court of Canada ruled that granting Aboriginals communal fishing licenses—despite restrictions on non-Indigenous commercial fisheries—was acceptable under the Charter of Rights and Freedoms.

The case was brought by the non-Aboriginal Fisheries Survival Coalition, which argued that granting special privileges to First Nations violated other fishers' equality rights. But the court ruled that the government may enact policies aimed at alleviating a disadvantaged group's poverty or marginalization, including Aboriginals' right to earn a living from fishing.

But Crey argued that, despite defending the Aboriginal permits in the Kapp case, the federal government continues to hound Native fishers with minor fisheries breaches.

"Each and every year, there's uncertainty as to whether or not the Department of Fisheries and Oceans will sign an agreement with those communities that will allow for salmon sale," Crey added. "The only time they'll sign an agreement with a lower Fraser (River) band is if it looks as though there'll be a commercial fishing opportunity for the Canadian fleet."

( See *Woman* on page 17.)

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

Paul Sayer: Kindness

W: What is it that really makes you mad?

P.S.: Ignorance and racism directed towards First Nations people.

W: When are you at your happiest?

P.S.: Many things make me happy. I am happiest when I'm with friends and family. I am happiest when I'm traveling. I am happiest when I'm winning at the casino slots but I am especially happy once I finish a good run. The natural high after a run/workout makes me feel on top of the world.

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

P.S.: Irritable

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

P.S.: I come from a long line of chiefs of historical importance; however, I admire two people the most: My grandma Bertha Sayers and my grandma Rose Nolan. They were both very strong, proud and respected Anishnaabe Kwe. They kept the language and culture alive at a time when it was dangerous to do so. These kind women were not only proud of their identity, but they were defiant towards those who thought our identity was something to be ashamed of.

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

P.S.: We lost five members of our

family in a car accident in August of 2001. Just trying to breathe and get through those days was difficult for all of the family. I lived in Toronto at the time and when I came home and saw my aunt. I gave her a big hug and she whispered to me "Together we will all get through this." I am thankful for our large family.

W: What is your greatest accomplishment?

P.S.: In my final year of university I worked a full-time job at a First Nations employment agency in Toronto and went to school full time. (Four night courses and got to leave my job one morning a week to take another class). It was a real test of discipline and hard work because the in-class component was small compared to the readings and papers that I had to write outside of work hours and in-class lecture. I had to put my organizational and time management skills to good use. In the end, I managed to get higher grades in that final year and graduated with my Honours B.A. from the University of Toronto.

W: What one goal remains out of reach?

P.S.: One goal that remains out of reach for me is hitting the super jackpot on the casino slots.

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

P.S.: I would be traveling the world.

W: What is the best piece of

advice you've ever received?

P.S.: From my earliest memories, I was always told "Be proud of who you are" (as an Anishnaabe). "Never forget where you came from" and "Get your education".

W: Did you take it?

P.S.: Yes, I took all three pieces of advice. However, outside of my huge family, my identity as an Anishnaabe is what I am most thankful for in this life.

W: How do you hope to be remembered?

P.S.: As a good person who always defended his people no matter what.

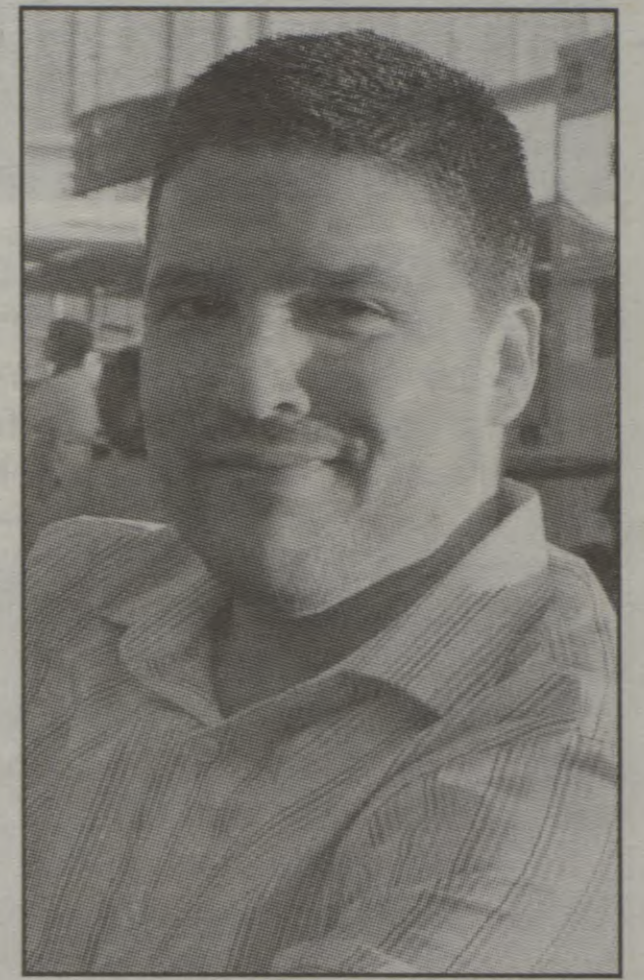
Paul Sayer was born in Detroit, Michigan and came to Canada to get his post-secondary education at the University of Toronto. He received a double honours degree in Political Science and Criminology as well as getting his Radio and Television Broadcasting diploma from Algonquin College. When asked why he chose to study these programs, Sayers says, "My creative side led me to broadcasting. My analytical side led me to Poli-Sci/Criminology."

While presently working in Economic Resource and Community Development for Garden River First Nations, Sayers has focused his career on the development of employment opportunities for First Nations peoples. His previous work in this area garnered him awards for "innovative outreach with First

Nations and Métis communities" with Hydro One. He received the CEA Sustainable Electricity Social Responsibility Award in 2011. He says of this project, "This effort focused on increasing the awareness of Hydro One opportunities, application requirements and process for trades, technical and professional positions by creating the "Annual Aboriginal Opportunities Circle" for Aboriginal summer students. The project was also recognized as a best practice in the industry by the Aboriginal Human Resource Council."

Sayers' other award was the CIBC Achiever's Award in 2008. When asked about this endeavor, Sayers tells us, it is a Team Award "for leading the CIBC Job Readiness Training program for Aboriginal women. This award recognized the team's success in implementing and overseeing the program which was held in partnership with Aboriginal Futures of Calgary, Métis Employment Services and the Treaty 7 Economic Development Corporation."

Sayers was raised with two brothers and two sisters by both his parents and his Grandmother Sayers, who he says he is close to then and now, and even more so now since he moved back to his community of Garden River in 2012. He says he comes from a large family on both sides and this



Paul Sayer PHOTO: SUPPLIED

played a huge role in his upbringing. His cultural awareness started at home and continued on through the school system with the Ojibway language being taught from Grade 1 right through to his high school completion. There were always lots of cultural activities taking place that included powwows, sweatlodge ceremonies, Elder gatherings and political rallies in support of treaty rights. He says he was very involved in his community from his earliest memories.

Sayers is a supporter of The Ted Nolan Foundation that offers the Rose Nolan Memorial Scholarship Fund to aid in the education and training of First Nations women.

# OUR PICK



Artist— Leanne Goose  
Song— Tattered  
Album— This Time  
Year— 2012

In the new society of reality contest TV shows featuring singing, we are increasingly changing the view of a successful vocalist. Expectations are not just being able to sing a small group of music genres but to be considered a great vocalist, you have to be able to sing any kind of song with inspiration. Leanne Goose is one such vocalist who has proven she can sing almost any kind of song with conviction and passion. Think powerhouse vocal talent here. On this release, Leanne leans mostly on the country music genre but her voice still demonstrates it can apply qualities that would make her a successful singer in any genre. Leanne can hit the notes, caress them delicately or heat it up to make them blister. On *Tattered* you can feel her pain. Leanne totally rips it open on *Rock Me* and inspires you to raise a fist to pump the air and maybe yell "Oh yeah!" It's not really fair to label this strictly an album that appeals to a country music audience as Leanne's voice can't be restricted to such narrow confines. There is a lot of soul in Leanne's singing. Country music fans benefit from *This Time*, as Leanne embraces the down-home feeling for this album. The title country track is followed by another country song that is a soulful tribute to a more traditional western approach, inclusive of some lap style slide guitar on *Someday*. Leanne has opened up her heart and life experiences on these songs, singing about what she knows. The most heartfelt song, is a tribute to her father, Louie Goose, who is an established staple of the northern territories' musical heritage, with *Dear Dad*. If you aren't familiar with Leanne Goose, then perhaps you will, *This Time!* You can purchase this album on Leanne's website at [www.leannegoose.com](http://www.leannegoose.com).



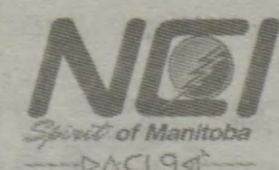
Review by : K. Kanten

# [ radio's most active ]

## ABORIGINAL RADIO MOST ACTIVE LIST

SONG	ARTIST	ALBUM
Get Tribal	Lightning Cloud	Lightning Cloud
Your Song	C-Weed Band	Forever
Culture Shock	Sinuupa	Culture Shock
After The Lights	Leanne Goose	This Time
Big Sky	Helen Duguay	By Request
No More	Plex Feat. Lase	Single
Didn't Get a Damn Thing Done	Mike Gouchie	Shattered Glass
Mama Got a Shotgun	Desiree Dorion	Small Town Stories
At Last	Phyllis Sinclair	Single
Running	Scatter Their Own	Catch a Fire
Start All Over Again	Ashley Robertson	Start Again
Someday Soon	Howard Nepinak	Single
Makin' My Way	Gary Farmer & The Trouble Makers	Under The Water Tower
Come Home	Alexander McKay Jr.	New Cowboy In Town
She Lies	Bob Chartrand	Rebel Blues
Run	Nick Sherman	Drag Your Words Through
This Ole Habit	Tracy Bone	Woman of Red
Four Letter Lie	J.C. Campbell	Single
Idle No More	Marc Nadjiwan	A Beautiful Darkness
Tomahawk - Idle No More	Chester Knight & The Wind	Single

CONTRIBUTING STATIONS:



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

### ABORIGINAL AFFAIRS CANADA IS

refusing to continue federal transfer payments to the Yekooche Nation until the community resolves its leadership issues. But the federal government department is not getting involved in the situation, AANDC says. A group from within Yekooche held demonstrations in Fort St. James, Prince George and Vancouver at the offices of AANDC June 14. AANDC will not record the results of a recall election that ousted the previously elected chief and council, reports the Prince George Citizen. "We can't get involved, and recognizing those results would be involving ourselves, so they have to work that out themselves," said an AANDC spokesperson. The Yekooche government is very much in dispute at the moment, said AANDC. "We have asked them to provide clarity... They need to have a duly signed agreement over who their chief and council is."

### ON THE EVENING OF MAY 29,

more than 150 local leaders and citizens of Nanaimo came together to share their visions of how the city can build stronger responses to racism and advancing reconciliation between the Aboriginal and non-Aboriginal populations. The community discussion was one of the responses to the events of March 27 when a letter to the editor in the Nanaimo Daily News sparked a public backlash because of comments it made about First Nations peoples and their cultures. The Snuneymuxw First Nation applauded the response of the citizens of the region to the letter, "and the creative and constructive approach that has been adopted to focus on building greater understanding, harmony, and respect," said Chief Douglas White III. "... people spoke from their hearts. It was emotional, meaningful, and powerful," he added. A working group of community leaders, educators, businesspeople and others will be organizing a series of follow-up events

to deepen and broaden the dialogue in response to the challenges of racism.

