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**Team Canada Juniors goalie
Carey Price - Page 18**

**Miss Universe Canada hopeful
Shannon Baker - Page 22**

Photos courtesy André Ringuette/ Hockey Canada

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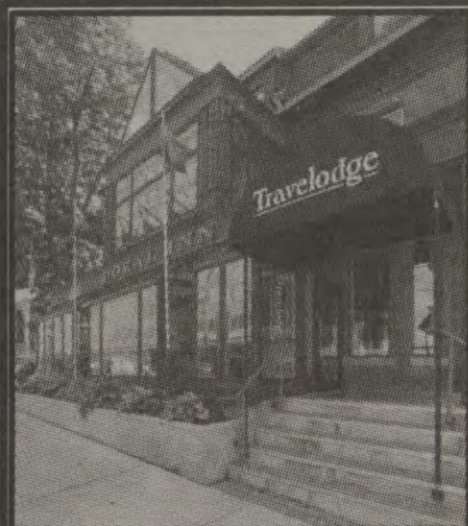
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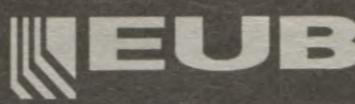
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NOTICE OF APPLICATION

**ATHABASCA OIL SANDS AREA
ALBERTA ENERGY AND UTILITIES BOARD
APPLICATION NO. 1468146**

**ALBERTA ENVIRONMENT
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT
APPLICATION NO. 001-189296
WATER ACT FILE NO. 00236381
ENVIRONMENTAL IMPACT ASSESSMENT REPORT
SYNENCO ENERGY INC.
NORTHERN LIGHTS MINING AND EXTRACTION PROJECT**

Take Notice that Synenco Energy Inc. (Synenco) has made an application to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct, operate, and reclaim an oil sands surface mine and bitumen extraction facilities, known as the Northern Lights Mining and Extraction Project, in the Athabasca Oil Sands area. The proposed mining project is to be located approximately 100 kilometres north of Fort McMurray on Oil Sands Leases 015, 016 and 789 in Townships 98, 99, Ranges 5 to 7, West of the 4th Meridian. The proposed development would include an open pit, truck and shovel mine, ore handling facilities, bitumen extraction facilities, tailings processing facilities, a cogeneration plant, support infrastructure, water and tailings management plans, and an integrated reclamation plan. The EUB application for the cogeneration plant will be filed under separate cover and is pending. The Northern Lights Mining and Extraction project is designed to produce a total of 18,200 cubic metres per day (114,500 barrels per day) of bitumen. The proposed project would be constructed in two phases with each designed to produce 9,100 cubic metres per day (57,250 barrels per day) of bitumen. Production from the proposed project, if approved, is scheduled to begin with the first phase in 2010 and the second phase in 2012.

Nature of the Application

In support of the proposal, Synenco has prepared and submitted the following:

- Application No. 1468146 to the EUB pursuant to Sections 10 and 11 of the *Oil Sands Conservation Act* for authorization to construct, operate and reclaim an oil sands mining, and bitumen extraction facility, the Northern Lights Mining and Extraction Project.
- Application No. 001-189296 to AENV pursuant to the *Environmental Protection and Enhancement Act* (EPEA) for construction, operation, maintenance and reclamation of the Northern Lights Mining and Extraction Project.
- Application (File No. 00236381) to AENV under Sections 36, 37, 49 and 50 of the *Water Act* to authorize water management plans associated with the construction, operation, maintenance and reclamation of the Northern Lights Mining and Extraction Project, including the diversion up to a maximum of 20,900,000 cubic metres per year from surface runoff, groundwater dewatering (non-saline water), and the Athabasca River for industrial purposes and the development of end pit lakes.

The application shares a common Environmental Impact Assessment (EIA) report, which Synenco has prepared and submitted to the Director, Environmental Assessment, Northern Region. The EIA report forms part of the application to the EUB.

Additional Information

To obtain additional information or a copy of the applications and the EIA report, free of charge, contact:

Synenco Energy Inc.
1000, 715 - 5 Avenue S.W.
Calgary, Alberta T2P 2X6
Attention: Mr. Paul Kahler
Telephone: (403) 451-5207
Fax: (403) 451-5208
Email: paul.kahler@synenco.com

For information regarding EUB procedures contact:

Fort McMurray Office
Brad Bricker
Telephone: (780) 743-7487
Fax: (780) 743-7141
Email: brad.bricker@gov.ab.ca

Copies of the application and the EIA report are available for viewing at the following locations:

Alberta Energy and Utilities Board
Fort McMurray Office
2nd Floor, Provincial Building
9915 Franklin Avenue
Fort McMurray, Alberta T9H 2K4

Oil Sands Discovery Centre
515 MacKenzie Boulevard
Fort McMurray, Alberta T9H 4X3

Register of Environmental Assessment Information
Alberta Environment
111 Twin Atria Building
4999 - 98 Avenue
Edmonton, Alberta T6B 2X3
Attention: Melanie Daneluk

Athabasca Chipewyan First Nation Band Office
108 Flett Street (Multiplex)
Fort Chipewyan, Alberta

Mikisew Cree First Nation IRC Office
208, 9715 Main Street
Fort McMurray, Alberta

Alberta Energy and Utilities Board
Information Services, Calgary Office
Main Floor, 640 - 5 Avenue SW
Calgary, Alberta T2P 3G4
Telephone (403) 297-8190

Fort McKay First Nation IRC Office
Fort McKay, Alberta

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Fort Chipewyan Municipal Office
101 Loutitt Street,
Fort Chipewyan, Alberta

Athabasca Chipewyan First Nation IRC Office
333, 9816 Hardin Street
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To File a Statement of Concern

Under Section 73 of EPEA and Section 109 of the *Water Act*, any person who is directly affected by the EPEA Applications or the *Water Act* Application may submit a written statement of concern. Statements of concern under EPEA and *Water Act* must be submitted by **April 16, 2007**. Failure to file a statement of concern may affect the right to file a Notice of Appeal with the Environmental Appeal Board. Please quote Application No. 001-189296 (EPEA), or File No. 00236381 (*Water Act*) when submitting a statement of concern. If no statements of concern are received, the EPEA and *Water Act* Applications may be approved without further notice. Please submit your statement to:

Director, Northern Region
Alberta Environment
Regulatory Approvals Centre
5 Floor, Oxbridge Place
9820 - 106 Street
Edmonton, Alberta T5K 2J6
Telephone: (780) 427-6311
Fax: (780) 422-0154

Note that any statements filed regarding these applications are public records, which are accessible by the public.

This Notice of Application is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the application.


Issued at Calgary, Alberta, on January 12, 2007.

Douglas A. Larder, Q.C., General Counsel

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Canada

Features

Agreement challenged 8

The Attorney General of Canada has challenged part of a Saskatchewan court's approval of the residential schools compensation agreement.

Seizure of band's funds ruled legal 9

The Supreme Court of Canada ruled on Dec. 15 that McDiarmid Lumber Ltd. of Winnipeg had the right to garnishee funds in a First Nation's off-reserve bank account.

Confident about future of Kelowna accord 11

With his private members' bill to revive the Kelowna accord passing first reading in the House of Commons, former Prime Minister Paul Martin is confident that the Kelowna Accord will one day become the law of the land.

Price golden in Sweden 18

There can't be too many better feelings for a parent than having their child win a world championship. Lynda Price is one of those parents. Her 19-year-old son Carey was a goaltender for the Canadian squad, which captured the gold medal at the world junior hockey championships in Sweden.

Baker Twins gaining attention 22

Twenty-three-year-old Shannon Baker and sister Shauna, identical Carrier Dene twins from the Stellat'en First Nation are taking the modelling, acting and entrepreneurial worlds by storm.

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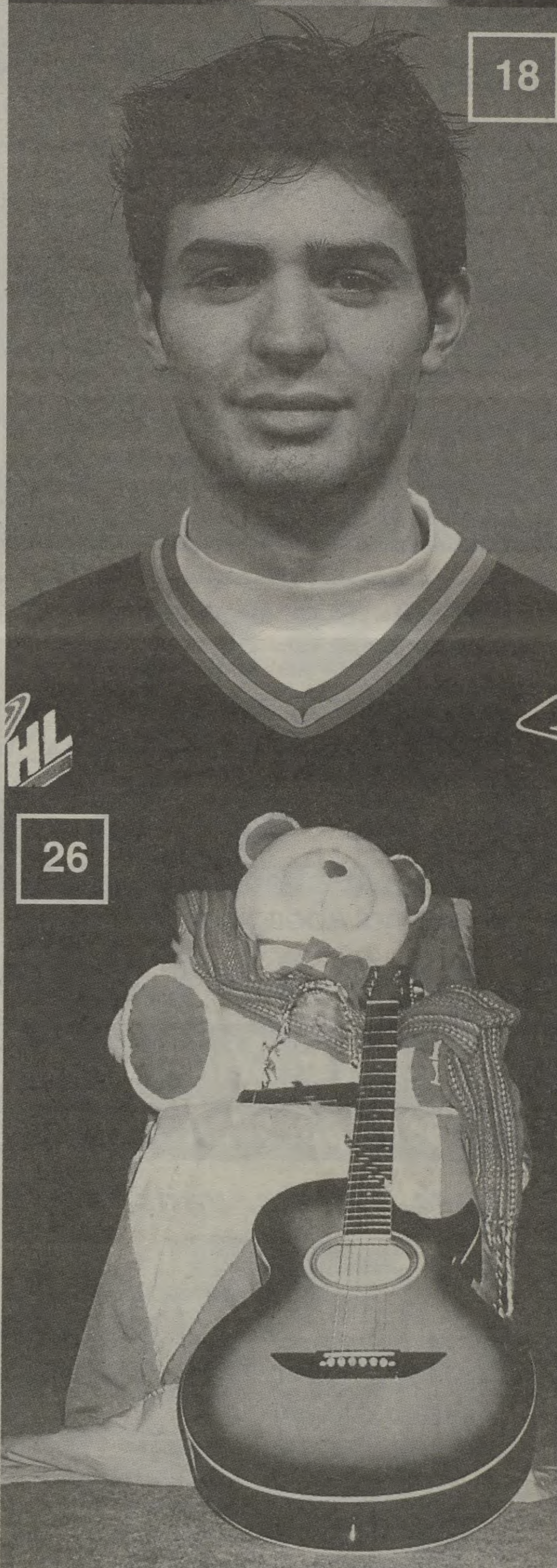
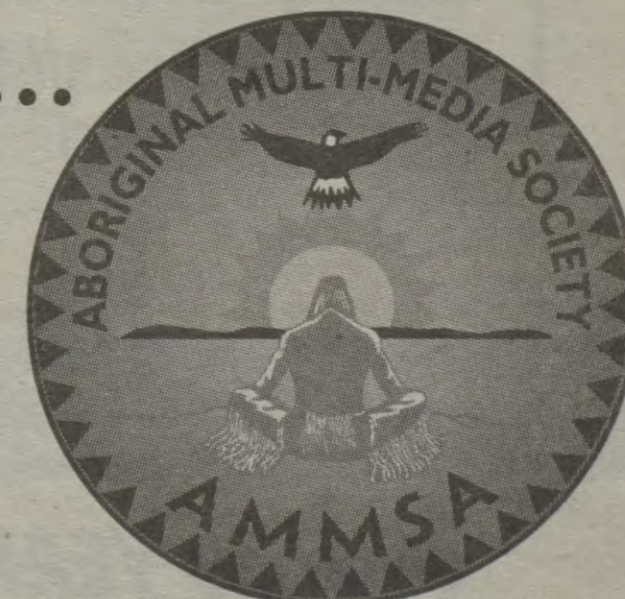
Bernice Sayese has been gone almost three years now, taken far too young at age 52. The Métis woman, was affectionately known as Mama Bear for the way she took all youth into her loving care. The work she began continues.

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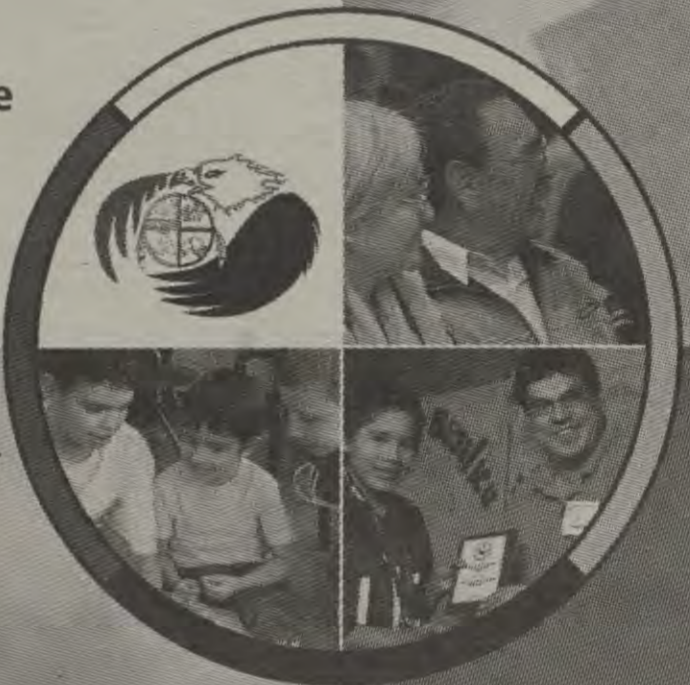
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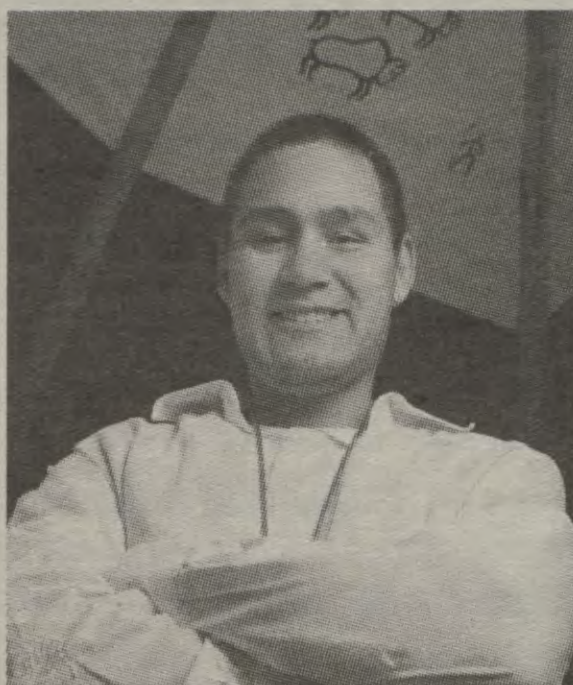
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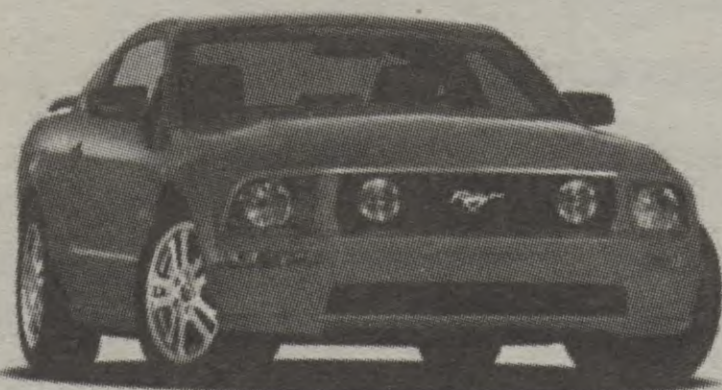
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Apology is required — and right now

Something stinks about the fact that the Stephen Harper government does not want to apologize for the residential school system. We try hard to give the Conservatives the benefit of the doubt, but it doesn't add up.

A Canadian Prime Minister has apologized to other groups on the receiving end of destructive government policies over the years: the Japanese Canadians interned in camps during the Second World War, the Chinese Canadians who were charged a discriminatory head tax.

But nothing for the residential school survivors. Oh, a few thousand dollars each to compensate for several lifetimes of pain and suffering, but nothing even close to a squaring of accounts. Pennies on the dollar, really.

The decision was made here early on to call those people who attended residential schools "survivors" even though it is not a neutral word. No one disputes the residential school system was a wrongheaded public policy that was devised and executed by the government of Canada with some help from the various churches involved. To us, it's a matter of fact that those schools were designed to do something that the world community would call racist and wrong.

When the Assembly of First Nations' National Chief Phil Fontaine told us last month that the Harper government was not willing to deal with the issue of an apology, the disconnect between the federal response to residential school survivors and those other groups was instantly apparent.

It would be easy to jump to the conclusion that Aboriginal people are seen as less deserving than the others. But we give Mr. Harper and his government a little more credit than that. Such a naked show of racism rarely happens anymore, especially with the calibre of people who reach the Prime Minister's Office.

So this lack of political will to apologize in this case was a bit perplexing. But one of the first rules of journalism is to "follow the money."

That's when the government's approach starts to come into focus. The "follow the money" approach was triggered when a document reached our attention this month that lays out in stark and disturbing detail some of the most horrific examples of the social dysfunction of some remote communities. The author of that paper refused to discuss his work with us and forbade us from publishing his words.

We could have published the paper against his wishes. Newspapers do that all the time when documents of a compelling public interest are acquired. The public has a right to know.

In fact, we would have except for the concern that the wrong approach to such serious and complex issues could have disastrous consequences. Instead, we will compile our own evidence and bring it to you in future issues of this publication.

The document was leaked to us by a frontline worker who saw it as a powerful chronicle of the human misery that persists in too many remote communities.

In it, the author laid that misery right at the feet of the residential school system. No doubt was left about that. As we sought guidance this month on how best to approach this sensitive matter and not to do even more harm, we spoke to many survivors.

They spoke of the agony that came every August when the Indian Agents arrived to cart the newly school-aged children off to school. It was cited as a soul-destroying moment for the community; the time when things started to come apart. What happened later to those children in too many of the schools added to the destruction, but it began with that awful moment of forced separation.

The disruption of a family, the reminder of just how powerless you were — so powerless that you couldn't even protect your own children from abduction — started in those heartbreaking, hellish days each August. It was completed within the schools. The effects linger into the present day across the generations.

Canada did that. Canada, along with the churches, is responsible for it.

And it's going to cost hundreds of billions of dollars, not just a couple of billion, to make things right. And Canada should make it right. And the longer Canada waits, the worse — and the more expensive — it's going to get.

But when you ask yourself if there's any sign that Canada truly wants to make it right, you run into the Conservative refusal to apologize.

Why not apologize? Because the government knows full well the true extent of the damage caused and what it would cost. An apology would acknowledge that damage and legally expose the government to the full liability for the harm done.

Once you realize that liability is a heck of a lot more than a couple of billion dollars, the reason for the lack of an apology becomes crystal clear.

—Windspeaker

Chief asks, "Where did the honour go?"

Dear Editor,

This is in regards to the article on the comments of [Congress of Aboriginal Peoples' leader] Patrick Brazeau. (*Windspeaker*, Dec. 2006 edition)

I believe the current Indian Act chiefs are not at all holding onto power and refusing to let go of the Indian Act. In my case, I refused the First Nations Governance Act because it was more of the same. The reserves were not to be increased or set aside; the treaties were not to be eliminated. It was somewhat like Kelowna, expecting success out of nothing.

The Royal Proclamation of 1763 is the basis for "the honour of the Crown" in relation to Native interests. It is also the basis of French interests in North America. The French have a province, an official language, a distinct society and a territorial integrity.

A determination is needed as to where this 'honour' went wrong for the Native interest, why we ended up in reserves as dependent government wards.

The Constitution Act of 1982 only affirms existing rights. These are treaty and Aboriginal rights defined by case law. The problem with these rights is that they are not three-dimensional. They are rights like the squirrel rights. They are just temporary surface rights, the right to occupy space until that space is needed. Also, the basic element needed for life — water — is denied to us in treaties. All reserves end at the water boundary, however, so as extermination instruments there is no question. In this regard, to eventually expose this and correct it is and should be the goal of every Native leader. If this is not in your agenda you should not be a chief of any kind. These are the concerns the national Native leader should be pursuing, not programming. We do that at the community level and we have been doing it since the 1960s.

