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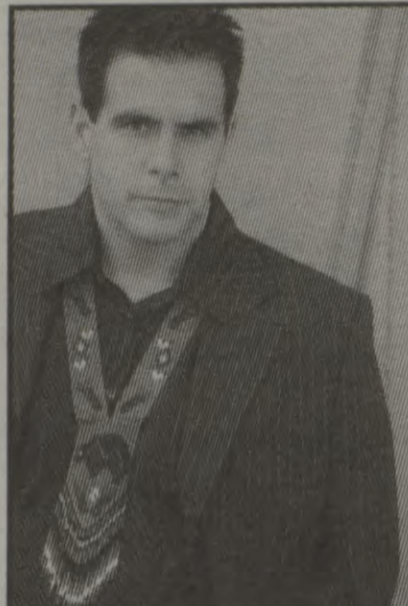
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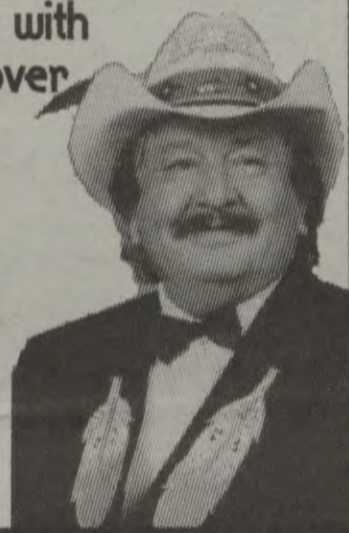
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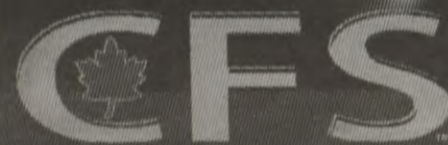
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Canada

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Right to hunt crosses provincial borders, says lawyer 9

When the Métis Nation of Alberta goes in front of the Alberta Court of Appeal next February, lawyer Jason Madden will be referencing the newly-signed Manitoba Métis harvesting agreement, which doesn't depend on Métis settlements in order to designate land as traditional Métis harvesting grounds.

National inquiry on murdered and missing long overdue, says MP 10

Assembly of First Nations National Chief Shawn Atleo has repeated his call for a federal investigation into the unsolved cases of murdered and missing Aboriginal women.

Canadians have to push their government, says Atleo 11

Assembly of First Nations National Chief Shawn Atleo spoke passionately at a Ryerson University convocation, leaving no doubt that First Nations are frustrated with promises broken by the federal government. He said Canadians have a role to play in ensuring equitable treatment for First Nations people.

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Few holy people have been as open about their spiritual practices as Frank Fools Crow, the ceremonial chief of the Teton Sioux who allowed his powers to be written about in books by non-Native authors.



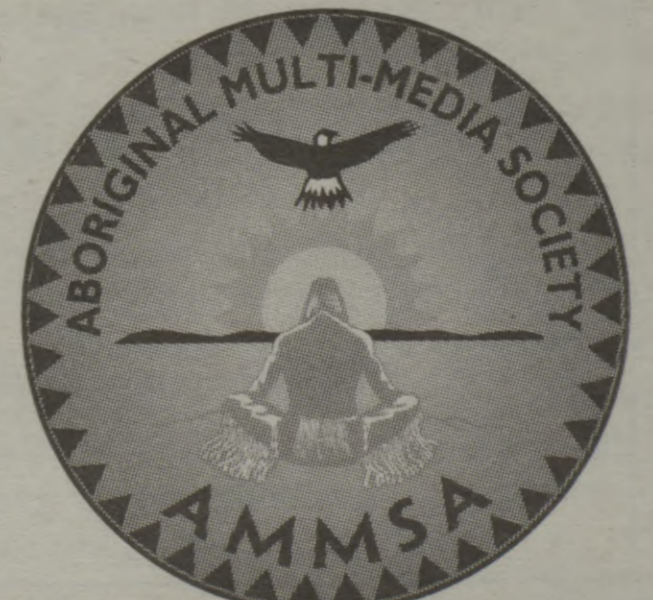
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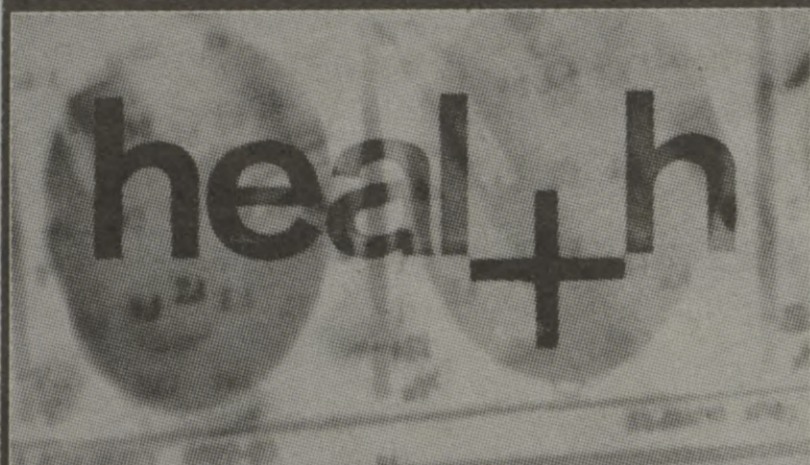
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- First Nations and Métis Screening Projects
- Building Cultural Competency within the Toronto Central LHIN to Improve the Quality of Care for Aboriginal Peoples
- A Sense of Belonging: Supporting Healthy Child Development in Aboriginal Families
- Grief, Trauma, Family Violence and Unresolved Conflict in First nation Communities

KEYNOTE ADDRESSES:

The Hon. Deb Matthews, Minister of Health and Long-Term Care, Government of Ontario
Anna Reid, MD, CCFP-EM, President, Canadian Medical Association
Mary Bartram, Director, Mental Health Strategy, Mental Health Commission of Canada

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The pre-conference workshops will be held on Monday and Tuesday, February 11 and 12, 2013.

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First Nations standing firm on Enbridge

The citizens of British Columbia aren't just going to roll over for the Enbridge pipeline proposal. That's obvious after the massive Oct. 22 rally on the steps of the BC legislature with more than 4,000 people in attendance with banners and placards denouncing the project.

They don't trust Enbridge and they don't trust the governments that are backing the proposal that would see crude oil shipped across northern BC by pipeline and down the inside passage from Kitimat by supertankers headed to foreign buyers. It's just too much to ask of them to risk oil spills and tanker accidents in that pristine and beautiful area of the world.

And that's bad news, not just for this one company, but for others thinking about sticking their heads out of the gopher hole. (Kinder Morgan, are you listening?) Never mind about getting a free pass from Canada's Conservative government in passes now as environmental protection and assessment. You're going to have to please the people of the province, and they know what's good for them, and what is not. And clearly tanker traffic and pipelines are not good for them or the animals and environment that BC's citizens share with in the territory.

No matter how much gutting of environmental protections the Harper Conservatives can dream up, it cannot surpass the growing and vocal opposition to them. BC Premier Christy Clark should take heed, especially since she will soon head to a general election in the province. Her Liberal government chose not to have a fall session this year, so she may have missed her visitors. Still, the Liberals cannot hide from what will undoubtedly be a key election issue.

Clark has stated publically that BC is taking all the risks and will receive no real benefit from the proposal, so she's been on a tear to correct that,

with Alberta (where the pipeline will originate) expressing distaste for any sharing of the wealth, but unless Clark starts reading between the lines of public opinion, and gauging the real mood of the people, (which is not about money, by the way) she'll be faced with opposition to more than just this big energy proposal. BC still has the proposed Site C hydroelectric project in the wings, and now that the population has flexed its muscles on the Enbridge project, there will be more to come with everyone's newly heightened awareness.

Defend Our Coast organizers of a province-wide day of action on Oct. 24, where people gathered at individual MLA offices to voice their concerns about Enbridge to their representatives, wrote on their twitter page "Bottom up power is what's gonna win this, and we've got it." And indeed they do.

In Fort St. James, the Nak'azdli council members, Nak'azdli, Lhts'umusyoo clan leaders and Hereditary Chief Tsoh dai' said BC is not for sale and the risk of an oil spill was too great for their community to support the pipeline. In Nelson, protesters draped a banner outside of City Hall that said "Stop the Pipeline." In tiny Bella Bella, more than 120 people showed up at their MLA's office; that's 10 per cent of the town. There were 175 in Penticton, 400 in Davis Bay on the Sunshine Coast and 350 people outside Clark's office in Vancouver, just to name a few of the 67 protests across the province on that Wednesday.

People are stepping up and at the front of the line are First Nations people, and we couldn't be prouder to say that. Despite what you hear about this majority government's unfettered power, the truth is people still hold the cards. Standing up to exercise that power is more effective than any number of seats in Canada's Big House.

Windspeaker

[rants and raves]

Page 5 Chatter

SUN NEWS REPORTS THE FEDERAL

government has approved a \$71-million settlement to compensate Curve Lake, Hiawatha and Mississaugas of Scugog Island First Nations for lands flooded during the construction of the Trent-Severn Waterway in Ontario. The claim was filed in 1988 for compensation for the flooding of 12,000 acres of island lands in 1837, 1856 and 1880. The Trent-Severn Waterway is a 386-km canal route through central Ontario lakes and rivers that connects Lakes Huron and Ontario. "We have received verbal communication from Ottawa on Wednesday, Oct. 10, that this agreement has been signed by Minister (John) Duncan," states a notice on the Curve Lake Web site. "The administrative process to transfer the settlement funds will take up to 45 days," the notice states.

BOB RAE, THE LEADER OF THE FEDERAL

Liberal party, has set out in a private member's motion an appeal to replace the Indian Act, with nation to nation consultation between government and First Nations. "First Nations have been very clear. We must shed the colonial institutions and frameworks that have characterized the Crown-First Nations relationship to date if we want to work together towards a new process," said Rae. The motion seeks to replace the Indian Act with new agreements that would be consistent with First Nations' rights, the original treaty relationships, outstanding obligations and promises, and the standards established in the United Nations Declaration on the Rights of Indigenous People. "As First Nations leaders across the country have stated, the Indian Act remains the most significant obstacle to progress for First Nations communities across Canada," said Rae.

TEACHERS IN NUNAVUT AND THE

Northwest Territories are learning how to deliver a new course for their Grade 10 students, the mandatory classes on residential schools. And they are preparing for some fallout from the information that will be delivered, with counsellors ready to respond. "There's things where we can't predict where this is going to go," said the author of the curriculum John Stewart in an interview with the Canadian Press. "But what we do know is that this is at the root of a bunch of things and if we can start to deal with some of those things, then there's hope." The program takes 25 classroom hours and every high school graduate, Aboriginal and non-Aboriginal, is to take the course. † "A majority of our community has been affected in some way by residential schools," said Anna Leishman, a teacher in Chesterfield Inlet in Nunavut since 2001. "Bringing it up, you wonder what kinds of feelings are going to be brought up with students, whether their parents or grandparents were in there. Trying to get the feelings out on the table, I'm just wondering how the kids will cope."

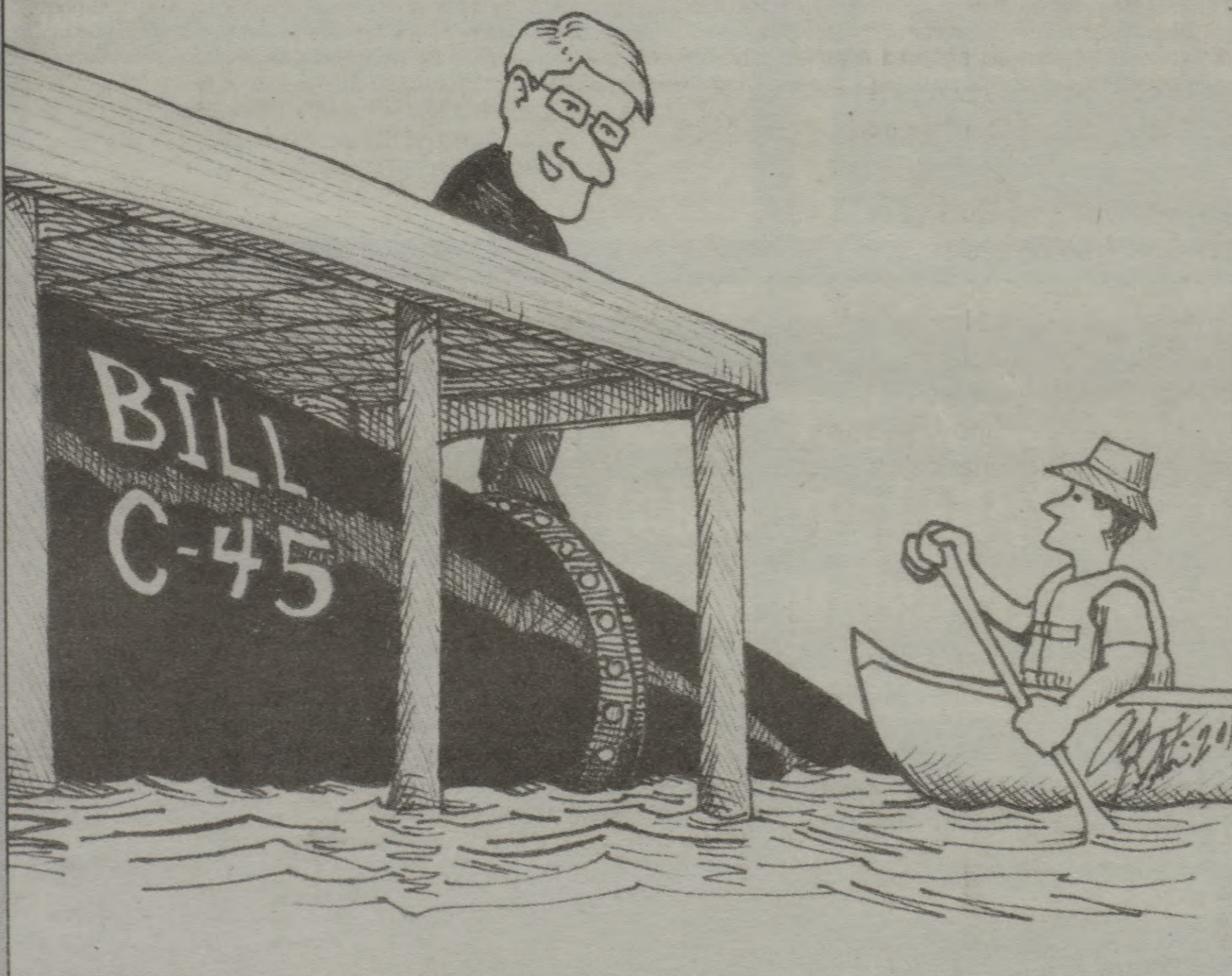
THE UNION OF BC INDIAN CHIEFS SAY

funding cuts of the Harper government's Budget Implementation Act not only significantly weakened and dangerously compromises vital legislation, such as the Canadian Environmental Assessment Act and the Fisheries Act, it has allowed the Harper government to renew a nationwide attack on the collective and inherent rights of Indigenous peoples. "The gutting of legislation that safeguards the environment was bad enough, but now with funding cuts to tribal councils, regional and national Aboriginal representative organizations, it is evident the support for band governments has been challenged and the voices of First Nations' political advocacy are being told to shut up," said Grand Chief Stewart Phillip, president of the Union of BC Indian Chiefs. "Tribal Councils are being dictated to act solely as program providers and if they act accordingly they will qualify for incentive funding. Representative organizations are being advised to provide insight into what the priorities of Aboriginal communities are and, if they act accordingly, a central committee may review a submitted proposal and make recommendations based on 'our shared priorities.'" The UBCIC Chiefs-in-Assembly met this past September and have passed a resolution that states they "object to and condemn the drastic funding cuts" and repudiates the hypocrisy in the statement that "the Government of Canada is taking concrete steps to create the conditions for healthier, more self-sufficient Aboriginal communities." Phillip said "The cumulative effect of these cuts and policy changes is that it will not create self-sufficient communities, it will greatly undermine the inherent right to self-government. Chiefs and Councils will have to meet the dire needs of their growing communities with support program funding which have miserably failed to maintain pace with changing governance, management and accountability costs particularly in relation to modern information technology, liability insurance, legal services, human resource management, salary cost increases and the exponential costs of auditing as demanded by the Harper Government." The UBCIC believes the Harper Government will soon face litigation due to the lack of meaningful consultation on these policy changes and their infringement to the inherent right of self-government.

Rank Comix

by Adam Martin


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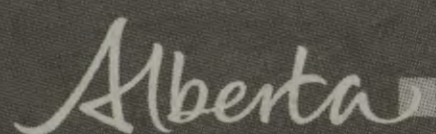
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APPLICATION NO. 1728831

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APPLICATION NO. 001-301778
ENVIRONMENTAL IMPACT ASSESSMENT

The Energy Resources Conservation Board (ERCB/Board) has received Application No. 1728831 and Alberta Environment and Sustainable Resource Development (ESRD) has received *Environmental Protection and Enhancement Act (EPEA)* Application No. 001-301778 (collectively the "Applications") from BlackPearl Resources Inc. for approval of the proposed Blackrod Commercial SAGD Project (the Project). This notice is to advise interested parties that the Applications are available for viewing and that the ERCB, ESRD, and other government departments are now undertaking a review of the Applications and associated environmental impact assessment (EIA).

Description of the Project

The Project would be located in Townships 76 and 77, Ranges 17 and 18, West of the 4th Meridian, about 50 kilometres northwest of the hamlet of Wandering River. The Project, which is planned to be developed over 3 phases, would have a maximum bitumen production capacity of 12 700 cubic metres per day (80 000 barrels per day). The Project will use the steam-assisted gravity drainage (SAGD) recovery process to produce bitumen from the Lower Grand Rapids Deposit. The Project would include:

- a central processing facility built in three phases, consisting of steam generation, bitumen and water treatment, and vapour recovery equipment;
- the drilling of horizontal SAGD well pairs from 69 surface pads for bitumen production and steam injection, and
- associated pumping stations, pipelines, and infrastructure.

BlackPearl Resources Inc. has prepared and submitted the following:

- Application No. 1728831 to the ERCB, under Section 10 of the Oil Sands Conservation Act, to construct, operate, and reclaim the Project.
- Application No. 001-301778 to ESRD, under Part 2, Division 2 of the EPEA, for the construction, operation, and reclamation of the Project.
- An EIA report associated with the above applications. The EIA forms part of the application to the ERCB.

To obtain a copy of the applications, contact

BlackPearl Resources Inc., 700, 444 - 7th Avenue SW, Calgary, Alberta T2P 0X8, Attention: Michael Carter; Telephone: 403-536-4695; E-mail: mike.carteri@pxx.ca

To view a copy of the Applications, EIA, and supporting documents, contact

ERCB Information Services, Suite 1000, 250 - 5 Street SW, Calgary, Alberta T2P 0R4; Telephone: 403-297-8311 (Option 2); (Toll free: 1-855-297-8311); Viewing hours: 9:00 a.m. to 3:00 p.m.
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ERCB Fort McMurray Regional Office, 2nd Floor, Provincial Building, Box 15, 9915 Franklin Avenue, Fort McMurray, Alberta T9H 2K4; Telephone: 780-743-7214

To File a Statement of Concern

Under Section 73 of *EPEA*, any person who may be directly affected by the *EPEA* application or the *Water Act* application may submit a written statement of concern. Statements of concern under the *EPEA* and *Water Act* must be submitted by **January 18, 2013**. Please quote Application No. 001-301778 (*EPEA*) when submitting a statement of concern. If no statements of concern are received, the *EPEA* applications may be approved without further notice. Failure to file a statement of concern may affect the right to file a Notice of Appeal with the Environmental Appeals Board. Please submit statements of concern to

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

The ERCB also receives and reviews statements of concern sent to ESRD. Once reviewed, the ERCB may register a statement of concern as an objection to the ERCB application for the Project, depending on the nature of the concerns expressed and further correspondence with the concerned party. Any interested party can file a separate objection with the ERCB if its concerns with the Project only relate to the ERCB application. The filing deadline stated above does not apply to objections to be filed with the ERCB, unless stated otherwise in a notice or other direction of the ERCB.

Applications for Confidentiality

Section 13 of the *Energy Resources Conservation Board Rules of Practice (Rules of Practice)* and Section 35(1) of the *EPEA* require that all documents filed in respect of this proceeding must be placed on the public record. However, any party may apply for confidentiality of information. For the ERCB, any application under Section 13(2) that is to be considered during a public hearing of the application must be copied to the other parties to the proceeding. Any application seeking confidentiality under Section 13 of the *Rules of Practice* must include the reasons for the request, including the specific harm that would result if the information were placed on the public record. The Board may grant a request for confidentiality on any terms it considers appropriate, subject to the *Freedom of Information and Protection of Privacy Act*. Section 13 of the Rules of Practice is available on the ERCB website at *Rules of Practice*. For the purposes of ESRD, such requests can be filed according to Section 35(4) of the *EPEA*.

For information about ERCB procedures, contact

In Situ Applications, Oil Sands and Coal Branch, Attention: Nicole Jones; Telephone: 403-297-4173; Fax: 403-297-3187; E-mail: nicole.jones@ercb.ca

Issued at Calgary, Alberta, on October 18, 2012.

Patricia M. Johnston, O.C., General Counsel

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Powley definition of Métis misses people

By Shari Narine
Windspeaker Contributor

EDMONTON

Senator Lillian Dyck said the Standing Senate Committee on Aboriginal Peoples is not thinking about doing away with the Powley definition of Métis, but is considering the need for "a notwithstanding clause."