### THE B.C. FIRST NATIONS HEALTH AUTHORITY

is looking for beefy chiefs to help raise the awareness of healthy eating and physical fitness in the province's First Nations communities. Leadership has been invited to take part in the Beefy Chiefs and Champions Challenge to boost their health and reach a healthy weight. It's a fun way to get people thinking about their health. "We want people to start to pay more attention to how they can take care of themselves," said Doug Kelly, grand chief of the Sto:lo Tribal Council. "For me it started with walking." The contest closes Oct. 15 and winners will be announced Oct. 24 at the Gathering Wisdom for a Shared Journey forum in Vancouver.

### HUPACASATH FIRST NATION WAS

in court June 5 to June 7 in its effort to put a halt to the Canada/China Foreign Investment Promotion and Protection Agreement. The nation argued that Canada has a duty to consult with First Nations before it ratifies the FIPA. Canada however says there is no change to domestic laws and there is no impact on First Nations rights so the duty to consult is not triggered by the agreement. The judge is expected to make a decision within a few months.

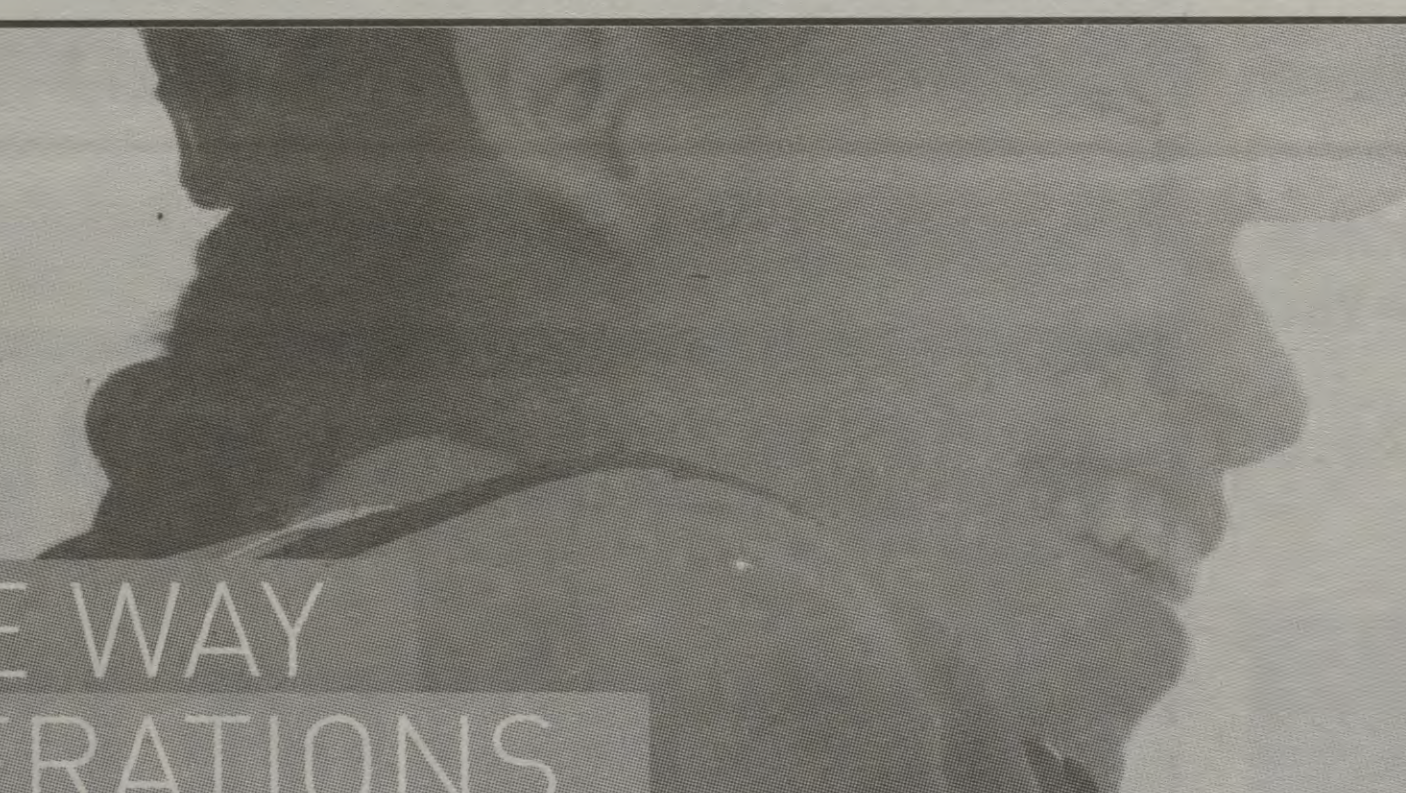
### TSLEIL-WAUTUTH NATION IS PLEASED

that British Columbia has rejected Enbridge's Northern Gateway pipeline, saying the proposal doesn't address the province's environmental concerns. "It reassures us that the people of British Columbia are being heard when it comes to the health of our environment," said Chief Maureen Thomas, Tsleil-Waututh Nation. "We

feel certain that when the province applies their five criteria to Kinder Morgan's proposal that they will find that it also fails to meet those basic standards." Tsleil-Waututh Nation is opposed to Kinder Morgan's Trans Mountain proposal to build a new pipeline to bring crude through Burrard Inlet and the Salish Sea to foreign markets. That proposal would see the transport of crude oil expanded from 300,000 barrels per day to 890,000 barrels per day. The pipeline terminates in Tsleil-Waututh territory. Tsleil-Waututh Nation is among the majority of First Nations in B.C. that believe the risks associated with mega pipeline projects are too great to accept. More than 160 nations have signed the Save the Fraser Declaration, a ban on tar sands pipelines through First Nations traditional territories. It also bans tar sands oil tankers on the north and south coasts of British Columbia. "We are now looking to Stephen Harper and the federal government to see how they will respond. It is now overwhelmingly clear that the vast majority of British Columbians do not support these pipelines," said Thomas.

### FOR ITS PART, KINDER MORGAN IS

moving ahead with the federal regulatory process for the twinning of the oil pipeline from Edmonton to Burnaby, B.C. "As Trans Mountain develops its application and project, Trans Mountain is committed to building upon its 60-year operating history and the relationships it has developed with Aboriginal groups, communities, landowners and stakeholders along the pipeline route," said Trans Mountain Pipeline President Ian Anderson in a press release. Trans Mountain Pipeline submitted a project description to the National Energy Board (NEB) for its project. The project description provides preliminary information about an expected application, which allows the NEB to initiate preparatory processes. Trans Mountain expects to file its full application with the NEB late this year.



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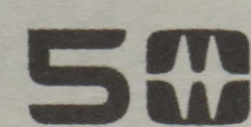
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# Saanich people launch campaign to restore traditional landmark names



Organizers and elders raised a carved wood sign restoring the traditional name PKOLS to Mount Douglas on May 22.

**By David P. Ball**  
*Raven's Eye Writer*

## Victoria

The name of Vancouver Island's Saanich nation – WSÁNEĆ, as they spell it – means “emerging people.” And today, a remarkable re-emergence of traditional names is occurring in the peninsula they call home.

More than 10,000 years ago, explained elder WEC’KINEM (Eric Pelkey), the Creator warned inhabitants of an impending Great Flood, but only a handful heeded his warning: Build giant canoes and tether them with long cedar ropes to the arbutus tree atop the highest mountain in the land, ŁÁU, WELNEW.

The flood waters rose and receded. Those in the canoe were the only survivors, emerging to become the WSÁNEĆ, or emerging, people. ŁÁU, WELNEW mountain became a sacred site, but when Europeans arrived it was christened Mount Newton after a Hudsons Bay Company surveyor.

Today, the mountain remains one of the most revered places for the Indigenous peoples in the area, central to their history, spirituality and survival.

“That is the place our people survived the Great Flood,” WEC’KINEM told Windspeaker. “It’s a sacred mountain ... right in the middle of all our communities of the WSÁNEĆ nation.”

This autumn, WEC’KINEM and other Elders plan to formally restore the mountain its ancient title. The plans follow a dramatic re-naming ceremony on May 22 at the summit of another important landmark, further south in their territory.

In what is predicted to be just the first of a string of traditional naming events, more than 600 people reclaimed the traditional name of Mount Douglas—PKOLS, or “white rock” – by

praying and planting a sturdy wooden sign carved by renowned local artist Charles Elliott.

The participants also re-enacted the 1852 signing of a treaty with Governor and Hudson’s Bay Company official James Douglas on that very mountaintop, remembering one of only 14 historic agreements with First Nations in a province that remains largely unceded.

But like many treaties today, the Douglas Treaty was never upheld.

“When Sir James Douglas brought us into treaty, it was primarily supposed to be a peace treaty between our nations,” WEC’KINEM said. “Nation-to-nation.

“It wasn’t honoured, and as far as we’re concerned we’re still living with the effects of that treaty, alienation from our lands, the loss of our village sites, and still persecuted for carrying our Aboriginal rights like hunting and fishing.”

The May 22 ceremony also attracted local authorities, politicians and police, who stood by as Elliot’s hefty thunderbird sign was sunk into cement-filled holes. The event and sign-raising were held without authorization or permit, a fact that author Taiaiake Alfred, with the Indigenous Nationhood Movement, argues is significant for Indigenous rights.

“We did not ask permission,” Alfred, an Indigenous Governance professor at the University of Victoria, told Windspeaker. “One of the biggest problems in Canadian politics is we’re always asking for permission.

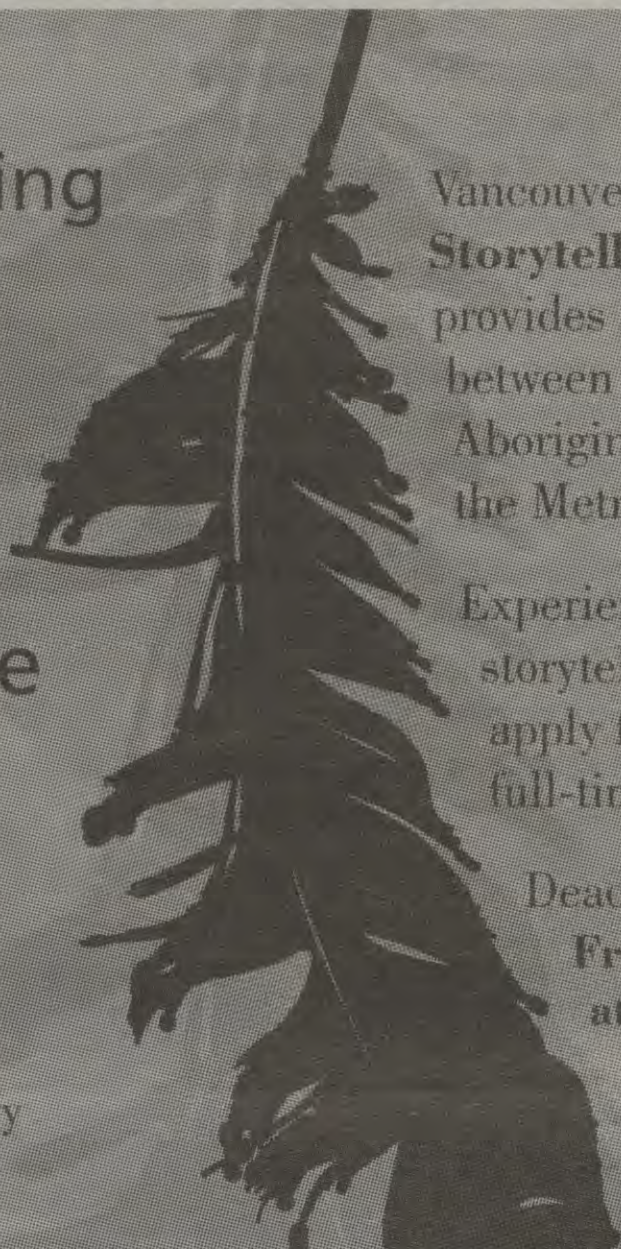
“The agenda of Idle No More is to ask permission or to demand something from the government, when in fact I think the strongest move you can make is just to act Indigenous, and to act on your teachings... In fact, I think the authorities respected how well-organized we were.”

