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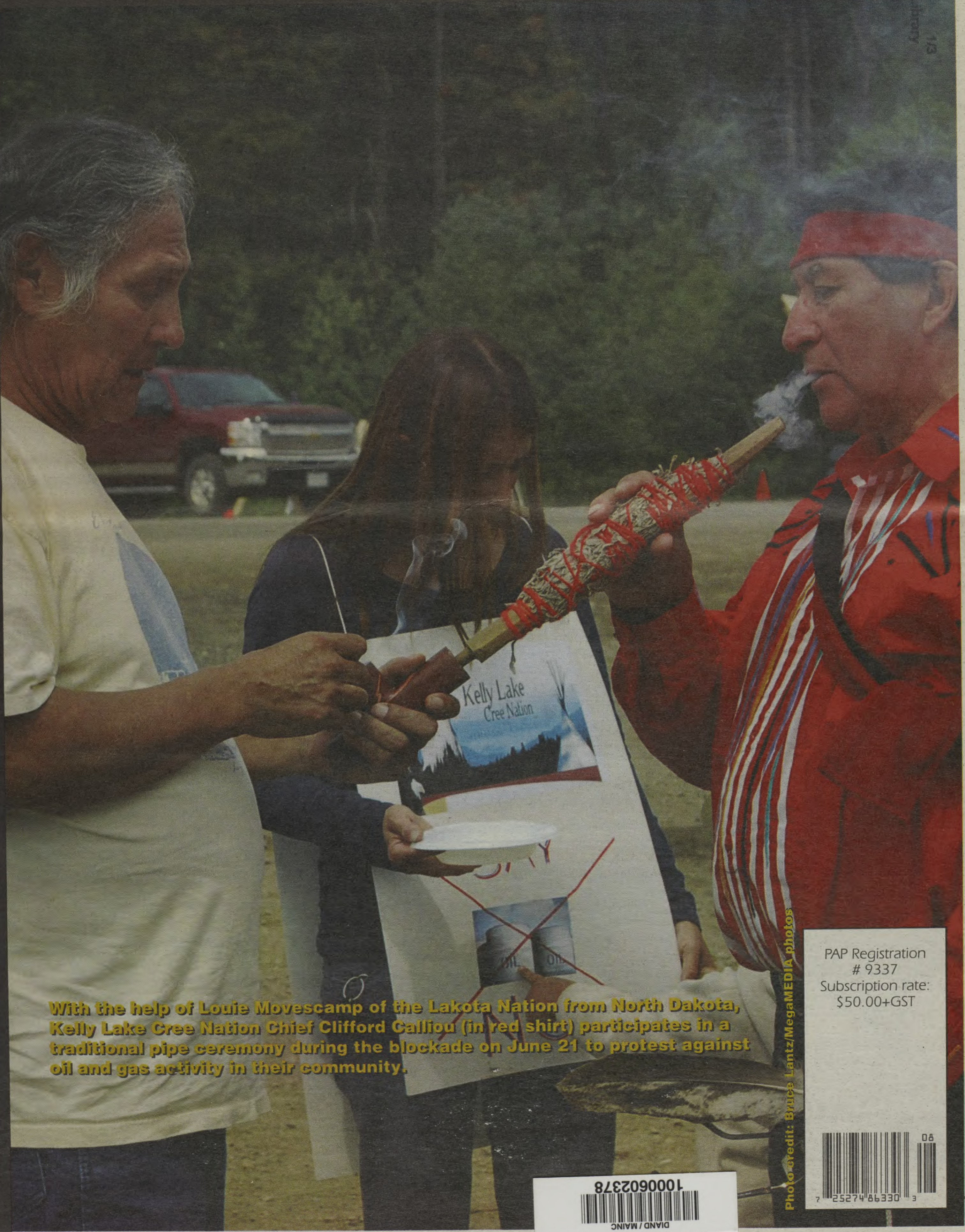
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ISSN 0834 - 177X • Publications Mail Reg. No. 40063755

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With the help of Louie Movescamp of the Lakota Nation from North Dakota, Kelly Lake Cree Nation Chief Clifford Calliou (in red shirt) participates in a traditional pipe ceremony during the blockade on June 21 to protest against oil and gas activity in their community.

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Monthly Circulation: 25,000
Guide to Powwow Country (June): 27,000
Windspeaker 1-year subscription: \$50.00+GST
Published since 1983, Windspeaker is politically and financially independent.

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T5L 4S8

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Canada

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Blockade ends peacefully 9

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AFN chiefs asked to consider resolution put forth by AFOA 10

The Assembly of First Nations (AFN) held its annual general assembly from July 14 to July 17, beginning with the organization's annual golf tournament and ending with a call for support of resolutions on issues important to First Nations communities across the country.

Tofino carver awaits apology from government 12

Long awaited apologies are becoming the topic *du jour*, as another tale makes its way to the forefront. On the West Coast of Vancouver Island lies a village named Tofino, and a story over 100 years old.

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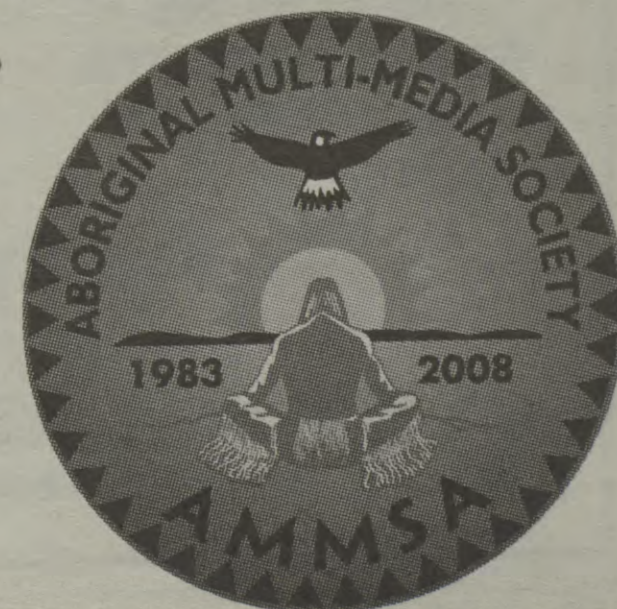
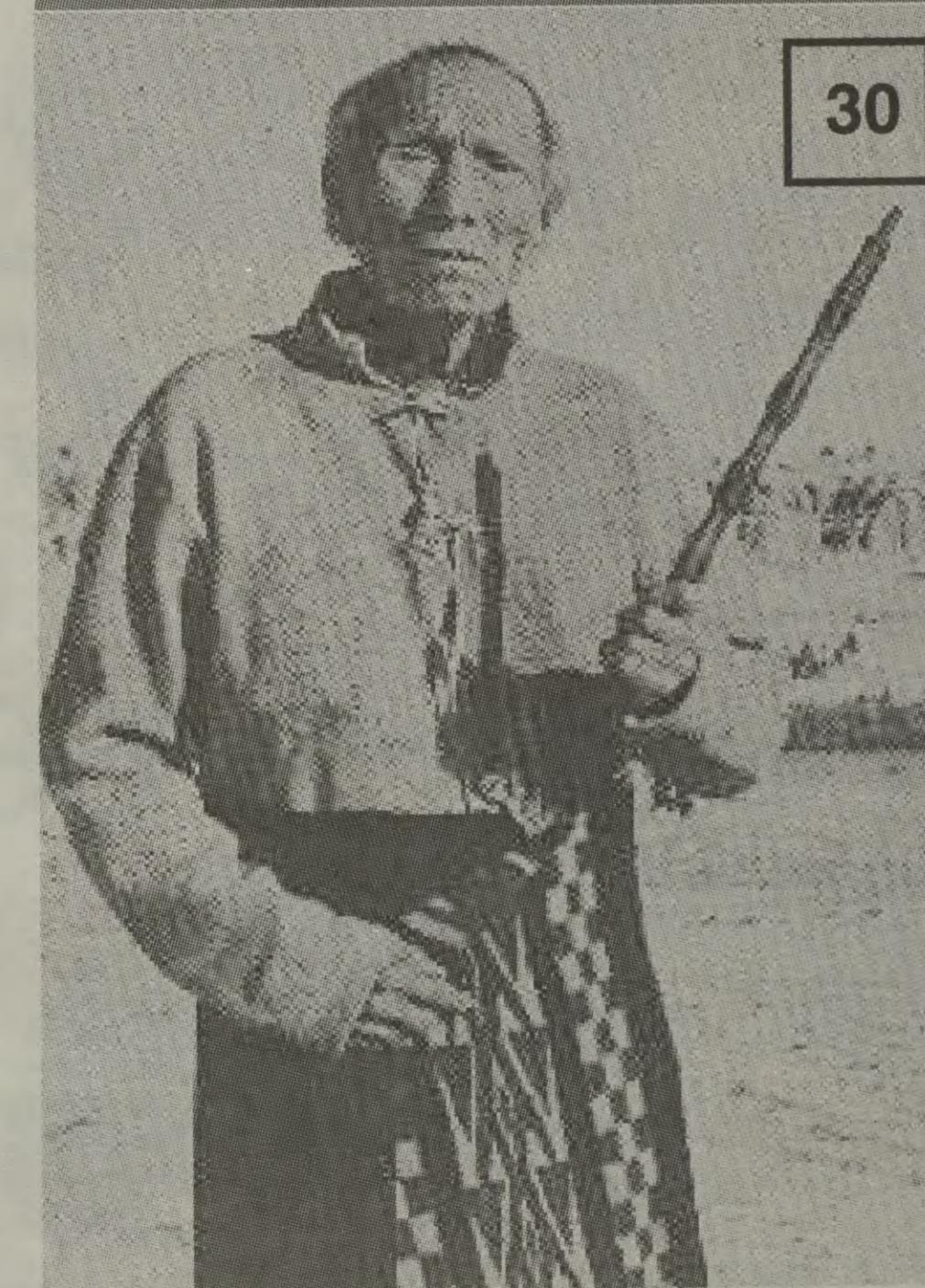
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At the age of nine, the spirits entrusted Black Elk with no less a task than saving his Lakota nation. No doubt other "wakan" – sacred men and women – received visions to help their people as well, but Black Elk's story is the only one so well publicized. John G. Neihart, an American poet, immortalized the medicine man in the flawed "Black Elk Speaks" and he became a cultural icon.

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

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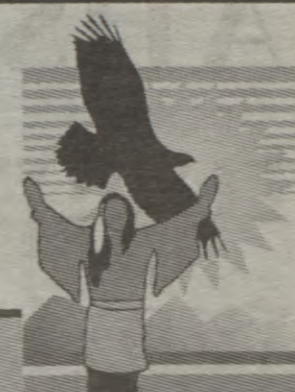
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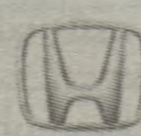
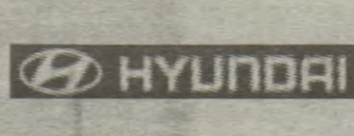
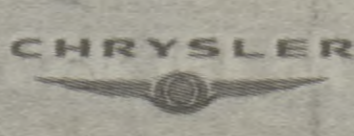
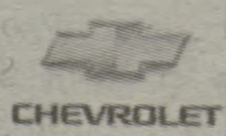
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AHS respond to apology and wait for reply

Open letter to Prime Minister Stephen Harper:
Mr. Minister,

Please accept my office's thanks and gratitude for your government and parliament's recognition of the past injustices of the residential school policies and subsequent apologies.

I have consulted with my Elders and community members. They have requested that my office submit their views for your consideration.

Mr. Minister, they have two main areas of concern. The first area of concern deals with a century of Canadian history. The people strongly feel that residential schools are a significant part of Canadian history.

Our Chief, BillyJo De La Ronde recently stated, let us forgive, but never, never forget. This Sir, is our concern. Without this era of history being taught as part of a curriculum, our youth will forget, other Canadians will forget and the history of residential schools will become a foot note or gather dust in the many tomes that have and will be written on shelves that the general population will never have access to. Our question Sir is, has your department or the Executive of these programs considered the development of a curriculum for all schools? And if not how could this process be initiated?

Our second area of concern Sir, relates to the stated payments to date, with the individual assessment process (IAP) payments and primarily with the common experience payment.

Recent statistics released minutes prior to the apology by CBC state that 7,600 IAP claims have been submitted and 2,900 have been settled to the sum of \$156.9 million. With these figures the average would be \$54,137 per claimant. Several community members have spoken out about these amounts. Two examples amongst a host of complaints I will share with you, one of our women Elders had applied for C.E.P. and had been turned down. She also submitted an application for I.A.P. During her hearing the adjudicator believed her story. She presented two claims of abuse, abuse that in today's society would lead to criminal charges. She was awarded one thousand dollars per abuse for the sum of two thousand dollars less legal fees. The other case I wish to mention is a man who spent many years in the school, suffered through sexual abuse and was unable to read upon "completion" of school. He realized approximately \$11,000 for his claims.

There are many stories similar to the above two. Sir, does the stated figure truly reflect what the survivors are receiving or do they reflect administrative fees and legal fees?

The area of greatest consternation to my community members is the stated figures with C.E.P. It was stated that out of the approximate 80 thousand applicants for C.E.P. a total of 65, 584 applicants had received compensation to the sum of \$1.4 billion.

Many media reports state that the average payout is anywhere between \$26,000 and \$28,000, 5,584 applicants times \$28,000 equals to a little over \$18 million three hundred dollars. When one is unaware of the process, reads or hears on radio or TV that survivors have received compensation to the sum of \$1.4 billion, most Canadians read this as the survivors actually receiving these dollars. A case in point, a member of your own party on a radio talk show stated that he didn't think that spending \$4 billion dollars would solve the problem.

If a member of parliament is unaware of how the funds are disbursed, how can ordinary hard working Canadian families understand this any differently?

In reality Sir, the figures as we understand then for the C.E.P. read as such. Survivors receive approximately \$18 million three hundred dollars. In order to disburse these funds the government of Canada paid approximately \$1.382 billion dollars, does this not seem staggering to you? How is this justified? Who is receiving the money?

Parliament's apology assisted many Canadians in realizing the ordeals experienced by First Nations individuals, families and communities. It provided many

Canadians with information they were unaware of. It provided many Canadians the opportunity to develop empathy for the struggles of First Nations people. It provided hope of bridging the diverse cultures of Canadians. I suggest to you Sir that everytime the media releases erroneous information from government sources of what survivors truly receive, the gains of the apology become eroded.

I must highlight the numbers one more time: \$18 million three hundred thousand paid out, \$1,382 billion dollars to disperse the above amount.

Sir, as you will note I am sending a copy of this letter to different leaders of political parties along with leaders of First Nations organizations. The members of my community are stunned that no one has questioned what is occurring with the money. The Canadian people deserve to know the realities of the financial disbursements.

I and my community would appreciate a response to our questions and concern. I would also invite a response from the other recipients of this letter.

Respectfully,
Lorraine Flatfoot – Co-ordinator Aboriginal Healing Strategy

Money can't replace a lost childhood

Dear Editor:

I sat with my friend in silence. He is a victim of the residential school system. He has overcome a lot, has always worked, never collected welfare and made his own way. But the scars inside are very deep.

As we watched the government officials say they're sorry, all but Jack Layton had a very hollow sound. I hope that they will follow-up with their promises. Unfortunately, money helps but doesn't repair the damage.

I wrote this for my friend who wept through the speeches in silence and I sat with him in silence too.

This poem I wrote is for him and others;

We're Sorry

As I sat with you in silence,

I could feel the sorrow for a lost youth, a lost identity.

I could feel the hurt, the anger, the pain and the fear.

The boy who cared too much,

And those who didn't care enough.

The anguish in your silence speaks volumes...

The tears are tears of memories as real today as 50 plus years ago.

I do not say anything I just listen with you and be silent.

I cannot know your sorrow and anger I was not there.

I can only be here for you now.

Those who were not there have no idea what damage was caused.

The child inside never had a chance to just be.

So much was taken from you.

Now they want to say they're sorry and make it right.

But money cannot replace a little boy's life lost.

Lost not in death but in loss of identity, culture, language and innocence so many years ago.

Becoming a work aholic and an alcoholic didn't make it better but bearable.

You have survived all these years my friend.

You have a resilient heart intelligent mind and wonderful spirit.

I just want you to know I am proud to call you my friend.

Dianne Brandson - "On the bus home from Grandview"

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[rants and raves]

Balanced Gladue campaign a step in right direction

Dear Editor:

After reading Marie Burke's "More awareness needed about Gladue decision" in your April issue, I wondered why legal experts were solely focusing on the application of the Gladue principle to Aboriginal offender's court sentencing but not to their security classification and penitentiary placement? Given that Aboriginal rates of incarceration are increasing, it would make sense for our leaders to ensure the Gladue principle is equally applied by Correctional Service Canada when it decides where Aboriginal offenders are to serve their sentence.

Under paragraph 35 of CSC's Commissioner Directive 705-7, it states that "staff will be sensitive to the spirit and intent of Gladue" by considering the circumstances of Aboriginal offenders when determining their security classification. Contrast to this CSC policy with comments made in the Correctional Investigator's 2006/07 Report: "Aboriginal offenders are disproportionately placed in higher-security institutions, which have limited or no access to core programs designed to meet their unique needs." The investigator then goes on to explain the consequences of this action. "The absence of programming limits the opportunity for transfers to lower-security institutions, which in turn diminishes the chances of timely and safe conditional release."

If this is the case, then it is obvious that CSC, like the courts, is callously ignoring the Gladue principle. Yet, how many workshops facilitated by Aboriginal legal experts have there been to analyze CSC's responsibility (or lack thereof) of applying the Gladue principle? How many CSC staffers even know what the Gladue principle is, let alone that they are supposed to use it when selecting appropriate cultural programming for Aboriginal offenders and when considering their requests for transfer to a lower-security prison? Quite frankly, I am frightened of the possible answers. In my view, the Gladue decision has come to be so construed as simply a principle for sentencing purposes, that it is rarely, if ever, used for correctional purposes. As a result, Aboriginal offenders are not only poorly sentenced in the courts, they are poorly treated in the prisons and not only over-represented but also over-classified. To address this issue, a more balanced Gladue Awareness Campaign, one that focuses on its application in the courts as well as in the prisons, would be a step in the right direction.

Sincerely,

V.K. Wilson, Kent Institution (maximum-security)

- - - In Brief - - -

Bill S-234 propose a new assembly

Bill S-234 proposes to establish an Assembly for Aboriginal peoples and an executive council. The Assembly would consist of: the Assembly of First Nation peoples, an Assembly of Inuit people and an Assembly of Métis peoples.

The seat of the assembly would be in Ottawa.

The mandate of the proposed Assembly of Aboriginal Peoples according to the bill is to meet to deliberate on the affairs of Aboriginal peoples in Canada, to investigate into matters of concern to Aboriginal peoples to carry out such other functions as are assigned to it by this Act.

This assembly would have a number of members (and pay) not exceeding the number of senators.

With the apology of Stephen Harper the Prime Minister of Canada still fresh on everyone's mind, this could be looked at as a step towards reparation.

The following leaders have been invited to meet and discuss this assembly by Senator Charlie Watt during the summer at an as of yet undisclosed location and time. Phil Fontaine, National Chief, Assembly of First Nations, Mary Simon, President of Inuit Tapiriit Kanatami, Beverly Jacobs, President of Native Women's Association of Canada, Clément Chartier, President of Métis National Council and Patrick Brazeau, National Chief of the Congress of Aboriginal Peoples.

The Bill was tabled by Senator A'urelien Gill, in the senate of Canada on April 30 2008.



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Candidates eyeing up AFN position

Though Phil Fontaine has not confirmed seeking an unprecedented fourth term as Assembly of First Nations (AFN) leader, he is already being challenged for the job.

Former AFN vice-chief for Saskatchewan Perry Bellegarde, 45, has stepped forward and is already making waves for openly promoting himself well before the 2009 election. He said he "will be taking a lot of chiefs for coffee" in Quebec City as the 600-member meets for its three-day annual meeting starting July 15.

"I think any organization is open for change, new ideas and new innovative ways of dealing with issues," he said.

Contributing to the early election buzz is a Facebook online forum called "2009 Assembly of First Nations National Chief Election." Other names circulating as potential challengers include Shawn Atleo, AFN vice-chief for British Columbia, and John Beaucage, grand chief of the Union of Ontario Indians. Atleo declined to say he is running, as did Beaucage.

According to Ajay Chopra, Fontaine's former senior advisor and campaign organizer, "The national chief has not publicly or privately indicated his intentions whatsoever. He will do so in due course."

Stewart Phillip, head of the Union of B.C. Indian Chiefs, said the leader has already sent mixed messages regarding his intent.

"(He) stated at the outcome of the last AFN election that this was going to be his final term." That said, there have been "rather high-profile fund-raising events" held in the past two years by the "Friends of Phil Fontaine," Phillip said.

Fontaine is riding high after the AFN's high profile multibillion-dollar settlement of the residential school student compensation package, and the historic apology from Prime Minister Stephen Harper.

While Phillip believes "we (cannot) afford to continue with the status quo. The suffering in our communities is too great" because of increasing poverty, another source, who spoke on condition of anonymity, said Fontaine "has been a very effective national chief and I still support him 100 per cent. But at times we do need a change."

Fontaine, 63, was first elected national chief in 1997, capping a long career in Manitoba politics. He was defeated in 2000 by Matthew Coon Come, but easily won re-election in 2003 and 2006.

Inuit reject call for European union wide seal ban

Faced with escalating environmental and economic concerns, Inuit leaders say their people are relying more than ever on seal products in the pursuit of their basic livelihood, while an uninformed European market rejects the import.

Mary Simon, president of Inuit Tapiriit Kanatami, is calling upon the Canadian government to step up its actions against the European Union to the ban. She commends leaders for taking action in Sept. 2007 at the World Trade Organization against any jurisdictions that legislate against Canadian seal products, but says "swift and aggressive action" is once again needed.

"The arctic is being hit on two fronts—while we are vulnerable to climate change impacts, we are also quite vulnerable to increasing economic costs of basic items such as fuel and the costs of hunting, travel, transport and heating is becoming more prohibitive," Simon said.

According to Duane Smith, president of Inuit Circumpolar Council (Canada), "people in Europe are shown photographs of seals being harvested in the wild and recoil in shock at the images, and send what can only be described as 'guilt money' to animal rights groups." These well-funded lobbyists "make millions on the back of the seal hunt". Their misinformation contributes to the fact Europeans "don't see the people, the communities, or the way of life they are ruining as a result of their misguided donations. They don't question the information being presented, much of it incorrect."

