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Volume 30 No. 7 • October 2012

# Wind speaker



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**Recover funds through industry donations, says minister**  
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**Forgive the debt if table shows no promise, says commissioner**  
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**New NWAC president brings survival experience to the table**  
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Aboriginal Multi-Media Society (AMMSA)

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Windspeaker • Established 1983



## Flotilla opposes tankers and pipeline

Labour Day saw a flotilla paddle across B.C.'s Salish Sea to protest the doubling of a major oil sands pipeline and expansion of a supertanker port on Coast Salish territory.

Please see story on page 10.

Photo by Zack Embree

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## Features

### Recover funds through industry donations, says Minister

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John Duncan, federal minister of Aboriginal Affairs and Northern Development, recently told *Windspeaker* that Aboriginal representative organizations, some of which are facing an 80 per cent cut to their federal core funding, can make up the shortfall by accessing dollars from corporate and private sector donations.

### Mysterious rock alleged to have Aboriginal markings, raises questions

8

The historian who alerted media earlier in September to vandalism of a glacial rock he said to be covered in Aboriginal carvings and images, is dismayed his word is being called into question by the archeological community.

### Tankers, Kinder Morgan pipeline opposed with armada of boats

10

As the flotilla of ocean-going Coast Salish canoes broached the rapids under Vancouver's iconic Lion's Gate Bridge Sept. 2, police boats followed with sirens flashing and officers keenly observing. To the north, hundreds of people gathered on a Tseil-Waututh Nation beach to welcome the convoy.

### New NWAC president brings survival experience to the table

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Michele Audette's journey in the Indigenous women's movement began right from her birth, she insists, when her mother married a non-Native man and immediately lost her status under now-repealed sections of Canada's Indian Act.

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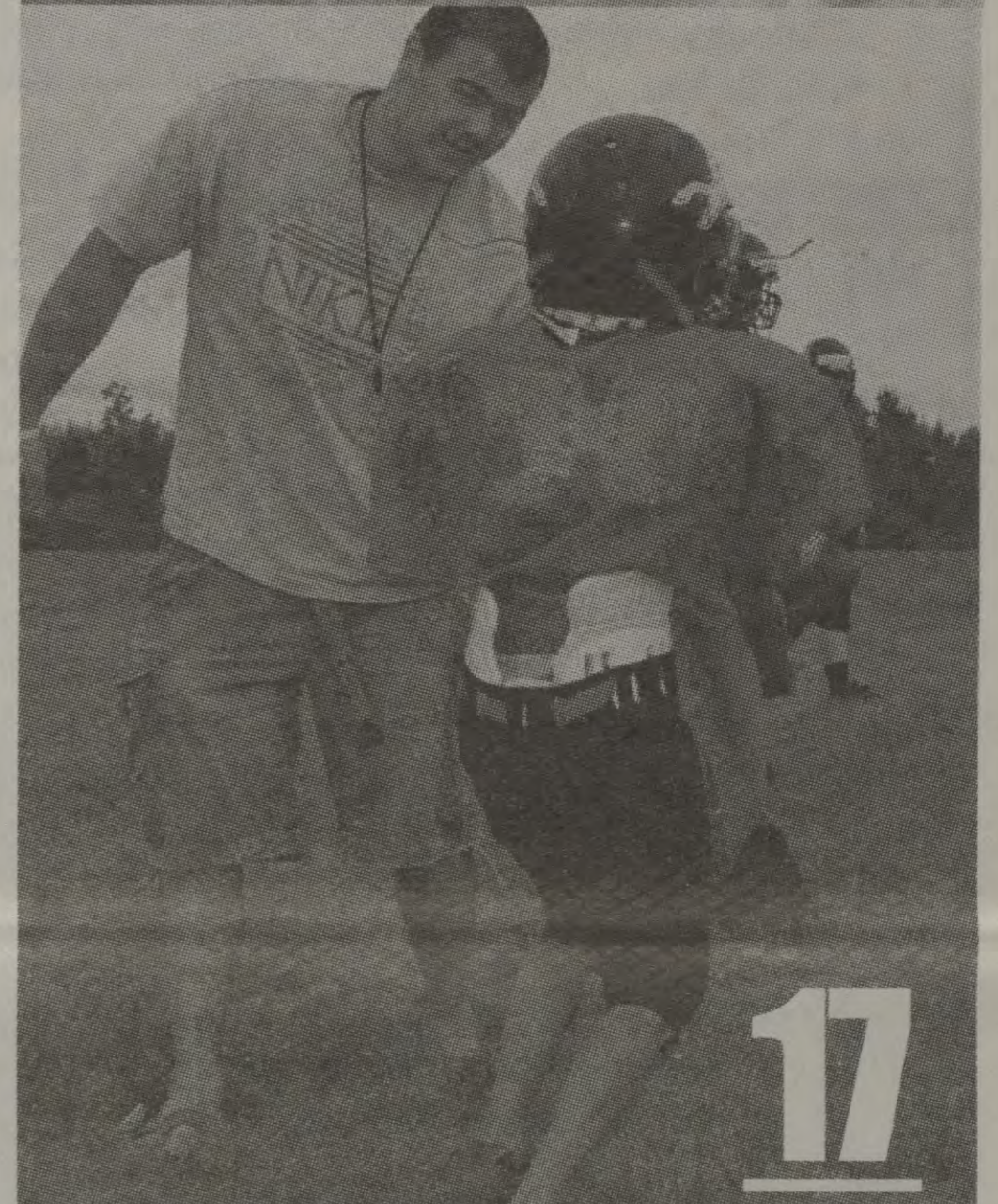
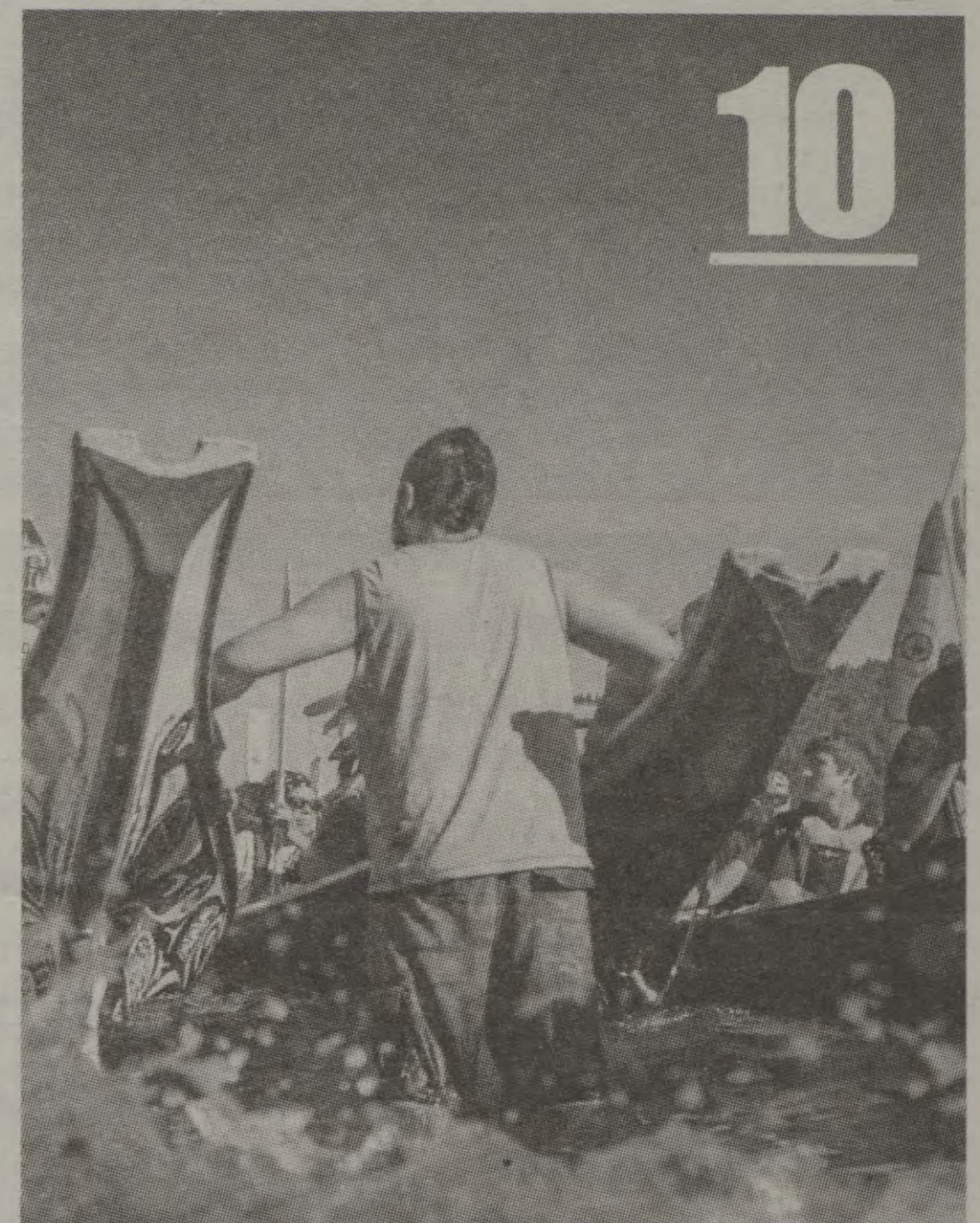
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The sweatlodge is a refuge where the concerns of this world fall away and connection to the spirit world opens. It was in this prayerful atmosphere that James Cecil Desjarlais, 67, of Manitoba's Sandy Bay First Nation took a short walk into his next life this past spring.



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Canadian Lawyer Magazine August 2012

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Dianne was one of 25 extraordinary lawyers in Canada recognized as a *Changemaker*, for her work advancing the rights of First Nations and her leadership with Canada's indigenous legal community. Voters saying, "She is not only an excellent advocate, but as an Anishinabe Kwe or female lawyer, she is a further role model in a professional field that has low rates of participation" and Dianne truly deserves to make the list for her work advocating for the cause of First Nations. This award is reflective of Dianne's leadership and tireless advocacy.

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## Are you ready for a fight?

Aboriginal people are under siege, and don't know what is about to hit them. We at Windspeaker want Aboriginal people to be well warned before it's too late to do anything about it, so let's lay it out here. The Harper Conservatives are on the attack to take Aboriginal interests out at the knees and it begins with government's intention to slash funding to tribal councils and other organizations that work on the behalf of grassroots people.

It may seem a remote thing that these organizations do—some grassroots people may not see their value at all—but this is an attack, nonetheless, on the financial viability of Aboriginal representative organizations and tribal groups and an attack on your voice in the boardroom and across the negotiation table. So do not underestimate the importance of this.

The extreme nature of the cuts has to tell you that they have been made without care or consideration about the impacts these reductions, in some cases nearing 80 per cent, will have on you as you nation build, develop economies, become healthy, employed, protect your children, keep connected, revitalize your languages and culture. They have been made to control your participation, keep you impoverished, limit opposition to development that offends you and endangers your land. They have been made to lay waste to your defences.

Even if you don't agree with how these organization are structured, whether you feel you get any direct benefit or not, these organizations are necessary to keep this government from rolling over you and the collective rights of your communities. These organizations, more often than not, provide services and programs and are essential to support individual nations toward their goal of self-determination, and in the end that support supports you.

And that's no small thing. Make those organizations financially vulnerable so they can't do their work effectively, destabilize them, and the

foundational work is done and there is nothing that stands between you and an unrelenting Conservative, neo-colonial agenda that does not have your best interests at its centre despite a fiduciary obligation to do so.

This is a cynical exercise by a bully government to divert the attention of representative organizations to one of survival. If it wasn't, any cut would have been made in a far more rational way, instead of the scorched earth approach currently being employed by Harper and his hatchet man Minister of Aboriginal Affairs John Duncan.

While Aboriginal groups are reacting to the funding cuts, deciding which employees might be kept, or suffer the ax and tossed to the side, which programs or services can still be provided considering the gutting of the organization, going through painful restructuring, downsizing, pushing away opportunities and putting on hold important initiatives, this government will be happily making more plans to exploit, use and abuse nations by painting them into unimaginable corners where they will be forced to bend to government's will.

There is a reason why these organizations developed in the first place, and those reasons are as valid today as they were back in the past. Government is no friend to Indians. Go back and remind yourself of the political atmosphere of those days gone by. For many, the need to come together in a formal way to tackle common concerns to advance the goals of Native nations was to battle the Indian fighters of the 1960s. Many of us have no real concept of those times before when leadership was facing assimilationist policies and an attempt to eradicate First Nations, alienate them from their lands, absorb them into the mainstream, but we are about to find out. Then the people rose up and many of the heroes we revere today were at the centre of that fight.

( See Editorial on page 12.)

[ rants and raves ]

## Page 5 Chatter

### THE TEHRAN TIMES REPORTS

the Iranian Foreign Ministry has condemned the inhuman conditions that the Indigenous people of Canada are forced to live in and has called upon the international community and UN human rights bodies to take measures to restore the fundamental rights of First Nations. The ministry released the statement on the fifth anniversary of the adoption of the United Nations Declaration on the Rights of Indigenous Peoples Sept 13.

The ministry advised the Canadian government to abide by its commitments of the UN declaration. Canada is a self-proclaimed advocate of human rights, leveling allegations of human rights violations against other countries in order to divert attention from its own human rights record, it said.

### TSILHQOT'IN FIRST NATION

near Williams Lake is opposed to the proposed New Prosperity Mine, but one Elder says he fully supports the copper-gold mine, now that Taseko Mines have amended the proposal to protect Fish Lake from contamination. Ervin Charleyboy, former chief of the Alexis Creek Nation, said he has been shunned by the Tsilhqot'in for this support, however. Taseko Mines submitted a renewed environmental impact statement to the federal government in mid-September.

### FIRST NATIONS LEADERS AND

Saskatchewan's Advocate for Children and Youth are seeking an effective way to decrease the number of Aboriginal children in foster care, reports CBC. The parties signed a letter of understanding that will lead to a better way to serve First Nations children and their families, by striving to keep families together and allow grandparents to have more contact with foster children. The main goal of the letter of understanding is to keep Aboriginal children out of the child welfare system, but details have yet to be revealed that outline what changes that will require.

### THE NATIONAL POST REPORTS

that ancient Aboriginal pictograms and petroglyphs on a rock formation in Alberta have been destroyed by vandals using a rock drill, acid and a power washer. The etchings on the Glenwood Erratic near Pincher Creek in southern Alberta were obliterated, said the Post. The discovery was made by an historian who was going to photograph and test the markings. "It looks like an ancient ceremonial/religious site at Glenwood, Alta., was deliberately destroyed. If true, this is a shocking and appalling incident," said Michael Dawe, curator of History at Red Deer Museum. A power washer stripped off the lichen to reveal the carvings and acid was used to scorch off the painted images and destroy its value for date testing. A rock bore or hammer drill repeatedly drilled out the rock to obscure the carvings. The effort was the workings of more than one person, a power generator, a pressure washer with a 100-litre water tank, a 1-1/2-inch electric hammer drill, appropriate bits, access to acid or a similar industrial-strength chemical, lights, ladders and a heavy truck, he said. "It seems a deliberate effort," said Stanley Knowlton, head of interpretive services at Head Smashed-In Buffalo Jump, a Unesco World Heritage Site. "This isn't a theft or simple vandalism."

### THE DISCOVERY OF A VIDEO TAPE

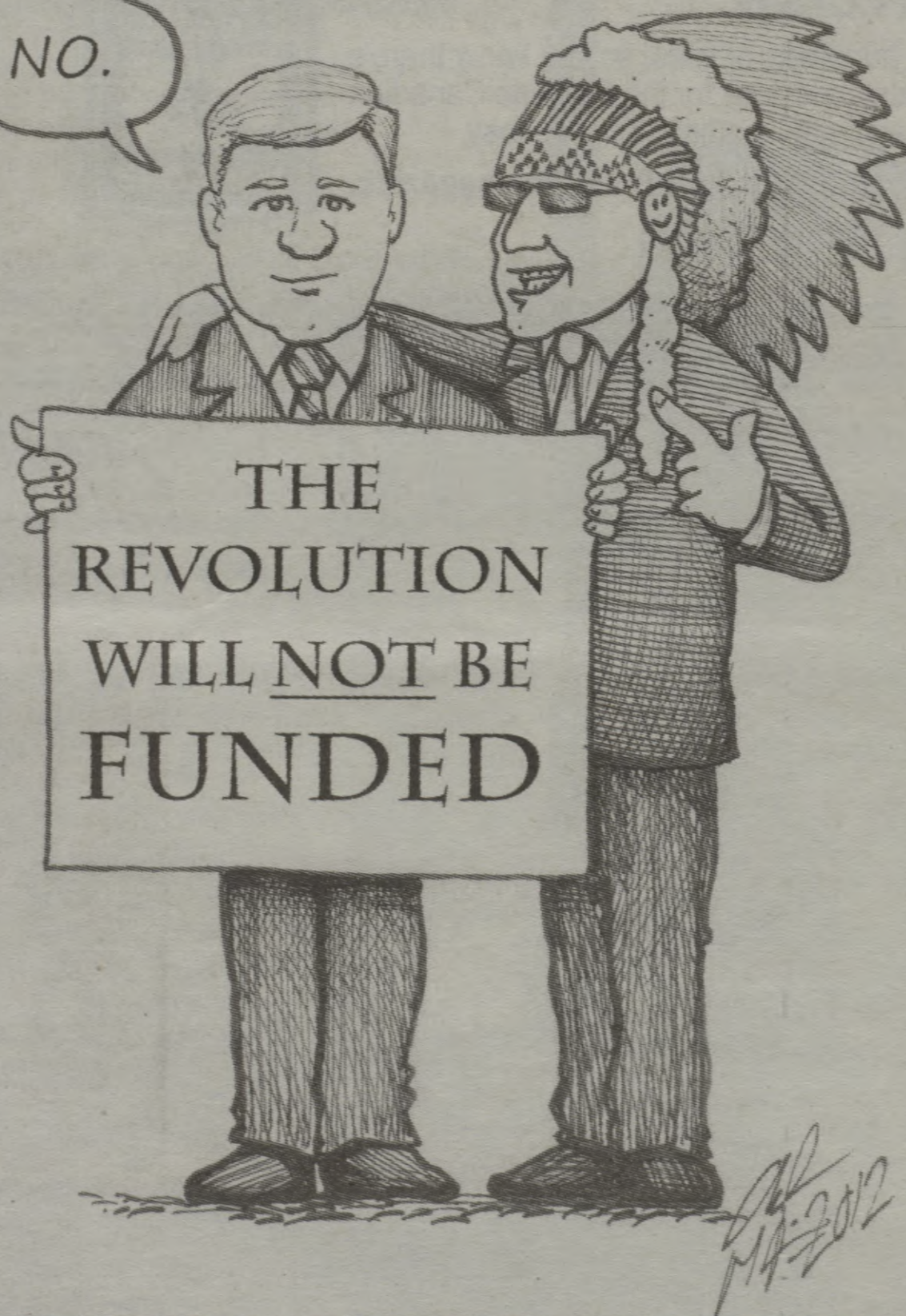
of members of Senator Scott Brown's campaign doing so-called Indian war whoops and making tomahawk chops at a political rally has the senator on the hot seat in Massachusetts. Brown's campaign staff, reports Native News Network, was looking to draw attention to the Democratic nominee Elizabeth Warren, a Harvard professor, who cited Cherokee as her American Indian heritage when she applied at Harvard University and the University of Pennsylvania, though she has no documentation to back up the claim. Caught on tape at <http://www.nativenewsnetwork.com/senator-brown-deputy-chief-of-staff-caught-doing-indian-war-whoops.html> was Brown's deputy chief of staff and two members attempting to make Indian war whoops and making tomahawk chops. Said Brown's campaign "Well, I haven't seen it. This is the first I'm hearing of it. But I know we had a lot of rallies, so I don't know what you're specifically referring to, but if you're saying that, certainly that's not something I condone. It's certainly something that if I am aware of it, I'll tell that member to never do it again. But the real issue here is, and the real offense is the fact that Professor Warren checked the box. She said that she was white, and then she checked the box saying she was Native American and then she changed her profile in the law directory once she attained her tenure. That's quite offensive to Native Americans."