(See *Saanich* on page 21.)

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## Saskatchewan Sage: Special Section providing news from Saskatchewan

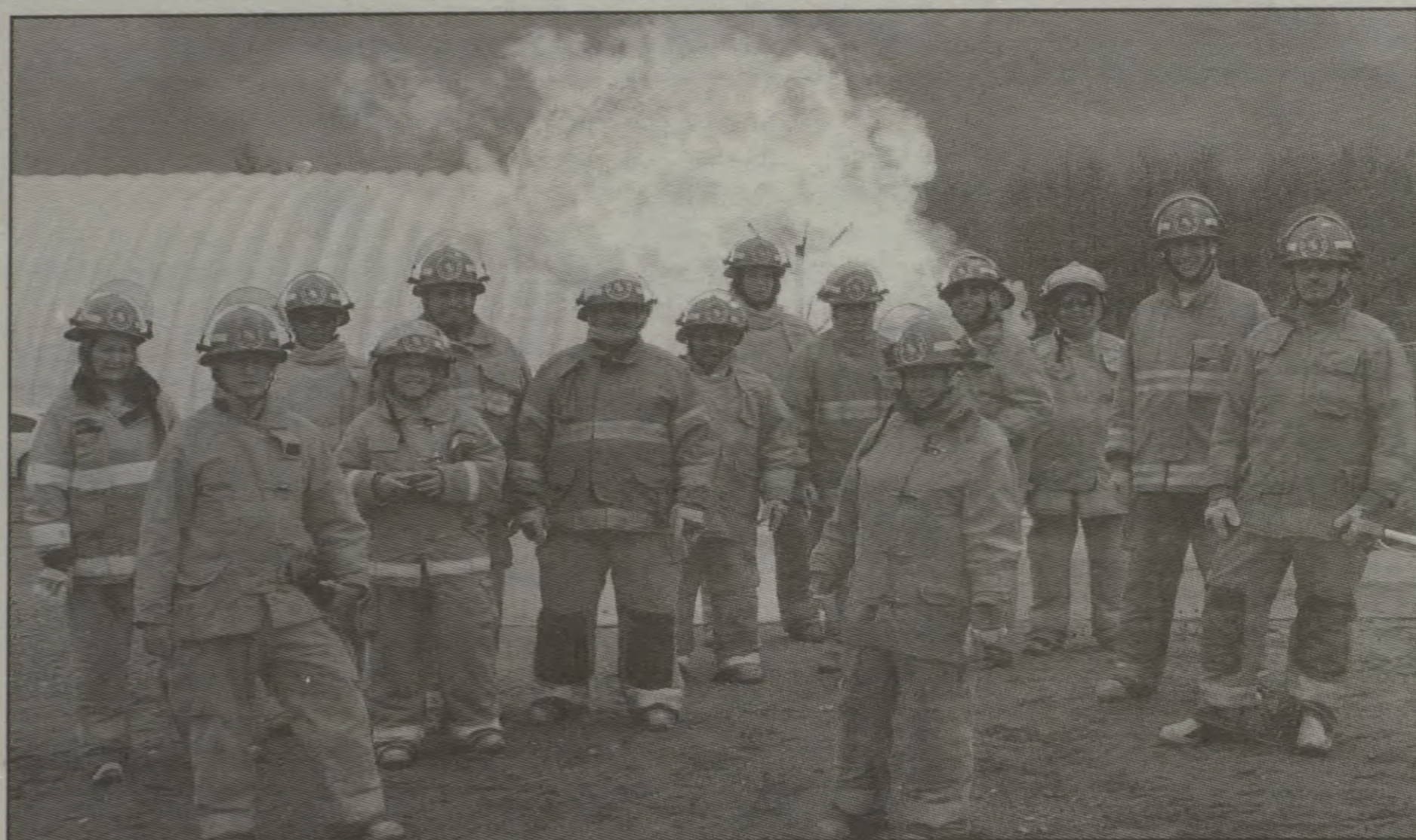


PHOTO: PARKLAND COLLEGE

### Parkland College gives tour

Members from Sakimay First Nation and the File Hills Qu'Appelle Tribal Council were among those to tour Parkland College's new and improved Emergency Services Training Site in May. "We wanted to showcase what level of training we offer, and I think we opened some eyes," said Shelley Cherney, Parkland College's Coordinator of Emergency Services, in a news release. "This is the only full-time professional firefighter training program in Saskatchewan. As we seek recruits for our next intake, we wanted these First Nations leaders to have firsthand experience to share with others in their communities."

### FSIN confirms Jonathan as vice-chief

On June 5 during the Federation of Saskatchewan Indian Nations assembly, chiefs and other delegates voted 42-2 to reject the ruling of an appeals body that declared last year's election of Vice-Chief Kimberly Jonathan was flawed. The independent appeals tribunal found, in an April 16 decision, that Chief Electoral Officer Loretta Pete Lambert breached her duties and was in a conflict of interest that caused a "serious and extensive degradation" of the FSIN electoral process. The tribunal set aside the election and called for a new election for first vice-chief. But the joint Executive Council/Indian Government Commission met April 30 and chose not to call the by-election. They reinstated Jonathan in May and recommended FSIN vacate the tribunal's decision. Jonathan's election made her the first woman elected as FSIN vice-chief in the federation's history.

### A promising future for partnership

First Potash Ventures, a partnership between Encanto Potash and Muskowekwan Resources, is working toward developing the mine on the Muskowekwan First Nation's reserve. Encanto said its latest round of three-dimensional seismic exploration had resulted

in an overall resource comprising of proven, probable, measured and indicated categories that would support a potential life-of-mine of much longer than 70 years, based on full production levels of 2.8-million tonnes a year. The company noted the project had turned into a large and long-life project. "The merit of putting this project into production keeps getting stronger with each milestone," Encanto CEO and President Jim Walchuck said. The project is expected to provide economic opportunities for the Muskowekwan First Nation, as well as the surrounding area, through training and employment opportunities during the construction and operation of the mine. While the project would become the first on-reserve potash mine in Canada, the proposed Muskowekwan project was the first in Saskatchewan to have been accepted by the federal government under the First Nations Commercial and Industrial Development Act of 2006, which enabled the federal government to enact a provincial regulatory regime to govern commercial and industrial activities within a First Nation reserve.

### New provincial park raises concerns for First Nation

Lac la Ronge First Nation is concerned over the creation of Great Blue Heron Park, a new provincial park. The park is in the Anglin and Emma lake area and is expected to begin operating this summer. Chief Tammy Cook-Searson says her people are concerned about potential losses to traditional land and access to ceremonial sites, such as burial grounds. She says they were initially told the park would be 8,200 hectares in size, but the government says it is more than 11,000. Cook-Searson says the band has not received the answers from the government that they have been looking for.

### Uranium giants, First Nation reach agreement

Cameco Corp. and Areva

Resources Canada Inc. have reached a \$600-million deal with English River First Nation that supports their mining operations and drops a lawsuit over land near the proposed Millennium project. Most of the money is to flow to the First Nation over 10 years through contracts with band-owned businesses and wages to band members, who are expected to work at the mines and on community development projects. The community will also be

receiving direct payments for education, health, sports and recreation programs. English River Vice-Chief Marie Black said the deal will help the band become self-sufficient and less reliant on federal funding. The agreement says the First Nation will drop a lawsuit it filed in 2008 against the Saskatchewan government over land the band claimed under the 1992 Treaty Land Entitlement Framework. CP reports that some English River members are worried about the environmental consequences of more uranium mining in the area and claim a decision on the deal was made by band council without a community vote.

### Education summit looks at best practices

The Lloyd Barber Summit on Aboriginal Post-Secondary Education was held for two days in May at the University of Regina and looked at best practices. "This conference is important because it will help educators and leaders explore ways to narrow the gap between Aboriginal and non-Aboriginal educational attainment," said U of R President Vianne Timmons in a news release. Topics discussed included challenges such as negative stereotyping, the federal

post-secondary cap on funding for education and the need to listen and learn from other institutions demonstrating successful strategies. Speakers at the summit included Federation of Saskatchewan Indian Nations Chief Perry Bellegarde, the first treaty Indian to graduate with a degree in business administration from the U of R, and Assembly of First Nations National Chief Shawn Atleo. A panel discussion was moderated by Paul Davidson, the president of the Association of Universities and Colleges of Canada. Panel members were Chief Tammy Cook-Searson, Cadmus Delorme and Shauneen Pete.

### Markwart receives President's Medal

The University of Regina's President's Medal was awarded to Jenel Markwart at the spring convocation. Markwart graduated with a Bachelor of Education - Elementary through the Saskatchewan Urban Native Teacher Education Program with Great Distinction. Markwart also received an overall evaluation of outstanding on her elementary education internship placement. The SUNTEP program includes (See *Sask Briefs* on page 21.)



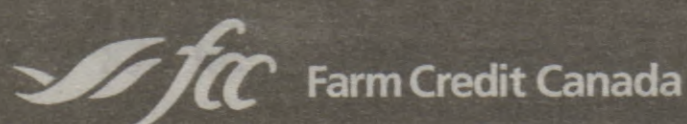
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Canada



# Manitoba Pipestone: Special Section providing news from Manitoba

## Treaty caravan led by AMC

Grand Chief Derek Nepinak of the Assembly of Manitoba Chiefs was joined by other Aboriginal leaders on a 10-day motorcycle tour of First Nations across the prairies on what was dubbed the Treaty Freedom Caravan and Ride. The tour, covering more than 4,000 km, was to raise awareness of treaty rights. It departed June 6 from Winnipeg's Lower Fort Garry where Treaty 1 was signed in 1871. Each First Nation that is visited will then light a fire on June 21, which is National Aboriginal Day.

## Governor General's visit focuses on Aboriginal education

Governor General David Johnston's recent visit to Winnipeg included a focus on Aboriginal education. On June 6, Johnston spent time at the Children of the Earth High School, and heard how programs offered there are helping prepare Aboriginal students for post-secondary education. He also toured the Collegiate Model School at the University of Winnipeg and participated in a round-table discussion with UWinnipeg faculty, staff and students and Indigenous partners focused on programs and approaches to education that are achieving results in supporting First Nations, Métis and Inuit students through to graduation. "UWinnipeg is located on Treaty One land in the heart of the Métis Nation, and has one of the largest Indigenous student populations in the country at more than 12 per cent. We know when properly supported with relevant and respectful programming, these students thrive, and are graduating to become tomorrow's leaders," said UWinnipeg President and Vice-Chancellor Dr. Lloyd Axworthy.

## Urban reserve created in Winnipeg

The Long Plain First Nation has established an urban reserve in Winnipeg. Yellowquill College is currently located on the site and an 80,000 square foot office complex, as well as a gas station, are planned. The developed land is 2.81 acres and bounded by St.

Matthews Avenue on the north, Madison Street on the west, Silver Avenue on the south and Kensington Street on the east. "It's been a significant amount of time that we've been working on this file, and we're overwhelmed with the fact that we've finally achieved our goal," said Chief David Meeches of Long Plain First Nation. "This will open the doors for many opportunities – for economic development, for jobs and for resources that will go a long way for the future generations of our community." Long Plain First Nation purchased the land from Manitoba Hydro in 2006 and initiated the addition to reserve process. As part of the process, all of the required environmental assessments, permits and easements have now been completed, including a Municipal Development and Services Agreement which was signed with the City of Winnipeg in July 2010.