Simon concurs, adding, "Inuit will continue to hunt seals, develop modern sealskin fashions, and create new markets for these products. We will not have our way of life dictated by European leaders who we believe are being duped by animal rights activists who have little regard for rational, reasonable debate, or for the truth on this issue."

Children in basic need of better quality of life

BY JOE COUTURE
Windspeaker Writer

VICTORIA

Aboriginal children, especially those living in rural and northern Canada, are the most in need in the country when it comes to accessing the basic elements of quality of life, according to a study released in June by the Institute for Research on Public Policy.

Jessica Ball, a professor at the University of Victoria's School of Child and Youth Care, authored the report, entitled "Promoting Equity and Dignity for Aboriginal Children in Canada."

Ball also calls more broad, community-led programs to deal with the issue.

"The report is really in two parts," she explained. "One is amalgamating all the available data on Aboriginal young children. My focus was the zero to five-year-old crowd. The second part of the study was looking at promising practices."

In the first part of the study, Ball found that a large proportion of young Aboriginal children continue to lack adequate housing, food security, clean water and access to services. One compounding factor was the impact of residential schools on generations of Aboriginal mothers and fathers, according to Ball. "These children really need a lot more support than they're getting," she said.

"The study tried to pull together information from a wide variety of different sources. Really it was the first time that we've been able to piece together a multi-dimensional portrait of how Aboriginal young people are doing and try to trace how they're doing back to their ecological or environmental circumstances."

Ball found high rates of hospitalizations and illnesses among First Nations children living on reserves and in the North.

"It just screamed out the need to really invest in more family support and improved quality of living conditions," she said.

Ball also noted the high rates of apprehension of Aboriginal children into the child protection system, particularly First Nations on reserve and Inuit children," she said.

Up to 33 per cent of those children are living in protective custody in the care of the government, she added.

"The child welfare services that are funded by the department of Indian and Northern Affairs Canada seems to have an unlimited amount of money to remove children from families and their communities and almost no funding to support families to be able to keep their children in their or home or to retrieve their children once they've been apprehended," Ball said.

The second part of the study looked at solutions, and to deal with the crisis, the federal government should increase its investment in the Aboriginal Head Start program in order to significantly expand the program and other "family-centred, holistic, preventive and community-driven" initiatives, Ball recommended.

Aboriginal Head Start is a Health Canada-funded early childhood development program for First Nations, Inuit and Métis children and their families.

"We've had just over 10 years of experience with the Aboriginal Head Start program," she said. "We have seen a sustained commitment on the part of the

federal government to the program and it's growing and growing. And not only is it a very positively received program it's also building a lot of Aboriginal capacity to deliver programs for Aboriginal young children and their families in communities, because there's a lot of training that's associated with it."

It is essential that Aboriginal people are involved in designing the programs intended to bring quality of life services to children.

"Aboriginal people know that they've got a wonderfully holistic understanding of what children need in order to develop optimally," she said. "And when they're given the resources and the latitude to be able to deliver programs in a community-driven way, in a culturally informed way, they're doing a wonderful job providing a comprehensive set of integrated services for Aboriginal young children within the context of their families, cultures and communities."

"My main message is to encourage that, to celebrate that, and that we hope that us non-Aboriginal folks as well as Aboriginal people can continue to encourage expansion of these kinds of community-driven and culturally informed initiatives."

Ball also recommends looking at increased services for children in the North, especially when it comes to health care.

"It's a problem for the families of the North when a child for example is hospitalized say in Winnipeg and then they return home with recommendations that they continue to get physiotherapy or occupational therapy or speech language intervention," she said. "There's very little capacity for aboriginal families to be able to access those services for their children."

First Nations say no but gov't continues to persist with offer

BY JOE COUTURE
Windspeaker Writer

MANITOBA

First Nations leaders across Saskatchewan and Manitoba are dismayed over the federal government's recent offer to buy out the treaty rights of Dakota Sioux in those provinces.

"Canada stated that Dakotas have no rights in Canada. We have no rights. OK, then why are they offering us \$60 million to give up our Aboriginal rights? They're saying one thing, but they're doing another thing," said Frank Brown, chief of the Canupawakpa Dakota First Nation, located 30 kilometers south of Virden, Manitoba.

Last fall, the federal government offered to pay the Dakota Sioux just over \$60 million if they renounced their claim to Aboriginal treaty rights in

Canada, the Winnipeg Free Press reported in late June. The Dakota Sioux, made up of nine First Nations in Manitoba and Saskatchewan, rejected the offer in June.

A long and complicated history is the backdrop to this situation, but it basically boils down to the government saying the Dakota are technically immigrants from the United States. Therefore, while they are status Indians, they have no treaties and are only entitled to half the reserve land treaty nations get, Brown explained.

"They say I have no rights in Canada. Yes. But I'm not in Canada, but on my own territory. I'm still standing in my own territory," he said.

The catalyst for the recent talks came when encroaching industry made the need to establish clear rules more pressing. Companies were planning to put pipelines

through an area the Dakota regarded as their traditional territory, so some of the First Nations entered discussions with the government.

Reading the material related to the government's offer reminded University of Manitoba law professor Wendy Whitecloud of the 1969 White Paper, which proposed the abolition of the Indian Act, the rejection of land claims, and the assimilation of First Nations people.

"This will settle everything for ever and a day, but you have to give up everything and that's the same thing that they're saying to the Dakota," she said.

"I think it's crazy. And it's like, why would you do that? Why would you give up everything for \$60 million? And what's the future going to be for the children?"

The federal government doesn't appear prepared to budge on the

issue at all.

"Canada has put a concrete proposal on the table to resolve the long-standing and complex issues once and for all, we presented a resolution package to deal with the several grievances based on our policies," said Indian and Northern Affairs Canada spokesperson Margot Geduld.

"There was extensive historical research undertaken, and we believe that our resolution package is a fair and reasonable solution to address the Dakota-Lakota claim outside of the courts," she added, noting the government is still officially awaiting responses from some First Nations involved.

Geduld couldn't confirm or deny any other details of the government's offer.

Whitecloud said the Dakota might be out of options, unless they can come up with the millions needed to wage a court

battle.

"The Dakota haven't pushed anyone's buttons too severely," Whitecloud said. "They're saying we didn't even know that border was there until you guys came along and set up your country. This has been an area of land we traveled over and lived within from time immemorial, all the federal government is relying on is recent history in terms of contact and beyond."

The federal government's offer to the Dakota Sioux "amounted to a termination agreement," writer Doug Cuthand said in a Saskatoon StarPhoenix column at the beginning of July.

"The Dakota chiefs didn't consider a settlement but rather a surrender," he wrote. "Canada's shabby treatment of the Dakota First Nations stands

out as a piece of unfinished treaty business. The circle will not be complete until all the First Nations are brought under the treaty tent."

The Dakota have no plans to back down. In fact, Brown said he wants to unite with other nations fighting for treaties across the country.

"I think all the non-treaty nations have to unite and work this out, because Canada is not just refusing and neglecting and discriminating against Dakotas, there's other nations without treaties going through the same process," he said.

"I'm willing to sit down with them and sign treaties. We're not treaty people, but we have the right to sign treaties to work together," he added.

Blockade ends peacefully

By Christine Fiddler
Windspeaker Writer

KELLY LAKE CREE NATION

Community members of the Kelly Lake Cree Nation – located on the BC and Alberta border – were demonstrating on June 21st against oil and gas activity close to their community when events turned awry and one protestor was nearly hit by a truck.

Protester and band consultant, Clayton Anderson, said he was simply instructing a trucker to use an alternate route, when the trucker became angry and tried to drive through a back road, almost hitting him in the process.

"There was a road on to the side and supporters and the Elder were parked up there with his family, grandkids and whatnot, watching from up there," he said. A trucker told Anderson to remove the bystanders from the road so he could drive through it, whereas Anderson responded by asking the trucker to use a junction designed for oil and gas truckers to turn around. The trucker insisted and almost ran him over, Anderson claims.

Anderson said he's demanding a public apology from Advantage – which is the company that the trucker works for – after which he is willing to let the matter slide.

Tribal Chief of Kelly Lake Cree Nation, Chief Clifford Calliou, said the situation demonstrates the lack of respect by industry workers for people living in the community.

"There's no respect, they don't have any respect for the community," he said. "These truckers don't obey the speed limits, our objective is to make people aware, to make it safer for us."

As for the disaster drill and protest itself, Anderson said protestors disapprove of the methods used by the oil and gas companies to dispose of contaminated fluids and the affect this has on the community's water quality.

They also do not approve of the amount of traffic going through the community and the lack of job opportunities for band members by the oil and gas companies drilling the resources from the land.

"We're concerned about a potential disaster ever happening. There's no emergency response plan in place that industry or government has ever tried to develop with Kelly Lake," Anderson said.

He points to an incident that occurred last December, when a worker from the industry improperly emptied contaminated fluids into a frozen dugout.

"So this Spring, when it all melted and turned back into a dugout, it ended up killing quite a few birds and ducks in there. So we had ducks and birds die there, and the Kelly Lake people who go hunting and all this kind of stuff, it was one of the hunters that noticed these dead birds," Anderson said.

The oil and gas company responsible for the dumping was informed and workers attempted to clean the area, but according to Anderson, some band members are dissatisfied with the way the cleanup was carried out.

"How it's being handled right now is the enforcement part, we don't want to press charges against them right now because we're trying to initiate an agreement on how spills and contamination should be handled," he said.

"So we're trying to formalize an informal process with the oil and gas companies, because we don't want to get punished by the oil and gas people for being concerned."

Anderson said the band's economy rests with the oil and gas company because the band itself is not recognized by the federal government and does not have any infrastructure.

"We don't have any funding,

grants, programs, or services, so all we rely on is the money we make from the oil and gas company. But that doesn't mean we're going to let them do anything and everything they want," he said.

The protestors want to let the government know they are ready to begin negotiations rather than go through a lengthy court process to address their concerns.

"Government has never respected us and industry never respected or recognized Kelly Lake, so they're not dealing with us appropriately," he explained.

He said their main concerns are the health and safety of the Kelly Lake community residents due to all the industrial activity of the oil and gas companies in the area.

"We're still standing up to them and telling them we want all spills reported. And we want all the contamination dealt with, because we know what's happening. Our water is already being impacted. We want water testing done and we want something done about the water. So that's our position," he stated.

Chief Calliou states that if the disaster drill and protest fail to get the attention of government and industry officials to meet and properly consult with band members, they plan to take further action.

"The next step is – if this doesn't work – we are going to do a larger shutdown of the roads," he said. "And hopefully it will bring industry leaders, government and the First Nations being affected, to the table to deal with the problems."

The band – whose community is located two kilometers west of the British Columbia border and 56 kilometers south of Dawson Creek – has been trying to settle their land claim with the federal government since 1996. Band members follow a traditional hereditary governance system with a tribal chief and headman in charge of decision-making and each family represented within the leadership.

Windspeaker news briefs

Yukon initiative prepares workers for job opportunities

What started as a small industry initiative has resulted in a \$9.3 million program to train Aboriginal workers for jobs in Yukon mines.

Dubbed "Partnership, People, Production: Get Into It", the project provides skills development, support and training, and aims to provide employment for approximately 500 Aboriginal people leading to at least 296 long-term employment opportunities in the Yukon. Total funding could reach above \$19 million over five years leading to lasting benefits for communities, families and individuals.

The initiative resulted from a partnership between the federal government and the Yukon Mine Training Association, whose members first envisaged it back in October 2005. In early 2006, a foundation meeting between Yukon First Nations chiefs and Yukon chief executive officers resulted in an Aboriginal and industry partnership in developing a northern work force.

According to Chair of the Yukon Mine Training Association, Bill Dunn, "The resource industries are on the rise in the Yukon and they require a lot of skilled labour. We want to ensure that Yukon's First Nations people will be ready to actively participate. The YMTA is pleased to contribute almost \$8 million for this project through the contributions of the partnering First Nations and companies." Yukon Premier Dennis Fentie added, "The Yukon government continues to support the Yukon Mine Training Association as it works to train local residents to have the skills they need to access jobs in their region."

Fontaine pushes for council to address Aboriginal issues

The AFN's annual assembly, presided over by National Chief Phil Fontaine is underway in Quebec City, but that is not the only prominent event in Canada's 400-year-old city. The Council of the Federation, which took place from July 16 to 18 is also weighing in on heavy topics, and Fontaine has a keen eye on a couple topics in particular. The Council of the Federation is an annual affair, attended by all of Canada's Premiers with intentions to discuss prevalent issues facing Canada. The objectives the Council of the Federation must adhere to are as follows: -Promote interprovincial-territorial cooperation and closer ties between members of the Council, to ultimately strengthen Canada

-Foster meaningful relations between governments based on respect for the Constitution and recognition of the diversity within the federation

-Show leadership on issues important to all Canadians

The Council's main focus will be on issues such as the labour market, trade issues, and climate change. However, the National Chief would like to see the Council also address the serious poverty conditions and shortage of educational resources in Native communities, and he may have the support of several provincial and territorial Premiers.

Chief Fontaine explained that Native children receive \$2,000 per capita less than other Canadians for education and that the disparity has become a major concern in most communities. This statistic is coming on the heels of a recent report from Statistics Canada showing that the Aboriginal population is growing six times faster than the rest of the country.

"Poor schools, inadequate resources for welfare services, drug abuse, gangs and poor school performance statistics are but some of the serious problems we face. There are far too many communities with no schools, or in serious state of disrepair," Fontaine explained.

Accusing the government of gross negligence, the national chief addressed the notion that there will be more aggressive actions taking place to pressure Ottawa. He also expressed that the First Nations cannot succeed without the help of the Council.

"If (the Premiers) are absent from this process, we will fall short."

In the post-apology era, Fontaine believes reconciliation must result in concrete measures that will eventually lead to repealing the Indian Act and pave the way for meaningful Native self-government in building a new relationship with the Canadian government.

Jean Charest, Premier of Quebec is hosting this year's Council of the Federation, and he agrees the Premiers must examine the educational and social concerns expressed by Native leaders.

"It brings us back to the one fundamental question in my eyes: 'Where do we go from here?' The gesture by the Prime Minister of Canada and Parliament was a seminal event that marks the beginning of reconciliation and a healing process," said Charest, adding that education and economic disparities are two unavoidable issues that the Premiers must tackle.

AFN chiefs asked to consider resolution put forth by AFOA

By Thomas J. Bruner
Windspeaker Writer

Quebec City

The Assembly of First Nations (AFN) held its annual general assembly from July 14 to July 17, beginning with the organization's annual golf tournament and ending with a call for support of resolutions on issues important to First Nations communities across the country.

The Aboriginal Financial Officers Association of Canada (AFOA) has put forward a resolution asking the chiefs gathered in Quebec City to recognize the important role played by the AFOA of Canada and AFOA Chapters to enhance Aboriginal financial management throughout the country.

The resolution recommends that First Nations members obtain financial and management training through AFOA Canada and to attain the Certified Aboriginal Financial Manager (CAFM) professional designation.

The AFOA also asks that the professional designation of the CAFM be recognized as the preferred credential when First Nations are hiring personnel in financial management positions.

Finally, the AFOA requests that the chiefs lobby Indian and Northern Affairs Canada (INAC) to make funding available to First Nations to get adequate financial and management training to improve skills and build capacity within their communities.

Ten years ago, the federal government responded to the Royal Commission on Aboriginal Peoples in its report *Gathering Strength—Canada's Aboriginal Action Plan*.

In *Gathering Strength*, the government identified capacity development in financial management and accountability as a critical pre-condition to self-

government. With this in mind, the AFN and the Certified General Accountants of Canada (CGA) worked together, and what resulted from that work was the founding of the AFOA as a not-for-profit association to enhance Aboriginal financial policies and management skills.

The AFOA has worked to become the centre for excellence and innovation in Aboriginal finance and management.

The president and chief operating officer of the AFOA, Ernie Daniels, said the AFOA is now a world leader in its field.

"I believe we're the only non-political national organization that addresses financial management capacity," Daniels explained. "There are a few other similar types of organizations in other countries, notably the U.S., but they're actually nowhere near where we are in terms of a certification process for individuals. The CAFM designation is the only designation in the world of its kind that we know that exists today."

The AFOA, headquartered in Ottawa, has chapters operating in British Columbia, Alberta, Saskatchewan, Ontario, Manitoba, the Northwest Territories, Atlantic Canada and Quebec.

A board of directors manages each chapter and keeps their fingers on the financial pulse of their region.

"We have a proven track record. Over the last four or five years our memberships have tripled. We attract annually over 800 to our conference," which was held this year in Montreal last February.

Daniels spoke optimistically about the resolution before the chiefs in assembly, saying it is a signal to First Nations of the requirement for competent, effective financial managers in today's environment and the need for capacity development in

financial management in First Nations communities.

It is believed that if the AFN passes the resolution, it would be a positive and powerful step towards sustaining financial stability in Native communities. (The resolution was heard the day after *Windspeaker* went to press. Check the AFN's Web site for results at www.afn.ca.)

"I think our communities are going to benefit with a better quality of life for sure," said Daniels. "And they're in a position to implement the requirements for effective financial management and to establish effective financial management systems, which I believe are going to be key to the future of the communities' well-being financially, as well as attracting government funding."

Daniels is concerned about the turbulent times Aboriginals continue to face.

"The environment the First Nations are facing now [with land claims, treaty and other settlements having been negotiated], the economic opportunities they're involved in are becoming really complex."

He said AFOA training can help untangle the complexities on the financial side of things. Individuals that hold the CAFM designation are the most qualified to help First Nations meet the challenges of a more complex financial environment as they work towards economic independence and self-sufficiency, Daniels said. He hopes that young people are encouraged to look to financial management as careers that can be varied, exciting and fulfilling.

And maybe they will stay home in their communities "and help to make that difference."

The AFOA Web site offers information, education and opportunities. To learn more about the AFOA, go to www.foa.ca.

Jailing of KI 6 leaders was deemed a harsh punishment

BY Joe Couture
Windspeaker Writer

KITCHENUHMAYKOOSIB INNINUWUG

After eight of their own spent time behind bars earlier this year for standing up for their land, First Nations leaders in Ontario are lauding a ruling made by the province's Court of Appeal, and the reasons behind the court's decision.

"We're very pleased by the decision and the reasons that they outline," said Alvin Fiddler, Deputy Grand Chief of the Nishnawbe Aski Nation (NAN), an organization representing 49 First Nation communities in an

area covering two thirds of the province of Ontario.

NAN had intervenor status at the Court of Appeal, which overturned the sentences of leaders from both the Ardoch Algonquin and Kitchenuhmaykoosib Inninuwig First Nations, who were jailed in relation to land disputes with the provincial government.

"It's in the actual document there that the punishment that they received was too harsh," Fiddler said.


Both of the First Nations were involved with disputes over territorial rights, alleging the government failed to properly consult and accommodate them before giving permission for

mining companies to begin operations on their traditional lands.

The disputes reached a head earlier this year, when by staging peaceful protests leaders violated court orders to allow the companies onto the lands — two people from Ardoch Algonquin and six from Kitchenuhmaykoosib Inninuwig were each sentenced to six months in jail and heavy fines were imposed.

"It's unconscionable that this happened," Fiddler said. "The government put leaders in jail rather than having a meaningful negotiation with the community. (See KI on page 11.)"

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Canada FedNet

Ontario chiefs want to see the term Aboriginal abolished

By Shaunna Grandish
Windspeaker Writer

WHITEFISH RIVER FIRST NATION

A campaign has been launched by the 42 chiefs from Ontario's Anishinabek First Nation to eliminate the inappropriate usage of the word 'Aboriginal.'

The Chiefs endorsed the resolution, which deemed that the terminology has a homogenizing effect towards the issues facing First Nations, Métis, and Inuit peoples, during the annual Grand Council Assembly that was held on the Whitefish River First Nation from July 23 to 25.

"Our Chief decided that the use of the term 'Aboriginal' and that context is somewhat offensive in that we as First Nations have specific issues, and we know that the Métis Nation have specific issues and so do the Inuit," said Grand Council Chief John Beaucage in an interview after the meetings.

Noted in the resolution is that "there are not Aboriginal bands, Aboriginal reserves, or Aboriginal chiefs," and that the term "Aboriginal rights," which is referred in Section 35 of the Constitution Act of Canada of 1982, "was never meant to assimilate First Nations, Métis, and Inuit into one homogeneous group." Chiefs have been given direction to inform governmental, educational, and media organizations of discontinuing the use of the term 'Aboriginal' when referring to the Anishinabek, according to Beaucage.

During the meetings, there was discussion about the pan-Aboriginal approach used by both the federal and provincial governments to assimilate First Nations, Métis, and Inuit into one homogeneous group when issues and budgets are brought forward.

"Our Chief decided that the use of the term 'Aboriginal' and that context is somewhat offensive in that we as First Nations have specific issues."

—Grand Council Chief John Beaucage

"So many of the Chiefs thought it was high time that we should start really looking at ourselves and what we call ourselves," said Beaucage. "Being Anishinabek gives us a source of pride, and it's a name that we've given ourselves a millennia ago."

According to Beaucage, homogenizing the different groups into one creates a one-dimensional approach to the issues they are all working on even though each has their own separate ways.

"Well, it's fine to talk about Aboriginal rights as a conglomerate," said Beaucage. "But what we are doing is that we would like to move towards more specific aspects talked about as Nations and that we should be specific about Nations because it was our Nations that signed the treaties with the nation of Great Britain."

One of the challenges that is high on the list facing the Anishinabeks is the issue of citizenship.

Anishinabeks who live in urban areas should be provided for and advocated by their political groups and not by other urban Aboriginal organizations, according to Beaucage.

"Under Section 6 of the Indian Act, which is a membership section, some of our citizens are having their status of Indians being taken away. We have the right to declare who our citizens are — you can't take away their birthright as Anishinabek," Beaucage added.

One of the resolution's goals could lead to organizational name changes.

"The corporate arm of the

Anishinabek First Nation, known as the Union of Ontario Indians since 1949, could experience a name change in the next little while because of the resolution. The union was incorporated before there was talk about nationhood, and so the name would be inappropriate now," said Beaucage.

Several organizations that have Aboriginal communications offices have already contacted Beaucage's office about planning to discontinue the term 'Aboriginal' and replacing it with the term First Nations instead.

"What it will do is spark a debate," said Beaucage about whether other First Nations across the country will follow the Anishinabek's lead and implement a similar term change.