"It was quite clear to us that the regional, provincial organizations are all on board with what the national definition is and are working with that. But what we're hearing is that individual Métis people sometimes do not fall completely within that definition, so people are suggesting to us that there may be clauses or whatever, sort of like a notwithstanding clause, that allows those people, who for some reason don't quite fit, that if the community of people accepts them, that there may be an exception made," Dyck said.

Dyck, who is deputy chair of the standing committee was in Edmonton as part of a two-week tour, which made stops in Manitoba, Saskatchewan, British Columbia and the Northwest Territories.

The definition adopted by the five provincial Métis government organizations, as well as the Métis National Council, is, "Métis means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation ancestry, and is accepted by the Métis Nation."

According to the federal

government's Aboriginal Affairs and Northern Development Web site, the Powley decision provides "guidance on who can claim Aboriginal rights under Section 35 of the Constitution and the term Métis refers to distinctive peoples of mixed ancestry who developed their own customs, practices, traditions and recognizable group identities separate from their Indian, Inuit and European ancestors. The term "Métis" does not refer to all individuals of mixed Aboriginal and European ancestry."

Section 35 recognizes and affirms the existing Aboriginal and treaty rights of the Indian, Inuit and Métis peoples.

But any widely-accepted definition of Métis leaves out a whole group of people, University of Alberta law professor Catherine Bell told the Senate committee.

"There are Métis populations who for a very long period of time, even before the assertion of effective control, identified as Métis but won't necessarily fit a definition that requires them to trace their ancestry to the Métis nation," Bell said. She refers to this category as "contemporary self-identifying Métis groups."

Dyck pointed to a woman in Saskatchewan the committee had heard from, whose family had lived in the Duck Lake area for 40 to 50 years, but who didn't fit the Powley definition of Métis.

"So you're saying that is the social-political definition (of Métis) versus the legal definition, which may cut her out, but the social-political definition allows



PHOTO: SHARI NARINE

Senators Salma Ataullahjan (left) and Lillian Dyck listen to University of Alberta law professor Catherine Bell talk about a contemporary community of Métis.

her in?" Dyck asked.

Bell, however noted she wasn't sure that the Powley definition required a connection to a Métis nation.

"Powley, I think, suggests as long as you can trace to a distinctive Métis community that will be sufficient. But the question is, who's that community?" Bell asked.

She also pointed to the unique situation which exists in Alberta with Métis settlements. In a decision rendered by the Supreme Court of Canada in 2011 in *Cunningham v. Alberta*, the judge ruled that the Métis

settlements could determine their own membership.

Bell said she wasn't opposed to dual citizenship, which would allow someone to register as both Métis and First Nation, but they "should not be allowed to double-dip" and get benefits set out for both Métis and First Nation.

She said a "process-based solution" was required, but one that didn't utilize the courts or depend on the government alone because the government has a vested interest as it provides funding.

Bell suggested instead that

peers and people appointed by the parties involved sit in judgement.

It is this grey area that prompted the Senate committee to delve into the issue of defining who is a Métis, said Senator Gerry St. Germain, who chairs the committee. He noted that when funding was attached to Métis status, such as education scholarship dollars, a definition was a necessity.

"There still is a lot of controversy. (Powley) doesn't really speak of homeland and other issues that relate to membership," Germain said.

Nations wary about plans to reopen mine

By Jennifer Ashawasegai
Windspeaker Contributor

KEARNEY, Ont.

Right from the get-go, the province and Ontario Graphite Ltd. got off on the wrong foot in Aboriginal consultations to reactivate a graphite mine near the town of Kearney.

The graphite mine sits near the town and above an important water system located in the traditional territory of six Anishinabek communities. In particular, Magnetawan First Nation is worried about their water from the Magnetawan River if the re-activation proposal goes through. If the mine is allowed to re-open operations, there could be a potential for pollutants to leach into the river system.

The communities learned last fall that the company wanted to re-open the site to mine for graphite. The mine had been in operation during 1989 to 1994, by a different company. Anthony Laforge, director of Lands and Resources at Magnetawan First Nation, suspects the mine under previous management was not closed down properly.

An environmental news publication reports the Ministry

of Environment charged International Graphite with 14 charges under the Ontario Water Resources Act (OWRA) for failing to comply with a Certificate of Approval plus six counts under the Environmental Protection Act for failing to comply with a control order in respect to offences from May 1999 and January 2001.

The water charges were related to the mine's polishing and tailings pond, from open pit water and from the Magnetawan River, as well as not maintaining proper pH levels in the tailings pond nor having adequate equipment.

Considering the history of the mine site, First Nations are worried because not only could pollution leak into the Magnetawan River affecting Magnetawan First Nations' drinking water, but could also contaminate Georgian Bay.

As part of the 'Aboriginal consultations,' First Nations were handed a closure plan by Ontario Graphite Ltd, just before Christmas break last year along with 30 days to reply.

"We were provided with a document the size of War and Peace. We were overwhelmed and didn't have a very long time to look it over," said Laforge. He also

said the First Nation didn't have the capacity to review such a technical document.

The First Nation hired a University researcher to review the closure plan and provide a report. George Morgan with Laurentian University analyzed the closure plan for Magnetawan First Nation and had many concerns. His main concern is "the possibility of acidic water and associated metal contamination flowing into waterbodies and adversely affecting the aquatic environment of Graphite Lake, Minnow Lake, McGuire Lake, South Pond and the Magnetawan River."

Morgan also points out elevated levels of heavy metals in the groundwater when the previous company was under investigation. In his report, Morgan said, "During the 1994 investigations, it was found that some of the velocities were so high that they could not be measured with conventional equipment and it was suggested that some velocities might be 100 times higher than those reported." Corrective measures taken to clean up or re-balance the pH levels in the tailings pond have also not worked, according to Morgan.

Along with environmental concerns, First Nations are upset

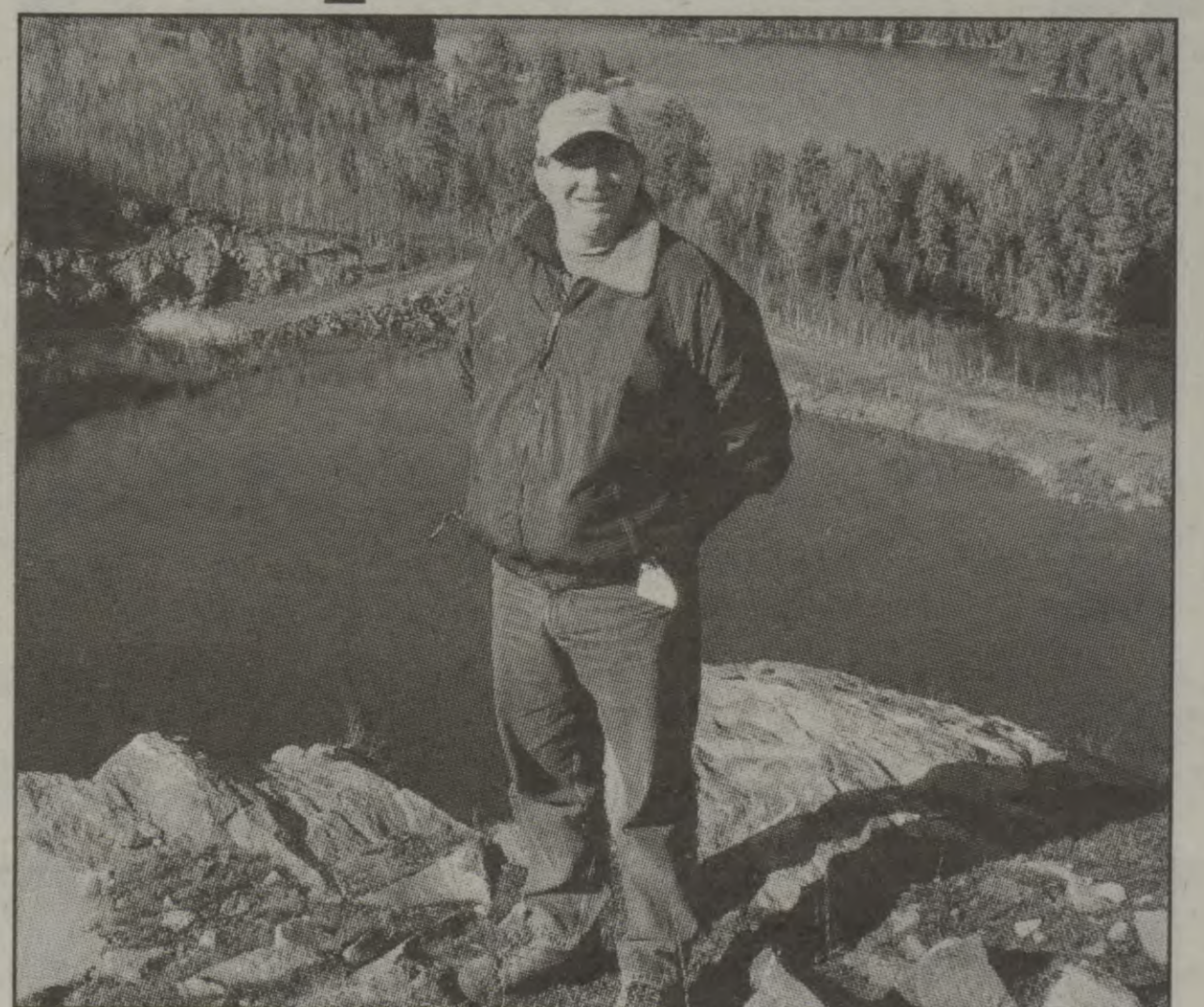


PHOTO: SUPPLIED

Anthony Laforge, Director of Lands and Resources at Magnetawan First Nation stands in front of the mine with McGuire Lake and Graphite Lake behind him.

with the way the province and company have been conducting 'Aboriginal consultations.' The most alarming incident included a phone call from a Ministry of Environment employee calling First Nation leadership, in a bid for them to accept the plan. Henvey Inlet First Nation Chief Wayne McQuabbie said, "They were trying to bulldoze the plan and process through."

The communities had been attempting to engage the province with their concerns as well as seek acknowledgement about Morgan's report. That's when they pulled in the Union of Ontario Indians. The UOI had also tried to engage the Minister of Northern Development of Mines, and it took several months before the province got back to them.

(See *Plans* on page 9.)

Right to hunt crosses provincial borders, says lawyer

By Shari Narine
Windspeaker Contributor

WINNIPEG

When the Métis Nation of Alberta goes in front of the Alberta Court of Appeal next February, lawyer Jason Madden will be referencing the newly-signed Manitoba Métis harvesting agreement, which doesn't depend on Métis settlements in order to designate land as traditional Métis harvesting grounds.

"I'm not sure it will have any impact (in the court)," said Madden, who represents Métis Manitoba Federation (MMF) as well. "We think it's helpful. This agreement provides a framework of how the other Prairie provinces can move forward with the Métis ... I think that it shows that this can be done."

MMF President David Chartrand believes the agreement is in keeping with rulings from the Supreme Court of Canada.

"With this agreement, the Selinger government is taking a leadership role within Canada on the recognition of the constitutional rights of the Métis people," Chartrand said in a news release.

On Sept. 29, the Manitoba government and MMF signed an agreement that sets aside almost 800,000 square kilometres of land as Métis National Resource Harvesting Zones. And that's just the beginning. Over the next two years, the provincial government and MMF will discuss additional lands that will allow Métis to harvest and hunt with only a harvester card.

"We've identified some areas of priority," Madden said.

These lands border on the region already established, which is in the southwest corner of Manitoba and covers almost one-third of the province. The new priority land spreads that area further north along the Nelson river area, including Norway House, Cross Lake, and Wabowden, where Madden is

confident evidence will support historical Métis harvesting.

The land included in the agreement goes beyond the land identified in the Goodon case. Will Goodon was charged in October 2004 with harvesting without a license after he shot a duck near Turtle Mountain. The Provincial Court of Manitoba dismissed the charges against Goodon in 2009 and Justice John Combs ruled Goodon had a constitutionally-protected Métis right to hunt and that Manitoba's Wildlife Act did not apply to Métis harvesters because the province's regulations infringed upon the Métis right to hunt and failed to recognize or accommodate the Métis right.

Madden notes that the larger area that is part of the agreement is lands supported by research undertaken by both the MMF and the provincial government. Collaborative research over the next two years is expected to expand that core territory.

"If there's still disagreement at the end of the two years ... the Manitoba government will refer to the Manitoba Court of Appeal to get greater clarity on it," Madden said.

The Manitoba Métis harvesting agreement does not impact First Nations harvesting rights in the prescribed area.

Madden said the agreement that is now in place in Manitoba is similar to the interim Métis harvesting agreement that was in place in Alberta prior to the change in provincial leadership in 2006. That agreement allowed Métis to harvest across Alberta. Now, Métis are only able to harvest without a licence in 150-km radius of 17 Métis settlements, which lie in the north and central parts of the province. The MNA is challenging that policy through Garry Hirsekorn, a Métis hunter charged in 2007 for hunting out of season and illegal possession of wildlife in the Cypress Hills area, where there are no Métis settlements.

Madden said the Manitoba

court-ruling allowed that Métis traveled through specified parts of that province—and even into other provinces, which fell outside of the Manitoba court's jurisdiction—and therefore could harvest in those areas. The Alberta Provincial Court ruled that Métis harvesting must be limited to areas surrounding Métis settlements. That ruling was upheld by the Court of Queen's Bench.

Madden said the Hirsekorn case is a continuation of the Goodon case.

"What we're just essentially saying is that in Alberta, the same people that we were arguing about in Manitoba, their rights don't stop at the Manitoba-Saskatchewan border, they actually go all the way into southern Saskatchewan, go into southern Alberta as well," Madden said. "They're using the traditional territory, i.e. the plains, in order to sustain the population. That's really the argument."

Madden said the MNA will be writing to the provincial government, referencing the Manitoba agreement and suggesting discussions prior to the scheduled February court appearance.

"(The MNA will be saying) we should sit down and talk about how we could use elements that we like and implement them in Alberta as a way forward," Madden said.

"I believe the minister would be open to (a meeting), yes," said Kevin Zahara, press secretary for Alberta's Aboriginal Affairs Minister Robin Campbell. "The minister is always willing to meet and discuss issues if he is contacted."

Zahara said the department is aware of the Manitoba agreement but would not comment on it until officials had a chance to look at it in depth.

"There are cases now before the courts in Alberta that touch on these issues and for that reason it would be inappropriate for me to comment on them in detail at present," Zahara said.

hoping to begin production at the open pit mine in mid-2012. First Nations in the area are glad operations haven't started yet, since they want more consultation and a better closure plan for the largest confirmed graphite mineral resource deposit in North America. Phone calls and emails to Ontario Graphite Ltd. were not returned.

Graphite is used in products like lithium-ion batteries which are used in electric and hybrid cars. The price of graphite has been steadily increasing over the years due to the use in new technologies. Graphite is worth more than four times as much now than it was worth in the 1990s.

Windspeaker News Briefs



Minister John Duncan and Grand Chief Mike Mitchell settle old business.

JOHN DUNCAN, MINISTER OF

Aboriginal Affairs and Northern Development, joined Grand Chief Mike Kanentakeron Mitchell of the Mohawk Council of Akwesasne and community members at a ceremony Oct. 17 to commemorate the final settlement of a specific claim dating back to the 1820s. The negotiated settlement includes about \$5 million in financial compensation. The Kawehnoke specific claim related to lands leased on Kawehnoke (Cornwall Island) between 1820 and 1934. As all the leased lands currently are part of the Akwesasne Reserve, the focus of the negotiations was on financial compensation only. "We are pleased that a past wrong to our people has now been corrected," said Mitchell. "Throughout the negotiations, it was important that we worked together to resolve this claim fairly, expeditiously and in the context of respect and good will that now serves as a foundation for our future relationship. We look forward to working together in resolving larger land claims that involve Akwesasne."

KATERI TEKAKWITHA,

A Mohawk/Algonquin, who died at age 24 in 1680 near Montreal, was canonized by Pope Benedict XVI on Oct. 21 before an estimated 80,000 pilgrims who gathered in St. Peter's Square, Vatican City. "Saint Kateri, Protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the First Nations and in North America," the Pope said. "May God bless the First Nations." Kateri is credited with a miracle only six years ago, reports the Globe and Mail newspaper. A boy, 12, was cured miraculously of flesh-eating disease after all was lost and the family was advised to pray to Kateri for intervention. The young man received communion from the Pope Oct. 21 in the Square as well. Six other individuals were canonized alongside Kateri. The process of canonization is a slow one. Kateri, known as the Lily of the Mohawks, was beatified by Pope John Paul II in 1980 and it has taken 32 years to reach official sainthood.

INDSPIRE

(Formerly the National Aboriginal Achievement Foundation) announced the 2013 recipients of the Indspire Awards (formerly the National Aboriginal Achievement Awards). Making the list in the Education category is the Assembly of First Nations National Chief Shawn A-in-chut Atleo. There are 10 career achievement award recipients and three youth award winners, one each from the Inuit, First Nations and Métis communities. There is also one lifetime achievement award recipient. "Each and every one of our award recipients is a role model and a leader who has made a profound impact in their communities and across Canada," said Roberta Jamieson, president and CEO of Indspire. "By honouring their achievements, we continue to inspire others to demonstrate their own potential, which is why the work we do at Indspire with First Nation, Inuit and Métis students is so essential." The award-recipients are Jacqueline Guest, Alberta (Arts); Charlie Evalik, Nunavut (Business & Commerce); Winston Wuttunee, Saskatchewan (Culture, Heritage & Spirituality); Shawn A-in-chut Atleo, British Columbia (Education); Lloyd (Sonny) Flett, Alberta (Environment & Natural Resources); Ruby Jacobs, Ontario (Health); Viola Robinson, Nova Scotia (Law & Justice); Duane Smith, Northwest Territories (Politics); Gail Cyr, Manitoba (Public Service); Theoren Fleury, Manitoba (Sports); Graham Kotowich, Saskatchewan (Métis Youth Award); Gabrielle Scrimshaw, Saskatchewan (First Nation Youth Award); Elizabeth Zarpa, Newfoundland and Labrador (Inuit Youth Award); and Alex Van Bibber, Yukon (Lifetime Achievement Award). A special Indspire Awards gala event on Feb. 15, 2013 will be held at the Sid Buckwold Theatre in Saskatoon, Saskatchewan.

Plans to reopen mine

(Continued from page 8.)

The Union of Ontario Indians has since formed a bi-lateral table with the province to address mines and the Northern Growth Plan. Lake Huron Regional Chief Isadore Day said, "Ontario has done a poor job with First Nations in the province, and the Anishinabek disagree with its approach and we want to ensure things move forward."

While First Nations are seeking 'meaningful consultation' on this project, they're also looking for resource benefit sharing if a proper closure plan can be presented. However, resource benefit sharing was never mentioned by the province or the company. Laforge said, "The

company only mentioned it could post jobs and provide a few scholarships."

In an email statement from the Ministry of Northern Development and Mines, Communications Coordinator Laura Blondeau said, "The ministry is committed to appropriately addressing its obligations to consult with Aboriginal communities when making decisions which have the potential to adversely affect the exercise of Aboriginal or treaty rights. As such, we rely on communities to engage with us and to identify their concerns so that those concerns can be addressed, where appropriate...."

Ontario Graphite Ltd. has been

[news]

National inquiry on murdered and missing long overdue, says MP

By Shari Narine
Windspeaker Contributor

EDMONTON

Assembly of First Nations National Chief Shawn Atleo has repeated his call for a federal investigation into the unsolved cases of murdered and missing Aboriginal women.

"A call for a national public inquiry, that request has yet to be heeded by the federal government," Atleo told an Aboriginal crowd of mostly women, who attended the Sisters in Spirit rally at Edmonton City Hall on Oct. 6.

He also reiterated his call for the establishment of a National Integrated RCMP and Police Task Force on Missing and Murdered Indigenous Women and Girls.

The AFN passed a resolution in July calling for the task force, but received no support from the federal government to that end.

Atleo pointed out that the United Nations has set the issue of murdered and missing Aboriginal women as a priority.

Linda Duncan, New Democrat MP for Edmonton Strathcona, and former Aboriginal Affairs critic for her party, said she has lobbied Status of Women Minister Rona Ambrose to invite the United Nations to Canada to talk to Elders, chiefs and First Nations about the issue.

Duncan said her party took Atleo's call for action "very seriously. The time to act is long past."

The rally unveiled a petition from the Native Women's Association of Canada (NWAC), which has been endorsed by Amnesty International, and "support(s) holding a national inquiry into missing and murdered Aboriginal women and girls in Canada." The petition also calls for Aboriginal women to be consulted in the "design, decision-making, process and implementation of this inquiry."

Latest NWAC figures indicate that more than 600 Aboriginal women have been murdered or are missing, with British Columbia and Alberta having the highest numbers.

The AFN's July resolution also directed the AFN to convene a national forum and Special Chiefs Assembly on Justice and Community Safety no later than spring 2013 and to collaborate with NWAC to include a focus on murdered and missing women and girls. At that time, as well, First Nations leaders, premiers and territorial leaders made the pledge to live violence-free.

"To be violence free in our houses, in our homes, it begins there," Atleo said.

Muriel Stanley Venne, president of the Institute for the Advancement of Aboriginal Women, based in Edmonton, said the plight of Aboriginal women has gone from one of "indifference" by the Canadian public and officials to one of "caring" as witnessed by turnouts at such events as Sisters in Spirit rallies and Stolen Sisters Awareness Walks. But the battle is far from finished, she said, as the change in attitude has taken decades in a country that is "hostile to (the) very existence" of Aboriginal women. She believes that statistics prove the hostility toward Aboriginal women and she also contends that the numbers of murdered and missing Aboriginal women is in the thousands.