## Three First Nations sign partnership agreement

Fisher River Cree Nation, Norway House Cree Nation, and Sagkeeng First Nation have signed a Political Protocol and a Limited Partnership Agreement establishing a formal political and economic relationship between the three First Nations. The intent of the agreement is to advance the interests of the First Nations, advocate for the protection of treaties, and work collaboratively. "This agreement establishes a formal relationship based on mutual respect, understanding and commitment in support of one another while respecting, recognizing and promoting each other's interests as autonomous and sovereign First Nations," said Fisher River Cree Nation Chief David Crate in a news release.

## Recycling centre purchased

The Aboriginal Centre of Winnipeg and the Centre for Aboriginal Human Resource Development have formed Mother Earth Recycling and acquired Syrotech Industries from Tom Syrota. Syrotech Industries is a Winnipeg-based electronics-recycling business. Along with capitalizing on opportunities in the "green"

economy, the business will also serve as an on-the-job training laboratory for the Aboriginal community. Manitoba Aboriginal and Northern Affairs provided \$50,000 to MER for the purchase of a truck. However the \$300,000 purchase price came from the ACW and CAHRD.

## Louis Riel Institute to offer courses at National Historic Site

An agreement between Parks Canada and the Louis Riel Institute will see the institute provide educational programs for students and tours for visitors at Riel House National Historic Site in 2013. In July and August, the Louis Riel Institute will offer guided tours at Riel House National Historic Site, joining Parks Canada in helping visitors to learn about the stories of Canada's past and what it means today. Riel House National Historic Site, the St. Vital home of Louis Riel's mother, is of national historic significance as a place to commemorate Louis Riel, a founder of Manitoba, and to provide an example of Métis river lots, a unique form of prairie settlement.

## Fontaine recognized with prestigious award

Former Assembly of First Nations National Chief Phil Fontaine is recipient of the Canadian Council for Aboriginal Business's Award for Excellence in Aboriginal Relations. The award is presented to a Canadian who has personally contributed, through his professional and voluntary commitments, to building bridges between Aboriginal people and Canada's business community. Fontaine, a member of the Sagkeeng First Nation, also served as Grand Chief of the Assembly of Manitoba Chiefs. "Phil Fontaine has been a role model for the Aboriginal community as well as the Canadian population...He truly is the kind of leader the Award for Excellence was designed to honour," said JP Gladu, president and CEO of CCAB. CCAB partners with Sodexo Canada to present the award.

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## Ontario Birchbark: Special Section providing news from Ontario



Delia Opekokew

PHOTO: TIM FRASER/THE LAW SOCIETY OF UPPER CANADA

### Indigenous lawyer recognized with medal

Delia Opekokew, IPC, received the 2013 Law Society Medal at an awards ceremony at Osgoode Hall in Toronto on May 29. A renowned leader of the Indigenous Bar, she organized residential school survivors to press for recognition of their claims. Opekokew is the first Aboriginal woman to be called to the Bars of Ontario (1979) and Saskatchewan (1983). The Law Society medal is presented annually to lawyers in recognition of outstanding contributions to the profession. She is one of this year's seven medal recipients.

### COO attended United Nations in NY

The First Nations in Ontario were represented at the Twelfth Session of the Permanent Forum on Indigenous Issues at the United Nations in New York in May. This year special focus was on the implementation of the recommendations regarding Indigenous health, education and culture throughout the world. The Permanent Forum is a mechanism of the UN to address Indigenous rights worldwide. "It's important that the Indigenous Nations in Ontario engage on the world stage with other Indigenous Nations to protect, promote and implement their sovereign rights. The Chiefs of Ontario need to communicate to the world not only our challenges but our inherent internationally

recognized rights," said Ontario Regional Chief Stan Beardy.

### MOUs signed between Ring of Fire communities, helicopter company

Mikawaa (Marten Falls), Eabametoong (Fort Hope), and Webequie First Nations signed multi-year agreements with Wisk Air Helicopters, enabling the First Nations to participate in helicopter services within their traditional territories, focusing on the Ring of Fire. Wisk Air has agreed to provide opportunities for Aboriginal youth, including sanctioned forest fire training, drill training, as well as helicopter ground training. These skills are transferable provincially and nationally to other helicopter and mining companies.

### Partnership for Goulais Wind Farm

The Batchewana First Nation and Sprott Power Corp. have a proposed partnership and business relationship, subject to negotiation of final legal documentation, which would provide Batchewana First Nation with a 49 per cent partnership interest in the 25 MW renewable energy Goulais Wind Farm. The Goulais Wind Farm, located north of Sault Ste. Marie, will be built along the Mile Hill approximately two kilometers from the end of the current Prince Wind Farm operation in Ontario. "The addition of the Goulais Wind Farm to the original reserve will

provide enhanced opportunities for the First Nation through income-generation, employment and training opportunities, as well as business opportunities for Batchewana companies who can provide construction services," said Chief Dean Sayers in a news release. Sprott Power Corp. is an owner, operator and developer of renewable energy projects.

### Author, journalist awarded \$50,000 prize

Ojibway author and journalist Richard Wagamese, known for his profound, compelling stories about Aboriginal life, is the recipient of the Molson Prize in the arts. The award is worth \$50,000 and is handed out annually to distinguished Canadians, one in the arts and the other in the social sciences and humanities. Ann Dale won in the social sciences and humanities, recognized for her work in advancing sustainable communities across Canada. "This year's Canada Council Molson Prize winners offer us new narratives on culture, environment and sense of community," said Robert Sirman, Canada Council

Director and CEO, in a news release. "They illustrate how Canadian artists and social scientists expand our capacity to live fuller and more sustainable lives."

### Funding provided for study of Aboriginal systems

A team of experts led by University of Ottawa law professor Ghislain Otis has been awarded \$1.9 million by the Social Sciences and Humanities Research Council for a large-scale project that will lead to a better, more sustainable legal diversity and coexistence of state and Aboriginal systems. The project, which is funded under SSHRC's Partnership Grants program, groups 14 universities from seven countries, along with 10 partners, six of which are Aboriginal. As well, 40 students will have the opportunity to contribute to the project. Otis's research project — a first of its kind — will compare and analyze the interaction between Aboriginal and non-Aboriginal legal cultures in Canada, Africa and the Pacific Island Countries, to identify the conditions that foster legal diversity, particularly as they apply to three specific

issues: land and resources, family and justice. The research will propose practical approaches that governments and Aboriginal peoples can adopt to support viable legal diversity.

### FedNor funding to help independent power authorities

The Nishnawbe Aski Development Fund recently received \$73,800 in FedNor funding from the federal government, and will provide independent power authorities in Northwestern Ontario with financial and business management software to enhance the operation of diesel generating stations in remote First Nation communities. Among other things, the software will help the First Nation businesses manage cash flow and capital expenses, record purchases, standardize billing and assist with identifying efficiencies. FedNor's Northern Ontario Development Program supports projects that strengthen community economic development, enhance business growth, and facilitate innovation throughout the region.



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Canada





# A unique journey of health, fitness and competition

By Sussann Kiyawasew  
Windspeaker Contributor

## EDMONTON

On June 15, more than 1,000 people gathered at the Edmonton Shaw Conference Centre for the Alberta Body Building Provincials.

Of the 240 competitors in various classes of body building—figure, form and fitness—four of the women were also members of the Sturgeon Lake Cree Nation.

Roxanne Mosionier, age 47, June Mitchell, age 41, Alison Wale, age 29, and Malorie Trotter, age 25, were just part of the seven-member Team Dragon Fit who travelled from Valleyview, Alta. for their first ever competition in the Fitness Class.

It was just August of last year when Alison Wale and Roxanne Mosionier first joined the local fitness and nutrition class with a simple goal of getting healthy and being fit.

Alison, who had recently lost more than 50 lbs., wanted to maintain this loss, as well as become more active with a structured exercise program. Her co-worker Mosionier joined in with the same objective of weight loss and exercise.

Trotter joined next, having just had her second child; was eager to lose the weight she had gained before and during her pregnancies.

Another co-worker, Mitchell,

had struggled with chronic back problems since the birth of her twin daughters, 18 years ago. At one point she was bed-ridden for eight weeks. Mitchell was elated to find that the weight lifting and exercise routines alleviated her back pain to almost nil.

But it was her commitment and eagerness for more that inspired their trainer, Debbie Bernard, to first encourage them to consider competition in Fitness and Form at the Alberta provincials.

By this time Wale had lost an additional 20 lbs., Mosionier had now lost 32 lbs. and Trotter a total of 76 lbs. They were each filled with a renewed sense of vigour and energy!

That was just six months ago.

With a training plan designed by Bernard and Jeni Briscoean (International Federation of Body Builders), they began for this challenge by preparing these athletes with a regime that included twice weekly and then daily gym and exercise classes, preparation and practise of the fitness routine and a cardio program. A specialized diet was designed for each athlete to best utilise their own body type and needs, closely monitored and adjusted as required.

A strict diet for competition means preparing your own meals and bringing these meals to all family and community events. As First Nations it was sometimes difficult to show appreciation for the cooks while bringing one's own Tupperware.



Sturgeon Lake athletes

And now here they were. The 2013 Alberta Body Building Provincials.

Pre-judging was to begin at 9 a.m., with finals at 5 p.m. Weigh-in had been completed the night before.

Despite the traditional natural tan of Indigenous ladies, spray tanning was one of the must haves to compete, as well as make-up, hair and nails. It was an opportunity to feel glamorous as well as fit and firm.

Food and drink was prepared for the day, along with a distribution of six chocolate covered almonds to be eaten just before entering the stage; for a final energy boost.

All competitors gathered together in the hall next to a staging area. It was easy to be

spectators as they were surrounded by the unfamiliar and strange world of competitive body physique and fitness at every age, shape and size, both male and female. The hard-fought ambitions that brought them and others this far was clearly respected and admired.

Just as sudden, the Fitness Class was being called forward. Walking across the stage in the required two piece suit and standard heels, they completed the four poses as instructed for form standing strong with smiles for the judges and the audience.

After a quick change they concluded with the fitness workout routine made up of a minimum six moves to showcase their strength, flexibility and endurance.

The crowd showed its appreciation with cheers; none more cherished than those from family and friends.

This was escalated as Mitchell took 4th place and Moiser placed 5th providing these athletes with the opportunity to compete in the nationals being held in the next year.

It was a proud moment. Through discipline, self-control, and self-constraint, sharing of knowledge, sharing a goal and sharing success, all members of Team Dragon Fit, including their coach and mentor Bernard honored the spirit of a team at every ebb and peak of this unique journey.

It was time to celebrate! But just a small bag of potato chips to be shared and savored.

## Woman cleared of charges

(Continued from page 10.)

"But there's only a commercial fishery these days one out of every four years. This puts the Stó:lō people in a terrible position—people like Patricia. They have to wait for an opportunity to sell their fish out in the open, above board, for a season in which commercial fishermen also get an opportunity. I've always regarded that as unfair.

The string of court victories, particularly in B.C., should give the government pause about its current approach to enforcing fisheries laws, Crey said. A solution to the tensions, he added, would be more quickly found through conversation, not the courts.

"Why spend hundreds of thousands, perhaps millions, of dollars looking for small reasons we can frustrate a woman like Patricia or others?" Crey said.

"We need to take these issues to a table. We need to discuss these things like grown-up Canadians.

"We've taken them on in the courts. It's cost us millions of dollars and countless hours, but we've won... At some point, governments are going to have to say this is just too time-consuming, too costly, and it's just fanning the embers of resentment in the Aboriginal community. There has to be a better way of resolving conflict."



