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# Wind speaker



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**Reconciliation comes  
through understanding**  
Page 8

**Teacher's aide  
crosses a cultural line**  
Page 9

**Nations continue to  
hold out on census**  
Pages 10

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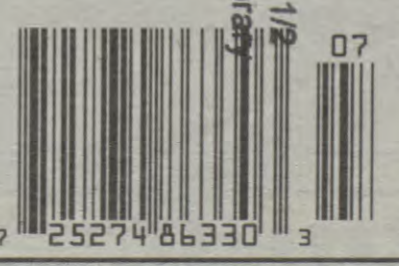
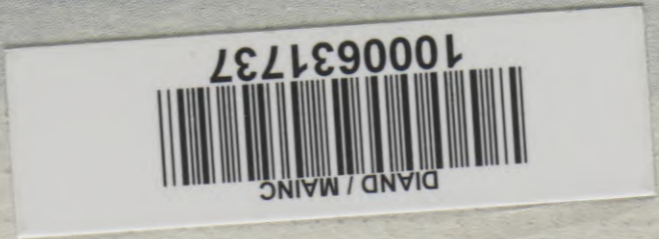


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**During the lively noon-hour festivities that featured six cultural performances, Deanne Morrison of Native American Dancers & Singers captivated the audience with her performance of a woman's Fancy Shawl Dance. Hundreds of CIBC employees gathered at Commerce Court in downtown Toronto today to celebrate CIBC's 17th annual Diversity Month.**

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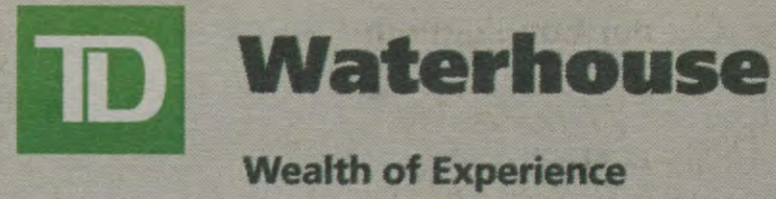
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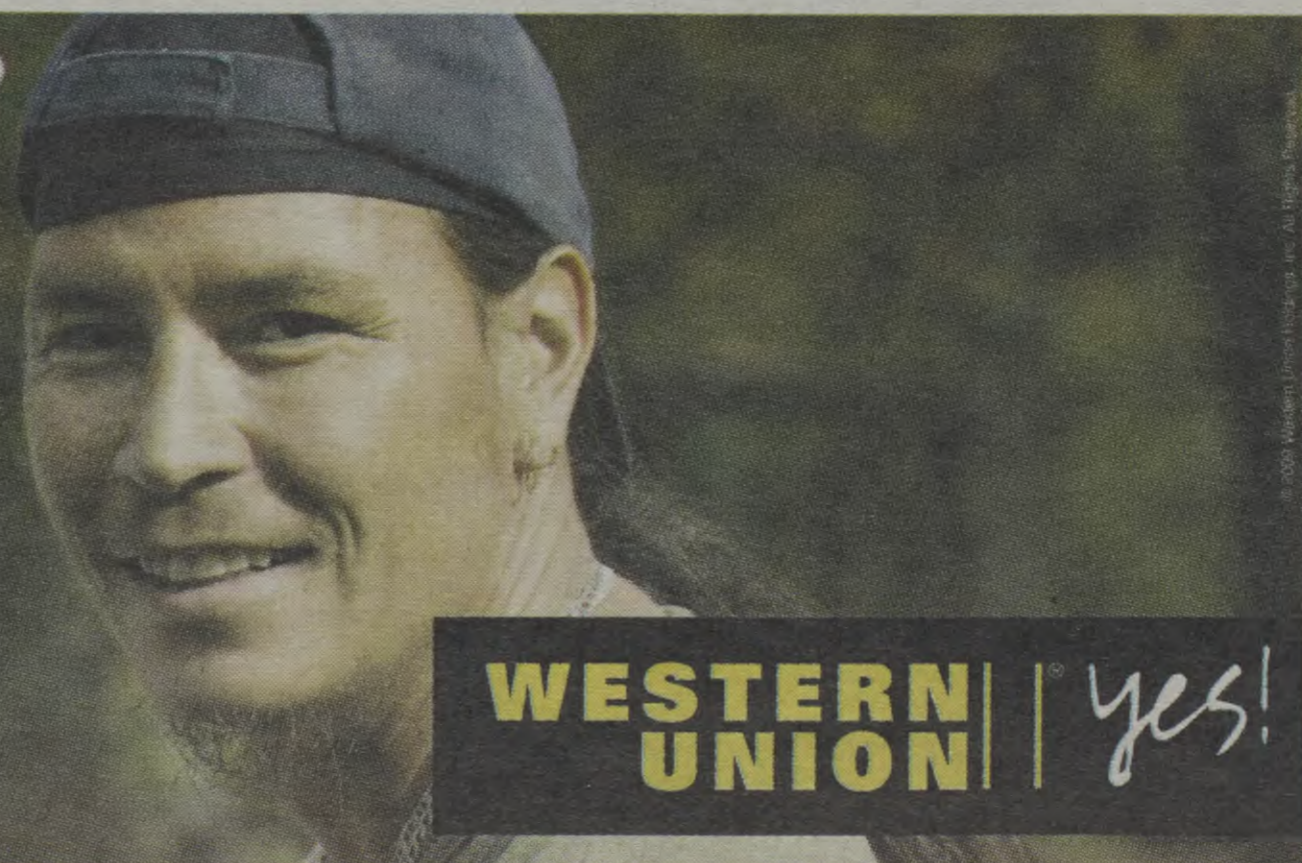
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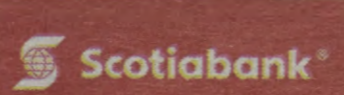