In 1969 Indian Affairs proposed to fast track the elimination of status. Termination is the goal of the reserve Indian Act system in the long term; there is no other purpose for it. The reserves cannot expand. The people that are there now, if they increase their populations, are expected to disperse to "urbanity" and into assimilation. The residential school was established to smooth the way.

The abuse of conscience: the taking away of Aboriginal sovereignty, lands, airspace, ground, water and the destruction of cultures, was not the purpose of the royal proclamation. In Treaty 9, there is an echo of what might be its true purpose that they signed: "knowing nothing but good was intended."

Aside from working every day on our water and sewer, our problems dealing with our generator fuel for our electrical supply, and trying to bring in roads and bridges to the Albany River for access to economies, I always emphasize the implementation of the treaty.

What national leaders do in their work to look after communities, I do not know. But I do believe that if their attention is on Indian Act chiefs' expenses, they should be concerned also with the large bureaucracy of Indian Agents. I am told half the Indian and Northern Affairs' budget is used to pay the civil service bureaucrats to implement the Indian Act.

There is a lot to do first before our chiefs and reserves are written off. There is a need to revisit the instruments of our relations with the Crown, the Royal Proclamation of 1763, the treaties, the British North America Act (1867), the Constitution Act (1982).

You cannot just do away with relations overnight because certain elements dislike the status, reserves, treaties, Indian Act, tax exemption, etc. There is talk of moving northern, costly, isolated Native communities to urban centers in relation to water and sewage issues at Kashechewan, Marten Falls, Pikangikum, Attawapiskat and others. A few months ago there was a suggestion of moving protesting Mohawks out of the urbanized areas in Southern Ontario and moving them to Northern Ontario.

So moving the urban centers is not an option apparently.

I think the real issues here are the Crown not honouring its commitments and third party encroachment.

— Chief Elijah K Moonias
Marten Falls First Nation, Ont.

Email us at
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Edmonton, AB T5L 4S8

[rants and raves]

"That word" used on air — again

Dear Editor

In late December, popular Ottawa-based radio station Chez 106 welcomed guest, Larry the Cable Guy, onto its *Doc & Woody Show*. He was sharing his "favourite upcoming Walt Disney movies" with the hosts of the show and claimed his all time favourite was one about an "Indian prostitute." The film's supposed name, i.e. the punch line, was: "Squaw Shank Redemption." The hosts of the show found this absolutely hilarious, so much so that it was aired again, and again on subsequent days, touted as one of the year's "best."

The term *squaw* has historically been used within the dominant culture as an extremely derogatory one, equivalent to other words that would never be mentioned on the radio, the N-word being one of them. None of those words are tolerated by Canadian radio and television standards. Using this term also adds further insult to injury by directly belittling the feminine gender.

As entertaining as the staff at Chez 106 may have found the above-mentioned, members of our local Aboriginal community found this so-called humour outrageously inappropriate, racist, ignorant and hurtful, especially in light of Ottawa's recent tragedy of the horrific murder of First Nation woman Kelly Morriveau — whose community, by the way, denies her involvement in prostitution, contrary to the media's projected stereotype.

Negative stereotypes such as these only perpetuate racist attitudes that ultimately empower the perpetrators, influence the populace, and inflict further pain upon those targeted. We urge all Aboriginal peoples across this nation to listen carefully to what is being broadcast, to realize the impact of such flippant remarks — whether intentional or not — and the seriousness of their repercussions.

Turtle Island (and the world over) is in a turbulent political time. Radio and television stations have a responsibility to represent various cultural groups found within our local and global communities from a fair and unbiased perspective. If they, and we, assume this responsibility of awareness and education, we would all contribute towards a much-needed respectful worldview. Please do not tolerate — in any way — the promotion of vulgar and dehumanizing attitudes towards women, children, and peoples of culture.

In unity and spirit,

— Suzanne Krantz
Albert Dumont,
Aboriginal community activists

P.S. On behalf of The Ottawa Native Concerns Committee, the above signed have advanced a letter of complaint to Ottawa's Chez 106 radio station.

Problem with poster

Dear Editor,

I must say that your poster featuring a very young child holding a firearm appalled me. I am all for passing down our hunting right and customs to our children, but this picture is not the way. You should have included a father image holding the rifle accompanied by the son.

This picture is relaying a dangerous message; that it is ok for a child to manipulate a firearm. You should retract all of these posters immediately.

— Nicole Sioui
First Nations Education Council
Wendake, Québec

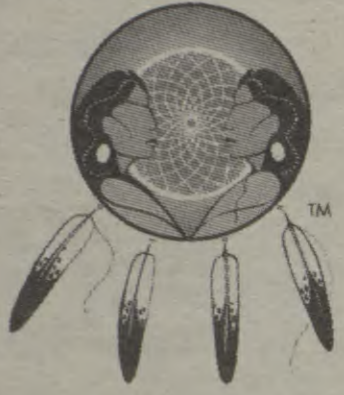
CORRECTION



TAMARA PODERNSKI

There was an error on Page 16 of the January issue of *Windspeaker*. The photograph accompanying the *windspeaker* confidential feature on Tamara Podernski was not a photo of Tamara but one of her sister Jennifer, who attended the Canadian Aboriginal Music Awards in Toronto in November 2006 and accepted Tamara's awards on her behalf. We apologize for the mistake.

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Feds appeal part of residential school agreement

By Paul Barnsley
Windspeaker Staff Writer

REGINA

The Attorney General of Canada has challenged part of a Saskatchewan court's approval of the residential schools compensation agreement.

In the three-page notice of appeal filed on Jan. 15, the federal government challenged a decision reached by Saskatchewan Court of Queen's Bench Justice Dennis Ball regarding payment of legal fees to the Regina-based Merchant Law Group (MLG).

Several legal grounds were raised in the appeal, all attempting to make the point that Justice Ball erred in law when he decided a disagreement between federal Crown lawyers and MLG. The disagreement was over legal fees to be paid to the Regina firm as part of the compensation agreement.

In an affidavit to the Ontario court that was also assessing the compensation agreement, retired Supreme Court of Canada justice Frank Iacobucci, the federal representative appointed to guide the parties to a settlement, had raised concerns about the fees claimed by MLG.

Iacobucci and Tony Merchant, MLG's senior partner, concluded a written agreement that was intended to govern the process of substantiating MLG's

billings to the retired justice's satisfaction. But the Crown and MLG came away from that process with different understandings of just when the money would be paid to the Regina firm. Merchant expects a cheque from the Crown for almost \$50 million right away, now that the compensation agreement has been approved by the court. The Crown argues it should not pay until it has reviewed all of MLG's billing.

Justice Ball laid out his assessment of the details of the disagreement in his Dec. 15 ruling that approved the compensation agreement.

"MLG submits that the settlement agreement requires Canada to immediately pay legal fees of \$40 million (plus GST and PST) and disbursements of \$3,606,266.00 (plus GST) to MLG for a total of \$49,369,243.00," the judge wrote. "Canada submits that it is not obligated to pay anything until MLG verifies facts relevant to its claim." The Crown clearly believes that MLG has not yet proven it has earned that amount.

"Canada has filed affidavits asserting that MLG failed or refused to provide satisfactory verification. Canada says that by

approving the settlement agreement the court will only be approving a process whereby the appropriate fees payable to MLG can be determined," Ball added. "In summary, both parties ask the court to approve the settlement agreement as it relates to MLG, but they are almost \$50 million apart in their understanding of what it requires. Obviously, the court cannot approve an agreement for the payment of fees unless it understands how much is to be paid or how that amount

representative and MLG cannot agree on an amount, it shall be determined by an action to be brought in the Court of Queen's Bench for Saskatchewan with the amount of legal fees payable to MLG to in no event be more than \$40 million or less than \$25 million," Ball wrote. "If the parties cannot agree and an action becomes necessary, it will be incumbent on MLG to adduce all relevant evidence to verify its claim in a format that does not breach solicitor/client privilege. If MLG does not do so, it cannot expect to receive payment of more than \$25 million."

The Crown's appeal of that decision suggests it is not convinced MLG has earned even \$25 million and that Ball's decision will require payment of that amount even if no proof of work is offered. Tony Merchant has said publicly that he believes his firm has earned as much as \$80 million.

The matter will be scheduled for a hearing in the near future. But while the lawyers fight over money, implementation of the agreement is on hold.

Assembly of First Nation National Chief Phil Fontaine has a problem with that.

"We are very disappointed to learn that the Attorney General of Canada has appealed part of a Regina court decision to approve the Inian residential school class action lawsuit. We strongly encourage the government of Canada and the Saskatchewan court to sever this legal issue, so that the \$1.9 billion settlement process can proceed without further delay in settlement payments for survivors," he said. "We have now heard from all nine courts. All agree the settlement agreement is fair and just. Compensation payments for the approximately 80,000 residential school survivors should likely begin later this summer." The national chief reminded all the parties that time is of the essence for many of the survivors.

"We want to emphasize to the courts and the government the importance of getting this historic settlement completed in a timely matter. Many of the survivors, who are elderly and sick, are dying at a rate of four a day. We all agree we want to see an end to this sad chapter of Canadian history," he said. "The courts' certification also means the Truth Commission will be starting its work next summer. The Truth Commission will ensure that all Canadians will understand the significance of the serious harm done to our people. First Nations are determined to send the message to the world that "never again" will such actions be tolerated in Canada."

"First Nations are determined to send the message to the world that "never again" will such actions be tolerated in Canada."

— Phil Fontaine

is to be determined."

After dealing with this matter for 16 pages of the 23-page decision that concluded the compensation agreement is fair and just, the judge set the minimum amount MLG can receive at \$25 million.

"I find that the provisions of the settlement agreement requiring payment of legal fees and disbursements to MLG are clear and enforceable. If the federal

Conservatives back down on Ile-a-la-Crosse promise

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The writing was on the wall in the words of Saskatchewan Court of Queen's Bench Justice Dennis Ball who rendered his decision on the Ile-a-la-Crosse residential school on Dec. 15, but it was Jan. 18 before Indian Affairs Minister Jim Prentice made it official. Metis students who attended the school will not be part of the Indian residential school compensation agreement.

Prentice made the announcement despite campaign promises to the contrary made in a radio ad last year by then Conservative prime ministerial hopeful Stephen Harper.

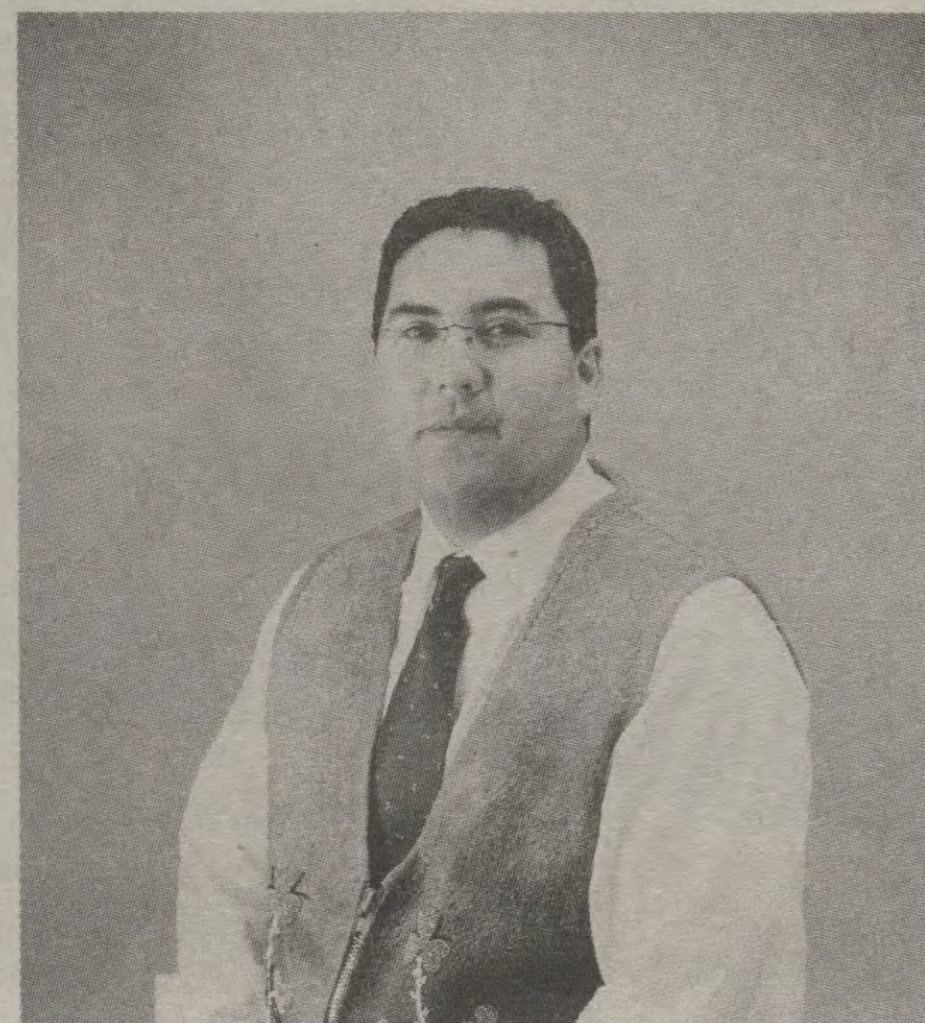
In writing his December decision approving the residential schools agreement, Justice Ball stated that the agreement was not perfect but that compromises had to be made.

"A group of former residential school students at Ile-a-la-Crosse who are pursuing a separate proposed class action objected to being excluded from the terms of the settlement agreement. The exclusion of the Ile-a-la-Crosse

group may be one of the settlement agreement's more significant imperfections," the judge wrote. "However, I accept that compromises are a reality in any settlement. I also accept this agreement represents the best that

which all parties deserve a great deal of credit."

Gary Merasty, a former Saskatchewan First Nation chief who is now the Liberal Member of Parliament for Desnethes-Missinippi-Churchill River, tore into the Conservative government for back tracking on the promises made in the radio ad which ran in Northern Saskatchewan. Harper had stated, "... a Conservative government in Ottawa would address issues important to Aboriginal people, including full compensation for residential school survivors, including



Liberal MP Gary Merasty

those who attended the Ile-a-la-Crosse school." But Prentice told the CBC, "[t]he full knowledge of facts that

we have today, confirm that the (Ile-a-la-Crosse) school doesn't qualify. . . . The ad takes a different assumption that was in error and that's unfortunate, but when one knows the facts of the school, it simply doesn't qualify under the agreement, and . . . that full knowledge wasn't available at the time that the ad was run."

Merasty seized on the word "unfortunate" as he blistered the government's decision.

"What is really 'unfortunate' is that the Conservatives keep breaking their promises. They made a specific pledge to compensate survivors of abuse, people who were taken from their homes and parents and stripped of their culture, heritage and language. It is even more disgusting that their excuse to not honor the promise seems to be is that they were too incompetent or too lazy as to have not figured out what they were talking about."

Clearly gearing up for an election call in the near future, Merasty pulled no punches.

"They misled people the same as they did with promises to give immediate compensation to Aboriginal veterans. They are

showing they will do anything to win votes, and to do this, to make promises to Elders and then claim they did not know what they were talking about, is despicable," he said.

Clément Chartier, president of the Metis National Council, said he was disappointed that government would not follow through on its election commitment. He noted that the residential school was attended by a significant number of Metis students from throughout Northern Saskatchewan.

"This new development is extremely disheartening for Metis students who attended the Ile-a-la-Crosse Residential School and who believed they were finally going to be compensated for the abuse and suffering they endured at the school. In light of this unfortunate error, I am hopeful the Conservative government will commit to working with the Metis of Northern Saskatchewan in order to develop a distinct compensation package for the students of the Ile-a-la-Crosse Residential School," Chartier said.

Chartier said he hopes to meet with Prentice in the near future to discuss the matter.

Supreme Court rules seizure of band's funds legal

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Supreme Court of Canada ruled on Dec. 15 that McDiarmid Lumber Ltd. of Winnipeg had the right to garnishee funds in a First Nation's off-reserve bank account.

After the God's Lake First Nation (Manitoba) fell into arrears with the lumber company, McDiarmid successfully sued the band for payment in 2003. Even though the parties worked out a repayment plan, the band was unable to pay. McDiarmid then initiated court proceedings to seize money in God's Lake's account at the Winnipeg branch of Peace Hills Trust, a move the band attempted to block.

After losing at trial, McDiarmid won at the Manitoba court of appeal which ruled in January 2004 that \$550,000 that had been transferred to the band's off reserve bank account by the department of Indian and Northern Affairs Canada (INAC) could be seized.

At trial, a motion's judge granted the band's request to stop the garnishment based on sections 89 and 90 of the Indian Act. That judge ruled the Indian Act protected against the seizure of on-reserve assets.

But the appellate court ruled that

the assets were not on a reserve and therefore not subject to Indian Act protection against seizure.

God's Lake appealed to the Supreme Court of Canada, saying some of the funds seized were part of funding received from the federal government through a consolidated funding agreement (CFA) and

"I hope, of course, that this is an isolated situation and the possibility may not come up again."

— Phil Fontaine

those funds were earmarked to pay for essential services within its community.

Chief Justice Beverly McLachlin wrote the majority decision for the court. The nub of her 24-page reasons for decision is simply that the "funds were not situated on a reserve, and the immunity from seizure granted by s. 89 of the Indian Act accordingly does not apply."

Lawyers for the band also argued that the CFA funds were a treaty benefit owed to the band and should be exempt from seizure as a result.

The chief justice took on that argument directly.

"In 1951, Parliament revised the Indian Act, signaling an intention to encourage Indian entrepreneurship and self-government. This new approach is consistent with an intention to confine protection from seizure to benefits flowing from treaties. To exempt property broadly would be inconsistent with self-sufficiency, because it would deprive Indian communities of credit, which is a cornerstone of economic development.

"But to eliminate all protection would neglect the persistent concerns about exploitation. These potentially conflicting policy considerations suggest that Parliament wanted to provide limited protection for treaty entitlements while not interfering with the ability of Indians to achieve greater economic independence," she wrote. "Given that our Constitution also grants a special place to treaty obligations, Parliament's decision to distinguish between treaty and non-treaty property in the statutory scheme is not one that the court can or should disturb."

Justice Ian Binnie, however, wrote a 19-page dissenting opinion that raises a number of interesting points.

"If the garnishee is successful there will not be enough CFA money left to pay for essential public services. This means either band members will live in the 'Third World conditions' described in the Report of the Royal Commission on Aboriginal Peoples (1996) (RCAP), or the federal government will step in at some stage to fund the delivery of the essential services it had already funded under the CFA, but which funds were diverted to other priorities determined by the band council," he wrote.

"The first alternative is to perpetuate what RCAP calls a national embarrassment. The other alternative is for the public to pay twice. Neither is palatable public policy."

Windspeaker spoke to Assembly of First Nations (AFN) National Chief Phil Fontaine mere hours after the court handed down its decision. He was asked about the ruling that the Indian Act protections did not apply and that creditors could seize band funds.

"We've always been very concerned about the possibility of that outcome," he said. "I hope, of course, that this is an isolated

situation and the possibility may not come up again."

But he was encouraged to see the RCAP report being given serious consideration in a high court ruling.

"RCAP has resurfaced. We believe, and I say this based on conversations I've had recently, that RCAP may be the vehicle for future development. If it is, then what we must do is put that as a vehicle to move us beyond Kelowna," he said.

AFN chief of staff Bob Watts pointed out that the national chief and his staff had had little time to digest the ruling that day since it arrived the same day that an Ontario court approved the AFN's residential school compensation agreement.