## Rank Comix

by Adam Martin

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# Recover funds through industry donations, says Minister

By Shari Narine  
Windspeaker Contributor

## EDMONTON

John Duncan, federal minister of Aboriginal Affairs and Northern Development, recently told Windspeaker that Aboriginal representative organizations, some of which are facing an 80 per cent cut to their federal core funding, can make up the shortfall by accessing dollars from corporate and private sector donations.

Speaking after an address to the Edmonton Chamber of Commerce last month, Duncan said, "We think there's an opportunity for these organizations to look at other forms of revenue."

But First Nations allying with industry in order to supplement radically depleted funding is neither feasible nor responsible, said Grand Chief Derek Nepinak, of the Assembly of Manitoba Chiefs. AMC will be losing 80 per cent of its funding through government cuts.

"On one hand we're trying to preserve our ecosystems and our traditional territories, which are being compromised by the industrial machine, in oil and natural gas development, and at the same time now government expects us to go cap-in-hand to these same companies to keep our heads above water. To me, it's a real travesty," said Nepinak.

Engaging the private or corporate sector for funding would be a new step for national and regional Aboriginal representative organizations. Such a move, he said, would divert his attention from the other

business of the AMC.

"Support from the private or corporate sector, we were never working toward that," said Ontario Regional Chief Stan Beardy of the Chiefs of Ontario. "We were set up for political advocacy and technical support for First Nations and their struggle for self-determination."

Beardy said AROs that mobilize their members to stand up for their rights, whether through demonstrations or the legal process, will not be the first choice when corporate or private donors are looking to invest.

Chief Cameron Alexis of the Alexis Nakota Sioux Nation in Alberta said the issue of picking up absent federal funding dollars from the corporate or private sector points to an even larger concern.

"It's almost to a degree stating that the fiduciary responsibility of the government is going to be downloaded to industry," he said. "I don't think it's the right thing to do."

If the government is serious about First Nation organizations making up the shortfall with corporate dollars, that money needs to come from resource revenue sharing, said Alexis, not corporate donations.

Resource revenue sharing is a point national and regional First Nations organizations have been pushing for years. In October 2011, First Nations in Alberta and Saskatchewan organized rallies on the steps of their respective legislatures to push for a resource revenue share.

"Industry has the obligation to all Albertans and Canadians, especially First Nations, relative to revenue sharing. The revenue



PHOTO: SHARI NARINE

Alexis Nakota Sioux Nation Chief Cameron Alexis (right) says Minister John Duncan's cuts to Aboriginal Regional Organizations is "downloading" federal fiduciary responsibility.

sharing has not been totally ironed out in respect to the treaty process, which is [in the] international realm of law," said Alexis.

"There has to be wealth sharing of resources to ensure that First Nations people are able to address their essential needs," said Beardy.

Nepinak said there is yet another avenue open to First Nations.

"A key piece in all this transition is to start talking once again about our economic sovereignty and how it's been compromised over the last number of decades," he said. "We need to take back our

traditional economy."

He points to tobacco as an example of a traditional trade that has been usurped by the present day government. He also notes gaming is another industry that has been appropriated by "settler society governments."

"We've got to become much more aggressive and forthright in our plans in that regard," said Nepinak.

Minister Duncan spoke with Windspeaker after a noon hour event at the Edmonton Chamber of Commerce which was sponsored by Enbridge Inc., the oil and gas company behind the

Northern Gateway Pipeline Project; the pipeline has been the focal point of protests by numerous First Nations in Alberta and British Columbia.

Duncan said he wasn't aware that Enbridge had sponsored the event.

"I appeared for the Edmonton Chamber of Commerce," he said. "That's the beginning and end of it."

The chamber is backing the Northern Gateway Pipeline Project, recently submitting a letter of support to the Joint Review Panel that is assessing the project.

# Mysterious rock alleged to have Aboriginal markings, raises questions

By Jessica Jones  
Windspeaker Writer

## GLENWOOD

The historian who alerted media earlier in September to vandalism of a glacial rock he said to be covered in Aboriginal carvings and images, is dismayed his word is being called into question by the archeological community.

Despite questions over a lack of documented evidence, Stanley Knowlton, head of interpretive services at Head Smashed-In Buffalo Jump and member of the Piikani First Nation, maintains that historical etchings, described as pictographs or petroglyphs, existed on a glacial boulder known as the Glenwood Erratic before being destroyed by an act of vandalism.

He alleged on Sept. 17 that sometime during the previous week a drill, chemicals and a pressure washer were used to

erase the carvings of a large face and early syllabic writing — evidence he says that could have suggested that the Blackfoot First Nations had written language before European migration.

Knowlton believes the vandalism was a culturally-motivated attack on First Nations' history.

"I have been there several times and know what I saw, the damage was not there a month ago," Knowlton said.

Knowlton's comments come after a team of government archeologists investigated the site, located on the Riverside Hutterite Colony north of Glenwood and south of Fort Macleod, on Sept. 19 and 20. They determined there were no indications that pictographs or petroglyphs existed on the Glenwood Erratic.

"The bottom line is there is no evidence of pictographs on top of the rock," said Alberta Culture spokesperson John Tuckwell,

who was apprised of the on-site situation by the archeological team. "There is evidence of drilling on top of the rock but we think that is from rock sampling and not an act of vandalism. Based on an archeology analysis those holes in the rock are not new and have probably been there for years. There was also no evidence of any solvent, detergents or acid on the rock."

Tuckwell added that shallow depressions, likely from snow and water erosion, may have been confused for etchings.

The ministry had no record of the site, Tuckwell said.

The Glenwood Erratic was also news to Blood Tribe Elder Francis Firstcharger, who pinpoints sites such as these across Alberta in order to educate Blackfoot youth.

"Most of the sites in southern Alberta I know about," he said. "I only heard about this when I read about it."

(See *Mysterious* on page 11.)



PHOTO: SUPPLIED

Drill marks found on rock known as the Glenwood Erratic in southern Alberta.



# Forgive the debt if table shows no promise, says commissioner

By Shari Narine  
Windspeaker Contributor

## VANCOUVER

While Sophie Pierre is confident that recent changes implemented by the federal government for treaty negotiations will help move First Nations toward a strong economic base for self-government, she says there is still one important component missing.

"When there doesn't appear to be real ability to finalize a treaty anytime soon, (the government) has to be setting aside the debt," said Pierre, who recently had her contract as Chief British Columbia Treaty Commissioner extended a year.

The debt being accrued by First Nations mired in treaty negotiations is one reason why the federal government revamped the process.

"We have some negotiations that are obviously not going anywhere... (and) this is not fair to the First Nation community because they're hurting the liability for the future in terms of loan liabilities," said John Duncan, federal minister for Aboriginal Affairs and Northern Development.

However, the three-pillar approach the government is now embracing does not include forgiving the debt, in whole or in part, and that is a significant issue that Pierre said she will continue to push.

Instead, the government is talking about walking away from negotiation tables in which First Nations have accrued incredible debt and a settlement is not foreseen.

"Some of those liabilities were getting to a point where it was hard to imagine that the treaty would actually achieve more than the negotiating costs," said Duncan.

Treaties represent more than money, Pierre said, but there has to be a practical side to negotiating a settlement.

"The whole point of treaty is to get out from under the Indian Act, to be self-sustaining, to be self-sufficient, to be self-governing. In order to do that, you have to have the resources, both by having access to the land for economic development but you also need to have cash," she said.

But if the signing of treaties is too far down the road, Pierre

embraces the government's move to implement other agreements that will help First Nations achieve self-sustainability and economic viability in the interim.

"For some tables, for whatever reason... they're not in the position to further a negotiation... (so) this opens the door for other benefits that can flow to the First Nation now instead of waiting until some day in the future when there may or may not be a treaty," she said.

But Derek Nepinak, grand chief of the Assembly of Manitoba Chiefs, is wary about a process that would abandon negotiating tables that aren't deemed to have the potential of leading to a signed treaty. There are three treaties being negotiated in Manitoba.

"Recently in the last year, the federal government began implementing a take-it-or-leave-it policy when it comes to claims and outstanding negotiations for specific claims happening here in treaty territory. They were making final offers for full and final settlement and in some cases, communities took these full and final settlements simply because they didn't have anywhere else to go, they didn't have any other options to continue pushing even though they seriously compromised themselves by accepting these particular take-it-or-leave-it offers," he said. "I see this process rolling into this scenario with treaty negotiations."

Regional Chief Stan Beardy of the Chiefs of Ontario shares those concerns. There are six treaties being negotiated in Ontario.

"Who determines what is meaningful input into treaty negotiations?" he asked. "What constitutes practical solutions? I don't know what indicators are used to determine that."

Duncan said whether a negotiating table is worth the focus and resources for continued talks will be determined by those sitting around each negotiation table.

According to the AANDC Website, there are 93 negotiation tables open at this point, with 52 of those occurring in B.C.

In B.C., First Nations have reached the 20 year anniversary of the treaty process and have little to show for it.

"I don't think anybody is where we thought we would be

when we started this 20 years ago, because 20 years ago it was expected by the year 2000 we would be finished," said Pierre.

Movement has occurred in treaty negotiations since the process was revamped, said Duncan.

"We just did announce seven new treaty mandates in British Columbia, for example, and we're making great progress in some other negotiation tables across the country, a couple of which have drawn out for 30 years, but we think those are actually productive tables at this point because I think there's a growing recognition that we mean business and we want to get things either concluded or let's not bother keeping it going," he said.

Duncan said that both sides—the federal government and First Nations—need to take responsibility for the slow progress and, in some cases, no progress at all.

"I think it could fall on either party. I'm not trying to attribute or apportion blame, but obviously we were equally to be blamed," he said. "People went to meetings and so if there was no drive to take it to the finish line these meetings just kind of went on and on and on."

The government is also hoping to speed up the process, which, Pierre says, is bogged down by the need for too many departmental approvals.

"We were very pleased to hear that one of the commitments that the government had made was to streamline its own internal processes," she said. However, Pierre would like to see the government go a step further in giving the mandate to a single government official.

"The negotiations really need to be with the government of Canada and not with one department."

Pierre said that many of the changes implemented by the government reflect recommendations that have come through reports tabled by a number of organizations including the BC Treaty Commission, the Auditor General, and the Standing Senate Committee on Aboriginal Peoples.

"This decision was not taken in a vacuum," said Duncan. "I've talked to other chiefs, who are saying... they like the fact that we're demonstrating that we actually mean business."

## Windspeaker News Briefs

### HAMPTON AFFILIATES AND B.C.

Jobs Minister Pat Bell says the Babine Forest Products mill in Burns Lake, B.C., will be rebuilt, if certain conditions are met. A fire destroyed the sawmill in January, and the lives of two employees were lost. Workers injured numbered 19 and 250 people were put out of work. The final decision on the rebuild will be made by year's end. Conditions to be met include ensuring an adequate timber supply, and agreements with the community of Burns Lake and First Nations.

### MEMBERS OF STONEY NAKODA

have been given lifetime access to Banff National Park. A ceremony was held at Banff Indian Grounds on Sept. 10 to launch an entry pass program. The program comes as a result of a partnership between the First Nation community and Parks Canada. "The launch of this entry pass to Banff National Park signals Parks Canada's commitment to renewing and deepening its relationship with Canada's First Nations peoples," said MP Blake Richards, who presented the first three lifetime passes to Bearsaw Chief Darcy Dixon, Chiniki Chief Bruce LaBelle and Wesley Chief Ernest Wesley, representing the three nations of Stoney Nakoda. "It's not because of who was here first, but it's because of the Creator's wishes for us to be here," said Wesley. "We are part of it, part of developing Banff." Jasper National Park and Riding Mountain National Park in Manitoba have similar programs with surrounding First Nation communities.

### THE FEDERATION OF LAW SOCIETIES OF CANADA

is recommending that all new Canadian lawyers possess knowledge of Aboriginal rights. The recommendation is part of the societies first ever set of national standards for admission to the bar. Currently, each provincial law society is in charge of its own standards. The purpose of the national standard is that provincial standards become uniform. Aboriginal law relates to the content and application of the constitutional protection of Aboriginal and treaty rights.

### THE MAN WHO RAN THE HISTORIC

race against Assembly of First Nations Chief Shawn Atleo in 2009 is seeking the job as head of the Federation of Saskatchewan Indian Nations. Perry Bellegarde from Little Black Bear First Nation went a record 24 hours in voting rounds in that contest, and is now on the campaign trail running against Delbert Wapass from Thunderchild First Nation and Morley Watson of the Ochapowace First Nation. Watson is serving as interim chief of the FSIN. Bellegarde held the position of chief of the organization in the 1990s.

### THE STANDING SENATE COMMITTEE ON

Aboriginal Peoples held public hearings and conducted fact-finding activities in western and northern Canada in late September and early October as they studied Métis identity in Canada. Committee Chair Senator Gerry St. Germain, who is Métis, said the hearings built on the knowledge acquired from witnesses in Ottawa to enhance and expand "our understanding of the regional issues and concerns facing Métis today." "Earlier this summer, we heard from several Métis Elders and regional organizations which helped shape our knowledge of the complexities of Métis identity in this country," said Senator Lillian Dyck, deputy chair of the committee. In the spring, the committee began its study on issues respecting the legal and political recognition of Métis identity in Canada, including legal, political and cultural definitions of the Métis and processes for enumeration and registration of the Métis. Other areas, which relate more broadly to the question of identity, include the eligibility of the Métis for existing federal programs and services and the exercise of Métis Aboriginal rights, including those that may be related to lands and harvesting.

### ENBRIDGE IS NOT REQUIRED TO DISCLOSE

the list of First Nations groups that have signed on for a share of the Enbridge Northern Gateway Project says the Joint Review Panel which met in Edmonton last month. The lawyer for Coastal First Nations said the list was a "matter of significant importance," and demanded it be shared. Enbridge has claimed a 60 per cent buy-in among Aboriginal groups within 80 km on either side of the 1,177-km pipeline route. But Enbridge claims the nations required legal confidentiality clauses be written into the agreement. The panel said the list isn't relevant—yet. "The panel does not see a need for the list for our purpose at this point," chair Sheila Leggett said. Final hearings were scheduled for Prince George, B.C., from Oct. 9 to Nov. 9 and Prince Rupert, B.C., from Nov. 22 to Dec. 18.

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[ news ]

# Tankers, Kinder Morgan pipeline opposed with armada of boats



PHOTO: ZACK EMBREE

Nearly 200 paddlers took part in a two-hour journey up the Burrard Inlet.

**By David P. Ball**  
*Windspeaker Contributor*

## Tsleil-Waututh Nation, B.C.

As the flotilla of ocean-going Coast Salish canoes broached the rapids under Vancouver's iconic Lion's Gate Bridge Sept. 2, police boats followed with sirens flashing and officers keenly observing. To the north, hundreds of people gathered on a Tsleil-Waututh Nation beach to welcome the convoy.

But instead of heading straight to the waiting beach crowd, the armada of nine 20-person Tsleil-Waututh and Squamish nation vessels turned south—bearing drummers and traditional regalia—and joined kayaks, fishing boats and even one-man, paddle-boarders as it approached the Kinder Morgan oil refinery in Burnaby, B.C.

The day's two-hour paddle-undertaken from West Vancouver to Deep Cove—had significance both cultural and political. As Kinder Morgan proposes to more-than-double its Trans-Mountain oil sands pipeline from Alberta, and expand an oil supertanker port in Burrard Inlet, First Nations

and environmentalists on the coast are escalating their opposition to the project.

The paddle journey culminated in the two nations' chiefs signing a declaration to protect the Salish Sea.

"By signing this declaration, our Nations are calling on people from all cultures to stand with us to protect our environment for future generations," Tsleil-Waututh Nation's Chief Justin George told a packed crowd. "This celebration reminds us all that there is room for many paddlers in one canoe. When we paddle together, with one heart, one mind and one spirit, great things can happen."

Squamish Chief Gibby Jacob welcomed environmental group representatives to join the journey in their own ocean-going canoe—an alliance he said is essential to protect the sea from the risk of an oil spill disaster from tanker traffic or a pipeline rupture.

"The potential for an oil spill is too high for our people, our community, and this region," Jacob said. "We are exercising our Aboriginal rights and title and will uphold our Nation's cultural and environmental

values."

In front of Kinder Morgan's hopeful seaport site, one of the canoes—painted in traditional red-and-black designs—broke off from the convoy, making a wide arcing circle in front of the corporation's existing green storage silos as pullers conducted a ceremony, drummed, and cast protective prayers over the unsettled waters of the Salish Sea, also called Burrard Inlet.

"Throughout the Burrard Inlet, we had multiple villages scattered," explained Ernie George, director of Treaty, Lands and Resources for Tsleil-Waututh Nation, guiding Windspeaker on a chartered fishing vessel beside the flotilla. "Water is our life: it was our highway before, and this whole inlet has been sustainable for us from time-out-of-mind... It gave us sustenance; it gave us food, fish, waterfowl, crabs, clams and oysters; it was our economy.

"As time goes along, we're here to celebrate it and say we're still using it — we're here and we're not going anywhere. This is our waters, and it's our obligation to protect it."

But out on the Salish Sea, George is circumspect, and

reluctant to wade into politics; he leaves that to his chief. Today, he said, is primarily about tradition and ceremony, despite its obvious political ramifications to Kinder Morgan's plans, and the government's industrial ambitions.

"It's really connecting us back to the water," he said. "We invited nations from around our territories to come here. We all jump in a canoe, have a ceremony on the way out, shove off the beach, and enjoy the water."

But from its side, Kinder Morgan insists its proposed expansion is safe. In fact, the Trans Mountain Pipeline has been operating since 1957. The proposal, at an estimated building cost of \$4.1 billion, would increase its capacity from 300,000 to 750,000 barrels a day.

With massive controversy swirling around Enbridge's Northern Gateway pipeline proposal in northern B.C., which would also transport diluted bitumen from Alberta's oil sands, the focus on that project has so far eclipsed the Trans Mountain proposal. But that is changing as an increasing

number of analysts speculate that the Northern Gateway may simply be a non-starter.

If that is the case, it would vastly increase the pressure to export bitumen to Asian markets via an existing route, drumming up less controversy and public polarization. But in spite of that, opposition is rising to the existing pipeline, including formal opposition to Trans Mountain's expansion from the City of Vancouver, environmental groups and numerous First Nations.

The increase in tanker traffic enabled by expanding Burnaby's Westridge Marine Terminal has, in particular, been flagged for risk of an oil spill as ships navigate the Burrard Inlet. But the company points to existing ship traffic in defence of the safety of its proposal.

However, the risks are vividly real for the paddlers. An accident under the nearby Barnet Highway dumped 234,000 litres of crude oil into a residential area in June 2007. Likewise, a series of recent pipeline ruptures—and memories of the Exxon Valdez tanker spill decades ago—are fresh in the minds of Kinder Morgan's opponents.

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# New NWAC president brings survival experience to the table

By David P. Ball  
Windspeaker Contributor

OTTAWA

Michele Audette's journey in the Indigenous women's movement began right from her birth, she insists, when her mother married a non-Native man and immediately lost her status under now-repealed sections of Canada's Indian Act.

"She was kicked out from her community," Audette recalls. "So we had to live outside our community."

One day, as a child, she went to request funding from the Band Office.

"Ha ha!" she recalls a freckled and fair-skinned boy taunting her. "I'll get funding for the school!"

The boy's mother chimed in with an accusation that has haunted Audette ever since, and changed the course of her life.

"Michele, you're not Native."

The mother's accusation turned out to be true. Despite speaking her Innu language, going hunting and fishing with her family, and her brown skin, she was no longer legally an Indian. The law's clear discrimination against Native women sparked a women's movement that fought successfully to repeal portions of the Indian Act.