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**Features**

**Reconciliation comes after understanding  
and acknowledgement 8**

The peal of church bells ringing throughout the country on June 11 marked more than the National Day of Reconciliation and a year since Prime Minister Stephen Harper apologized for Canada's part in residential schools.

**Thunder Bay teacher's aide crosses a  
cultural line 9**

It was only two inches of hair cut from the head of a seven-year-old Aboriginal boy by a teaching assistant in Thunder Bay on April 16, but the significance of the act was so much more than just a school teacher stepping over the bounds of a student teacher relationship.

**Nations continue to hold out on census 10**

About 40,000 First Nations people have not been included in the latest Statistics Canada numbers that peg the country's Aboriginal population at 1.2 million.

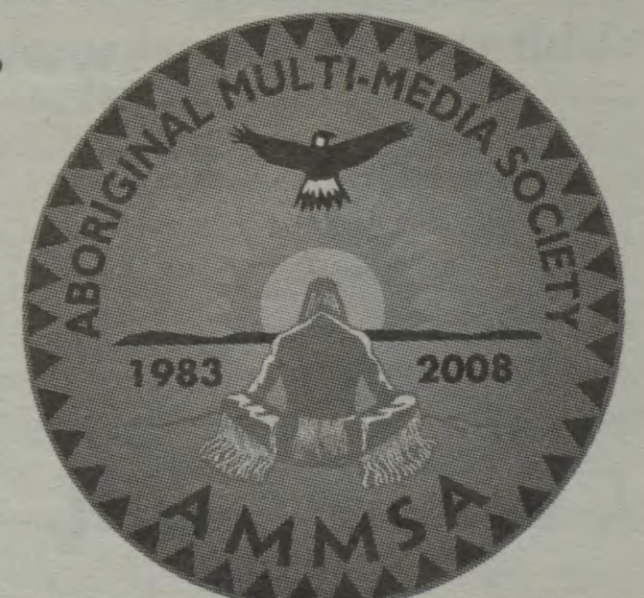
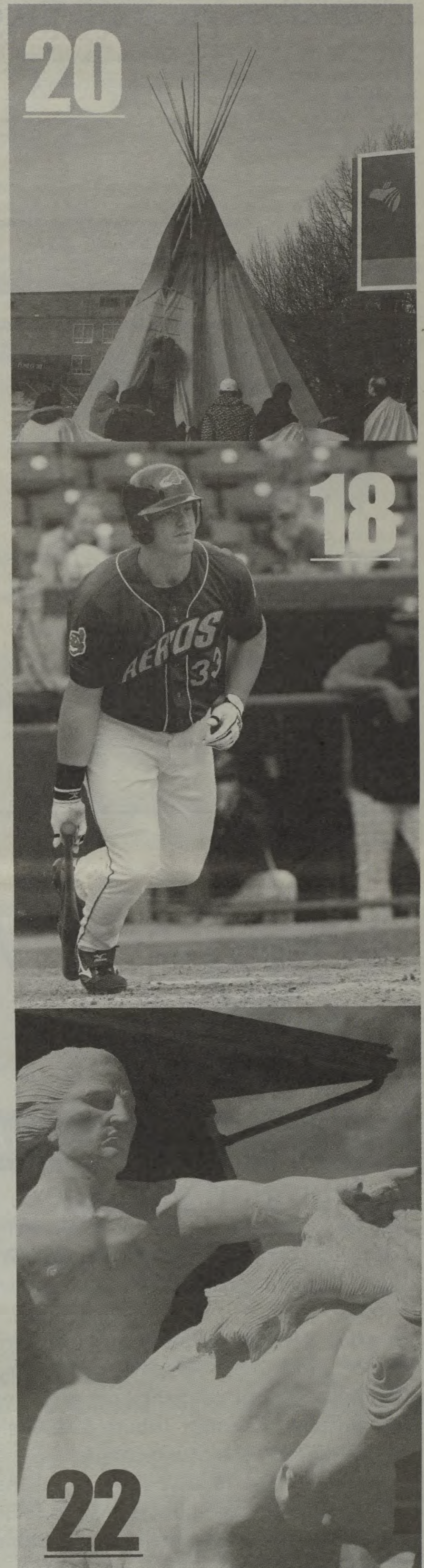
**TRC back on track with new appointments 11**

On the same day that Willie Blackwater was in Ottawa attending anniversary celebrations to mark the June 11, 2008 government apology to residential school survivors, he also participated in a ceremony recognizing the work undertaken by two former members of the Truth and Reconciliation Commission.