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# Dramatic results in study on culture in Canada's cities

By Shari Narine  
Windspeaker Contributor

## EDMONTON

Cultural connection in the city plays a significant role in helping the Aboriginal population stave off addiction to illicit and prescription drugs.

The recently released results of a study undertaken by Dr. Cheryl Currie come as no surprise to Maxine Salopree, president of the Canadian Native Friendship Centre in Edmonton. But Salopree is grateful that Currie has taken the time to study the impact culture has to healthy city living.

"A lot of our world relies on studies... to support what we do. (This study) is actually helping to promote that traditional lifestyle here in urban centres... because (Currie) is saying it is relevant, it is important to Aboriginal people," said Salopree.

Currie, who is an assistant professor in the Faculty of Health Sciences at the University of Lethbridge, undertook the study in 2010 when she was a student at the University of Alberta in Edmonton.

The study was piqued by her research experience in Treaty 3 territory in Ontario, where she looked at addictions, both for those living in remote First Nations communities and those living in cities.

She compared what she learned there with studies conducted on Aboriginal people in others parts of the world. She determined that Aboriginal communities "highly engaged" in their culture and traditions seemed to be protected from a number of risk factors, including suicide, mental health issues and addictions.

"In Canada, more Aboriginal people are now living in cities than (Aboriginal) communities and yet we know so little about

factors that can protect their health and how they're doing," said Currie.

This prompted Currie to look at culture and how it related to addictions in an urban setting.

She created an Aboriginal advisory committee and together they decided to use the Vancouver Index as a means to measure culture participation.

"What's great about the Vancouver Index is that it asks people how much you practice your traditional culture as you define that to be, how much you practice your traditional values as you define that to be," said Currie. "I put the word Aboriginal in there."

Currie's questionnaire was completed by 60 Aboriginal students in the first study and then 381 Aboriginal adults in the second study.

Participants defined Aboriginal spiritual ceremonies as the top value. Cultural events were next, followed by respecting spirituality, Earth, family, self and others.

"They made a big distinction between going to a Sundance versus going to a powwow. They're both cultural, but one has spiritual significance," said Currie.

Currie also asked questions about drug use, alcohol, and other risk behaviours. She compared those answers with the practise of tradition and culture.

"Statistically what I found was that culture was a protective factor. So, as their score for culture went up, their score on prescription drug problems went down dramatically, the score on illicit drug problems went down dramatically. So there was this trend in the data," she said.

While Currie's sample population seems small considering Edmonton has the second highest urban Aboriginal population in the country, she says the sample was enough to

extrapolate the larger picture.

Currie says she was surprised at how strongly Aboriginal people reported practising their culture in the city.

"We have this myth in Canada that when Aboriginal people choose to move to the cities, they're giving up their culture," she said. "What this study found is that's not true. Aboriginal people who live in cities are practising their cultural fiercely."

Friendship centres play an essential role in helping Aboriginal people keep in touch with their culture and traditions, Currie says.

"If anything, we need those centres to grow, to reach out to more people," she said.

Salopree agrees. She says friendship centres provide guidance and connection, and programs to support what has been taught in the communities. And those programs are not entertainment but a spiritual connection to the Creator.

Aboriginal people with strong ties to their culture and language have high self-esteem, said Salopree.

"When a person is given those gifts, of drumming and dancing, for example, it comes with responsibility to respect those gifts from the Creator. It's part of the respect for the Creator and part of the respect for the gift is the reason why they abstain from alcohol and drugs," she said.

This respect leads to people living a traditional lifestyle, whether back home or in the city, said Salopree.

Currie, who is from Winnipeg, has been approached by researchers in Winnipeg to repeat the study. According to the latest Statistics Canada numbers, Winnipeg is home to the largest urban Aboriginal population. Currie and her partners are in the process of organizing a Winnipeg Aboriginal Advisory Committee to guide the project.

## Health Watch

By Shari Narine

### Manitoba chiefs call for reform in health care

The death of Lisa Tsessaze, 30, who collapsed on the floor of a nursing station in Lac Brochet and later died, despite desperate pleas by phone from nurses to airlift the woman to see a doctor in Thompson, has rallied chiefs from both the Southern Chiefs Organization and the Assembly of Manitoba Chiefs in a call for a sweeping review of Aboriginal health care. The federal government issued a statement that it would team up with the province to specifically review Tsessaze's death. Manitoba Keewatinowi Okimakanak, which represents 30 northern First Nations, lodged a formal complaint with the College of Physicians and Surgeons of Manitoba about Tsessaze's treatment. Provincial Health Minister Theresa Oswald said focusing on Tsessaze will not fix health-care services for Aboriginals and said her department was willing to work with the federal government toward that end.

### Study provides insight into suicide risk factors for Inuit

A study recently released by the McGill Group for Suicide Studies looked at risk factors associated with suicide among Inuit in Nunavut. The study looked at the social meanings, activities and detailed life information of 120 Nunavut Inuit who died by suicide between 2003 to 2006. "This is the first study of its kind where research has examined in-depth patterns and risk factors associated with Inuit and suicides," said Minister of Health Keith Peterson. The study cites conclusions that are parallel to information in the Nunavut Suicide Prevention Strategy, such as the rapid increase in suicidal behaviour over recent decades, especially among young people, as a probable result of a change in the intensity of what Inuit are faced with socially. The study also refers to factors such as intergenerational trauma and increased rates of emotional, physical and sexual abuse, violence, substance abuse, and the association of difficult life experiences in conjunction with the onset of mental disorders. "The findings from this comprehensive study help us understand more about the painful question of why people choose to take their own lives in Nunavut," said Jack Anawak, vice-president of Nunavut Tunngavik Inc.

### Heart attacks and hospital stays focus of CIHI study

A report from the Canadian Institutes for Health Information is considered the first to look at Aboriginal peoples and the hospital care they get after heart attacks. The report says First Nations and Inuit people typically have heart attacks earlier in life than non-Aboriginal people and that First Nations people who have heart attacks are more likely to have other conditions that raise their heart health risks. The report says First Nations people are less likely than non-Aboriginals to have standard preventive procedures after heart attacks, such as angioplasty, but they appear to do as well in hospital as non-Aboriginals, with no higher rate of death within 30 days of the heart attack. Study findings are based on seven years of data, from 2004-05 to 2010-11. The resulting CIHI analysis suggests that those living in areas of high concentrations of First Nations and Inuit people are more likely to have a first heart attack seven to 10 years earlier, respectively, than people from areas with low numbers of Aboriginal people. However people from high Inuit population areas were substantially less likely than people from non-Aboriginal areas to have heart attacks at all.

### Cancer strategies implemented for Aboriginal people in Ontario

The Anishinabek Nation has signed a Relationship Protocol with Cancer Care Ontario, setting a new course for a collaborative relationship between CCO and First Nation, Métis and Inuit communities. Over the coming months CCO will be signing a series of these agreements with Aboriginal groups. "Whether it's advancing political positions or ensuring that the Anishinabek have all the information they need to lead healthy, productive lives, we are committed to working with any partners who share our goals," said Grand Council Chief Patrick Madahbee. In Ontario, cancer patterns differ significantly between Aboriginal populations and the general population. Cancer incidence is increasing among First Peoples and their cancer survival rates are worse than for other Ontarians. CCO recognizes the unique needs of Aboriginal peoples, and the protocol provides clarity and certainty about how CCO will work with Aboriginal communities to implement the strategy priorities.

### Saskatchewan begins review of mental health, addictions services

The Saskatchewan government has appointed Dr. Fern Stockdale Winder to lead a review of mental health and addictions services. At her appointment, Winder specifically referred to First Nations and Métis, along with children and adolescents, and people in the corrections system. The goal is to develop a plan to strengthen interventions for mental health and addictions problems. "It will be crucial to our work to be able to hear from people with lived experience and from family members about how they've actually found the system and what they think could be different," Winder said. The commissioner is expected to report recommendations to Health Minister Dustin Duncan in the fall of 2014.

# Relationship developing to meet First Nations' specific needs on Cancer care

By Barb Nahwegahbow  
Windspeaker Contributor

## MUNSEE-DELAWARE FIRST NATION, Ont.

Not only is the incidence of cancer on the rise among Ontario's First Nations population, but the cancer survival rate is worse than for other Ontarians.

In recognition of these unique and pressing healthcare needs, a Relationship Protocol was signed on June 5 between Cancer Care Ontario (CCO) and the Anishinabek Nation.

(See *Relationship* on page 20.)



PHOTO: BARB NAHWEGAHBOW

Grand Council Chief Patrick Madahbee, Anishinabek Nation and Michael Sherar, CEO of Cancer Care Ontario signing Relationship Protocol June 5.

## Sports Briefs

By Sam Laskaris

### Alternate sites explored

Canada could end up hosting several events that are scheduled to be excluded from the 2016 Arctic Winter Games (AWG).

The games, which are held every two years, attract participants representing regions from the circumpolar north. The next games will be held in Fairbanks, Alaska next year. After that, Greenland is scheduled to host the 2016 AWG.

But officials from Greenland have stated they are not able to host six of the games' traditional events; hockey, curling, dog mushing, figure skating, gymnastics and speed skating.

A total of 19 sports were contested at the 2012 AWG, which were held in Whitehorse. Greenland officials have already made plans to lease arenas in Iqaluit, Nunavut to stage the hockey competition.

In early June it was announced a new committee, led by officials from the Northwest Territories, has been formed to find possible locations to host the other events that Greenland is not able to. Sites that might be considered to stage the five other sports are in Nunavut, Yukon, Northwest Territories and Iceland.

Numerous northern Canadian sporting officials have expressed concerns in simply not staging the sports that Greenland cannot accommodate. The new committee is scheduled to present its report this October.

The nine teams that traditionally compete at the AWG are Alaska, Greenland, Northern Alberta, Northwest Territories, Nunavik (northern Quebec), Nunavut, Yukon, Russia's Yamalo-Nenets and the Sami people, which includes athletes from Finland, Norway and Sweden.

### Decision overturned

The Iroquois Nationals will get a chance to play against top lacrosse teams at next year's world championships.

Earlier this year officials with the men's field lacrosse team were informed they would be seeded dead last (30th) for the 2014 world tournament, which will be staged in Denver, Colorado.

The reason for the last-place seeding was because the Iroquois Nationals did not compete at the 2010 world event, held in Manchester, England.

A total of 29 countries participated at that tournament. But the Iroquois Nationals, who were considered a medal favourite heading into the 2010 tourney, did not take part due to their much publicized passport issues.

Members of the Iroquois Nationals, featuring players from both Canada and the United States, wanted to travel to England on their Haudensosaunee passports. But British officials would not allow them to enter the country, citing they did not recognize the Haudensosaunee passports. As a result, the Iroquois Nationals were forced to withdraw from the 2010 tournament.

Since they did not compete at that event, the Board of Directors from the Federation of International Lacrosse (FIL) announced the Iroquois Nationals would be seeded behind all of the countries that did compete at the Manchester championships. An appeal to the FIL general assembly has been successful. Canadian and American officials were among those who publically stated the Iroquois Nationals, a power in world lacrosse, should be included in the top division for the 2014 championships.

The Iroquois Nationals are expected to be officially reinstated to the top division for the 2014 tournament, when FIL officials meet at the women's world championships, slated for this July in Oshawa, Ontario.

### Fastball nationals

The northwest Alberta city of Grande Prairie will be laying out the welcome mats this August.

The city will host the Canadian Native Fastball Championships from Aug. 2 to Aug. 4.