"I realized that the Indian Act was discriminating against women," she said, describing the heady early successes of Indigenous women's activism.

Sitting in an Ottawa boardroom as the newly-elected president of the Native Women's Association of Canada (NWAC)—a three-year position that began Aug. 28—the 41-year-old activist says she's equally confident in high-level government meetings as she is surviving in the bush with few amenities.

Survival skills may not be on your typical Ottawa resumé, but for Audette the strength lies in her connection to her Innu

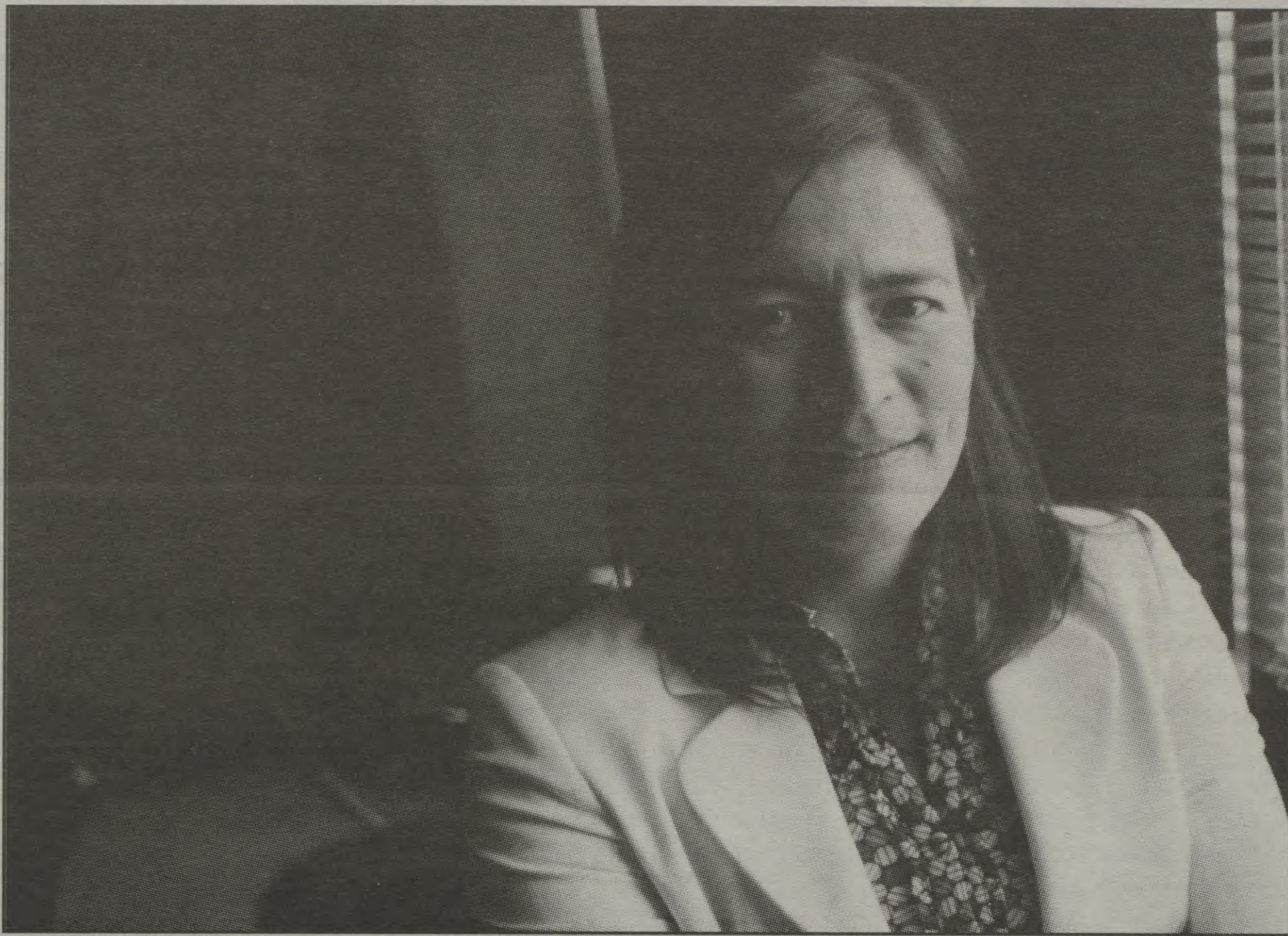


PHOTO: DAVID P. BALL

Michele Audette is the new president of the Native Women's Association of Canada.

identity and culture. It's a strength she hopes will keep her grounded as she goes head-to-head with the Canadian government in her quest for Aboriginal women's rights.

"I'm really capable of being up north with no electricity, no running water, no technology—which is good sometimes!" she says, laughing. "And I can sit in the office of the Prime Minister and I'm not afraid, because I know who I am, and I know my culture."

Audette replaces Jeanette Corbiere Lavell as president of NWAC, who led the organization as a respected and high-profile voice on Canada's more than 600 missing and murdered Indigenous women.

Audette comes to her new role with a raft of experience, both as elected leader of Quebec Native Women, but also as Quebec's former associate deputy minister for the Status of Women under former premier Jean Charest.

It's a level of government expertise she hopes to leverage

in what she describes as "a passion — not just a job"—to end violence against Indigenous women and tackle poverty in many communities.

"My heart beats, of course, to denounce the violence in our communities, and across Canada, for Aboriginal women," she said. "That is a priority for me."

"[I'm] always passionate for Aboriginal women's issues. I think it's going to be until my last breath. I'll be fighting, working and doing stuff for my family and for Aboriginal people."

For the mother of five—three of them boys—she brings to NWAC a passion for community-based solutions that value both men and women, but also a deep respect for female leadership.

"I love to be surrounded by strong women," she said. "It doesn't need to be a woman who has a certificate or a university degree. It could be an Elder in the room who has more wisdom than I do; she has more knowledge."

"Being surrounded by those women—and men—are part of my actions, they're part of the solution and we need to work together. That's kind of my energy... I do work for women; I do fight to advance the quality of life, for equity, equality and human rights. Yes, I do all that. But in my nation, what I've learned: I gave birth to three beautiful men. They're a part of my life, and I will never, never, never think that I have to separate what I'm doing."

The question of Indigenous feminism is a thorny one in Aboriginal communities and amongst academics, with some dismissing it as a Western notion, and others embracing the term. Audette remembers approaching her mother one day to ask if there was an Innu word for feminism. For her, it reinforced the need for men to be part of the solution to end violence against women.

"It doesn't exist in my own Innu language," she said. "But that doesn't mean that we cannot create a new word for it... But we have to create a line of respect

where, when NWAC takes action, men are part of the solution. That's why a community approach is more important than just pushing the men aside."

Tackling poverty is also a major priority for Audette—what she describes as "systemic violence" that is directly linked to Canada's colonization of Indigenous peoples, like violence against women.

"The links are so clear for me," she tells Windspeaker. "With the Indian Act, we were totally, totally dispossessed of who we are, our cultural identity, and citizenship. We have no more rights; it's just some delegated power."

"We became completely, completely dependent on the federal government. That, for me, is unacceptable. Plus, the residential schools, and everything that the law brought to us, for me it's systemic violence... I'm tired of being seen as minors in the eyes of the federal government."

And so Audette stares out through the blinds of the NWAC boardroom, which faces out over the downtown core of Canada's capital city, only blocks from the Parliament buildings. She faces hurdles ahead with the federal government recently announcing a minimum 10 per cent cut to dozens of Aboriginal organizations' budgets, including NWACs, and a government and public with little appetite to acknowledge the depths of the injustices experienced by Indigenous women.

In the midst of this struggle, however, Audette is optimistic. Asked what she'd say to Prime Minister Stephen Harper if he were in the room, she replies without hesitation.

"Well, Stephen Harper," she laughs, "you'll hear a lot about me! I won't remain silent!"

"When I wake up every morning, I say 'Thank you' to the Creator, and I'm open to advance another step, with other people doing the same."

## Mysterious rock alleged to have Aboriginal markings

(Continued from page 8.)

The Glenwood Erratic may just be coming to the forefront now, said Red Deer Museum Curator of History Michael Dawe, because archeological resources in Canada are spread so thinly.

"They're playing catch up," Dawe said of the government.

"It would make sense that erratics would be religious sites to the first peoples on Alberta's landscape and stories of vandalism to ancient sites in this province are not new."

Knowlton, who states to have a background in archeology and geography, said he didn't take photographs of the pictographs

during the four times he visited the rock in the last year because the etchings, while very special, are not meant for us.

"There is a Native process," he said. "When you find something, you just don't open stuff up."

The "Native way" is also why Knowlton said he did not report

the vandalism to either the Cardston RCMP or the Blood Tribe Police Service.

The Cardston RCMP detachment conducted an investigation after being contacted by numerous media outlets, said Cpl. Charles Brown.

"There doesn't look to be any

validity to this on the surface so we are trying to determine why this was believed to be a historical site," Brown said.

Despite having his findings brought into question, Knowlton says he will continue to search for sites with syllabic writing in order to prove his theories.

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

[ strictly speaking ]

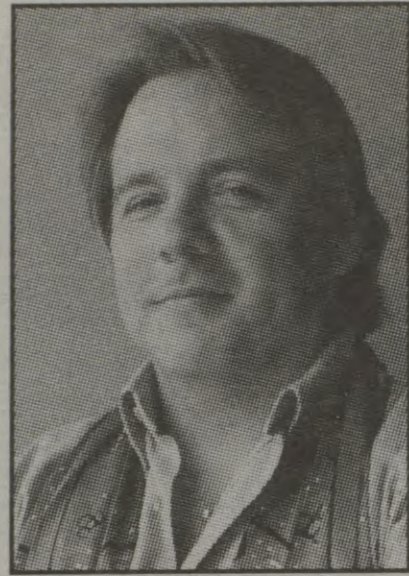
# First sports teams, now hamburgers

There was a fine mess cooking up in Toronto. It had to do with food. It also had to do with oddly titled food and some owners of a restaurant that seemed blissfully ignorant of certain elements of Canadian history and the racism that often tags along with it.

Still, they should have known, if you can't stand the heat, get out of the kitchen. It was the issue de jour in the twitterverse, Facebook, and chat rooms of Canada. One thing that's become obvious now is that it just might be possible to slap a human rights charge on a hamburger!

But first some context.

There is a small restaurant somewhere in Toronto that, in its infinite wisdom, thought it might be fun, interesting and profitable to create a unique and original hamburger and christen it the 'Dirty Drunken Halfbreed burger'. Doesn't that just make your mouth water? I mean, we've all been in other eateries that frequently name sandwiches and various other meals after people, usually famous stars. And there are those foods that are one of those numerous exceptions of a more national nature. I mean I've personally had German, polish



## THE URBANE INDIAN Drew Hayden Taylor

and Italian sausages, Hungarian goulash, French fries, English muffins, Swedish meatballs, Jamaican patties, Greek salad, and of course Canadian bacon.

For the last seven months, Holy Chuck Burgers was promoting their new hamburger. Famous for many of their other unusually named gastronomic feasts, like 'The Farmer's Threesome' (three different kinds of meat patties) and the 'Greek bahahastard,' featuring a lamb patty with Greek feta, the Indigenously named sandwich seemed to have unexpectedly set the kitchen on fire.

Named the 'Dirty Drunken Halfbreed' because 1) it's very messy, 2) there is a small amount of alcohol in the veal cheek chili topping and 3) the meat is a

mixture of half cured bacon and beef. Thus the name 'Dirty Drunken Halfbreed'.

Oddly enough, it was only in the last while that the odour of the name became noticeable. Needless to say, the Metis Nations and many Canadians were not amused, while surprisingly there were several who were not amused with those who were not amused.

Responses ranged quite broadly. "You should be charged with a hate crime."

"Happy to hear you've removed the offensive burger from your menu, but what are you going to do to make it right?" "...keep it up boys and don't let the PC police worry you."

"Political Correctness does not solve the problem. It just breeds

revulsion and drives everything underground which is a lot more damaging."

"This is not racial but just a joke, because it targets no specific ethnic group of people."

Pam Palmater disagrees with that last comment. She's holds the chair at Ryerson University in Indigenous Government and says "the term 'half-breed', if you look it up in just about any dictionary, is really a negative, disparaging and offensive term used to describe people of mixed ancestry, specifically people of mixed Indigenous and non-Indigenous ancestry. Now add dirty and drunken to the term half-breed and it takes it to a much higher level in terms of the level of insult that you're talking about." Point taken.

At various times in my life I have been admittedly dirty, once or twice drunk, and have always been considered a half breed, but I never felt a need or desire to have it immortalized in a cuisine. Especially something like a hamburger. If necessary, why not a fine pasta or even better, an excellent wine? A nice red that had a hint of earthiness (dirty), higher than average alcohol content, maybe a 12 or 14 per

cent (drunken), and is a mixture of merlot and pinot noir (halfbreed). But no, it's the lowly hamburger.

Personally I feel sorry for the owners of the Holy Chuck hamburger. Being of Greek ancestry, they say they had no idea it was a derogatory term and were surprised at the virulent reaction. They claimed innocence and pointed out that within an hour of finding this out, the offending sandwich was immediately removed. Objectively, the hamburger's name seems so over the top that it's difficult to believe something this obvious and tasteless (no pun intended) would intentionally be marketed by a business that survives and thrives on good public relations and word of mouth. I don't think it's a front for the KKK.

On the positive side, the hamburger no longer exists, and these restaurant owners have learned something new. Don't mess with the halfbreeds, dirty or drunken.

Finally, just remember, you are what you eat.

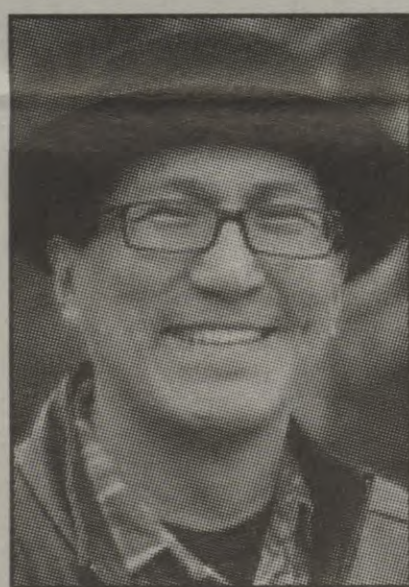
Doesn't Harvey's have a hamburger called 'the Great Canadian'?"

## The Injun in this poem

I stand at the sink washing dishes. It's one of the things that I do around our home that always feels like a ceremony. I can get meditative staring out the window at the lake and the mountain behind it and feeling the pull of the land all around me. It's a centering thing really, and something that's come to be important to me. Right after we eat I get to it, putting things away, squaring things and washing everything up. It's a pleasure that I like to do alone.

There's something special about taking care of things. I wipe the counters and the stove, clean the floor, get the morning's coffee ready and make sure the dog has food and water. They're all very small acts but they mean something big. It's the man taking care of his home.

Sure, it doesn't sound very manly or very warrior-like but it is to me. I can stand and look out the window at the land around me and feel very good. I can feel very productive and engaged in the process of my home. Plus, it spares my wife the effort and there's a satisfaction in turning away from a chore



## WOLF SONGS & FIRE CHATS Richard Wagamese

well done and knowing that things are set. It's as essential an act in our scheme of things as chopping wood.

Sometimes, when there are friends around and the house is filled with talk and laughter and energy, I still retreat to the sink to take care of the duty. Oh sure, they volunteer to help and the talk is always good when they do and I enjoy the shared work but a part of me really loves the solitary feel of taking care of things. There's a tactile pleasure in the feel of soapy water on the wrists and forearms and small joys to be found in the clink of glasses, the clunk of pots and the rattle of utensils.

And it's not just the dishes. I

take care of the flower beds, saw and chop and stack the wood, tend to the fire, shovel snow, clean the gutters, vacuum, dust, mop and make sure the trash gets taken to the dump. Manly? Maybe, maybe not but I never really think about it. Instead, I go about the process of taking care of my home without gender issues or the feeling of being emasculated or being cast into male slavery. They've just become the things I do and I enjoy them.

Someone said to me once when I described one of the things I do around my home, "that's not a very Indian thing to do?" I wondered about that. I wondered whether when they

laid out the plan for Indians whether they thought about life in 2012 and beyond. Here in our mountain community there's not a lot of call for trapping, gill netting, hide scraping or even rock painting.

Instead, I took up photography last year. Compared to skinning a moose that's not very Indian either. I'm capturing scenes and objects and shadow and light instead of game. I'm developing prints instead of following them. I press a shutter instead of a trigger and the shots I take leave everything I encounter alive and energized. But the act of taking pictures makes me feel empowered, creative and engaged with my life and my world.

Oh, and I'm also learning to play piano too. Whoever said that there's nothing black and white about First Nations reality never spent much time learning to play scales on a keyboard.

For most Native people a key signature is what you have to do to get into the washroom at the Indian Affairs office. I'm

working at collage too and loving the feel of working in visual art. Neither of those are very hunter-gatherer kinds of things but it doesn't matter a whit to me.

See, what I've discovered is that when I do something that moves my spirit, when I feel alive when I do it, when it makes me feel good, it becomes an Indian thing to do by virtue of the Indian doing it. I feel creative, productive and human. I feel engaged in the process of discovering my own unique identity and when I do that I become a better man, a better person and better Ojibway in the process.

So I'll keep on doing dishes and cleaning house. I'll keep on doing the things that move my spirit because that's the real working definition of being spiritual. Doing what moves your spirit. When you find those things and do them you discover that you make everything a ceremony replete with all the small joyous rituals that are a part of it. A ceremony isn't necessarily something you go to. It's what you carry in you.

## Editorial: Are you ready for a fight?

(Continued from page 5.)

Think of the leadership of Dr. Harold Cardinal who faced off with government in principally crafting the rebuttal to the infamous White Paper with Citizen's

Plus, the Red Paper. His memory and contribution was honored at this year's Assembly of First Nations annual general meeting in Toronto in July. And what timing that was. Go and familiarize yourself with

Cardinal's work if you haven't done so. There are so many parallels to that time in modern day, we can't ignore them. The White Paper advocated a repeal of the Indian Act and the termination of the rights of

Indians. The Conservative government is currently tinkering with the Indian Act with a bill that will soon be under discussion in Parliament without so much as a moment's real consultation, just as

unilateral as when the Liberals under Prime Minister Pierre Trudeau introduced The White Paper.

They want us out of the way, just as they did then. They want us gone.

**Windspeaker**

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Special section providing Aboriginal news from Saskatchewan



PHOTO: PROVIDED BY SASKATOON HEALTH REGION

### Partnerships provide innovative approach to health care

The new Primary Health Care health centre on the Whitecap Dakota First Nation is one of eight sites chosen across the province to test innovative approaches to primary health care through collaborative partnerships. Chief Darcy Bear (inset) spoke highly of the partnership between the First Nation, Saskatoon Health Region, and the provincial and federal governments, saying, "Our vision includes innovations in how health care that bring providers together, so that the best care possible can be provided." This new model of health care will serve as an example and learning site for others wanting to engage with First Nation communities in different ways.

## Doucette claims strong mandate with decisive victory

BY SHARI NARINE  
Sage Contributing Editor

SASKATOON

Robert Doucette has been returned in impressive fashion for a second term to lead the Métis Nation-Saskatchewan.

"Métis people want to see a leader who's going to be positive and also they want a leader who's going to be proactive and actually deal with a lot of the issues that are facing the people," Doucette said. He took over leadership of the MN-S in 2007. "Métis people also see that we've got a great relationship with both levels of government and want that to continue to build. I think that's what they saw and they re-elected that."

Doucette garnered 1,015 votes in the Sept. 8 election. His nearest competitor was Mavis

Taylor with 548 votes. Other contenders for the position of president were Maureen Belanger (468), Raymond Laliberte (451), Wayne McKenzie (355) and Bryan Lee (68).