"One of the things we're just looking through right now is how the court looked at, in particular, in the dissenting opinion, but also in the majority opinion, to distinguish between treaty and non-treaty monies, even calling treaty monies sacred," Watts said. "That was a positive aspect of it. Another positive aspect of it was saying that your property didn't have to be on your reserve, having the property situated on a reserve was good enough to keep it exempt. There's some things positive, some things negative."

Federal Court of Appeal dismisses Samson appeal

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A significant moment in the legal history of First Nations' people passed with barely any notice over the holiday season. The latest step in the now 17-year-old epic court battle launched in 1989 by two Alberta First Nations came and went with little fanfare.

On Dec. 28, a three-judge Federal Court of Appeal panel dismissed, in a two-to-one ruling, the Samson Cree and Ermineskin Cree First Nations' appeals of trial judge Justice Max Teitelbaum's Nov. 30, 2005 decision.

Justice Teitelbaum, who has now retired, enraged the First Nation plaintiffs when he ruled against virtually all the arguments they put forward during the first two phases of the three phase trial.

It's all part of the mammoth Victor Buffalo versus the Crown legal action brought by the two Alberta First Nations.

The Buffalo case claims the federal government mis-managed hundreds of millions of dollars of reserve oil and gas royalties. Samson has asked for damages in the amount of \$1.385 billion, as well as an accounting and interest, for its alleged loss of revenue and other alleged losses suffered as a result of the federal government's breaches of treaty, trust, fiduciary obligations and other duties. The

claims also include breach of treaty and trust obligations of the federal government to fund programs and services.

Lawyers for both plaintiffs are now working on applications seeking leave to appeal to the highest court in Canada. They have 60 days from the date the latest decision was handed down to make the application to the Supreme Court of Canada. Because there was a dissenting opinion, there is a good chance the high court will hear the appeal, although it is not certain and the justices of the Supreme Court do not have to explain why they decide to hear a case or why they don't.

All members of the Federal Court of Appeal held that the Crown was a trustee and had fiduciary obligations, but the majority concluded that the Crown had acted "reasonably." However, the dissenting judge, Justice J. Edgar Sexton, was of the view that the Crown's conduct fell short of satisfying its duties as a trustee.

Justice Sexton agreed with Samson Cree Nation claims that they had been subjected to inferior and discriminatory treatment as trust beneficiaries, because of the Indian Act, and that was a breach of Section 15 of the Canadian Charter of Rights and Freedoms.

"Concluding that the Crown

has no duty or power to invest the Indian moneys would subject Indians, who must deal with the Crown as their trustee, to inferior treatment merely because of their Indian status and membership in an Indian band," Sexton wrote. "This would appear to constitute discriminatory treatment on the part of the government in violation of subsection 15(1) of the Charter on the basis of race, or national or ethnic origin."

First Nation sources also see it as "a positive note" that the appellate court decision did not endorse the rejection by the trial judge of the Plains Cree understanding of Treaty 6. In fact, the court of appeal directed that the conclusions of Justice Teitelbaum regarding the history of Treaty 6 are not binding on the judge who will hear other parts of the case.

While the loss at trial caused some consternation for the Samson Cree community and council, who have spent more than \$50 million to get to this point, the Samson Cree chief said there was no hesitation about pushing forward with the court fight.

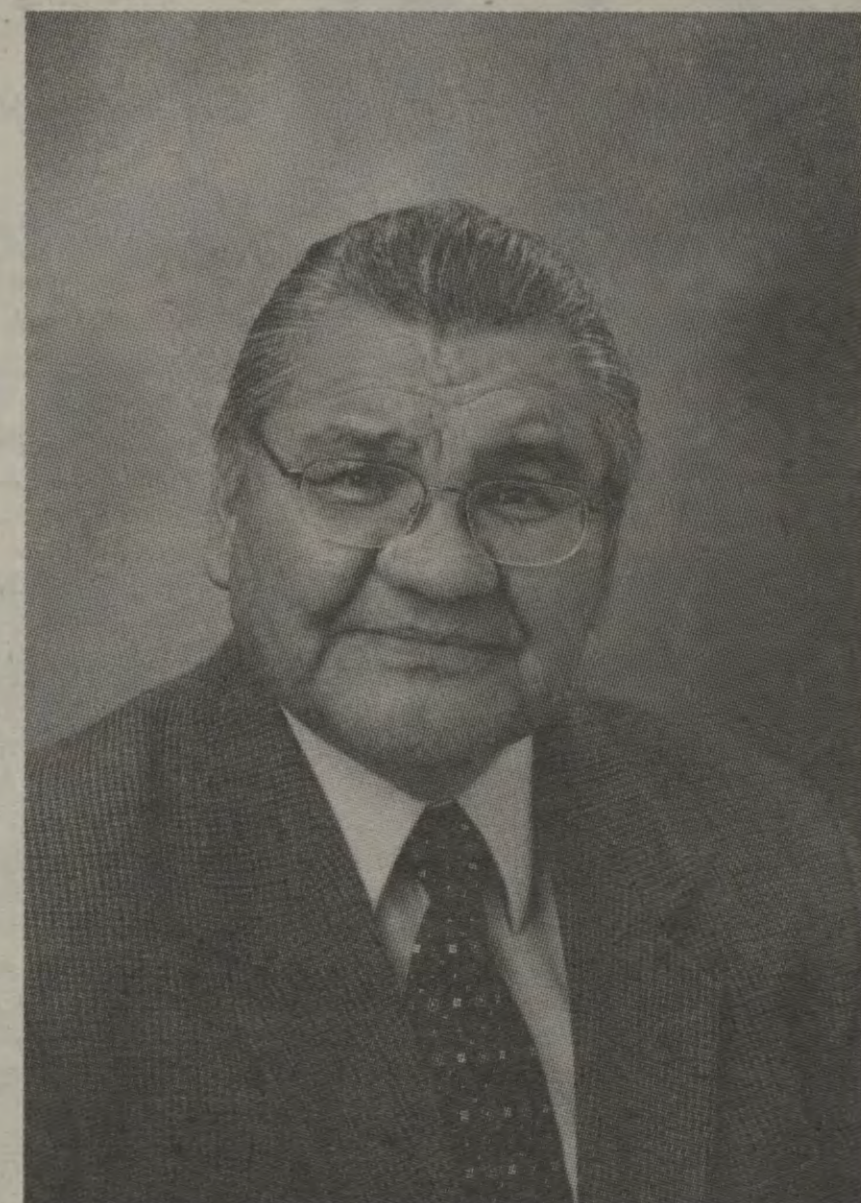
"The Samson Cree Nation shall continue and will not be deterred in any way in our crusade to have the federal government held fully accountable as treaty partner and trustee and to ensure that our treaty, inherent and Aboriginal rights are respected and implemented," said Samson Chief

Victor Buffalo.

Phases 1 and 2 of the massive trial have been completed. Once all appeals of decisions related to the first two phases have been completed, a new judge will be appointed and dates set for the beginning of Phase 3. The trial has been, and will continue to be, held in a courtroom in downtown Calgary that was especially built for this case.

To date, there has been 372 days of examinations for discovery in these legal proceedings. Lawyers for the First Nations have examined government representatives under oath for an approximate total of 266 days. Lawyers for the government have examined Samson representatives under oath for an approximate total of 72 days.

The trial began on May 1, 2000. Between June 5 and 23, 2000, the Federal Court of Canada held part of the trial on the Samson reserve. Samson took the position that the Elders



Samson Cree Nation Chief, Victor Buffalo

should be heard on their own land and in their own language. This marked the first time the Federal Court of Canada held part of a trial on an Indian reserve.

Samson sources acknowledge a unanimous decision against them in the Federal Court of Appeal would have been a huge blow. But they say the dissenting opinion keeps the main parts of their argument alive. They point to other cases that received a rough ride at the trial and appeal level that were then decided in favor of First Nations at the Supreme Court.

[news]

Papaschase people will get their day in court

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The Alberta Court of Appeal has overturned a lower court decision that would have stopped a land claim covering the southeast part of the city of Edmonton dead in its tracks.

Lawyers for the descendants of Chief Papaschase and others with ties to his community were in court on Sept. 7 looking for their day in court.

That's because lower court Justice Frans F. Slatter had issued

its ruling on Dec. 19, that Justice Slatter was wrong in making the summary judgment. Calgary lawyer Ron Maurice and his clients will get their day in court.

"We were successful on our appeal of the summary judgment decision," Maurice said. "As you know, the thrust of our argument was simply that this case raises complex issues of fact and law and constitutional questions that require a trial based on a full evidentiary record and the procedural protections inherent in the trial process. To the extent that there were material facts in dispute between the parties, we

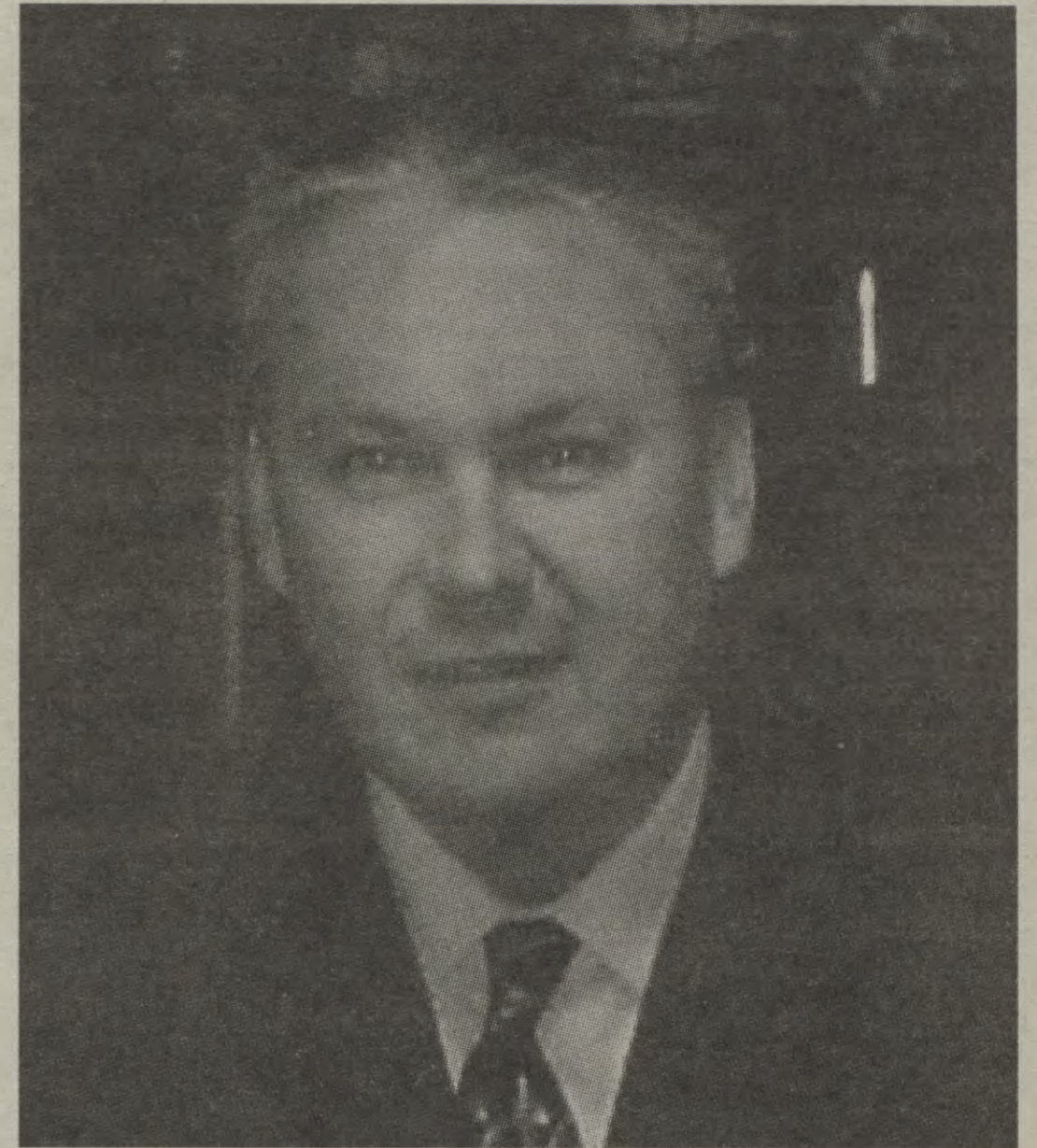
at trial. But the matter of whether the Crown acted with malice, bad faith, fraud, coercion and duress divided the court.

Mr. Justice Jean Coté, wrote the decision. He concluded that there was no evidence of Crown misconduct. Both the other judges agreed with his findings that the matter should proceed to trial, but they disagreed about his findings that there was no evidence of misconduct.

Madame Justice Marina Paperny noted that evidence that the Crown agents of the day had taken advantage of the "dire consequences" of the people in the days after the buffalo had been hunted to near extinction had been introduced by the Papaschase lawyers and that it should be a matter to be considered at trial.

Madame Justice Doreen Sulyma also made a point of registering her disagreement with Coté on that matter.

The Papaschase reserve in what is now southeast Edmonton was disbanded by the Crown in 1888. The plaintiffs argued before Justice Slatter, and will now get an opportunity to argue at trial, that the band was improperly dispersed by federal officials, its land was improperly taken to be sold and the proceeds of the sale



Calgary lawyer, Ron Maurice*

"This was really the crux of our argument — that the plaintiffs are entitled to present their entire case at trial."

— Ron Maurice

a summary judgment on the facts of their case, essentially ruling their claim did not even merit a trial.

It turns out, now that the appellate court has handed down

maintained that summary judgment is not an appropriate means of disposing of such matters."


All three judges agreed that the case should be given a full hearing

did not get to the owners of the land.

Maurice, a Cree man who practices law in Calgary, acknowledged that many of the procedural points he raised with the appellate court did not take root, but the court did agree with his main point — that a trial was needed to get a proper resolution of the case.

"This was really the crux of our argument — that the plaintiffs are entitled to present their entire case at trial, including opinion evidence on the broader historical context, so that the key adjudicative facts can be weighed, assessed, and determined in their proper historical context," he said.

A trial date has not yet been set.



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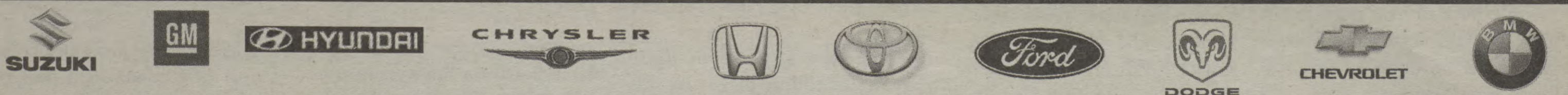
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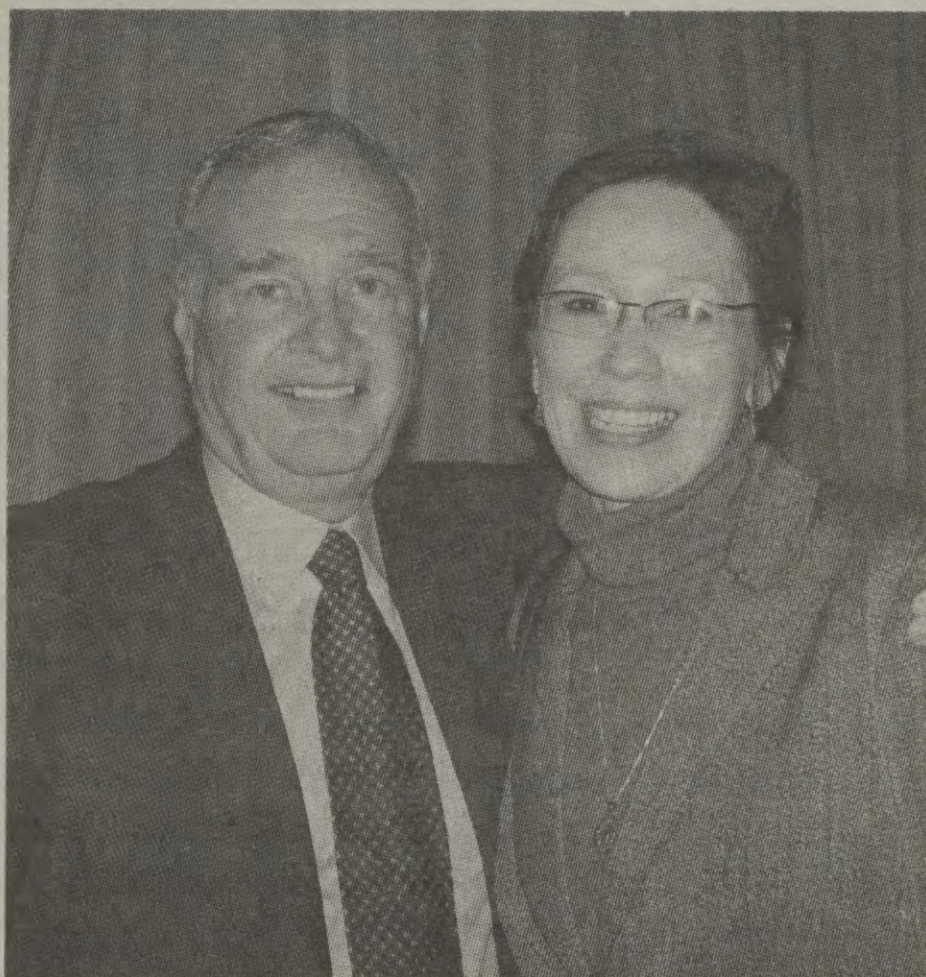
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Former PM confident about future of Kelowna accord

By Michael Hutchinson
Windspeaker Writer

WINNIPEG

With his private members' bill to revive the Kelowna accord passing first reading in the House of Commons, former Prime Minister Paul Martin is confident that the Kelowna Accord will one



MICHAEL HUTCHINSON

Former PM Paul Martin and Manitoba Liberal MP Tina Keeper.

day become the law of the land. Martin spoke about Aboriginal issues on Jan. 17, after spending

a day visiting Aboriginal high schools in Winnipeg with Liberal MPs Tina Keeper and Anita Neville.

"I was incredibly encouraged by seeing young Aboriginal people working to make better futures for themselves and their families," Martin said.

However, he added, the day also high-lighted the importance of reviving the Kelowna accord in order to give all Aboriginal communities and individuals a chance at a positive future.

The former Prime Minister introduced a private members bill last June called, *An Act to implement the Kelowna Accord*, which passed first reading in October by a vote of 159-129.

"The Kelowna accord is a major step forward, not only

because they set clear standards in health and education, but it was also not imposed, it was worked out through partnership," Martin said. "It is that partnership that is so important in terms of giving life to the inherent right of self-government. I feel incredibly strongly that when you have an event of that significance, you do not turn your back on it."

In November 2005, the First Ministers Meeting (FMM) on Aboriginal issues saw Martin, all provincial and territorial premiers and the leaders of the five national Aboriginal organizations sit down together in Kelowna to focus on improving the life of First Nations' people. When the FMM was over, a \$5 billion agreement had won the support of all parties. The next week the Liberal government fell and the new Conservative government scrapped the accord.

Martin says the accord was the result of months of negotiations and was just the culmination of a roundtable process that started in April 2004.

"It began 16 to 18 months earlier at a major meeting following a health care meeting with the Aboriginal leadership and the provinces," Martin said. "It was followed up by a series of roundtables across the country, all

of which were very public, then a series of negotiations between the three governments: the Aboriginal leadership, the provincial governments and the federal government."

The fact that it was made in partnership sets the Kelowna accord apart, not only from many other Canadian and Aboriginal agreements, but also from the failed First Nations Governance Act initiative.

"In all my discussions with Aboriginal leadership, they believe in good governance, they believe in accountability, and that wasn't their objection. Their objection was on how it was carried out."

Martin questions why the new federal government did not see Kelowna as a foundation to build on. When asked about re-branding the accord, Martin quips that the people of Kelowna, may have something to say about that.