Organizers are hoping to attract almost 90 clubs to the tournament, which will feature four divisions. The goal is to have 32 entrants in both the senior women's and senior men's categories. Organizers would also like to stage a 16-team men's masters category. And they're hoping to have eight women's masters squad take part. The Sturgeon Lake Cree Nation is the host community for the tournament.

The national tournament is traditionally staged in western Canada. The majority of the participating clubs are usually from British Columbia, Alberta, Saskatchewan and Manitoba.

A total of 65 teams took part in the 2012 tournament, which was held in Cranbrook, B.C.

### Powless dominates

After helping his squad win a second consecutive professional lacrosse championship, Johnny Powless has returned to dominate the junior ranks.

Powless, who is 20, is a member of the Rochester Knighthawks who captured their second straight National Lacrosse League crown in May. Powless, a Mohawk Turtle, is now starring for his hometown Six Nations Arrows in Ontario's Junior A league. Powless racked up a whopping 53 points, including 31 goals in his first nine games with the Arrows this season.

This is Powless' fourth season with the Arrows. He's also eligible to compete in the junior ranks next year, following his third pro campaign.

[ sports ]

# It's a waiting game for Halifax defenceman

By Sam Laskaris  
Windspeaker Writer

## MONCTON

He doesn't receive nearly as much attention as some of his teammates who could be starring in the National Hockey League as early as next season, but Trey Lewis, a Mi'kmaq from New Brunswick's Elsipogtog First Nation, can take pride in the fact he also won the ultimate prize in Canadian junior hockey circles.

In fact, the 20-year-old defenceman was a captain for the Halifax Mooseheads, who captured the Memorial Cup.

Lewis and his teammates won the trophy, annually awarded to the top Canadian Hockey League squad, on May 26 in Saskatoon. Halifax defeated the Portland Winterhawks 6-4 in the championship final.

The Mooseheads' roster includes forwards Nathan MacKinnon and Jonathan Drouin. Both are expected to be among the top three picks selected at this year's NHL Entry Draft, scheduled for June 29 in New Jersey.

The Halifax squad had a campaign that junior hockey followers will no doubt be talking about for years to come.

"It was pretty amazing to be a part of that," Lewis said.

The Mooseheads won a whopping 58 out of their 68 regular season contests.

"Our regular season was incredible," Lewis said. "And then we only lost one playoff game (out of 17)."

The Halifax club advanced to the four-team national tournament by winning the Quebec Major Junior Hockey League crown. Portland, an Oregon-based franchise, earned its trip to the Memorial Cup by winning the Western Hockey League (WHL) title.

The Memorial Cup tourney also included the Ontario Hockey League champion London Knights as well as the host Saskatoon Blades, members of the WHL.

Lewis believes the fact the Mooseheads participated in the national tournament will be beneficial for several of the team's players.

"Going that far and playing in the Memorial Cup there's definitely a better chance of getting noticed," he said. "And it doesn't just benefit the superstars on our team but a few of the other guys and myself as well."

Being a stay-at-home defenceman, Lewis' primary job is to take care of business in his own end. So there's not much of a spotlight on him as he, for the most part, quietly did his job. And his stats—23 points including five goals in 59 games—are not going to generate many headlines.

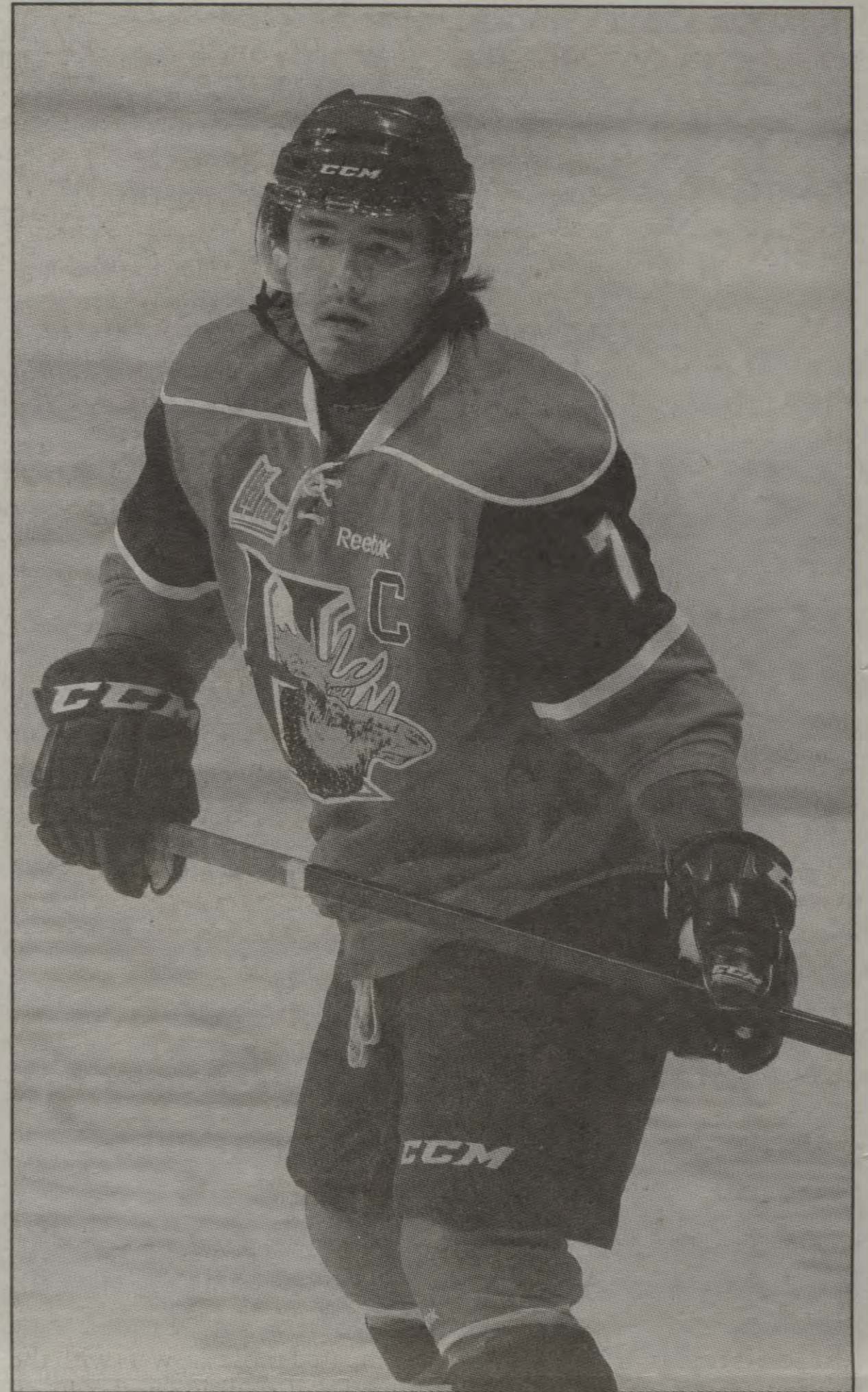


PHOTO: MIKE DEMBECK

Trey Lewis, a Mi'kmaq from New Brunswick's Elsipogtog First Nation, is captain of the Halifax Mooseheads who captured the 2013 Memorial Cup

But Lewis' value to the club was demonstrated by the fact he was one of two Halifax players who served as the Mooseheads' captains this season. Lewis wore the C on his jersey for the squad's home games and forward Stefan Fournier had the 'C' for the club's road contests.

Unlike MacKinnon and Drouin, who are expected to be high NHL draft picks, Lewis was bypassed by all teams in each of the past two pro drafts that he was eligible for. And it's unlikely a team will draft him this month.

But through his agent and coach he has heard that some NHL clubs are possibly interested in his services. There's a chance one of these teams will invite him to their training camp this September.

"I'd love to play pro somewhere, whether it is in Europe or in North America," Lewis said.

Should a pro invite not materialize for this September, there's a good chance Lewis will return to the Mooseheads. The team is allowed to carry a maximum of three overage players, individuals who are 20 when the regular season starts.

"They've said they want me back," Lewis said of the Halifax brass.

Ideally though, Lewis would prefer to turn pro.

"If there was an offer to play pro I'd definitely take that and I would jump all over it," he said. "The worst case scenario for me is coming back to Halifax for another season, which wouldn't be that bad at all."

Though MacKinnon and Drouin will go early in the NHL draft, there's no guarantees they will crack their respective pro teams right away.

It's unknown how many members of the Mooseheads' roster will return for another shot at more junior glory.

"So much is up in the air with what's going to happen with some of our guys in the draft," Lewis said. "We don't know which guys are coming back. And it depends on how some of our draft picks work out."

We'll still have a good team though.

Should he return for another year with the Mooseheads, Lewis would like to take on an additional role. As a shutdown defenceman, he had his share of penalty killing duties this year. He'd welcome a chance to also play on the Halifax power play unit.

"I'd like to bring out the offensive side to my game," Lewis said, adding he was last known for putting up some points during his midget season, four years ago, before he joined the Mooseheads.

# Students win while taking care of the hungry

By Shari Narine  
Windspeaker Contributor

## NAKODA STONEY NATION, Alta.

It has come full circle, said Adele Rabbit of the support the Nakoda Food Bank has received from First Nations and Métis students attending Glenbow School in Cochrane.

"Some of their families have used the food bank and this is them giving back for the food bank helping them when they needed it," said Rabbit, chair of the Iyahrhe Nakoda Food Bank Society.

The 33 students, who are part of a special Friday morning program called Roots and Wings, led by teacher Sherri Rinkel Mackay, have embarked on a nationally-recognized award-winning card-selling campaign to raise much needed funds for the food bank, which serves members of the Stoney Nakoda Nation.

The nation has an 80 per cent unemployment rate, and even those who work at part-time jobs have a hard time making ends meet.

Helping out the food bank began at Christmas when the students collected packaged goods for hampers from the community of Cochrane, but donations dropped off and students wanted to keep helping out the food bank.

As part of an earlier project, the students had created group paintings incorporating photographs of their ancestors. These paintings were hung in the Stoney Nakoda Health Centre.

"Many of the families that visited the health centre were interested in the paintings. For some of them it was the first time that they had seen historical photographs of ancestors so the staff at the centre started to call them 'healing paintings,'" said

Mackay.

"What it was doing was bringing families together so they could have conversations."

Requests to sell the paintings spurred the students on. They decided to turn the paintings into 5 by 8 cards and sell them to raise funds for the food bank.

To make their venture successful and teach the children business skills, Mackay approached the BMO Learning Partnership, and the students were mentored through the Entrepreneurial Adventure program.

Christie Saunders, commercial account manager with BMO Bank of Montreal in Canmore, took the kids through the steps of establishing a small business, determining what the costs would be for producing the cards and how much they wanted to raise for the food bank.

"It was so neat to see them go through the process of... they made these great pieces of art and being excited about helping the food bank and then seeing it through," she said.

The students determined that the best way to sell the cards would be through packages of six at \$15 each. With cards costing \$1 to \$1.50 to be printed and enveloped, they would be able to clear around \$6 on each package.

Their first run at selling cards has netted more than \$1,000, but they had to pay back a \$500 loan from the school's parent council.

Mackay says the students themselves made the pitch to the parent council for the seed money to pay the printer.

The students' venture netted them a nomination for the Learning Program's National Innovation Award.