Doucette says he has been given a strong mandate to continue to tackle the "bannock and lard" issues that face the Métis in Saskatchewan, including health, housing, employment, and education.

"And of course we didn't forget about the Metis rights in all of this," he said.

Doucette points to one of the more recent issues on the table: the divestiture of one million acres of federal land in southern and central Saskatchewan that contains old Métis settlements, cemeteries and Red River cart trails. The land is presently being farmed by Métis.

"One of those things we're saying now is the whole divestiture of those lands is a duty to consult with respect to Métis people and (the federal government) should share some of that land to create a southern and central Métis land base."

Doucette says he is looking forward to working with both the incumbents and newly elected members and plans to build on the consensus that was reached at the end of his first term and which led to a date being agreed upon for the newly concluded election.

"I think when you put yourself out to be a leader you've got one thing in mind and that's to work for the best interests for the people you represent. I expect nothing less than that from the new group of leaders that are going to move to form the new Métis

government of Saskatchewan," he said.

Approximately 3,200 Métis members cast ballots, which is less than took part in the previous election.

"What that says to me is that we have to roll up our sleeves, get into our communities and work even harder," said Doucette. "We have to listen to what our people are saying and act on what they are saying."

The only incumbent to lose his position was Max Morin as secretary. May Henderson garnered 866 votes to Morin's 778.

The new vice president will be Gerald Morin who won with 1,221 votes. His nearest competitor was Darren Deschambeault with 726 votes.

Louis Gardiner was returned as treasurer with 1,400 votes to Guy Bouvier's 918.

In the four races for regional director, the only incumbent challenged, Darlene McKay in Western Region 2, held her position by 546 votes to Janice Henry's 397. Newly elected regional directors are Glen Hector McCallum (Northern Region 3), Michael Bell (Western Region 1), Penny Hurton (Western Region 2A), and Derek Langan (Eastern Region 2A). They join directors who were acclaimed: Lennard Morin (Eastern Region 1), Helene Johnson (Eastern Region 2), and Billy Kennedy (Western Region 1A), all incumbents, and Chester J. Herman (Northern Region 2) and Lela Arnold in (Western Region 3). No nominations were received for Eastern Region 3 and Northern Region 1.



PHOTO: MARKETWIRE.COM

George Gordon First Nation Chief Shawn Longman (left) and Boris Rassin, president of ATCO Sustainable Communities, signed a Relationship Agreement recently which represents a joint commitment to work together on long-term community solutions.

## New childcare facility opened on George Gordon First Nation

The new George Gordon Childcare Facility marks the joint work being undertaken by the First Nation and ATCO Sustainable Communities. The 4,500-sq.ft. facility is the first project completed by ATCO Sustainable Communities, a new ATCO company that provides a full range of pre-fabricated building solutions for Indigenous and other remote communities. The daycare can accommodate 48 students, nearly twice the capacity of the former building which was prone to flooding. It is energy efficient and low maintenance featuring child-size amenities, bright offices and a durable metal roof. The facility was delivered to the site as four large pre-fabricated blocks and constructed over the course of four weeks.

## FSIN pushes federal government for promised educational dollars

The Federation of Saskatchewan Indian Nations is concerned with the federal government's response to the underfunding issue to on-reserve schools. The federal budget this spring announced \$275 million in new investments for First Nations education across Canada. However, First Nations in Saskatchewan have yet to receive this new funding and a process for distribution has yet to be identified. "Indian Affairs senior management is more concerned with ensuring they hit their own pay bonus schedules than providing our children a proper education according to our Inherent and Treaty Right," said Vice Chief Simon Bird, in a FISN press release. "In 2010 INAC sent over \$330 million back to the federal Treasury Board while First Nations schools continue to be underfunded." The federal government provides approximately \$6,500 per student to First Nations schools while the province funds schools at approximately \$10,500 per student.

## New federal funding for homelessness

The federal government has launched a request for proposals to identify two organizations to administer HPS Rural and Remote Homelessness funding and Aboriginal Homelessness funding in Saskatchewan. From April 1, 2013, to March 31, 2014, the chosen organizations will distribute over \$1.6 million in the targeted funding to other organizations in Saskatchewan for the development of housing and support services. The application deadline is Oct. 31, 2012. As well, the Food Banks of Saskatchewan is receiving \$137,120 in funding through the Rural and Remote Homelessness funding stream to purchase a refrigerated truck to transport perishable foods to 18 community food banks.

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## Saskatchewan First Nations interested in online gambling

GEObet Gambling Network has been appointed by Saskatchewan First Nations to look into opportunities and develop an online gaming solution that would provide revenue for Saskatchewan First Nations. GEObet has already made several presentations, among the most recent being one before the Special Indian Gaming Assembly in Prince Albert. "We are exploring online opportunities in order to create revenue for our communities and provide business and employment opportunities for our members. We are doing this by exercising our Inherent and Constitutional rights," said Bernie Shepherd, the former Chief of the White Bear First Nation.

## First Nations housing project overcomes opposition

A ribbon cutting was held Aug. 28 marking completion of a 24-unit First Nations affordable housing complex in northwest Regina. "Days like this make us feel proud instead of negative," Edmund Bellegarde, chair of Silver Sage, a non-profit dedicated to housing First Nations people in affordable rental units, told *Metro Regina*. The facility cost \$5.5 million to build. Bellegarde said the City of Regina deserves credit for not folding under the pressure from existing residents when the lands were originally zoned for educational and institutional uses and had to be rezoned by the city for housing. The project is funded with \$2.3 million from the Saskatchewan Housing Corporation and \$3 million from Silver Sage. The development consists of a pair of two-bedroom units and 22 three-bedroom townhouses.

## Federal funding announced for 2014 North American Indigenous Games

The federal government has joined forces with the province of Saskatchewan, the City of Regina, and the Federation of Saskatchewan Indian Nations to provide funding for the Regina 2014 North American Indigenous Games Host Society. The federal and provincial governments are each providing up to \$3.5 million, while the City of Regina is investing \$1 million, and FSIN is providing \$135,000. The games will take place in Regina from July 20 to 27, 2014, and will involve more than 3,000 volunteers and over 5,000 junior athletes aged 13 to 19, who will compete in 15 sports. The NAIG are the largest sporting and cultural gathering of Indigenous people in North America and will provide Canadian Aboriginal athletes, coaches, and officials with a valuable competitive opportunity. The last time Saskatchewan hosted the games was in 1993 in Prince Albert.

## First Nations heritage park for Battlefords region

The City of North Battleford entered into an economic partnership with local First Nations for the development of a world-class tourist attraction. The city will contribute two parcels of land north of Highway 16 for the Battlefords First Nations Cultural Pavilion and Heritage Park. The park will be the first of its kind in the world, showcasing

the rich history, culture and traditions of the Cree, Lakota and Saulteaux First Nations. A future secondary attraction area will be located south of the Yellowhead Highway, extending all the way down to the historic Town of Battleford and Fort Battleford. Some of the features include activities and tours along the North Saskatchewan River, a number of interpretive trails, and "tipi-style" all-season cabin accommodations. The two attraction areas will be tied together with a pedestrian overpass bridge, designed with a unique bow and arrow aesthetic. This bridge is expected to become a defining landmark of the region. Aboriginal tourism is currently the fastest growing segment of the tourism sector in Canada and contributed an estimated \$800 million to the national economy in 2010.

## New rentals in Swift Current

Twenty-two safe rental suites for families opened recently in Swift Current. Saskatchewan Housing Corporation provided \$2.4 million toward the new Silver Sage rental housing development, which cost approximately \$4.7 million. The funding balance was provided by Silver Sage Holdings Ltd. The homes are located close to the downtown area, services and shops. The development consists of two two-bedroom and 20 three-bedroom townhouse style units. In addition to the Silver Sage housing development, construction of a new condominium development for 16 entry-level homeowners is underway in Swift Current, with \$2 million in financing assistance from the provincial government through the HeadStart on a Home program. Under HeadStart on a Home, municipalities may apply for the loans on behalf of builders and developers.

## FCC commits more funding for post-secondary education

Farm Credit Canada is committing \$150,000 over the next three years to help Aboriginal post-secondary students in Regina and Moose Jaw achieve their educational goals. This initiative is part of the FCC Aboriginal Student Empowerment Fund, established last year by FCC and four post-secondary institutions: First Nations University of Canada, the Saskatchewan Indian Institute of Technologies, the Saskatchewan Institute of Applied Science and Technology, and the University of Regina. Funding is distributed based on the Aboriginal student population enrolled in relevant programs of study at each institution. The institutions will also be responsible for administering the funding. In 2011, FCC provided \$50,000 to establish the fund, with over 50 students receiving assistance over the last year. "FCC is committed to growing diversity in our workforce. We are also committed to investing in the community where our employees live and work. The FCC Aboriginal Student Empowerment Fund allows us to do both," said FCC Senior Vice-President, Human Resources, Greg Honey in a news release.

Compiled by Shari Narine

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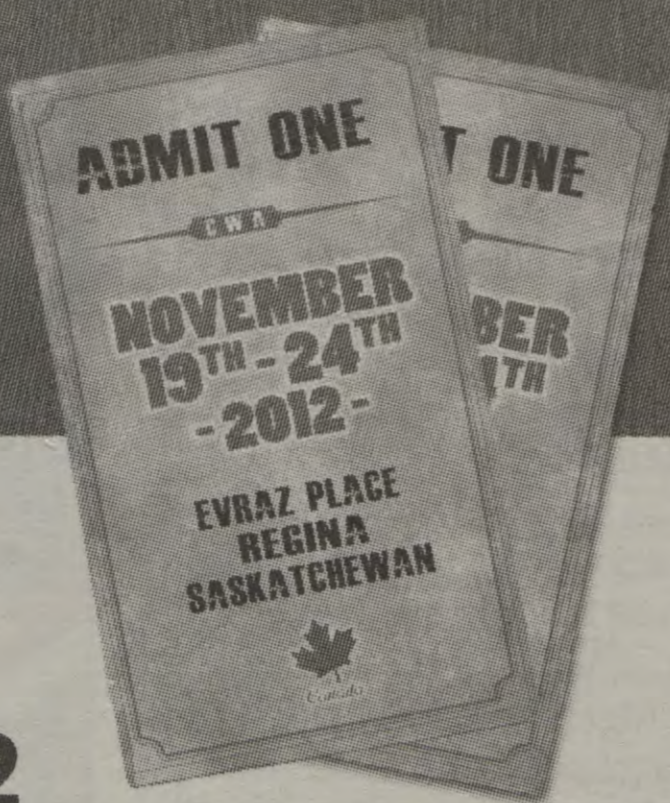
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## Ceremony underscores need to live by Treaty

By SHARI NARINE  
Sage Contributing Editor

KINISTIN SAULTEAUX  
NATION

The decision to present RCMP Const. Cameron Schmidt with an eagle feather for the work he undertook on the Kinistin Saulteaux Nation was an obvious one.

"According to Treaty ... (the Chief of the time) put a stipulation in there we're not supposed to have any kind of intoxicants introduced or sold on the reserve," said Kinistin Chief Albert Scott. "It's a historical decision that I'm trying to follow, what my grandfathers and grandmothers set out to do in Treaty."

The Kinistin Saulteaux signed adherence to Treaty 4 in 1876.

Schmidt was recognized in a special ceremony held in Tisdale on Aug. 30. His parents flew in from British Columbia and RCMP Assistant Commissioner Russ Mirasty, Federation of Saskatchewan Indian Nation Vice-Chief Morley Watson, and Tisdale Deputy Mayor Richard Lamb were in attendance.

"I don't even know how to describe how big of an honour it is. It's more of an honour than I thought it was initially," Schmidt said.

The presentation of an eagle feather is the highest honour a non-First Nations person can receive from a First Nations community.

Schmidt was recognized for his work which led to a drug seizure on the Kinistin First Nation. On March 12, the RCMP executed a search warrant of a premise on the reserve and seized 60 marijuana cigarettes, \$1,000 in cash, an undisclosed amount of prescription drugs and paraphernalia, and several cell phones. A Kinistin First Nation woman as well as a man from Fort McMurray was charged with Possession for the Purpose of Trafficking and Possession of Property obtained by crime under \$5,000.

"The officer put a stop to drug selling on the reserve. We don't have any drugs at the moment," Scott said.

For Schmidt it was all in the line of duty.

"I was just doing my job the same way all the other members are," he said.

Schmidt carried out the investigation while the other members of the Tisdale detachment, where Schmidt has been stationed for two and a half years, helped out.

"It all came together," said Schmidt. Tisdale is his first posting.

And Kinistin First Nation would be remiss in not showing their appreciation for the hard

work, says Scott.

"Sometimes we don't say thank you enough. And the only time we seem to speak good about people and their good works ... is when they go to the Spirit World. This was an opportunity to say thank you to an individual while he's still on Earth," he said. "As a Chief, I tried to say thank you in a way that meant something."

The eagle feather presented to Schmidt is aptly called gratitude.

Elders, community members and youth all attended the ceremony.

"We turned a negative into a positive and that's what I feel pretty proud of," Scott said.

The ceremony is a reminder to Kinistin members of the commitment to Treaty, a way of life and the value that needs to be put on youth, he says.

"I chose to make a stand. I as a Treaty Chief, I haven't touched or consumed or drank any alcohol for 25 years now. I'm trying to set an example for our people, for our youth. To try and live the Treaty way, like our grandfathers and grandmothers have set out for us," said Scott.

Drugs and alcohol bring a lifestyle centred around violence and that is not acceptable on the reserve, he says.

"Treaty says we're supposed to keep peace and good behaviour with ourselves. It also states that anybody that violates the stipulation of Treaty will be brought to justice," said Scott, who adds it upsets him that one of the people charged in the recent drug bust is a band member.

Kinistin Saulteaux Nation has a band council resolution from the previous chief and council that allows council to take action and banish non-members from the reserve if their behaviour is deemed undesirable.

Scott says there has been some discussion about adopting a similar BCR that could see band members banished.

But that is not the way Scott wants to go.

"At the moment I'd like to lead by example," he said. "I've known leaders to change people's minds in the world without even demonstrations, something like that. We have those around the world. That's what I'm trying to live by."

Right now, Scott has taken heart in a drug-free reserve.

"If we were all Treaty people the police would not have to enforce these laws, in fact we would be law abiding citizens. That's what our grandfathers, our grandmothers set out to do and we are hoping we will change in the future toward that so we can have a stronger and healthier nation."

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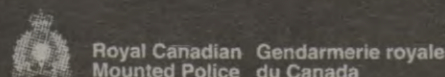
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# RECOGNITION

## Scheduled Ile-a-la-Crosse hearing a firm commitment

By SHARI NARINE  
Sage Contributing Editor

### ILE-A-LA-CROSSE

Despite a storm that cancelled a scheduled hearing by the Truth and Reconciliation Commission at Ile-a-la-Crosse during the TRC's most recent visit to Saskatchewan, the attempt to conduct a hearing is being seen as a strong commitment on the part of the commission.

Neither the Métis people nor Ile-a-la-Crosse was included in the 2007 Indian Residential School Settlement Agreement that created the TRC. However Commission Chair Murray Sinclair holds that for the full picture of the residential school era to be painted, Métis have to be heard.

In the Saskatchewan radio program Meeting Ground, Sinclair said, "Our concern always was to ensure that despite the legal obstacles that the Métis face in terms of being included, that our commission provide as much of an opportunity for their stories to be put on the record as possible and we're trying to do that."

The Métis are pushing to add Ile-a-la-Crosse, a residential school operated by the Roman

Catholics, and Timber Bay Children's Home, which housed Aboriginal students who attended the local public school, to the IRSSA's list of prescribed schools that warrant both common experience payment and independent assessment process payments for survivors.

Métis who attended residential schools that are included on the IRSSA's approved list are able to apply for compensation. However, the vast majority of Métis survivors do not qualify.

The TRC's inclusion of banners and signs with Ile-a-la-Crosse and Timber Bay during this past June's national event in Saskatoon was a gesture appreciated by Saskatchewan Métis.

"(The TRC) had stated and mentioned in the opening speeches that Ile-a-la-Crosse and Timber Bay should be included in the settlement and that said a lot to me and that says TRC actually recognizes that there is an outstanding issue with Ile-a-la-Crosse and Timber Bay and that ... they want to hear the stories of Métis and try to act on it in the best way they can," said Robert Doucette, president of Métis Nation-Saskatchewan.

Doucette says MNS will continue to push the issue of both Ile-a-la-Crosse and Timber Bay with the federal government as well as the Saskatchewan government, as research has shown that the province had a hand in both institutions.

Sinclair says that pending legal action by the Métis people as well as a feeling of exclusion by the Métis of the process has left Métis both reluctant to tell their stories or to take part in hearings. However, he says, the TRC has always been open to Métis participating in both national and regional events.

"There's nothing wrong with our people telling their stories because if we don't tell our stories and let people know what happened to Métis people, then how can we ever get anywhere in terms of a settlement?" said Doucette.

Sinclair holds that excluding the Métis from the settlement makes full reconciliation difficult. He notes that the TRC's interim report, which was released in February, called for inclusion of both Métis students and day school students in the agreement.

"The question of reconciliation will take a lot



PHOTO: FILE

Marchers in the opening ceremony for the National Event hosted by the Truth and Reconciliation Commission in Saskatoon in June carried banners for Ile-a-la-Crosse as well as Timber Bay.

longer until there is a process that (the Métis) can engage in. I don't know that they're just looking for compensation so much as they're looking for a recognition that their treatment was the same as others," Sinclair said.

The TRC was scheduled to

hold a hearing in Ile-a-la-Crosse on Sept. 15, but a storm that disrupted power, water, and sewage lines forced the cancellation.

The TRC hosted hearings in North Battleford and on the English River First Nation prior to the failed Ile-a-la-Crosse trip.



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The many Chiefs and Elders who I have known, instilled in me a strong belief in our Inherent and Treaty rights.

Standing together to implement our rights is essential. I believe that we will do so only by coming together in cooperation and partnership and, from there, developing processes that unite rather than divide.

I remain firmly committed to implementing our rights. This is why I am humbly asking for your support. I am eager to meet with you to discuss not only your issues but to learn of the solutions you see. Through our dialogue, I hope to gain your trust and to prove myself worthy of your support.

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# Wheelchair athlete retires on Paralympic high

By **SAM LASKARIS**  
Raven's Eye Writer

### Vancouver

Richard Peter's illustrious international wheelchair basketball career is now over.

And three simple words confirmed this.

"I am retired," said Peter, who had been a member of the Canadian men's wheelchair basketball squad since 1994.

The 40-year-old Vancouver resident, who is a member of British Columbia's Cowichan Tribes, couldn't have asked for a better way to finish off his career.

Peter was a member of the Canadian club that captured the gold medal at the recent Paralympics in London, England.

Peter and his teammates downed Australia 64-58 in the gold-medal match, which was held on Sept. 8.

"It definitely worked out according to plan," Peter said of the tournament, which proved to be his swan song in international play.

Peter has used a wheelchair since the age of four when he was run over by a school bus. He's been paralyzed from the waist down since breaking his spine in that accident.

But it was a quarter century ago—when he was 15—that Peter got interested in wheelchair basketball. That was after a team came to his high school for a demonstration of

the sport.

Besides his gold medal from London, Peter had numerous other highlights during his career.

In fact, he ended up winning four Paralympic medals. He also helped Canada win the gold at the 2000 and 2004 Paralympics, which were staged in Sydney, Australia and Athens, Greece, respectively.

Plus he was on the Canadian side which captured the silver medal at the 2008 Paralympics in Beijing, China.

Peter also participated in the 1996 Paralympics in Atlanta. That was the only time he returned from the Paralympics without some hardware; the Canadians finished fifth in that tournament.

In addition to his Paralympics haul, Peter also ended up with four medals—one gold and three bronze—from world championships.

This year's gold medal at the Paralympics might have come as a surprise to some. That's because the Canadians had finished seventh at the last world championships held in 2010 in Manchester, England.