"But the fundamental issue is not what it is called, the fundamental issue is better education, better health care, better housing and cleaner water," he said.

Martin is confident that his private members' bill will pass without the support of the Conservatives. He added that the

reason it will pass is because of the hard work of Liberal MPs like Anita Neville and Tina Keeper of *North of 60* fame.

"Tina Keeper has really hit the ground running and has had a tremendous affect," Martin said. "She is one of the reasons that I'm very confident that the Kelowna accord will pass."

Now that the bill has passed first reading, it will be sent to committee for review before being brought back to the House for second and third reading and then off to the Senate, where it will undergo a similar process.

Since he lost the election and the position of prime minister, Martin has been saying that he would take up the resolution of Aboriginal issues as a personal cause. To people that question what is in it for him, Martin responds by claiming that it has always been an issue of importance to him.

"I didn't go in to public life for the heck of it," Martin said. "I went into public life because I believe in certain things very strongly, and one of those is that I think Aboriginal Canadians are entitled to exactly the same opportunities as the rest of Canadians, and that this country is wealthy enough to provide that. To do anything else would be immoral."



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Feds to get rid of human rights act exemption

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The section of the Canadian Human Rights Act (CHRA) that prevents those living under the Indian Act from filing human rights complaints will soon be a thing of the past if the government of Prime Minister Stephen Harper gets its way.

On Dec. 13, Indian Affairs Minister Jim Prentice introduced legislation to repeal Section 67 of the Canadian Human Rights Act.

"Since its inception, Section 67 has been the subject of numerous calls for repeal, including calls from the United Nations Human Rights Committee and the Canadian Human Rights Commission, as well as from Canada's national Aboriginal organizations," said Prentice. "Today, this government is moving forward to finally repeal Section 67 to ensure that all Aboriginal people have the same access to human rights protections as all

other Canadians."

The Justice minister also weighed in on the subject.

"The repeal of Section 67 represents an important step in furthering and enhancing the individual human rights protections enjoyed by all Canadians," said Vic Toews.

Section 67 of the CHRA states simply that "Nothing in this act affects any provision of the Indian Act or any provision made under or pursuant to that act."

Since 1977, that one sentence has meant the CHRC cannot hear human rights complaints against chiefs and councils, or against the federal government in some cases. Grassroots First Nation activists have long complained that they are not offered the same protections as other Canadians and are suffering as a result.

The section was included in the CHRA when it was first drafted in 1977. It was to have been a temporary measure.

The reason given at the time was that it would give the government time to address the

issues that led to an amendment to the Indian Act. That amendment, Bill C-31, sought to eliminate the sexual discrimination against Native women who lost their status after they married non-Indian men even though Native men did not lose their status when they married non-Native women.

When the Conservative government announced the

misunderstood on this matter. We support human rights for all people and, of course, that includes our people," he said. "We just want to make sure that appropriate consultation takes place and that First Nation governments and our communities have the capacity to deal with these matters."

Some grassroots activists surprised us this month by calling to warn that this plan could backfire if not implemented carefully. We were warned that band council business could grind to a halt if every person who felt they were being discriminated against by a council decision chose to file a complaint.

Ottawa sources say the First Nations' governance act plan to get rid of the Indian Act exemption to the CHRA was accompanied by a plan to change the legal nature of band councils so they could be considered persons under the law and could then be successfully sued. Those

sources say the second prong of the plan is absent in the Conservative approach and that could lead to trouble.

Fontaine worried that First Nation governments would not have the financial or manpower resources that would be required to deal with human rights complaints.

"At the moment our fear is that we are not in a position to respond positively and appropriately to these matters," he said.

He also noted that the government was being strong on human rights and weak on Indigenous rights at the same time.

"We are calling on the government to be consistent in terms of the protection of human rights. Here they argue that Section 67 is going to be repealed because it undermines the human rights of First Nations people because of the Indian Act. That's OK. We agree with that," he said. "But on the other hand they vote against the United Nations declaration on the rights of Indigenous peoples. We see some inconsistency here."

"We just want to make sure that appropriate consultation takes place and that First Nation governments and our communities have the capacity to deal with these matters."

— Phil Fontaine

legislation, Aboriginal leaders complained that the government was using its authority to push this legislation ahead rather than working with them as partners.

Assembly of First Nations National Chief Phil Fontaine said the legislation's goal is one he shares, but he has concerns about the government's approach.

"We don't want to be

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The repaved road home

By Drew Hayden Taylor
Windspeaker Columnist

I left home, a small Ojibway First Nation in central Ontario, way back in 1980. The reason: college and a desire to see if there was more to life than country music, mosquitoes, and baloney. Twenty-six years later, it looks like I will be returning home. Much has changed in that intervening time – both in my community and in myself.

When I left home, I was young, impressionable, still trying to understand the appeal of disco, and about 20 pounds lighter. Now I'm old, still impressionable, trying to understand the appeal of rap, and the less said about my weight the better. I know I'm old, I read the *Globe and Mail*, and listen to CBC Radio faithfully. That's more accurate than flashing your birth certificate. With that said, I have decided after all this time that life in Toronto holds no more mystery for me. I've done the restaurants, the theatres, the bars, the museums, and the transit system. I love the city but let's face it, the novelty has worn off.

In those two-and-a-half decades,

I've traveled the world, published 17 books, tiptoed my way through a half dozen different forms of media expression, and had my heart broken a few times. Nothing new there. That happens to practically everyone

everywhere. I just hope the transition won't be too difficult. I was born a Rez Indian, became an Urban Indian, and will return home an Urbane Indian. I wonder if the transformation can work in reverse.

Needless to say, my experiences in those intervening years have changed me somewhat. Two years ago when I was in India on my mother's birthday, I e-mailed her via my aunt, wishing her a happy birthday and saying that I'd just taken a tour of a city called Jaipur where I'd seen camels, monkeys and elephants walking the streets. My aunt later e-mailed me back saying that for her birthday, my mother's sisters took her to a nearby garbage dump to watch the bears. I'm going to have to reconcile these two realities. Still, I'm sure the people of Jaipur would find



THE URBANE INDIAN

Drew Hayden Taylor

bears and a First Nation's garbage dump equally fascinating.

When I left all those years ago, I thought I'd never return, the anger of youth and all. There was a world to be explored out there and dammit I was going to do that. Since then, I've chased kangaroos in Australia, gotten drunk with Finnish university students, battled sandstorms in northern China, sampled asparagus ice cream in Germany, gotten seasick in Cuba, stuck my finger in a bullet hole left by Pancho Villa in the ceiling of a cantina in Mexico City, saw plays in the West End of London, England, and swam in the oceans off the coast of Sicily while trying to avoid the jellyfish, just to name a few things.

Now I find myself becoming obsessed with how I'm going to re-

adapt to life on the reserve. I find myself preferring mortadella to baloney and wonder if that will be a problem. It doesn't fry as well. Many of my concerns come down to food. Over the years, I'd become quite fond of international cuisines. I have it on fairly good authority that that bulgoki and kim chi are difficult to find back home on the reserve. That could be due to the noticeable lack of Koreans. Evidently there's just as little decent Thai, Greek and Vietnamese food there too. I will have to trade in lemon grass for sweet grass. Maybe I'll learn to make baloney tartar.

The noted Cree playwright and author Tomson Highway was born in Brochet, Manitoba, near the Northwest Territories. Today, he spends half the year in a cottage in the south of France. He was once quoted as saying "I don't do Canadian winters anymore." I envy him. A small part of me would love the opportunity to return to a small island I found off the coast of Fiji. As a writer in the Internet age, that would conceivably be possible . . . though my writing could possibly lose its authenticity. Instead of

Molson's Canadian, my characters would end up drinking kava, a narcotic drink Polynesians imbibe made from the roots of an island plant. Again, not a lot of kava on my reserve.

On the positive side, it's green at home. Very green. Lots of bugs too. Can't forget the relatives that know everything you are doing, even before you do. The pace is slower, stress definitely lower, and I've got a lovely house surrounded by several acres of trees to hide in, in case the going gets tough. I have purchased an authentic Chinese/Korean cookbook. The satellite dish I have will keep me more informed with the television stations in Newfoundland and Alberta than Toronto cable ever could. And next November, to keep my foot in the outside world, I'm scheduled to lecture at a Native American/First Nations conference in Vienna, Austria (I'm sure my reaction was the same as yours).

And who knows, maybe in those countries, saying I live on a Native reserve will make me seem a lot more exotic and interesting than saying I live in a split level bungalow in Toronto.

Titanic Canada: The Indian Act, 1876

By David Fullerton-Owl
Windspeaker Guest Columnist

All nations have their own political origin, and rhythm. The imposed, foreign, titanic Indian Act, does not give pattern, reason or logic to the rhythm of First Nations "dialogue." Yet, it speaks directly to, it speaks directly for, and speaks directly against First Nations cultural integrity, political autonomy and human dignity in a not-so-comedic monologue.

Absent from politics in what is today known as Canada is a recognized political framework to bridge the inter-societal nature and dialogue between Indigenous peoples and the newcomer Crown, both of whom have their own political origin and political bearings.

First Nations' dialogue, past,

present and future, is grounded in the inherent right and inherent responsibility to protect and preserve our land, language, stories, traditions, customs and laws with cultural integrity and dignity. The arguably illegal Indian Act – or what I refer to as "Titanic Canada" – stifles, hampers, clogs, suffocates and silences First Nations' treaty dialogue.

The shameful history of Titanic Canada is on a collision course that will be the sum total of past, present and future one-sided costly navigational errors. Ongoing federal government policies aimed at tweaking Titanic Canada, (i.e. Conservative interest in fanning the ember and flames of the defeated Liberal proposed First Nations Governance Act), may be analogous to rearranging the chairs on the deck of the Titanic, as a preventative measure, shortly before collision.

First Nations – the original guides and Indigenous navigators – have their own Creation stories, which connect Indigenous land to people, place and identity. Titanic Canada would be wise to get its bearings straight.

First Nations dialogue rhythms might include land stewardship, consensus building, specific ceremonies, and the role of Elders, the clan system, and more emphasis on responsibility versus rights, collective values, and leadership by example versus leadership by election. The numbers of people you control – the top-down approach – does not measure power. Rather power as a creative, living force takes meaning and effect by the number of people you are able to empower. If you are able to empower a great number of people then you are powerful.

Every Nation must have a political

origin, a beginning that marks its first directional step into existence.

The ancient living, speaking Gus-Weh-Tah (Two Row Wampum) precedent remains the starting point of an inter-societal political framework, with clear fundamental principles, embedded to ensure peaceful relations. For instance, the principle of "non-interference" embeds a first principle on Turtle Island, namely, respect. The built-in equality principle demonstrates respect.

The Gus-Weh-Tah vision remains a powerful Indigenous dialogic device and recorder, employed to record mutual understanding and mutual respect between equal nations. The belt has five rows of beaded wampum shell. View it as a five-lane waterway with two rows of purple to represent the two parallel and equal nations. On either side is a row of white bead with the third

white row in the middle.

The three rows of white beaded wampum represent peace, friendship and harmony. The two rows of purple symbolize the two nations traveling down the same river together, side-by-side, no one steering the vessel of the other. The ship will carry all newcomer laws, traditions and customs. The canoe will carry all our laws, traditions and customs.

Unlike the titanic Indian Act or the proposed glossed window dressing of the old or new FNAG, one significant feature of the river-houses of dialogue model is that the dialogue is "a fit" for each nation. In other words, the dialogic rhythms are sent and received in a respectful way, which appreciates different worldviews for coexisting equal nations. No one nation is speaking for the other. Now there is meaningful dialogue for you.

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Ontario Birchbark: Special Section providing news from Ontario

Aboriginal teams skate to medal wins

By SAM LASKARIS
Birchbark Writer

TORONTO

Aboriginal squads were fairly successful at a unique hockey tournament held in Toronto in late December.

Four Aboriginal clubs competed in the second annual Canadian Multicultural Hockey Championships, which were staged from Dec. 27 to 30.

The tournament pitted teams featuring players from various ethnic backgrounds.

During its inaugural running there was one Aboriginal entry among the 16 participating men's teams. But at the 2006 event, there were a pair of Aboriginal clubs in the men's division, which attracted 20 clubs. There were also two Aboriginal teams in the six-club women's category, which was held for the first time.

One of the Aboriginal women's teams, the Ojibwe Northern Storm, ended up winning its division. The club, which primarily featured players from Wikwemikong First Nation located on Manitoulin Island, defeated the European Sirens 4-1 in its gold-medal match.

Meanwhile, the Iroquois Silver Hawks, based out of Six Nations, settled for the silver medal in the men's division. The Silver Hawks were downed 6-2 by the defending champion Irish Shamrocks in their championship final.

Ojibwe Northern Storm manager Shelley Trudeau, who also played for the club, was surprised to see her side come out victorious in the championship final.

"We didn't know what to expect," she said. "But we thought we wouldn't make the finals."

Trudeau said her team was a bit concerned about the level of play prior to the tournament when it noticed Vicky Sunohara's name on the roster of the Japanese Typhoon. Sunohara, who has been a member of the Canadian women's national squad since 1990, is one of the best women's players the country has produced.

Though Sunohara did end up playing in later matches, she was not in the Japanese Typhoon lineup when her club played a round-robin match against the Ojibwe Northern Storm. The Aboriginal side handily won that contest 6-0.

Trudeau said she was a bit disappointed at not having the chance to play against Sunohara.

"I don't know how it would have ended up," she said. "But I think it would have been closer."

For Ojibwe Northern Storm net-minder Deanna Boissoneau, the shutout wasn't her only one

of the tournament. The 21-year-old registered shutouts in all three of her team's round-robin outings.

Boissoneau allowed just the one goal in the gold-medal championship giving her a microscopic tournament goals-against average of 0.25.

Not surprisingly, she was selected as the most valuable player in the women's category.

"I felt pretty good about it," said Boissoneau, one of two players on the Ojibwe squad who lives on the Garden River First Nation near Sault Ste. Marie. "I tried really hard. But I didn't think I was going to win it."

Boissoneau was especially pleased with her team's 2-0 triumph over the other Aboriginal entry in the tournament, the Six Nations-based Iroquois River Chicks. The River Chicks convincingly outshot the Ojibwe Northern Storm but were unable to get any pucks past Boissoneau.

"That was probably one of the toughest games I've had in a long time," she said.

Meanwhile, the River Chicks came up just a bit short in their quest to win a medal. They were edged 5-4 in overtime by the Japanese Typhoon in their bronze-medal battle.

The women's category also included the Israeli Maccabees and the Chinese Mayhem Dragons.

As for the men's division, the Iroquois Silver Hawks racked up six straight victories to qualify for the championship final.

And no doubt the Silver Hawks had to like their chances of dethroning the Irish Shamrocks. That's because they had beaten the Shamrocks 5-3 in an exhibition contest in Ohsweken on Dec. 9.

The Irish side showed its dominance when it mattered most.

"I don't think we were prepared for the amount of energy they showed," said Darrell Anderson, who was the coach/general manager and also played defence for the Silver Hawks.

Yet Anderson said his club, which was competing in the tournament for the first time, exceeded its expectations.

"I was hoping to at least make it to the final four," he said.

Anderson also felt his side was feeling the effects of playing numerous games in a short period. The Silver Hawks, who played seven games in four days, had less than six hours to prepare for the final following their 5-3 semi-final win over the Serbian White Eagles.

"It got to be a long day," Anderson said. "That may have affected us."

Yet Anderson was pleased his side had the opportunity to



(Top) Ojibwe Northern Storm was one of the two Aboriginal women's team who entered the second annual Canadian Multicultural Hockey Tournament and ended up winning in their division. They defeated the European Sirens for a gold medal win.

(Bottom) The Iroquois Silver Hawks were also victorious during the four-day Toronto tournament, settling for silver medals.

compete in the event.

"It was interesting," he said. "And something different for us too because we usually just play in Native tournaments."

The men's category also included the Orillia-area Ojibwe Thunderbirds, who recorded a 3-3 record at the tournament but failed to qualify for the medal-

rounds.

The Polish Hussars won the bronze medal match, edging the Serbian White Eagles 1-0. The White Eagles' roster featured Peter Zedel, the only former National Hockey League player competing in the tournament.

The men's division also included the Korean Tigers,

Japanese Arashi, Chinese Ice Dragons, Filipino Fury, Macedonian Lions, Finnish Sisu, South Asian Vipers, Italian Gladiators, Nubian Kings, Scottish Highlanders, German Thunder, Hellenic Lightning, Croatian Knights, Ukrainian Kozacks and Portuguese Sea Wolves.



RON KUZYK

Burlington MP Mike Wallace, Burlington Museum Board vice-president Larry Waldron and Museum of Burlington curator Heather Ryckman look on as John Moore, vice-president of sales and marketing for The Royal Canadian Mint unveils a collector coin featuring a portrait of Thayendanegea, or Joseph Brant.

Alberta Sweetgrass: Special Section providing news from Alberta

Project uses art to help students learn

By Shara Cooper
Sweetgrass Writer

BUFFALO LAKE MÉTIS SETTLEMENT, Alta.

When the Alberta government told Caslan school principal Tim Murphy that his school wasn't a success he challenged that notion.

"What is success? How do you define it?" he asked.

Murphy felt his Métis students faced challenges that many other students didn't have to overcome.

"A lot of the kids here are dealing with fetal alcohol syndrome. A lot of them are abused or have family issues."

He said the school, located just off the Buffalo Lake Métis Settlement, met all the government's criteria for success but one—it was falling short academically. Murphy feels it isn't fair to measure all schools by the same standards regardless of the community in which they're located. His students, he believes, learn best when they express themselves through art.

Murphy has started a major project this year that will show just what the students are made of.

The project has many phases. Students finished part one in December when they spent a month working with a professional photographer from Vancouver.

Christine Germano co-

ordinates Through Our Eyes, a program that allows Aboriginal students to show the highlights of their community through photography. She spent part of November and most of December at Caslan school, teaching students photography and allowing them to choose something they loved about their community to capture through the lens.

More than 80 students participated in the project and chose a wide variety of subjects to focus on, from their grandmothers, to Buffalo Lake, to their teachers.

"It's great how it's unfolding," said Germano.

Once the students' photography is finished they will write stories to go with their work and all of it will be exhibited in a museum in Vancouver in February next to the work of some of Vancouver's Aboriginal youth.

Students used Germano's professional camera to capture their images and, while they were working, they were followed by Edmonton film-maker Jaro Malanowski, who is teaching students how to document the events.

During their time at the school, Germano and Malanowski took two or three students out each day so they could work on different projects. The students were encouraged to perform better in class so they could go on the outings and all



SHARA COOPER

Film-maker Jaro Malanowski helps Caslan school students Janelle Durocher (left) and Kayla Howse record an interview as part of the Through Our Eyes program.

were eager to participate.

Germano has now gone back to Vancouver but Malanowski is spending the entire school year in Caslan. He will help film many of the coming projects, which include students making murals for their classrooms as well as a large mural for the school wall.

Caslan school has unique students and Murphy feels the project is a way to show them they have skills and give them the confidence to build their future.

The Through Our Eyes program not only helps them

learn new skills, but also allows them to see beauty in their own community.

"This gives kids something to write about," said Murphy. "They need something that's important to them. If they see the community differently, they see themselves differently."

By the end of the year all of their work will be caught on camera and Malanowski will put it together into a full-length documentary that he hopes will be aired on national television. It's the kind of work he really loves.

"I get to give back to the community, whereas traditional documentaries just take, take, take," said Malanowski about working with the students.

Students got a glimpse of what they have been working on at their Christmas concert when Malanowski prepared a 30-minute documentary on the work they have done so far. The video was a hit with the audience and Murphy can't wait to see how far the project will take them.

"I can see us at film festivals," he said.