Beaucage added that he knows some other organizations across Canada proudly declare themselves as Indians and have it in their title, and if that's their wish they certainly have the right to use that term.

"But I think one of the things we want to do is to look at the issue of pride amongst our young people. They weren't really born Aboriginal, they weren't born Indian, they were born Anishinabek," said Beaucage.

Through his travels to speak to high school and college students, Beaucage said he has discovered that there is a thirst amongst the youth to discover who they are, where they came from, and their history.

"Let us look at the pride aspect and then let us look at the names that we have given ourselves a millennia ago and be proud of who we are," Beaucage added.

KI wait on gov't to begin negotiations

(Continued from page 10.)

"And I think it speaks volumes to the attitude of this government with respect to First Nations people in Ontario."

In May, the Court of Appeal overturned the sentencing, freeing the leaders. The court released the reasons for its decision at the beginning of July, giving the same reasons in regards to both disputes.

The court found that jailing First Nation leadership in a land dispute with the Crown was "too harsh" and should only be used as a last resort.

"The use of incarceration as the first response to breach of the injunction dramatically marginalizes the significance of aboriginal law and aboriginal rights. Second, imposing a lengthy term of imprisonment on a first offender fails to recognize the impact of years of dislocation," the judges wrote. "There was no need to bring down the hammer of long jail sentences and very substantial fines. "In my view, the court has set a different and higher standard for granting injunctions when cases involve restricting asserted Aboriginal and treaty rights. The decision sends a strong message to the Ontario government that negotiation, not incarceration, is the best way to reconcile the claims of our Aboriginal communities with the rights of

the Crown," Julian Falconer, a lawyer who represented NAN at the appeal, said in a statement.

The decision puts more pressure on the province to work with First Nations in a "respectful fashion and true partnership," Fiddler said.

"It's not just this court decision. Other decisions at the supreme court level tell governments to not only consult First Nations but to accommodate their interests when it comes to development in their territories," he said.

But the issues that led to the jailings in the first place are still there, Fiddler added.

"The fact that they're out of jail doesn't mean that the issues have been resolved. We're waiting for the Ontario government to begin a respectful process to work with First Nations to resolve these issues so that the jailing of leaders shouldn't happen again to anybody," he said. "First Nations people were willing to defend their rights, to defend their land, even if they're being threatened with heavy fines or jail terms," he continued. "We're not willing to put up with this any longer. And we've been encouraged by First Nations people across the country, and I think that should tell government not just in Ontario but Canada that First Nations people are standing united and defending their land and their treaties."

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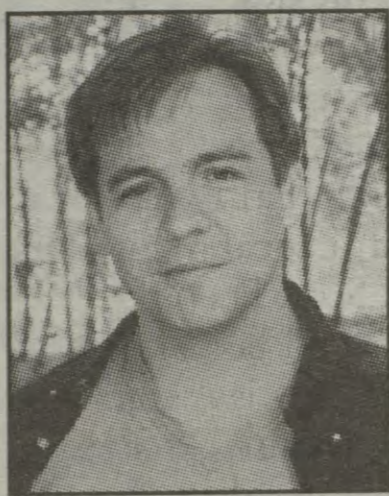
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[strictly speaking]

Aabwehymigziwin fits into Conservatives agenda

Aabwehymigziwin – that's the Anishnawbe word for apology. That's what Prime Minister Stephen Harper delivered in the House of Commons last week to Residential school survivors. Paraphrasing the immortal words of singer Connie Francis (who by the way was not Native), he said essentially "I'm sorry, dear. So sorry." And the First Nations people of Canada listened. There were thousands of Native people on the front lawn of the Parliament Buildings alone, eager to hear it. Televisions were set up in community centres in Native communities all across the country. And the people cried. They cried at the memory of what had been done, and what was being said. Harper made a lot of people cry, but it was a good cry.

Since the late 1800's, over 150,000 Native children were forcibly taken away from their families, and shipped off to 130 plus schools scattered across seven provinces and two territories. There they were then robbed of their language, their beliefs, their self respect, their culture and in some cases, their very existence. The key phrase I kept hearing during the apology and in the opposition responses was the



THE URBANE INDIAN

Drew Hayden Taylor

misguided belief that "in order to save the child, we must destroy the Indian." Yet another fine government policy like the Chinese head tax or a belief that you can't date female lobbyists who had previous boyfriends.

The official Aabwehymigziwin was a long time in coming, and hopefully it closes the book on this sad chapter and a new book can begin, this time with Aboriginal people as co-authors. All of the churches who ran Residential schools, Roman Catholic, United, Anglican and Presbyterian, have all issued their own version of aabwehymigziwin. In 1998, then Minister of Indian Affairs Jane Stewart offered a kind of an early, wimpy version, something about having "sincere regrets". I have a lot of sincere regrets too. Most people do. I have had

sincere regrets about some of my past relationships but that doesn't mean I apologize for them. Big difference.

Perhaps it's my working class origins and artsy nature but I do find it odd though that it's the Conservative government who have found the balls to issue the aabwehymigziwin. You would think the Residential school system would be something the Conservatives would admire. It fits into their political and financial agenda. The government managed to download much of the cost of educating the youth from over 600 reserves spread across the world's second biggest country, as promised in a number of treaties, to four Churches. On the surface, sounds like a sound economic decision.

I guess apologizing wasn't high on the Liberals to-do list. Trudeau

didn't want to bother with an aabwehymigziwin. He felt it would just open the floodgates to more apologies for other road bumps in Canadian history. And Chretien didn't believe current social beliefs should be applied to past issues. Yet it was Mulroney's Conservatives that issued an apology to Japanese Canadians for the country's misdoings during World War Two. And now Harper regarding the Aboriginal people. Who'd a thunk it?

It should also be mentioned that it was the Conservatives that gave Native people the vote in 1960. Way to go Conservatives, now there's a phrase I thought I'd never say. I guess that's why the Ojibways call Stephen Harper the Kichi Toodooshaabowimijim, which literally translates as "the Big Cheese".

Was the aabwehymigziwin sincere and do I buy it? Yes I suppose I do, though by very definition politicians shouldn't be trusted or believed any more than a Jerry Springer guest. Especially when it comes to commitments to Native people. But Harper looked sincere. So did Dion, Ducepe and Layton—all privileged White men. It's amazing how a good education can make you the empathetic

leader of a federal party, and a bad education can get you an aabwehymigziwin. They probably listened to Connie Francis. Nobody could apologize like her.

Many of the Native people watching that historic aabwehymigziwin were not survivors. But I think it's safe to say they were all affected by the practice in some way.

We all knew somebody, several somebodies, who went there, or were descended from a survivor, and as a result was forced to deal with the repercussions of that experience.

That apology was for all of us. Just as all Jews were affected by the Holocaust in some way, all Native people were victims of what happened in those institutions.

What happens now? I don't know. Maybe Phil Fontaine and the gang should contact Mayer Arar. He might have some suggestions. If memory serves me correctly, Mr. Arar was kidnapped suddenly for no logical reason, taken far away from his family for a long time, beaten, starved and terrified. He finally returned a changed man, seeking justice. Geez, you'd think he was a Native kid or something.

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Tofino carver awaits apology from government

By Thomas J Bruner
Windspeaker Staff Writer

Tofino

Long awaited apologies are becoming the topic *du jour*, as another tale makes its way to the forefront. On the West Coast of Vancouver Island lies a village named Tofino, and a story over 100 years old.

Tim Paul is a well-known carver there and his latest project maybe the most meaningful to date.

On July 14, at Tofino's annual Westcoast Maritime Festival, Paul unveiled a 6.5-meter tall totem paying tribute to his ancestor, John Anietsachist who he claims was wrongly convicted, and hanged 139 years ago.

In the year 1869, family and band members watched their men get hanged from makeshift gallows; John Anietsachist was one of those men.

Earlier that year, a Victoria

court found the condemned guilty of murder when a man and a woman were found deceased and ashore near Estevan Point during the winter after their ship, the John Bright, wrecked.

History shows that this occurred during an era when First Nations often were targeted for punishment and received a severe lack of fair and due process. Local newspapers began reporting claims of decapitated victims, and an Indian massacre.

It is documented that the doctor involved with the inquest found no evidence the bodies had been decapitated, and their mutilated bodies could have been the work of wild animals.

Paul firmly believes Anietsachist was wronged and feels his ancestor deserves an apology.

"We look forward to bringing this forward in a way that highlights injustice."

And Paul is not alone in his quest, as he enlisted the help of David Griffiths, executive

director of Tofino's Tonquin Foundation.

The Tonquin Foundation is a non-profit organization dedicated to the exploration, preservation, and interpretation of the maritime heritage of the Westcoast.

"It's an example of how the past, at one time, was a real gunboat frontier," Griffiths explains.

He feels that some very in-depth research, particularly in the trials and transcripts should be done, as it appears the trial was a sham. Griffiths expressed that this was an opportunity for more than an apology, perhaps even reconciliation.

"The past is the past. Those things happened, but in some way in spotlighting this incident, it may foster some better cross cultural understanding and respect."

The Tonquin foundation, back in 2005, played a major role in an apology between a local First

Nation and the descendants of a U.S fur trader who burned their village.

Getting this apology will be no small task. Paul recently approached a local politician, NDP MLA Scott Fraser.

"The nuts and bolts of trying to get an apology is going to be difficult. The house has stopped sitting, we are less than a year to an election, and all indications show that the government is going to try and avoid even going back for a fall sitting," Fraser explained. As a member of the opposition, he expresses it may be a while before anything gets done.

"We may not get another chance in the legislature to raise this, and for me that is the most effective way to get something like this done. So the Liberal government has taken that tool away from us."

Fraser worries they may have to look for alternative ways to get the apology, but remains optimistic.

"I believe it's clear they're

within justice, and I think it's important we do see an apology. Not just for Tim and his family, it's an important piece of reconciliation and recognition of the dark stain on our past."

The 150th anniversary of British Columbia's founding offers a perfect opportunity for reflection. Paul emphasizes he is not angry—he just wants to educate people about "our history."

With the Tonquin Foundation helping to facilitate the effort, along with MLA Scott Fraser pressuring the government, perhaps Paul won't have to wait as long as John Anietsachist himself had to wait. Griffiths weigh's in on retroactive apologies and believes that they seem common leaders.

"I think they're becoming more common, particularly with Prime Minister Harper's recent apology of the residential schools. I think anything that helps heal wounds of the past is worthwhile."

Gov't allocates monies to improve economic development

By Amber Gilchrist
Windspeaker Writer

PRINCE GEORGE

The non-profit organization, Prince George Aboriginal Business Development Association received \$750,000 in Government funding.

The Association will receive \$250,000 each year for three years.

The funding includes \$412,500 from the Federal Government and \$337,500 from the B.C. Provincial Government.

President of the Association, Roy Gerow, said that it is nice to receive funding over three years because it saves a lot of time in writing the proposals and going through the application process which is very time consuming and it allows the staff more time to focus on economic development in their community.

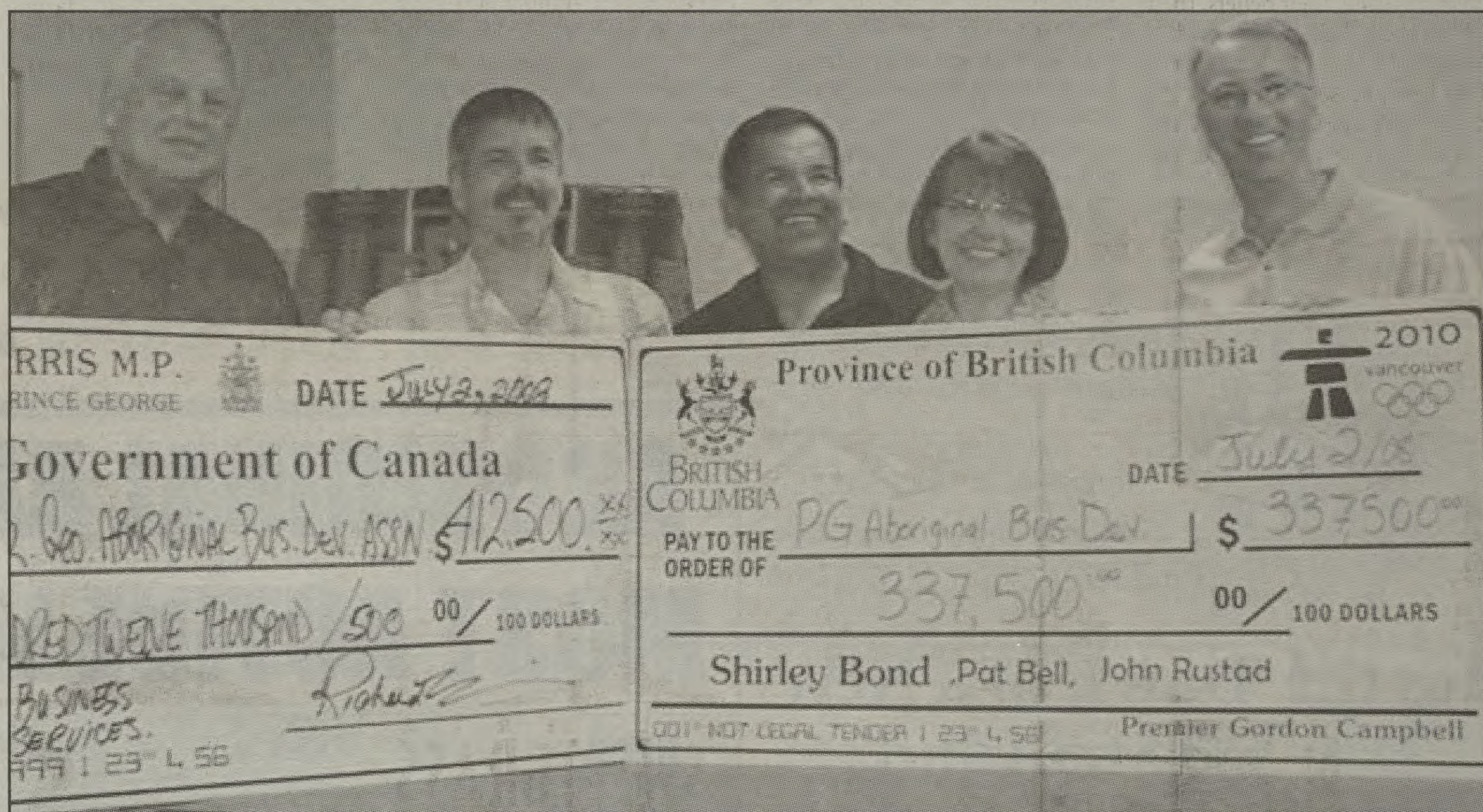
"I spend half of my time applying for funding," Roy said. For the next three years he can dedicate his time to the other demands of his position as president.

Gerow is also pleased that the funding has allowed them to secure staffing costs for the non-profits small payroll and they can harbor their successes over the next three years without having to worry about "where the next buck is coming from," said Roy.

It is also the first time in the Associations 11 year history that they have received funding voluntarily from the governments.

This funding is a great indication of the success of the group and that it is becoming more apparent that associations like this are needed in communities.

The money will be used for their core operations that include



From left to right is: Dick Harris, Prince George MP; Ray Gerow, President/CEO ABDC, Vince Prince, ABDC Board Member; Shirley Bond, Prince George MLA and Deputy Premier John Rustad, M.L.A., for Prince George - Omineca accepting cheques from the federal and B.C. provincial government.

conducting workshops, mentoring for potential, new and existing business owners and helping entrepreneurs to obtain capital for their ventures.

The Association operates the Aboriginal Business Development Centre that provides entrepreneurs with business advisory services. This includes business plan writing, cash-flow forecasts, pro-forma financial statements and also helping to find financing.

The Association began 11 years ago with a group of Aboriginal Leaders that recognized the need for a support system for First Nation entrepreneurs in the area. The Association is targeted at the large population of First Nations in Prince George and the 14 or

so reservations in the North Central region of B.C.

Roy said that the First Nation community of Prince George has always been very forward thinking and is progressively securing economic development in the surrounding rural areas.

Prince George is also home to the Nechako Aboriginal Employment & Training Association (PGNAETA) and many initiatives through the Prince George Friendship Center that are targeted at the areas First Nations youth.

The Prince George Chamber of Commerce is having their 23rd Business Excellence Awards in September and there will be a ceremony to recognize the companies, organizations and/or

individuals for outstanding business achievement. The nomination deadline for the awards is August 20, 2008.

Roy said that between five and 10 per cent of their client's startup a business. Most of the economic development in the North Central region of B.C. is based in rural areas and creating new businesses and training people how to be business owners creates sustainability in these areas.

Roy also stated that they do not provide financial lending but they are able to help their clients to obtain capital from lending institutions by teaching them the importance of careful financial planning and record keeping and through strong proposal writing.

And while the goal of the

Association is to create economic opportunity and to encourage and support entrepreneurs, the support system that they uphold is not just trying to push entrepreneurship on people.

"It's more than just thinking out business plan," said Roy. "We are trying to help people make sure they are making the right choice for themselves and for their families and their community."

The know how of starting a business is not the only thing required to successfully start one up and the association really wants to ensure that they are setting people up for success.

"We want to continue doing what we are doing and doing it well," said Roy.

[windspeaker confidential] — John Kim Bell

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

John Kim Bell: Kindness

W: What is it that really makes you mad?

J.K.B.: Mediocrity. George Bernard Shaw declared that hell is full of mediocre people. I just love it when I see someone pursuing excellence. Part of this is determination, the ability in a person to push themselves and work hard and to take risks. Most people are 9- to 5-ers. Most don't care if they make a difference or not.

W: When are you at your happiest?

J.K.B.: When my little son, Pearson, laughs uncontrollably. When he laughs all the world laughs, even God.

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

J.K.B.: Cantankerous

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

J.K.B.: I greatly admired my mother who was the kindest person I have ever known. Despite all of the terrible examples of man's inhumanity to man, my mother was a loving and forgiving individual, even to really unkind people. She would always question what made a really terrible person so terrible. What had they suffered in life to become so wretched? She was truly a saint.

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

J.K.B.: Bury my mother.

W: What is your greatest accomplishment?

J.K.B.: Establishing the National Aboriginal Achievement Foundation and the National Aboriginal Achievement Awards was likely my greatest accomplishment. (Some say reaching the level of conducting a major symphony orchestra) My goal was to build a charity and raise corporate money for the first time for Aboriginal people and I thought of doing this by producing large-scale concert events in the mainstream. No one thought it was possible and everyone thought I would fail. To make things more difficult, I produced these concerts with personal bank loans and that really separates the men from the boys. I can't think of an Aboriginal leader today who would think of financing their cause with a personal bank loan. The Aboriginal community was terribly jealous and the criticism in the beginning was very unpleasant. The racism in the non-Aboriginal community was also very real and unpleasant. I believed in myself and was willing to take a risk. I not only raised unprecedented amounts of private sector support, but also produced a number of great concerts, an original dance production for a million dollars (In the Land of Spirits), and then discovered Shania Twain. In all, I raised about \$80 million over 20

years, and established the breakthrough project, the National Aboriginal Achievement Awards, on CBC television. It required working six and seven days a week, lots of sacrifice and pain. In the end, I earned the respect of many and sent many young people through college and university. I feel very good about that; I feel that this work has defined who I am today.

W: What one goal remains out of reach?

J.K.B.: Having enough time for all of the interests I have. Norman Jewison, the filmmaker, has a great saying: "Time is the one thing you can't buy".

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

J.K.B.: Good question. Today, I am a senior executive at Brookfield Renewable Power. If I wasn't doing this, I would like to be in music in some way again. I can think of two different things I would like to do: I would like to manage a symphony orchestra, and secondly, I would like to have a major Aboriginal cultural project to drive. Last year, I was responsible for opening Blackfoot Crossing Historical Park, a \$20 million heritage centre and museum in Siksika, Alberta. I would like to build and manage a national Aboriginal museum. I think I could turn it into a world-class institution.

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

J.K.B.: I used to think that because I had rich and powerful corporate friends, that I could rely on them to make things happen for me. My family always told me that I should always rely on myself and not others. After the successful premiere of my dance production, In the Land of Spirits, my corporate sponsors informed me that they would raise the \$1.5 million required for a national tour. Although they made requests from their friends, the money never appeared and I was forced to cancel the tour. At that point, everyone told me that touring the production was dead. I became very angry with myself that I relied on these powerful CEOs and that they had let me down. I worked like the devil and raised the \$1.5 million myself and toured "Spirits" across Canada in 1992 despite the predictions that I wouldn't be able to raise the money. I really learned from that point on that no matter what people promise you, you have to rely on yourself.

W: Did you take it?

J.K.B.: Yes, as I describe above.

W: How do you hope to be



remembered?

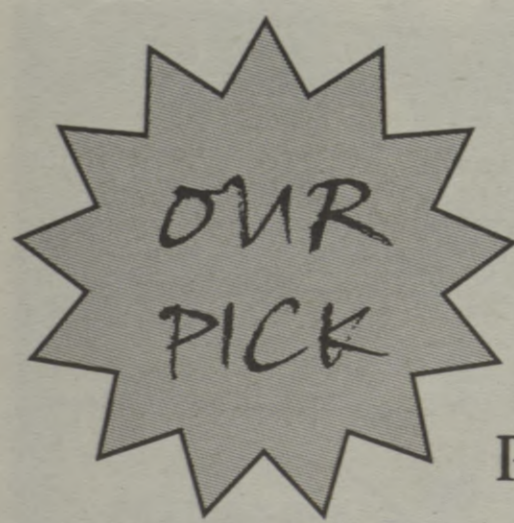
J.K.B.: There is that old saying by Louis Riel "that my people will sleep for a hundred years and it will be the artists that awaken and lead them". From 1984 to 2004, some of the biggest breakthroughs in the Aboriginal community were the concerts I produced, the \$1 million original dance production, In the Land of Spirits on the main stage in the National Arts Centre with the Prime Minister in the front row, the unprecedented amount of corporate money I raised, and the National Aboriginal Achievement Awards. The Awards was the biggest breakthrough, culturally, in our generation. I feel very proud that I, an artist, made the biggest cultural breakthroughs in our community and on a national basis. No one can take that away from me.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Teagan Littlechief	Bring It On	Rising Above
Sierra Noble	Possibility	Single Release
Uasheshkun	Eshakumitshiku	Ninan
Mark Jacob	A Little Piece Of My Heart	Single Release
Fred Moose	Come On In	Once & For All
Tracy Bone	Soldier Of Love	No Lies
Mitch Daigneault	Driving All Night	Single Release
C-Weed	Redemption	Redemption
Lester	Life Flies	Day One
Crystal Shawanda	What Do I Have To Do	Dawn Of A New Day
Ry Moran	Dreams Of Grey	Groundwater
Ray St. Germain	Life Ain't Hard	Life Ain't Hard
Darrel De La Ronde & Saskia	Road Less Traveled	Laura's Kitchen
Phyllis Sinclair	Lost For Words	Fathomless Tales from Leviathan's Hole
Black Rain	Marlena's Song	Hundred Dollar Hickey
Pappy Johns Band	Calling For You	Single Release
Yoza	Beat Of The Drum	Family Tree
Christy Neveau & Mother Groove	So Sorry To Complain	Single Release
Leela Gilday	Time Rushes By	Sedze
Donny Parenteau	Belly Up	What It Takes

CONTRIBUTING STATIONS:



Artist—Crystal Shawanda
Album—Dawn of a New Day
Song—You Can Let Go
Label—RCA Nashville
Producer—Scott Hendricks Productions

It's the 'Dawn of a New Day' for Shawanda

Crystal Shawanda's story is truly inspiring to all especially for those who come from humble beginnings like herself. She has overcome many great challenges to get to the point in her career where she is now. It wasn't all handed to her on a silver platter.