But Peter was not among those surprised to see Canada celebrating in London after this year's Paralympic gold-medal contest.

"We had been playing really well throughout the year," he said. "And we had beaten some of the top teams."

Canada was one of 12



PHOTOS: WHEELCHAIR BASKETBALL CANADA.

Richard Peter (left) in game action with the national team



Richard Peter with his gold medal

countries that competed in the men's wheelchair basketball tournament in London.

Peter and his teammates tasted victory in all eight of their matches.

"I think that's what we expected," Peter said of his club's undefeated streak. "Great Britain was really strong. And we knew the Australians would be strong. That was our plan though, to go in and take care of everybody."

Canada registered round-robin wins over Colombia, Germany, Japan, Poland and host Great Britain.

That was followed by a 77-51 victory over Spain in a quarter-final battle. And the Canadians then secured their spot in the championship match by beating Great Britain, for the

second time in the tournament, 69-52 in a semi-final.

Peter said nagging injuries are the main reason he has decided to retire from the international wheelchair basketball scene.

"My body is letting me know it's time," he said.

Besides his numerous appearances with the Canadian national side over the years, Peter also played the sport professionally in Europe.

From 2008 through 2010 he toiled for a club (RSV Lahn-Dill) in Germany. And then the following season he joined an Italian team called Elecom Lottomatica Roma.

At this point Peter is unsure if he will ever play the sport again, even recreationally. But there is one thing he is certain of.

"I'm going to take all of the next year off from basketball," he said. "There will be no playing and no coaching. But who knows what will happen after that."

Peter has already been told by numerous people that he would make a great coach. Plus he wouldn't have to go far to get some coaching tips.

His wife Marni, a former national team player, is an assistant coach of the Canadian women's wheelchair basketball team.

The Canadian women's side posted a 3-1 round-robin record in its 10-nation tournament at this year's Paralympics. But the Canadians were then eliminated from further action after losing 67-55 to the United States in their quarter-final game.

## Haisla sign LNG framework agreement

(Continued from page 3.)

Meanwhile, the province says it hopes to get plans for the plant running by 2015. But Minister of Energy and Mines Rich Coleman, predicts that big industry proposals, such as Shell, are working toward a 2019 deadline.

In September 2011, British Columbia released its natural gas strategy detailing steps government will take to grow a viable LNG industry. Part of the strategy includes strengthening collaboration with First Nations, local communities, industry partners and other levels of government.

As for costs, Coleman said taxpayers would not be investing in the LNG plan, explaining that private companies such as Shell Canada or others would carry the lion's share of the costs.

"The land deal doesn't affect provincial revenues," Coleman said.

With the huge market for natural gas overseas, where

product fetches four or five times more than in North America, Coleman said the resource would be exported to Asia.

Ross said open and active communication, transparent negotiations and accommodation of Aboriginal rights and title regarding any future land-use deal between the First Nation and the government is critical.

The province agrees.

"What I've learned over the years is that consultation is critical in ensuring that we have an understanding and respect for what First Nations want in order to benefit their reserve, lands, people and just their community as a whole. They want to participate in job creation. They want to participate in higher education. They want to participate in all that other British Columbians have. That is why we need to sit down and negotiate what is best and what can work best," said Chong.

## Heavy weight placed on shoulders

(Continued from page 1.)

she has left under her tenure and hopes that the strategic foundation she was instrumental in creating remains intact for the independently governed First Nation.

"We've created a strong system as a self-governing First Nation... Hopefully the strategic planning direction will be carrying on," she said.

"We have a range of things underway and I think it is up to [Williams] to continue in that direction," she added.

Williams said he is committed to carrying out current and future Tsawwassen projects spearheaded by the former chief and executive council. Projects underway for the First Nation include a massive shopping mall and a residential development.

Last January 97 per cent of Tsawwassen citizens voted in favour of granting a 99-year lease allowing the creation of a mammoth shopping complex slated for development near the Tsawwassen Ferry Terminal. The 1.8 million-sq. ft. mall, offices and entertainment

complex is expected to be complete by 2015.

The First Nation has also signed on to allow the development of a multi-million dollar residential complex on their lands. The agreement is with Aquilini Development Inc., headed by local investor and Vancouver Canucks franchise owner Francesco Aquilini. The residential development is one of the first post-treaty projects currently underway. Through the Tsawwassen land-use agreement more than 1,500 single-detached homes and townhouses, and 280 apartment units are expected to be built over the next decade.

Williams said he sees economic development projects as a necessary way to generate jobs for his people and distribute needed revenue to the Nation's health, wellness, culture and social development coffers.

Williams said community consultation is an important aspect of leadership and he plans to remain open to feedback during his term as chief.

"I'll always be involved in my community no matter what. I will always have a voice and I'll always try and be there for everybody in any way I can," said Williams.

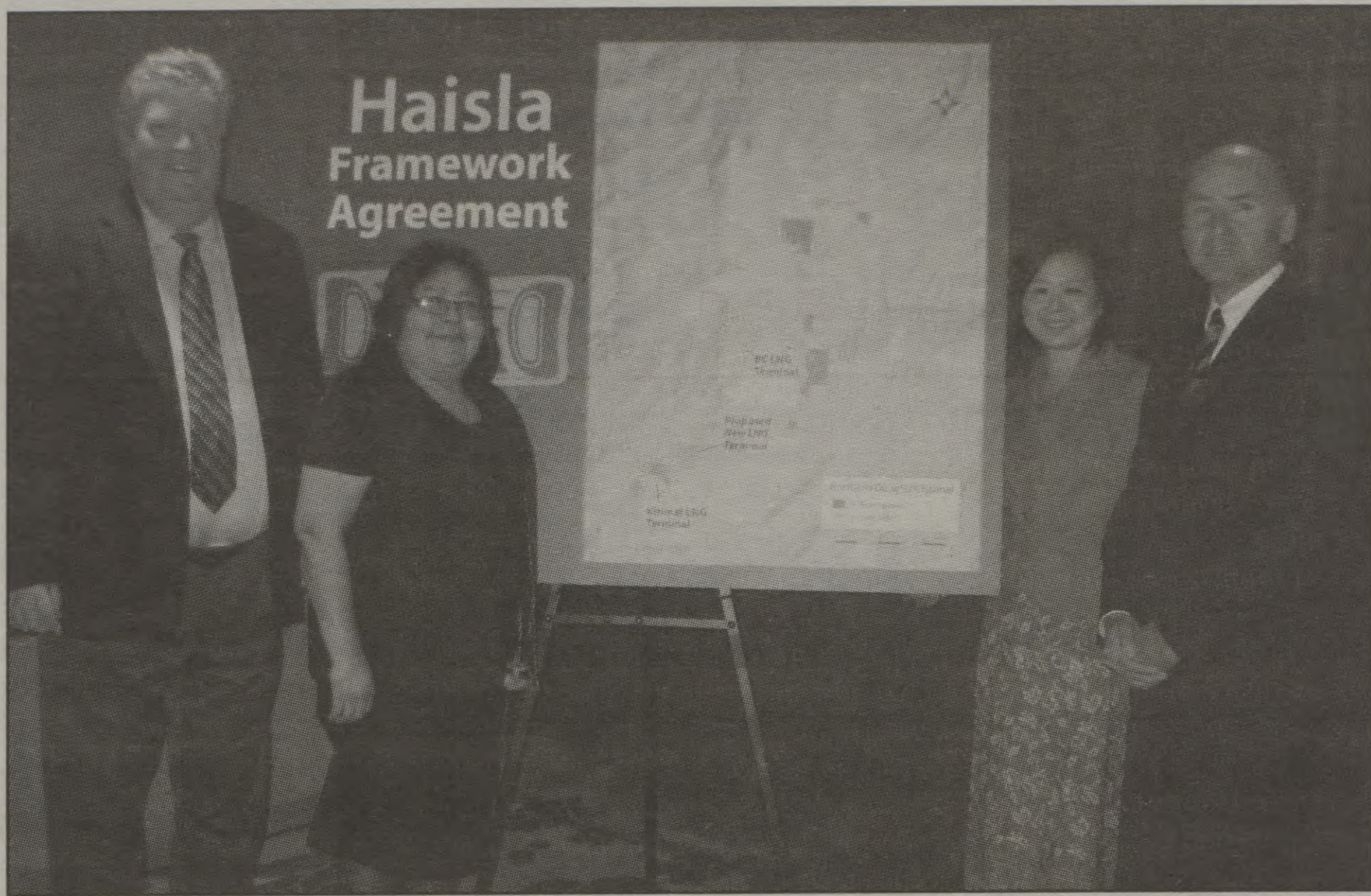
"I am always going to be the same person that I am. I am always going to have my door open to listen to [community] concerns," he assured.

Baird said she is moving past the defeat and looking forward to future opportunities; opportunities that she says are "opening up to her." Although Baird would not disclose those opportunities, she did say they do not involve working with her Tsawwassen First Nation.

In the interim Baird will remain employed with Tsawwassen in an "advisory role" to new chief and executive council.

The new governance term began Sept 16. The chief and executive council were officially sworn into their roles during the First Nation's Annual General Meeting held Sept 22.

# LNG plan could see huge benefits for Haisla



PHOTOS: SUPPLIED



Ida Chong (left), minister of Aboriginal Relations and Reconciliation with Chief Ellis Ross.

By SHAUNA LEWIS  
Raven's Eye Writer

Vancouver

The Haisla First Nation has signed a Liquefied Natural Gas [LNG] framework agreement with British Columbia that could see the band benefit financially, provide jobs for members and help fast-track a major LNG facility near Kitimat.

The agreement allows the Haisla First Nation to either lease or purchase 700 hectares of land on the Douglas Channel and work with the natural gas industry to develop a LNG marine export terminal on the site. The price tag of the deal was not disclosed, but will be based in-part on a provincial assessment of the land value.

The agreement marks a major milestone toward the government's commitment to have three terminals and connecting pipelines operating by 2020. The province says the deal could provide more than 1,400 ongoing jobs and generate an estimated \$600 billion in economic activity over the next 30 years.

"At the end of the day for the Haisla First Nation the financial benefits will be huge, the rewards will be great and financial independence is important," said Ida Chong, minister of Aboriginal Relations and Reconciliation during a press conference Sept 14. The benefits for First Nations in LNG jobs will be long and lucrative, she said.

The province is calling the agreement a stepping stone toward other framework agreements with BC First Nations.

"This is a great example of how it can work. We will continue to use this kind of model that we have today to advance as many kinds of agreements that we can around the province with as many First Nations who want to come to an agreement and talk to us about what is possible for their area."

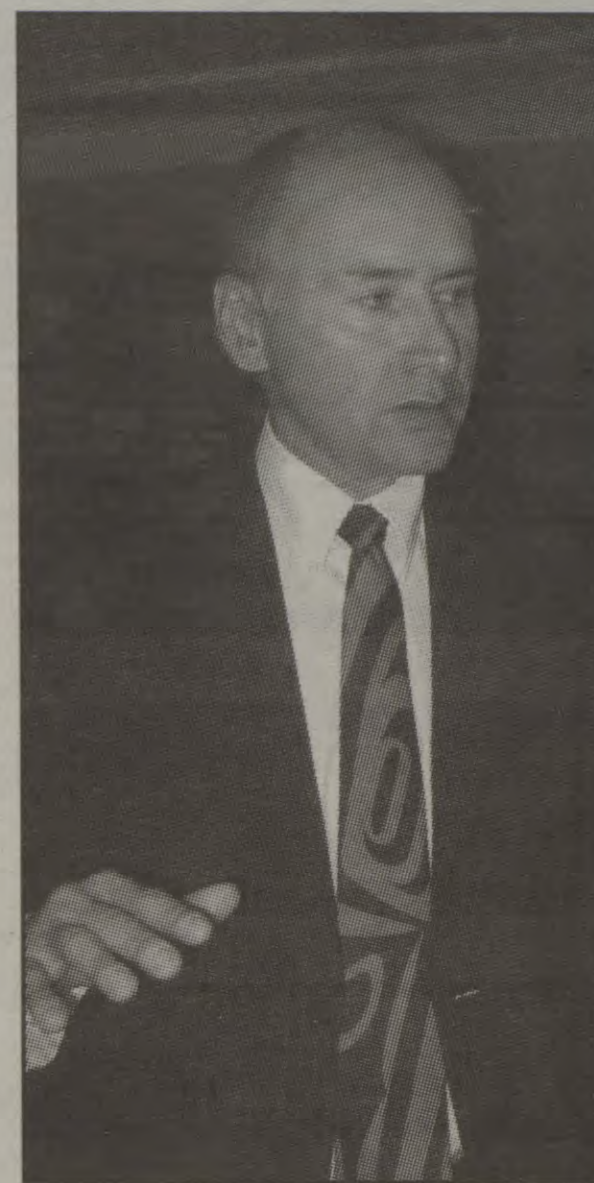
"It is a very exciting day for us to sign this agreement with the Haisla Nation," said Chong. The deal sends a good message to the investor community, she said.

"This agreement says they can do business here and they should do business here."

Following a five-year renewal period, the Haisla could possibly have the opportunity to lease for an additional 50 years.

Haisla Chief Ellis Ross said the Nation will be looking into ways they can capitalize on the agreement. Asked where the Haisla will get the revenue to invest in the land, Ross was tight-lipped.

"We find ways to finance these types of initiatives," he said. "It will be up to the council to decide where the money will come from and when that time comes," he added.



Haisla Chief Ellis Ross

Asked if the First Nation had any concerns regarding the agreement this far? Ross said nothing has been voiced to date.

"I'm more interested to see who will actually step up to the plate and start proposing building the project on this territory," Ross said. "It's really up-in-the-air on whose proposal will get access to this land," he added, explaining that "the Haisla have vested stakes and interest in any proposal going forward in the territory."

"This is just the start of a relationship," continues Ross. "There's a lot of technical and administrative work you have to undergo. You've got to go through some financing exercises. You have to understand investment. You have to understand markets," he said.

"What we really want to do is answer the land question for Haisla first," he added.

Ross said the Nation is "already inundated with industry requests for the land."

"It is up to us to see who will be the successful component," he said.

Currently, two LNG facilities and marine export terminals have received export licences from the National Energy Board—Kitimat LNG and BC LNG Douglas Channel. Other proponents are in various stages of assessing additional LNG facilities, including the recently announced LNG Canada.

In 2010, the Haisla Council separated community politics from economic development through the establishment of Haisla Business Operations (HBO), which makes long-term economic development decisions for the Nation.

Reporting to council's Economic Development Committee, HBO's role is to identify and assess economic opportunities, conduct negotiations with proponents, implement any agreements reached and manage the operational side of the arrangement for the benefit of the Haisla First Nation.

See *Haisla* on page 4.



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## Raven's Eye Briefs



PHOTO: DEBORA STEEL

Simon Fraser University celebrated the launch of its new Executive MBA in Aboriginal Business and Leadership program at a party in Vancouver on Sept. 20. It is the first such program in North America and provides all the rigours of its executive MBA program but with the Aboriginal worldview layered on top of that knowledge. The first cohort includes 28 students, and the dean of the program said business are already lining up to hire the students, who won't complete their studies for two-and-a-half years.

### First Nations on BC's North and Central Coast have declared a ban

on the trophy bear hunt in their traditional territories. The trophy bear hunt is an issue that has been brewing in First Nations communities for several years, said Kitasoo/Xaixais First Nation Chief Doug Neasloss. "Despite years of effort by the Coastal First Nations to find a resolution to this issue with the province this senseless and brutal trophy hunt continues." Neasloss said "We will protect bears from cruel and unsustainable trophy hunts by any and all means." Jessie Housty, a councillor with the Heiltsuk Nation, said bears are often gunned down by trophy hunters near shorelines as they forage for food. "It's not a part of our culture to kill an animal for sport and hang them on a wall. When we go hunting it's for sustenance purposes not trophy hunting." Only a total ban on trophy hunting will ensure that bear populations can support the tourism opportunities that add valuable income to our communities, said Housty. "Trophy hunting is a threat to the lucrative ecotourism industry that we are creating. Tourists often come back year after year to watch the same bears and their young grow."

### Gitksan Hereditary Chiefs are concerned about a draft agreement

in principle between the province of BC and the Kitselas First Nation. The offer contains land that is part of Gitksan traditional territory, they say. And it's being done without proper consultation or accommodation of the affected Simgiigyet (chiefs). "We are quite surprised and shocked to see our lands are part of this offer, considering the Gitksan have legally enforceable title," said Simoogit Ska'an (Anita Davis). "Under the circumstances, any trespass will not be tolerated as the province cannot ignore the law." In the 2002 Yal et al decision in the Supreme Court of BC it was found the Gitksan had a strong claim of rights and a good claim of title, a press release read.

The Gitksan practice an effective land tenure system over their 33,000 sq km of territory which has been in place for thousands of years. The title of the lands rests with the wilp (houses) of the Gitksan Nation. On the other hand, the band's jurisdiction rests on the reserves which were created around 1938. "Clearly, the Gitksan strength of claim is better than that of Band Councils. Indian Act bands do not have any land tenure off reserve and the province does not have constitutional authority to offer land belonging to the Gitksan," said Gwaans (Bev Clifton Percival). "We have asked provincial and federal negotiators at our table for information but have gotten no response yet."

### Aboriginal business leaders came together

for a Tsleil-Waututh Nation Leadership Forum featuring Startup Canada that provided an opportunity to talk about Aboriginal economic development and entrepreneurship. The Sept. 19 forum was the only one of 130 affiliated forums held across Canada co-hosted by a First Nation. It featured a roster of speakers that included Tewanee Joseph, CEO of Tewanee Consulting Group, and Leonard George of the Tsleil-Waututh Nation, a pioneer of Aboriginal economic development. "This forum was an important springboard for the discussion about the economic power of Aboriginal business," said Chief Justin George of the Tsleil-Waututh Nation. "When Aboriginal business leaders share their individual stories, it is a powerful way to both educate and inspire ideas that support Aboriginal entrepreneurship." The event was designed to work together with the Canadian entrepreneurial community in developing a clear, collective vision for the future by exchanging information about entrepreneurship, its role and value, and its opportunities and challenges in the context of on- and off-reserve Aboriginal economic development.