"I welcome with open arms the inquiry that would tell us this," Stanley Venne said. "We need to re-think the approach we take to all women, but in particular the Indigenous women in this country."

She said she hoped the campaign for a national inquiry will hit home.

"The deaths of Aboriginal women will not be ignored ... and we must go forward with hope and the blessings of all Canadians," Stanley Venne said.



CREDIT: SHARI NARINE

Vivian Tuccaro, with Chelsea Hawrelak, signs the petition calling for a national inquiry into the "epidemic of violence" that has led to the high numbers of murdered and missing Aboriginal women. Tuccaro's daughter Amber went missing in August 2010. Her body was found east of Leduc this year on Sept. 1.

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Canadians have to push their government, says Atleo

By Shari Narine
Windspeaker Contributor

TORONTO

Assembly of First Nations National Chief Shawn Atleo spoke passionately at a Ryerson University convocation, leaving no doubt that First Nations are frustrated with promises broken by the federal government. He said Canadians have a role to play in ensuring equitable treatment for First Nations people.

"You too can be a part of this journey. You can play an important role in transforming this country ... into a better, stronger, more fair and just Canada. There is so much more that can be done and must be done," Atleo said at the Faculty of Community Services convocation ceremony on Oct. 19, where he was also bestowed with an honorary doctor of laws degree.

"In this struggle we look beyond our own circle in this work and reach out to all Canadians, extending a hand to invite everyone who will walk with us on this journey."

Atleo said the work already undertaken by non-First Nations institutions such as Ryerson University provided valuable partnerships for First Nations. But a similar partnership is not

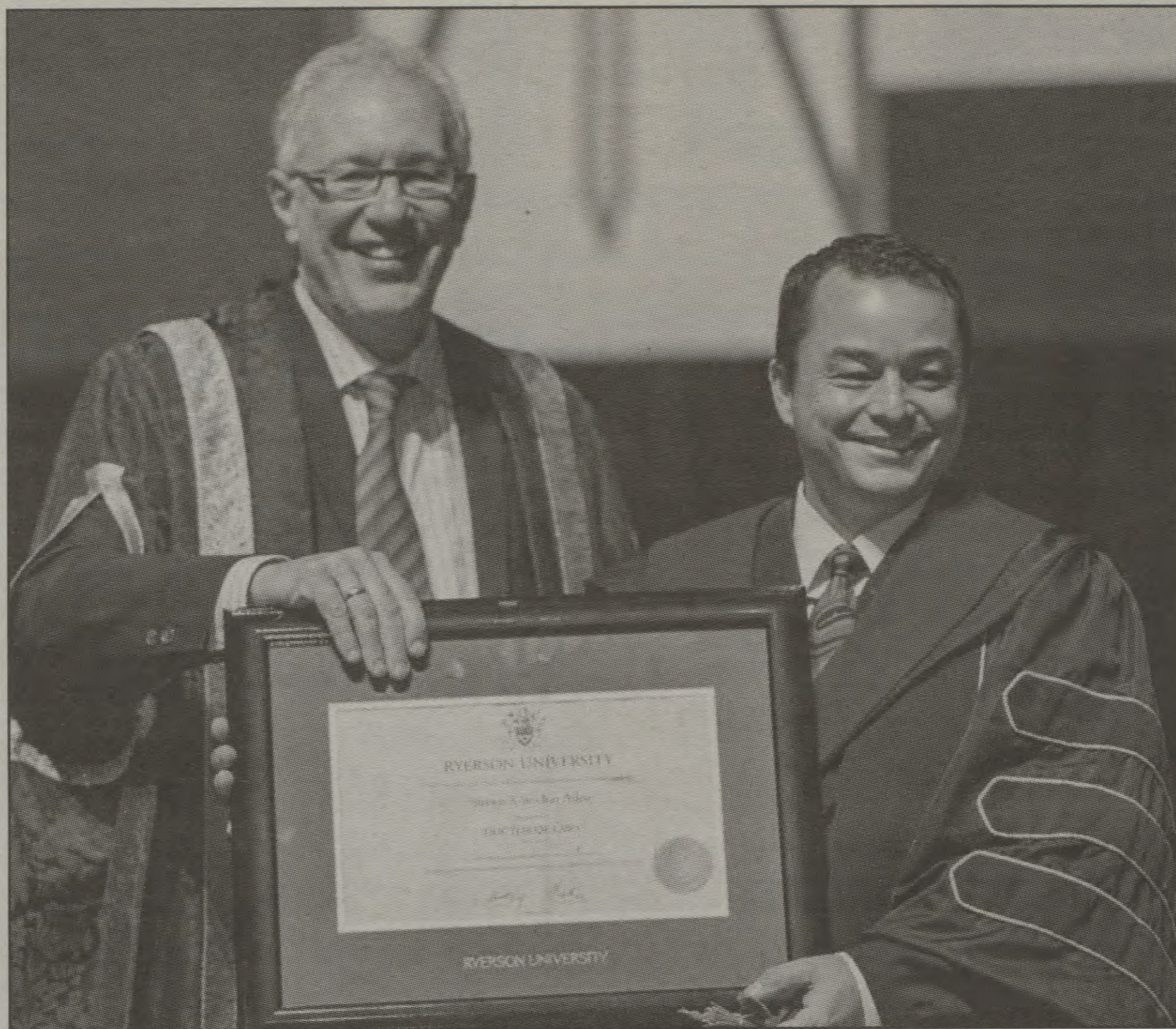


PHOTO: RYERSON UNIVERSITY
Ryerson University President Sheldon Levy (left) presents National Chief Shawn Atleo with an honorary doctor of laws degree, the highest honour the university can confer.

obvious with the federal government.

Atleo slammed the Conservatives for their actions following the First Nations-Crown gathering held in

January, a meeting which had been pushed by Atleo.

"Much was promised by Prime Minister (Stephen) Harper and his ministers. Much less was delivered. And the clock is

ticking, my friends. My people will not wait on the delivery of promises forever. And we've seen the tragedies that explode when patience runs out," he said.

Broken promises have been prevalent from first contact with Europeans, Atleo said, where treaties were signed to live in mutual respect and sharing.

"First Nations have kept our word. Canada's record is less than admirable, to put it most gently," said Atleo.

The National Chief said First Nations are tired of the cycle that the federal government continues to perpetuate: promises made, promises broken. This, he said, leads to anger on the part of First Nations and eventual confrontation. That in turn leads to the government establishing a task force or commission, which leads to recommendations and to new promises. And the cycle starts over.

"My people are fed up with this vicious cycle and you should be too," he said. "The fire for change is igniting across this land. The passion of our people is sparking a demand for a new direction. When our people see no movement from the government to work for us ... the flames not only grow stronger, the voices grow louder and our people will not stand for it. Rightly so."

Atleo challenged the graduates to be "agents of change, to fight for social justice in a Canada that embraces that original treaty relationship as the way forward. Together we can return to this

path of partnership."

That path, he said, would see First Nations move out from under the control of the Indian Act and paternalism, and achieve equity, where there is adequate funding for housing, education, and safe communities; where First Nations families would no longer be living in poverty or losing custody of their children. It would see First Nations not only get revenue from the resources on their land but benefit from training, employment and economic development.

"We owe it to our children to seize and drive every opportunity for change and we are putting plans on the table. We know there are ways we can work together that benefit all Canadians and honour the promise we made to one another (through treaty)," said Atleo. "We together can create change in our lifetime. You (graduates) can deliver the change that will allow us to avoid the confrontations of the past."

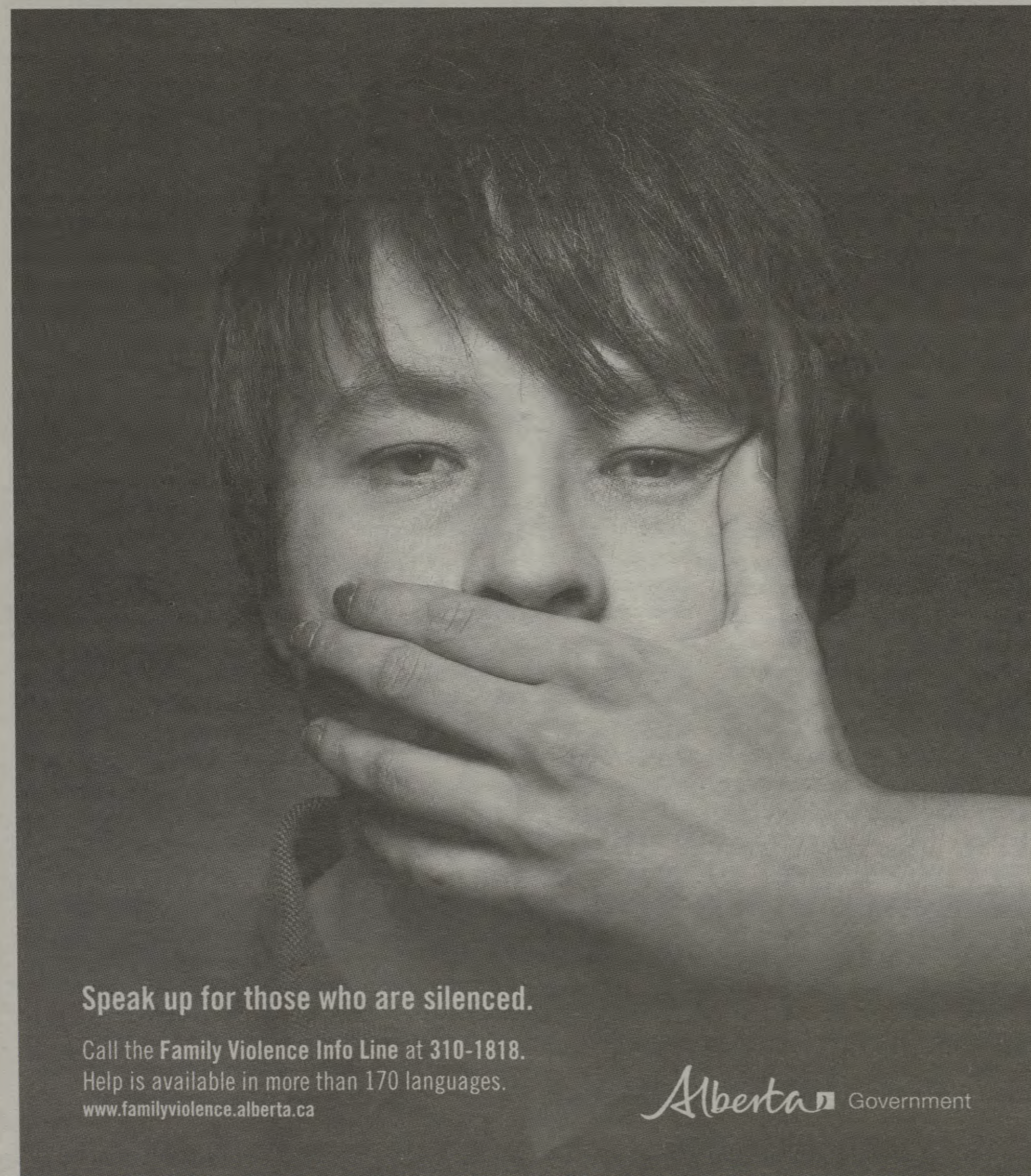
Atleo's recognition from Ryerson, the highest award the university can confer, is the fourth honorary doctorate he has received this year. He was presented with an honorary doctorate of laws degree from Queen's University; honorary doctorate of civil laws degree from Bishop's University; and, an honorary doctorate of technology degree from British Columbia Institute of Technology. In 2010, he received an honorary doctorate of education degree from Nipissing University.

"Education is particularly important to me and to all First Nations. The leadership and I have been pressing on the priority of education as the key that unlocks the full potential of First Nations people," said Atleo.

Morley Googoo, regional chief for Nova Scotia and Newfoundland, who holds the portfolio for education for the AFN, said Atleo's recognition is well-deserved.

"I know National Chief personally has been a very strong advocate on education and in my dealings with him in just over a year, I've grown to admire his passion," said Googoo.

Atleo graduated in 2003 with a Masters of Education in Adult Learning and Global Change from the University of Technology (Australia) in partnership with University of British Columbia, University of the Western Cape (South Africa), and Linkoping University (Sweden). In 2008, he was appointed as chancellor of Vancouver Island University, becoming BC's first Indigenous chancellor.



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[strictly speaking]

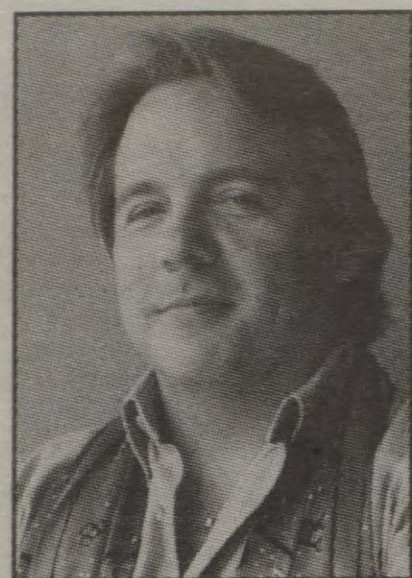
Don't mind me: I'm with the banned

I just recently got back from visiting the great state of Wisconsin. I had been asked to come and speak to a few classes at the Menominee Tribal College about my work and Native literature in general. Overall, I had a great time and met some fabulous people. This is one of the reasons I like to travel so much; the people, places and things you learn.

On this particular trip, other than interesting facts about the Menominee nation—their reservation is the fourteenth poorest county in America—I learned a little more about silencing the storyteller. Specifically, I was updated on the state of censorship in America.

During a trip to the reservation's library, I saw an interesting publication titled "BANNED: Books Challenged or Banned in 2011-12" on the librarian's desk. As the title suggests, it's a list of books that have been banned or attempted to be banned in schools across America. Curious, I started leafing through it.

Surprisingly, some of the most amazing books written in North America and the world were considered offensive by a wide group of people. Having been somewhat politically aware and



THE URBANE INDIAN

Drew Hayden Taylor

a writer for the last 20 years or so, I knew that this kind of intolerance happened quite frequently but it was still amazing to see it listed on five sheets of paper.

The books listed included "In Cold Blood" by Truman Capote. Considered a seminal work in American literature, a Californian School district attempted to block a request to add the text to the district's advanced English curriculum. It was considered "too violent." Luckily, in a school board vote, the request was denied.

"A Study In Scarlet" by Sir Arthur Conan Doyle was also on the list. This was the book that held the first appearance of Sherlock Holmes. This classic novel was removed from a Virginia sixth-grade required reading list because of

unflattering references to Mormons.

"The Wars" by Timothy Findley. How about that? Canada made the grade. Challenged, but retained in Bluewater, Ont., several parents found "a number of very explicit and detailed descriptions of sexual encounters, most of them exploitive and violent." Welcome to World War One.

"Beloved" by Toni Morrison. This brilliant novel was challenged in Michigan but retained despite complaints regarding the allegedly obscene nature of some of the book's passages. Luckily district officials "considered the accuracy of the material and the necessity of using the material in light of the curriculum."

My two favourites: "Romeo

And Juliet" by William Shakespeare. Some parents in South Carolina were furious their middle school children were reading this book. They thought it was too mature for their kids because of the sex. "The Absolute Ly True Diary Of A Part Time Indian" by Sherman Alexie. This no doubt filled the Aboriginal quota of the list. This great book was banned but later returned to a Washington School district's reading list. The complaint— "coarse themes and language in the young-adult book." It was also pulled from a Georgia, New Jersey and Massachusetts school reading list for complaints about "vulgarity, racism, and anti-Christian content."

I know parents have a natural inclination to be protective and sheltering of their children, but preventing them from reading great literature might just backfire, limiting their potential psychological development.

Reading opens the world, and if children are prevented from soaking up great stories and books, they might just grow up like their parents, with small minds and xenophobic tendencies.

I would also like to add that I myself came into direct contact

with potential censorship during my trip south. The college is run by a nun, and since part of my presentations dealt with the politically incorrect world of Native humour, my class presentation was ratted out to the authorities, and I was told quite emphatically that if my evening performance was rude or offensive I would literally be pulled off the stage.

The odd thing here is that as a writer and lecturer, I am surprisingly one of the most inoffensive. Be that as it may, that night as a guest of the community, I was a good boy...

Or so I thought. I said two things that got me in trouble with one woman in the audience. I said, when asked about my own religious beliefs, "basically, most religions have the same message, they just used different textbooks." I saw her vigorously shake her head no. Then after the reading, she came up to look at my books for sale. She picked up a play about two brothers called "In A World Created By A Drunken God", and dropped it, saying as she walked away, "May God have mercy on your soul."

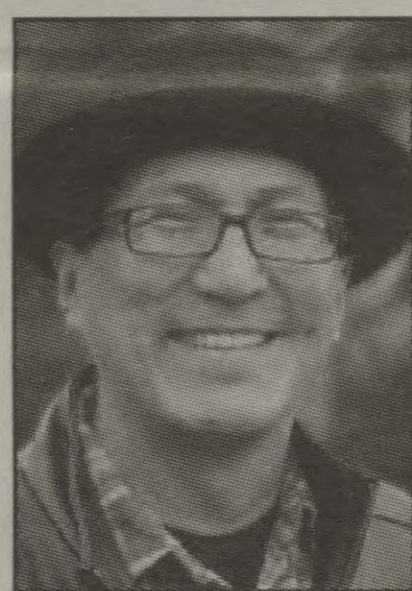
As she left, I managed to say to her "Yours first", but I don't know if she heard me.

There is a certain comfort in the ceremonial

There's a ceremony I do for myself every morning. Once I'm awake and have had a coffee and some time to feel my spirit moving, I gather my prayer articles, my smudging bowl, eagle wing fan and cedar, sage, tobacco and sweetgrass. I put them in the bowl, light them and go through my home offering blessings to my wife, myself, our things and saying a quiet prayer of gratitude for all of it. It feels wonderful.

These days there are fires in the woodstove. The ambience of that feels timeless. And moving through the quiet of this small cabin in the mountains is healing and redemptive. This act of ceremony grounds me. I'm fully present in my home and in my life. I'm aware and thankful for all of it. There's no fanfare to it, no big Native production number; just a man moving humbly through a ritual of gratitude and blessing. I can't start my days without it.

I've been to a lot of traditional ceremonies over the years, since I found my way back to the traditional and cultural lives of my people. I've been blessed to



WOLF SONGS & FIRE CHATS

Richard Wagamese

travel to Sun Dances, Rain Dances, Horse Dances, sweatlodges, pipe ceremonies and Vision Quests in virtually every part of Indian country.

I've met a lot of truly amazing and powerful people; their power directed mostly through the immense aura of humility they carry. It's been a wonderful adventure and I have become more fulfilled because of it.

Ceremony is the center of our traditional lives as First Nations people. When I was first introduced to it as a young man of 24, I embraced it enthusiastically. There was something in the atmosphere surrounding ceremony that enchanted me and allowed me

to feel included, even when I felt awkward and ashamed of my lack of knowledge. In fact, I became such a staunch ceremonialist that for a long time I went to one virtually every week and I became educated in our ceremonial way.

I learned a great deal of things about prayer and principles and about the virtues of living a life directed by them. I heard great and moving stories and legends. I learned about the cosmology, worldview and philosophy of my people and they shaped the man that I eventually became.

I learned that with ceremony in my life, I am able to cope better with events and circumstance and I stay in

balance when fate shifts and life becomes difficult or challenging. But that didn't come automatically.

At first when I was going to all of those ceremonies I felt like it was the Indian thing to do. In order to be a good Ojibway I had to be in ceremony, had to be actively pursuing my traditions and living accordingly. I had to be seen as being a ceremonial person and I had to represent that in everything I did or said. I believed that ceremony was a Band Aid that I could apply to any wounds the world caused.

But once, things in the late 1980s weren't going very well. I was living in a big city and working very hard. I didn't seem to be able to get ahead, to get beyond a hand to mouth existence. I drank too much to deal with the stress and I found myself struggling to maintain a good life. Someone I knew was hosting a sweat lodge and feast. I packed all my ceremonial things together and made the trip.

The ceremony was long and hot and I felt as though I left a lot of pain there and had prayed

for strength and a good heart to face my challenges. But at the feast later I didn't feel any better. My stomach still churned with indecision and doubt. I felt shame over choosing drink to deal with my issues. I felt troubled about not representing a brave ceremonialist face in adversity. An elder friend noticed my discomfort and she took me to a quiet corner and asked me what the problem was.

I told her about my troubles and how I'd come to the lodge expecting to me lifted up and out of all of it. I explained how dedicated I was and how much I believed in our healing way. She looked at me and smiled and gave me a big hug.

"Ceremony doesn't change you," she said. "You change you. Ceremony is just the trail you learn to follow until you reach the place where that can happen." I've never been able to forget those words. I quit trying to use ceremony as a Band Aid after that. Instead, I worked at healing me, worked at changing the way I dealt with things and ceremony became the celebration of success.

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Special section providing Aboriginal news from Saskatchewan



PHOTO: DIOCESE OF SASKATCHEWAN

Consecration ceremony held for Indigenous Bishop of Saskatchewan

Consecration ceremony for Adam Samson Halkett (back row, third from left) as Indigenous Bishop of Saskatchewan for the Anglican church was held on Oct. 12 in Prince Albert. "As the spirit moves in the First Nations communities, the dreams and the visions of our Elders are becoming reality," said Halkett in a speech. "As I begin my journey, I'll use your prayers. I'll stand with the chiefs. I'll stand with the leadership in our communities where our youth are suffering today. But with God's help we can get that, that key. So I give thanks for your prayers. Be here with us, and bless you. God be with you, and we'll meet again." Halkett was ordained deacon in 1999 and priest the following year. He served as archdeacon of Saskatchewan from 2004-2012.