The Canadian release of her first major debut CD "Dawn of A New Day" is now in stores.

Unlike other Canadian Artist who've had success in the U.S., Shawanda, from Wikwemikong Unceded Reserve on Manitoulin Island in Ontario, decided if she were to make it in this business it's best to head straight to the hub of country music, Nashville, Tennessee. Country music has always been played and listened to in her home so it was a natural decision.

She writes, performs, records, produces and plays guitar, which can be heard on her debut single, You Can Let Go, which is the lead single from "Dawn of A New Day" which has eleven songs. You Can Let Go tells the story of a young girl and the close relationship she shares with her father throughout the years. It's the third verse that has listeners reaching for the tissue when she's telling her father who is close to death that he can let go and that she's going to be fine and he doesn't need to worry about her anymore. The story in the song has been sending out a strong message to the audience and the way Shawanda delivers the song with the raw emotions in her voice makes it that much more powerful. The delivery alone shows that this young lady has been working tirelessly to get where she is and this is just the beginning for her. It's the dawn of a musical career for a young talent who deserves every reward that comes her way. For more about Crystal Shawanda go to www.RCANashville.com or myspace.com/crystalshawanda.

Steve Nash program launched in Aboriginal communities

By SAM LASKARIS
Windspeaker Writer

SAINT JOHN

Thanks to a pilot project a total of 300 Aboriginal youth are taking part in a free basketball program in New Brunswick this summer.

The Steve Nash Youth Basketball Program – a Canada Basketball program that is already established across the country – is being introduced in nine First Nations communities throughout New Brunswick.

Though official announcements have yet to be made, it is believed the program will also be introduced to various First Nation communities in western Canadian provinces in the near future.

The New Brunswick program, which began on July 3 and continues until Aug. 31, is geared to both girls and boys aged 5 to 12.

Each First Nations community will decide on its own, usually depending on the availability of the volunteer coaches, on how often to run its program. Some will run it several times a week while others will stage weekly sessions.

Though for now it is only a two-month pilot project, Jason Peters, the Aboriginal sports development officer for New Brunswick's wellness, culture and sport ministry, would love to see the program blossom into something else.

"What we'd love to do in the future is roll it into a house league program," he said.

Peters, a Mi'kmaw Native from the Glooscap First Nation, has coached an elite bantam girls' basketball team for the past 19 years. And he's also the president of the East Saint John Minor



Nineteen volunteer coaches representing the participating First Nation communities attended a day-long coaching certification program in June. Front row (L to R): Angie Myshrall, Robert Ward Jr., Marie Kryszko, Ashley Sanipass, Arthur Simon, Andrea Polchies, and Kelvin Simonson. Back row (L to R): Chris Turkenkopf, Adam Nickerson, Savannah Simon, Jaime Hall, Joshua Goguen, Bobby Sylliboy, Merrill Martin, Mercedes Peters, Garrison Perley, Rhoda Levi, Tosha Moulton and Reg Springer (Master Learning Facilitator).

Basketball Association.

The cost to run the pilot project is \$12,000. Basketball Canada is fully subsidizing the program, which is being operated in co-operation with New Brunswick's department of wellness, culture and sport, Basketball New Brunswick and Sport Canada.

The nine communities that are participating in the pilot project are from the following First Nations: Burnt Church, Eel Ground, Eel River Bar, Elsipogtog, Indian Island, Metepenagiag, Pabineau, Tobique, and Woodstock.

Each participant in the program receives their own basketball as well as a basketball shirt. Since not all of the participating First Nations communities would have their own gymnasiums to run such a program, Basketball Canada has also provided each community

with two portable nets. These nets can easily be moved to any paved area in the community where the basketball program can then be operated.

To help kick off the program, 18 volunteer coaches, representing the participating First Nations communities, attended a day-long national coaching certification program workshop in mid-June.

While at the workshop coaches were provided with packages which included teaching tips, drills and sample lesson plans.

The Steve Nash Youth Basketball Program is a national initiative for youth where they can develop some fundamental skills, sportsmanship and who have a love for the sport.

Andrea Polchies is one of the co-ordinators for the program on the Woodstock First Nation. Their sessions, which began in

early July, are held twice a week.

"They seem to be enjoying themselves," Polchies said of the camp participants. "And they keep coming back."

The Woodstock program started off with just 10 children. Polchies was hoping that once word of the program spread that Woodstock officials would reach their capacity of 30 participants.

Polchies said that most of those taking part are younger children. And they are having fun especially since their participation in local pickup games is usually frowned upon by some of the older players.

"They're getting their hands on the ball," she said. "And I find they are actually enjoying it."

Polchies, 40, said she was recruited to help out with her local program as people knew she used to play basketball when she was younger.

Polchies attended Woodstock High School during the 1980s and played basketball for her school team during Grade 9 and.

Polchies said that she wishes there would have been a similar program to the free Steve Nash program while she was growing up.

"Back then I had a tough time just finding a ride to get me to practice," she said, adding Woodstock First Nation is located about five kilometres south of the town of Woodstock, N.B.

Polchies is hoping the pilot project might eventually result in having a local basketball league in her First Nation.

"This could be a starting point for it," she said.

At least convincing some of the councillors from her band won't be much of a challenge, because "I am one of them (the councillors)," Polchies said.

Pelletier dares leaders to improve fitness in communities

By SAM LASKARIS
Windspeaker Writer

BURLINGTON

Rob Pelletier was once a sparring partner for Muhammad Ali, one of the greatest boxers of all time.

But the 51-year-old, who now lives in Burlington, Ont., has perhaps an even bigger obstacle to face. He's issuing a challenge to Native leaders across North America.

Pelletier, who already has an extensive and impressive resume in sporting and fitness industries, has launched a new business called Iron Eagle Fitness Consulting.

He's hoping to work with First Nations leaders across Canada and the U.S. to establish fitness programs and facilities in their communities. Pelletier believes these programs and facilities would go a long way to help alleviate some of the well documented problems in some First Nations communities.

Pelletier, who was born in Thunder Bay but grew up on Manitoulin Island as a member of the the Wikwemikong Unceded First Nation, is especially keen to work with Aboriginal communities that are not in close proximity to areas with fitness centres.

"Those are the ones that most need it," he said. "Those are the remote (communities) not the ones that are two kilometres from a major city where they can have everything they need."

Pelletier said he's been thinking about establishing his new company for a long time. "It's been in the idea making process for about 10 years," he said.

He's already lined up contracts with fitness equipment manufacturers, who would provide the necessary equipment, even to those hard-to-travel-to communities. He's also planned out the fitness programs to fit various budgets, ranging from \$30,000 to \$150,000.

For those communities that do not have a building where they

could facilitate a fitness program, Pelletier has those bases covered as well. He's already figured out design plans for new facilities, from 2,000 to 5,000 square feet. And he's ready to assist in staff training and program development. He said building a new facility is not necessarily a must.

He said communities often have an unused building that could easily be converted into a fitness area.

Pelletier said he's spoken to numerous Native leaders and council members on both sides of the border. And the reaction is often the same – his program sounds like it would have numerous benefits to communities.

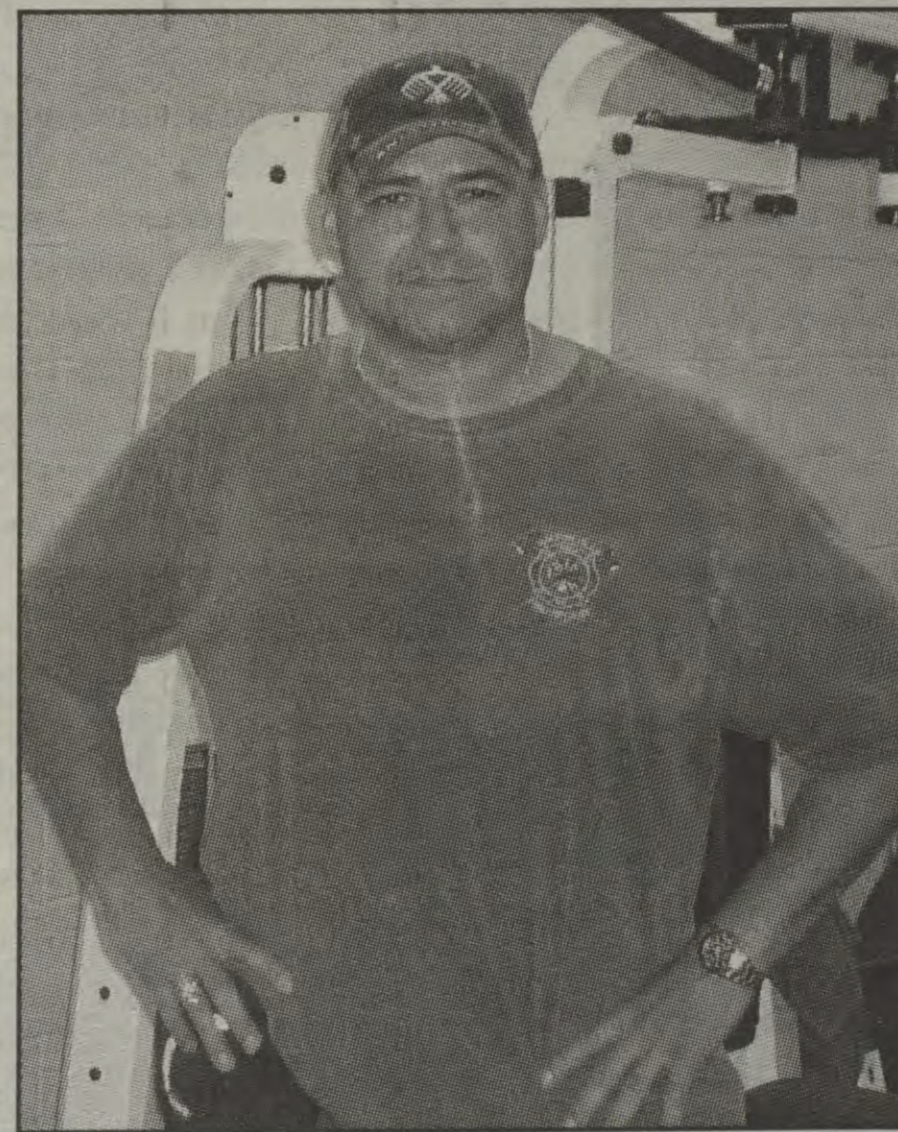
"They talk about getting (a program like this)," Pelletier said. "But nobody ever does anything about it."

He believes it is time for a change. "There is a huge need for it," he said. "And I think there's going to be a huge snowball effect when it does get going."

The benefits from having fitness programs and facilities in First Nations communities would be significant, Pelletier believes. For starters, there are the obvious health benefits from engaging in a regular fitness program. And perhaps issues such as suicides and drug and alcohol abuse would decrease.

"People are spending millions of dollars out there just on information about things like diabetes," he said. "They don't need to have any more brochures."

To that end, Pelletier is issuing



Rob Pelletier, founder of Iron Eagle Fitness Consulting.

a challenge to Native leaders to do more than just talk about improvements in their communities.

(See Fitness on page 26.)

[national aboriginal day]

Aboriginal Awareness Week in the Battlefords kicked off with a huge pancake breakfast with entertainment in the downtown parking lot of Miwayawin Health Services on June 21.

There was also a neckbone eating contest, fishing pond for the kids and informational booths on site. Local renowned artist Allen Sapp (right, wrapped in blanket) was the guest of honour June 16 at an honouring ceremony as part of Aboriginal Awareness Week in the Battlefords held at the Gold Ridge Centre of the Gold Eagle Casino.

A grand entry opened the evening with flag and honour songs by the Wild Horse Singers. Eagle Staff carrier was local veteran George Benson of Red Pheasant First Nation and flag carrier was Phillip Favel of the Sweetgrass First Nation. Emcee for the evening was Gordon Tootoosis and popular Aboriginal singer Susan Aglukark sang a few of her songs accompanied by her storytelling. Special presentations were made to Sapp by Chief Sheldon Wuttunee of Red Pheasant First Nation.

Aboriginal Awareness Week co-ordinator Roxanne Kennedy was pleased with the turnout.

"It's been busy but it was a good day."

The City of North Battleford had declared Aboriginal Awareness Week from June 16 to 22 in the Battlefords as well as Allen Sapp day on June 16.



PHOTOS BY LILLIAN BLACKSTAR



AARON PIERRE

This little guy bangs out a couple beats during the festivities in downtown Winnipeg on June 21.

Beach to begin managing program in fall

By Philip Paul-Martin
Windspeaker Writer

WINNIPEG

Times are changing for Adam Beach. After wrapping up a stint on NBC's *Law and Order: Special Victims Unit*, he's looking for a new challenge.

Beach's character, detective Chester Blake was written out of the script after only one season.

The only thing was, Beach was supposed to have been a regular character in the show.

To most actors, being dropped from a major television series would have been a crushing blow. But not for Adam, he's actually relieved. There wasn't much room for creativity.

"It's harder to work in television because your power in creativity isn't yours," said Beach. "You have to follow what the writers write and don't have authority in your character's development. That is developed for you."

"I prefer film because I have a choice. I make a decision and it sticks whereas in television, *Law and Order* has a winning format

and you can't mess with that."

Most actors would love a regular gig in television. It's a 9-to-5 job. If you're an actor, that's almost unheard of. It's steady, and along with going home at a reasonable hour it makes it a desired position.

But it wasn't for Adam Beach. And his uncle, Winnipeg musician and playwright Chris Beach understands that, and more importantly it doesn't surprise him.

"He's never been a nine to five type of guy, that's never been a strength of his," said Beach. "He's a free spirit and for him any type of structure bothers him."

He ought to know as he raised Adam following the death of his mother and father.

Chris is actually his uncle and taught him what he needed to know during a difficult time.

Humility planted its seed early in Beach as he grew up in Winnipeg's North End, one of the roughest neighborhoods in Canada and home to the vast majority of Native people residing in Winnipeg. But that hasn't kept his career from soaring.

Beach just missed an Oscar nomination for his portrayal of Ira Hayes in *Flags of our Fathers*. His first big screen hit, *Windtalkers* where he co-starred with Nicolas Cage launched his movie career, but even that doesn't faze him.

"It's just a part of the process of acting."

"He's probably the best listener I've ever worked with," said Beach of his work with Cage. "That's what makes him a powerful performer."

"Once in a while I'm shocked at where my life is," said Beach. "I'm really amazed sometimes but I don't allow myself to let my ego blow out of proportion because there are a lot of experiences I have that will always keep me humble."

Even today, living life as a successful actor doesn't stop him from feeling the effects of having family. One uncle is bedridden, another cousin has gone to jail and there are always those who want to take advantage of him.

But he just keeps going. "I'll never forget those things," said Beach. "No one can ever take

those experiences from me. Our history, my history and culture, I just focus on positive things that are happening."

Beach is a hard worker, spending time every day working on his craft. His foremost challenge is getting into character and giving an honest impression of who he is through his acting. "I feel responsible to give the best perception of who we are as a people through my acting," said Beach. "It takes years to allow yourself to expose your inner fears and let the character take it and perform it. You sacrifice so much of who you are when you get into character but it's what I do."

In *Flags of our Fathers*, he paid a price for doing that.

The constant portrayal of being in pain and agony took its toll emotionally.

"It was one of the toughest characters I ever played," said Beach. "Ira Hayes was that quintessential being in a nation that was at war, through the horrors of it and we're a part of that. Our people have been a part of society and always have been."

The flipside to that coin was

working with Clint Eastwood.

"He basically teaches you to be honest with your performance," said Beach. "He showed me trust that I was good at what I did. He never changed anything, for someone with such power it's amazing that he allows his actors to breathe and act like that."

Beach said the greatest thing about his work with Eastwood was the doors that opened for him in Hollywood.

"I've gotten the respect of major players now, and now I get respect from everybody," said Beach.

Professionally, Beach is taking another direction. Life is about change after all.

His partner, Summer, is expecting a child. He's taking on a new project now and he's excited. An Internet cable company expected to launch in the fall has asked him to manage an all Native American content program on the new network.

He's going ahead with that project in the fall. While it isn't Hollywood per se, it is a chance to share who Aboriginal people are to a world wide audience. And that's just fine with him.

Youth build self-esteem through curriculum

By Chereise Morris
Windspeaker Staff Writer

Edmonton

Thanks to the Dene Kede curriculum, students from the Northwest Territories are beginning to demonstrate the confidence and respect of their Aboriginal heritage.

The Dene Kede curriculum is used by schools throughout the Northwest Territories to incorporate Dene language and culture into the classroom.

Shannon Payne, the Aboriginal education co-coordinator for Yellowknife Education District No.1 (Yk-1) tells *Windspeaker* that the Aboriginal children have really begun to demonstrate more confidence and self-esteem, and are beginning to participate more in all aspects of school.

"The children love it. In the camps (held as part of the curriculum), our Aboriginal students become the subject area experts and students who are shy and withdrawn in the classroom will show a remarkable confidence in their traditional knowledge and bush skills," she said. "Conversely, we are starting to hear non-Aboriginal kids say, 'I wish I was Aboriginal!' Something unheard of even 5 years or 10 years ago."

This curriculum, which has been around since 1993 is for all schools throughout the Northwest Territories, although in communities that are predominantly Inuit, there is another document called "Inuuqatigiit" that is used.

"The curriculum is very important for creating awareness about the traditions, perspective and lifestyle of the Dene people, especially here in Yellowknife, where we are guests in the land of the Yellowknife's Dene First Nations," said Payne. "It is critical for our students to understand and respect the original peoples of this land. Also, because of the history of trauma and suffering that Aboriginal people have faced as a result of 100 years of residential schools, we have generations of Aboriginal communities who have had their culture almost completely eradicated. It will take time to rejuvenate the culture and

language to a sustainable level. Our Aboriginal children are now starting to raise their heads with pride and proclaim, 'I'm Aboriginal.'"

According to Payne, Dene Kede is made up of over 50 themes, such as drum, rabbit, fish, dog, trapping, earth medicine, caribou, geography and land use and sun and moon.

"Themes are organized according to grade level, for a more co-ordinated teaching approach, although themes can be and are covered in more than one year depending upon the school," he said. "Teachers incorporate these themes into their other curricular areas - mainly language arts, social studies, and science. For example: a teacher may do a grade five science unit on photosynthesis, using the earth medicine theme to support the teaching, then go out on the land to tap trees, following it up with a writing assignment for LA. Our goal is to approach Dene Kede in a very holistic manner."

There are camps held as part of the curriculum, which also have seen a great response from students.

"Most of our camps are co-ordinated by the district, and we also have a few school initiated camps. Examples of activity stations include: snaring, dry meat preparation, fish preparation, moose hide scraping, and bannock making, beaver and muskrat skinning, story telling, language station and nature walking."

The objective of the curriculum according to Payne is the Elders say that as individuals, as a people, and as a species, "we must become capable in order to survive. The Dene Kede curriculum works for survival through our children. The children are viewed as our pathway into the future. It is hoped that if our children are given Dene perspectives to guide them in establishing good relationships with the land, the spiritual world, other people, and themselves, not only will our identity be maintained, but also we will all be closer to survival."

All in all the Dene Kede curriculum has had a positive impact on both Aboriginal and non-Aboriginal students.



Kids look on as an animal is skinned as part of the Dene Kede curriculum.

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Waziyatawin appointed to head up governance program

By Pamela Sexsmith
Raven's Eye Writer

VICTORIA

The University of Victoria's newest Canada Research Chair has been awarded to historian, Dr. Waziyatawin (pronounced Wah-ZEE-yah-tah-ween), a Wahpetunwan Dakota who originally hails from Minnesota.

She joined UVic's Indigenous Governance Program on July 1 as The Canada Research Chair in Indigenous Peoples, a seat formally held by Taiaiake (Gerald) Alfred.

The Indigenous Peoples Research Chair is a five-year term, with an opportunity for another five years if the first term is satisfactorily fulfilled.

Waziyatawin said that UVic's Indigenous Governance Program was the only position in North America that truly piqued her interest.

"I am really looking forward to the position and the opportunity to work with Canadian people towards liberation. I have a lot to learn about Indigenous People's experience in British Columbia and Canada, but am more struck by the similarities than the

differences - what it is like to live in a state of 'unfreedom,'" she said.

Waziyatawin grew up with a 'Wasicw' (non-Aboriginal mother) and a Dakota father, which is how she culturally and spiritually identifies.

She took an MA and PhD in American history at Cornell University. After teaching for seven years at Arizona State University, she left to pursue independent research and a quieter, family centered life-style, grounded in her traditional homeland.

"Growing up, I spent time both on and off the reservation and in multiple urban settings. However, I am not fond of urban living and prefer rural-living at Pezihutazik K'api Makoce - The Place Where They Dig for Yellow Medicine - which is the ancient Dakota name for this area, known as the Upper Sioux Reservation in southwestern Minnesota."

"My birth name was Angela Lynn Cavender and after I married it changed to Angela Cavender Wilson. I legally changed my name to Waziyatawin (Woman of the North), in 2007, a name given to me by one of my grandmothers when I was a little girl."

Waziyatawin, who balances roles as a busy mother, wife and professional research writer, has authored, edited or co-edited four books, including 'In the Footsteps of Our Ancestors' (2006) and 'Indigenizing the Academy: Transforming Scholarship and Empowering Communities' (2004). Her next book will feature a

collection of oral histories taken from her grandmother from Upper Sioux, tentatively titled 'When the Plum Trees Blossom' - Indigenous survival stories passed on.