"I think one of the neat things about the Entrepreneurial Adventure program is they really get kids to become social

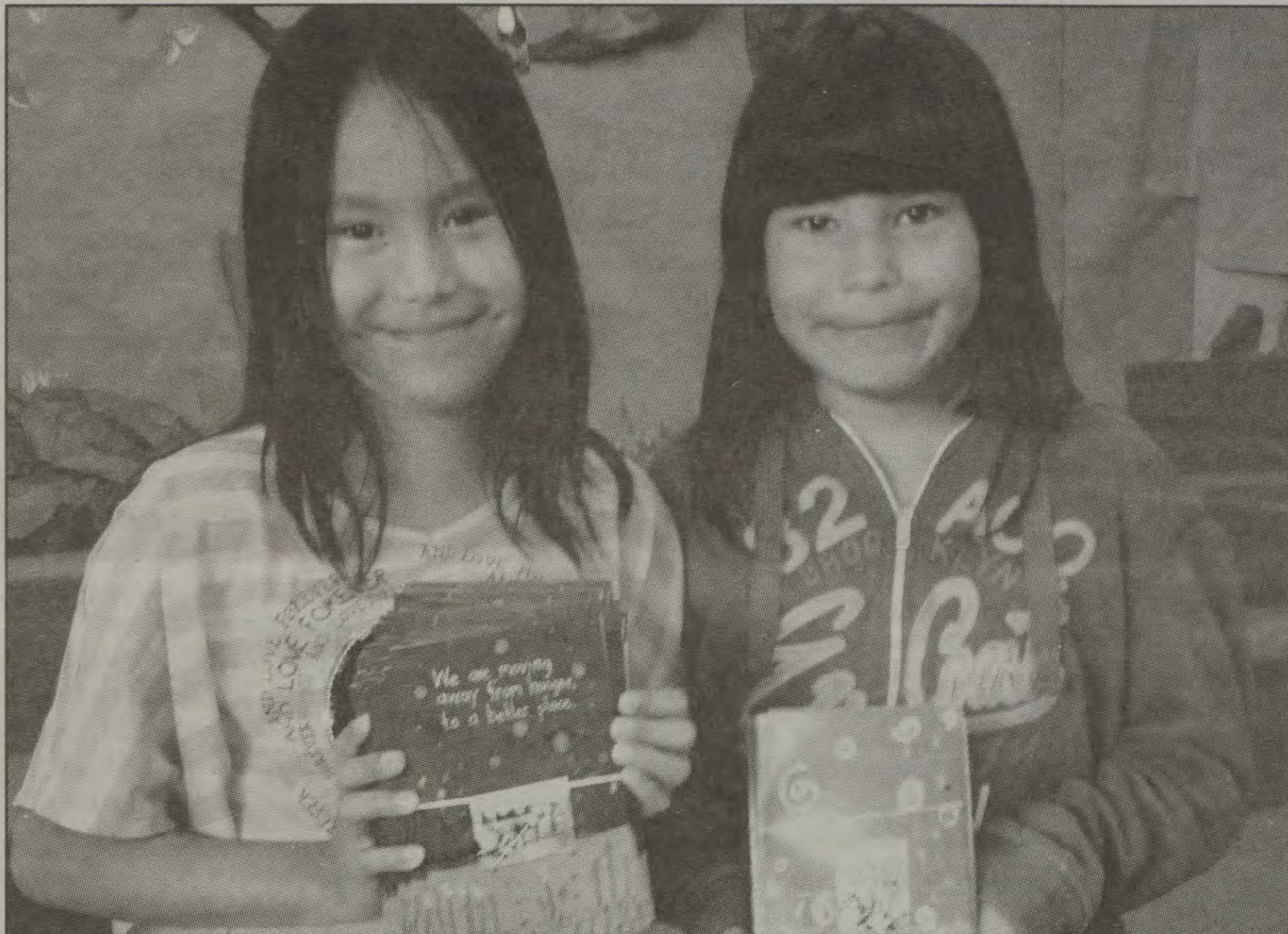


PHOTO: SHERRI RINKEL MACKAY

Students Rain Goodstone (left) and Serenity Fox help with the packaging of cards that they and classmates created to be sold to raise funds for the Iyahrhe Nakoda Food Bank.

entrepreneurs where they give back," said Garry Jeffrey, former principal with the Calgary Board of Education and a regional director with the Learning Partnership.

Close to 70 nominations from across the country were received for 10 awards and the First Nations and Métis Grade 1 to Grade 4 students from Glenbow School received one of those awards.

"When you engage children in work that's meaningful for them and you give them the proper tools and techniques, this is what happens," said Mackay. "They were motivated to do excellent work."

Many of the children in the special projects class are bused in from Morley to attend the Glenbow School, which is part of the Rockyview School District. Some of the children ride the bus for a long time and

some of the parents have to drive their children to meet the bus.

While the project was done by only a small number of the school's 700 kindergarten to Grade 4 students, Mackay says there is pride all the way around.

"This award has changed the children's notions of themselves. I think it's changing the notion of what's possible in the community, certainly what's possible within the school," said Mackay. "To have young children be so passionate about something that affects them, and then to have the skills and ability, shifts perceptions."

Along with a plaque recognizing them as award winners, the students received \$500, which they gave to the food bank. That money, along with other fundraising dollars from the sales of cards, will be used to buy fresh produce and meat for hampers.

The Iyahrhe Nakoda Food Bank has two depots, one in Morley and one in Eden Valley. The society is working to establish a third depot in Bighorn, but lack of an adequate facility has made that difficult. But to meet the needs of Stoney Nakoda members living in that area, the society is hoping to get a volunteer to drive hampers out to homes once every two weeks. Bighorn-area residents received hampers at Christmas-time, trucked out to them, and will also be receiving hampers at Thanksgiving this year.

The Warrior Paint: Painting To Fight Hunger cards will be available for sale through the school, as well as in a number of business locations including Guy's Café and Bakery and the Sobys in Cochrane, and the Indian Trading Post and Whyte Museum of the Canadian Rockies, in Banff.

## Relationship developing to meet First Nations' needs

(Continued from page 18.)

The agreement was signed at the Anishinabek Nation's Annual Assembly held at Munsee-Delaware First Nation near London, Ont.

Grand Council Chief Patrick Madahbee said the agreement is a commitment to work with CCO in partnership, "to raise the awareness of our people about the importance of early detection and to get screened for prostate and breast cancer and to get colonoscopies. All these things are so crucial," said Madahbee, "because we are inundated. There is no First Nation that is immune from the tragedies and losses of people to cancer."

"For us at Cancer Care Ontario," said Michael Sherar, president and CEO, "this is a real milestone in our partnership with First Nations to make sure

that the strategies we develop to reduce the burden of cancer recognizes the distinct and unique needs of our First Nations. We recognize the need to do that in true partnership and today represents a commitment to that partnership. The agreement is really about how we're going to work together."

Before 1991, Ontario First Nations had lower rates of cancer and deaths from cancer than the general Ontario population. However, since 1991, the First Nations advantage has been decreasing and the incidence rates for colorectal, lung, breast and prostate cancers have been on the rise. First Nations people in Ontario have also been shown to have poorer survival rates for these types of cancers than Ontarians from the general population.

"The differences are getting worse," said Sherar and cites a number of factors. Access to screening and treatment services is often a challenge because of the remoteness of communities. In addition, there are barriers related to language and culture. The level of awareness in Aboriginal communities, he continued, needs to be raised about risk factors for cancer.

"Smoking, unhealthy eating, [lack of] physical activity and alcohol consumption are all risk factors that we know lead to increasing incidence of cancer."

Madahbee agrees that First Nations' lifestyles need to change, but sees other risk factors at play.

"It's a critical situation in our communities right now," said Madahbee. "A lot of it has to do with our diet, but there's things

like pollution, hydro lines passing too close to houses in our communities, toxins in the soil and the things we eat, animals that have been exposed to stuff that's been used to control weeds."

Working in partnership will make a difference with cancer survival rates, said Madahbee. Raising awareness amongst the leadership, front-line workers and all community members about the need for screening, "can save a lot of folks through early detection," he said.

"What we've been seeing as we go around our communities is that there isn't any family that hasn't been touched by cancer through the loss of someone in their family or extended family or friends or neighbors. You can see it's happening to younger and younger people, then right up to

the elderly. This shouldn't be happening."

Cancer Care Ontario is committed to listening to First Nations communities, said Sherar and "making sure that the solutions we work on together for reducing the burden of cancer – screening, timely diagnosis, treatment, survivorship and palliative care – meet the needs of the Aboriginal peoples very specifically.

"We need to do better in making sure that the barriers for Aboriginal people to access screening services are dealt with in an effective way so that they do access those services."

Over the coming months, Cancer Care Ontario, an Ontario government agency, will be signing Relationship Protocols with other First Nations, Inuit and Métis groups.

## Saskatchewan briefs

(Continued from page 14.) Native studies and cross-cultural education with an emphasis on Métis and First Nations history and culture. The President's Medal is the highest of the university's awards given to a student receiving a first degree, who has demonstrated academic excellence as well as major leadership in, and commitment to, extracurricular activities. Markwart will be teaching Grades 6 and 7 students at Centennial Community School this fall with the Regina Public Schools.

### White Beafalo part of zoo offering

A white Beafalo has been added to the Bison Exhibit at the Saskatoon Forestry Farm Park and Zoo. The announcement was made by Saskatoon Tribal Council Chief Felix Thomas, Métis Nation-Saskatchewan President Robert Doucette, Saskatoon Mayor Donald Atchison, White Buffalo Youth Lodge Executive Director Heidi Gravelle, and Office of the Treaty Commissioner of Saskatchewan Commissioner George E. Lafond. A white Beafalo is a Charolais and Bison hybrid that looks similar to a White Buffalo that First Nations and

Métis people consider sacred. The zoo's white Beafalo is a four-year-old neutered male that came from the Assiniboine Park Zoo in Winnipeg. The addition to the zoo's Bison Exhibit provides the Saskatoon Forestry Farm Park and Zoo with an opportunity to partner with First Nations and Métis communities to educate the public on the spiritual significance of a white buffalo calf. Plans are currently in the works to produce an interpretive sign for the exhibit that will tell the traditional Lakota story of the White Buffalo Calf Woman. "The welcoming of this animal to the Saskatoon Zoo is an opportunity to educate the public on First Nations culture, while creating awareness of the work the White Buffalo Youth Lodge does to promote a positive quality of life to all inner city youth in Saskatoon," said STC Chief Thomas in a news release. The White Buffalo Youth Lodge also announced its First Annual Buffalo Fun Run, which took place on June 22. The ultimate goal of the Buffalo Fun Run is to further the lodge's mission of improving the quality of life and health for inner city children, youth, young adults and their families.

## Saanich people launch campaign to restore traditional names

(Continued from page 13.)

The Mohawk author of *Was-se: Indigenous Pathways of Action and Freedom* (2005) added that the movement to rename PKOLS was a "coming together of forces," drawing together WSÁNEĆ leadership and elders with non-Indigenous allies and other nations' supporters like himself.

"Our group, the Indigenous Nationhood Movement, felt it was time to go beyond the agenda we all had in Idle No More, to actually reasserting ourselves on the land," he explained. "I saw the pride in the young kids; I saw the leadership coming together."

"I saw all kinds of goodness and power manifested on that mountain. I was really happy to be a part of it, and see this movement go forward."

Only after the PKOLS sign was planted and a ceremony held did organizers apply for an official government renaming, WEC'KINEM told Windspeaker.

"We request that the province of B.C. officially recognize the traditional name PKOLS to replace the colonial name Mount Douglas in the Geographic Names Registry," he wrote in a letter to the province's Geographical Names Office. The office would not comment on the application.

But for organizers, it was their traditional naming ceremony, not any official recognition, which was most significant. The fact that elected officials and police alike expressed support was simply confirmation of broader community backing. WEC'KINEM heard from local politicians that the sign "really adds to the history of the area," he said.

"I was happy to see so many young people there," he added. "It really warmed my heart."

"We led the way, but we couldn't have done it without the support of (the people of) the greater Victoria area who wanted to help... It was a great effort by the community, not only the

WSÁNEĆ tribe."