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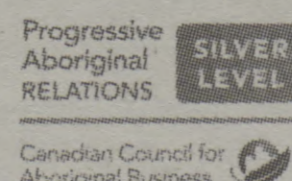
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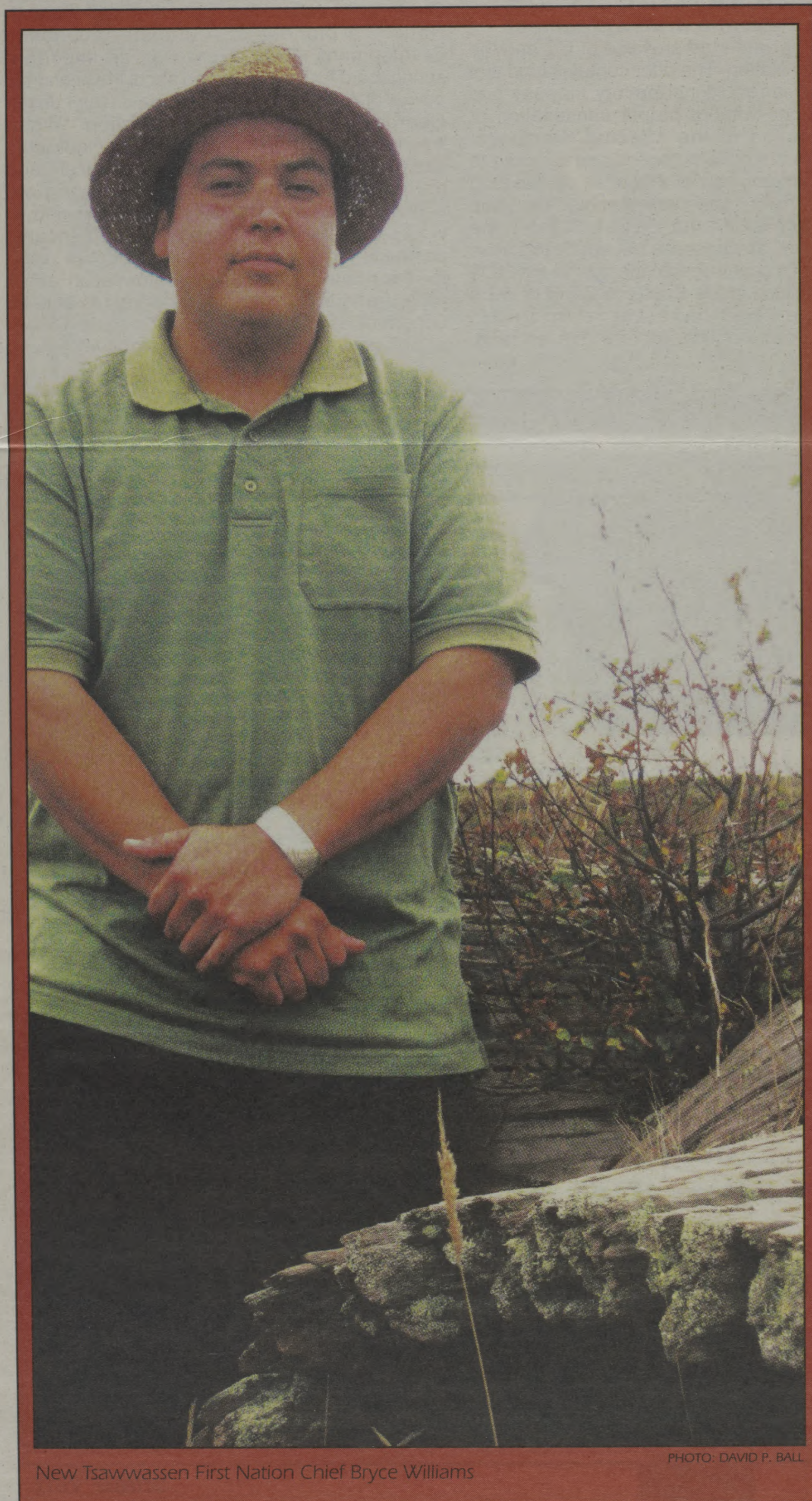
Special section providing Aboriginal news from BC & Yukon

Nations on BC's North and Central Coast declare ban  
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LNG plan could see huge benefits for Haisla  
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Wheelchair athlete retires on paralympic high  
Page 4

## Heavy weight is placed on young shoulders



New Tsawwassen First Nation Chief Bryce Williams

PHOTO: DAVID P. BALL

By **SHAUNA LEWIS**  
Raven's Eye Writer

### Tsawwassen First Nation

When many young people his age are pursuing higher education, new Tsawwassen First Nation Chief Bryce Williams is leading his nation.

The role is undoubtedly demanding for even the most seasoned politician, but for Williams, who is just 23 and now holds the workings of B.C.'s first urban treaty in his hands, things seem exceptionally weighty.

Williams defeated the community's long-time chief and landmark treaty negotiator Kim Baird, 42, in a Sept. 5 election. Williams said he is confident he can take the reins and direct his people toward a better future.

"I obviously feel pretty good," Williams said of his election win.

"Not to take anything away from the last chief and council, but I think now we'll have even more of a voice heard from the people," Williams told Raven's Eye during an interview at the nation's office. "It's gonna work out," he promised.

"I've got a strong mind and a strong heart [and] I believe that I have what it takes to be a leader in this community," he assured.

"We are definitely ready for a new change and this just seems like the right time for everyone to flourish and grow and become the community that we're all ready for," said Tim Lorenz, 30, a maintenance worker and Tsawwassen member.

"He definitely spoke to me. It kind of opened my eyes," Lorenz said of William's platform promises and future community initiatives, which include the creation of a traditional artists' center where members can express traditional culture through carving, as well as launching a youth-focused canoe club for culture and sport purposes.

Lorenz, who backed Williams, said the new chief's age was not a deterring factor in his vote, especially considering that Baird had

begun her political career in her 20s and was considered a youth when she ran and was elected on council.

Baird, who held the leadership role for more than a decade and ushered in an economically lucrative new post-treaty era for the nearly 500 members of her community said she was "in shock," over the election results that saw her lose by just nine ballots in the tight 78 to 69 vote outcome.

"I am in shock more than anything," she said during a phone interview. "I'm going through a range of emotions," she said, admitting that a sense of grief tops that list.

"It's better to be able to choose the time when you leave. I didn't have that opportunity," Baird said.

"Obviously I have some disappointment in the results and disappointment in the low turnout in the number of people that voted," she added.

Baird said she can only speculate why the vote didn't lean in her favour, citing everything from a lack of internal community liasing and networking on her part to a case of stratified community demographic. Baird also admits she may have ruffled the feathers of some members during her decade-plus stretch as leader.

"I've been in office for 13 years. I've had time to accumulate a lot of baggage.... In 13 years you have time to make unpopular decisions," she said candidly.

While Baird can only speculate as to why she came up short, she claims low voter turnout had to have an impact on results.

"Normally we have a higher participation level," she said. "Obviously the more people that participated the more clearer the community will be," she said.

Of the 439 Tsawwassen members, 260 are eligible to vote and only about 50 per cent hit the polling stations.

Despite the loss, Baird said she is pleased with the legacy

See *Heavy* on page 4.

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

**Jace Martin:** I truly look for loyalty; someone who has your back and is there for you in the good times and bad. Nothing like knowing in your heart that you can count on someone.

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

**J.M.:** I have found that unreliability has always irked me. When someone commits to something and backs out at the last minute. Just be up front and honest with me. If you know you can do it or you would rather not, then say so. But if you say yes, then through wind, rain or fire, you should keep your word.

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

**J.M.:** Sharing, to be honest. Being able to share my time with my nephews and family at barbecues, Canada's Wonderland or sea-dooing at the beach. Sharing the stage with my brother when I perform and being able to share my music and passion, songs with audiences across North America. Also, being able to share my knowledge and experience with the youth through various programs.

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

**J.M.:** Incurable. When I'm at my worst, I can't be comforted or calmed. It is a process that usually needs prayer in order to give me peace.

**W:** What one person do you

most admire and why?

**J.M.:** Jesus Of Nazareth. He walked the earth with compassion and love, gave all glory to God for his talents and accomplishments, gave all that he had so others could be lifted up. He helped the homeless, the fatherless, the widows...His example is how I structure my life.

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

**J.M.:** Say goodbye to my Big Brother and Mentor, Darren Ross Martin, who was the leader of our family band The Wolfpack. He passed away February 2011 at the age of 38 and continues to inspire me with his life and passion for the youth and love for all people.†

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

**J.M.:** Starting Six Nations first ever music festival, The Six Nations Concert for a Cure and Artists Festival. We are Canada's largest Aboriginal reservation and I have performed so many festivals and wondered why we didn't have one. We needed a place where our Aboriginal talent could be showcased with world class musicians. We are now in our fifth year, have attracted over 10,000 tourists and have had artists like GRAMMY winner Jonny Lang, The Fabulous Thunderbirds, Crystal Shawanda, Karl Wolf, JRDN, Stevie Salas and Bernard Fowler, Derek Miller and more perform, all while providing a stage for youth emerging Aboriginal talent and raising cancer awareness.



PHOTO: SUPPLIED

Jace Martin

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

**J.M.:** I believe nothing is out of reach. I am a big believer in faith and prayer and all of our dreams are attainable. The dream that seems to be always distant is I would one day like to perform at the GRAMMY's and to win a GRAMMY would be icing on the cake.

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

**J.M.:** I would be an actor, as I

started out in theatre when I was 13 and had over 18 acting roles in movies, radio, documentaries and TV when I was younger. As I grew and started performing in music, I had no time to continue in acting but had a chance to revive that dream in 2005 when I was asked to be in a bio-pic movie of Shania Twain, which I did and it was a lot of fun!

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

**J.M.:** My Pastor Russ Moyer "Your talent will make room for

you and set you before great men...your character will keep you there"

**W:** Did you take it?

**J.M.:** Yes! It changed my life...Integrity, honesty, getting my life to be above reproach.

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

**J.M.:** Through my acts of love and by sharing my knowledge to the young generations, by being a good mentor and setting a positive example for the youth.

( See Jace Martin on page 20.)

[ radio's most active ]

OUR PICK

Artist— Priscilla's Revenge  
Song— Ape Boy and the Velcro Girl  
Album— Third Gear  
Year— 2011



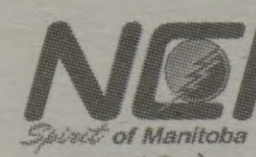
Blues had a baby and they called it rock and roll...or so Muddy Waters wrote. This is clearly something Priscilla's Revenge has embraced on this blues based album with the electric guitars wailing away classic blues and rock riffs complete with bluesy shuffle patterns and classic rhythms that sound familiar but original all at the same time. All the makings of a memorable good time rocking blues musical offering. Chuck Berry traveled this path in the late 50's. One song after the other, these men are turning up the heat and keeping that northern chill at bay. The hardest part of reviewing an album like this is trying to single any out. While a power trio, on this album the band is supported by other musicians that give this a full sound, with added harmonica, saxophone, trumpet and keyboards but make no mistake, the guitars and drums are front and center. The biggest wonder listening to this album is how the mainstream hasn't jumped on this bandwagon and made them another rocking blues Canadian musical icon. Timing is everything in good music and after the first five songs, "Where Did We Go Wrong?" let's you rest to a swaying deep rooted blues melody. And speaking of Canadian, "Je Ne Sais Pas Pourquoi" is a folk like instrumental as if music itself can be bilingual. "Ape Boy and the Velcro Girl" captures the fun sound of walking guitar melodies that made groups in the 60's famous like The Ventures or Booker T. and the MG's. All in all, there is a new generation of musicians proving they are no less relevant to rock and roll blues than any other well known classic band most people will recognize. If these songs are Priscilla's Revenge driving music in Third Gear, I can't wait until they shift up to fourth!

Review by : K. Kanten

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Shane Yellowbird	Sedona Arizona	It's About Time
Beatrice Love	Not Your Typical Girl	Single
Pura Fe Trio	Endless Possibilities	A Blues Night In North Carolina
Savannah Rae Boyko	Sick Obsession	Savannah Rae Boyko
Ron Loutit	The Two Step	Where I Come From
Crystal Shawanda	Closer	Just Like You
Donny Parenteau	Fiddleback	To Whom It May Concern
The Mosquitooz	Drenched	Single
Murray Porter	I Feel Lucky	Songs Lived & Life Played
Indian City	Supernation	Supernation
Amanda Rheaume	Let Yourself Breathe	Light Of Another Day
Leanne Goose	Some Days	Single
C-Weed Band	Forever and a Day	Forever
Digawolf	Ela	Nake De
Jerry Sereda	That'll Get You Drinkin'	Turn The Country On
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
Ali Fontaine	Say It To Me	Ali Fontaine

CONTRIBUTING STATIONS:



[ entertainment ]

# Barefoot hits the film fest circuit

By David P. Ball  
Windspeaker Contributor

TORONTO

A touching intergenerational moment becomes bittersweet in Danis Goulet's new film, *Barefoot*. Sixteen-year-old Alyssa's *kookum* [grandmother] celebrates her granddaughter's pregnancy, offering her a beaded baby carrier.

In La Ronge—the northern Saskatchewan reserve where the award-winning filmmaker and former ImagiNATIVE Film + Media Arts Festival executive director grew up—so many young teenagers are having babies that Alyssa (played by Emily Roberts) just desperately wants to fit in with her peers (Cole Ballantyne and Kassie Svendsen).

When Goulet—who currently works with the Ontario Arts Council—premiered her short film at the Toronto International Film Festival (TIFF) on Sept. 12, her hope was to add nuance to the simplistic stigma around teenage pregnancy, but also to honour and explore how youth gain control over oppressive circumstances on-reserve.

"I think an Aboriginal treatment of a young woman having a baby is definitely not as stigmatized as it would be in mainstream Canadian culture, where having a baby is bad because it's going to kill her future," Goulet told *Windspeaker* in downtown Toronto, the city she calls home since leaving Saskatchewan. "That's the end of the story."

"I don't think it should be so black-and-white... Part of what got me thinking about that was seeing all my cousins who still live there, and are getting pregnant before they're 20, and how it seems to be treated differently ... how different cultural contexts mean that teen pregnancy is looked at in a different way."

Goulet—a Cree and Métis mother of two—screened her 2010 film, *Wapawekka* (produced, like *Barefoot*, by Christine Kleckner) at the prestigious Sundance, Berlin and Toronto International Film



Danis Goulet's *Barefoot* provides a nuanced view of teen pregnancy

PHOTO: DAVID P. BALL

Festivals. But she admits her new film can come across as uncomfortably intimate with its characters.

In fact, all of the actors were cast from northern Saskatchewan—without any performing experience—and guided through workshops to connect with *Barefoot*'s storyline and with each other.

"Working with the kids in making the film, I really had a strong appreciation for the challenges they face growing up in northern situations," Goulet explained. "I wanted to look at and explore that."

"I asked them a lot about the subject matter. That was part of the rehearsal process. They didn't feel it was outside of their experience at all. In fact, one of the girls who is in the film is now pregnant... I was thinking, 'You know, it's not such a bad dream to want to be a mother.' You get a sense of place and value. I'm a mother myself, and parenting has been the biggest challenge in my life. The girls I talked to in doing my research found a strong sense of value in that—there's something beautiful about that."

Goulet, and the 200 would-be actors auditioning, worked intensively with two leading theatre facilitators to prepare. Warren Linds, a group dynamics professor at Concordia University, who Goulet describes as a formative influence in her high school year, and Linda Goulet, a First Nations University professor, and the director's mother.

The process also involved respected La Ronge Elder and traditional bead-worker Ida Tremblay, who also played the *kookum*—offering the transformative dialogue with Alyssa in her mother tongue, Cree. It's a profound sign of "acceptance, love and connection," Goulet explained.

For the director, Tremblay's presence was not only as actor and Elder. The beaded moss baby-carrier gifted to the teenage protagonist, in fact, was the very one Tremblay had made for Goulet's own baby, and so were the moccasins worn at the filmmaker's wedding.

"Her presence there, as a part of making the film, was so important," said Goulet. "One

time, during the workshops leading up to the film, Ida said that when she is speaking in English, she's always using a borrowed language, so things don't come across in the same way.

"But when speaking in Cree, she's speaking directly from her heart. The presence of Cree in the film was definitely very important. Two of the kids speak Cree; it's very much a part of the area, but it's also very meaningful in the context of what Ida said."

The impetus that sparked *Barefoot*—partly an allusion to a stirring and vulnerable scene when Alyssa removes her socks to stuff her tummy bulge—was seeing her teenage cousins posting to Facebook about their pregnancies.

"I was just a few years into having my own kid," Goulet revealed. "Parenting is the hardest thing I've ever tried to do."

"So I really started to think about all my little cousins and why they're having babies younger. What a unique characteristic that really is, of the places we come from; of bigger families started younger. There's

a certain truth in that."

On a deeper level, though, the characters' struggles with choices around their future serves to represent significant political and historic questions, Goulet told *Windspeaker*.

"For any Aboriginal person in Canada, you're always trying to contend with your sense of identity, because all of that has been so fractured the way the histories come together," she said. "So, as people, we're always trying to figure out this way to reconcile who we are, where we're from, what we're about and how we're moving forward."

"Here in Canada, there are Third World living conditions all over the country, and yet there seems to be a strange desensitization to it. In this particular story, and this world where it takes place, I wanted to explore a bit more of the complexity instead of looking at it in a black-and-white way; looking at lack of access and choices, growing up in poverty, but also seeing there's family connections, ties to tradition, there's love, there's peer pressure."

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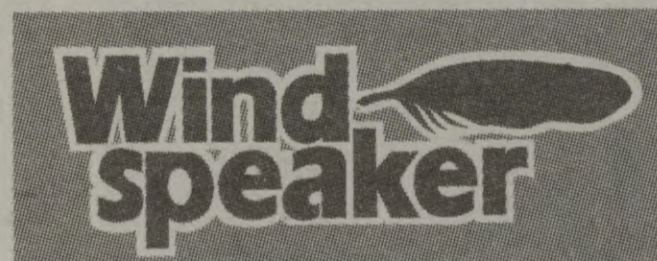
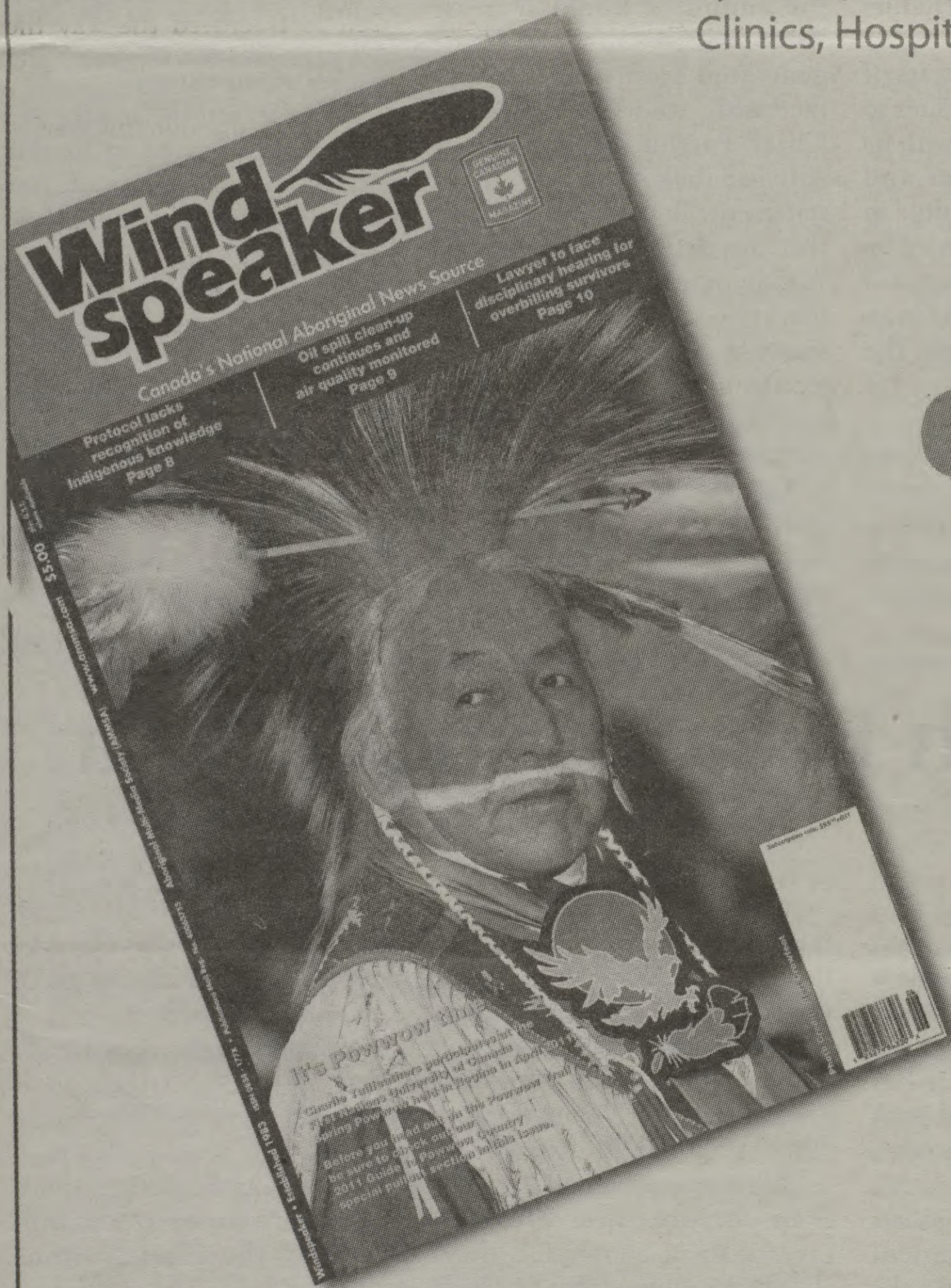
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Ontario Birchbark: Special Section providing news from Ontario

# Unchanged treaty annuity is 'weight of injustice' on Anishinabek

By David P. Ball  
Birchbark Writer

Toronto

If treaty annuities—the yearly payout to status Indians under some of Canada's historic agreements—were stock market investments, their rate-of-return might leave stock traders scratching their heads.