"Indigenous women have an enormous role to play in the decades to come. It is through our connection to land and the natural cycles that we understand how to create, nurture and sustain life. It is life, all life that is under threat right now. In reviving our spirituality, as well as our social and political roles, we will

strengthen ourselves to play prominent roles in nurturing the land, waters, air, and communities back to health and well-being," she said.

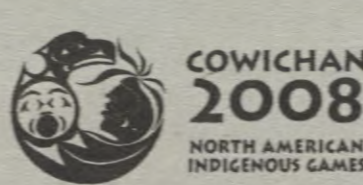

In her new position at the University of Victoria, Waziyatawin's workload will include research on Dakota women (eventually broadening to include all Aboriginal women), writing, publication and teaching one course per semester on research methodology and the strategies of resistance - the struggle for social justice, recovery


of Indigenous knowledge, truth-telling and reparative justice.

"When I speak of reparative justice, I am referring to how the perpetrators of tremendous harms will seek to make amends for those harms. In the case of the harms that settler society perpetrated against Indigenous Peoples, some are historical, others ongoing, or have been recently perpetrated. I am interested in the process of how those harms are recognized and addressed."

(See Historian on page 20.)





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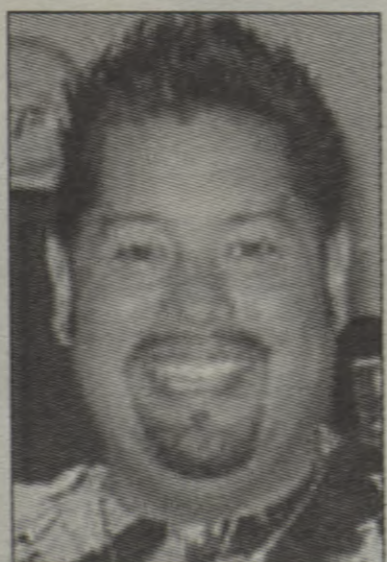
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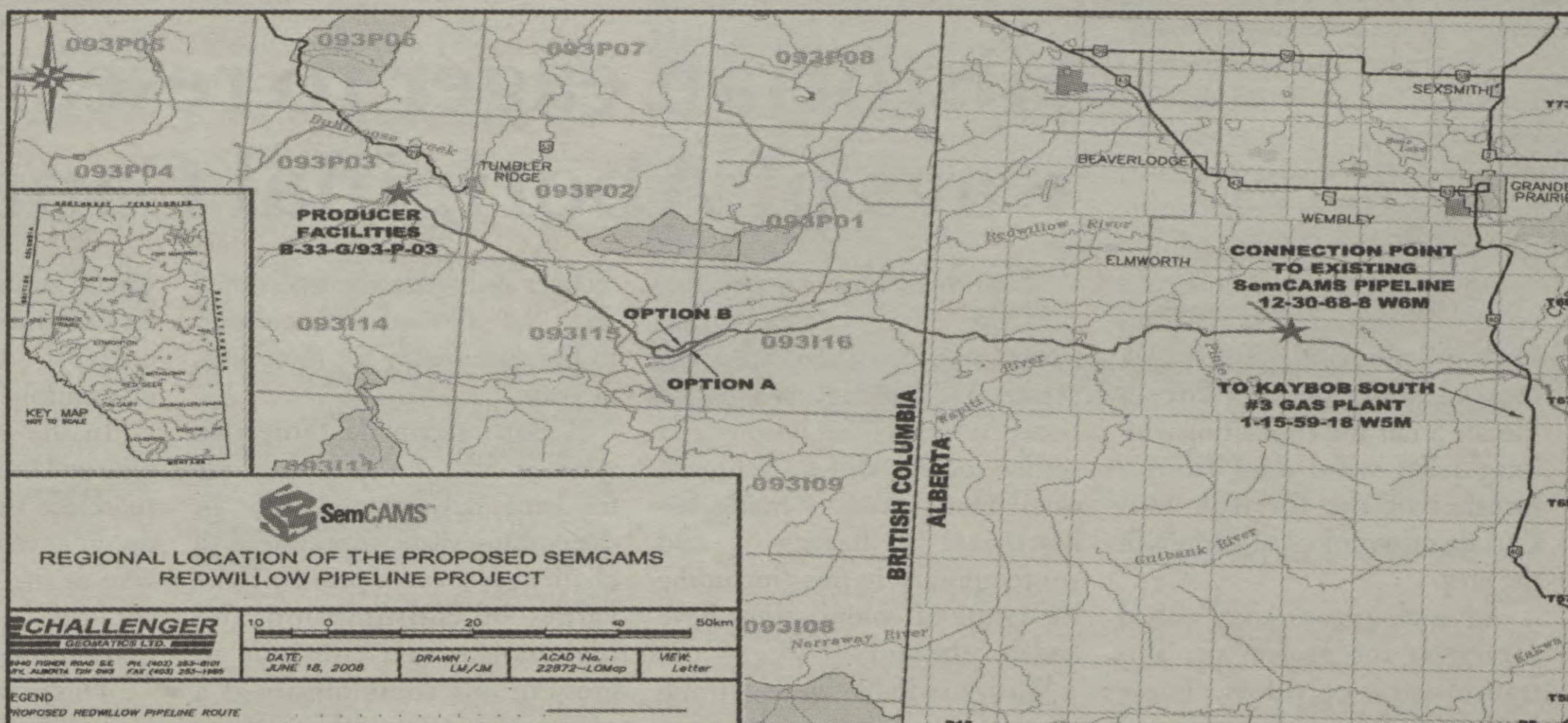


Raven's Eye: Special Section providing news from BC & Yukon



National Energy Board

Office national de l'énergie



National Energy Board Notice of Public Hearing for the SemCAMS Redwillow Pipeline

The National Energy Board (NEB) has rescheduled the oral public hearing on an application from SemCAMS Redwillow ULC (SemCAMS) under the *National Energy Board Act* (the Act) for the Redwillow Pipeline Project. Copies of the application are available for viewing at the Board's library (1st floor, 444 Seventh Ave. S.W., Calgary, Alberta), the Tumbler Ridge Public Library (340 Front Street, Tumbler Ridge, BC) and the Grande Prairie Public Library (9910 - 99 Avenue, Grande Prairie, AB). The application is also available electronically on the Board's Internet site at www.neb-one.gc.ca (click on "View a Regulatory Document" then "Quick Links" and scroll down to the SemCAMS application).

Public hearing

The public hearing will start at **9:00 a.m., local time, on Tuesday, 28 October 2008** at the Best Western Inn Dawson Creek (#500 Highway 2, Dawson Creek, British Columbia). Through the proceeding, the NEB will obtain the evidence and views of interested persons on the application. Any person interested in participating in the hearing may do so by providing a letter of comment or oral statement and should consult the Board's Hearing Order GH-2-2008 for further background and instructions.

Letters of comment and oral statements

Any person wishing to comment on the application should file a letter of comment or request to make an oral statement to the Secretary of the Board and send a copy to SemCAMS and its counsel by **noon, Calgary time, on 15 September 2008**. There are online letter of comment and oral statement request forms available on the Board's Internet site at www.neb-one.gc.ca (click on "Submit a Regulatory Document", then on "Submit documents electronically", then on "Letter of Comment" or "Request to Make an Oral Statement"). These may be used to file your letter of comment or oral statement

request.

Environmental Assessment Process

As part of its consideration of the environmental effects of the proposed project, the Board will undertake an environmental assessment pursuant to the *Canadian Environmental Assessment Act* and release a draft Environmental Screening Report for comment. Any person who wants to receive a copy of this report should inform the Secretary of the Board in writing by **17 September 2008**. Interested persons may then file comments on the report with the Board and serve a copy on SemCAMS and its counsel **no later than 21 days from the release date** of the draft Environmental Screening Report.

Information on Hearing Procedures

You may access the Hearing Order through the Board's Internet site at www.neb-one.gc.ca (click on "View a Regulatory Document" then "Quick Links", scroll down to the SemCAMS application, then click on "Hearing Order" at the top of the screen). You may obtain information on the procedures for this hearing or on the *National Energy Board Rules of Practice and Procedure, 1995*, as amended, governing all hearings (available in English and French) by writing to the Secretary of the Board, contacting Louise Niro, Regulatory Officer, at 403-299-3987 or by calling the NEB Toll-Free at 1-800-899-1265. You may also go to the Board's Internet site and click on "Acts and Regulations" to access the Board's Rules of Practice and Procedure and other legislation.

Claudine Dutil-Berry
Secretary of the Board
National Energy Board
444 Seventh Avenue S.W.
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NaiKun closer to developing wind energy project

Growth in the wind energy industry has come from the urgent need to combat climate change.

While wind can be harnessed both on land and offshore, more frequently developers are looking offshore where the wind blows stronger and more consistently.

Canada's first offshore wind project is moving on par with the expectations of B.C. Hydro. It is B.C. Hydro's Clean Power Call Request for Proposals (RFP) that emphasizes the provinces commitment to meeting B.C.'s growing energy needs with clean, renewable power sources. The RFP was issued on June 11. Responsible for the bold initiative is the NaiKun Wind Energy Group Inc.

Echoing already successful offshore wind projects in Europe, NaiKun, based in Vancouver is a North American maverick in the field of renewable energy. NaiKun will attempt to meet B.C. Hydro's submission date of November 25, 2008.

Phase 1 will have a generating capacity of 320 MW.

"We welcome BC Hydro's

Clean Power Call, as it will allow our company to move closer to developing our offshore wind energy project," said Paul Taylor, President of NaiKun Wind Energy Group in a press release.

To ensure NaiKun can meet the submission date, NaiKun will engage in the following activities:

- Advancing discussions with leading offshore wind turbine manufacturers regarding the supply and maintenance of turbines for Phase 1 and future phases of the project

- Analyzing wind data, ocean currents and patterns from NaiKun's meteorological station located at the project site in Hecate Strait and correlating with long term wind data from a number of the Environment Canada meteorological stations in the area.

- Advancing geophysical seabed surveys at the project site and transmission corridors. These surveys involve side-scan and multi-beam sonar, which provides detailed mapping of the seabed topography and make-up. Geophysical work to date confirms that the composition of

the seabed is suited to large-scale wind projects.

-Continuing with detailed work necessary to support the environmental assessment of the project. Environmental field studies will be completed in late 2008 and the information from

this work, together with feedback and input from First Nations, local communities and other interested parties, will be included in NaiKun's application for an environmental assessment certificate.

Throughout 2008 and into

2009, environmental and engineering field studies are being undertaken as part of the comprehensive environmental assessment of the proposed NaiKun Offshore Wind Energy Project and to evaluate the conditions of the project site area.

Historian eager to research ways of Aboriginal Canadians

(Continued from page 18.)

"Truth telling is an important first step in that journey toward reparative justice. No peace between Indigenous Peoples and settler society will be achieved until restitution is made for historical harms and contemporary harms (including the crime of colonization) have ended," she said.

Waziyatawin has taken a strong stance on the increasing dependence of First Nation peoples on the products of global materialism - Aboriginal communities, who at the same time, are trying to maintain,

recover and retain the traditional ways that allowed their cultures to live sustainably for thousands of years.

"I don't reconcile those two ways at all - I think they are fundamentally irreconcilable. In the coming years we will need to challenge the adoption of the values of consumption and materialism that continue to grow in our communities as a consequence of colonization."

"Yet, because we have participated, often uncritically, in living according to the values of consumption and materialism prevalent in the dominant society,

we are all part of the impending environmental crisis and the collapse of our 'oil-based civilization."

"In the coming decades, not only will Indigenous Peoples have to reject those values, but the dominant society will as well. The way of life promoted by settler society is hopelessly unsustainable."

"This is why it is so important for Indigenous peoples to recover our ancient value systems that require a more respectful and sustainable way of interacting with all of creation. Our lives will depend on it," said Waziyatawin.



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 FOR GENERATIONS

Alberta Sweetgrass: Special Section providing news from Alberta

Festival announces new site for Walk of Honour

By Christine Fiddler
Sweetgrass Writer

EDMONTON

Although celebrities were hard to spot at this year's Dreamspeakers Film Festival, executive director Helen Callahasen was highly satisfied with the outcome of the June 4-7 event held in Edmonton's downtown area.

"There were many highlights of this year's festival, every year it's different, but I truly think the Walk of Honour was one of the favourite highlights," Callahasen remarked about the fundraiser luncheon. "We had a different kind of ceremony this year. It was more laid back where usually it's very formal."

At the luncheon, the Dreamspeakers Society announced a new site that will pay tribute to Native artists who have been honoured at the event with their own hand-imprinted plaques since 2005.

People honoured in the past were Producer/Director Willie Dunn, actor Jimmy Herman, actor Gordon Tootoosis, Producer/Director Will Campbell, actor August Schellenberg, Director/Writer Gil Cardinal, Producer/Director Alanis Obomsawin, actress Tantoo Cardinal, Director Barry Barclay, and AMMSA Communications and Media founder Bert Crowfoot.

Callahasen explained the new site – to be erected at the Beaver Hills Park on 105th and Jasper – was started through a discussion of ideas from several meetings.

"I think it's a very important initiative. The Walk of Honour was created to honour the legacy of people before us," she said. "It is important to recognize people, and is truly fitting to the people who are honoured in it." The site will record each recipient's name, why they were chosen, and the history of their work.

"It's one of those tributes for years to come for people who want to visit. We're hoping to bring it back next year," she said. Soon after the city approves the project this Fall, the

Dreamspeakers Society expects to have a ceremony to start building the site.

Other festival events ranged from Aboriginal film screenings, a Youth Day, an International Speaker Series Program, and the yearly Aboriginal film pitching session.

Stella Martin, who was in charge of the film pitching portion of the festival, said while last year there were two separate pitching sessions for documentaries and feature films, this year they put it together as one.

"The (workshop and panel session) were well received," she said. "People don't really have a chance to pitch ideas anywhere else and this gives them that chance. And we offer a workshop, which was facilitated by Carol Geddes, an Aboriginal filmmaker and the feedback we got was good."

This year, five filmmaker-hopefuls pitched ideas to a panel of four television and feature film representatives – Taunui Stephens of the New Zealand Film Commission, Producer/Writer Gil Cardinal, Marty Ballentyne of APTN, and John Davies, Founder of Arkles Entertainment. Ideas ranged from a documentary about the Papaschase band's unmarked graves, a film about a Mexican/Mayan hero fighting for his peoples' survival, a docudrama showing the beauty of BC/Alberta, a documentary depicting people pushed off their land for oil development, and a film centred on a virus threatening mankind with the immunity of the Aboriginal people in North America.

After the ideas were pitched, the panellists deliberated and chose Shantell Favel-Ruebenstall, whose idea focussed on the unmarked graves of Papaschase band members in the city of Edmonton. During her presentation Favel-Ruebenstall broke out in tears and explained that she seeks to accurately present the plight of the band members and to gain a stronger sense of identity through the film-making process. Martin said the



CHRISTINE FIDDLER

Left to Right: Billy Seniantha, Marty Kolay, Adam Gardner (teacher), Morgan Kolay and Rusty Kozoney of the Dene Tha First Nation attended the film festival from June 4 to 7 in Edmonton.

idea was chosen because it met a lot of the criteria that the panel was looking for.

"It had to be well presented on a rating of 1 to 5, the panel had to be sold on the concept, it had to be doable, the audience had to be clearly identified, the type of program had to be clear, and it needed to be engaging and entertaining," Martin explained.

Favel-Ruebenstall received a \$2,500 prize by APTN for her idea, which is a funding agreement that pays half of the contract for her production.

Another festival event, Youth Day "The Craft and Magic of Making Movies" featured inspiring role models and speakers, a DJ lunch, photo/autograph opportunities, movie making workshops, film screenings, and music performances, and entertainment.

Four participants – Billy Semansha, Marty Kolay, Morgan Kolay and Rusty Kazoney – were brought to Youth Day by teacher Adam Gardner from the Assumption(Chatch) Dene Tha' First Nation in northern Alberta. The students said they walked away with a bit of useful information after they went to the workshop 'The Actor and the Director: A Collaborative Relationship,' presented by Director Ron E. Scott and actor Michelle Thrush.

"I learned about how to be an actor," said Kolay, 16. "I came here to learn about acting and to have a bit more confidence, which I did learn by going to the workshop"

Semansha also said he came to the festival because he is thinking about being an actor, but he found just taking the trip was a great experience in itself. "I came to have fun and to meet new people," he explained. "It was a good trip here – that was fun, we drove ten hours in our van."

The youth were also invited to a casting call for roles in Scott's APTN television series 'Mixed Blessings', that centres on a newly married couple, an Aboriginal woman and white man – both with children – whose interracial family clashes as they adapt to two different lifestyles.

Callahasen said Youth Day was organized in a conference format that made sure to welcome youth to the city and the festival.

"We had people who were very honoured to be a part of the youth day. Gil Cardinal said we made him so proud to be a part of it this year," Callahasen explained. Cardinal was Lead Instructor of the Dreamspeakers on Tour, a 12-week filmmaking project for eight Aboriginal youth in the Edmonton area. Youth were instructed on film making techniques as they created eight documentary shorts on issues that

affect their lives, with their final project screened at the Youth Day.

"The festival had so many films that people wanted to see," Callahasen said.

"On opening night there was Georgina Lightening, who showed her film 'Older Than America' which was sold out. And Gerald Auger's 'Honor Thy Father' dealing with native burial rights in an Anglican church setting. We had so much to offer."

Documentaries made up a lot of the films presented at the festival, a major topic being cultural genocide and its effects on the following generations. The festival also had an International Speaker Series on June 5, with speakers in the film and television industry from around the world, including filmmakers from Australia and New Zealand.

Some of the Aboriginal actors/actresses seen throughout the festival included Gordon Tootoosis, Jimmy Herman, Michelle Thrush, Gerald Auger, Jennifer Podemski, and Travis Dugas. Once again this year, the Dreamspeakers film festival surely reached its goal to support and educate the public about Aboriginal culture, art and heritage – and acting as a resource for Aboriginal filmmakers, directors, scriptwriters, cameramen, technicians, actors, musicians, storytellers, artists and craftspeople.

THE 2008 FIRST NATIONS CUP INDIGENOUS TEAM GOLF SUPREMACY

This event has **NOT** been cancelled

Due to a misprint in previous issues of our publications, we inadvertently indicated that this event had been cancelled. This event is still scheduled from July 30 - August 1, 2008, at Waterton Lakes, Alta. We apologize for any inconvenience this error may have caused.

For more info. please visit the website at www.firstnationscup.ca

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Saskatchewan Sage: Special Section providing news from Saskatchewan

Motivational speaker inspired from students responses

By **Andréa Ledding**
Sage Writer

SASKATOON

In the last eight years, Métis speaker, actor, and producer Kerry Girling has addressed over a million high school students in more than 400 schools, and now expects to reach even more with the power of film.

"It started as a passion after one of my best friends died from after-grad drinking and driving," explains Girling of his motivational speaking which now includes film credits.

Although it is a dream job to him, and he's been able to make it a success, getting the message across is what truly inspires this motivational speaker.

"I was inspired by a lot of the students that came up to me in tears with issues of self-esteem, self-confidence," said Girling, who was in 80 schools that particular semester.

"It floored me, the comments made about how it was getting through to them and I knew I had to do something about bullying – at school, at home, on the playground."

With entertainment interests and background, producing a bullying film seemed like a natural step for Girling, and "The Instigator" was released this June. Using a local Saskatoon company, Flowing Line Pictures, Girling

produced his first film on an incredibly low budget of only \$36,000, and has already recovered his initial investment. At the same time he created two documentaries on bullying, "Unleashed" and "School of Pain".

"The average Canadian small budget film is between \$1 and 1.5 million, while the average US small budget is closer to between \$7 and 8 million," explains Girling, adding that a lot of expertise and passion for his film helped with the low overhead, with industry experts and support focusing on the cause rather than profit. He wrote the script, had it adapted to screenplay, and even acted a part in the film.

With over eight years of clientele for his message in schools across North America, Girling has a fan base and market ready-made for his film release, but he worked hard to get there.

In his first two years he gave away 101 presentations, donating his time and cost while honing his skills. He began by touring with another speaker and sharing for ten minutes at the end, sometimes to students even older than him. Now he is at the point where, by word of mouth, reputation, and previous engagements, he gets called for bookings on goal-setting, bullying, drinking and driving, and drugs.

He realized that at 27-years old

he was being a positive role model, but had experienced both kinds of role models and wanted to focus on that.

For his newest film, which will be shot in mid-August, Girling is focusing on drugs and lifestyle choices.