PKOLS is not the first act of renaming in B.C. In 2010, the province officially recognized the "Salish Sea" to denote the straits of Juan de Fuca and Georgia, while also retaining their colonial names. Likewise, in 2009 the Queen Charlotte Islands were restored to Haida Gwaii.

Alfred hopes the resurgence of Indigenous names will reverberate far beyond southern Vancouver Island and B.C.

"All important landmarks need to be reclaimed in this way," he said. "They represent essential elements of the Indigenous spiritual universe. To have them named after biologists or colonial figures that mean nothing to this land is an injustice."

Recalling a number of different Aboriginal nationalities who congratulated him at the May 22 ceremony, WEC'KINEM agreed.

"I would support anybody else who wants to lead direct action to protect their territories," he mused.



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At the request of the Attorney General and in accordance with the *Justices of the Peace Act*, the Justices of the Peace Appointments Advisory Committee invites applications for vacant Justice of the Peace positions in the Province of Ontario.

A Justice of the Peace is an independent judicial officer who presides in court over various proceedings under federal and provincial statutes. Applicants must meet minimum qualifications as set out in the *Justices of the Peace Act*.

The Justices of the Peace Appointments Advisory Committee reviews and evaluates applications and classifies candidates as "Not Qualified", "Qualified" or "Highly Qualified". Classifications are reported to the Attorney General, who recommends candidates for Order-in-Council appointments to the Ontario Court of Justice.

In addition to reflecting the diversity of Ontario's population, applicants should also display the fundamental skills and abilities, personal characteristics and community awareness attributes set out in the Committee's General Selection Criteria.

Bilingual positions require a high degree of proficiency in English as well as a superior level of oral and written proficiency in French. As First Nations people comprise a large percentage of the population in the areas being serviced by the courts in Brantford and Owen Sound, we especially encourage people of Aboriginal heritage and people with an in-depth understanding of Aboriginal communities and the issues affecting those communities to apply for these vacancies.

For detailed information about: the vacancies noted above; minimum qualifications and the General Selection Criteria; the required application forms; and the Committee's process; please visit the Justices of the Peace Appointments Advisory Committee's website at [www.ontariocourts.ca/ocj/jpaac](http://www.ontariocourts.ca/ocj/jpaac).

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[ footprints ] **Elijah Harper**

# Cree leader gave a nation strength

By Dianne Meili

Posters of Elijah Harper holding an eagle feather pasted on walls around the world testify to his influence beyond Canadian borders.

Former Assembly of First Nations leader Phil Fontaine, in a tribute to Elijah last month, recalled seeing the image in a remote Mexican village during his travels. Jennifer Wood, ten-year executive assistant to the politician who scuttled the Meech Lake constitutional accord, said Elijah told her he encountered the poster himself during a trip to Korea.

"He gave people hope that they can stand up and speak, even if it goes against the grain of those in political power," said Winnipeg youth activist Michael Champagne, who mentioned he once skipped work so he could hear Elijah speak at a conference on the legacy of the residential school system.

Darcy Wood, an Aboriginal leader from Manitoba, who has known Elijah since the 1980s, said Elijah was the kind of leader "who gave you his business card and jotted his personal number on the back.

"His contributions went beyond federal politics and Aboriginal issues. They went to a spiritual level and empowered people of various socio-economic backgrounds everywhere."

The year was 1990 when the soft-spoken former chief of the Ojibwa-Cree Red Sucker Lake Indian Band in Manitoba prevented the accord from being ratified. It was a deal intended to win Quebec's signature on Canada's Constitution.

In consultation with other Aboriginal leaders, including Fontaine, he delayed the vote in Manitoba and made it impossible to pass the accord by the deadline, despite pressure by Prime Minister Brian Mulroney. Elijah held fast to his claim the accord ignored Aboriginal rights.

Later in 1990 he was voted The Canadian Press newsmaker of the year and also received the Stanley Knowles Humanitarian Award, the same award presented to Nelson Mandela of South Africa.

In 1992, he resigned from the New Democrats and a year later made a successful bid for the federal Liberal seat in the massive northern Manitoba riding of Churchill.

"He was always focused on

northern communities," recalled Darcy. "He maintained that isolated places should have the same quality of life as the rest of Canada. In the early '90s in the northeast section of Manitoba there were seven communities using diesel generators while high voltage lines above them supplied power to the south. He was instrumental in having electricity brought into those places."

The CBC movie about Elijah Harper shows band members crowding into his tiny Red Sucker Lake reserve home to watch the CBC network on television. Though the range of the broadcast corporation was expanding, many remote communities were left out, so Elijah erected his own satellite dish in his yard.

"He was also instrumental in the Framework Agreement Initiatives," Darcy explained, negotiations which saw Manitoba First Nations manage the delivery of education, fire and safety services, and some programs and services at the municipal level.

One of 13 children, Elijah was born on March 3, 1949, to Alan B. and Ethel Harper. He attended residential and public schools, and then studied at the University of Manitoba. He became a community development worker, supervisor for the Manitoba Indian Brotherhood, and program analyst for the Manitoba Department of Northern Affairs.

His progression from chief of Red Sucker Lake to becoming the first status Indian elected to the Manitoba legislature came in 1981. He oversaw the Rupertsland constituency for the next 11 years and in 1986 was appointed to cabinet as Minister Without Portfolio for Native Affairs, becoming Minister of Northern Affairs in 1987.

In 1993, Jennifer Wood watched helplessly as her boss battled an illness doctors and traditional healers were at a loss to rectify.

"He was in extreme pain – beyond words," she said. "His right hip bothered him so much his blood pressure went up and he was vomiting. He was down to 127 lbs and suffering dehydration."

Friends and relatives rallied around him and called for

spiritual support. He attended a church service and, as the prayers escalated, "we heard a loud snap in the room," Jennifer explained. "After that, he began to heal."

Elijah moved to the international scene and visited Great Britain, the International Court of Justice at The Hague, the European Parliament in France, South Africa, South America (Brazil and Chile), and numerous places in the United States. In 1992, he attended the launch of the International Decade for Indigenous Peoples at the United Nations in New York, as well as the Declaration of International Indigenous Day in the same city in 1997.

In 1996, he went to the Moral Rearmament (an international peace organization) Jubilee Anniversary in Caux, Switzerland, and later attended meetings on reconciliation in both Australia and New Zealand. He was a strong advocate for both Indigenous and human rights.

As the son of a layman minister, and a traditionalist who withdrew to the land every autumn to recharge, Elijah brought religious leaders together with the conviction that they all served one Creator.

His 1995 Sacred Assembly for promoting Aboriginal justice through spiritual reconciliation and healing between non- and Aboriginal peoples resulted in the government declaring June 21 as National Aboriginal Day.

Elijah's health issues continued to challenge him but failed to stop him. As his kidneys deteriorated due to diabetes, he made arrangements for dialysis in hospitals located in the foreign countries he visited.

But finally, after years as an activist, promoting human and Aboriginal rights, and as a registered lobbyist and advisor to various organizations, he suffered a heart attack. He died in the early morning of May 17, 2013 at the age of 64.

His body lay in state on May 20 at the Manitoba Legislature as hundreds lined up to pay their respects, overwhelming daughter Holly Harper. She was quoted on a CBC Web site as saying, "I am feeling the same support (as Elijah received after rejecting the Meech Lake accord) and it is giving me strength really."

A funeral was held at

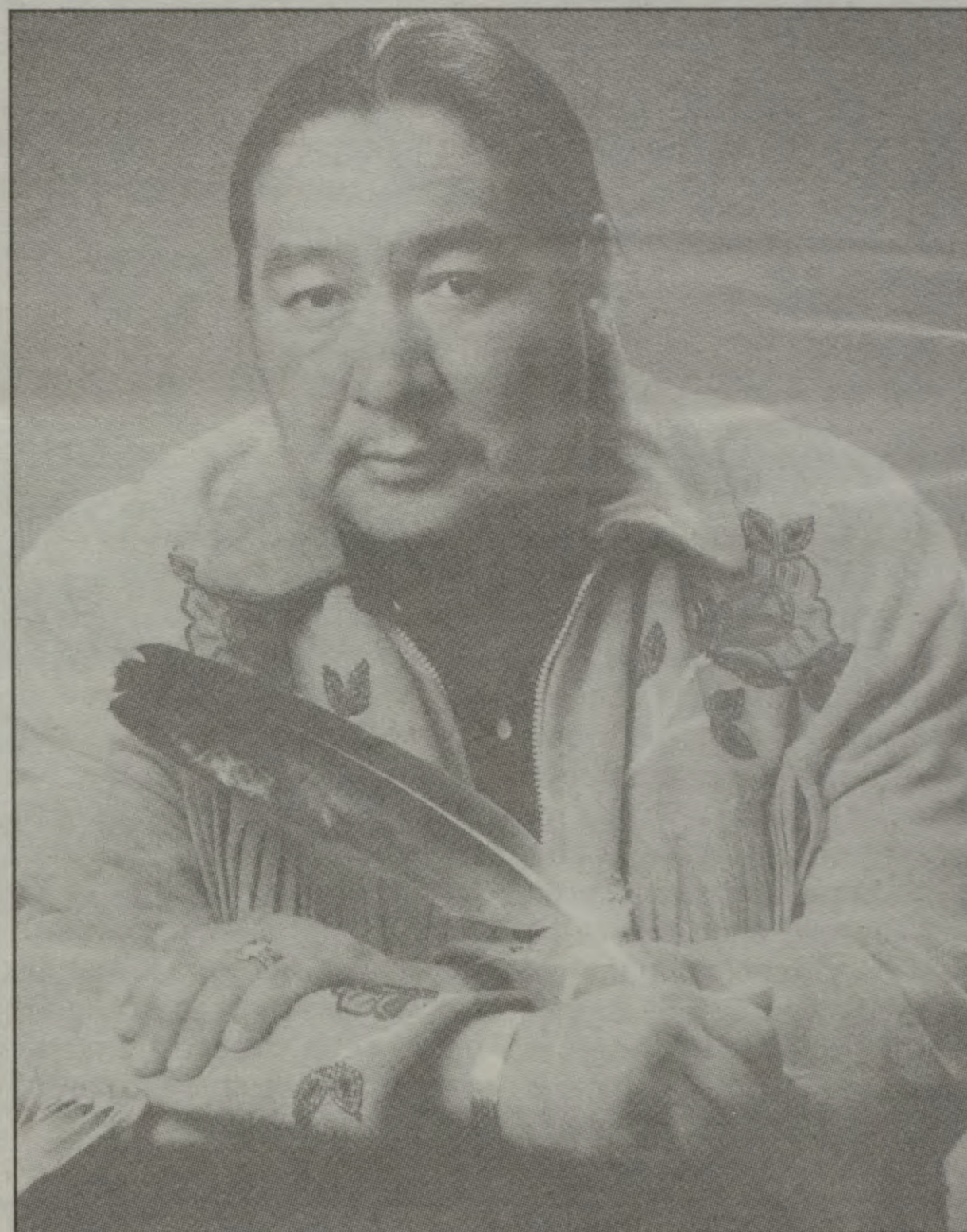


PHOTO: FILE

Elijah Harper in the now iconic image from 1990.



PHOTO: FILE

Elijah Harper in 2006.

Winnipeg's Glory and Peace Church on Main Street before Elijah's body was taken for official burial on May 23 in his home community of Red Sucker Lake.

He leaves behind his wife, Anita Olsen Harper, his children Bruce and Holly, stepchildren Karen Lawford, Dylan, Gaylen and Grant Bokvist.

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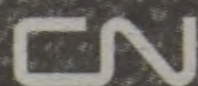
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