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Flames invite teen to sing national anthem in Cree

By Dianne Meili
Sweetgrass Writer

EDMONTON

Saddle Lake's Akina Shirt has a big gig coming up—she's singing O Canada in Cree in front of the entire country.

The 13-year-old honours student says she's excited "but a little nervous" to deliver her powerful rendition of the anthem on Hockey Night in Canada on Feb. 3. Her song will kick off the game between the Calgary Flames and the Vancouver Canucks.

"I've sung this song lots of times," Shirt said. "I've sung it at some other shows, and I practice singing it on my own, in my room, quite a bit."

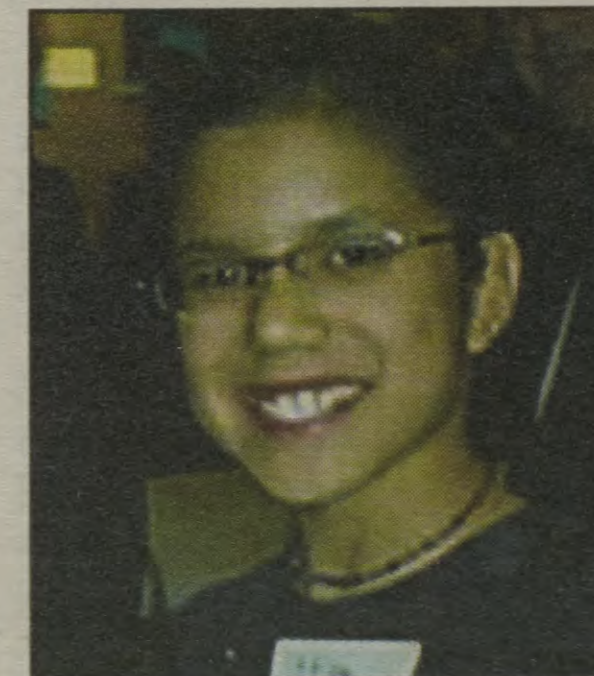
Last summer, the Calgary

Flames owner caught wind of the young performer's talent and Shirt was asked if she would sing the anthem at a Flames hockey game. She jumped at the chance and a date was set.

Shirt will also sing the song at the National Aboriginal Achievement Awards set for Edmonton in March and has also been approached by the Speaker of the House for the Alberta Legislature to open one of its sittings.

This kind of early exposure will help to prepare Shirt for attaining her goal of studying music at New York's famed Juilliard school.

Presently, Shirt attends Edmonton's Victoria School for the Performing Arts where she sings in the choir. She also sings in the Sacred Heart Church choir and two other city choirs.



Akina Shirt

"What I really want to do, eventually, is sing country. That's why I'm learning to play the guitar," Shirt said.

Shirt acknowledges the role her parents have played in helping her get where she is today and for "pushing me and encouraging me to be the best I can be."

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Saskatchewan Sage: Special Section providing news from Saskatchewan

Halfe ends term as Saskatchewan's poet laureate

By Laura Stevens
Sage Writer

SASKATOON

After two years of serving as Saskatchewan's poet laureate, Louise Halfe handed the reigns over to Robert Currie on Jan. 1.

Halfe, who is also known as Sky Dancer, said she found great satisfaction in travelling throughout the province and interacting with the people during her time in the role.

Halfe travelled the province extensively almost 25 years ago and doing it for a second time through her position was a real eye opener for the respected writer.

"It gave me fresh eyes to appreciate the province and what it all has to offer and the beauty and the secrets of Saskatchewan," Halfe said. "The other thing I loved about the position was the dialoguing that I had with the students because I often asked questions of them in terms of their own experiences and their perceptions about the arts and poetry."

Halfe's earliest writing was published in *Writing the Circle: Native Women of Western Canada*,

an anthology of writing by Native women. She's also published two collections of poetry, *Bear Bones and Feathers*, published in 1994, and *Blue Marrow*, published in 1997. *Blue Marrow* made the short list for the Governor General's Award.

During her two years as the poet laureate, Halfe said her focus was dialoguing, especially on the historical impact of the people and what the residential school has done to communities and families. She addresses those issues in her work.

Halfe writes her poetry in story form, she explained.

"So what happens is when you're reading the poem, it leads you to the places where you need to go and that's the exploration of writing," she said. "I don't tell the story, I share the story. And so it's showing rather than telling."

Halfe said that, rather than just talk about the loss of culture, she will demonstrate that loss by saying, "Our people knew medicines before and had the sweat lodge."

Another example of how Halfe addresses the loneliness that the residential school survivors experienced and the stark shame

they were exposed to is by describing what happened in a way that will lead the reader into thought.

"They gave you three sheets of toilet paper to fold and refold with a hundred little squares of shit re-squeezed inside my heart," she said, quoting from one of her poems. "So that particular piece addresses the shame and the humiliation of that particular student, rather than just saying 'shame and humiliation,' which don't say a thing."

Halfe began writing at the age of 16, not in hopes of having her work published, but as a hidden form of expression.

"I wrote about family violence that I grew up with and just the loneliness of being a teenager struggling to self-identify," Halfe said.

Halfe has completed work on her third book, *Crooked Good*, a long narrative poem that will likely be released in the fall of 2007. The book, which will be published by Coteau Books, is based on a legend called the rolling head, which Halfe has woven into the lives of several different people.

"The theme, I suppose, is withheld love and how people



Louise Halfe

obsess about love," said Halfe.

She points out that this book is not written from personal experiences but rather from stories she's heard or researched.

"The problem with our people

is that everything, they think, written by an Aboriginal person is from a personal place and only two per cent of written material is coming from that place," she said.

New guide helps people trace their Aboriginal roots

By Cheryl Petten
Sage Writer

REGINA

People wanting to find out more about their Aboriginal ancestry now have a new tool that can help them in their search.

Tracing Your Aboriginal Ancestors in the Prairie Provinces: A Guide to the Records and How to Use Them was published in the fall of 2006 by the Saskatchewan Genealogical Society with financial support from the Métis National Council.

The guide includes information on how to begin a family history search and chapters on the variety of records that can be mined for genealogical information, including specific resources that can be helpful in searching Métis and First Nations ancestry.

Laura Hanowski served as editor for the guide. Hanowski was the librarian at the Saskatchewan Genealogical Society for a number of years, and noticed that more and more Aboriginal people were coming

to the society to find out how to do genealogical searches.

"It seemed that it was appropriate to devise a book that would help them," Hanowski said.

"And we had already done one on tracing in Saskatchewan, so this was just an extension of this, using the basic sources and then concentrating on special resources that would help people trace their Métis or First Nations backgrounds."

The guide will not only help people decide which resources they can turn to to find information about their ancestors, it will also provide them with information about the questions to ask when they get there, Hanowski said.

People have a variety of reasons for wanting to trace their Aboriginal ancestry, she explained. Some of the research is being done to help people prove their Aboriginal heritage.

"Well, I think it was spurred on initially when people could apply for their status again. And then with the Métis folk ... as they were starting to apply for

their Métis cards, then they needed certain documentation. And in the beginning, they needed help from a genealogist in order to show that the people that they were searching for were indeed their ancestors."

Any genealogical search starts out the same way, Hanowski explained—you begin with yourself and then work your way backwards through your ancestors, from parents to grandparents to great-grandparents. The main difference in doing a search of Aboriginal ancestry comes in the resources you turn to for information.

"Because there are written records for these people that go back much further than there are for the European people who have come, you look to records that have been created the federal government," Hanowski said.

"If they were Métis, maybe they were applying for scrip and were involved with various churches who kept records. Of if they were First Nations people, records of Indian Affairs or the Hudson's Bay Company records

and this sort of thing."

Hanowski spent about two years travelling across the Prairie provinces and going through a variety of historical records in order to put the guide together.

"We had gotten a grant from Sask Culture and with that I was able to travel to Manitoba and visit the Archives of Manitoba, the Hudson's Bay archives, the St. Boniface Historical Society, as well as the Manitoba Genealogical Society, and kind of got a handle on what their resources were," she said.

"And then I also travelled to Alberta and visited the Glenbow archives, the Archives of Alberta and the Alberta Genealogical Society. And through that had a lot of contacts and used the Internet and asked a lot of questions and put it together."

During her research, Hanowski met with the registrars for the various provincial Métis associations, who provided information about the types of genealogical resources they knew of. She also worked with other Aboriginal organizations, including the Gabriel Dumont

Institute and the First Nations University of Canada.

Even though the guide has been completed and published, Hanowski is still learning about new resources that can prove useful to people researching their Aboriginal ancestry, and has begun compiling a list in case the society ever decides to publish an updated version of the guide.

In the meantime, she hopes people will find the book a useful tool in their search for information about their heritage.

"I think it's useful and hopefully will be helpful to a wide range of people and really encourage people to trace their roots and understand their families and what a great contribution they have made in the past, and how people can continue to add to the family stories."

The guide sells for \$28 and is available through the Saskatchewan Genealogical Society in Regina. To find out how to order a copy call (306) 780-9207 or visit the society's Web site at www.saskgenealogy.com.

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A Safer Sex Trade explored through film

By Laura Stevens
Raven's Eye Writer

VANCOUVER

Three women involved at different levels of the sex trade give insight into their life living and surviving as prostitutes in the one-hour TV documentary, *A Safer Sex Trade*.

The film explores the lives of Scarlett Lake, who has been a madam for 30 years, Jennifer Allan, a former drug addicted survival sex trade worker who is now dedicated to helping prostitutes on the streets and Simone, an independent escort who offers "girlfriend experiences" to clients.

The film was created by Carolyn Allain and co-written with David Ray and produced by their independent film company, Cheap and Dirty Productions.

In the decision to make this

film, Allain said she was definitely motivated by the women in the sex trade who have been murdered.

"It just got me thinking, why is it that these women aren't as valuable as 50 women in nicer neighbourhoods," Allain questions. "I was motivated as a film-maker to let these women speak for themselves and go on a journey with them?"

Allain admits that finding women in the sex trade willing to talk on camera was one of the challenges in the early stages of filming. "But the women who did come forward were really gung-ho to just help out and share their stories, which was fascinating," said Allain.

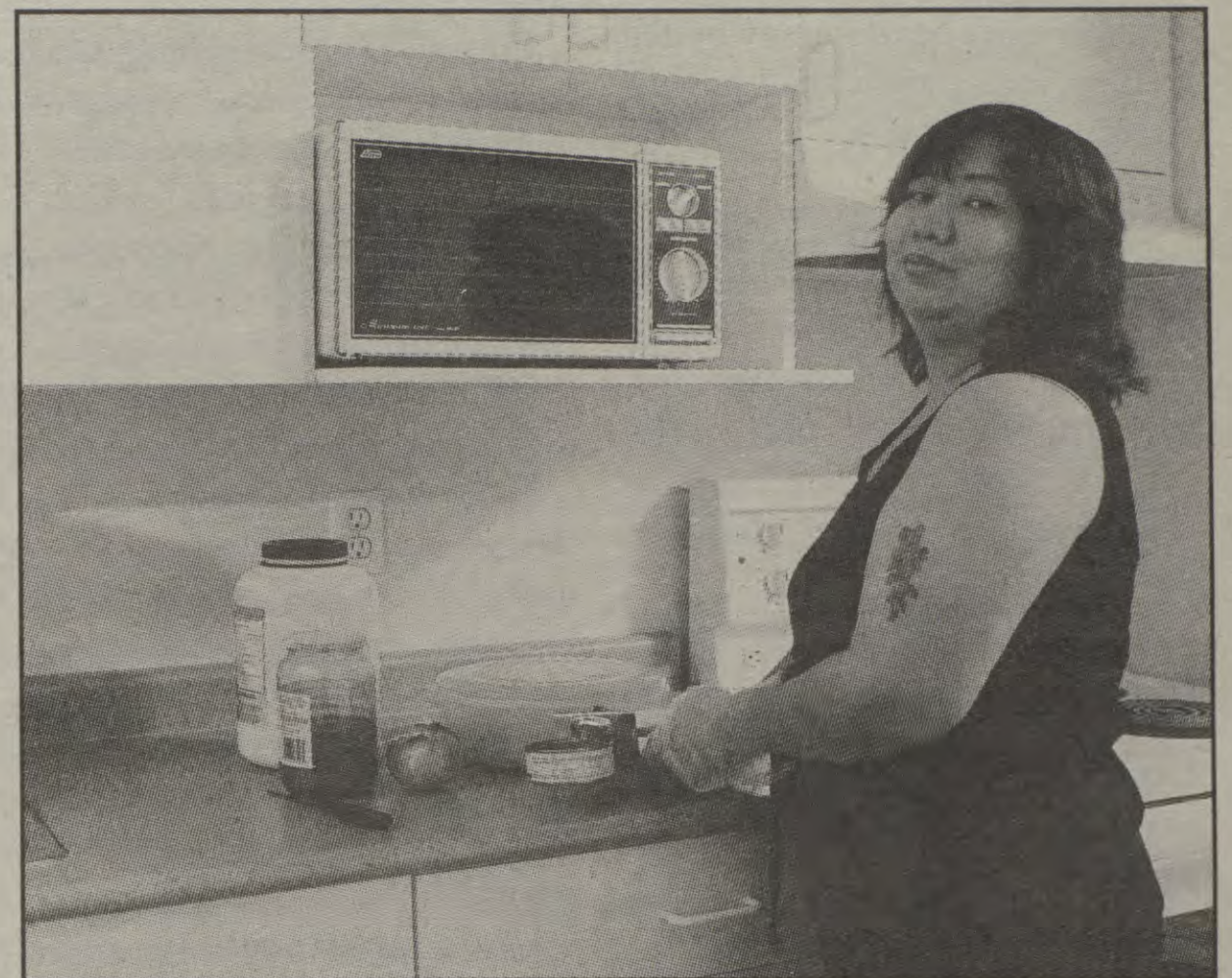
Allain's focus for the film was to educate and help society understand the struggles prostitutes are faced with, which was easy to convey, since Allain met with many women and spent

a lot of time on the downtown eastside of Vancouver, which is pegged the poorest urban neighbourhood in Canada and familiar to street prostitutes.

"What I found most interesting in the film-making process was getting to know women who were doing it by choice and on their own terms," said Allain. "They are doing quite well at it and enjoying their work, which was quite surprising to me. I met many women who felt the same way but couldn't come forward."

The biggest thing Allain has learned through the making of the film was there are different tiers in the sex trade. Women who are on the downtown eastside are either doing it to survive or forced into it and even doing it to support a drug habit, she explained.

"I think when you're thinking survival sex trade work that it's more to me a poverty and a drug



Jennifer Allan

issue then a sex issue," she said. "When you get into Simone's level or Scarlett's level, these women make a lot of money. We're talking \$300 an hour, minimum. They really do set the terms for the meeting, they really are in control. But a lot of people have a hard time believing that women can do it by choice and that women enjoy it," she said.

"I hope the film will get people thinking about men who use the services of prostitutes, get them thinking about the differences," said Allain. "If you're going to a prostitute and you're not paying her directly, there's probably something fishy going on. You're probably dealing maybe with a forced prostitution issue or something dodgy. If a girl is on a street corner and she looks like 87 pounds, she's probably a drug addict."

During a lot of her visits to the downtown eastside, Allain found out from women that a lot of the Johns that use their services are return customers who don't have a lot of money.

"I've been told by some girls that they have very nice Johns and a lot of them used to date certain Johns," said Allain.

By showing the different levels of prostitution, Allain hopes the public will gain a better understanding and more respect for women in the sex trade.

"I was hoping to reveal a certain level of hierarchy because women working out of a massage parlor or wherever else aren't bothered so much by the police, whereas if a woman is on the corner on the downtown eastside, she's being arrested," said Allain. "Some people say that street walking prostitution is 10 to 15 per cent of all prostitution, but these women experience 95 per cent of the criminal charges. There's an imbalance there. It's a complicated issue."

Allain agrees that that imbalance comes from poverty. "It's the cause or the reason that women end up in the survival sex trade and if they want to get out of the sex trade they have to go back into

poverty," she said.

She said a lot of women end up in the sex trade because they need money for rent, food and just daily products that everyone takes for granted.

"So, they think that if I go turn a trick, I'm just going to do it once or twice and after that, they have money and everything will go back to normal, but they find themselves slowly pulled into it because it's quick easy money and a fair amount of it," said Allan. "You become addicted to the quick easy money."

That's where Jen's Kitchen comes in. From her own pocket for the past two years Allan has been providing women on the downtown eastside with much needed food. She said she started Jen's Kitchen because she has seen the lack of direct outreach for women in the sex trade.

Allan's hope for the film is that it will educate people about the realities of the sex trade that it's not a glamorous or fun job, but for some it's a form of prison or a trap.

"Society has to really move away from this attitude of the woman put herself in that position, she knew what was going to happen so she deserved what she got," said Allan. "Society has to move away from that because it's that attitude that has been causing our survival sex workers to end up dead."

Allan believes society has played a role in the murders of these women because "they turned a blind eye when these women needed help."

"The community can start helping these women...stop judging them and understand who they are," said Allan. "Look past the body standing on the corner and as a person standing there. Find out their story, find out why they're there. Maybe they're hungry. Maybe they need a job."

A Safer Sex Trade was recently aired on CBC Newsworld and will air again this fall on APTN. For more information about Safer Sex Trade go to www.cheapanddirty.ca.



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Price golden in goal for Canadian juniors

By **SAM LASKARIS**
Windspeaker Writer

ULKATCHO FIRST NATION, B.C.

There can't be too many better feelings for a parent than having their child win a world championship.

Lynda Price is one of those parents. Her 19-year-old son Carey was a goaltender for the Canadian squad, which captured the gold medal at the world junior (under 20) hockey championships in early January in Sweden.

As proud of she is of her puck-stopping son, Lynda Price, who is the chief for British Columbia's Ulkatcho First Nation, is thrilled perhaps even more about the possible effects of Carey's accomplishment.

"A lot of times when people grow up on Indian reserves there's no hopes and dreams," she said. "But that's not the case anymore. And I guess Carey is considered a role model in our community."

That point was reinforced when the elder Price attended an economic development conference in Richmond, B.C. in mid-January.

"Chiefs were coming up to me and telling me that because of what Carey did their own children and grand-children now feel they can do anything too if they put their minds to it," she said.

Price, who's in his fourth season of stopping pucks for the Western Hockey League's (WHL) Tri-City Americans, returned with more than his share of hardware from the world tournament.

In fact, he was presented with

the most prestigious award up for grabs. Price was deemed the most valuable player in the 10-nation tournament after backstopping Canada to six straight victories.

Price allowed just seven goals in those half dozen outings, giving him an impressive goals-against average of just 1.14.

Not surprisingly, Price was also the goaltender named to the tournament all-star team.

His hardware haul, however, didn't stop there.

Following Canada's 4-2 victory over Russia in the gold-medal match held on Jan. 5 in Leksand, Price was selected as his team's player of the game. He also received another award for being one of Canada's top three performers in the contest.

Upon returning to the Americans, based in Kennewick in the state of Washington, Price expressed amazement to reporters at the number of awards he was presented with.

"It was a shock to me," he said. "I couldn't have done it without all my teammates. Playing behind a team like that makes my job easy."

Canada was favoured to win another gold medal at the tournament. The Canadians had entered the event as the two-time defending champions.

And thanks in large part to Price, the squad advanced to the championship final again.

Price was considered the hero of the match as the Canadians edged the United States 2-1 in a semi-final game. This match was decided by a

shootout that lasted seven, nerve-racking rounds.

Canada prevailed in the lengthy shootout after Price stopped a shot by American Peter Mueller.

Even after he had returned home, Price felt it would be several months before he would fully realize the magnitude of his feats.