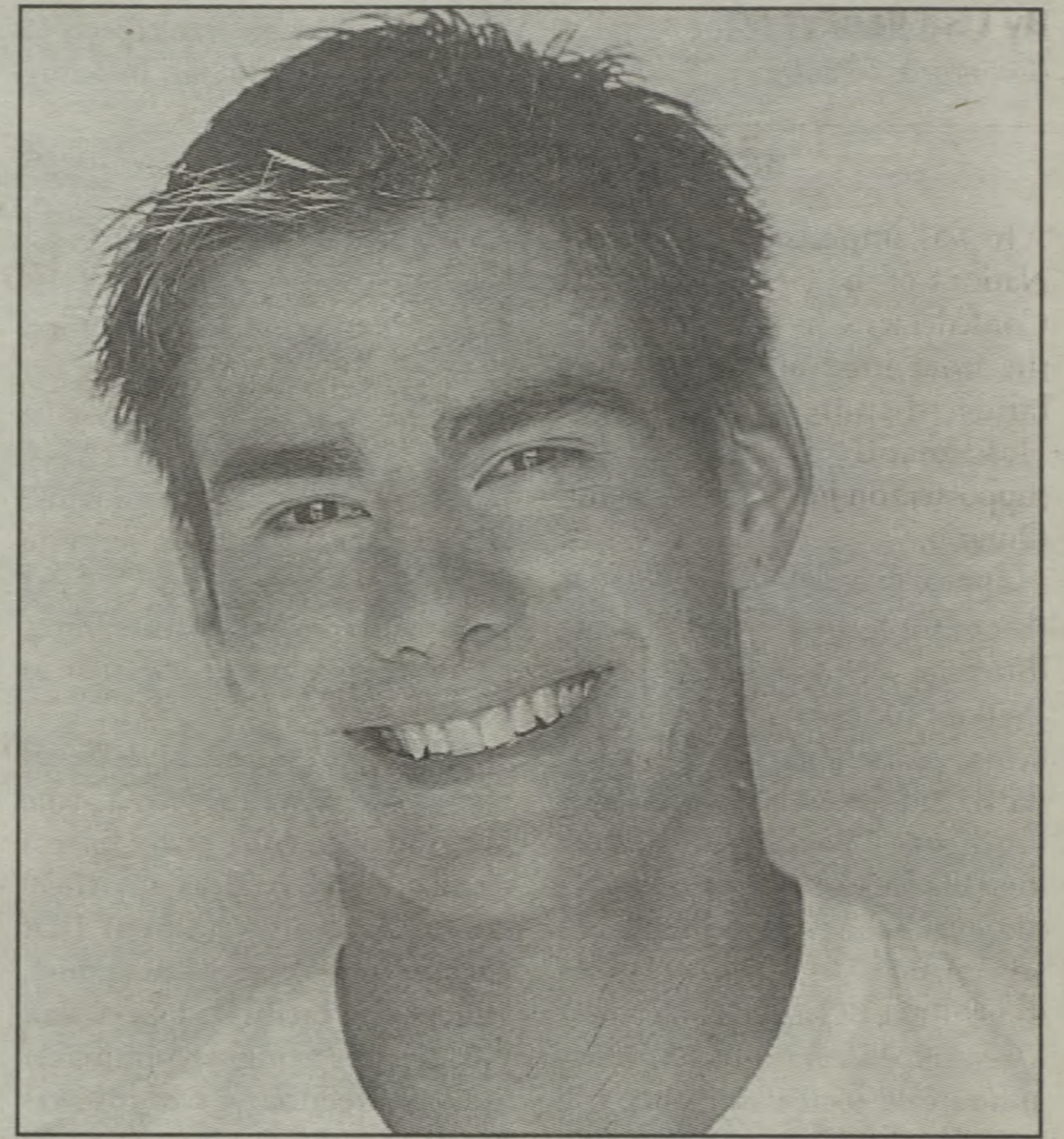
"Role Model" is a film about how both negative and positive choices and leadership affect everyone.

For inspiration, he drew on his own life – which has also been the key to his success in school tours. In Girling's youth, his oldest brother went through a phase of rebellion which included heavy drug use – cocaine, crystal meth – and there was a point where he wondered if he'd next see him in the hospital, or the cemetery.

"I was naive, we came from a regular Saskatoon family, a good household, and I didn't understand why – he had always been a positive role model for me until he hit that phase," said Girling, adding that was why the title was chosen for the film.

Using local talent and locale to shoot the film, Girling had a successful casting call over the last weekend in June, and they are now only looking for an actor to play a mother. The cast is made up of all ages, although primarily high school students anywhere from age 15 to 28.

"There are devastating disasters during the film," said Girling, speaking of peer pressure and how



Kerry Girling

common it is now for 12 and 13 year olds to be addicted to crystal meth and common street drugs without knowledge of consequences. "The people that you hang around with will make you or break you."

The essential message of the film is to hang out with encouraging and positive people that will bring you towards your goals – much like Girling's speaking tours. He notes that in an age where students learn

visually, using film to show reality is a powerful tool.

His hope is it will be a positive resource for teachers and administrators to use to spark a conversation and put an end to common street drugs. The package includes a workbook on street drugs, self-confidence, and goal-setting fundamentals for use from grades 5 to 12. For more information, visit kerrygirling.com and theinstigator.ca.

The search continues for nine-year old Tamra Keepness

July 6 marked the fourth year anniversary of Tamra Jewel Keepness's disappearance, from her home in Regina, Saskatchewan.

An extensive search was held for a week following her disappearance at which point FSIN began their own search to continue on with the police efforts. Keepness was 5-years old at the time last seen, July 6, 2004. Tamra Keepness is still missing and her case remains open.

There is a recently obtained technology that will now be available to the case according to a report presented by Chief of Police Troy Hagen at a Board of Police Commissioners meeting. This case being one of the largest missing persons investigations in Regina, investigators decided late last year that this case needed to be put into a "relational database" because of the "massive amounts

of information." The report states the system "would store everything and could search all information with a single keyword."

"It will assist investigators in the future and throughout this process actually on extracting relevant information pertaining to the files we received in tips," said Hagen "We will also be in a better position to evaluate any opportunities for further investigative methods that we might want to embark upon and look for any gaps we may have in relation to the file as well."

"One of the challenges any police services faces with very significant investigations is record management," stated Hagen. This new technology will hopefully bring in some new leads and cross-reference old information to help look at the case with new eyes. "We want this

matter resolved. We want to find out who is responsible for the disappearance of Tamra Keepness," said Hagen.

"A lot of peoples hearts and minds are on this child and I think just the announcement of the database and the technology to increase the on-the-ground experience this police service has I think is welcome news," said FSIN Vice-Chief Lonechild.

"We just want to make sure the police commission and others will look at reinvigorating public efforts in terms of raising awareness that Tamra Keepness is still missing," said Lonechild who was thankful that the \$25,000 reward is still available to anyone who has any information about the missing girl. "We're using all the resources and all the tools that we can to bring a resolution to the file," said City Councillor Mark Fougere.

Long-standing land claim dispute may soon be over

The wait for the conclusion of the long standing land claim dispute over the operation of water control structures along the Qu'appelle Valley river basin may soon be over as the federal and provincial government have recently made settlement offers.

"The federal government made offers to Muscowpetung, Pasqua, Sakimay, and Cowessess First Nations on May 29 2008 and are waiting their response," stated Indian and Northern Affairs Canada spokeswoman Patricia Valladoo.

"We believe we made a fair and reasonable offer and while there has been some success in the negotiation process, there is still more work to be done."

The settlement offer will include financial compensation for past, present and future

flooding damage.

The province is also looking at a co-management arrangement of the water resources in the Qu'appelle valley.

This claim began in the 1940's when the Prairie Farm Rehabilitation Administration (PFRA) built dams on Echo, Crooked and Round lakes to store water for agricultural purposes without the consent and proper negotiations of the four mentioned First Nations and Ochapowace.

The water control structures flooded hay and low-laying marsh lands in the Qu'appelle Valley River basin.

It was recommended that Canada begin negotiations to determine compensation by the Indian Claims Commission dating back to 1998.

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Ontario Birchbark: Special Section providing news from Ontario

Haudenosaunee chiefs break continuum of development

By Lisa VanEvery
Birchbark Writer

BRANTFORD

It was unprecedented at Six Nations of the Grand River that Confederacy Chiefs stepped onto the front lines of the on-going land dispute along the Haldimand Tract and led supporters on July 7 in Brantford, Ontario.

Approximately 200 Six Nations people travelled to Brantford and their first stop was the site of the Hampton Inn Hotel under construction on Fen Ridge Court in the northwest part of the city. Confederacy Chiefs followed by the supporters walked onto the site and shut down the first of five sites in the increasingly developing city.

Construction workers at the Hampton Inn site requested permission to finish laying brick work before packing up their tools and leaving the site without incident.

The Confederacy Chiefs, sub Chiefs and Bench Warmers posed with the NOTICE that had been posted on the construction gate which refers specifically to prohibiting "persons purporting to act on behalf of the Haudenosaunee Development Institute" which is a development monitoring office set up by the Haudenosaunee Confederacy Council (HCC). "Trespassers will be prosecuted," it reads.

The notice was posted in direct response to by-laws passed and injunctions sought by the city of Brantford in early June to prohibit protests from happening at five specific construction sites in Brantford including the Fen Ridge Court location. At the end of June, the Six Nations Elected Council answered Brantford with



LISA VANEVERY

A construction worker takes the keys from a machine on the site of a proposed hotel when Six Nations Confederacy Chiefs and supporters peacefully shut down the site.

its own Declaratory Relief action to force Brantford to consult with the people of Six Nations of the Grand River prior to approving development of any kind within the Haldimand Tract. At this date, the Six Nations Elected Council has yet to sanction the Haudenosaunee Development Institute (HDI). The Haudenosaunee Confederacy Council views the by-laws and injunction as unconstitutional as it targets the Haudenosaunee people.

A small presence of Brantford police were present but did not interfere with the delegation. Asked if the small amount of police presence was a strategic decision, one officer answered

that there didn't need to be a large police presence for a peaceful people.

The delegation then moved farther along Fen Ridge Court to the site of Kingspan Insulation which is building a warehouse facility and headquarters for their company. The site was entirely fenced and a chain locked the main gate. When requested entrance was denied, the gate was simply lifted from the concrete blocks and the delegation entered the site and made their way to the various machines working where the workers were told to stop. They complied and shut off their machines and eventually, all the workers vacated the site.

The delegation then travelled

to west Brantford to two more sites on Diana Street and Conklin Rd. At the Conklin Rd. location, most of the delegation waited on the road while several truckloads of Haudenosaunee men drove back to the workers at the expansive site. Reports delivered to the main entrance confirmed that work had stopped and some of the construction supervisors had locked themselves in the portable trailers.

The Six Nations delegation ended their day-long construction shut down at Birkett's Lane where a demolition crew were tearing down a house and preparing the land for a new housing development. The permit issued by the city of

Brantford identified the location as part of the "Eagle's Nest Tract" which has long been known as Six Nations land in Brantford. Workers stopped at this site as well.

The next day, crews began working again at the sites. By Friday, July 11, some people from Six Nations returned to the Kingspan site to ensure work did not resume. They maintained a presence over the weekend and on Monday, July 14, police had closed access to the roadway leading to the site.

A disagreement over cement trucks being allowed to enter the site resulted in a scuffle between an unidentified Six Nations man and the Brantford Police, resulting in his arrest. The man was charged with assaulting police with intent to resist arrest and obstructing a police officer.

Brantford Chief of Police, Derek McElveny issued a news release later in the day.

"We are extremely disappointed that the peace was not kept during the protest today. Community, provincial and federal leaders are encouraged to exert their influence over their respective members to ensure the safety of our community is preserved and these land claim issues are resolved peacefully and expeditiously. The Brantford Police Service should not be perceived to be a solution to these long standing and complex land claim issues."

Six Nations Elected Councillor George Montour was adamant that negotiations need to continue immediately.

"Until the government steps up to the plate, it's going to get worse," he said.



Six Nations Confederacy Chiefs pose with the Notice to trespassers sign in front of the Hampton Inn construction site. From left to right are: Mohawk Chief Allen MacNaughton, Onondaga Benchwarmer Ron Thomas, Seneca Subchief Butch Thomas, Faithkeeper Arnold Jacobs and Cayuga Chief Blake Bomberry.

[education] Study links sexual abuse and trauma to HIV among youth

By Bernadette Friedmann-Conrad
Windspeaker Writer

VANCOUVER

A new Cedar Project study conducted in Vancouver and Prince George, B.C. has found there is a definite link between the historical trauma of colonization, the residential school system, and an increased risk of HIV/Aids, Hepatitis C, suicide, homelessness and sex trade work in Aboriginal youth.

Wayne Christian, chief of the Splatins Secwepemc Nation, and part of the driving force behind the Cedar Project said that this study confirms that sexual abuse is one of the most devastating outcomes of colonization.

"The residential school system was Canada's war against Aboriginal people, and our children were on the front lines for decades. What people don't understand is how this legacy plays out in our communities today," he said.

Many of the issues that affected residential school students were never resolved or even acknowledged. In a CBC, *The Current* interview, Michelle Good, who works with residential school survivors in Kamloops, B.C. said, "Nobody can go through that kind of totally destructive and degrading experience and come through it unscathed."

"Yet the stories of abuse were cloaked in silence for decades. There were neither law enforcement agencies who would listen to survivors nor mental health agencies that would deal with their trauma. As a result, many residential school graduates returned to their communities, only to pass on the behaviours of control and abuse they had learned to their own children and families," said Chief Christian.

The study was governed by a number of Aboriginal and First Nations organizations in British Columbia, funded by the Canadian Institutes for Health Research (CIHR) and conducted in collaboration with the University of British Columbia and Vancouver's St. Paul's Hospital.

"Unbelievably, this is the first study dealing with this issue in Canada," said principal investigator Dr. Patricia Spittal.

Between October 2003 and April 2005 Aboriginal young people between the ages of 14 and 30 who use drugs in Vancouver and Prince George were interviewed.

Scientific Director of the Institute of Aboriginal Peoples' Health, Dr. Jeff Reading said the study paints a devastating picture.

Of the 605 people who took part in the project, 48 per cent reported they had experienced sexual abuse in their lifetime. Twenty-seven percent said they

had never told anyone about the abuse prior to the study, and 65 per cent had never received counseling that dealt with the abuse. Forty-six per cent also reported at least one of their parents had attended residential school.

According to Spittal one of the most troubling findings is the average age when children first experienced sexual abuse, which the researchers cited at six-years old.

"Now they are out on the streets, in pain, self-medicating with illicit drugs, and engaging in sex work for food and shelter."

The Cedar data also indicated that survivors of child sexual abuse were 1.8 times more likely to have been with more than 20 sexual partners, and two times more likely to be HIV positive.

"When your personal, physical integrity has been damaged in such a way, you don't know what real, meaningful, intimacy is, but you crave it, probably more than anybody, so you express it in the only way you know how, which is often in a promiscuous way. Then it's only logical that the risk of contracting STDs is increased astronomically," said Good.

"We have kids who have been repeatedly violated throughout their childhoods, and they transition directly into survival sex work. This is all residential school legacy, this is not normal," said Spittal. "Before contact, First Nations people did not violate their children. There were child protection mechanisms in place, kinship ties, rights of passage, it rarely happened and if it did, retribution from the community was extreme."

"Providing young people with a renewed sense of safety and belonging, be that on the reserve or in places like Winnipeg, Vancouver, Toronto or Saskatoon, is the responsibility of the Aboriginal leadership," said Chief Christian, who believes the solutions must come from the community.

In light of the recent formation of the Truth and Reconciliation Commission, Chief Christian advocates that 50 per cent of those resources be dedicated to young Aboriginal people.

"They have been terribly affected by the residential school system, and now they are the most vulnerable in our Nations."

"Federal and provincial governments must be flexible in supporting community-based solutions," said Reading. "It will take a concerted effort by governments, law enforcement and healthcare agencies, educators, industry, and the young Aboriginal adults themselves to find solutions. Most importantly, if there is a perpetrator in the community and people know, they need to speak out, if they don't, they are part of the problem."

"Given proper support and

accessibility to services, Aboriginal young people are amazingly resilient," said Spittal. "Many of those who have experienced sexual abuse have been able to deal with these issues, and are leading healthy and productive lives. Look at actor Adam Beach for example who just recently disclosed his childhood sexual abuse experience publicly."

According to Christian, more and more young people are beginning to embrace their culture, language and philosophies, and are seeking traditional ways of healing. As a chief he said, it is his responsibility to provide that.

"We have the capacity to fulfill that need. In my community for example we have reintroduced newborn ceremonies where everyone, mothers, fathers, aunties, uncles, grandmothers and grandfathers take responsibility for the children. Some of the things that can be done have a cultural focus like men's gatherings and getting people out on the land. These things may sound simplistic, but they are really powerful tools for healing."

"I have faith in my people," said Christian. "We've talked about it, now it's time to act. It'll be hard work, but that's how our ancestors were, they worked hard. They didn't sit by the road and let things pass by. Something needed to be done, they didn't ask, they just got up and did it."

TD donation will enable Minerva to continue with program

Minerva is known as the goddess of warriors, poetry, medicine, wisdom, commerce, crafts, and the inventor of music. However in British Columbia, women know Minerva as the foundation of inspiration and empowerment.

The non-profit, independent, and aptly named Minerva Foundation has been in existence since 1999 and their mandate is to help women and girls alike, reach their full potential by creating opportunities and offering programs through trusted partnerships in four key areas: Education, leadership development, economic security, and safety.

"In particular, the four key areas. There's a lot of barriers to education for women. Leadership, a lot of women don't fully explore their potential in leadership. Economic security, women who have been out of the workforce due to childrearing or who just have skills but don't recognize the skills that they have. Safety, women safety is an issue throughout the province so I think that there really is a need for this foundation and a need for the programs that we run," said the Program Director for the Combining Our Strength initiative, Courtney MacFarlane.

"We're proud to offer them (the programs.) A lot of women have learned certain things going

through life and going through their careers that they really just want to pass on to other women to try and make it easier for them."

The Minerva Foundation prides themselves on their commitment to diversity and working with Aboriginal women, however in 2005 that commitment became much more intense with the Combining Our Strength initiative. The initiative is a partnership of Aboriginal and non-Aboriginal women. It is designed to empower and create opportunities for Aboriginal women.

The Foundation feels that women's rights, or women being recognized is still a plight. However that plight become less difficult with the TD Bank Financial Group pledging \$125,000 over five years as a corporate supporter of the Combining Our Strength initiative. Perhaps this will open the door for other corporations to consider sponsorships.

"I think the TD is really being a leader in recognizing that what the Minerva foundation is doing here, has quality programs, and helping to really expand this partnership. And so with TD being on board they're really paving the way for perhaps recognition from other corporations."

For more information go to www.theminervafoundation.com

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PM NT1-112008

Walkers seek justice and hope to find closure

By Chereise Morris
Windspeaker Staff Writer

EDMONTON

It has been 34 months since Gladys Radek lost her niece Tamara Lynn Chipman on the Highway of Tears, a notorious stretch of pavement between Prince George and Prince Rupert.

For more than a decade, young women have been disappearing from along this 720-km stretch of road, earning Highway 16 its sad moniker.

In an effort to bring awareness to her niece's disappearance, Radek co-founded walk4justice, a group made up of family members and supporters of missing and murdered women in Canada. Radek conceived of the walk last September while she was walking along the Highway of Tears to commemorate the second anniversary of her niece's disappearance.

The walk4justice group is traveling from Vancouver to Ottawa to raise awareness and "put a stop to the lack of accountability and to find closure," said Radek.

She hopes the walk will encourage people to take action to stop the violence against women that continues to plague Canadian society. She wants

people to clue into the fact that there are a great number of names on the list of those murdered, either by strangers or through domestic violence.

The walk began on June 21. The group is scheduled to reach Parliament Hill to present a petition and address issues about missing and murdered women on Sept. 15. The walk4justice members will seek to speak with Prime Minister Stephen Harper and Chuck Strahl, the Minister of Indian and Northern Affairs, to call for a full public inquiry.

"There are so many unsolved murders, we are demanding, not asking, demanding a public inquiry into the deaths of these women."

The walk4justice has brought many family members of murdered and missing women together to support their cause. The walk4justice has become an outlet for those suffering the grief of losing a loved one.

"I really appreciate all the families that are walking," said Brenda Wilson of Smithers, B.C. "My sister Ramona Lisa Wilson was murdered 14 years ago."

The biggest obstacle for Brenda was getting the police to believe Ramona had been the victim of foul play.

"We didn't really know what to do about we it had to argue with

police. We couldn't convince police that she was really missing," said Wilson.

The number of missing and murdered women is estimated to be anywhere between 500 and 3,000. The question many organizations are asking is what has been done about it, and what will be done to prevent that number from continuing to rise?

The walk is widely supported by groups such as the First Nations Summit, Amnesty International, the Native Women's Association of Canada, the Union of BC Indian Chiefs, Assembly of First Nations—BC and the United Native Nations.

Anyone wanting to support the walk4justice can sign the online petition at <http://www.petitiononline.com/glradek/petition.html>. Or visit Radek's Web site at <http://walk4justice.piczo.com> for more details about the initiative.

"We will get justice," said Radek. "We are going to get closure on Tamara."

Radek sends this message to other people along their travel route.

"Keep an eye out for us. If you have a loved one that you would like us to speak about in Ottawa, let us know. People know that we are going through their communities now. This is raising

awareness. We just want to tell the families that we love them very much, and that we are thinking about their family members while

we are doing this walk. Our women will have a voice. We want to be the voice for these women."

Walk4justice participants involved in accident

The walk4justice group was in an accident while members were driving to Edmonton. The members walk a certain distance and then are driven to the next stop. Less than 10 kilometers outside of the city, the lead car was totaled after being T-boned by a truck pulling a holiday trailer.

Two of the Elders in the car were injured and went to the hospital, but after learning how long they would have to wait for care, they left to continue with the walk. The accident happened around 4 p.m. on July 2.

Radek said a female passenger in the truck was calling the walk4justice participants dirty Indians, as well as other derogatory names.

"She had no right. It was her husband's fault that the accident happened, because he swerved in from the right hand to turn left totally cutting off our driver," Radek reported. "She was really, really rude."

Radek said the driver of the truck has been charged.

"Something will be done about that. It's just right now we don't have the time.

The guy has been charged. I don't know exactly what the charges were but he has been charged for that accident," said Radek. "Every day is a challenge for everybody. We have overcome many challenges."

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[education]

Kolybabi an advocate for Aboriginal rights

By Chereise Morris
Windspeaker Staff Writer

VANCOUVER

Deanie Kolybabi, the executive director of Environmental-Aboriginal Guardianship through Law and Education (EAGLE), is working on her legacy. She has been a strong supporter of Aboriginal rights during her working life and has made significant contributions to Aboriginal communities over the years. But a struggle with cancer made her more determined than ever in her efforts.

"I didn't want my grandchildren to be looking me in the eye someday and look at the world around them and say 'Where were you?' I want them to look at me and understand that we put up a good fight for the things we felt were important for the legacy that we leave them. The incident with cancer does make you think about it. It makes you think about the value of the relationships that you have."

Having cancer contributed in a big way as well to Kolybabi's decision to move to the West Coast to elevate her career working with charitable organizations. She had been a well-known advocate of the Aboriginal point of view for many years, but more could be done, she thought.

Kolybabi is of Inuit descent and originally from Manitoba. It's taken her some time to build her own family's esteem of their Aboriginal roots.

"There were years when, like so many of us, part of [her grandmother's] heritage was shameful to her." Kolybabi was

able to demonstrate to her grandmother, before she passed away at age 93, the intense pride she had of the Indigenous part of her, "claiming our Inuit and Aboriginal heritage, and to really stand up for our people and be proud of our Aboriginal roots."

Kolybabi's pride and talents helped in the development of the Aboriginal Peoples Television Network, and then she turned her attention to the National Aboriginal Achievement Foundation, working there for a time. Still, despite the impact of these two organizations, Kolybabi believed the Indigenous voice was not being heard enough in the country.