Federal government removes Moosomin Chief

By SHARI NARINE
Sage Contributing Editor

MOOSOMIN FIRST NATION

Despite leadership turmoil, councillor and chairperson Brad Swiftwolfe is confident Moosomin First Nation can continue to forge ahead with business partnerships in order to pull out of third-party management.

"Since (Chief Elliot Kahpeysegat's dismissal) in the past two weeks, we've visited a whole lot of our business partners and everything was okay. Basically, it still is the council that makes the decision at the end of the day, it's just that the spokesman is not there," Swiftwolfe said.

Swiftwolfe was appointed by Moosomin council to take over as chairperson when Aboriginal Affairs and Northern Development Canada declared the office of chief vacant.

Kahpeysegat was stripped of his position last month following an investigation that arose from vote-buying allegations in relation to the January 2011 band election.

"Based upon the information

submitted in connection with the appeal, including the report of an independent investigator, there was sufficient evidence to support the allegations of corrupt practice whereby Chief Elliot Kahpeysegat provided money to multiple electors in exchange for their votes," Michelle Perron, spokesperson for AANDC, said in an email.

"This is in violation of the Indian Act," Perron wrote.

Elections held on the Moosomin First Nation fall under the federal Indian Act and that is why the government can take the action it did, says Rod Desnomie, communications advisor with AANDC's Saskatchewan office.

"Whenever there's an election appeal under Indian Act those come to the department," he said. "Under custom code they would have their own appeal mechanism, some kind of tribunal board they would have set up, they would take appeals to and they would hear it that way."

If vote-buying were a concern in a community with a custom code, AANDC could not step in.

"It would be up to the community. That would be considered an internal matter for the community to resolve and if they couldn't resolve it internally, then they could turn to the courts for a resolution," Desnomie said.

About one-third of First Nations hold their elections under the Indian Act. The majority of First Nations have adopted a custom code to conduct their elections.

The terms for Moosomin Chief and council are two years.

"We're pretty close to elections so we're going to wait," Swiftwolfe said. The band will be governed by the remaining elected officials until the January 2013 election. There are eight councillors.

In the meantime, council will continue to focus its energy on getting Moosomin First Nation out of third-party management. Moosomin came under a Third Party Funding Agreement Manager in December 2010, with BDO undertaking the contract from AANDC. On April 1, 2012, Barkway Management Ltd., out of Shellbrook, took over. Third-party managers are

contracted by AANDC to administer federal funding for the delivery of programs and services and to work with First Nations to improve their financial management, reporting practices and develop their capacity to be self-managing.

Swiftwolfe says Moosomin was given a third party manager because the First Nation was operating at a 20 per cent debt of its annual AANDC budget. Debt over eight per cent usually has AANDC taking action, he adds.

Swiftwolfe, who is completing his third term on council, says debt was not accrued because of mismanagement but because of a lack of increased funding from the federal government to complete business on the reserve.

"It's nothing new in any First Nation because funding arrangements from (AANDC) haven't changed over 20 years and the dollar's not worth as much as it used to be," he said.

To get out of debt, Swiftwolfe says Moosomin has to stop depending on government funding. To that end, council has been meeting with off-reserve businesses to form partnerships

in order to bring income to the reserve and to increase the number of social programs Moosomin can offer.

"We've basically got to do the same things over and over again until, if you are injected with new funds, then you can basically do something. What we have right now, we can't do too much change," Swiftwolfe said.

"We are hopeful that the requirement for having a third-party funding agreement manager in place can be removed within the next 12 months," Desnomie said.

There are three levels of intervention by AANDC. Third-party management is the highest level. Moosomin First Nation is the only Saskatchewan First Nation in that category. However, 32 other Saskatchewan First Nations are either recipient managed or co-managed.

While Kahpeysegat's supporters are not pleased with the Chief's dismissal, Swiftwolfe says Moosomin is close enough to an election that change was anticipated. Swiftwolfe has not yet decided if he will be seeking his fourth term in office.



PHOTO: CITY OF YORKTON

Dr. Fay Myers, president of Parkland College, and City of Yorkton Mayor James Wilson view the 20 acres of land the city is donating to the college to be used as the future site of the new Trades and Technology Centre.

Aboriginal collaboration set as priority for Parkland college

The new strategic plan rolled out by Parkland Community College includes Aboriginal collaboration as one of six priorities. In a news release, the college states it will "increase participation rates, graduation rates, and employment rates for Aboriginal students; improve First Nations satisfaction; program partnerships with all 11 First Nations communities and two tribal councils." President Dr. Fay Myers said, "Our strategic plan will guide us through an exciting time as the college and the region grow together. The policies and targets in the plan will prepare us for continued success in the years to come." The final document was approved by the Parkland College Board of Governors at the end of June and will lead the college for the next three years. The plan includes revamped high level policy including a new positioning statement, mission, and visionary outcomes.

SIIT president passes away

Called "a true champion of First Nation education" by Federation of Saskatchewan Indian Nations vice-chief Simon Bird, the Aboriginal and educational communities are mourning the passing of Randell Morris, president of the Saskatchewan Indian Institute of Technologies. Morris passed away unexpectedly on Oct. 16 at the age of 47. He took over as president in 2008. SIIT was closed on Oct. 17 in his honour. Morris was a member of the George Gordon First Nation.

Sentencing delayed for chief, other officials in TLE fraud charges

Sentencing for Poundmaker Cree Nation Chief Duane Antoine and seven other reserve officials for Treaty Land Entitlement fraud has been put off until January 2013. Sentencing was initially scheduled for Sept. 18 in North Battleford Provincial Court but lawyer Grant Scharfstein, who represents six of the accused, asked that the hearing be postponed to allow his clients more time to raise money for restitution. Counsel for Chief Antoine was agreeable to the postponement. In April, Duane Antoine, Teddy Antoine, Norman Antoine, Burton Baptiste, and Hickson Weenie pleaded guilty to one count each of theft under \$5,000. Bryan Tootoosis and Colin Favel, along with Irene Tootoosis, each pleaded guilty to two charges, theft under \$5,000 and theft over \$5,000. The ninth person accused, Victoria McMillan, pleaded not guilty to theft over \$5,000 and fraud over \$5,000. Her preliminary hearing will be held in late October in North Battleford Provincial Court. Duane Antoine was re-elected as chief in the May 18 election. Favel and Bryan Tootoosis were

also re-elected.

Federal action against pharmacy for alleged overcharging NIHB

The pharmacy at St. Joseph's Hospital in Ile-a-la-Crosse is under investigation by the federal government for allegedly overcharging the Non-Insured Health Benefits program and billing for drugs that were not dispensed. The NIHB program provides coverage to eligible First Nations and Inuit people who are not insured by private or provincial plans. Health Canada launched an investigation into the pharmacy after the province's College of Pharmacists raised concerns five years ago. In its May 2011 report, Health Canada's audit team laid out a number of claims of wrongdoing over a 22-month period. Health Canada alleges the pharmacy's former owners, the Keewatin Yatthe Regional Health Authority, blocked the auditors' attempts to review financial records. The auditors also suspect the pharmacy sold expired medicine. The Department of Justice has begun legal action.

Charges laid in double homicide

Three people from the Standing Buffalo Dakota Nation have been arrested and charged with first degree murder in a double homicide. Kody Bear, 22, Brittany Bear, 21, and a 17-year-old male have been charged in the deaths of Sheldon Yuzicappi, 28, and Jessica Redman, 27, also of Standing Buffalo Dakota Nation. The incident occurred in the early morning hours of Oct. 11, when Fort Qu'Appelle RCMP responded to a complaint of people possibly injured on the Standing Buffalo First Nation. Upon arrival, Yuzicappi and Redman were found deceased. Fort Qu'Appelle RCMP were assisted in the homicide investigation by RCMP Major Crimes Unit South, Forensic Identification Section, Yorkton Traffic Reconstructionists, Yorkton Police Dog Service, the Regina General Investigation Section and the Office of the Chief Coroner.

Charges laid in murder of Ahtahkakoop man

Four people have been charged with second-degree murder and criminal negligence in connection to the 2011 death of Christian Bird, 27, from Ahtahkakoop First Nation. The charges were laid in September against three youths and one adult male, Dannie Justin Knife, 19, from Prince Albert. In the early morning hours of May 1, 2011, Bird was found by a passerby about 50 feet from shore, clinging to a piece of ice in Sandy Lake near the Ahtahkakoop First Nation. The passerby alerted an RCMP officer, who was responding to what was later determined to be a related disturbance. The RCMP officer entered

the icy water and pulled the unresponsive man to shore. Shortly after being removed from the water, Bird was pronounced dead. The Major Crime Unit North has been assisting the Shellbrook RCMP detachment with the investigation. RCMP said new information had been received earlier in the week prior to the charges being laid.

No Aboriginal candidates for Saskatoon municipal election

There are no Aboriginal candidates running for Saskatoon city council and all of the platforms are silent on Aboriginal issues. "There is an acute need for the inclusion of Aboriginal people and our issues in this election," said Kim Beaudin, president of the Aboriginal Affairs Coalition of Saskatchewan, in a news release. "The exclusion of Aboriginal issues and concerns is contributing to the growth of an urban ghetto in Saskatoon." However, Ken Coates, a professor at the Johnson-Shoyama graduate school of public policy, told *The StarPhoenix* that First Nations people participate in other levels of politics, such as tribal councils and band councils. "It is not a question of First Nations not being active in public affairs," Coates said. "First Nations people who are interested in public affairs are very, very active, just not in mainstream political activities." Saskatoon municipal elections were held Oct. 24.

New housing in Birch Hills

The Muskoday First Nation and province opened five single-family bungalows in Birch Hills in Prince Albert in September. At an approximate cost of \$1.06 million, \$742,000 in funding was provided by the province through Saskatchewan Housing Corporation and \$318,000 contributed by Muskoday First Nation. "The chief and council of MFN always seek a way to improve housing options to our band members," Chief Austin Bear said in a press release, adding that the partnership was originally developed several years ago. "Indeed the project was completed within budget and timeframe, and we are most happy for the five families that have an opportunity to live in safe and quality homes." Since November 2007, 133 affordable rental units have been completed in Prince Albert and surrounding area, including 57 units for families.

Communiplex opens on Ocean Man First Nation

The new multi-purpose communiplex has opened on Ocean Man First Nation. "We are a community that is steadily growing with a very young population. We need to offer our youth these types of activities, services and the programs that will eventually be made available. We did our homework and prepared a good strategic plan for a healthier community," Chief Gloria Shepherd said in a news release. "This will pay off with improved education results, training opportunities and better physical fitness for all of our members young and old. Our main goal is to get all of the on reserve members off welfare." In 2010, Ocean Man First Nation had over 100 people on welfare. Now there is less than 20. "It is unacceptable to have people on welfare especially when we're in the heart of the Bakken Oil Formation," Shepherd said.

Aboriginal-only works exhibit drawing to an end

Knowledge Keepers: Authorship, Artistry and Archives Exhibition in the Murray Library on the University of Saskatchewan campus will conclude on Dec. 18. It is the first time the University Library has curated an exhibition which profiles Aboriginal-only related materials. It was developed to coincide with the Truth and Reconciliation Commission's National Event which took place in Saskatoon, June 21-24, and was unveiled in May 2012. Coordinated by the University Library and featuring many published materials held by the library, the physical exhibit also includes unpublished materials from the holdings of the University Archives. There is also an accompanying website which showcases Aboriginal research materials which compliments and augments the exhibition with detailed information regarding Aboriginal authors, musicians, artifacts, artwork and scholarly work. As well the site highlights our other Aboriginal-themed digital initiatives.

Compiled by Shari Narine

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Twenty years later, land acquisition still presents challenges



PHOTO: COURTESY OF FEDERATION OF SASKATCHEWAN INDIAN NATIONS

(Back row) FSIN Vice Chief E. Dutch Lerat; Star Blanket Chief Michael Starr; FSIN Vice Chief Bobby Cameron; Al Hilton, Deputy Minister, Saskatchewan Government Relations; Dwayne Johns, Director of Lands and Economic Development, Saskatchewan Region, Aboriginal Affairs and Northern Development Canada; and Muskeg Lake Chief Cliff Tawpisin; (front row) Elder William Stone, Mosquito Grizzly Bears Head First Nation; Okanese Chief Marie-Anne Day Walker-Pelletier; Treaty Commissioner George E. Lafond; FSIN Vice Chief Simon Bird; and Ochapowace Chief Ross Allary.

By SHARI NARINE
Contributing Editor Sage

SASKATOON

Turning entitled land into reserve land means the

difference between bringing members home to the reserve and offering programs that are not funded through federal dollars.

"We need to ensure all lands

we received are productive and ensuring there's potential revenue coming back to our community for unfunded programs," said Chief Marie-Anne Day Walker-Pelletier of

the Okanese First Nation.

Day Walker-Pelletier was Chief in 1992 when Okanese First Nation, along with 24 other First Nations, signed the Treaty Land Entitlement Framework Agreement with then Prime Minister Brian Mulroney and former Premier Roy Romanow. The framework provided \$445 million to the bands to acquire 1.5 million acres. If they met the criteria set out in the framework, those land acquisitions would then be converted to reserves. Since 1992, another eight First Nations signed similar agreements, bringing the value of the TLE settlement process to \$595 million and two million acres.

But it's not only about the 20 years that have passed since the TLE framework agreement was signed, says Day Walker-Pelletier, it's what has been accomplished in that time.

For Okanese First Nation it has meant turning 10,000 acres of acquired lands into reserve land by 1999. It was a fairly fast process for the band.

"We tried to be as diligent," Day Walker-Pelletier said, "to get the lands turned over as quickly as possible because land prices were going up and up so we tried to meet those deadlines also."

But not all First Nations have experienced the same quick turn-around.

Over 800,000 acres have achieved reserve status to date, but another 400,000 acres remain at various stages of the federal and provincial approval process.

"We are concerned that hundreds of thousands of land selections remain stuck at various stages of the reserve creation process," said Bobby Cameron, interim chief of the Federation of Saskatchewan Indian Nations.

"It's not an easy process. It's a complicated one," said Al Hilton, provincial deputy

minister of government relations, who also called the Saskatchewan process unique. "While it's not working as quickly as perhaps some people would like, it's certainly historic."

Third party interests can present a complication when acquiring land, Day Walker-Pelletier says, and government approval can also drag out what is supposed to be an 18-month process.

The Okanese First Nations is in the process of working on 4,000 more acres of equity land.

"We hope to achieve that as land comes available and where it's suitable, that's still part of our planning," Day Walker-Pelletier said.

The land Okanese First Nation has converted is agricultural. None of the band members are farming it. Instead, the acres have been leased out as pasture land and are generating much needed revenue. However, that income still represents not even 10 per cent of Okanese's \$4 million annual budget, says Day Walker-Pelletier. She is optimistic that as the First Nation develops its land base it will also be able to develop its minerals.

"Hopefully down the road the band can benefit from either potash or other minerals that are within our land," she said.

Day Walker-Pelletier is also hopeful that newly acquired land will mean more of the 650 members will be able to move home.

The reserve presently has a population of 250 to 300 and has a waiting list for housing.

However, while more land will mean an opportunity to provide more housing, it doesn't necessarily mean an opportunity to provide jobs. But Day Walker-Pelletier points out that if land acquired can be located near an urban centre, it will permit Okanese band members to live on reserve while working in a nearby town or city.

Having a substantial land base is imperative for First Nations survival, Cameron says. Land provides economic opportunity, which leads to employment, development and social infrastructure for First Nations, such as better housing, education, and social programs.

"There's still a lot of work ahead of us," he said.

The Lands & Resources Secretariat of the FSIN plans to bring federal and provincial officials together with the affected entitlement First Nations to review and implement measures to improve reserve creation results, says the FSIN in a news release.

The 20th anniversary ceremony was held at Wanuskewin Heritage Park, where the TLE Framework Agreement was signed in 1992.



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Honourable Russ Marchuk
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LOU begins formal partnership to improve child care

By SHARI NARINE
Sage Contributing Editor

SASKATOON

Elder Maria Linklater is encouraged by the formal steps that have been taken to bring home First Nations children who are in provincial care. But she cautions that signing a letter of understanding is not enough.

"We must be really serious about it. Not just for today, but forever for the future. Because there are still lots of children who are stuck in care," Linklater said, speaking at the Sept. 18 ceremony which unveiled the formal relationship between the Federation of Saskatchewan Indian Nations and Saskatchewan's Advocate for Children and Youth.

The LOU will see First Nations play a significantly larger role in addressing the issues that force their children into provincial care. Eighty per cent of children in provincial care are First Nations.

The LOU is a step in bringing about "the transformative change to child welfare" that First Nations and many community-based organizations have been calling for over the years, said FSIN Vice Chief Dutch Edward Lerat.

"First Nations want to ensure all citizens of Saskatchewan experience the Saskatchewan advantage. In order to accomplish this we must ensure truly transformative change is enacted that includes substantial ownership by First Nations," Lerat said.

The Children's Advocate office and FSIN have been working together since the Advocate's office was formed in 1994.

"This letter of understanding formalizes our working relationship as we seek to continue to collectively recognize, address and resolve issues affecting First Nation

youth and children," Lerat said.

The framework focuses on keeping children out of care by ensuring children and their families receive increased support services, which are culturally-responsive and delivered at the community level.

The new approach to child care follows recommendations that were made after an independent review panel examined the child welfare system in 2010. Among the recommendations were the need for a preventive-based approach to child welfare as well as a deliberate and planned handing-over of child welfare and prevention services to First Nation and Métis control.

Children's Advocate Bob Pringle, who chaired that independent review panel, says he is "keenly aware" of the issues that face First Nations children and youth, which result in them coming into the care of the province.

Poverty, substance abuse, housing, and family violence were all identified as underlying factors that lead to children being taken into care.

"We see the daily living struggles... We strongly believe... that there must be a better way to serve these children, youth and families. And this can only be achieved by working respectfully together with the FSIN, the First Nation agencies, the Metis organizations, with community members and government through positive relationships like this," Pringle said.

Linklater stressed that First Nations children must be raised by their families, in their culture and in their communities, creating leaders and not followers.

"Help us bring all our children home. If you can do that, then you're following what you just signed here," Linklater said.

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Honouring their memory remains important tribute

By Shauna Lewis
Raven's Eye Writer

VANCOUVER

Candles flickered brightly as stories of loss and remembrance were shared among the 80 people that gathered in Vancouver to pay tribute to lost Aboriginal women Oct. 4.

The community candlelight vigil, held in East Vancouver's Crab Park, was one of many events held across Canada, marking the country's National Day of Remembrance for missing and murdered Indigenous women. The vigil was hosted by Vancouver Aboriginal advocacy groups, the Aboriginal Front Door and Butterflies in Spirit. The event attracted family and friends of some of the missing and murdered women, community activists and local First Nations leaders.

Calling the number of missing and murdered women "an embarrassment to Canada," Union of British Columbia Indian Chiefs (UBCIC) Grand Chief Stewart Phillip participated in the chilly evening gathering.

"I'm proud to say that the Union of British Columbia Indian Chiefs has walked in solidarity with the Downtown Eastside women's groups, the Highway of Tears women's groups and the Native Women's Association of Canada for many, many years," Phillip said.

"Whenever the occasion arises for us to come out and demonstrate our solidarity, we certainly step forward for this very important issue... and [we] have done our utmost through resolutions, political support and drawing public attention to this national disgrace known as the missing and murdered women issue," he added.

He applauded frontline women's groups for bringing the issue to the fore.

"The marches, the candlelight vigils, the political work has broadened the basis of support for this issue," he said.

"I don't think that there's any question that over the last several years, through the dedication

and commitment of various women's groups, that the profile of this issue has been raised to the point where it is now the subject of attention of the United Nations itself," added Phillip.

But while the government is "beginning to feel the presence and are beginning to react," Phillip stressed that "absolutely more must be done."

Calling the Wally Oppal Commission of Inquiry on the Missing and Murdered Women an "absolute farce," he said the absence of provincial funding that should have been given to help ad-hoc women's groups obtain legal support during the hearing but wasn't was nothing short of racism.

"There was an opportunity to accomplish some good work and [the inquiry] was a complete debacle," Phillip said, adding that efforts are underway to bring about a Royal Commission of Inquiry.

"The tragic dimension of this issue is that there is no one serial killer," said Phillip. "There are lot of sick, depraved men out there that continue to prey on vulnerable women, Aboriginal women and other women who live on the margins of society. We have to be vigilant, we have to continue to stand and say that this is completely unacceptable," he said. "We expect some effort to be made," concluded Phillip.

"It is with a heavy heart that we think of these women and that we continue to lobby to the government to ensure and examine what is really going wrong with our judicial system and the operations with the RCMP and the Vancouver City Police in relation to the missing and murdered women," said Bob Chamberlin, vice president of the Union of BC Indian Chiefs, who also attended the vigil.

"The police have got to do more work out there," said Beatrice Starr, a volunteer for the Downtown Eastside Women's Centre. "They don't really put much investigation into it when it is murder," she added.

"A lot of Aboriginal people that get murdered down here, they never find who kills them. They don't care. It's just another Aboriginal," she said.