The 1850 Robinson Huron Treaty signed with the Anishinabek is one such example of Canada neither respecting the spirit nor letter of the agreements.

Originally offering First Nations people \$2 a year, the annuity was beefed up to \$4 in 1874 but has languished there ever since.

On Sept. 10—the 162nd anniversary of the signing of the treaty—leaders representing the signatory nations delivered a letter to Ontario's Lieutenant Governor demanding an increase to modern-day values from what is otherwise a purely symbolic payout.

They warned that a lawsuit will follow if a new accounting—and annuity increase—is not made “liberally and justly,” according to the claim.

“We really need to call Canada to task on fulfilling the obligations they inherited from the Crown with our treaty relationship,” Chief Dean Sayers of Batchewana First Nation of Ojibways told Birchbark on the Ontario Legislature grounds, explaining that the treaty allows an increase as long as the government doesn't incur a loss.

“If you look around at the enormity of the wealth that's here, I'm sure they should have been able to increase it without incurring a loss... We're going to see a proper resolution.”

For a Sagamok Anishinawbek First Nation councillor presenting the annuities request at Queen's Park, the issue is about respecting the spirit of the Robinson Huron Treaty, which he said emphasized nation-to-nation respect between settlers and First Nations.

“It's significant every day,” said Councillor Angus Toulouse, who served as Ontario regional chief for the Assembly of First Nations until June. “We're still mired in the inability of Canada to implement the annuities provision of the treaty, which would allow for sharing of the wealth and richness of this province and Canada.”

“We're still at \$4 to this day, in 2012! That \$4 doesn't represent the kind of sharing that it represented back in 1874. The spirit of the treaties—we're always reminded by our Elders—talked about the relationship and how we are to live side-by-side, understanding that we were distinct nations.”

Emerging from the Legislature buildings in a feather headdress, and carrying a large black cylinder, Sayers said that he joked with the clerk receiving their unusual delivery.

“I told the guy that received the letter that it may have looked like a heavy envelope, but believe me, it is heavy!” he quipped, to laughter from a dozen supporters waiting outside. “It's carrying the weight of our ancestors and all our people up until this point in terms of the injustice we're facing.”

Under the Robinson Huron Treaty, Indigenous nations under its purview agreed to share their resources and territories—spanning more than 92,000 square kilometres—with European settlers, in exchange for



PHOTO: DAVID P. BALL

Chief Dean Sayers of Batchewana First Nation and Sagamok Anishinawbek First Nation Councillor Angus Toulouse deliver a letter to Ontario's Lieutenant Governor demanding that annual treaty annuities be increased.

a number of benefits, including annual payments.

The 1850 agreement itself states that the Crown “desires to deal liberally and justly” with its subjects, and “promises and agrees” to boost the annuity “in case the territory hereby ceded by the parties of the second part shall at any future period produce an amount which will enable the Government of this Province without incurring loss.”

Tribal leaders say that billions of dollars in mining and forestry resource revenues, for instance, are an example of such a profit which would enable an increase in the payout.

“The treaty is pretty clear that

the annuities would increase when the resource revenue generated from the territory increased,” said Grand Council Chief Patrick Madahbee of Anishinabek Nation in a statement. “It couldn't be plainer that the territory has generated vast amounts of revenues from forestry, mining and other resource development. Still we receive four dollars per year. That is unfair and not what we bargained for.”

“Corporations have realized trillions of dollars in resource wealth from our territories. And various levels of government in Canada are taking big shares of that wealth, some of which

rightfully belongs to the First Nations who agreed to treaties like Robinson Huron.”

The treaty sets the annuity at a lump sum delivered to signing nations, to a maximum of “one pound,” which was doubled 24 years later.

“The same shall be augmented from time to time,” the treaty continues, “provided that the amount paid to each individual shall not exceed the sum of one pound provincial currency in any one year, or such further sum as Her Majesty may be graciously pleased to order.”

The Province of Ontario has not yet responded to the annuity increase demand.

# Police Service argues “Fresh Breath” moniker a mistake, not racism

By Shari Narine  
Birchbark Writer

THUNDER BAY

First Nations, led by Nishnawbe Aski Nation (NAN), have filed a complaint with the Ontario Human Rights Tribunal against the Thunder Bay Police Service.

“It is regrettable that my clients are put in this box and had to go to the Human Rights Tribunal to find an objective process. But certainly the public comments of the chief of police and of the mayor ... completely undermine any hope of there being a credible process (with

the Thunder Bay Police Service as either a decision maker or a major player. They obviously need an objective third party to come in and deal with this,” said Julian Falconer, counsel for NAN and Namaygoosisagagun, Eabametoong and Nibinamik First Nations.

The First Nations group announced on Sept. 18 that they were filing a complaint with the tribunal following a Sept. 1 incident in which an internal email from a Thunder Bay Police Service detective was mistakenly sent to local media. The email was immediately rescinded. That email was entitled “Fresh Breath Killer

Captured” and referred to a murder investigation that involved victim Adam Yellowhead, 65. Yellowhead's body was found on Aug. 29. Joseph Wesley of Thunder Bay was arrested and charged with second-degree murder. According to Chris Adams, executive officer for the police, the “Fresh Breath” comment referred to the suspect and the crime scene in which a large number of mouth wash bottles were found.

After the internal email, written by Det. John Read, was made public, police officials met with NAN representatives to discuss the incident.

However, during the course of the meeting between NAN and the police service, comments were made by both Thunder Bay Police Chief JP Levesque and Deputy Chief Andy Hay that disturbed NAN Deputy Grand Chief Alvin Fiddler.

“What concerned us was that even before the internal investigation concluded they already determined that race had nothing to do with what happened,” said Fiddler.

Also of concern to Fiddler were comments made by Thunder Bay Mayor Keith Hobbs to the *Chronicle-Journal* in which Hobbs said “it was wrong to put a racial

connotation on” Read's email. Hobbs serves on the Thunder Bay Police Services Board and is a former police officer.

Fiddler believes that Read's “fresh breath” attribution is racial stereotyping of Aboriginal people.

Adams said the police service was surprised by the action taken by the First Nations group.

“We were in the process of working with NAN on trying to find an appropriate response and resolution and when they decided ... to file a complaint, it caught us off guard,” he said.

(See *Police* on page 21.)



## Sports Briefs

By Sam Laskaris

### Rabbit in Norway

Wacey Rabbit once again finds himself playing professional hockey in Europe. Rabbit, a 25-year-old forward, is a member of the Lorenskog Ishockeyklubb, a squad that competes in Norway's pro league.

Rabbit, a member of the Blackfoot Nation from the Blood reserve, had also played overseas during the 2010-11 season. He spent that year with a Croatia-based franchise, Zagreb Medvescak, which participates in Austria's pro circuit.

Rabbit, who was chosen by the Boston Bruins in the 2005 National Hockey League Entry Draft, is off to a decent start with his Norwegian squad. He was pointless in his team's season-opening 9-1 victory over a club called Tonsberg on Sept. 13. But two days later, in his team's home opener, Rabbit scored once and added two assists en route to a 9-3 triumph over Rosenborg Elite.

Lorenskog is one of 10 teams in Norway's pro loop. A year ago it placed second in the regular season standings and advanced to the best-of-seven championship series, losing in six games.

Rabbit spent the majority of last season in the American Hockey League (AHL) with the San Antonio Rampage. He earned 14 points (two goals, 12 assists) in 71 regular season contests. And he was pointless in 10 playoff contests. He also appeared in three games (earning four assists) last season in the East Coast Hockey League with the Cincinnati Cyclones. During his pro career Rabbit played with two other AHL franchises, Providence Bruins and Milwaukee Admirals.

As for his junior career, Rabbit concluded it with style, helping the Western Hockey League's Vancouver Giants win the Memorial Cup in 2007.

### Iroquois Nationals host worlds

Some Canadian lacrosse fans won't have to travel that far to attend the next world men's indoor (box) lacrosse championships. That's because the Iroquois Nationals have been awarded the rights to the tournament, which will be staged in September of 2005.

The roster of the Iroquois Nationals is traditionally a fairly even split between Aboriginal players who live in Canada and the United States. The semi-finals as well as the gold-medal and bronze-medal games of the 2015 world tournament will be held at the First Niagara Center in downtown Buffalo. The arena, which has a capacity of about 19,000, is home to the National Hockey League's Buffalo Sabres as well as the Buffalo Bandits of the National Lacrosse League.

Also, all of the tournament's round-robin and quarter-final contests will be held at the Onondaga Nation Arena near Syracuse. As a result, this is believed to be the first time that a world championship will be staged on Aboriginal land.

For southern Ontario fans the Buffalo arena is mere minutes from the Ontario/New York border. And the Onondaga facility, which can accommodate about 3,000 fans, is under a two-hour drive from another border crossing.

This world championship is held every four years. Eight clubs participated at the last event held in 2011 in the Czech Republic capital of Prague. The Iroquois Nationals captured the silver medal at the tourney, which was won by Canada.

Organizers anticipate between eight and 12 squads will compete at the 2015 tournament.

### Hoops teams head to Winnipeg

Men's Aboriginal basketball teams from across Canada and the United States will be headed to Winnipeg for a mid-December tournament. As of mid-September, 19 clubs had registered for the Peg City Basketball Tournament, which was scheduled for Dec. 14 to 16. Besides a Winnipeg club, other Canadian entries were from British Columbia, Ontario, Manitoba and Saskatchewan.

And the American entries thus far were also spread out. Confirmed teams were from the following states: Arizona, California, Florida, Kansas, Minnesota, New York, North Dakota, Oklahoma, Oregon, South Dakota and Washington. Several others are also expected to take part as the registration deadline is not until Nov. 30.

The tournament will feature a maximum of 32 clubs, which will compete in a double knockout format.

The registration fee is \$875 per club. The winning squad will be awarded \$10,000. Besides a trophy, team members will also be presented with jackets.

Also, the runner-ups will receive \$2,000 and hooded sweaters while members of the third-place team will get \$1,000 and T-shirts.

Matches will be staged at four different facilities in Winnipeg. They are the University of Winnipeg, University of Manitoba, Red River College and Canadian Mennonite University.

The tournament will also include a three-point contest and a slam dunk contest, open to all tournament players.

[ sports ]

# Football players find a way to give back to community



Full contact camp held in Janvier, Alberta.

PHOTOS: SUPPLIED

By Sam Laskaris

Windspeaker Contributor

## EDMONTON

A pair of former Canadian university football players have launched a venture to give Aboriginal youth a glimpse of what football—and life—are all about.

Leroy Fontaine and Dathan Thomas are the co-founders of Tribal Dreams, which provides football camps for Aboriginal young people ranging in age from five to 18.

Besides teaching the youngsters about some football basics, there are also numerous breaks during the on-field sessions to discuss things such as teamwork, dedication and perseverance, skills not only useful in football but everyday situations.

Fontaine, 28, and Thomas, 27, have known each other since they played junior football with the Edmonton Huskies. They played four seasons together, from 2003 to 2006, and helped the Huskies capture back-to-back Canadian Junior Football League championships in '04 and '05.

Ironically, though they went their separate ways after that, both players ending up playing for university teams that were also called the Huskies. Fontaine suited up for the Saint Mary's Huskies in Halifax while Thomas toiled for the University of Saskatchewan Huskies.

Fontaine is from northern Alberta's Chipewyan Prairie Dene First Nation. And Thomas, who lives in Edmonton, is not Aboriginal.

But the pair, who remained friends during their university days, decided to launch Tribal Dreams after discovering they had similar goals.

"I wanted to provide something for (Aboriginal youth)," said Fontaine, who now also lives in Edmonton. "And he said he wanted to do some (football) camps. So we said let's work together and make this happen."

The pair decided to try and expand their Tribal Dreams venture after a successful pilot



Tribal Dreams pilot project last year at Nova Scotia's Indian Brook First Nation.



At the end of the successful pilot project last year at Indian Brook First Nation.

project last year at Nova Scotia's Indian Brook First Nation. They also had a camp this year in Janvier, near Fontaine's community.

Now they have some rather lofty goals.

"We want to expand across Canada," Fontaine said.

Indications are various communities are interested in bringing the project to their youth.

"We are hearing rumours right now that this community might be interested and that that community might be interested," Fontaine said.

Thomas believes there is tremendous potential for Tribal Dreams.

"I think people like what we're doing," he said. "The whole goal is to help these kids. I don't see why anybody wouldn't support us. We're not in it to make

money."

The idea behind the project is to provide free camps for the youth.

"The kids never pay and we will never let them pay," Fontaine said. Instead, the Tribal Dreams' founders are hoping to have the various First Nations, businesses or other sponsors simply cover their expenses while travelling to their communities.

"We don't have access to funding," said Fontaine, adding the pair have already paid thousands of dollars out of their own pockets to try and get this project going. "We're still in the development stage."

The Indian Brook camp lasted two days. And the Janvier one was four days long. Future camps are expected to be two to three days.

"We can cover everything in those days," Fontaine said.

( See *Football* on page 20.)

[ health]

# Renal outreach clinic makes difference in fight against diabetes

By Rachel Lambert  
Windspeaker Writer

## SIKSIKA FIRST NATION

With an astonishing 15 per cent of Siksika residents suffering from diabetes, Melvin (Tyler) White, CEO for Siksika Health Services, knew something had to be done to prevent kidney disease or slow down its progression.

Now, eight years after Alberta Health Services brought its weekly renal outreach clinic to Siksika First Nation, over 100 people are being seen.

"The need to prevent the complications from diabetes early, to prevent the development of kidney failure, was the reason

this program started. The focus was on management of patients in their home communities in contrast to most specialty clinics, which are only run in large cities," said White, who gave the province the go-ahead to operate on Siksika, although First Nation health care falls under the jurisdiction of the federal government.

Nephrologist Dr. Brenda Hemmelgarn and Nurse Practitioner Ellen Novak helped develop the outreach clinic for the Southern Alberta Renal Health Services.

"Aboriginal people are at high risk of developing kidney disease because there is a high prevalence of diabetes among this population," said Novak.

Siksika is one of the top three communities in Alberta with the highest rate of diabetes.

Health Canada estimates Type 2 Diabetes rates are three to five times higher among First Nations people on reserves than among all other Canadians accounting for at least 90 per cent of diabetes cases.

Initially, the renal outreach clinic was run by a nurse, who would assess high-risk patients and communicate with a physician for medication changes and suggestions on management. The nurse would then implement the suggestions.

"Over time, we found that the communication...was delayed and patients were not receiving optimal care," said Novak.

That realization prompted changes and since 2006, Novak has been assessing patients in the clinic independently and managing their blood pressure, diabetes and cholesterol, either making the necessary medication changes or initiating medications independently.

"I consult Dr Hemmelgarn as needed," said Novak.

Patients requiring specific nephrologist expertise are referred by Novak to Hemmelgarn, who visits the clinic a few times a year to work with difficult cases.

Siksika has expanded services to the reserve schools with the assistance of pediatric nephrologist Dr. Susan Samuel. A school screening project

identifies markers and risk factors for kidney disease and diabetes in school children.

"Research has shown us that if we manage patient's blood pressure, cholesterol and diabetes and reach suggested targets, we can prevent kidney disease," said Novak.

White noted they hope to expand the program to other First Nation communities. That expansion has already begun with Standoff, in the Blood First Nation, the newest site for a renal outreach clinic.

Said White, "I would definitely recommend this program to other First Nations wanting to make a difference and prevent this disease for future generations."

# Funding allows shelter staff to continue work with children

By Heather Andrews Miller  
Windspeaker Writer

## EDMONTON

Additional funding from the federal government will allow the Alberta Council of Women's Shelters to continue to help First Nations children who have witnessed violence.

Walking the Path, a program initiative of the ACWS, began as a pilot project in 2009. The program has been extended for an additional 21 months with the new funding.

Living with violence in the home can have a huge impact on children, affecting their whole

future, says program manager Dorothy Sam.

"The children have been exposed to family violence and we are here to try to end the cycle of violence so it's not normalized. When you grow up with it in the home, you think that's the way it's the way it's supposed to be," she said.

Staff, who work with both children and their families, are flexible and tailor the program in each shelter to the specific activities most suitable to that location, ranging from arts to sports, or from after-school programs to workshops.

Jan Reimer, executive director of the ACWS, says the program is rooted in the traditional

teachings and practices that place the child at the centre of the community.

"This project has been life-changing for everyone involved. It's created new ways of doing shelter work, created new tools where none existed and most importantly it's created hope," she said.

Women typically stay in a shelter for 21 days, which is not much time to make important changes, says Sam.

"This project extends the contact and programming after that time. During the first phase, the staff worked with the families for two and a half years, and were able to build up a good relationship and a lot of trust,"

she said. "By that time, the women were able to build up trust and talk about issues."

The focus is on the family, so all members can receive assistance. Too often, programming does not extend to abusers, who are sadly in need of help themselves, adds Sam.

"The spouses can be part of the program. The kids are together with the parents and are building up relationships with each other," she said.

The project currently is working with 67 families, with over 300 participants

through five shelters: Bigstone Cree Nation Women's Emergency Shelter, Eagle's Nest Stoney Family Shelter,

Ermineskin Women's Shelter Society, Paspew House (Fort Chipewyan/Mikisew Cree) Women's Shelter and Sucker Creek Women's Emergency Shelter.

"The worker taught me to ask for help when I needed it. Not to be ashamed of needing help and not to be afraid to ask for help. She never gave up on me and my kids," said one mother, in summing up her experience.

The ACWS is a non-profit organization with 43 sheltering organizations as members throughout the province.

Walking the Path Together project is a partnership with the Government of Alberta's Safe Communities Fund.

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# Urban education setting gradually changing

By Malcolm McColl  
Windspeaker Contributor

## VANCOUVER

There is a new Aboriginal school for kindergarten to Grade 3 in the Downtown Eastside of Vancouver, and while people are calling it a mini-school it is a giant step to nurture Aboriginal youth by immersion in the teachings of a once-thriving culture on the West Coast.

Thirteen students enrolled at Macdonald Elementary School on East Hastings St. in September, and the new principal is ready to roll up the sleeves for the task-at-hand.

Enrolment stood at six after the Vancouver School Board approved opening last spring. Registration materials were distributed in the hope the school would open with a minimum of 12 students, which it surpassed.

"The focus has to be on parents, family and community, and what it is that they want for their children," said Hutchingson, an educator from Haida Gwaii with a Haida and Tsimshian heritage and aspirations for the education system to be awakened to the needs of Aboriginal students.

Hutchingson got an education

degree from Simon Fraser University in the early 1980s and taught elementary and secondary school in Prince Rupert. She rose to principal of a new school but knew success for Aboriginal students was not happening, "I thought, we have all the bells and whistles, the physical envelope was beautiful, but we still weren't having the kind of success that I would like to see for Aboriginal students."

Hutchingson took a job in the provincial Ministry of Education as Aboriginal Coordinator then Director of Aboriginal Education through the 1990s where she put an emphasis on analyzing and reporting Aboriginal graduation rates.

"What we know from research is that if you focus on an area, that area will grow," she said. "The performance levels of Aboriginal students has grown and they are doing better, but it seems to have plateaued."