"It just astounds me that in Canada, in this day and age and globally, that Indigenous people are not more respected, more heard and more listened to, particularly with some of the environmental issues we are dealing with," said Kolybabi. "It is a culture that is inextricably linked to the land and it just frustrates me something fierce that there isn't a louder voice."

Kolybabi's work through EAGLE contributes in turning up the volume of Aboriginal voices. EAGLE is a not-for-profit organization that combines Aboriginal and environmental law with education to support responsible stewardship of the land for future generations.

EAGLE operates under principles of traditional governance and is primarily staffed by Aboriginal people, including some of the most notable Aboriginal professionals in Canada.

The EAGLE mandate is to combine Aboriginal and

environmental law, to advance the understanding of the Aboriginal right and responsibility to be cultural stewards of the land and to mentor Aboriginal careers in environmental protection and law.

The most notable contribution EAGLE has made came with the 2004 Haida decision of the Supreme Court of Canada.

"The Supreme Court upheld the Crown's duty to consult with Aboriginal communities, even where the title is yet to be proven," said Kolybabi; "where if there is any question, whatsoever, it upholds the Crown's duty to consult and that is the most cited and notable case in Aboriginal law and environmental protection today."

EAGLE also contributes to the education of Aboriginal people, mostly on a post-secondary level, though Kolybabi hopes to see an expansion of their efforts and reach students in the middle grades.

The organization currently offers internships and is working with three students in the



Deanie Kolybabi

University of British Columbia's environmental law program providing them with experience, said Kolybabi.

"There is a call to stewardship that I will say to all Aboriginal peoples in North America and in Canada in particular," said Kolybabi. "I would say this is a

call to be a leader in the protection of what we know to be sacred water and sacred land that supports all life. The call to stewardship, to be able to look at and understand the very weighty responsibility we all have being Indigenous people in creating a healthier planet."

**NOTICE OF CERTIFICATION AND PROPOSED SETTLEMENT
OF RECALLED PET FOOD PRODUCTS CLASS ACTION**

**IF YOU PURCHASED OR YOUR PET(S) CONSUMED
RECALLED PET FOOD, YOU MAY BE ELIGIBLE TO
PARTICIPATE IN A CLASS ACTION SETTLEMENT**

TO: All residents in Canada who purchased or whose pets consumed pet food or treat products recalled on or after March 16, 2007.

WHAT IS THE PURPOSE OF THIS NOTICE?

This Notice is to advise Canadian residents that the Canadian Courts have certified for settlement purposes the various class actions commenced against Menu Foods corporate entities and other parties in relation to certain recalled pet food, and that a proposed settlement has been reached.

This Notice is just a summary. For more complete information, including a list of Recalled Pet Food Products, Plaintiffs and Defendants, you can read the Full Notice at www.petfoodsettlement.com or you can call the Claims Administrator at 1-800-392-7785.

WHO IS INCLUDED IN THE PROPOSED SETTLEMENT?

If you purchased, used or obtained, or your pet used or consumed, pet food and/or pet treats that were recalled between March 16, 2007 and the present because they allegedly contained contaminated wheat gluten or rice protein concentrate ("Recalled Pet Food Products"), you may be eligible to participate in a class action settlement and obtain compensation.

WHAT ARE THE LAWSUITS ABOUT?

Plaintiffs allege through lawsuits filed in Canada and in the United States that various companies and other defendants manufactured, distributed, sold and/or marketed Recalled Pet Food Products, and that as a result of contamination of these products, persons who purchased or whose pets consumed the Recalled Pet Food Products were damaged. The lawsuits allege that some pets were taken for health screening, or may have become sick and/or died, after consuming the Recalled Pet Food Products. Defendants have denied any wrongdoing.

WHAT ARE THE SETTLEMENT TERMS?

The Proposed Settlement provides for the creation of a \$24 million (USD) cash Settlement Fund from which eligible consumers may receive up to a 100% cash payment of reasonable, documented economic damages, which means expenses incurred as a result of their purchase or their pet's consumption of Recalled Pet Food Products. In addition to compensation for expenses supported by documentation, eligible consumers may also receive payment of up to \$900 (USD) for reasonable and valid economic damages for which they do not have documentation. Expenses may include veterinary screening or treatment costs, death-related expenses, pet purchase or new pet costs, property damage and other costs. The Proposed Settlement does not provide any compensation for non-economic losses. The Proposed Settlement provides that all Class Members who do not opt out of the Proposed Settlement will release and will be barred from bringing any proceeding, claim or action, including claims for non-economic losses against the Defendants and others, including entities not named as Defendants that are involved in the manufacture, distribution or sale of the Recalled Pet Food Product(s). More information about the entities and the claims that will be released under the Proposed Settlement is available from the Claims Administrator.

In order to become effective, the Proposed Settlement must be approved by all Canadian Courts where lawsuits were commenced, and by a United States District Court.

WILL THE COURTS APPROVE THE PROPOSED SETTLEMENT?

The Canadian Courts will hold Final Approval Hearings concurrently on November 3, 2008 in British Columbia at 9:00 a.m. Pacific Time, in Alberta and Saskatchewan at 10:00 a.m. Mountain Time, in Manitoba at 11:00 a.m. Central Time, in Ontario and Quebec at 12:00 p.m. Eastern Time, in New Brunswick and Nova Scotia at 1:00 p.m. Atlantic Time and in Newfoundland at 1:30 p.m. Newfoundland Time, to consider whether the Proposed Settlement is fair, reasonable, and adequate and to consider Class Counsel's request for lawyer fees and reimbursement of expenses.

If you wish to appear at the Final Approval Hearing or object to this Proposed Settlement, you must submit to the Court a written objection and/or notice to appear in accordance with the procedures and deadlines described in the Full Notice by no later than 4:00 pm local time on October 4, 2008, or seek leave of the Court. A copy of

your objection or comment must also be sent by first class mail to Branch MacMaster and to one of the lawyers for Defendants, no later than October 4, 2008. A list of the necessary addresses is provided at www.petfoodsettlement.com or by calling the Claims Administrator.

WHAT ARE YOUR OPTIONS?

- If you support the Proposed Settlement, you do not have to appear at the Final Approval Hearings. If the Court approves the Proposed Settlement, you will be bound by all the Court's orders, the release and other provisions of the Settlement Agreement. This means you will give up any legal rights you may have against defendants and other released entities and individuals covered by the Settlement, regardless of whether you file a claim or not.

- If you wish to make a claim under the Settlement, you must complete, sign, and return a Claim Form, along with any accompanying documentation, to the Claims Administrator at the address listed at the end of this notice. You may obtain a Claim Form by calling the toll-free number 1-800-392-7785 or by visiting the Settlement Website www.petfoodsettlement.com. Claim Forms must be postmarked, faxed or emailed no later than January 2, 2009. Claims may be submitted immediately now, but if the Proposed Settlement is not Approved by the Court, the claims will not be paid, and the class certification order will be cancelled. If the Proposed Settlement is approved, Claims will begin to be processed and paid in accordance with the terms of the Settlement Agreement.

- If you do not wish to be a member of the Class Action or be bound by the terms of the Proposed Settlement, including the Release, or you wish to advance your own lawsuit at your own expense you must submit an opt out request with your name, address and telephone number to the Claims Administrator at the address listed at the end of this notice, postmarked no later than September 13, 2008. Further information regarding the procedure to opt out is available at www.petfoodsettlement.com, or by contacting the Claims Administrator at 1-800-392-7785. If you request to be excluded from the Class Action, you cannot make a claim in, or object to, this Settlement.

DOES THE SETTLEMENT APPLY TO U.S. RESIDENTS?

Yes, the same settlement terms apply to U.S. residents, but there will be different timelines for completion of the various steps required to make a claim, or to seek to be excluded from the settlement. If you are a U.S. resident who purchased or whose pet(s) consumed pet food or treat products recalled on or after March 16, 2007, please visit the U.S. page in www.petfoodsettlement.com, or contact the Claims Administrator at 1-800-392-7785 for information on the U.S. settlement and claims process.

WHO REPRESENTS ME?

The Court has appointed Canadian and U.S. lawyers to represent the Class. You do not have to pay these lawyers any money out of your own pocket in order to make a claim. However, at the Final Approval Hearing, the U.S. lawyers will seek an award of lawyer fees in an amount not to exceed 25% of the Settlement Fund and for reimbursement of expenses for all of the cases pending in the consolidated United States action. In addition, Canadian lawyers will seek no more than 6% of the Settlement Fund as lawyer fees and for reimbursement of their expenses. You may hire your own lawyer, to help you complete the Claim Forms. However, you will be responsible for that lawyer's fees and expenses.

WHERE CAN I OBTAIN MORE INFORMATION?

For more information, you can visit the settlement website: www.petfoodsettlement.com, or contact the Claims Administrator:

In Re Pet Food Products Liability Litigation
Claims Administrator
c/o Heffler, Radetich & Saitta LLP
P.O. Box 890
Philadelphia, PA 19105-0890 (USA)
1-800-392-7785
claims@petfoodsettlement.com

Fitness could help alleviate addictions

(Continued from page 15.)

"People are going to say who is this guy challenging Native leaders," he said. "But I am challenging them to lose 10 pounds each and to get these programs in their communities."

Pelletier said in his discussions people often do not know what equipment would be required. And he said that would vary from community to community, depending on a number of factors including the obvious one, size.

"If you go to the companies, they'll sell you \$250,000 worth of equipment," he said. "They'll tell you that you need it and it will just sit there unused."

Pelletier is no stranger to the fitness industry as he has been a consultant to the Premier Fitness Club, one of Canada's most successful and largest fitness chains.

During the past quarter century he has also held various jobs in the fitness industry, including facility manager, sales associate, advertising and

marketing associate, fitness consultant and fitness tester.

Pelletier has also worked as a martial arts instructor and has been a boxing, kick boxing and mixed martial arts coach.

As a coach, one of his greatest accomplishments came at the 2002 North American Indigenous Games. At those Games, which were held in Winnipeg, Pelletier was a coach for the Team Ontario boxing squad that captured 12 gold and three silver medals.

As for his own sparring experiences with Ali, those occurred back in 1978 in Florida and in Pennsylvania. At the time Ali was preparing for a fight with another legendary boxer, Leon Spinks.

During the late 1980s and early '90s, Pelletier also helped develop a National Assault Prevention Program for women and children.

For more information about Iron Eagle Fitness Consulting go to www.wfp.bz or call Rob Pelletier at (905) 865-7804.

Youth own up to the title of role model

By **Andréa Ledding**
Birchbark Writer

THUNDER BAY

Robert Animikii Horton describes himself as an activist, first and foremost - an Anishanabe of the Marten clan - greatly inspired by his mother, his extended family, and by Minnesotan Senator Paul Wellstone who said, "Never separate the life you live from the words you speak."

Horton seems to have taken this message to heart all his life.

"My biggest message to youth today, to all First Nations people today, is, we are survivors," Horton said in a telephone interview from his Ontario home near Thunder Bay. "We need to have pride in our strength that we are still standing, and still standing strong, after 500 years of living as a conquered people - what other conquered nations can say that, from the ancient Babylonians and Mesopotamians onwards."

And that very simple but firmly proud assertion drives home why Horton has been selected as one of 12 role models from across Canada for the National Aboriginal Role Model Program, which is in the fifth year of sponsorship from the National Aboriginal Health Organization (NAHO).

Horton notes the other 11 nominees are "really incredible individuals coming from a variety of Indigenous nations - activists, mentors, educators, youth advocates - who all make me really proud to be who I am."

John Carriere of Cumberland House, Saskatchewan, is one such man who was not only surprised when his friends told him of his nomination, but also decided to keep it a secret from his family. In fact, he didn't let them know he'd even been chosen until a week before he was flown to Ottawa with the other 11 delegates to be presented the award by the Governor General during the National Aboriginal Day celebrations in June.

"I'm just a regular guy," said Carriere, adding that it was an amazing time in Ottawa meeting the other delegates, the Governor General, and Phil Fontaine, and receiving training with newfound friends which also gave him confidence to proceed. The upcoming year includes media attention, public appearances, speaking engagements, youth conferences and other events and gatherings across the country. "I'm deeply honoured."

Carriere is a Bachelor of Arts graduate from the Northern Professional Access Program who also volunteers at the Kikinahk Friendship Centre and in the community. Despite a major health issue (hemophilia) he's an accomplished athlete in a variety of sports including dog sled, canoe, and basketball.

John spoke of how exceptional

and inspiring the other nominees had been, and the importance in his own life of having an older role model.

"I had an unhealthy lifestyle and had gained a lot of weight, partly because of my illness," said Carriere. "I had an older cousin who was a mentor to me - he took me aside, helped me out learning to play basketball, just really gave me confidence."

As a result he grew from the shy awkward boy who was picked on because he was overweight and a hemophiliac, to a physically active community leader making a difference in the lives of other youth. Because sports has helped him overcome so much, he hopes to continue a career combining sports with youth.

"The one thing that also really helped me is to seek out others who are role models, people that can help you out, listen to you, give good advice and people that live a healthy lifestyle and promote it," Carriere said.

But most of all, Carriere will hold himself to a high standard as a role model for other youth; and Horton agrees that "the bar is set high", which he sees as positive.

A spoken word poet, an accomplished scholar who at the age of 26 has his Masters and is already being included in an introductory sociology textbook as a First Nations sociologist, and a tireless advocate for both youth and justice, Horton directed action-oriented research assessing the educational needs and concerns of students from Rainy River First Nations.

He authored a social and political analysis for Manitou Rapids, "Currents and Still Waters: A Manitou Rapids Manifesto," to bring recommendations for change in his community. He has been asked to sit as a trustee on the Rainy River First Nations community fund, following their historic \$71million land claim.

(In 1914 Treaty 3 was broken when the federal government took six communities and 46,000 acres over, and amalgamated them into one reserve. Under the Indian Act, they weren't allowed to hire a lawyer. When the land claim policy came into effect more than half a century later, lawyer Ryan McLeod began to

work with Rainy River, but it took close to 90 years to redress a straightforward claim and compensation.)

"We're a progressive community," noted Horton, who has been given the three descriptors each role leader receives as their unique gifts, "Ogichidaa Scholar, Activist, and Future Leader".

Each role model brings something unique yet similar to the table - diversity, quiet strength, strong passions - most of all, hope for not just the future but the present.

The 11 other recipients of the award include the youngest recipient at 14-years old, Katelyn Matthew from Chase, B.C., who has won awards for her poetry and volunteers at school and in community. Her traditional language Secwepmctsin brings her closer to her history, and her ballet studies has taught her discipline and patience. Inez Jasper, a registered nurse in Chilliwack, is a musician and athlete with Ojibway, St'at'imc, and Métis background who has recorded a hip hop CD and is learning the Halq'emëylem language. Jenna Kilabuk, a student from Nunavut, is 15-years old and the youngest member of her high school volleyball team - and also the captain, and coach for the grade 6 and 7 team.

Kyle Kuptana from the Northwest Territories, emphasizes the importance of respect, and staying connected to the land, while Ry Moran, an entrepreneur in Victoria, wrote and directed a video on recording and documenting Aboriginal languages, leading to the creation of LearnMichif.com, an on-line tool which helps Métis people around the world keep the Michif

language alive.

Candace Polson is a 17-year-old Algonquin youth from Timiskaming First Nation, Quebec who dances fancy-shawl, hoop, and is a traditional singer and hand-drummer. Shanean Robinson is a community events reporter for a Manitoban Native radio station with experience in both national and local Winnipeg news, and Heather Watts of Six Nations of the Grand River, Ontario, was the first Aboriginal co-Prime Minister at her school. At 18-years old, she is a member of the Lost Dancers Dance Troupe, learns and sings in Mohawk, and is pursuing a law degree.

Jennifer Williams, a 27-year old mother of two from Labrador, is founder/manager of the Nipik Inuit Drummers, an Inuit drumming and throat-singing group.

Horton adds that his own mother, a single parent, set an example for him at a young age by working two jobs while going to school and raising her three children, of which he was the youngest.

"I started to become really conscious of the differences and the disparities at a young age," said Horton. "I started to wonder why my family [on the reserve] had to boil their drinking water and live in such poor conditions when visitation with my father [off-reserve] was fresh tap water, luxury homes, and jet skis."

A descendant of the Chief who helped negotiate Treaty 3 in 1873, Horton was taught by example and history "the importance of treaties and agreements, and the fight to hold on to what was ours."

"We are living in times of change - these are the days our Elders have talked about and

we're going to see them," said Horton. "The present, the future, is not a gift that's guaranteed, it's an achievement we have to work towards - that's the essential challenge, to build upon that conviction so that it fully impacts seven generations down the line, just as the treaties say."

A supporter of the Zapatista movement since he was 16, Horton notes that NAFTA took away rights and liberties across North America with the stroke of a pen. "From Alaska to Argentina Indigenous people have to break free of the colonial borders - we need to build solidarity and be aware of it," said Horton. "Promises of prosperity just aren't coming true. It's a reality check not just for Indigenous people, but those of substance and integrity."

Horton also emphasizes the importance of having role models show the options, alternatives, and choices that exist while keeping teachings and cultures central and honouring the resiliency of the ancestors and survivors who have brought us to this point.

One of these role models for him is his Uncle Delbert, who he describes as "a man of very few words but a lot of wisdom and experience" who is strong both spiritually and culturally.

"He made me realize anything is possible - and the realm of possibility starts within each of us. We're at a crossroads - it's going to be this generation that's going to decide whether we have that cultural affinity or continuity as a people," he said, adding youth are the key. One action, one word can change the world - and it's our responsibility to spark the minds that are going to do it. Each and every one of us."



This year's National Aboriginal Role Models pose with NARMP mascot "Bruce-ma'Goose" at the Assembly of First Nations.

[careers]

**AWO TAAN HEALING LODGE SOCIETY
~ REQUEST FOR PROPOSALS ~**

The Awo Taan Healing Lodge Society, Board of Directors would like to engage an independent contractor on a contract basis to review and revise the current policy and procedure manual.

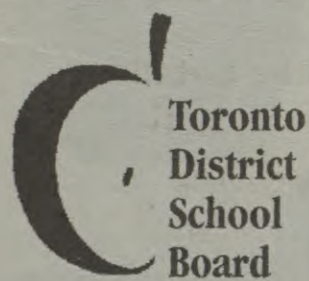
The contract will commence on September 1, 2008 and end February 28, 2009.

The ideal consultant would have the following qualifications:

- An understanding of the similarities and differences of Aboriginal peoples in Calgary and surrounding areas; including cultural, political, social and historical influences.
- An understanding of the daily operations and responsibilities of a not-for-profit society under the provincial social care facilities act.
- Familiarity with municipal, provincial and federal legislation and governing licensing bodies.
- The incumbent will report to and meet with a committee composed of board and staff.

Please send your letter of interest with particulars, outlining your qualifications and expected compensation no later than July 31st, 2008 to:

Awo Taan Healing Lodge
Policy & Procedures Committee
Awo Taan Healing Lodge Society
P.O. Box 6084
Calgary, Alberta T2H 2L3
e-mail: awotaan@awotaan.org



The Toronto District School Board invites applications for the position of:

**ELEMENTARY TEACHER
NATIVE LANGUAGE PROGRAM
(Ojibway)**

CONTRACT POSITION — September 2008

The Native Second Language (NSL) Teacher will be expected to:

- Teach the Ojibway language to all classes from JK to Grade 6
- Teach sociology, customs, traditions, and history/prehistory of the various Aboriginal cultures of Canada to different grade levels in the school
- Support and participate in the teaching of English literacy initiatives at all grade levels
- Work as part of a team

Gerry Connolly
Director and
Secretary Treasurer

John Campbell
Chair

The Toronto District School Board adheres to equitable hiring, employment and promotion practices.

Qualifications:

- Ontario Teaching Certificate;
- Native Language Diploma;
- Fluency in speaking the Ojibway Language;
- Experience teaching the Ojibway Language preferred;

Complete an application on our website at www.tdsb.on.ca (go to the 'Quick Links' pull-down menu and select 'Recruitment Opportunities').

Please mail all supporting documents to:

Nadeen Murray, Recruitment Administrator
Employee Services, Elementary Teaching Office
Recruitment Centre
2nd Floor, 5050 Yonge Street
Toronto, Ontario M2N 5N8

We thank all candidates who apply; however, only selected candidates will be contacted for an interview.



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Hull Child and Family Services requires...

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VOCATIONAL COUNSELLORS AND
FAMILY WORKERS**

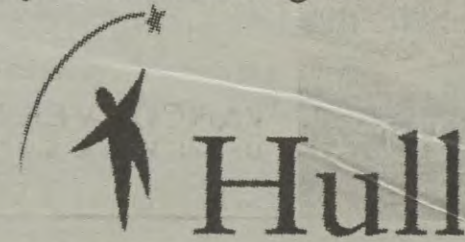
Hull Child and Family Services has a long-standing tradition of caring for kids and families. We are a leader in our field and offer a dynamic range of services based on a tradition of skilled caring. Hull provides culturally appropriate services throughout our programs with an emphasis on Aboriginal culture. We are committed to providing excellence in service. The most important way to do this is through the people we employ. Employees are the strength behind our services and are provided with a wide range of employer paid benefits, including an Aboriginal Resource Department and extensive cultural services and committees.

Employment opportunities exist for Child and Youth Care Counsellors, Vocational Counsellors and Family Workers. If you are mature, caring and have a background and passion for working with children, youth and families then Hull may be what you are looking for.

For more information about how you can make a difference in the life of a child, family or community, visit www.wrhull.com

Please direct your resumé and cover letter to:

Hull Child and Family Services
Human Resources
Fax: 403-251-4518 • Email: hr-dept@wrhull.com



Child and Family Services

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(Competition #08-349)

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Your Bachelor's degree in a related Social Services field, along with specialized coursework in Aboriginal studies, lays the foundation for success in this challenging leadership role. For this position, equivalencies will be considered. With two years of experience in providing services to Aboriginal people, managing budgets, managing programs and supervision, you will be well-prepared to begin this newly created position. The ability to speak an Aboriginal language (preferably Cree), as well as knowledge of Aboriginal customs and traditions would be significant assets.

Closing Date: July 30, 2008

Please send resumé, quoting Competition Number to:

Catholic Social Services
8815 - 99 Street
Edmonton, AB T6E 3V3
Fax: 780-439-3154 • Email: employment@catholicocialservices.ab.ca
www.catholicocialservices.ab.ca

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Chief Shawn Atleo, appointed Chancellor for Vancouver Island University

Robin Kenyon, Board Chair for the new Vancouver Island University (VIU), is pleased to announce the appointment of Chief Shawn Atleo (A-in-chut) as the University's first Chancellor. Chief Atleo will be installed in the role of Chancellor at a community ceremony in Nanaimo, in Fall 2008.