PHOTO: SHAUNA LEWIS

During the vigil candles were lit and sage was burned in front of a memorial, dedicated to Missing and Murdered Women of Vancouver's Downtown Eastside, in Crab Park.

Starr's sister Alice was found dead in a Downtown Eastside hotel in 1996.

"The coroner passed it off as [death by] alcohol because both of them were alcoholics," Starr said of Alice and her boyfriend.

But Starr said her family has always suspected foul-play due to circumstances surrounding her sister's death.

Alice, 32, was a mother of four and "kind-hearted," Starr said during the rally. "She would have been a grandma now," she

added quietly.

"All of these women that have passed on, they deserve to rest in peace with the Creator," said a woman who was sitting in front of a memorial of candles, smoldering sage, flowers and makeshift placards adorned with the names and faces of lost Aboriginal women.

Dag, who requested we not publish her last name, said the vigil represents a way to honor the lives of women and provides an opportunity to gather in unity

and strength.

"We have to celebrate the memories of the missing and murdered women," she said.

"There are a lot of really harsh feelings and there is lot of bitterness and sorrow," she acknowledged. "But Aboriginals are binding really tightly together and it's really important that they do because we are all here to honor each other as sisters, Aboriginal or not... we have to honor each other," she said.

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Nations set out protocol on business relationship

By Shauna Lewis
Raven's Eye Writer

Mission, B.C.

A partnership has been forged between two B.C. First Nations that could see them benefit from future joint development projects destined within their overlapping territories.

The economic-based protocol agreement, signed Sept. 26, will provide the Sts'ailes [Chehalis band] and the X'xtsa [Douglas First Nation] with ensured certainty and stability when it comes to economic development ventures, say nations' chiefs.

The First Nations are located in B.C.'s upper Fraser Valley between the towns of Mission and Agassiz. The larger Sts'ailes band is situated in and around Harrison Lake proper, while the smaller Douglas First Nation community is located at the northern head of little Harrison Lake and the mouth of Lillooet River.

The protocol mandate includes a commitment that 'Sts'ailes and X'xtsa will work together in the spirit of collaboration, mutual recognition and respect regarding the future welfare and economic stability of their communities.

"It [the agreement] identifies our economic development boundaries and how we will work together under economic ventures for future projects," said Douglas First Nation Chief Don Harris.

"It provides more certainty for our proponents that come in," he continued. "The protocol considered our history and expanded our future" he added.

"It recognizes each other's claim to land," confirmed Sts'ailes Chief Willie Charlie.

"It also provides certainty with the handling of our referrals from the province and provides a more streamlined process," he added.

The agreement will strengthen relationships historically forged through the band's established connections regarding intermarriage, shared territories, and common traditional customs," Charlie added.

Asked how the economic benefits of potential future business ventures will be distributed within the two bands, and Harris said a formula has been created.

He said the two bands have drawn an "imaginary line" between their territories to distinguish possible future benefits derived through successful economic development projects.

Capital benefits and percentage of revenue distributed between the bands will be determined through who has taken the lead in a project, who has invested the most capital and whose land the venture is most situated on as determined through territorial boundaries initiated by the bands themselves, say the chiefs.

Furthermore, any and all economic development plans currently underway will not be included as future joint-ventures.

The chiefs say their communities will only stand to benefit through future projects executed under the collaborative business plan.

"We don't see any downsides right now," said Harris, when asked if he had any concerns regarding the partnership. "We will have to wait and see," he said.

But Harris admitted that the process to the partnership wasn't an easy one.

"It took a long time to come to an agreement," said Harris. "There were a lot of concerns about rights and culture," he added.

Harris said the band's agreement will not impact anything other than possible economic ventures.

But the Sts'ailes say that the partnership is about more than economic growth.

"I think it goes beyond economic development," said Charlie, adding that the band's fishery and other traditional and cultural harvesting practices are interwoven in land use planning.

In November 2011, the Sts'ailes signed a Memorandum of Understanding [MOU] with the province of BC to provide certainty over the use of their lands and natural resources and community.

In the agreement the province



PHOTO: SUPPLIED

The Sts'ailes [Chehalis] and the X'xtsa [Douglas] nations sign a protocol agreement on economic activity on Sept. 26.

acknowledged the band's right and title as stewards of the land within their territorial boundaries.

Because the band is not engaged in the treaty process, Charlie said it was imperative that the band find a way to secure title over their territory.

Charlie said the protocol agreement between the Sts'ailes and X'xtsa honors one of the strategies outlined in the MOU.

Although the agreement was never brought to an official vote among membership, Charlie said the plan was discussed within a membership forum and brought to a Sts'ailes Elders' committee for

consideration.

"Our Elders thought it was a good idea as long as we didn't give up our traditional territory," said Charlie.

"It is now up to our leadership bodies to continue to set this positive direction for mutual growth and prosperity," he added.

Charlie called the agreement an "historical footprint," and said he predicts that other non-treaty B.C. First Nations will be engaging in similar types of economic land use partnerships in the future.

"It's a template that can be used by other First Nations to gain certainty over the land," he said.



National Energy Board

Office national de l'énergie

National Energy Board Notice of Application and Comment Period LNG Canada Development Inc. Export Licence Application

On 27 July 2012, LNG Canada Development Inc. (LNG Canada) applied to the National Energy Board (Board) pursuant to section 117 of the *National Energy Board Act* for a licence to export 24 million tonnes of liquefied natural gas per year for a term of 25 years from a point near Kitimat, British Columbia.

LNG Canada shall deposit and keep on file, for public inspection during normal business hours, copies of the application at its offices located at 400 - 4th Avenue SW, Calgary, Alberta, and provide a copy of the application to any person that requests it. A copy of the application is also available for viewing during normal business hours in the Board's library (1st floor, 444 Seventh Avenue SW, Calgary, Alberta) or online at www.neb-one.gc.ca.

The Board wishes to obtain the views of potentially impacted persons on the merits of the application. The Board will consider submissions relevant to the criteria identified in section 118 of the *National Energy Board Act*, which reads:

On an application for a licence to export oil or gas, the Board shall satisfy itself that the quantity of oil or gas to be exported does not exceed the surplus remaining after due allowance has been made for the reasonably foreseeable requirements for use in Canada, having regard to the trends in the discovery of oil or gas in Canada.

The Board points potentially impacted persons to its Interim. Memorandum of Guidance Concerning Oil and Gas Export Applications and Gas Import Applications under Part VI of the *National Energy Board Act*, dated 11 July 2012, which is available online at www.neb-one.gc.ca.

Submissions that any party wishes to present shall be filed with the Secretary of the Board, by mail at 444 - Seventh Avenue SW, Calgary, Alberta, T2P 0X8, by facsimile at 403-292-5503 or online at www.neb-one.gc.ca and sent to the Applicant by 9 November 2012. The Applicant's address is:

LNG Canada Development Inc., c/o Shell Canada Limited
Attention: Mr. Scot MacKillop
400 - 4th Avenue SW
Calgary, AB T2P 2H5
Email: scot.mackillop@shell.com
Facsimile: 403-691-3666

Reply comments that the Applicant wishes to present in response to submissions from potentially impacted persons shall be filed with the Secretary of the Board and served on the person that filed the submission by 19 November 2012.

For further information on this Notice, contact the Secretary of the Board at 403-292-4800, facsimile: 403-292-5503.

Sheri Young
Secretary of the Board

Canada



From left to right Mayor John Ruttan, Snuneymuxw Councillor Bill Yoachim, and Snuneymuxw Chief Doug White III.

AT A CEREMONY OCT. 22 ON

Cedar Road in Nanaimo, ground was broken on a water infrastructure project that will bring clean drinking water to Snuneymuxw First Nation Indian Reserve #2 on Vancouver Island. Over more than a decade, water has been trucked to the community at high cost because of contaminated groundwater making the old wells unusable. The provision of water to I.R. #2 comes through a collaboration between the City of Nanaimo and the Snuneymuxw First Nation that began in 2010 in relation to the city's planned water treatment facility. "We are glad to see partnership between the city and Snuneymuxw, providing a foundation for real change in the quality of life of Snuneymuxw and citizens of Nanaimo. While we continue to have many challenges between us with respect to water, this is one model of partnership that has worked and needs to be celebrated," said Chief Doug White III. "This project is one small step in assisting Snuneymuxw citizens to unlock the full potential of their land. It is a day to celebrate for Snuneymuxw. So many of our Indigenous

relations across the island, province and country continue to face challenges with providing this most basic of needs, clean and safe drinking water, to their people" added Chief White.

JODY RAYBOULD-WILSON, BC

Assembly of First Nations regional chief, appeared before the House of Commons Standing Committee on Aboriginal Affairs on Oct. 17 to make a presentation on Bill C-27, the First Nations Financial Transparency Act. She told the committee that the vast majority of First Nations governments are transparent and accountable to their citizens, and that the proposed measures set out in the bill are both "heavy handed and unnecessary." She said chiefs resent the inference that First Nation governments are corrupt, the leaders are not transparent and consequently need to be regulated by Ottawa. So it's not surprising, she said, that First Nations leaders are turning the mirror back on Canada, saying that it needs to be held more accountable for its treatment of First Nations. Raybould-

Wilson said rather than turn to an unproductive debate on which governments are more accountable to those they are intended to serve, she said the collective task is to ensure that all systems of government are accountable and meeting certain standards, while understanding there are more ways to skin the "accountability cat." She said the real question is who should have the responsibility to create rules that apply to First Nations and their governing bodies. Raybould-Wilson contends it is the First Nations themselves. "What we really need to do is increase the options for our nations to develop their own governance, including their accountability frameworks, so they can build their own future within Canada rather than being legislated from above. We need to speed up this process so that where a Nation is ready, willing and able to proceed with reform it can move and where Canada does not act as gatekeeper."

"LET IT BE KNOWN," READS A

statement from the Council of the Haida Nation, that the "Hereditary Chiefs Council and the Council of the Haida Nation are in no way involved in artificial fertilization through dumping of iron compounds in the ocean around Haida Gwaii." The statement was in response to news reports that 100 tonnes of iron sulphate and 20 tonnes of iron oxide were scattered 370 kilometres off the coast of Haida Gwaii for a project undertaken by the Haida Salmon Restoration Corp. The \$2.5-million exercise was done to see how the iron might enhance declining salmon stocks. But scientists are concerned about the effects of the project and how the data will be collected and analyzed. One scientist has said that the amount deposited is more than any other similar experiments. And the Haida Nation hereditary leadership is also worrying about the consequences, saying tampering with nature on this scale is unpredictable and poses an unacceptable risk to the marine environment. "Our people, along with the rest of humanity, depend on the oceans and cannot leave the fate of the oceans to the whim of the few." The statement is signed by the president of the Haida Nation Guujaaw. The ministry of the Environment was not notified of the iron fertilization project and is investigating.

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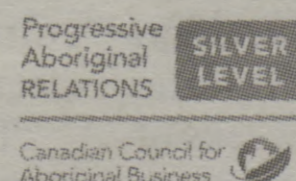
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RAVEN'S EYE

Special section providing Aboriginal news from BC & Yukon

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Musqueam celebrates 'huge win' to protect ancient burial site



PHOTOS DAVID P. BALL

Musqueam sisters and blockade spokeswomen Cecilia (left) and Mary Point stand watch outside a proposed condominium development in south Vancouver.

By David P. Ball
Raven's Eye Writer

Vancouver

After an urban protest camp was set up that lasted several hundred days, British Columbia has revoked permits for a five-storey condominium project that was set to be built on top of the ancient Coast Salish village of c'sna?em.

Also known as Marpole Midden—located in south Vancouver—construction was halted last winter when the developer, Century Group, unearthed several human remains from a burial site estimated at more than 4,000 years old.

"The B.C. government has made a final decision on two permits issued under the Heritage Conservation Act for a private property ... known as the Marpole Midden site," the Ministry of Forests, Lands and Natural Resource Operations said in a Sept. 28 statement. "The decision to allow the permits to expire after weeks of extensions is appropriate, given the lack of progress in the negotiations between the developer and the Musqueam Indian Band around the

purchase of the property."

A spokesperson for the Musqueam blockade, which maintained a non-stop sacred fire since last March, and escalated to a brief take-over of the busy Arthur Laing Bridge on May 31, told Raven's Eye that the permit reversal represents an inspiring victory for the community.

"This was a huge win having the Crown reverse their decision," said Cecilia Point. "This area is a well-known burial site.

"We are still going to purchase the property... We're hoping to have a nice, open green space here. We'll definitely put up markers letting people know it's a graveyard, and put signage about the historic significance of this place."

Point said that the key element of protecting c'Ysna?Ym village was a widespread show of solidarity, not only from neighbouring First Nations, but from unions, non-Aboriginal cultural organizations and elected officials alike.

"To me, it was a fabulous show of solidarity," she explained. "And it really made us all come together.

"Even in our community—like in a lot of communities—there

are factions and infighting. This cause brought our own community together. There were other tribes we used to war with standing with us. The Crown always tried to pit us against each other—the Squamish, Tsleil-Waututh and Musqueam—we've had infighting over who owns what. But we came together over this."

With Vancouver's Mayor Gregor Robertson bicycling to the protest to show his support, along with City Councillor Andrea Reimer, following the highly-publicized bridge blockade, and Chinese, Indian and Jewish groups lobbying on Musqueam's behalf, Point said her nation now owes support to other communities struggling to preserve their heritage.

"We had a lot of organizations who petitioned on our behalf, like the BC Teachers Federation, and I was invited to speak at synagogues and on Radio India," Point said. "We reached out to a lot of larger communities who said this is not okay with them [...]. For this to happen in a major city was the turning point."

But the developer expressed outrage at the province's refusal to renew the project's permits, saying that protecting heritage

sites—including burial grounds and ancient villages—requires landowners to be compensated for their expropriation.

"It's pretty clear to the government that we're not happy with the decision they made," Bob Ransford, a spokesperson for Century Group, told Raven's Eye. "If you can't alter it in any way, you have no ability to use the property whatsoever; normally, if that happens, they designate it as a heritage site.

"The government must compensate the landowner for the diminishment of value... Compensation could mean buying the land and giving it to the Musqueam, or it could mean giving the landowner money... That's what I'm asking."

Ransford warned that the way B.C. made its decision—simply denying digging and archaeological permits after the project had begun—fails to respect the rights of private property owners. He called the move a "dangerous precedent" that should have instead followed standard procedure in a region dotted with heritage sites.

"The lower Fraser [Valley] has a lot of archaeological potential, because the land was settled by First People here for

long time," he said. "This isn't new.

"I'm puzzled... We're considering all of our options."

Point said that she has little sympathy for the developer or landowner's complaints, considering the history of land stolen from First Nations in a province almost entirely unceded, with few treaties.

"The developer has been crying the blues all weekend because the permits were only lifted last night," she said. "[They're] saying, 'Now our land is worthless, it's been expropriated.'

"Where have I heard that before? Oh, the irony! Now they have to get all their stuff off the property. They have unearthed bodies here we need to reinter."

Point said that Musqueam Indian Band still wants to purchase the property from its owner at market value, but said they and the developer are "still miles apart on what they want and what we're willing to pay for it."

Until Nov. 1, when the developer must restore the site to its original state, Musqueam members are maintaining a presence nearby—albeit a small one—and the sacred fire barrel remains lit.

Diyet — [windspeaker confidential]

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

Diyet: When a person is joyful that has a great ripple effect on everyone around them. When a person is truly joyful they are in a state of honesty, they are caring and supportive and have all the qualities I'd wish for in a friend.

W: What is it that really makes you mad?

Diyet: Gossip. When we lack the ability to communicate clearly and honestly, we often turn to gossiping to share information and to get our thoughts and feelings across. Unfortunately, our society seems to put more weight in the appearance of truth rather than the real deal. I guess it makes a more exciting story.

W: When are you at your happiest?

Diyet: When I am with my family. That can be onstage with my husband and having my children participate from the audience or backstage, or that can be when we are running the fish net in the middle of winter.

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

Diyet: Consumed.

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

Diyet: Just one? That's really tough because I have so many role models. Recently, that would be my friend Chief Eric Morris. He is a peaceful warrior and embodies the qualities that I admire: a happy demeanor, inner strength, humour, self-love, humility,

leadership and reason and when he gives you a hug he really, really means it.

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

Diyet: Be brutally honest to a person that I love. Knowing what I had to say would hurt them deeply and hoping that one day they would forgive me.

W: What is your greatest accomplishment?

Diyet: Having the guts to keep singing after realizing that not everyone thought I was as good as I thought I was! I don't know if it's a great accomplishment, but certainly the one that has allowed me the courage to be a better performer and not take myself too seriously.

W: What one goal remains out of reach?

Diyet: It sounds silly, but that would be overcoming my fear of mice. I practically live in the bush, yet my fear of those tiny creatures stop me from doing a lot of things I'd really like to do like sleeping outside under the stars or going to a place in the world where it would be impossible to steer clear of rodents.

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

Diyet: Something creative. I've always been a creative person and love making things with my hands, writing stories, cooking, designing, talking... Actually, I do all those things anyways because I can't help it. So the answer to the question is probably that I'd be doing the same things as I do

now. I guess I'm destined to be an artsy person no matter what.

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

Diyet: "Kluane First Nation (my nation) is going to keep turning whether you are at the wheel or not. If you want change, change yourself first" My Grandpa Joe said that to me when I was at my most frustrated with being on Chief and Council. What he meant for me to understand is that change starts with yourself and you can't make others change just because you want them to. If you want to effect change you need to love yourself first and encourage others to love themselves as well.

W: Did you take it?

Diyet: I did and I'll be working on it for the rest of my life. I realized that artists rarely make successful politicians, so I got off council. And I also realized that I'm not responsible for anyone's happiness but my own. It doesn't mean that I've disengaged; it just means that I'm not afraid to get to the point anymore and that point is: if you really want change then you have to take a good look in the mirror first.

W: How do you hope to be remembered?

Diyet: That was the easiest question. As a joyful person.

Diyet comes to us from Burwash Landing, Yukon. She was raised by both parents at home in Burwash and Vancouver. She is the middle child of four and is still close to all the extended family of various aunts, uncles and

cousins. She says of her extended family, "We live in Burwash and raise our families together." Her musical talent seems to be genetic. Her great grandfather was an eminent potlatch singer, her grandmother was an opera singer and her father a musician. Singing came to her naturally.

Diyet said she was away from her Yukon roots for 15 years before she returned to the Yukon to settle. That return helped her focus on her songwriting and has had a strong hand in her debut CD, *The Breaking Point*. This CD is a collection of songs inspired by experiences and observations of the life led in contemporary First Nations society. She is backed by leading Yukon musicians from a variety of musical and cultural backgrounds, and the result is a groove-filled sound that explores R&B, rock, roots and world beats.

Diyet studied classical voice in university and received her Bachelor's degree in music. She married a member of her band and has two children with him. They collaborate artistically on the music as well as perform together and parent. Diyet was asked to join a collaboration called *The Circumpolar Soundscape* for the Adaka Cultural Festival in 2011. The group was such a hit that they have been booked into 2013.

When asked what is near and dear to her heart, other than her family, she answered, "I believe in peace and so support amnesty. I believe in supporting those who



Diyet

PHOTO: SUPPLIED

make commitments to healing and positive living. Whether that's through my music, friendship centres, youth organizations or volunteering." When asked what she does in the way of hobbies and activities, she says that she loves to write, sew, cook and get out on the land and bike.

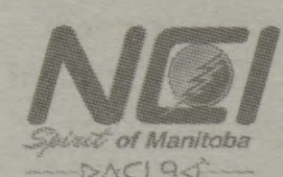
When in concert, Diyet engages her audiences in an intimate and uplifting experience as she invites them into her world of upbeat and soulful music. She is humorous, serious and emotive and uses a powerhouse voice that conveys emotion, passion, and hope. Diyet is a contemporary Aboriginal artist whose music leaves listeners with a sense of hope and possibility.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Crystal Shawanda	Closer	Just Like You
Murray Porter	I Feel Lucky	Songs Lived & Life Played
Donny Parenteau	Fiddleback	To Whom It May Concern
Indian City	Supernation	Supernation
Ron Loutit	The Two Step	Where I Come From
Leanne Goose	Some Days	Single
C-Weed Band	Forever and a Day	Forever
Digawolf	Ela	Nake De
Savannah Rae Boyko	Sick Obsession	Savannah Rae Boyko
Kim Erickson	Crank It Up	Single
Tracy Bone	Happy Here With Me	Woman of Red
Burnt Project 1	So You Think That You Can Dance	The Black List
Indigenous	Free Yourself, Free Your Mind	Indigenous Featuring Mato Nanji
Plex	Newleaf	Demons
The Mosquitoz	Drenched	Single
Adam James	Freedom Now Begins	Children of the Sunrise
Alexander McKay Jr.	Come and Save Me	New Cowboy In Town
Beatrice Love	Not Your Typical Girl	Single
Christine	Made For More	Made For More
Liv Wade	Big Bear	My Great

CONTRIBUTING STATIONS:



OUR PICK

Artist— Various
Song— Would You Do Today
Album— Honouring Our Heroes: A Tribute to Métis Veterans
Year— 2012



The Gabriel Dumont Institute has published a musical cd in *Tribute to Métis Veterans* with proceeds of sales going to The Métis Veterans Memorial Monument Project. So what should you expect? How about offerings from some of Canada's most well known and accomplished Métis music artists? Track one will have you singing Proud To Be Métis along with old

school country artist Ray St.Germain. Donny Parenteau is one of the most popular country artists in Indian Country and sings three songs on this compilation, and delivers everything anyone would expect. My favorite song is Parenteau's "Would You Do Today" that questions the resolve and commitment to serve today as veterans did in the past. Andrea Menard is another celebrated artist known for more than just her music performances. Menard adds a feminine touch to this project and if you don't feel your heart tug when you listen to "A Boy for One More Day", then perhaps you need a defibrillator. Menard delivers two songs as a feature vocalist on this project. Mike Gouchie is one of those solid country artists you can depend on for a rich vocal delivery while Jess Lee makes sure Ray St. Germain isn't the only classic country sound on this musical smorgasbord. Krystle Pederson is the youthful powerhouse vocalist that gives the last bit of balance on this cd. The songs remind us of the sacrifice our veterans made for our freedom and security, both yesterday and today. Most of these songs are musical collaborations by all the artists involved and culminates with "In Flanders Field." The variety of artists combined with both traditional and new songs comes together on this project. The flow from song to song is a journey of Métis pride and respect in remembrance of sacrifice. Experiencing this cd is an honour.