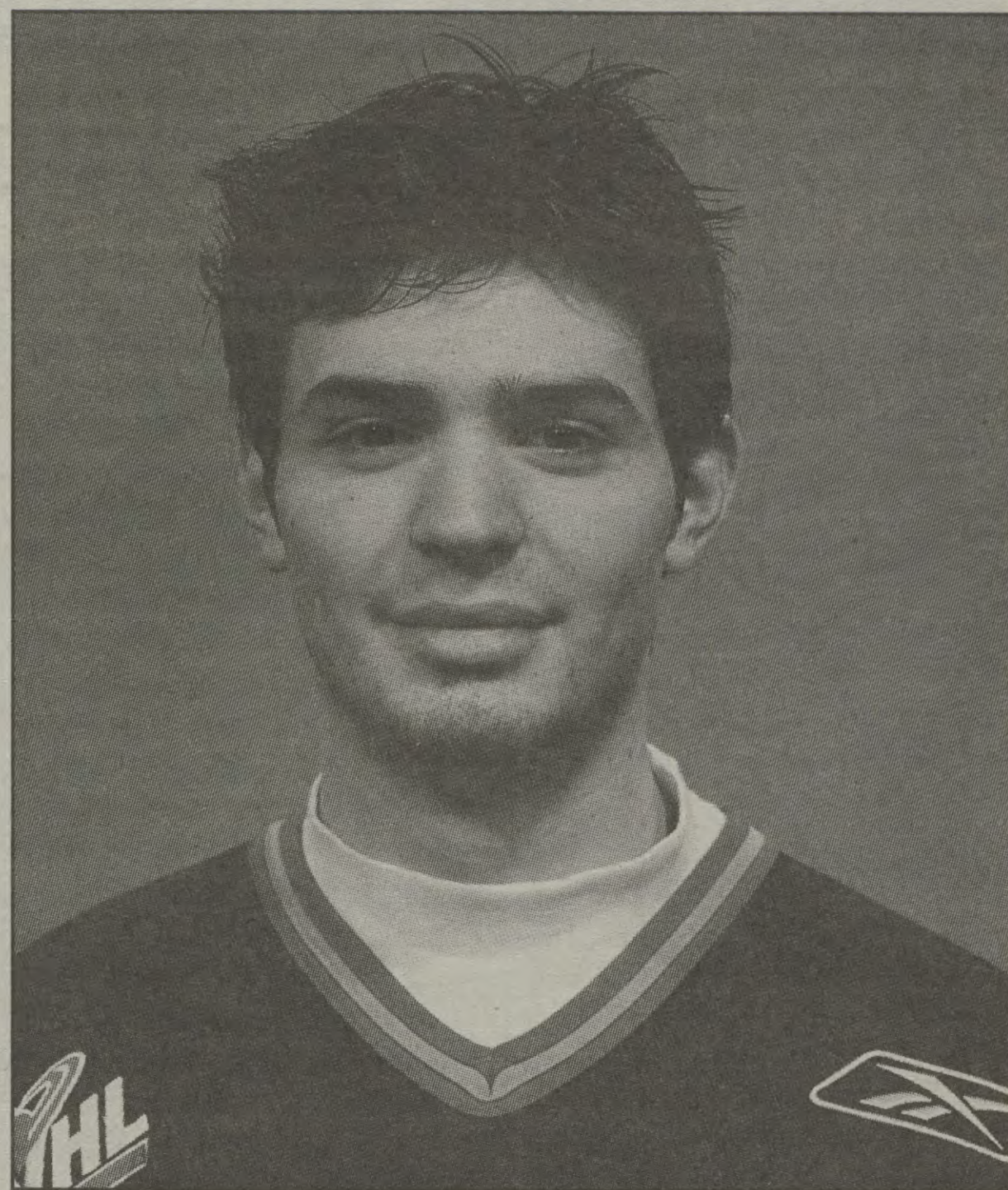
"That tournament is so draining emotionally, physically and mentally," he said. "It is a lot of work going over there, but definitely worth it. I have never put so much into anything before. There's no bigger thrill than to play for your country. I'm still numb. I don't think it will hit me until the ring ceremony in July."

Carey Price took his gold medal back to Kennewick to show well-wishers. But his mother, who had attended the world tournament along with her husband Jerry and their 15-year-old daughter Kayla Anais, took home his other awards. And she was eager to show them off as well.

"I took them to the band office," she said. "My whole community was just amazed. And they were in tears when it happened. It really encourages our young people."

The Price family is now awaiting to see what Carey's future holds. He's obviously hoping the Americans have a lengthy playoff run in what could be his final junior season (Price would be eligible to return to the WHL for a fifth year as an overager).

And he's also keen to ink his first pro contract. Price was the Montreal Canadiens' first-round pick, fifth over-all, at the 2005 National Hockey League entry draft but he has yet to sign a pro deal. The Canadiens have until the end of May to sign Price or else he would become eligible to re-enter this year's



Carey Price showed the world what he could do between the posts during the World Junior Hockey Championships held in Sweden in January. Price helped the Canadian team earn gold and was named the tournament's MVP.

draft in June.

"This is just the beginning," Lynda Price said. "Now we're waiting to see what happens next."

Though he has been highly regarded in the hockey community for some time, Carey Price shot to national prominence with his play at the world tournament.

"It's been a slow progression though," said his mother. "It seems most of Carey's life we've just been waiting to see what happens next."

The family has also made its share of sacrifices to further his

hockey career.

Carey was born in Anahim Lake, B.C. but when he was 12 he moved with his father more than 300 kilometres away to Williams Lake in order to play a better quality of rep hockey.

Lynda Price remained in Anahim Lake with her daughter. She's been a band member for 15 years, a school board trustee and is in her second year serving as chief.

"That's kept me in the community," she said. "I feel it's important for me to be in the community with my people."

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Program allows girls to swing into action

By Donna McCorrister-Beyer
Windspeaker Writer

CALGARY

The Calgary Aboriginal Friendship Centre will be teeing off this spring with a new youth golf program for 30 Aboriginal girls called Swing into Action.

The unique recreational opportunity will start this February and run for a total of 11 weeks. The first three weeks of the program will consist of cultural awareness, healthy living and nutrition workshops, with the final eight weeks providing participants with a basic introduction to the game of golf.

The team leader for the program is Stephanie Hawking-Evans, Swing into Action is her first project with the Calgary Friendship Centre, one that she has been working on since August and is now very happy see it come to life.

Hawking-Evans has been involved with sports her entire life and is a champion bowler. She hopes the program will encourage Aboriginal girls to seek out physical activity and practice healthy eating and nutrition.

Hawking-Evans said she chose golf as the sport to build the program around "to increase the participation of Aboriginal women in the game of golf as it is widely played and enjoyed in



DONNA MCCORRISTER-BEYER

Stephanie Hawking-Evans is working to get Aboriginal girls involved in the sport of golf as team leader for the Calgary Aboriginal Friendship Centre's Swing into Action program.

the Aboriginal business community."

Hawking-Evans believes having basic knowledge of golf will allow the young women participating in the program to take part in golf

tournaments, which, in turn, are a form of community networking and partnership building.

Another reason the program is being offered is to help address the problem of bullying that exists

among youth in many urban and rural communities. Hawking-Evans hopes all the girls participating in the program will be part of a buddy system that will encourage positive relationships and interactions and give the girls an opportunity to build their social skills by helping and encouraging one another as they all experience the game of golf.

Swing into Action potentially has three Aboriginal female golfers waiting in the tee box to serve as mentors and instructors to program participants, including Addie Veden, a member of the Okanagan Nation and a pro golfer. Veden plans to speak to participants about her experiences in golf and about how being involved in a sport such as golf has inspired her and has brought good things to her life.

Hawking-Evans also hopes to have a female golfer from the Mohawk Nation who won a medal at last year's North American Indigenous Games in Denver to speak to participants via a Web broadcast, but she is still working to secure volunteers and mentors for the program.

The Swing into Action program is being funded through Team Spirit: Aboriginal Girls in Sport, a project of the Canadian Association for the Advancement of Women and Sport and

Physical Activity and the Aboriginal Sport Circle designed to create opportunities for Aboriginal girls and women to get involved in sport at the community level. Other partners in the program include the Calgary Foundation, Eaglequest Calgary, where the skills portion of the program will be held, and the Alberta Golf Association, which will be supplying instruction manuals to program participants.

Hawking-Evans is hoping to solidify more funding so the program can supply healthy snacks and more equipment to participants, and so that Swing into Action can branch out to all friendship centres across Canada. She hopes other friendship centres will reach out to local golf organizations and clubs to assist in developing their own Aboriginal youth golf program. "This can definitely work," she said.

The expectation of this two-year project is simple—that young Aboriginal women will have some fun experiencing a new extra-curricular activity as well as improve their self-esteem. The participants probably won't become pro golfers, but then again you never know.

For more information about the Swing into Action program call Hawking-Evans at (403) 270-7379.

ASC working to get people active and involved

For more than a decade, the Aboriginal Sport Circle (ASC) has been working to support and recognize Aboriginal athletes and to encourage all Aboriginal

people to get involved in sport and recreational activities.

The ASC is Canada's national Aboriginal sports body, bringing together the country's 13

provincial and territorial Aboriginal sports organizations. The ASC gets its mandate from its political partners—the Assembly of First Nations, the

Métis National Council and the Inuit Tapiriit Kanatami.

Ron Jacobs is manager of Aboriginal sport development with the ASC. He said creation of Aboriginal sporting events such as the North American Indigenous Games have greatly benefited Canada's Aboriginal people.

"That was very important for our people, to have a venue where we could celebrate our accomplishments together as Indigenous people," Jacobs said.

Wanting to establish other such venues, the ASC started its National Aboriginal Hockey Program, which features an annual National Aboriginal Hockey Championship and a high performance hockey camp where young players try out for a chance to be a member of a national Aboriginal hockey team.

Based on the success of its hockey program, the ASC is in discussions with Softball Canada, Canada Basketball and the Canadian Lacrosse Association about the possibility of also holding national Aboriginal championships in each of these sports.

With the North American Indigenous Games coming to B.C. in 2008, followed by the Winter Olympics in 2010, Jacobs is anticipating even more growth in Aboriginal sports in Canada and many more Aboriginal athletes being successful, and not

just in Aboriginal-specific competition.

"Those specific Aboriginal events have catapulted the self-esteem and have encouraged many more Aboriginal people to participate within mainstream sport, which we're seeing many successes, right from coast to coast," Jacobs said.

"Richard Peter, who's involved in wheelchair basketball and has won a number of gold medals at the Olympics, to (volleyball player) Dallas Soonias in Alberta who has won the national championship with the University of Alberta, to people like Marisha Roman who is an international dragon boat racer, to Jonathan Cheechoo from Moose Factory, who is the Maurice 'Rocket' Richard winner in the NHL. These types of athletes have given Aboriginal people something to shoot for."

As it does each year, the ASC will be recognizing two outstanding Aboriginal athletes and two exceptional Aboriginal coaches when it hands out its Tom Longboat Awards and National Coaching Awards this spring. The latest award recipients, one male and one female in each award category, will be announced during the National Aboriginal Hockey Championships taking place in Prince Albert, Sask. from April 29 to May 5.

The deadline for nominations for the awards is Feb. 16.

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As of January 1, 2007, only individuals can make federal political donations.

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- You can give up to \$1,100 in total to the contestants in each registered party leadership contest.
- You can also give up to \$1,100 per election to each independent candidate.
- You can no longer make a cash donation of more than \$20.
- Corporations, trade unions, associations and groups can no longer make political contributions.

For more details on these and many other important changes to the *Canada Elections Act*, click on the *Federal Accountability Act* box at www.elections.ca or call 1-800-463-6868.

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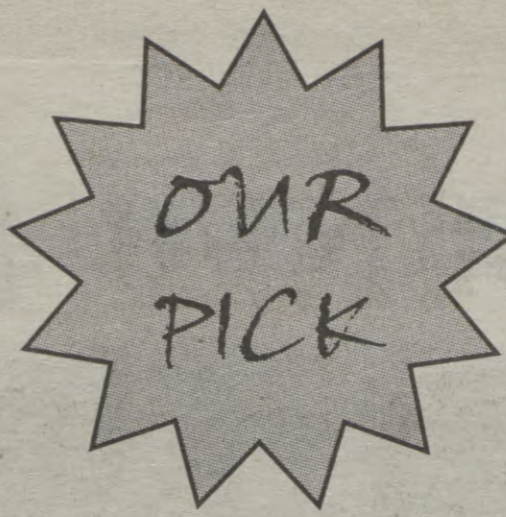
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ARTIST	TITLE	ALBUM
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Shelley Morningstar	Sweet Protector	Out of the Ashes
Little Hawk	Sisters in Spirit	Single Release
Donny Parenteau	Someone More Lonesome	What it Takes
Tamara Podemski	She Knows Better	Tamara
Kinnie Starr	Please Hold My Hand	Anything
J.C. Campbell	Keep On Trying	Lazy James
Kimberley Dawn	Spirit of Our People	Single Release
Eagle & Hawk	Indian Summer	Life Is ...
Indigenous	Runaway	Chasing the Sun
Beatrice Deer	Ilangani	Just Bea ...
Mike Gouchie	Angels Unaware	Bad Boys & Angels
Bill Miller	Sacred Ground	Sacred Ground—A Tribute
Leela Gilday	One Drum	Sedze
Leanne Goose	Anywhere	Single Release
Charlie Adams	Who Am I	Inuit and Indians
Cheri Maracle	ShaSha	Closer to Home
Pima Express	Mambo Cumbia	Time Waits for No One
Shane Yellowbird	They're All About You	Single Release

CONTRIBUTING
STATIONS:



Artist—Various
Album—Dig Your Roots
—Aboriginal
Song—Going Back by
Digging Roots
Label—Independent
Producer—NCCRA

Compilation CD offers up a variety of musical flavours

Dig Your Roots—Aboriginal is musically enriched with a wide range of diverse sounds. There is something for everyone on this 15 track CD, with an arrangement of hip hop, spoken word, electronic dance, roots, jazz, rock and experimental/audio art.

The album showcases emerging and well-established artists from across the country, including Sandy Scofield, Shirley Montague, the Pappy Johns Band, Elaine Jakesta, Ed Peekeekoot, Jef Tremblay et les Elements, X-Status, Sinuupa, Eekwol, Tagaq, Rez Villain, Leela Gilday, Richard M. Gloade, Graeme Jonez and Digging Roots.

This disc not only gives these Indigenous artists a chance to promote their unique viewpoints through chants, beats and soulful riffs but also provides the non-Aboriginal community a chance to experience the varied sounds of the ever growing Aboriginal music industry.

Whether it be Sandy Scofield's soothing tone, Digging Roots' sassy lyrics and bluesy sounds of X-Status' hard rock meshed with metal sounds, each cut on the album combine to create a balanced blend of music.

Dig Your Roots—Aboriginal is the fifth CD compilation in the Dig Your Roots series, a project of the National Campus and Community Radio Association designed to promote Canadian artists who specialize in musical genres that are under-represented on commercial airwaves.

To find out how to get your hands on Dig Your Roots-Aboriginal visit www.DigYourRoots.ca.

Talking Stick Festival just around the corner

By Laura Stevens
Windspeaker Staff Writer

VANCOUVER

The stage is set for Aboriginal artists to share and celebrate their talents and energy during the seven day Talking Stick Festival in Vancouver. From Feb. 5 to 11, spectators will watch as more than 100 emerging and established Aboriginal artists perform at seven venues during the sixth annual festival hosted by Full Circle: First Nations Performance.

The festival provides an opportunity for performing artists, visual artists and writers

to showcase their work.

"It gives the community a chance to come and see a variety of offerings that our Aboriginal performers and artists are doing," said Margo Kane, founder and artistic and managing director of Full Circle.

Kane will serve as master of ceremonies for the opening of the festival at the Roundhouse Community Arts & Recreation Centre on Feb. 5. As a taste of what to expect in the week to come, the evening will showcase the talents of the Full Circle Ensemble, Compaigni V'ni Dansi, Delemi Daheed, the Children of the Rainbow Drum Group, Sandy Scofield and

Richard Van Camp, with a possible performance by Kinnie Starr.

In the afternoon of Feb. 6, festival participants are invited to attend the Drums and Voices: Intercultural Choral and Drumming Workshop, where Russell Wallace, Nathan Hesselink, Linda Hoffman and other featured artists will come together to create an intercultural music piece that will be performed later that evening.

The program for Feb. 7 will feature three events involving Aboriginal authors sharing stories, plays, poetry and children's literature. Some of the featured artists will include Joseph Boyden,

Byron Chief Moon and Maria Campbell.

The lineup for Feb. 8 will feature traditional singing, drumming, dance, storytelling, performance art, visual art and hip hop fusion. A showcase feature is planned at the Roundhouse Centre from 8 p.m. to 10 p.m., with Fusion2 Remix and the Full Circle Ensemble solo performances.

According to Kane, Full Circle was founded to create new work and opportunities for Aboriginal artists, writers and performers to share contemporary artistic practices with audiences from all backgrounds.

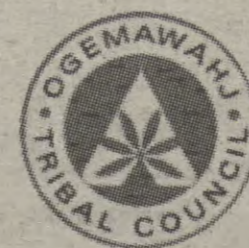
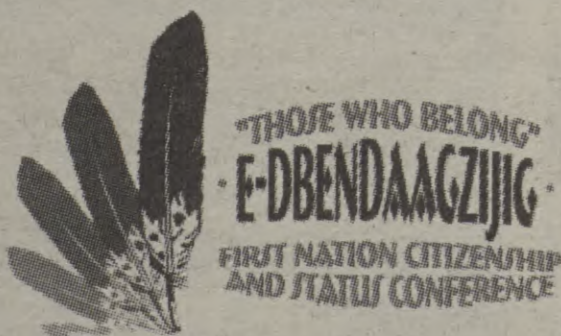
"I don't believe art is

entertainment. My concern is the growth of our community," said Kane. "We need to recognize the contributions that our artists make to the community. In order for that to happen, the community has to see our artists work and that's not always so easy to do. So, Full Circle attempts to bring those various communities together so they can share."

Kane believes artists who are inspirational, entertaining and thought provoking contribute to a vital community.

"We try to give the artist a platform to present their work."

For more information about the festival go to www.fullcircle.ca.



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Portions of NFB Aboriginal collection online

By Cheryl Petten
Windspeaker Staff Writer

MONTREAL

Since it was established in 1939, the National Film Board of Canada (NFB) has amassed a collection of around 12,000 films, including some 700 dealing with Aboriginal themes. Now, getting a sampling of the Aboriginal items in the NFB's vaults is as simple as logging on to the film board's Web site, thanks to the site's new Aboriginal Perspectives feature.

"We have a large collection of films about Aboriginal communities or about Aboriginal people done by non-Aboriginal film-makers, but we have also a large collection of films done by Aboriginal film-makers as well. So what we wanted to do first is put this in front, the riches of the collection of films that we have," explained Marc St-Pierre, a collection analyst with the NFB who helped get Aboriginal Perspectives up and running.

The films and supporting information on the site are divided into seven categories—the arts, film and representation, colonialism and racism, Indigenous knowledge, history and origins, sovereignty and resistance, and youth.



JERRY KREPAKEVICH

In a scene from Totem: The Return of the G'Psgolox Pole, one of the films featured in Aboriginal Perspectives, Louisa Smith of the Haisla Nation stands with the pole carved to replace the G'Psgolox Pole, which was removed without Haisla consent in the 1920s and sold to Sweden.

One of the biggest challenges of putting Aboriginal Perspectives together was deciding which of the hundreds of available films should be featured.

"Of course we weren't able to put everything online, so that was a main challenge," he said. "So what we did, we tried to put the most important films and we also tried to cover many periods ... we wanted to have films from the 40s, also from the 50s and the 60s, and also some recent films from year 2000 as well. And we wanted to have films done by white people and also films done by Aboriginal film-makers as well. Some famous ones, like we have

some films done by Alanis Obomsawin. We have also films done by Gil Cardinal. And we have some films by Loretta Todd as well ... And we also wanted films done by new film-makers. We have a film on the Inuit community done by Elisapie Isaac. And there is also one called My Village in Nunavut, which was done by Bobby Kenuajuk, and it was his first film. We wanted also to cover the entire country in terms of the origin of the film-makers. So we wanted to have film-makers from the west, and from the Maritimes, also from Quebec and Ontario," he said.