Chief Atleo is currently the Regional Chief of British Columbia to the Assembly of First Nations (AFN) and has been an elected member of the AFN Executive Committee since January 2004.

Chief Atleo is also a Hereditary Chief of the Ahousaht First Nation.

Atleo graduated in 2003 with a Masters of Education in Adult Learning and Global Change from the University of Technology, Sydney, Australia. He is also a founding member of the BC First Nations Leadership Council.

Chief Atleo will serve as an exceptional representative for VIU and a role model for the various constituencies the University serves. His past and future success as a leader, as well as his dedication to education and communities, will inspire our students and enrich the learning environment at VIU.

We are very thankful that Chief Atleo has agreed to serve the people of Vancouver Island, the Sunshine Coast and our university in this capacity.



Robin Kenyon



VANCOUVER ISLAND UNIVERSITY

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Sally Whiteknife
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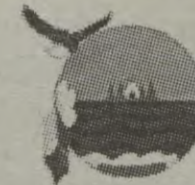
Chipewyan Prairie FN



Fort McKay FN



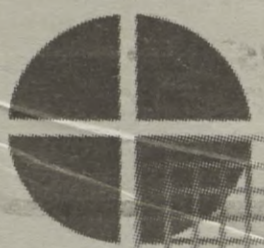
Fort McMurray FN



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Completion of the Aboriginal Financial Management (AFM) Program is the first step to getting the CAFM designation. The AFM Program comprises fourteen courses, five are offered as online courses through AFOA Canada:

- AFM 3 Law
- AFM 4 Strategy & Decisions
- AFM 5 Values & Ethics in the Aboriginal Workplace
- AFM 6 Aboriginal History & Developments
- AFM 14 Aboriginal Human & Fiscal Issues

The remaining courses are offered in universities and colleges across Canada.

The CAFM designation is emerging as the preferred credential for those working in financial management in Aboriginal communities and organizations

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- AFOA 2 Aboriginal Management Practices I
- AFOA 3 Aboriginal Program Management
- AFOA 4 Aboriginal Management Practices II

THREE NEW COURSES FOR FALL 2008:

- AFOA 6 Performance Measurement and Reporting in First Nations
- AFOA 7 Introduction to Comprehensive Community Planning
- AFOA 8 Developing an Effective Remedial Management Plan in First Nations

All courses are offered on-line through AFOA Canada. Whether you are pursuing your CAFM designation, or you just want to improve your knowledge, skills or cv, taking an AFOA on-line course is the best avenue to professional development. Course instructors are available for support and guidance. Courses run for 15 weeks.

Courses start September 8th, 2008. Register Today!

You can register on-line at www.afoa.ca or call toll free 1.866.722.2362 to get more information.

[footprints] Black Elk

Black Elk spent his life staying true to his vision of life

By Dianne Meili

At the age of nine, the spirits entrusted Black Elk with no less a task than saving his Lakota nation.

No doubt other "wakan" – sacred men and women – received visions to help their people as well, but Black Elk's story is the only one so well publicized. John G. Neihart, an American poet, immortalized the medicine man in the flawed "Black Elk Speaks" and he became a cultural icon.

In the "moon of the Popping Trees (December) in about 1863, a baby named Black Elk was born to Black Elk Sr. and his wife White Cow Sees on Little Powder River in present-day Wyoming. This Oglala Lakota child, of Big Road's band, was second cousin to the luminary Crazy Horse.

In the summer of 1872, when his band was moving slowly towards the Rocky Mountains, Black Elk was eating when he heard a voice say, "It is time; now they are calling you."

The next day he was riding with some boys and his legs crumpled under him when he dismounted from his horse. He rode in a travois as the camp moved, his face puffed up and his legs and arms badly swollen.

Falling into a coma for the next 12 days, he travelled with two "spirit men", who took him into the clouds where he observed his vision. Black, white, sorrels and buckskin horses danced before him and transformed into "every kind of animal and all the fowls that are."

Ahead of him, heaped-up clouds formed a tipi with a rainbow over the open door and inside sat six old men.

Black Elk, in Neihart's book, said he "shook all over with fear" because he recognized the grandfathers were "the powers of the world" or powers of the six directions. He was blessed with

thunder being medicine and given a special "four-rayed" herb with blue, white, red and yellow blossoms that could help his people be healthy. In the course of his vision he saw his Lakota people "thin, their faces sharp, for they were starving", but he later saw them dancing in a "sacred hoop" around one mighty flowering tree.

Black Elk saw all of his people well and happy, except for one "lying like the dead." That was himself, on the earth, lying in a coma. As one of the old men sang a sacred song, Black Elk returned to his body and sat up, to the delight of his heartsick parents who had kept vigil over their sick son.

In his teen years Black Elk told no one of his vision and strange things continued to happen to him when he was alone. He was confused about what he was supposed to do and he became terrified of rainstorms, lest the thunder beings come to him again.

During his early years, the first signs of great upheaval occurred. Europeans were beginning to travel through the sacred Black Hills, his Lakota homeland, and Black Elk found himself fighting, at 12, in the infamous 1876 Battle of Little Big Horn.

In his sixteenth year, Black Elk could think only of his vision during the sun dance and how he had not yet done anything about it. He stopped sleeping and became "queerer than ever."

His concerned parents asked an old medicine man, Black Road, to help their son, and Black Elk finally told the Elder about the vision that was bothering him. To his relief, Black Road said he would help his nephew perform the vision on earth because that is what the grandfathers wanted him to do. During the vision's re-creation, Black Elk saw his

revelation again and feared it no longer. In fact, the thunder clouds came "as relatives came to visit me" and he began rising each morning with the daybreak star. Medicine people came to discuss his vision and he immersed himself in ceremony and healing.

Until he was 23 Black Elk cured the sick, but by 1886 he was depressed by the decimation of the buffalo and his nation's hoop falling apart. In an attempt to understand white ways, he traveled "across the big water" to England with Buffalo Bill's Wild West Show. There he danced and sang one day for Queen Victoria, whom he described as "little, but fat" and for whom he professed a great fondness.

When he missed his boat back to America, Black Elk joined another show and found himself deathly homesick in Paris. His girlfriend invited him to dinner, but suddenly, as he sat at the table, the roof opened up and he rose to "cling onto a cloud" and travel over "towns and green land" back to his Black Hills. In this out of body experience he saw his parents' tipi and his mother standing outside it, then the cloud whisked him back to

Europe.

When he finally returned, the ghost dance movement to eliminate Europeans and restore harmony, led by spiritualist Wovoka, was in full swing. As Black Elk danced, he "floated" upward into a different version of his original vision.

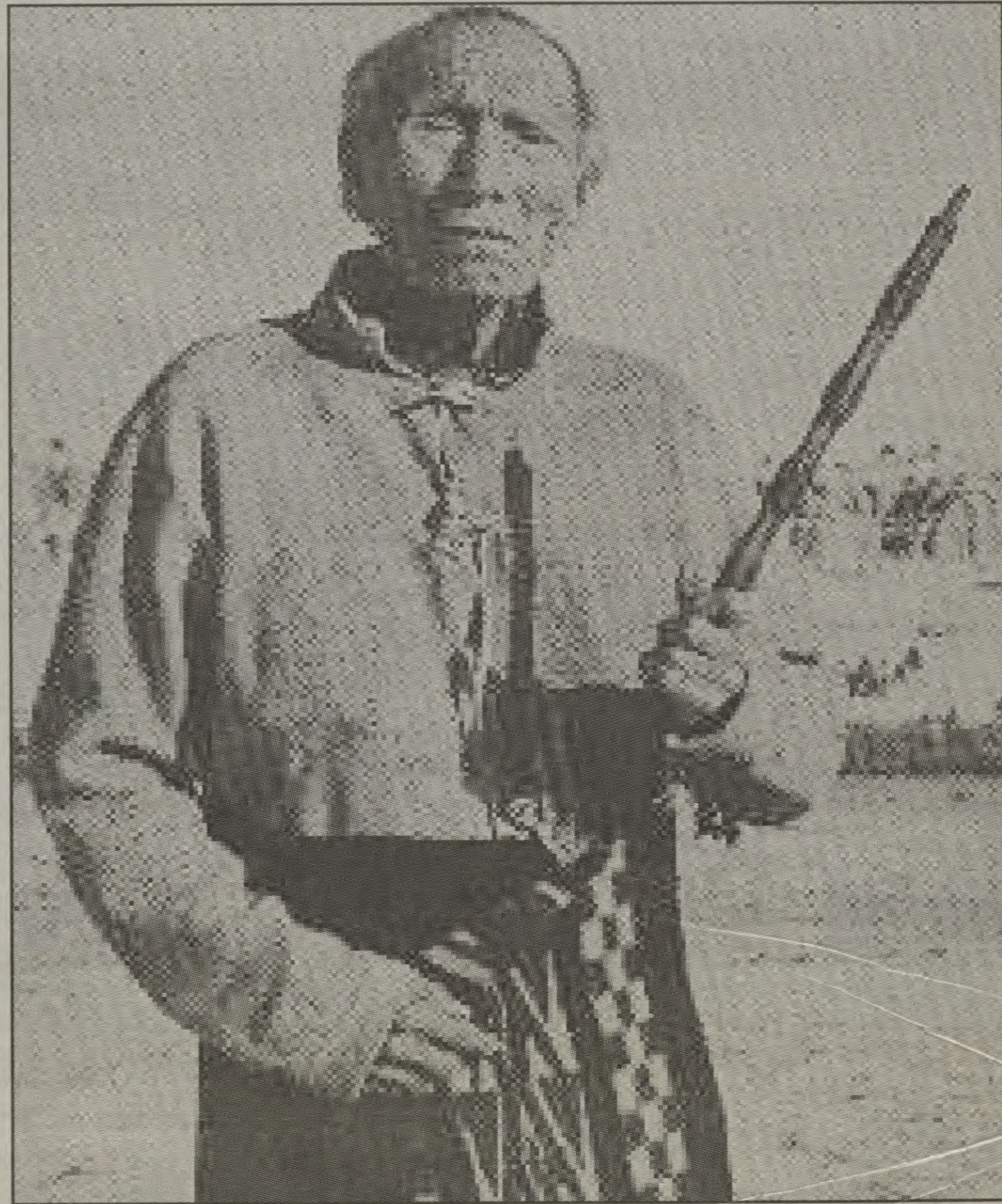
The huge conflict of his life – to satisfy his vision to save his people in the face of oppressing reality like the Wounded Knee Massacre, came into focus.

Though Neihart hardly mentions it, other historians say Black Elk was baptized and given

the name 'Nicholas' after the death of his first wife in 1903. He became a catechist.

He continued to encourage his people as a spiritual leader, seeing no difference between his tribal traditions and what he found valid in Christianity.

He passed away on Aug. 17 or 19 (sources differ) in 1950, and published accounts of his life began to win wide interest and acclaim by the late 1960's. Perhaps he has filled his duty to the grandfathers in death because so many people all over the earth have been inspired by his life.



RFEOI NO. 1019

REQUEST FOR EXPRESSIONS OF INTEREST AND STATEMENT OF QUALIFICATIONS

Vancouver 2010 Venues' Aboriginal Arts Program

Issued by: Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games (VANOC)

Summary of Opportunity

VANOC is seeking talented and experienced Canadian Aboriginal artists interested in participating in the Vancouver 2010 Venues' Aboriginal Arts Program. This program is open to First Nations, Inuit and Métis artists with a variety of professional backgrounds, levels and styles.

Pre-qualified artists will have the opportunity to create artwork that will play a role in creating a lasting impression of the Vancouver 2010 Olympic and Paralympic Winter Games experience for millions of people worldwide.

VANOC invites Aboriginal artists from across Canada to embrace this exciting opportunity to be involved in a once-in-a-lifetime experience. Visit vancouver2010.com or www.bcbid.gov.bc.ca to review the Request for Expressions of Interest (RFEOI) and the details required to respond to this RFEOI.

Please note this is not a call for artists' designs, themes or concepts for these venues. Any submission containing such designs, themes or concepts will be disqualified and will not be considered.

Closing Time

Friday, August 15, 2008
at 2:00 pm (Pacific Time)

Contact

VANOC
Procurement
400-3585 Gravelly Street
Vancouver, BC, V5K 5J5 Canada
Telephone: 778 328 2010
Facsimile: 778 328 2011
E-mail: procurement@vancouver2010.com

DDI no 1019

DEMANDE DE DÉCLARATION D'INTÉRÊT ET D'ÉNONCÉS DE QUALIFICATIONS

Programme d'arts autochtones aux sites de Vancouver 2010

Émise par : Comité d'organisation des Jeux olympiques et paralympiques d'hiver de 2010 à Vancouver (« COVAN »)

Résumé de l'offre:

Le COVAN est à la recherche de talentueux artistes autochtones canadiens, possédant de l'expérience et qui aimeraient prendre part au Programme d'arts autochtones aux sites de Vancouver 2010. Le COVAN accepte la candidature d'artistes inuits, métis ou de Premières nations, ayant différents antécédents et méthodes de travail ainsi que de différents niveaux professionnels.

Les artistes préqualifiés auront l'occasion de créer une œuvre d'art qui marquera l'expérience des Jeux vécue par les millions de gens qui viendront assister aux Jeux d'hiver de 2010.

Le COVAN invite tous les artistes autochtones du Canada à saisir cette palpitante occasion de participer à une expérience qui sera assurément unique. Visiter le site vancouver2010.com ou bcbid.com pour consulter la demande de déclaration d'intérêt et d'énoncés de qualifications ou pour obtenir les détails permettant la mise en candidature.

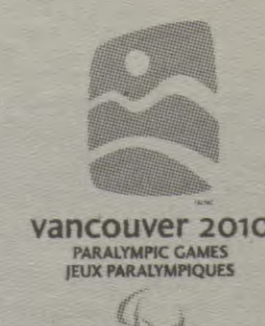
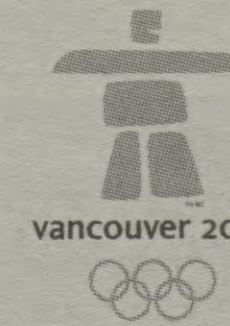
Il faut noter que cette demande de déclaration d'intérêt et d'énoncés de qualifications ne demande pas aux artistes de concevoir les sites de Vancouver 2010 ou d'en établir les thématiques et différents concepts. Toutes les soumissions comprenant de telles suggestions seront disqualifiées et ne seront pas retenues.

Date et heure de clôture:

Le 15 août 2008 à 14 h
(heure du Pacifique)

Personne-ressource:

COVAN
Approvisionnement
3585, rue Gravelly, bureau 400
Vancouver (C.-B.) V5K 5J5 Canada
Téléphone: (778) 328 2010
Télécopieur: (778) 328 2011
Courriel: procurement@vancouver2010.com



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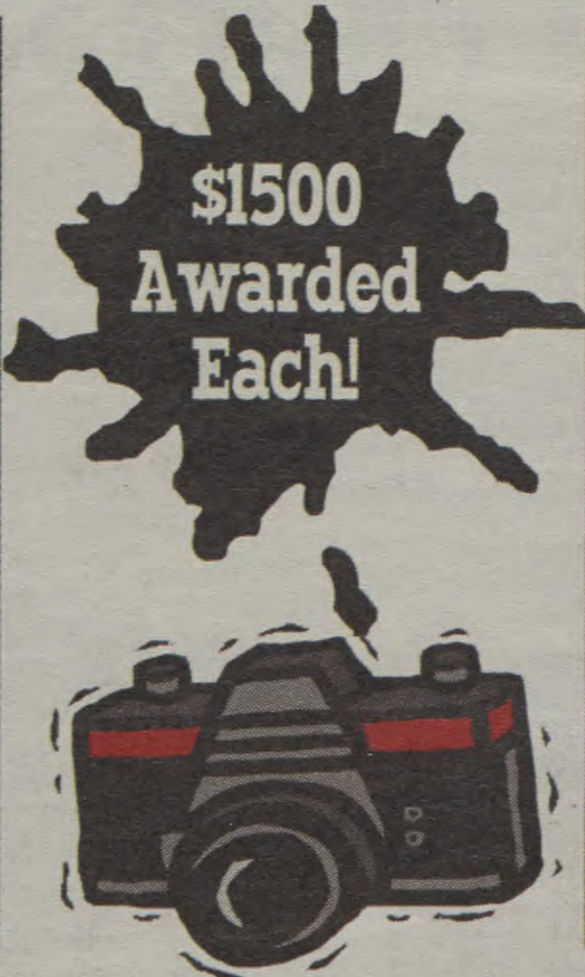
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13245 - 146 Street, Edmonton, Alberta T5L 4S8



2008 PHOTO CONTEST WINNER: VIRGINIA BARTER



2008 PHOTO CONTEST WINNER: LAURA STEVENS

ENTRY INSTRUCTIONS

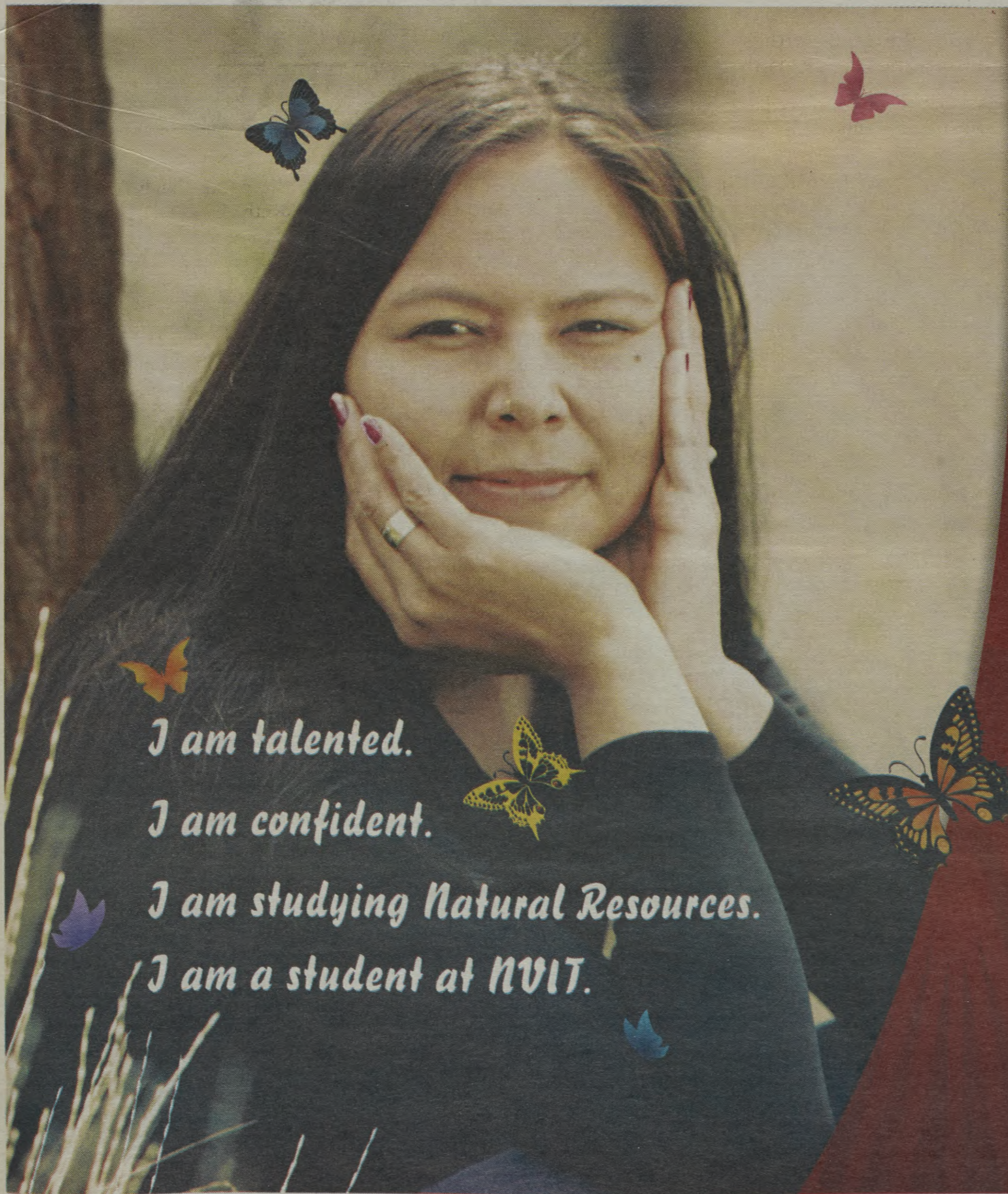
Entries may be colour slides or prints (no Polaroids, please), not larger than 8" x 10". Subject of photos must be Aboriginal. A maximum of four (4) photo entries per person. Photographs that have been previously published or won a photographic award are NOT eligible. By submitting the photo(s) you confirm that you are the exclusive rights holder of the photo(s). Each entry must be labeled with the entrant's name. This information should be printed on the back of the photograph or on the slide frame (a grease pencil works best), or on an attached label. Hint: To prevent damage, do not stamp or write heavily on the back of your prints. Package your entries carefully in a protective cardboard sleeve. Entries must be accompanied by a list of the pictures enclosed. The list should include your full name, address and daytime phone number. Entrants under 18 must enclose permission of a parent/guardian. Sorry, submitted entries and photos cannot be returned. Windspeaker and Scotiabank are not responsible for lost or delayed entries. The selected winning photos shall become the property of Windspeaker. Professionals and amateurs may enter. Photographs will be judged on creativity and technical excellence and how they best capture the contest theme. A panel of judges will select the prize winners. Their decisions are final. Winner will be notified by phone. Photo contest rules are also available online at <http://www.ammsa.com/snap>

Your picture should show a portrayal of Aboriginal culture and people.

Internet website address for more details - <http://www.ammsa.com/snap>

Submissions deadline: October 2nd, 2008

Pick out your best photos and send them to Windspeaker. Two photos will be selected and awarded \$1500 each. In addition, the two selected photos will grace the 2009 Aboriginal History Wall Poster sponsored by Scotiabank and to be distributed in Windspeaker's December 2008 issue all across Canada!



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- #4 Arnold Gulle, Bogaret, MB • 2007 Ski-Doo Tundra
- #5 Ivan Muskego, Norway House, MB • 2007 Dazon Dune Buggy
- #6 Rena Brightnose, Cross Lake, MB • 2008 Ski-Doo Tundra

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