Order cd: <https://shop.gdins.org/node/78>. Learn about the Métis Veterans Memorial Monument Project: <http://gdins.org/veteransmonument>

Review by : K. Kantan

Grand Chief Konrad Sioui honours Kiowarini

By Marie White
Windspeaker Contributor

WENDAKE, Que.

On Sept. 5, Grand Chief Konrad Sioui of the Huron-Wendat nation in Wendake celebrated three events of great cultural and historic significance, not just for his nation but for the country.

The grand chief chose to honour a great man of his nation, François Vincent Kiowarini (1944-2009), Kiowarini's ancestor Grand Chief Nicolas Vincent (1771-1844) and the British-Huron Treaty. Kiowarini had unearthed the original document and brought it to the Supreme Court of Canada in a case that would make Canadian history. Henceforth, the Huron-Wendat nation will celebrate every Sept. 5 as Treaty Day in its honour.

The Council of the Huron-Wendat nation and the Vincent family, surrounded by special guests such as Gérard Deltell for the Coalition avenir Québec (CAQ), and members of the community, remembered the remarkable character and significant life work of François Vincent, who had chosen the name Kiowarini, meaning "one who sings the soul of his nation."

"It is with sincere joy that I am here to commemorate and honour François Vincent Kiowarini, whose name will forever be inscribed in our history," said Grand Chief Konrad Sioui, who highlighted François' intelligence, wisdom and insightfulness.

An avid historian and researcher, Kiowarini discovered the authentic British-Huron Treaty document which was first called the Murray Treaty after the British General James Murray who had signed it. Kiowarini brought it to court for the Sioui case and, as a consequence, the document was declared a legal treaty by the Supreme Court of Canada on May 24, 1990.

"So from the depths of my heart, and in all of our names," said Grand Chief Konrad Sioui, "I would like to tell the Vincent family just how much François Vincent Kiowarini's name, his heritage, his heart and his legacy to the nation mean to us all. It is most appropriate that we honour him here tonight."

Sioui then explained more about the importance of the treaty. "The British-Huron Treaty happened right after the war with Britain, so it was very important that the Huron-Wendats make a treaty that would neutralize the Franco agreement. We needed an alliance. So our ancestors traveled to Longueuil with wampum to represent the seven fires or nations and General James Murray signed it on Sept.

5, 1760."

"Grand Chief Nicolas Vincent, a great warrior, always defended the treaty which did not include any extinction of our rights," added Sioui. It was also Grand Chief Nicolas Vincent who led a distinguished contingent to cross the ocean in 1825 and meet King George IV at Windsor Castle to discuss land claims in Sillery. Thanks to François Vincent, Nicolas Vincent was declared a person of national historic significance by Heritage Canada in July 2001.

An artist and historian, Kiowarini devoted his life to honouring his ancestors and uncovering the history of his proud nation at a time when little had yet been said about history from the Native perspective. He researched his history and knew it by heart. When he sang, he sang in Huron-Wendat as much as he could since his nation's ancestral language had been replaced by French and very few people knew any words. Today, the Yawenda project is underway in partnership with Laval University to revive the language.

In his wisdom, Kiowarini, along with his artist brother Claude, made recordings to preserve the sound and songs of their people. In his later years, Kiowarini made great efforts, even while gravely ill, to record his work for the benefit of future generations. He had made a first vinyl record in the 1970s and by 2009, he had completed four CDs. One of his most significant compositions was "La Huronne" which has become the nation's anthem.

To honour François Vincent Kiowarini, the Council of the Huron-Wendat nation has named the main exhibit room in the Musée Huron-Wendat in his name with a plaque that expresses his nation's gratitude and acknowledgement for his work in preserving, honouring and advancing Huron-Wendat history.

"Kwé and thank you, François," began the CAQ's Gérard Deltell. "I am so pleased to be here and I remember Kiowarini. I grew up right near here and I watched him on TV all the time. I remember him singing that he was the 'Huron Vagabond du village Huron.' And when I was in my first year as a journalist, I worked with him to write about the Treaty that is now 252 years old! So it is a great honour and a great pleasure to be here at this important celebration."

Deltell also pointed out how François had inspired his nation to be proud of its culture, to honour it and to know about its history.

"François also helped all Quebecers to better appreciate



ALL PHOTOS: MARIE WHITE

Above: Grand Chief Konrad Sioui hands a plaque honouring Kiowarini to Francine (François' sister). Beside her, stands Claude (brother), Christiane (sister), Charles-Philippe (nephew), Florian (brother), Jean (cousin) and Monique Maheux (spouse).



The great Huron-Wendat artist and historian François Vincent Kiowarini was honoured on September 5 by Grand Chief Konrad Sioui at the Musée Huron-Wendat in Wendake near Quebec City.



For the celebrations of the Great Peace in Montreal in 2001, François Vincent Kiowarini holds the original wampum of his famous ancestor Grand Chief Nicolas Vincent.

Electronic powwow is music made for dancing

By David P. Ball
Windspeaker Contributor

OTTAWA

The hypnotic thump of powwow drums dominates the opening of "Electric Pow Wow," the emblematic track of Ottawa electronic crew A Tribe Called Red (ATCR), recently nominated for Canada's prestigious Polaris Prize.

Within half-a-minute, the drums and jingles of this representative track coalesce with the pitch-shifting warble of a heavily distorted synthesizer bass-line. Powwow singers and dubstep-style beats merge to create an entirely new sound that the five-year-old band labels "powwow step."

For the three musicians who make up ATCR—Dan General (stage name DJ Shub), Ian Campeau (DJ NDN), and Bear Thomas (DJ Bear Witness)—being able to bridge the worlds of modern club music and Indigenous realities has near-infinite potential.

"It's a good doorway to start having conversations," Thomas says, leaning back on his chair on General's back porch south of Ottawa. "People that listen to dubstep are now checking out powwow singers all of a sudden, to hear what the original sounded like.

"The same the other way. Kids on reserves are now listening to dubstep, which they'd never really heard before. It's a good cross-cultural thing, where conversations are being opened both ways."

But with Aboriginal music often segregated into its own cultural ghetto—or assumed to divide neatly into country-western or hip-hop depending on the generation—ATCR demands a rethink. When Campeau and Thomas started out making mashups (two-song blends) of powwow songs with dance beats, the phenomenon gained fast popularity at bi-monthly Aboriginal nightclub parties.

"It was a huge eye-opener for me, when these guys sent me the mashups," said General, who is Cayuga of Six Nations, recalling the first time he was invited to one of the parties. "It was something I'd never heard before.

"It's exactly what I needed. I just knew it was something different I was hearing. The first time I saw a party, it was unbelievable. I'd never seen our own people dance to music like that before. I knew this was going to be a big movement, and I just wanted to be a part of it."

In 2009, General—a two-time DJ competition champion—was invited to join the band, which rapidly evolved from mashups to laying down original beats and creating their own distinctive material. As his bandmates describe him, he's the essential conductor to ATCR's creative

vision. Shub is what makes "powwow step" both catchy and eminently danceable.

"The music is made to dance," said Thomas, who is also Cayuga. "Powwow music—competition powwow songs—are made to make people dance.

"That's kind of the point of club music and powwow music working so well. They're both essentially made to make people dance... We're remixing and playing with the original song; we're not just adding a beat to it."

Venturing into General's house—where he has established a digital regalia of computer consoles, keyboards, mixing boards and other production equipment—the veteran competition DJ guides Windspeaker through a sprawling catalogue of the band's tracks, mostly unfinished and unreleased.

From dubstep—a popular British-rooted style based on pitch-shifting sub-bass lines far below normal frequencies and syncopated rhythms—to the drug-tinged Southern US cacophony of "trap," and Reggae-inspired "moombahton" genre, ATCR spans the techno spectrum.

"When Dan came along was really what changed it," Thomas recalls. "Dan had been producing hip-hop for eight or nine years before that.

"We were just playing around doing mashups. We had these ideas, but not having all the skills to fully realize it. Dan took one look at what we were doing... By the next afternoon, he had already sent us the Electric Pow-Wow drum track. He heard what we were trying to do and actualized it."

But while ATCR has countless clubs and house parties dancing to powwow music for the first time—both Aboriginal and non-Native—the music's impact on young urban students fresh off their remote reserves truly kept the three members going.

"It was insane," Thomas remembers of the inaugural Aboriginal music party the band threw at an Ottawa bar. "Right from the first party we threw, it was packed.

"It was packed full of Indians. People we didn't even know, new faces to us. Right away, people's reaction was that this was more than just a party. We had to keep doing it. We had started something that was needed in the city. We'd created a space that was comfortable for Aboriginal people within the club environment."

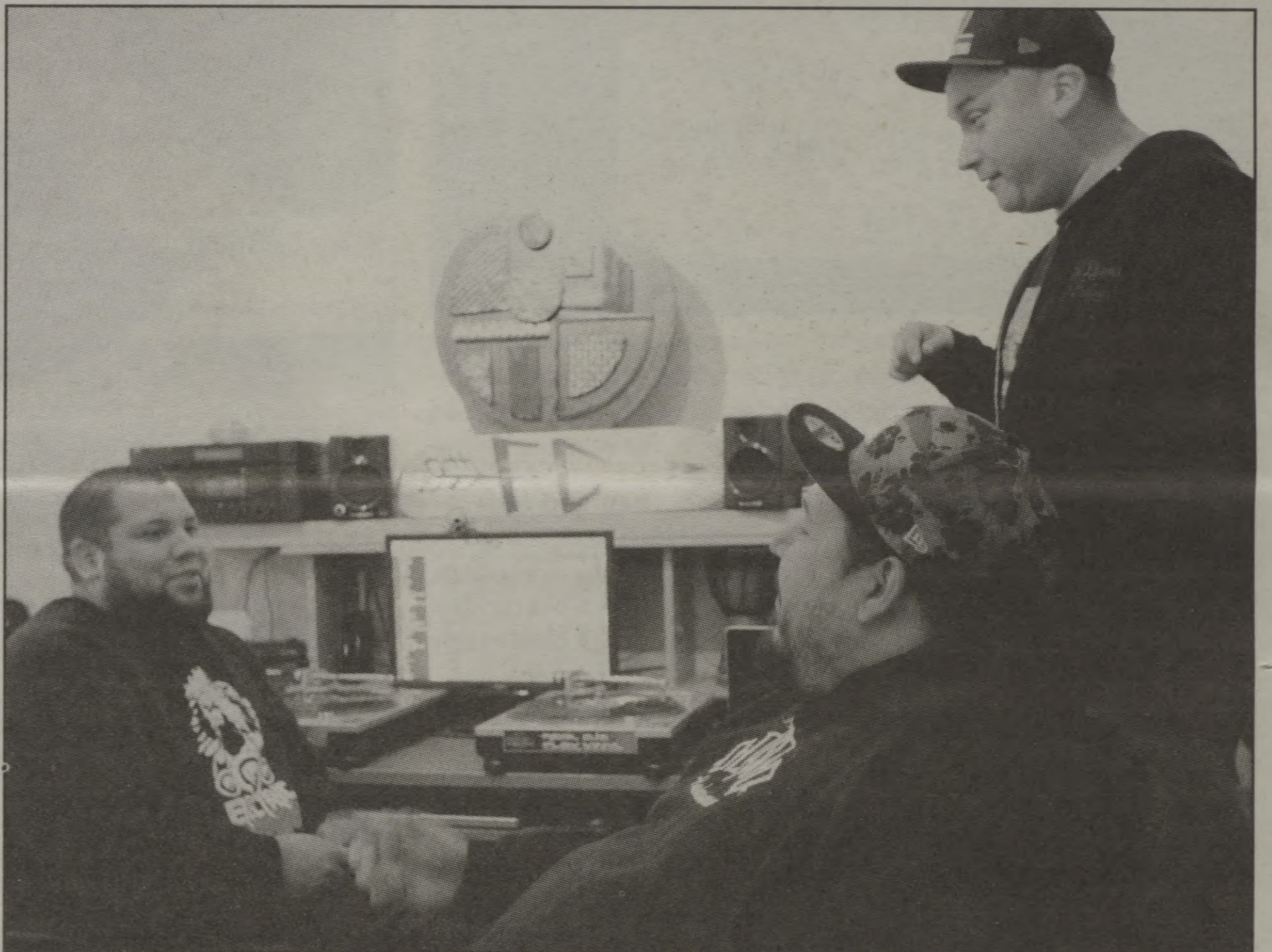
Campeau, a veteran Anishinaabe activist from Nipissing First Nation who recently launched a campaign to rename the controversial Nepean Redskins football team, jumps in, excitedly describing ATCR's first devotees: Indigenous youth who felt alienated from modern nightclub culture.

"It turned out all those people



A Tribe Called Red: Ian Campeau, Bear Thomas and Dan General.

ALL PHOTOS: DAVID P. BALL



A Tribe Called Red: Dan General, Bear Thomas and Ian Campeau.

we didn't know were students from rural communities who never felt comfortable going out until they heard there was a party geared towards Aboriginals," he said. "That's why we just kept doing it. We were told we had to! Now it's an institution in the city."

For Thomas, producing music that bridges a youth-driven urban night-scene and traditional Indigenous cultures is not simply an artistic novelty; it's a phenomenon embraced by young Aboriginals seeking a distinctive identity in their world.

"We're creating something they could identify with. People owned it," he said. "They were able to say, 'This is something that represents me.' It's stuff everyone listens to, whether it's dubstep or moombahton, or whatever, it's something within that culture that reflects me, and that I can identify with. It's something that all of us didn't

have growing up. Now, to be creating this for our generation and the generation now who are going to grow up having music they can identify with, it's something positive."

Leaning on a pillar of General's rural front porch, the three members of ATCR burst into laughter as we set up the quintessential stoic rock band photograph. Stoic is not this group's game. But their mission, aside from creating a dance-music hybrid of multiple cultures, has explicit political overtones.

"Now, it's not just Aboriginals who are listening to us," Campeau said. "It's cool that we're getting this kind of attention that makes it okay for everyone to listen to powwow now.

"One interviewer... said it sounded really foreign to her; it was something she'd never heard before. I thought, 'You're Canadian, and yet you've never heard powwow music before?'

That's weird to me. The fact that as a Canadian, you've never heard the traditional music of the people who are from here and find it foreign?"

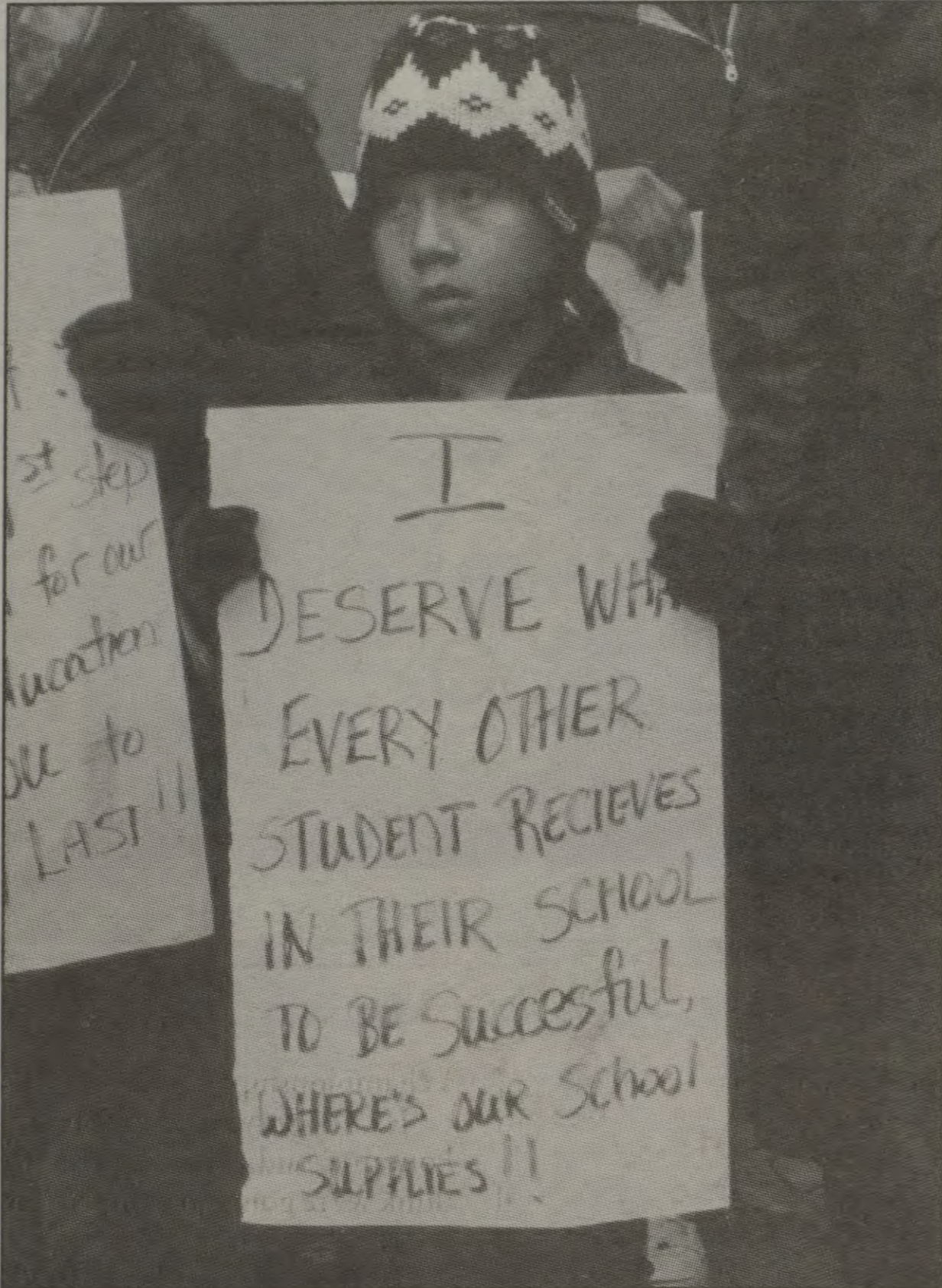
But with the exception of the track "Woodcarver"—which musically documents the police killing of Seattle Native woodcarver John T. Williams—ATCR's music doesn't push any particular political message. And yet, the band admits that their music hopes to change the status quo.

"You can't be an Aboriginal artist and not be political," Campeau said. "The fact that we're still here, surviving and thriving now, is already political.

"You wake up in the morning and live your life; you can't really avoid it. Yeah, we are political, but it's not really on purpose. It's just what we're doing... We're just unapologetic about being Aboriginal. That's the only difference."

Ontario Birchbark: Special Section providing news from Ontario

Six Nations rally at federal Aboriginal Affairs



Six Nations has yet to assume responsibility for elementary school education. According to elected Six Nations Councillor Wray Maracle, this latest move by AANDC is part of the government strategy to get Six Nations to the negotiating table. "They (AANDC) are pressuring us, using the children of Six Nations to force us to take it over," he said.

Maracle said AANDC's offer is \$7 million short of what is needed for Six Nations students to have a quality education.

Halfway through the rally, AANDC officials agreed to a meeting. One of the four Six Nations delegates, Claudine Van Every, was refused entry by AANDC. The other delegates

were prohibited from taking cell phones or cameras into the building. After the meeting with RDG Wilkinson and four other AANDC staff, Cheyenne Williams reported that AANDC gave no reason for the delay and no timeline for expected delivery of the school supplies. They were also told that Six Nations school principals had advised AANDC they have the school supplies that are necessary.

"The parents and the children can tell you different," said Williams.

An attempt to phone the RDG resulted in a referral to the AANDC Communications Branch which requested that all questions be emailed. According to a return email from Sandra

Bertrand, acting director for Executive Services and Communications, AANDC emailed Six Nations on Oct. 11 confirming that all school supply orders were placed and processed. In regard to a question about the reason for delays, Bertrand said, in part, "The department is currently reviewing the procurement and delivery process to avoid future delays."

Six Nations people and supporters will continue their efforts to seek accountability on behalf of their children. Councillor Maracle said they are prepared to go to the Prime Minister.

"That's where all the marching orders come from," he said.

PHOTO: BARB NAHWEGAHBOW

Emily Dean-Martin, a grade 4 student from Six Nations at the Toronto rally to protest the delays in delivery of school supplies to Six Nations schools

By Barb Nahwegahbow
Birchbark Writer

Toronto

A rally at the federal Aboriginal Affairs building at 25 St. Clair Avenue East in Toronto on Oct. 11 marked the third protest in two weeks by Six Nations citizens and supporters.

Six weeks into the school year, textbooks, curriculum materials and other supplies that were ordered in May had yet to be delivered by Aboriginal Affairs and Northern Development Canada (AANDC). The Six Nations group was joined by members of the Canadian Auto Workers (CAW) Union and the First Nations Solidarity Working Group of CUPE Local 3903.