"And sometimes it was also a question of copyright, because some films were very, very important or interesting but we don't have the rights to put them online."

In addition to serving as an introduction to the NFB's Aboriginal collection, Aboriginal Perspectives also includes a number of other features, including photos, interviews with film-makers, biographies and learning activities.

Although anyone can access the site, St-Pierre expects teachers and students will be the biggest audience for Aboriginal Perspectives.

"It's geared for students, I would say, between 12 to 17 ... and there are some lessons plans, also," he said. "Because the way it works ... it's separated between themes. So if you go in a theme, let's say, the arts for example, you will have some excerpts and some films related to this theme. You also have some lessons plans also related to this theme and questions for each excerpt. So teachers can easily use the Web site in their class because everything is already done, ready to be used in class. So they can use all the lesson plans and the questions related to each excerpt in the theme."

To help promote its new Web-

based feature, the NFB is running a contest—One Drum, Many Hearts—designed to encourage students to explore Aboriginal Perspectives for themselves. In order to enter the contest, students must answer four questions, the answers to which can be found throughout the Web site. Once they've gone through and found the answers to the questions, the next step is to write a short essay describing what makes their community special.

"What we want to do, actually, is we want to hear their voices and we want to share their voices," St-Pierre said. "So we want to hear about different communities in Canada. We want to hear their stories. And that's also the spirit of the site. What we did with the Web site is we gave the voice to the Aboriginal communities in Canada ... with the text, everything was written by Aboriginal experts on different subjects. So the spirit of the site is giving the voice to Aboriginals. And that's the same spirit for the contest as well. So we want to hear about Aboriginal youth. We want them to share their stories with other Canadians."

The deadline for entering the One Drum, Many Hearts contest is Feb. 22. Details can be found online at www.nfb.ca/aboriginalperspectives.

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Baker Twins gaining international attention

By Michelle Doherty
Windspeaker Writer

STELLAT'EN FIRST NATION, B.C.

Twenty-three-year-old Shannon Baker and sister Shauna, identical Carrier Dene twins from the Stellat'en First Nation are taking the modelling, acting and entrepreneurial worlds by storm.

Known collectively as the Baker Twins, Shannon and Shauna have appeared on television shows such as *The Tyra Banks Show*, where they were

featured as Native American models shattering the typical model stereotype, and *Smallville*, where one part became two when the producers found out they were identical twins. They've received offers of lucrative modelling contracts in Europe and are currently in the process of creating a Native American women's calendar to be distributed throughout North America in 2008. They are also hard at work on another project—a bid to have Shannon compete in the 2007 Miss Universe Canada Pageant, taking place in Montreal from Feb. 23 to March 5.

In keeping with the traditions

of the Carrier-Sekani people, Shannon and Shauna were raised by their grandmother, Emma Baker.

"We were encouraged by our family, particularly our grandmother, to follow our dreams, and we were fortunate to have had such loving support. When you have support with anything you do, you're successful. If every First Nation person had that support they could do everything they set their minds to. Shannon and I work towards inspiring our people and hope that what we are doing will smooth the path for others," said Shauna. "We firmly believe that First Nations

people need to be represented in mainstream media a lot more, and feel that we can help to facilitate a positive profile for our people through initiatives like the Miss Universe Canada Pageant."

"I hope I can represent First Nations people in a really good way and that's why I am competing in the pageant," said Shannon. "I am raising my own funds to compete, following in the footsteps of the first-ever First Nations woman to compete in the Pageant, Alberta's Jamie Medicine Crane in 2003, and Vancouver's Claire Robinson in 2004. It would be an honour to be crowned Miss Universe

Canada and to represent our country on an international level through competing for the title of Miss Universe."

Competitors in the pageant are responsible for all expenses associated with the national event and the Baker Twins are facing up to the challenge of raising the funds together. By merging Shauna's sales and marketing expertise with Shannon's business and management skills, combined with the experience they've gained through marketing themselves as the Baker Twins, they believe they will succeed.

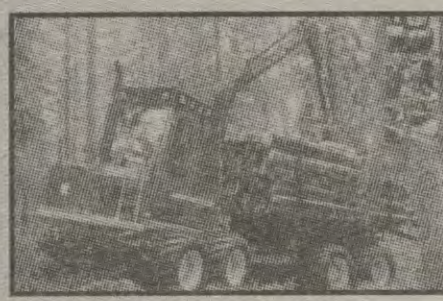
(See Twins page 25.)

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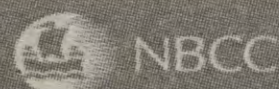
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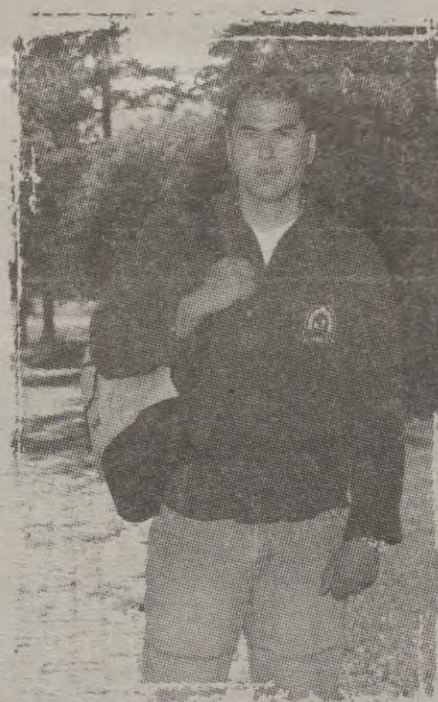
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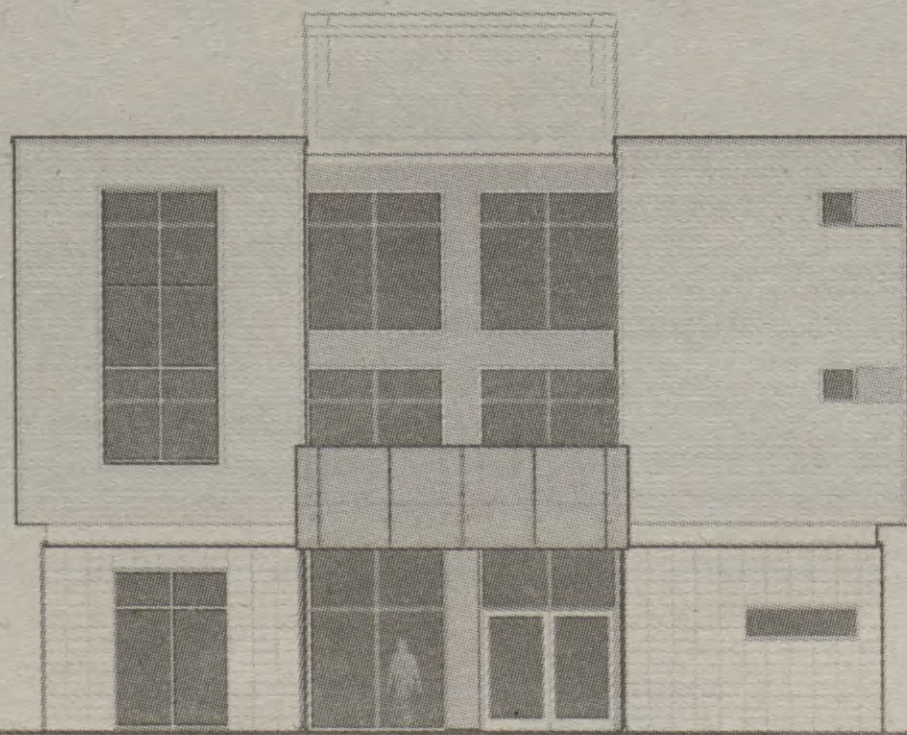
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Bartleman continues efforts to promote literacy

By Melanie Ferris
Windspeaker Writer

TORONTO

"Too many Native children in remote fly-in communities do not know how to read. Too many lack self esteem. Too many lack hope. Too many believe that no one cares about them."

These words, spoken by Ontario's lieutenant-governor, James Bartleman, help explain why Bartleman has made improving Aboriginal literacy a priority since he first took office.

"I have made it a priority to do all I can to encourage Aboriginal young people to get a good start in life," he said.

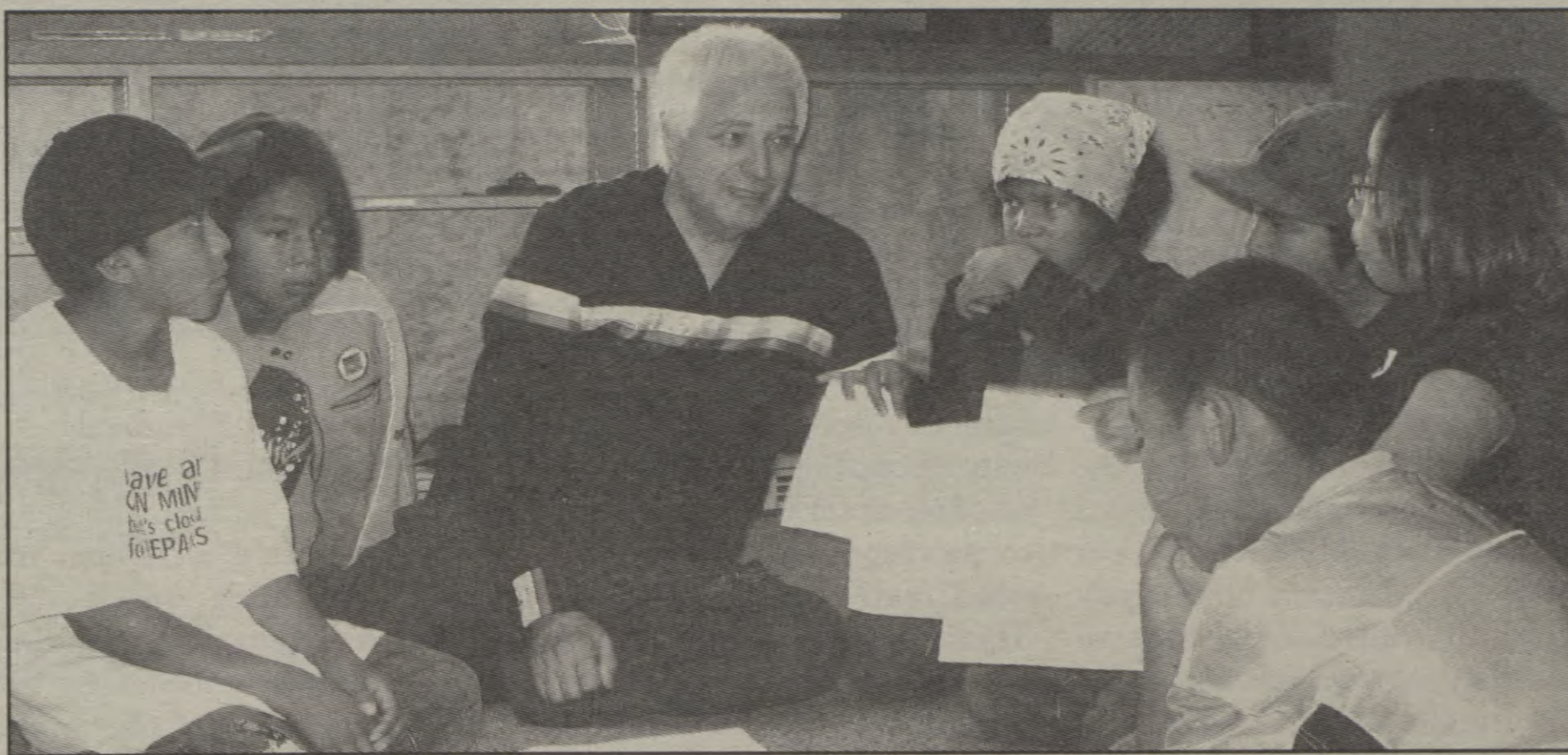
Access to reading can open up the world to Aboriginal students and lead them to want to carry on in school and build a more fulfilling life, rooted in their own

heritage but also in the wider world."

Growing up in a family that loved stories, Bartleman knows that books can inspire hope in young people. A member of the Mnjikaning First Nation, he stresses the importance of the oral tradition and stories being passed down through Elders. But he also recognizes the important role books can play in the life of a child.

In 2002, when Bartleman became the first Aboriginal lieutenant-governor for Ontario, he indicated that finding ways to encourage Aboriginal young people would be among his goals while in office. He began visiting First Nations communities as part of his work and noticed most of them didn't have libraries, and that even the schools had few books to offer students.

"Without books, the children



NANDA CASUCCI-BYRNE

Ontario Lt.-Gov. James Bartleman has made improving literacy among Aboriginal children a priority since first taking office in 2002. Pictured, he spends time with children during an Aboriginal literacy summer camp held on Nibinimik First Nation this past July.

will never learn to read, will never develop the self-esteem that comes from obtaining an education and will never escape the despair that fuels the suicide epidemic among children and youth that has been raging out of sight and out of mind in the north or our province," Bartleman said of the problem.

In 2004, he launched a campaign to collect books for Aboriginal communities. The efforts met with success, collecting 850,000 good quality books for 33 fly-in communities in northern Ontario. Because so many books were donated, Bartleman was also able to send books to communities in Nunavut.

In January, Bartleman called

on the people in Ontario to once again help by donating new or used books to add to the library collections many communities were able to establish thanks to the books collected through the previous book drive.

Bartleman has launched three other programs to encourage a love of literacy in children.

In 2005 he set up a twinning program linking Native and non-Native schools in Ontario and Nunavut through pen pal programs and student exchanges. The non-Native schools host Aboriginal awareness days and hold annual drives to collect books, musical instruments and other educational resources for First Nation schools. About 100 Aboriginal schools in Ontario

have joined the program so far.

Bartleman also established literacy summer camps in northern First Nation communities and has secured funding to continue the camps for the next four years. During the camps, children age 6 to 14 read, play games, make crafts and participate in sports, all the while building self-esteem and literacy and leadership skills.

The latest addition to Bartleman's literacy initiatives is Club Amick. Beginning in 2006, all children age 5 to 10 in 28 fly-in First Nations in northern Ontario became members of the club. Several times a year, each member gets a new book and newsletter about reading and related activities.

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DIRECTOR OF TRAINING

The Nechi Training Research and Health Promotions Institute is seeking a dynamic, motivated individual for the Director of Training position. The ideal candidate has a passion for the advancement of all peoples, skills, knowledge and attitudes in education, delivered from an Indigenous perspective and contemporary view. This position is responsible for the daily operations of the Training Department.

The main areas of responsibility include supervising staff, which includes: the Trainers/Instructors, Student Services Coordinator, Contract Training Coordinator and Consultants; and monitor and evaluate both in-house and off-site training programs. The Director of Training is responsible for liaising with communities and agencies to discuss training needs, standards, and future development and to assist in seeking and securing funding for curriculum development, implementation and evaluation.

QUALIFICATIONS:

For a complete job description please go to www.nechi.com

CLOSING DATE: February 28, 2007
SUBMIT TO: Chief Executive Officer
SALARY & START DATE: To be negotiated

We thank all candidates for their interest; however, only individuals selected for interviews will be contacted. No telephone calls please!!

FACULTIES of HEALTH SCIENCES and SOCIAL SCIENCE

Joint Position in the Bachelor of Health Sciences/First Nations Studies Programs

Applications are invited for a probationary (tenure-track) appointment at the rank of Assistant Professor, effective July 1, 2007. The successful candidate must hold a PhD and will have teaching responsibilities within the Bachelor of Health Sciences Program in the Faculty of Health Sciences and in the First Nations Studies Program in the Faculty of Social Science. Candidates should have a demonstrated commitment to quality teaching, a strong research record, and University/community service. The selected candidate will have a demonstrated expertise in Aboriginal Health Policy studies, foundations in First Nations Studies, and a focus on Aboriginal cultural and political perspectives. A focus on indigenous knowledge is desirable and Aboriginal candidates are particularly encouraged to apply. Expertise in other related research areas in the Faculty of Health Sciences or Faculty of Social Science will be considered.

The University of Western Ontario (www.uwo.ca) is one of Canada's leading research-intensive universities. It is located in London, Ontario, known as the "Forest City" with a population of 385,000. London is also a major academic health sciences centre.

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- ◆ First Nations Studies was established in 2003 as an interdisciplinary program that explores the role of First Nations peoples in Canadian society, with special emphasis on the Hodeñozaunee (Iroquoian) and Anishnabwe (Ojibwe, Delaware, Potawatomi) traditions of Southwestern Ontario.

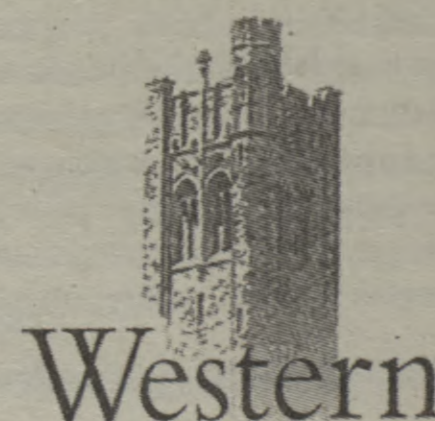
Additional information on the Bachelor of Health Sciences Program is available at <http://www.uwo.ca/fhs/>
Additional information on the First Nations Studies Program is available at <http://anthropology.uwo.ca/firstnations/>

The effective date of appointment is July 1, 2007. Applications, together with an updated curriculum vitae and names of three academic referees, should be sent to:

Dr. Don Morrow, Acting Director
Bachelor of Health Sciences Program
Faculty of Health Sciences
Arthur and Sonia Labatt Health Sciences Building, Room 222
The University of Western Ontario
London, Ontario N6A 5B9
<http://www.uwo.ca/fhs/>

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Positions are subject to budget approval. Applicants should have fluent written and oral communication skills in English. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Western Ontario is committed to employment equity and welcomes applications from all qualified women and men, including visible minorities, aboriginal people and persons with disabilities.

[careers & training] First Nations in Quebec to get new college

By Cheryl Petten
Windspeaker Staff Writer

MONTREAL

It's been decades in the making, but it appears First Nation people in Quebec are finally getting a post-secondary institute to call their own.

In late October 2006, the Quebec government announced it would provide \$200,000 per year for operation of the new school. Additional funds to develop program content for the institution were also announced by the federal government, with Indian and Northern Affairs committing \$365,000 to the project.

The new school will operate as a CEGEP (Collège d'enseignement général et professionnel or college of general and vocational education), a type of institution where students can take courses to prepare them for university studies or for entry into the working world.

This isn't the first time a First Nation post-secondary institution has been planned in the province. One was established in the mid-70s, but was shut down by the federal government after five years of operation.

"A lot of the communities and a lot of the leaders ... recall the impact that it had for them, and the programs, the inclusion of Elders and whatnot, so there was always that push to have a post-secondary institution controlled by First Nations, with solid content, quality programs, not watered-down, allowing students to move on wherever they need to move on, but giving them a First Nations perspective," said Gilbert Whiteduck, education advisor for the First Nations Education Council, an association representing Quebec's First Nations that is working to establish the new college.

The new institution won't be quite as independent as Whiteduck would like, at least in the early stages of operation. Under its agreement with the province, the school must operate in partnership with existing CEGEPs in order to have accreditation for the programs it offers. The new school has selected one English CEGEP and one French CEGEP with which to partner—Dawson College in Montreal and the Abitibi-Temiskaming CEGEP in northern Quebec.

Enrolling in the proposed First Nations college would be of benefit to First Nation people regardless of their future plans, Whiteduck said.

"We're looking at fundamentally two options for students. One of them is that if they manage to complete the two-year program, that they could go on to university in a number of areas of their choice, anywhere in Canada," he said.