The history of education in Aboriginal life is presently being written by the Truth and Reconciliation Commission (TRC). The TRC records the message from generations that attended residential schools in Canada from 1920s to 1970s. Few argue statistics on education in modern-day Aboriginal life are abysmal in a direct cause-

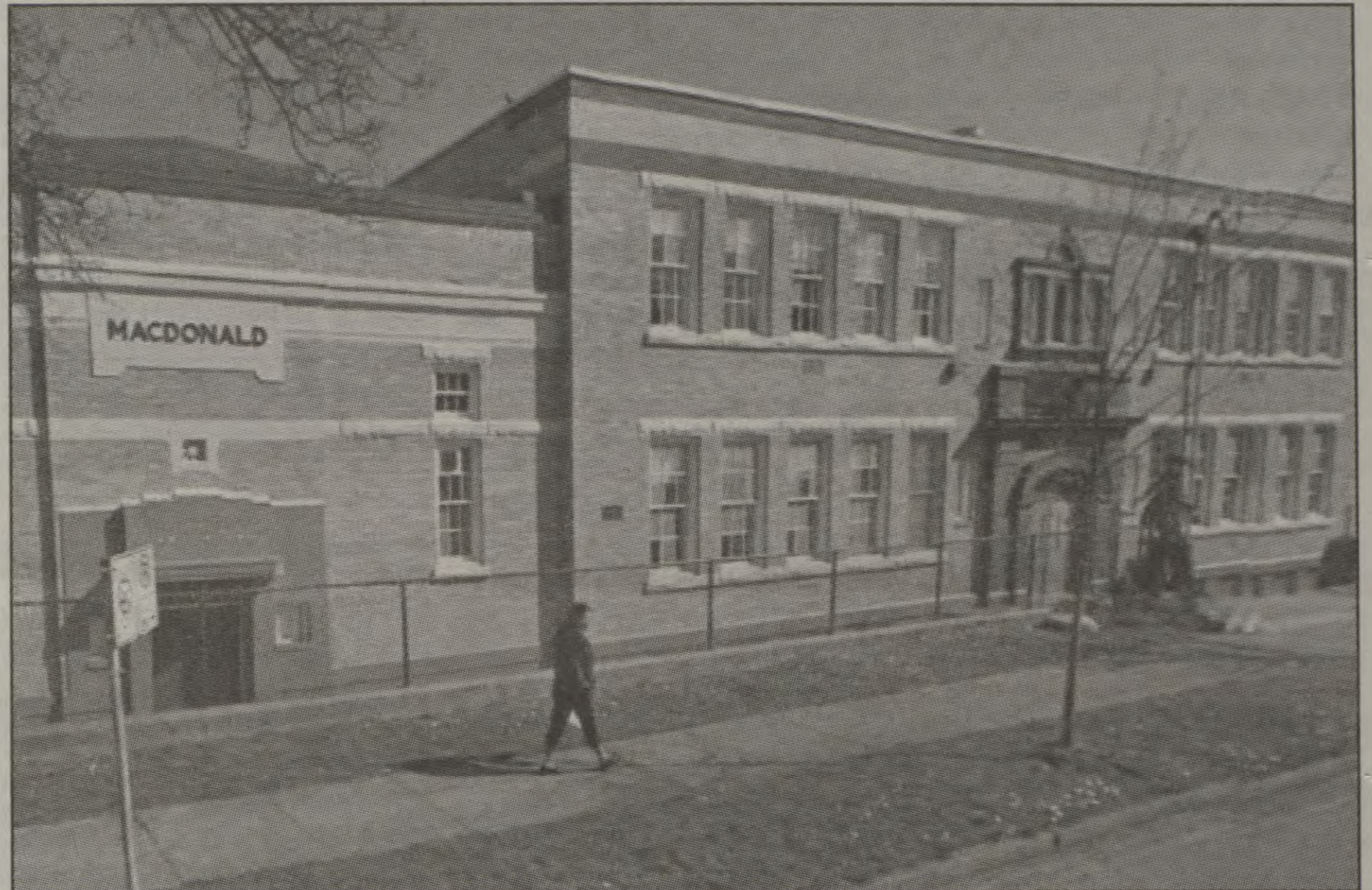


PHOTO: MALCOLM MCCOLL

The face of education continues to change as Native people take more and more control, especially in at risk communities.

and-effect aftermath of the failed Residential School system.

What else explains the reality that in the City of Vancouver, for example, only 32.1 per cent of Aboriginal youth will achieve their Dogwood Diploma, whereas the percent for non-Aboriginal students is 82.5?

It remains a system that is failing kids and the new

principal is joined by others searching for ways to improve Aboriginal graduation rates in the province.

School District 57 in Prince George put together an Aboriginal Education Task Force in 2008 to report to the Aboriginal Education Board (formed in the mid-1990s). The priority was to increase academic

achievement levels (that are at critical lows similar to Vancouver). The task force succeeded in stepping toward a solution when the 'Aboriginal Choice School'—Nusdeh 'Yoh House of the Future'—began operations in Prince George in 2010, the first Aboriginal choice school within the public school system in the province.

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[ careers & training ]  
**Jace Martin confidential**

(Continued from page 13.)

Trying to change the atmosphere from negative to positive. Being a great musician is what I would have said 10 years ago...but now it's about the future generations for me!

Jace Martin was raised on Six Nations, Ont. He is the middle child of seven children and raised by parents he proudly says are still together after 40 years of marriage. He grew up with a large extended family of aunts, uncles and cousins and grandparents. To this day they stay in touch and have regular family reunions to catch up with each other.

Growing up with five brothers and one sister Martin says that sports were a usual part of his days. They all played various sports but music was the one constant for them all. "I loved singing. I would record myself on my little tape machine making up songs to instrumentals I could find on the radio; music was huge in my family. Me and my brothers were always listening or playing music."

His brothers formed a band called The Wolfpack and when old enough Martin joined them, performing their lead vocals as they sang covers from Stevie Ray Vaughn, Stevie Wonder and Ritchie Valens. They won a Canada-wide talent show on APTN called "On Stage," competing against thousands of other artists. While performing with The Wolfpack, Martin won three Canadian Aboriginal Music Awards, including Best Blues Album 2003 and 2005 and Best

Group 2004 while achieving the #13 Best Blues Album Release in 2005, according to the Toronto Blues Society, right behind BB King and ahead of Downchild Blues Band.

His first professional performance at age 13 was a solo where he performed at Rainbowworld on stage with Canada's Queen of Jazz Salome Bey, with the likes of Deborah Cox and Saidah.

"I was nervous until Salome took me aside and told me that I was special, and that I had a gift that would come out if I just had faith and worked hard!"

In 2008 Martin released his self-titled debut solo album recorded at Grant Ave Studios in Hamilton, Ont., the former studio to U2 Super Producer Daniel Lanois. He had his first single "What I Need" climb to #3 on the National Aboriginal Top 40 Countdown.

The album racked up 14 nominations at the CAMA, APCMA's, Hamilton Music Awards, NAMMY's for various categories, including "Best Male Artist" "R&B Recording of The Year" and then took home the "Best Blues Album" at the NAI Image Awards in New Mexico.

In 2009 Martin met Nashville Country Star Crystal Shawanda at the APCMA's and she was impressed by his performance and asked him for his album. Shawanda signed him to her new label, New Sun Records.

When asked about the usual personal pitfalls of the industry, Martin says, "Well earlier in my life, I experimented with alcohol

and smoking—the party lifestyle for a few years. During those times, my life came undone. I was even a little depressed and my music was suffering as was my career. When I realized everything I had worked so hard for was suffering, I eliminated the problem, which was the late nights, the partying. So thankfully I learned that lesson early, and now can focus on the good things in life.

"So when I went on the road with Crystal Shawanda for four months touring across North America in the summer of 2010, those things didn't even cross my mind. My mind was focused on the music, my career, my health, my dreams and on my faith, right where my focus should be."

Martin's faith plays a pivotal role in his life decisions. "As far as I can remember, I have been praying, and exercising my faith. I read the Bible, go to church and even went to Bible College when I was 25."

With his debut world release and first album with New Sun Records, Martin sings with a renewed conviction that he has found his voice.

**Football players find a way to give back**

(Continued from page 17.)

Despite the wide age group, Fontaine added the camp participants will all benefit.

"It's a diverse group," he said. "But we break them down into appropriate groups."

Thomas said Tribal Dreams camps are not all about football. Players are taught many other important things.

"Through football you can create life-long friends, gain self-confidence and learn leadership skills," Thomas said. "We're trying to teach them that with football you can build life skills but also that football is something that can get you into schools."

Though they are not in it for the money, both Fontaine and Thomas are also getting plenty out of Tribal Dreams.

"What I get out of it is knowing that I give back to my community and my people," Fontaine said.

That's something he's been doing for a long time. During his junior and university football

days he would lend a hand for various athletic events in his hometown.

"I always came back to my community to give back," he said. "I have so much pride in my people and my community."

Fontaine is also currently helping out by helping to coach a high school football team in Vermillion, Alta.

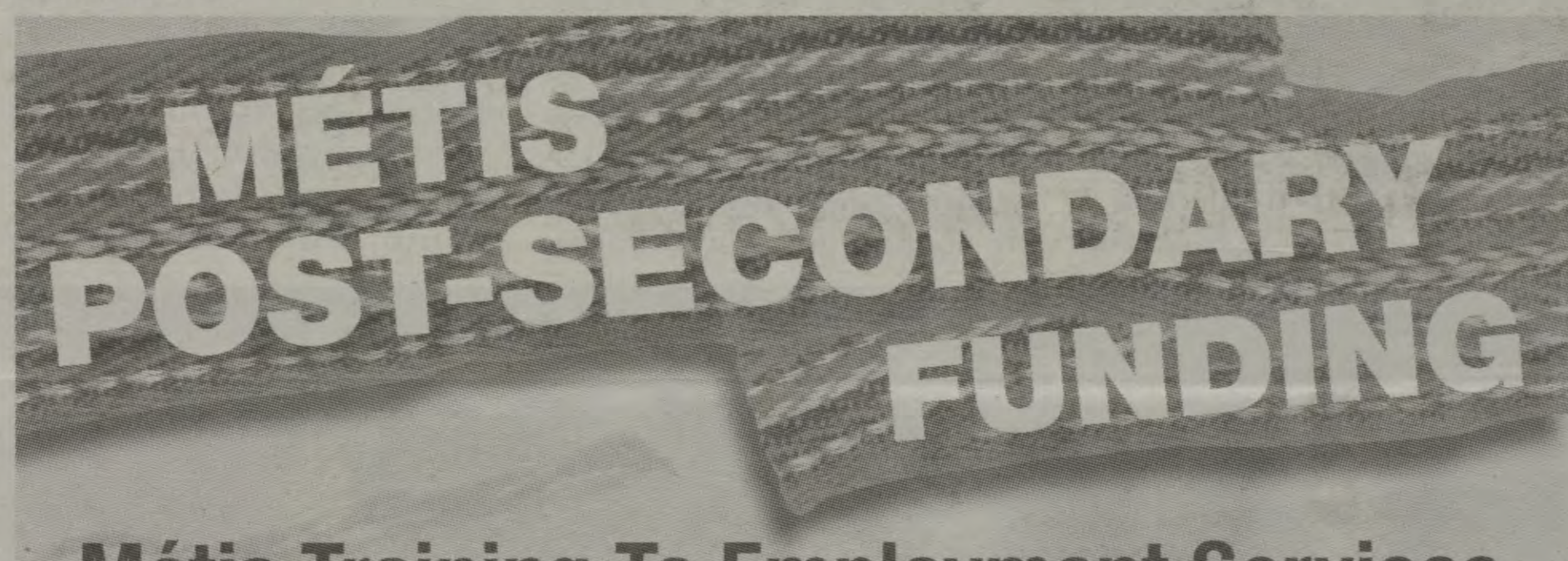
As for coaching elsewhere? "If there's an opportunity to coach somewhere else I'd do it," he said. "But to me right now it is time to get Tribal Dreams out to the Aboriginal communities. It can be rather powerful. That's why we like it."

Thomas is thrilled to still be involved in football.

"When I finished playing I was looking for a way to give back to football," he said. "This worked out perfectly."

And he's confident Tribal Dreams has a bright future.

"It should be so easy to expand," he said. "We know a lot of people and they're all super excited about our initiative."



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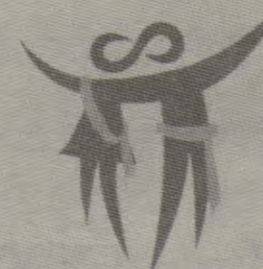
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## Police Service comments

(Continued from page 16.)

Adams says the police service would have preferred using an informal process to deal with the issue, which would have included involving the community and the victim's family.

Yellowhead was a member of the Eabametoong First Nation. Many of Yellowhead's family reside on the Nibinamik First Nation.

Adams also said the human rights complaint has "created some legal issues," which limit what the police service can do, including issuing an apology to the Yellowhead family for any hurt caused by the email.

Fiddler said pursuing the matter with the Office of the Independent Police Review Director was also considered, but quickly dismissed when it was determined that Levesque "would have a lot of influence" on the process.

"We just felt we needed a more independent body to come in here ... to do a proper investigation," he said.

However, the matter will still go before the police review director's office. The Professional Standards Branch, a unit within the Thunder Bay Police Service,

conducted an internal investigation "to document and determine the circumstances surrounding the sending out of that email media release," said Adams.

The report has been reviewed by Levesque and sent to the office of the police review director. Adams is unclear as to when the report will be reviewed.

The email, Fiddler says, highlights a deeper issue.

"For a senior police officer of the Thunder Bay police to feel that they can do this ... to circulate that internally, I think that alone speaks volumes of the culture that exists within the Thunder Bay police. For a senior officer to say 'I can do this and nothing's going to happen to me' ...," he said.

"That would be a broad accusation ... and it's unfair to take what appears to be an isolated incident and create an ... opinion of systemic issues or racism or whatever you want to call it within the service," Adams said.

"The fact is that we've worked hard over the last few years to build connections and bridges with the Aboriginal community and we feel that we will make mistakes from time to time but


we thought we had a reasonable dialogue with NAN to try and address this issue in particular so it is unfortunate and I think it is an overshadow of the good hard work and the honest work that our members do on behalf of victims, all victims," Adams said.

Adams does not deny that Read's email "was a mistake," but characterizes the detective involved as "a good officer and feels terrible about the mistake that ... he made sending it out."

The complaint before the Human Rights Tribunal names Read, Levesque, Hay, and the Thunder Bay Police Service Board and should be heard within a year.

Falconer said his clients are seeking systemic change and monetary compensation for the Yellowhead family, as well legal fees to cover costs incurred.

"(Systemic changes are) exactly what the Human Rights Tribunal and Human Rights Code are for. It's for taking institutions that are mired in historical and cultural intransigence and instituting change.... And the police are not immune to the reach of the Human Rights Tribunal," he said.

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# [ footprints ] James Cecil Desjarlais

## “Mr. Megwetch” journeys onward

By Dianne Meili

The sweatlodge is a refuge where the concerns of this world fall away and connection to the spirit world opens.

It was in this prayerful atmosphere that James Cecil Desjarlais, 67, of Manitoba's Sandy Bay First Nation took a short walk into his next life this past spring.

“He couldn't have gone in a better way,” said Anne Desjarlais, his wife of 37 years. “He went so peacefully, in prayer, surrounded by love. I was spared from seeing him have to suffer a long time like so many sick people do before they die.”

As the Elder-in-Residence at the O-Chi-Chak-Ko-Sipi Healing Lodge in Crane River, Man., Cecil regularly attended sweatlodge ceremonies. On April 25, 2012, he succumbed to a heart attack “doing what he loved best and surrounded by members of the Lodge who prayed with him,” said his daughter Cynthia.

Last October, when the recently-retired Cecil took up his new position at the Healing Lodge, Anne worried the job might take an emotional toll on her husband.

“He had retired after 40 years as an educator two years previous, and now he was taking up something new, with people (Corrections Canada inmates) who potentially had a lot of problems.”

She needn't have been concerned.

“He took to that job so naturally. He never referred to

the guys as inmates. It was always “my (lodge) members.” He was like a father, or a grandfather, to them.”

Cecil felt particularly fulfilled helping to guide lodge members toward a better life “and we even took them his old clothes that he didn't wear any longer,” explained Anne. “After he died, I gave his clothes to the inmates. It always made me feel good to see one of them in a shirt Cecil used to wear.”

To many, Cecil was known as *Zhaawano Noodin* – South Wind Walker in his Anishnabe language. He was born in 1944 in Sandy Bay to farming parents Andrew and Ida Desjarlais and was the oldest of seven children. After attending Sandy Bay Residential School, and then Assiniboia Residential School in Winnipeg, Cecil went on to receive his Bachelor of Teaching degree at Brandon University.

After meeting Anne at that post-secondary institution, he married her on Sept. 14 in 1974, but the couple came to recognize two more wedding anniversary dates.

“In those days you had to have a blood test before you got married,” explained Anne. “Everything was set up for the 14<sup>th</sup> of September and I went and forgot my papers. The priest said he'd go ahead and marry us, but I had a week to come up with them. The next week I brought them and he put Sept. 21 on the marriage certificate. Later, we renewed our wedding vows on

Oct. 14, 1989, so we celebrated that date, too. Our grandchildren were always confused about what date was our real wedding anniversary.”

After graduation, Cecil's first job was as the school principal in the Metis community of Vogar, Man.

“I wouldn't say it was a one-room school, but it was small and housed students up to Grade 6,” said Anne, who is also a teacher.

After Vogar, Cecil taught school in Sandy Bay, Lake Manitoba and St. Theresa Point.

The position in St. Theresa Point proved to be a challenge for Cecil because the community was so isolated. He only taught there for two years.

“But I'm a northern Cree so I was right at home. I stayed on, and Cecil went to Sandy Lake to teach. During the time we taught at different schools we never let more than two weeks go by before we saw each other. My son Dion stayed with me up north and kept me company.”

Throughout his life Cecil supported students beyond academics and into the realm of sport. He served as a member of the North American Indigenous Games Council, Manitoba Aboriginal Sports and Recreation Council and the Aboriginal Sports Circle.

In his community he served as a Sandy Bay First Nation Band Council member and on an Aboriginal Healing Foundation Project. He was also a member



PHOTO: SUPPLIED

Cecil Desjarlais with his daughter Cynthia at her wedding.

of the Knights of Columbus.

Cecil and Anne had seven children (two predeceased him), 20 great grandchildren and seven great grandchildren, who adored him.

“Cecil taught one of his grandsons to ‘moon walk’. The old man would go right across the living room with the kids right behind him, copying him,” Anne recalled.

Cynthia, who followed in her father's footsteps as a teacher and who works on the Ebb and Flow First Nation, wrote in a tribute to her father that he “always taught us to pray and to be thankful for all our blessings. He was a humble man who travelled around helping people and sharing a message of love and forgiveness. He welcomed

everyone into our family and treated them with respect. Dad will be fondly remembered by many as “Mr. Megwetch” (which means thank you in Anishnabe). He was a strong and faithful believer in Creator and gave his life to serving the Lord. He prayed faithfully and shared the gift of prayer with those around him. Many turned to him for advice, friendship and counsel, something he truly enjoyed. Dad said he was rich because he had so many grandchildren. Yet, we are the ones who are rich because he was in our lives. In his own words, our family would like to say “Kitchi Megwetch. We love you all.”


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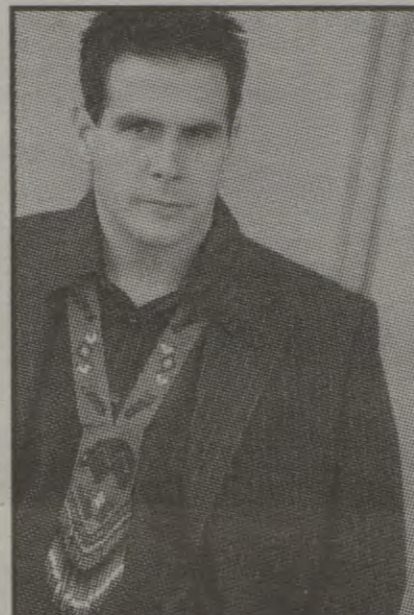
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