Parents and supporters are

concerned that the lack of supplies are leaving the children at a disadvantage. Cheyenne Williams, a 26-year-old mother with two children in elementary school, spoke at the rally.

"My daughter's class," she said, "they don't even have textbooks. They're working out of photocopies of last year's textbooks."

Claudine Van Every who has 30 years experience in the educational system called on the Regional Director General Joanne Wilkinson to come out and explain why an organization like AANDC with its thousands of employees cannot process an order for textbooks and supplies.

"Our children deserve to be treated with respect," she said, "and this organization, AANDC, is not respecting our children."



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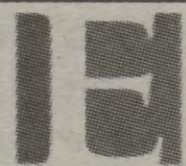


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By Sam Laskaris

Simon still playing

Chris Simon didn't have to wait for National Hockey League officials to sort out their labour situation in order to begin his current season. That's because for the fifth straight year, an Ojibwe from Wawa, Ont., finds himself playing in the primarily Russian-based Kontinental Hockey League (KHL).

Simon, who is turning 40 in January, is toiling for a club called Metallurg Novokuznetsk. This marks his second season with the team. Simon, a 6-foot-3 forward, had earned two points (one goal, one assist) in his first eight contests with Metallurg Novokuznetsk this season.

Before joining his current squad, Simon played for a couple of other KHL franchises, Chekhov Vityaz and the famed Moscow Dynamo. Simon also moved around a fair bit during his 15-season NHL career, which lasted from 1992 through 2008. He started his NHL career with the Quebec Nordiques and followed that organization to the U.S. when it relocated and became the Colorado Avalanche. Simon also played for the Washington Capitals, Chicago Blackhawks, New York Rangers, Calgary Flames, New York Islanders and Minnesota Wild.

The KHL features 26 clubs this season. Of those, 20 are based in Russia. The league also includes a squad from each of the following six countries: Belarus, Czech Republic, Kazakhstan, Latvia, Slovakia and Ukraine.

Former McGill star turns pro

Francis Verreault-Paul has started his first full season as a pro with the South Carolina-based Greenville Road Warriors in the East Coast Hockey League. Verreault-Paul is coming off a hugely successful 2011-12 campaign. He was a member of the McGill Redmen, who captured the Canadian university men's championship this past March.

Verreault-Paul, a Montagnais who is from Mashteuiatsh, an Innu community in Quebec, was selected as the most valuable player at the national university tournament, held in Fredericton, the New Brunswick capital. Verreault-Paul, who is now 25, starred for four seasons with McGill. He played a total of 93 games with the squad and racked up 156 points, including 87 goals. Prior to that he had spent five seasons in the Quebec Major Junior Hockey League as a member of the Chicoutimi Saguenéens.

After leading the Redmen to the national university crown this past season, Verreault-Paul signed a tryout contract with the Hershey Bears of the American Hockey League. The Pennsylvania-based Bears are the top affiliate of the National Hockey League's Washington Capitals. Verreault-Paul appeared in six regular season games with the Bears. He had one assist in those contests. After those half dozen appearances with the Hershey club he returned to McGill to finish off his school year.

As for this season, Verreault-Paul was held pointless in the Road Warriors' first two matches. Greenville is an affiliate of the NHL's New York Rangers. But the Road Warriors are not the Rangers' top minor league affiliate. That distinction belongs to the AHL's Connecticut Whale.

Still sharing arena

Ohsweken will continue to have a pair of teams competing in the Canadian Lacrosse League. The league, more commonly referred to as CLax, is gearing up for its second season. During its inaugural year the circuit featured six franchises, which competed out of three facilities.

The Ohsweken Demons ended up winning the championship title over the Iroquois Ironmen. Both of these squads played their home contests at the Iroquois Lacrosse Arena in Ohsweken. Meanwhile, the Oshawa Machine and Durham Turfdogs both played out of the same rink in Oshawa. And the Brampton Inferno and Peel Avengers staged their home contests at the same facility in Brampton.

As for this coming season, the CLax will feature seven franchises. But the Demons and Ironmen will be the only ones that continue to share a home facility. The Machine has relocated to Toronto and will play out of the old Maple Leaf Gardens, which is now called the Mattamy Athletic Centre. The franchise is now called the Toronto Shooting Stars. Also, the Avengers have moved to St. Catharines, but as of mid-October that franchise had yet to be renamed. The name of the expansion franchise that will play in Barrie was also yet to be revealed. Barrie will be the only new franchise in the CLax this season.

During the off-season there had been some speculation that Akwesasne and Kahnawake could also possibly have expansion squads. The seven league entrants will all play a 14-game regular season schedule. The season will run from January through April. The regular season is scheduled to kick off on Jan. 12, 2013 and feature a rematch of the two Aboriginal squads that advanced to the championship final last season.

Blizzard off to a good start in hockey season



PHOTOS: SUPPLIED

OCN Blizzard goalie Justin McDonald was named Goalie of the Month in the MJHL.

By Sam Laskaris
Windspeaker Contributor

THE PAS, Man.

A Manitoba-based Junior A hockey team is proving it will be a force to be reckoned with this season. And the Opaskwayak Cree Nation (OCN) Blizzard is enjoying its share of success so far this year by icing a roster comprised predominantly of Aboriginal players.

Besides being an early favourite to capture the Manitoba Junior Hockey League (MJHL) crown, the Blizzard has also been ranked nationally, in a list of teams believed to be the cream of the crop from Canada's 10 Junior A leagues.

Of the 25 players on the OCN roster, 19 of them are Aboriginal. Sixteen of them are from various First Nations while three others are Metis.

The Blizzard managed to get off to a flying start this season, winning nine out of its first 12 matches. The club also earned a single point from an overtime loss.

So, with its 19 points, the Blizzard was not only sitting atop the standings of the league's six-team Sher-Wood Division, but it also had the best record in the 11-squad Manitoba league.

The OCN start is not a surprise to Blizzard general manager Derek Fontaine.

"I thought we'd do okay," he said. "I knew we had the team to compete."

In recent years the Blizzard, which plays its home contests in The Pas and is owned by the Opaskwayak Cree Nation, has seen a dramatic increase in its number of Aboriginal players.

Last season, the club had about a dozen regulars who were Aboriginal. But just four short years ago the team only had two

Aboriginal players, including TJ Constant, the current Blizzard captain.

Besides Manitoba, the Blizzard roster this year also includes Aboriginal players from Alberta, Saskatchewan and Ontario.

Fontaine was confident the Blizzard could ice a decent club with numerous Aboriginal players having key roles.

"There's a lot of talent out there," he said of Aboriginal players in general. "Given the opportunity, they show that."

And Fontaine doesn't hide the fact the franchise purposely recruited several Aboriginals.

"We identified the top guys that were available," he said. "And we went after them and got them for this team."

Constant believes one of the reasons for the Blizzard's early successes this season is that all of the team's players, including the non-Aboriginals, have quickly formed a special bond.

"We get along so well," he said. "We're a team already and we do everything together. Everyone is always hanging out together off the ice."

This camaraderie has been aided by the fact the team members have staged movie nights they all attend. Or sometimes they all get together to play baseball or soccer. And other days it's simply been hanging out at an individual's home and playing video games.

"There's always something going on," Constant said of the various OCN team activities.

Fontaine likes the fact how quickly team members have bonded.

"They're a hockey team," he said. "They're family in that dressing room."

And though it's still early in the season, members of the Blizzard could be building something special this season. Like possibly

a championship season?

"It's too early to predict that," Fontaine said. "But I'd like to think we're going to compete for the championship."

The Blizzard, founded in 1996, captured five consecutive MJHL championships from 1999 through 2003. But the club has not won a league title since then.

Fontaine said he is still looking to upgrade his roster this season. He's hoping to add a couple of high-end forwards, and possibly another defenceman before the league trading deadline in February.

At this point he's not looking to change the Blizzard goaltending situation. He's more than happy with the play of both his netminders, Justin McDonald and Alex Henry. Both puckstoppers are new to the team this season.

McDonald, 20, had spent the past two seasons with the Kindersley Klippers, members of the Saskatchewan Junior Hockey League. And Henry, who is 18, played last season with the MJHL's Neepawa Natives.

Both McDonald and Henry were among the league leaders for their goals-against averages. McDonald had a stingy 1.70 GAA in his first eight appearances. He also has two shutouts. Henry's GAA after six appearances was 2.46.

"They've both showed they can stop the puck," Constant said.

The Blizzard debuted in the Canadian Junior Hockey League's weekly Top 20 rankings at the Number 9 spot for the week starting Oct. 1. The club was then ranked sixth in the next two rankings.

"We're happy with that," Fontaine said of his team's national ranking. "It's hard to get a good picture though from the other leagues."

Keep true to your dreams, says country star

By **Debora Steel**
Windspeaker Contributor

VANCOUVER

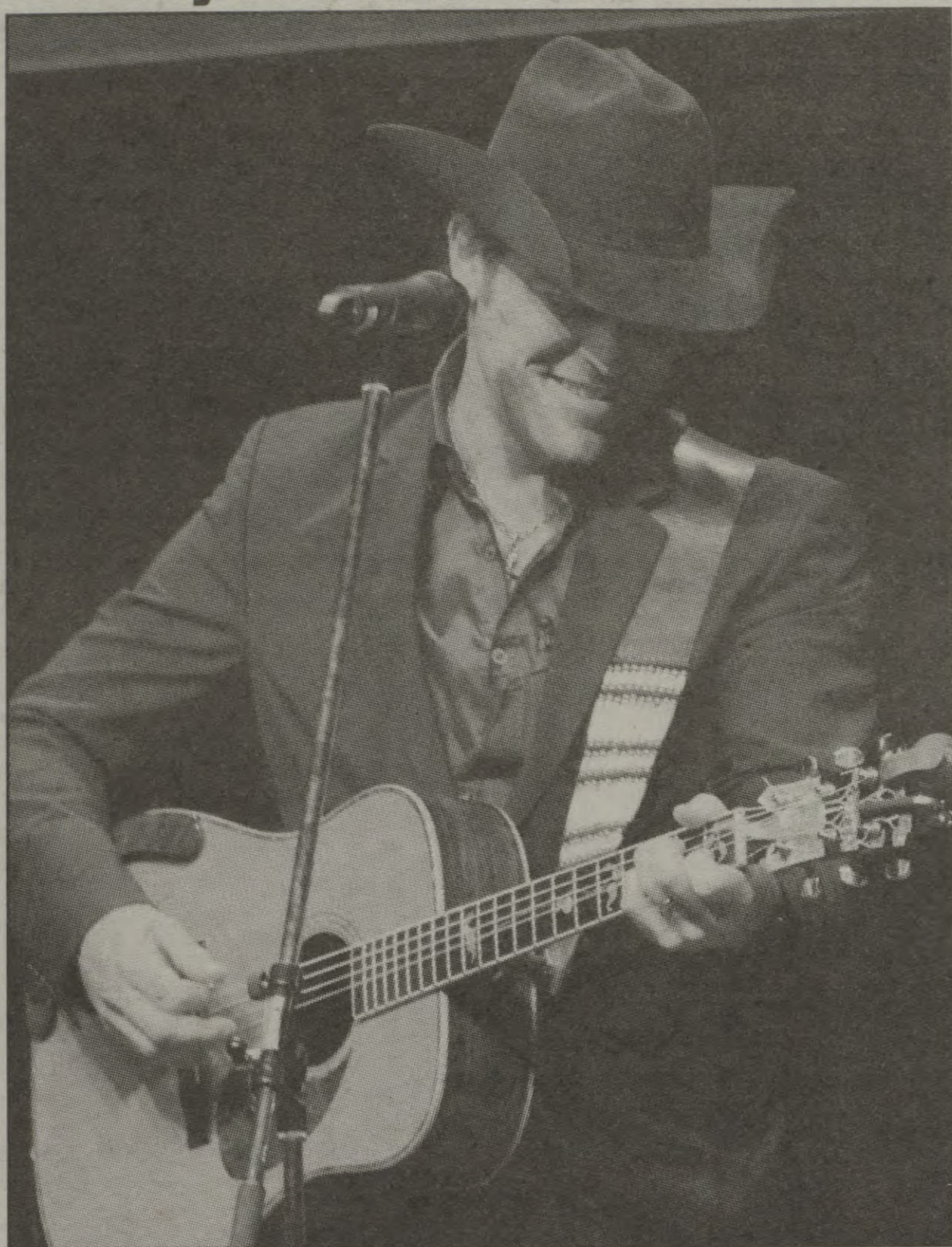
When Juno-award winning country music star George Canyon was a kid, all he dreamed about was becoming a pilot. He strongly felt, he said, that he needed to serve the country and be in the Air Force.

At age 12 he enlisted in the Air Cadets.

The singer, who hails from the country's East Coast, described his first flight. It was in a glider and he loved it, he said. He was soon in a helicopter, and described the look on his face as a "perma-grin." Canyon was speaking to a crowd at the Canadian Diabetes Association Conference held Oct. 10 to 13 in Vancouver.

It was in 1984, a month before Christmas, when he started to exhibit symptoms of onset juvenile diabetes, and on Boxing Day was taken to the hospital where they found he had a 44 blood sugar count.

After some time spent in the hospital and the family's efforts to get his diabetes in check, he finally went back to Cadets where his captain told him "You will never be a pilot and you will



George Canyon performed for the Canadian Diabetes Association annual conference.

never be in the Air Force."

Canyon left the cadets and tucked his dreams away.

At that point Canyon could

have rebelled against the disease over his teen years. Diabetes tends to isolate and make kids feel different. But he decided at that

young age that diabetes was not going to take his dreams away.

Still, he took a detour.

Even though he had been playing music since the age of four years old, he had never thought it could be a career. In Grade 5 he had even formed a band and performed a two-song concert that featured "A Hard Day's Night" and "The Rose," he joked. Canyon, instead, went off to university with the idea he would become a doctor, and he finished pre-med with honors.

Then he went on the road with a country band and never went back to medicine.

The life of a performer presents a diabetic with a number of challenges, but after 28 years of living with the disease he has concluded that eighty to ninety per cent of living with the diabetes, and living well, comes from the mind.

Diabetics can control the disease, or it can control them, he said.

The purpose of the speech to the professionals who work with people who have diabetes was to provide tools of encouragement.

What drove Canyon was a simple goal—He still wanted to be a pilot in the Air Force.

"GDDC," he said. "Goal-Driven Diabetes Control."

"I had a goal that drove me to take control of my diabetes." Health care professionals were encouraged to speak with their clients to determine the goals that would lead them to their own success in managing the disease.

Canyon works primarily with children with diabetes through the George Canyon & Friends Diabetes Heroes Tour which promotes living life without limits despite Type 1 diabetes; a message that should resonate with those with Type 2 diabetes as well.

Four years ago Canyon got his pilot's license, and then he was made an honorary colonel of the Canadian Air Force. And in the next Superman movie, Canyon will play an Air Force pilot.

Looks like Canyon's dream are coming true.

Two dreams that he had stored away since his diagnosis have been realized, and that would not have happened had he not had his diabetes under control, he said.

"Never, never, never, never... never give up on your dreams. You can accomplish anything," Canyon said. "Believe and you can live your dreams."

"I'm a Type 1 diabetic and I am living my dreams."

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There is no approach that will fit all First Nations

By Shari Narine
Windspeaker Contributor

GATINEAU

If a new education system is to be put in place that will fully benefit First Nations children, it has to be First Nations-driven and in "true partnership" with the federal government.

"There are no two sides when we're trying to work on a true partnership and a good relationship so a child can benefit," said Morley Googoo, regional chief for Nova Scotia and Newfoundland, who holds the portfolio for education for the Assembly of First Nations.

Googoo's comments followed a Special Chiefs Assembly held by the AFN in the beginning of October, as well as the announcement by Aboriginal Affairs and Northern Development Minister John Duncan that the federal government was forging ahead on a First Nations Education Act.

"The message from the Special Chiefs Assembly (is that the) legislation, one-size-fits-all approach, is not going to be acceptable and that there has to be better ways and better

approaches taken in order for First Nations to be a real partner," Googoo said.

In the House of Commons on Oct. 4, New Democrat MP Jean Crowder pushed Duncan on the chiefs' disapproval of federal action.

"First Nations chiefs from across the country voted to reject the government's unilateral decisions on education... Chiefs are threatening civil disobedience to force the government to deal with the crisis in First Nations education," Crowder said.

Duncan said he had met with AFN National Chief Shawn Atleo "to reaffirm our commitment to develop legislation through intensive consultations with First Nations across the country."

What is important for Duncan and other Canadians to understand, Googoo says, is that there are 634 First Nations communities, various tribes, and 52 different languages, and some regions are in worse shape than others.

"Legislation unilaterally without real input and real voices heard in that Legislature on what regional diversities mean and taken into consideration, is not a solution to the drop-out rates, to

the outcomes we are achieving right now. And (it) is not a solution that embraces the language and culture that First Nations are saying we want back," Googoo said.

Adding to the frustration of Duncan's announcement of unilateral movement on the part of the government is the fact that education figured prominently in the First Nations-Crown gathering which took place earlier this year.

"I try not to think negative when it comes down to government trying to do ill will on Natives. I think hopefully those days are gone. I think there are some good intentions there that we should get moving towards a better education system," Googoo said.

Duncan stirred the pot further when he announced that First Nations students were not underfunded, an assertion First Nations have been making for years. Duncan said Aboriginal Affairs spent more than \$13,500 per full time equivalent First Nations elementary and secondary student in the 2010-2011 school year.

Googoo is not so charitable with his response to Duncan's

claim, also criticizing the minister for his timing.

"That kind of information coming out from the government is not the greatest approach if you're really wanting to look at finding and working together on a good relationship. It looked as if (the government) had to justify itself before it was even asked or anything," said Googoo.

Criticism was also strong from the Federation of Saskatchewan Indian Nations, which invited Duncan to visit reserves in Saskatchewan to experience first-hand the state of the education system.

"It is extremely disappointing that the federal government continues to issue inaccurate numbers about First Nations education in Saskatchewan," said Simon Bird, FSIN Vice-Chief, at a news conference.

Information available on the Aboriginal Affairs Website states the per pupil funding is calculated based on First Nations students attending schools both on and off reserve as well as private schools. There is no figure offered as to what dollars on-reserve students receive.

Googoo said the Chiefs Committee on Education and

National Indian Education will continue to move forward and build on the direction received at the Special Chiefs Assembly. Chiefs called for equitable, sustainable, and predictable funding; good quality and up to date schools; focus on First Nations culture and language; and regional solutions.

It is clear, said Googoo, that the success rate for First Nations schools that fall under First Nations jurisdiction, such as in British Columbia and Nova Scotia, is much higher than their federally-controlled counterparts.

"We have to make sure, no matter what, that we listen to First Nations communities and the people. And that's what we're doing," he said.

Googoo wants to provide a number of strategy options for consideration at the December Special Chiefs Assembly.

"We want to be rich. If we're going to teach our kids we have to teach them our way. Western education and provincial standards are a guide and a bar for our kids to achieve opportunities out there in the Canadian economy, but it also has to be foundationed with who we are," Googoo said.

School district continues Aboriginal-focused education

By Cara McKenna
Windspeaker Writer

LANGLEY

The Langley school district will continue to expand its Aboriginal-focused education program in 2012-13.

The program, which dates back to a 2010 Aboriginal Enhancement Agreement, teaches students about Aboriginal traditions, spirituality and culture.

"The program is very tied to Aboriginal spirituality," said

Sandy Wakeling, Langley school district's communications manager, adding that the program has four main focuses—mental, spiritual, physical and emotional—which stem from the teachings of the Cree Medicine Wheel.

Students are taught a wide variety of things related to Aboriginal heritage, such as different traditional ceremonies, the role of languages and the importance of Elders.

They also have access to, and are taught by, onsite Elders.

As well as teaching students about culture, a dose of it is also

added to regular classes such as gym, where Aboriginal sports and games are incorporated to the regular curriculum.

The current Aboriginal-focused program stems from a 2010 agreement between the Langley School Board, the Kwantlen, Katzie and Matsqui First Nations, the Metis Nation and various other Aboriginal and educational groups.

The result is teachings consisting of a combination of many different Aboriginal traditions with lots of participation from the

community.

There are about 1,650 Aboriginal students enrolled as of right now, but the program is inclusive to everyone.

"The non-Aboriginal students are equally exposed to Aboriginal culture, and they realize that it's part of their culture as well," said Wakeling, adding that help from the community is vital to the program's success.

"As a result of the inclusiveness [of this program] we have a lot of participation from the Aboriginal community."

The Kwantlen First Nation, for

example, gave the schools a hand-carved canoe that the students reportedly take out from time-to-time.

According to Wakeling, there are about 100 new students this year, as well as two new teachers, and, according to Wakeling, the program continues to expand.

Along with teaching the students about culture and tradition, the school district hopes this program will increase the current secondary school completion rate for Aboriginal students, which currently averages at 60 per cent.

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[news]
Beat Nation Live electrifies the stage

By David P. Ball
Windspeaker Contributor

VANCOUVER

With no album, radio play or front-person to fall back on, Beat Nation Live is hard to quantify: A musical trickster of sorts.

The live hip-hop shows are electrifying. This all-Indigenous crew, from nations across Turtle Island, spit rhymes as other members create traditional-style art with both spray paint and iPads on digital screens. They've made themselves at home everywhere from Aboriginal arts festivals to the banks of Paris' Seine River.

"To me, Beat Nation was always a representation of what is actually going on: Native youth embracing hip-hop as a way of having a voice in their communities and in the wider arena of mainstream culture," explained Tania Willard, one of the Beat Nation band's creators and co-curator of a rap-infused art gallery exhibit of the same name.