"If they decided they don't want to go to university but they want to return back home, we believe that the program and courses they would have taken would give them the skills to take on managerial jobs, take on leadership jobs at the political level. They would have good research skills, they would have a good understanding of the historical context, the contemporary issues facing First Nations."

Whiteduck is hopeful a First Nation CEGEP will mean more First Nation students will pursue a post-secondary education and complete it successfully. Existing institutions, he said, are not welcoming to First Nation students, and aren't offering them what they're seeking.

"The students are being asked to leave their beliefs, their values, their world view, at the gate of the university and then enter and

accept everything that's there, and they find that very challenging," he said.

The school will only be able to accommodate a small number of students when it first opens, and will only be offering a social science program, adapted to ensure the First Nation world view is incorporated throughout. It's not yet known where the school will be located, although Whiteduck said a number of promising sites are being considered, from taking over the high school buildings in Kahnawake when the high school moves into its new facilities to purchasing a

monastery located near Kanesatake.


While the institution will be starting small, Whiteduck is optimistic it will grow and eventually attract First Nation students from beyond the borders of Quebec.

"As we grow we're hoping that it'll become known and then it'll become one of the choices for other First Nations students who may be looking for this kind of program across Canada and cannot find it. So we're trying to develop it as much as we can in the unique fashion that responds to that. And again, we're always, as an organization, as individuals,

prepared to share our experiences with other people and we learn and help each other that way."

One of the biggest concerns surrounding creation of the new schools is that, unless some stable, ongoing funding is committed to the project, it might face the same fate as its predecessor did 30 years ago. The current funding committed by INAC is only good for two years and is solely for program development.

Despite the uncertainty, plans are going ahead with an eye to the first cohorts—one in English and one in French—beginning in August 2008.



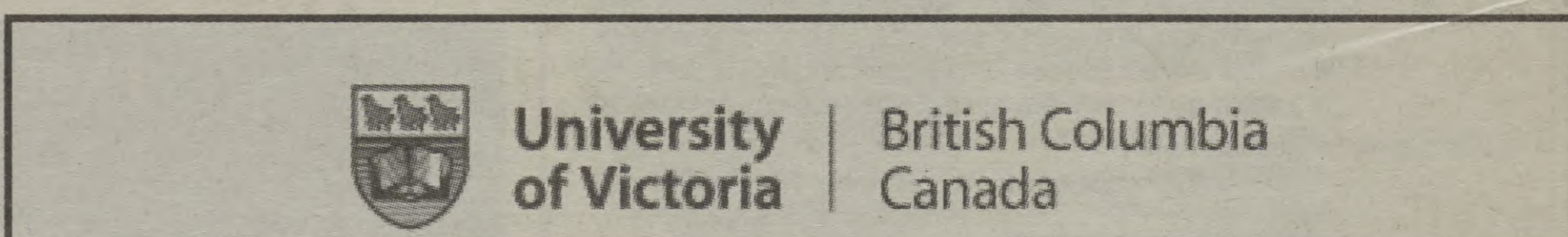
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We are seeking applicants with a strong research record and outstanding promise for future scholarly accomplishments and leadership in the Indigenous intellectual community. Some preference will be given to candidates in Native Studies, political science and history, but applications in all related research areas are encouraged. Candidates must have extensive knowledge of and previous success working with Indigenous communities and organizations. In addition, candidates must be prepared to assume administrative responsibilities and serve as part of a management team directing the operation of the IGOV Programs.

The Indigenous Governance Program (IGOV) offers a Certificate in the Administration of Indigenous Governments, a Master of Arts in Indigenous Governance and PhD degrees by special arrangement. IGOV prepares students to assume leadership roles in Indigenous organizations or government agencies, and prepares them for academic careers in the social sciences or humanities. We take a decolonizing approach to research and teaching which is rooted in Indigenous principles and philosophies. Our faculty, staff and students adhere strongly to the twin commitments of accountability to community and scholarly integrity. Further information about the IGOV Programs is available at www.uvic.ca/igov

The successful candidate will have a genuine and meaningful sense of their own Indigenous identity and a demonstrated ability to incorporate this into their research and teaching. In accordance with the University of Victoria's Equity Plan and pursuant to Section 42 of the BC Human Rights Code, the selection of candidates will be limited to Aboriginal women. Applicants from these groups are encouraged to self-identify. Appointment is conditional upon approval of the successful candidate through the CRC review process.

Applications should include a curriculum vitae, publication list, statement of research interests, the names and addresses of at least three referees, and a letter attesting to their membership in an Indigenous nation. These documents should be sent to:

Dr. Taiaiake Alfred
Director, Indigenous Governance Programs
University of Victoria
PO Box 1700, STN CSC
Victoria, BC V8W 2Y2

In order to be considered, applications must be received by 4:00 pm February 28, 2007.



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DIRECTOR OF MARKETING AND HEALTH PROMOTIONS

The Nechi Training Research and Health Promotions Institute is seeking a Director of Marketing and Health Promotions. This position is responsible for the daily operations of the Marketing and Health Promotions Department.

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QUALIFICATIONS: For a complete job description please go to www.nechi.com

CLOSING DATE:	February 28, 2007
SUBMIT TO:	Chief Executive Officer
SALARY & START DATE:	To be negotiated

We thank all candidates for their interest; however, only individuals selected for interviews will be contacted. No telephone calls please!!

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Chairperson, Board of Directors
Poundmaker's Lodge Treatment Centre
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Vice Provost for Aboriginal Initiatives

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The Vice Provost for Aboriginal Initiatives reports to the Vice-President (Academic) and Provost and works together with the Deans' Council and Lakehead University Senate (for academic programming), the Vice Provost for Student Affairs (for student support services), and the Aboriginal Management Council (for community relations) to implement Lakehead University's mission-specific commitment "to working with Aboriginal peoples in furthering their educational aspirations."

The preferred candidate will have a Doctorate degree (strong applicants with a Master's degree will be considered), Aboriginal ancestry, a demonstrated ability to work within a comprehensive post-secondary organization, a history of successfully progressive leadership and administrative responsibilities (preferably eight to ten years' experience), and evidence of the following:

- success in Aboriginal educational initiatives at the post-secondary level
- successful liaison work and community building
- significant diplomacy, organizational and planning skills, and knowledge of curriculum development at the post-secondary level

The ideal candidate will be a leader who brings passion, strategic thinking, and a strong commitment to the collaborative development and implementation of Aboriginal programs at Lakehead University and who will:

- represent the University on appropriate councils, committees, and boards (internal and external), support institutional initiatives aimed at serving the Aboriginal community including working with Aboriginal leaders and service organizations
- participate in activities that advance the University's commitment to meeting Aboriginal post-secondary educational needs including submission of funding proposals.

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For additional information on this position and its qualifications, please visit our website at <http://hr.lakeheadu.ca/employment.php>. Applicants should submit a resume and the contact information for at least three references, to:
Dr. Laurie S. Hayes, Vice-President (Academic) and Provost, Lakehead University, 955 Oliver Road, Thunder Bay, ON P7B 5E1 e-mail: admin@lakeheadu.ca fax: (807) 343-8075

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[careers & training] Canada Winter Games go north

By Laura Stevens
Windspeaker Staff Writer

WHITEHORSE

More than 3,000 young athletes from across the country will gather in Whitehorse from Feb. 23 to March 10 to take part in the 2007 Canada Winter Games.

Athletes age 12 to 18 will be taking part in the sporting event, which will feature competitions in 22 sports.

This year's games will be special for several reasons. Not only does the event mark the 40th anniversary of the Canada Games, but also the first time the games have been hosted by a territory.

Another exciting feature of the upcoming games will be the Dene and Inuit games, traditional northern sports that have been demonstrated at past Canada Games but which will now be making their debut as a medal event. The Dene and Inuit games will be hosted jointly by Yukon, Northwest Territories and Nunavut.

"Basically, the three territories are combined to host the games and to show our culture and athletic ability by developing this competition," said Dean Masterangelo, Aboriginal sport development officer for the Yukon Aboriginal Sport Circle.

Seven Inuit medal competition games will be featured, including one-foot high kick, one hand reach, kneel jump and swing kick. Eight demonstration events are also planned, showcasing the knuckle hop, airplane, head pull, triple jump, bench, reach, toe hand and blanket toss. These games are traditional to the Inuit and Inuvialuit of the Arctic regions.

Medals will also be presented in five traditional Dene events—finger pull, hand games, snow snake, stick pull and pole push. Some of the planned Dene demonstration events include hoop and pole, moose skin ball and Dene swing.

For more information about the 2007 Canada Winter Games go to www.2007canadagames.ca.

Twins work together

(Continued from page 22.)

Shauna and Shannon Baker recently attended a successful fundraising event hosted by the Penticton band where they spoke to a group of more than 40 young women about how they got to where they are today and shared their messages—nothing can replace hard work, determination and education, and stay away from drugs, smoking and other negative influences.

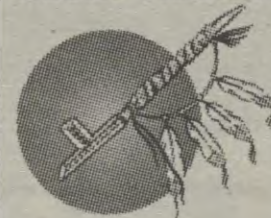
Shannon was touched that members of the Penticton band would organize an event to help her, someone none of them had ever met prior to the fundraiser.

"They did that because they believe in our people, in reaching out to another tribe, another nation. And we are all starting to do that. It is actually happening and things are changing. When we have children, we will pass this onto them. It gives me so much hope for the future," Shannon said.

"The world doesn't realize how many beautiful and talented Native women there are in this world. We may not account for a large population of Turtle Island, but we do exist."

More information about the Baker Twins can be found at www.thebakertwins.com

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[footprints] Bernice Sayese

Mama Bear gave selflessly for the betterment of her community

By Heather Andrews Miller

Bernice Sayese has been gone almost three years now, taken far too young at age 52. But the work she began is continuing.

The Métis woman, who was affectionately known as Mama Bear for the way she took all youth into her loving care, was born on June 5, 1951 in Glenmary, a Métis settlement located north of Kinistino, Sask. She lived most of her life in Prince Albert, a city that was enriched by her involvement in numerous organizations and institutions. She was mother to Shauna, Michael and James and unofficial mother to many of the youth of Prince Albert. Her untimely death on March 4, 2004 from cancer was mourned by friends and family, the citizens of Prince Albert, and countless others whose lives she touched.

One of her proudest moments occurred when she received the 2002 Prince Albert Citizen of the Year Award in recognition of her outstanding contributions to society, becoming the first Aboriginal women ever to receive the award. She was lovingly nominated by her daughter Shauna, who at the time stated that she had wanted her mother to be considered for the honour because she never blew her own horn so someone else had to do it on her behalf.

Sayese received the Citizen of the Year Award with humility, wondering why she was being singled out for recognition when there were so many others equally as deserving, and was thankful for receiving the honour not because it recognized her efforts, but because it shone a light on the contributions being made by Aboriginal people in general.

The list of community organizations with which Sayese was involved is a long and impressive one and includes the Play and Learn Daycare, the Integrated Youth

Committee, the Métis Fall Festival, the Saskatchewan Child Nutrition Network, Won-Ska Cultural school, the Prince Albert Indian and Métis Friendship Centre, the Saskatchewan Police Commission and numerous others.

Sayese was a founding board member of the Prince Albert and Area Community Foundation, the Interval House Safe Shelter for Women and Children's Haven. She helped establish a lodge for homeless men and served as a community development officer with the City of Prince Albert and as a member of the Mayor's Task Force on Race Relations.

But the work for which she will always be especially remembered is the Voices of the North talent show, first held as part of the Prince Albert Winter Festival in 1992. Originally begun by Sayese, Sheryl Kimbley, Julie Roy and others as a way to showcase Aboriginal performers from northern Saskatchewan, the event proved so successful that talent from across Saskatchewan and beyond soon began to audition for the show.

Sayese opened up the program to all genres of music, whether it was country or rock or jazz. Last year's edition of Voices of the North, the fourteenth running of the show, promoted the theme of "Celebrating Our Diversity" and reflected the differing musical genres which the show has grown to feature. This year's event, to be held on February 15 to 17, promises to continue this diversity, which would without doubt meet with Mama Bear's approval.

Sayese is credited with coming up with the vision for the talent show as a way to promote and support youth in the performing arts because she recognized what having an opportunity to perform could do to a young

person's confidence.

A number of performers that got their start through Voices of the North have gone on to great success in their musical careers and credit the show with giving them much-valued exposure. Chester Knight, Ray Villebrun, Vern Cheechoo, Krystle Pederson, Jay Ross and Teagan Littlechief are just some of the performers who have graced the Voices of the North stage over the years.

Through her involvement in Voices of the North, Sayese did more than just give fledgling artists a place to perform. Many times she became a guardian angel to band members, watching them, helping them find their audience and encouraging them in their chosen career. She cared about each and every one of them, and recognized that the music they performed for the show could pull some of them out of undesirable lifestyles.

Sayese made sure that every guitar player had a gig for the upcoming weekend and kept each in mind when hearing about a job that would suit a particular individual. She remembered birthdays, anniversaries and graduations and kept a supply of spare guitar strings on hand just in case.

Former Saskatchewan MP Rick Laliberte got his start in the entertainment world at Voices of the North, and served as master of ceremonies for the event for several years after making the jump from entertainer to politician. To mark the tenth anniversary of the event in 2002, Laliberte presented a guitar to Sayese as a symbol of all she had done for Aboriginal music. When Voices of the North was held in 2004, just weeks before Sayese's passing, the guitar was placed on stage as a tribute to Mama Bear, alongside a teddy bear draped with a Métis sash. That guitar has



RUTH GILLINGHAM

Bernice Sayese was a kind and caring woman who dedicated herself to improving her community.

had a place on the Voices of the North Stage each year since as an ongoing tribute to Sayese and her years of work and dedication to making the event a success. Those who have taken over the organization of the talent show have vowed to ensure the guitar remains as a remembrance of Sayese at every show in the future.

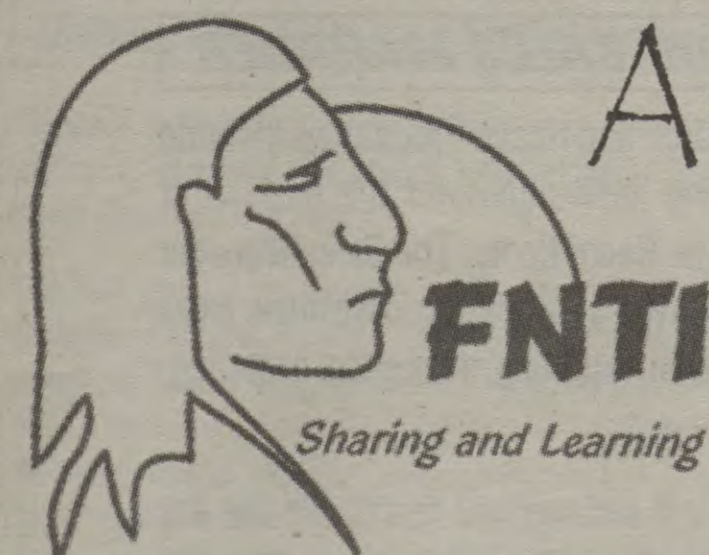
Sayese always wanted to see Aboriginal people in a good light, and the talent show was just one way she worked toward that goal. She also worked to improve race relations by her work in the community, and devoted her time and energies to assisting the homeless and the hungry, the young, people in penitentiaries, visitors at the friendship centre, and women who were struggling to put their lives back together after coming out of an abusive situation. She treated all those she met as equals, and greeted them always with kindness and a caring heart.

Sayese's hard work and dedication continued to be

recognized after her passing. In March 2006, she was inducted posthumously into the Council of Women Hall of Fame in Prince Albert and the West Flat Community Centre in Prince Albert was renamed the Bernice Sayese Centre in her honour.

Since her passing, those who knew Sayese and worked closely with her have tried to step in and ensure the work she began is continued. They believe that by demonstrating how much one person can accomplish she has set an example that will become her lasting legacy, encouraging others to get involved in organizations that benefit the whole community. She remains a wonderful role model to all.

Her loss is still felt, but friends and family can take solace in the fact that Sayese would not want them to sit around mourning, but would encourage them to get on with doing what needs to be done.



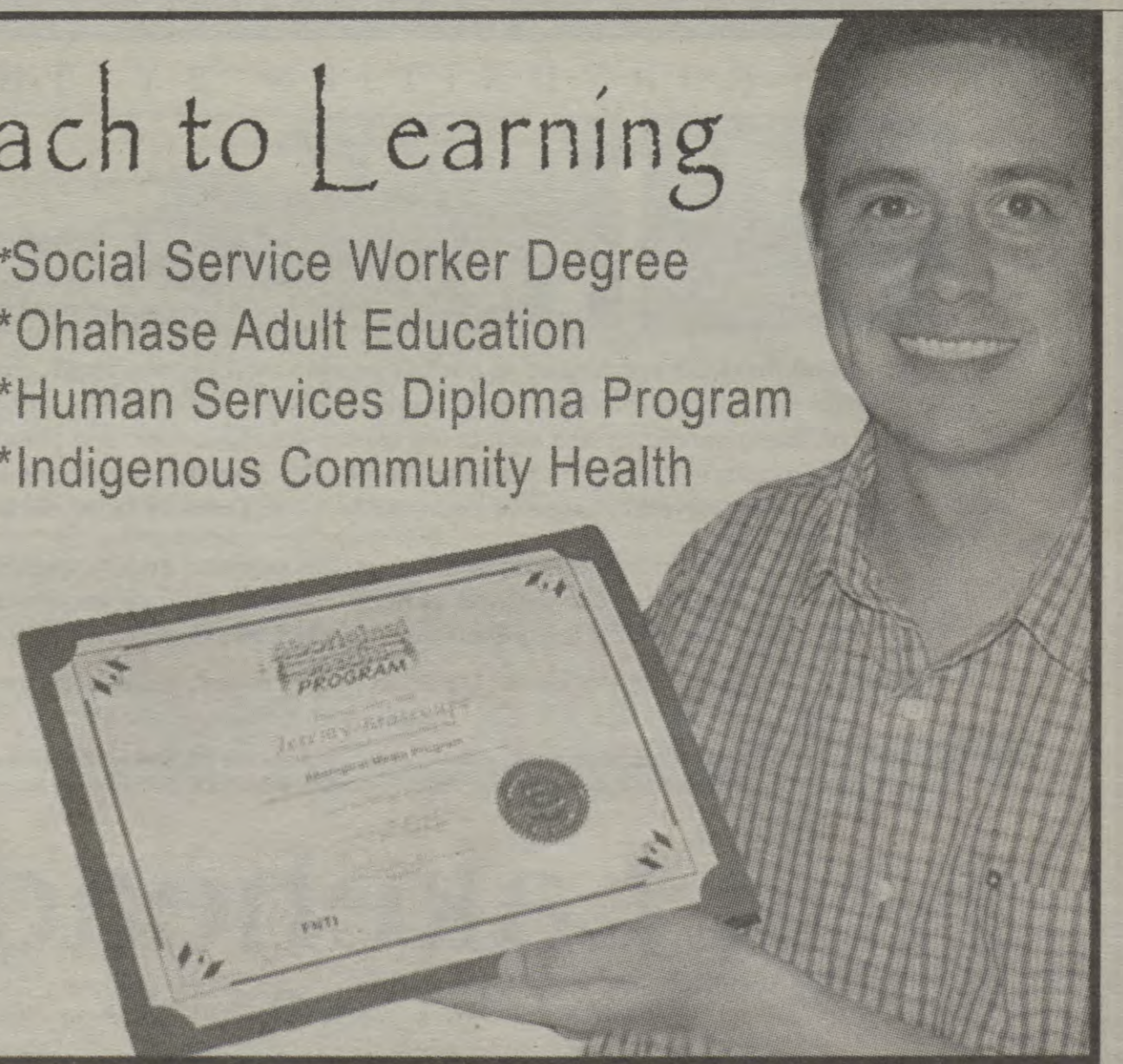
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