"There was some controversy around the idea of using hip-hop in that way.

"Is it not very traditional to Native culture? If you Google hip-hop dance competitions at powwows, the comments on Youtube are in the thousands. There is some controversy there. For us, it's what makes the work interesting. It's not new for Native people to have other kinds of influences. I think we're just seeing that same tendency in young artists today – that tendency to pull on tradition and what they know, and honour their backgrounds, as well as use new materials and new media."

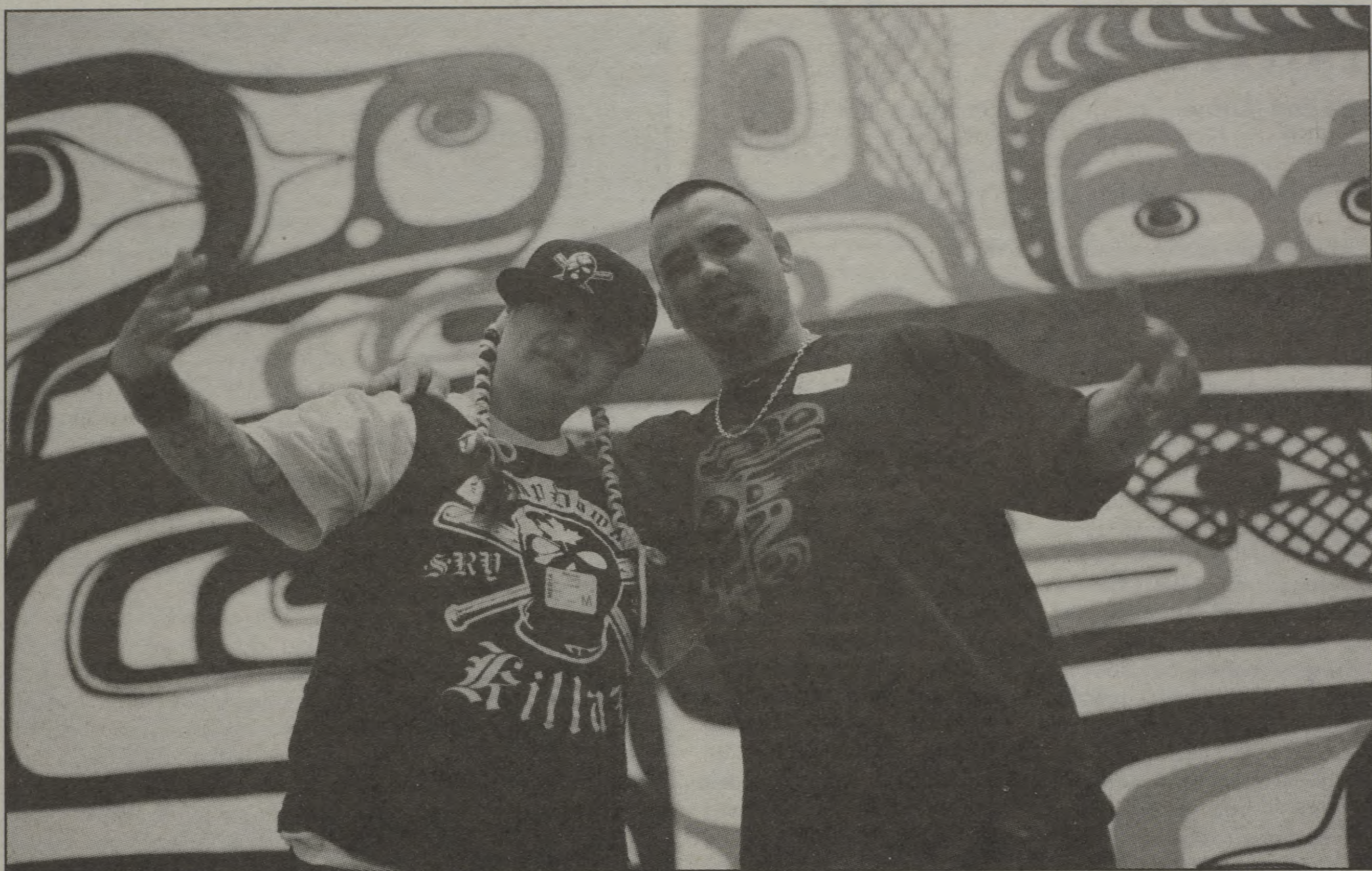
Willard, of B.C.'s Neskonlith Nation, dreamed up Beat Nation with fellow artist Skeena Reese, starting with curating small gallery shows, performances and a beatnation.org Web site.

"It's a good crew!" laughs Juno-winning musician and producer Alida Kinnie Starr, one of Beat Nation's better-known members and a mixed-race Mohawk rapper living outside Toronto.

"I'm always looking for opportunities where I can work in group settings.

"Indigenous people have shaped the face of hip-hop in Canada. You can really see that it's an important part of how we're growing. To have a project like this, that's put together as an international arts initiative with the incentive of being progressive, new, and going into new territories, that's so different than how Native people often think of themselves."

For Cris Derksen, a half-Cree cellist who adds a distinct, beat-driven sound with loop pedals, live self-recorded rhythms and her bittersweet, ardent instrumentals—but who has also accompanied mega-rapper Kanye West for Vancouver gigs—a pinnacle moment for Beat Nation Live was the group's European tour in



Corey Bullpitt and Larissa Healey (a.k.a. GURL23) with their Vancouver Art Gallery mural.

ALL PHOTOS: DAVID P. BALL

2011.

"It was amazing," she tells *Windspeaker* just before taking the stage for a solo set in a Vancouver bar. "There was a whole bunch of Indians running around Paris!"

"The very last night we were in Paris, we went out for a really nice dinner all together. It was quintessentially French. there was an accordion player playing love songs... It made it easier to become a family. You have to learn to trust the other people you're working with."

Haida graffiti artist Corey Bullpitt, standing in front of the Vancouver Art Gallery mural he created with Ojibway artist Larissa Healey (a.k.a. GURL23), describes the group's second, waterfront Parisian concert where he accompanied the rap crew with a giant real-time painting.

"It was good old times, hangin' out on the Seine!" he chuckles.

Healey jumps in, laughing, as she imagines what the Old World urbanites thought of an all-Native rap crew turning up amidst the cobble-stone streets and ancient cathedrals.

"Savages roll up," she muses sarcastically, with a mischievous grin.

"It's a gateway or showcase to the world, for people interested in First Nations youth culture," Bulpitt adds. "A lot of First Nations have turned to hip-hop, because of the similarities. The dance music and art being culturally relevant to our lives."

"What got me into hip-hop, subconsciously almost, were the similarities between that and the Native [culture]. Youth now have nowhere to turn. In the old days, you had traditional songs; people would be together in a dance group and know these moves, people uniting to become something better. Beat Nation is just a way to express this. It's a more visual and in-your-face



Cris Derksen, cellist and Beat Nation member.



Alida Kinnie Starr, Juno-winning artist and producer and Beat Nation Live member.

Beat Nation Live

(Continued from page 20.) performance. We're bringing traditional art and contemporary methods of today and fusing them together."

Paul Armstrong, Beat Nation Live's manager, is a vital force to the group. Though not visible on stage, he helped turn Willard and Reese's vision into a groundbreaking celebration of the importance of hip-hop in Aboriginal youth cultures.

"It's completely interactive. That's the big thing, interacting with other artists across disciplines," he tells Windspeaker. "This has been building; Ab hip-hop is breaking all over. It's really got its own voice.

"The cool thing about it is—for these guys who are all used to working as individual artists—you put them together and they can actually take more risks, because they're supported. Not only does the creativity multiply exponentially, which I see every time we bring the collective out, but it becomes a whole different thing, a whole new direction. We try to keep Beat Nation on an experimental basis. We don't want it to solidify; I'm not trying to create a commercial product we can then move out. It's about taking what's happening with these guys and just letting them expand it at their own rate. The

minute you solidify something into a commercial entity, it's dead."

Each Beat Nation member has their own unique trajectory: Video artist Jackson 2Bears speaks and performs internationally; Starr's pop-driven melodies and sensual lyrics get radio play; Derksen was sought out by CBC for its Eight Fire series on Aboriginal artists across the land, just to name three of the crew's members.

But underneath each of their work, understanding hip-hop as a language of alienation, social protest and urban lifestyle is essential to understand many Native youth's experiences today, whether on the rez or in the city.

"The rad thing about hip hop is that it's so damn popular in the Aboriginal community," Derksen says. "It's an easy way to reach Aboriginal youth.

"There's a big movement happening right now of Indigenous people my age and younger who are completely immersing contemporary ideas with traditional sounds... It's a really exciting thing to be on the cusp of something."

Currently, Beat Nation Live is collaborating with a German DJ to remix their music in hopes of making another European pilgrimage next year.



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He lived by "hollow bone" philosophy

By Dianne Meili

Few holy people have been as open about their spiritual practices as Frank Fools Crow, the ceremonial chief of the Teton Sioux who allowed his powers to be written about in books by non-Native authors.

Assuming no ownership of his supernatural abilities—always affirming the "source of power is not ourselves"—Fools Crow explained in detail how he performed "miracles" because he wanted others to believe they could do them as well.

Before he died at the age of 99 on Nov. 27, 1989, Fools Crow spent time in the late 1970s with Thomas E. Mails, a Lutheran minister who wrote about him in several books, including the well-received *Fools Crow—Wisdom and Power*. In it, the old man explains how he affected cures, consulted with "talking" stones to learn of future events, "lured" to him what he needed in his life, spirit-travelled, and shape-shifted. He accomplished all of this by becoming a "clean, hollow bone" through which Wakan Tanka's (The Great Mystery's) powers funnelled through him.

Fools Crow repeatedly told Mails that the more humble and unselfish a person is, the more willing Wakan Tanka and his helpers of the four directions are willing to work through them.

"Wakan Tanka is concerned with human needs, and not luxuries. If we want luxuries, He has given us at birth the power to work for and obtain these," he said. People who have rid themselves of self-serving ego, like medicine and holy people, are the cleanest bones, he explained. "The cleaner the bone, the more water you can pour through it, and the faster it will run."

Fools Crow, the nephew of the visionary Black Elk, immortalized in John Neihardt's *Black Elk Speaks*, explained he was able to handle the self-

sacrifice of being a holy person because he possessed "a clear self image." As a Sioux person, he was taught to understand there was no limit to what the higher powers could do through him.

"What we hollow bones really become is the pipeline that connects Wakan Tanka and our community together. Wakan Tanka tells us the direction our curing and healing work must follow and establishes the kind of life we must lead. It also keeps us working at things that do not bring us much income ... we have to be strong and committed to stick with this, otherwise we will get very little spiritual power, and we will probably give up the curing and healing work."

Fools Crow described his life as being "filled with power" and he thought about Wakan Tanka constantly. To remain a clean, hollow bone, he refrained from arguing, gossiping and womanizing. He didn't charge for his healing, although he accepted gifts and gratitude from people he helped. He abstained from mind-altering substances, even the peyote used in the Native American Church, because Wakan Tanka could take him higher than any drug ever could.

In his lifetime, he struggled to find someone to pass his medicine to because so few wanted to live morally and frugally.

"While many talk a lot about wanting to do this, they do not really want to give up pleasure and material things. Also, you can tell a true medicine person from an imitator by what they ask you for in return for their help. According to where they live, everyone needs enough to live on and pay their bills. But if they ask for more than a fair payment for this, walk away from them. They are only imitators and their power will be very limited."

As a child born near Wounded Knee in South Dakota around 1890, Fools Crow was forced to quit school in the third grade so he could work and support his family. He travelled around the United States later with the Buffalo Bill Cody Wild West Show before becoming a healer after his initial vision quest in 1903. He married Fannie Afraid, who passed away in 1954, and his second wife, Kate, died in 1988. Both wives assisted Fools Crow in his curing rites and watched over him while he spirit-travelled inside his sweatlodge.

"Actually, this spirit travel I do has frightened both of my wives," he once confessed to Mails, explaining he would sometimes remain unconscious inside the lodge for as long as two days. "Fannie and Kate have had to stay with me and watch over me during this time, and they have told me that sometimes they are afraid I have died."

Fools Crow used his "mind screen" — the blackness he saw when he closed his eyes and rolled his eyes upward — to receive information from Wakan Tanka. If he saw that a patient's organs were damaged beyond repair, he revealed to he or she that they could not be cured, but could still be healed.

"Healing is a process that helps the person get rid of anger and blaming" and reconcile unfinished business in their lives, Fools Crow said. "When we are finished with the healing, the person is calm and ready, even anxious to die. 'Die' is not really the best word, because it suggests that it is the end, when it is really the beginning."

"I take them outside to pray with me, and I tell them some of the great secrets I have been shown. At night, I make them a bed under the stars, and I sit beside them for a while. As we continue to talk, I tell them to think about Wakan Tanka being



PHOTO: SUPPLIED

Frank Fools Crow

up there and waiting to receive them. If they are Christians, I talk about Jesus' saying he went to make a place for them."

Fools Crow asked people who came for curing to spend four days with him. If the weather was good, he fixed a bed for them outdoors under the trees on his property. He loved bringing people to his Pine Ridge reservation home because there was "nothing tall enough to get between us and the higher powers. So we are more conscious of them than people who live in cities are."

Fools Crow lived long enough to mediate between the U.S. government and AIM activists at Wounded Knee in 1973. At the elder's funeral, eulogist and AIM leader Russell Means credited Fools Crow with the peaceful ending of the famous confrontation.

Fools Crow was well-loved for keeping alive Lakota ceremonies that had been outlawed by the government, and is famous for pleading before a congressional subcommittee that the Black Hills be returned to his people.

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Meet "The People of the Kattawapiskak River"

By Barb Nahwegahbow
Windspeaker Contributor

TORONTO

One of Canada's poorest First Nation communities is next door to a diamond mine that is expected to produce six million carats of rough diamonds in its lifetime. The First Nation, Attawapiskat, made international headlines in October 2011 when Chief Theresa Spence declared a state of emergency because of a severe housing crisis.

Several of Attawapiskat's citizens, including elders and families with babies and toddlers, were living in tents, sheds or condemned houses without indoor plumbing, electricity or heating. Many others were living in a construction trailer donated by DeBeers Canada which operates the diamond mine located on Attawapiskat's traditional territory. With winter fast approaching with its minus-40 to minus-50 degree temperatures, Chief Spence, concerned about the health and safety of her community, said she had no choice but to make the declaration.

The people of Attawapiskat are the subject of a new film by world-renowned Abenaki documentary film maker Alanis Obomsawin. The People of the Kattawapiskak River, Obomsawin's 38th film had its world premiere at the opening of the 13th Annual ImagineNATIVE Film Festival in Toronto on Oct. 17. The film opened to a sold-out crowd at the Bloor Hot Docs Cinema.

One of Obomsawin's greatest gifts as a filmmaker is her compassion and her love for her people. Tom Perlmutter of the

National Film Board introduced her before the screening and spoke about "her ability to uncover things in a way that was different, in a way that opened up worlds, in a way that was so respectful and in a way that forced you to exist and think and feel differently... Very few people can do it in that kind of authentic way."

The film goes behind the headlines of what became known as a "Canadian tragedy" and into the homes of the people affected by the crisis. Obomsawin's film gives a voice to the people of Attawapiskat and, yes, it does challenge the viewer to think and feel differently.

One of the people introduced in the film is Sharon Spence, a young woman living in a construction trailer donated by DeBeers. She and her three children, ranging in age from five months to three years, live in one room. She takes Obomsawin on a tour and the camera follows as she points out the shared bathrooms and showers and finally, the common kitchen, a cavernous room devoid of any niceties or even the necessities usually found in a kitchen, like tables and chairs. The corridors are narrow and the rooms are like cells.

William Wesley is an Elder who had to move out of his house because it has mold.

"This is only a shed, not a house," he said in the film while he builds a fire in a stove he crafted out of a barrel. He's mourning his wife who he lost in 2010 and he talks about the good times they had hunting in the bush. He confides that now he goes into the bush to cry because he misses his wife and his late mother. His home is neatly kept and a crucifix hangs on the



PHOTO: BARB NAHWEGAHBOW

Chief Teresa Spence in Toronto for the world premiere of The People of the Kattawapiskak River

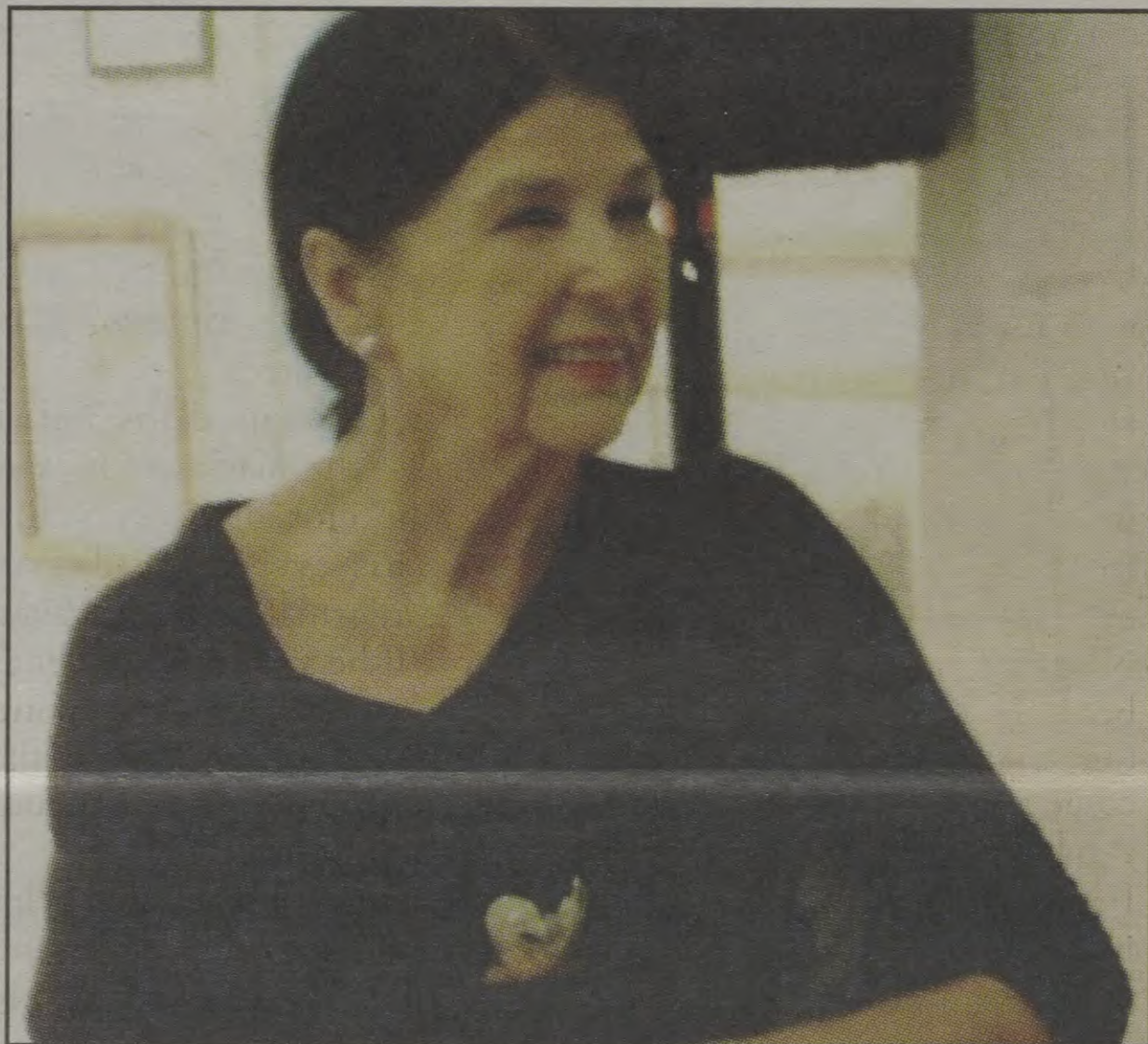


PHOTO: BARB NAHWEGAHBOW

Film maker Alanis Obomsawin in Toronto for the world premiere of her latest film The People of the Kattawapiskak River

wall alongside pictures of his children, grandchildren and late wife.

There are others who tell their stories and like Spence and Wesley, they tell them in a

matter-of-fact way, with dignity and with no bitterness or resentment. One woman, Rosie Koostachin, shares her optimism for the future for her community.

Obomsawin spoke to the audience before the screening and said, "I fell in love with the people and you will too once you see them." After the film, Obomsawin took the stage again and she invited the people of Attawapiskat who were in the audience, some of whom were featured in the film, to join her. The audience gave them a thunderous standing ovation.

"There is poverty there, yes, but to me, the richness of the mind and the heart, it's so big," Obomsawin said when she spoke to Windspeaker. "I guess to describe them best would be people of good minds and good hearts."

Chief Spence, in Toronto for the screening, talked to Windspeaker about the film and the current conditions in her community.

"It's an incredible documentary," she said. "I was really astonished and I could see she was there for the community, not for herself and it shows. You don't have too many people like her." She went on to say, "It's a documentary meant for people to see and to learn what is going on in the reserves..."

The housing crisis is far from over, said Chief Spence. There are well over 300 people on the waiting list for safe housing. Severe overcrowding, older houses requiring renovations and houses with mold are part of the crisis. Chief Spence has set up a Housing Working Group with Mushkegowuk Tribal Council and Aboriginal Affairs and Northern Development Canada to develop a 20-year housing strategy for Attawapiskat.

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