**Departments**

- [ rants and raves ] 5
- [ what's happening ] 7
- [ windspeaker briefs ] 9
- [ strictly speaking ] 12
- [ windspeaker confidential ] 13
- [ radio's most active ] 13
- [ provincial news ] 14 to 17
- [ health ] 18
- [ sports ] 19
- [ education ] 20
- [ careers ] 21
- [ footprints ] Crazy Horse 22

History is full of quirky turns of events, but who would've thought it would be a jealous *wintke-homosexual-named Woman's Dress* who would help bring down the career of one of North America's most famous warriors, Crazy Horse?



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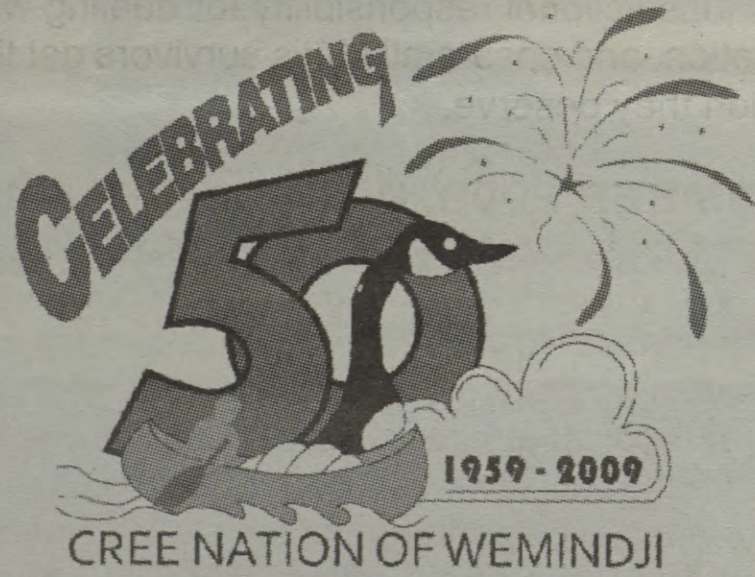
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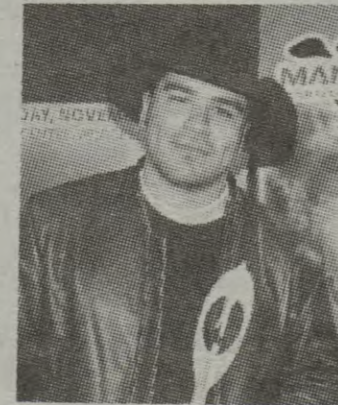
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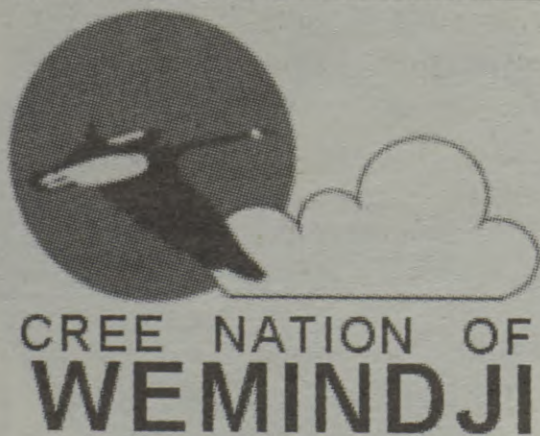
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# Five in the heat

*Windspeaker* would like to congratulate the men who have put their names forward in the race for national chief of the Assembly of First Nations. A list of the eligible candidates was released on June 17 and Shawn Atleo of British Columbia, John Beaucage of Ontario, Perry Bellegarde of Saskatchewan, Terrance Nelson of Manitoba and Bill Wilson of British Columbia will be on the campaign trail until the July 22 election at the AFN's annual general assembly in Calgary.

It's a courageous act to throw a hat into the ring for a position on the national stage, and don't let anybody tell you differently. That's why we also wish the families of these national candidates well. Let's hope they're prepared for what's to come, because there is nothing worse than seeing a husband/father/son take body-blow after body-blow for the duration of a term in office.

You see it's a completely different ball game going from provincial leadership to national leadership, and we don't just mean having to balance the agendas and grassroots needs of 633 First Nations.

As a national leader you have to deal with the agenda of the federal government, who quite honestly is prepared to throw people, even their own, under the bus at a moment's notice.

Just ask Natural Resources Minister Lisa Raitt about the skid marks on her back. Raitt apologized for the blatant ambition she embraced when she said in a taped conversation that she viewed the isotope shortage in Canada as a career booster. But the apology came a day after the story broke. What took so long for her mea culpa? Conservative insiders let it be known to CTV's Craig Oliver that she had been invited to a meeting with the prime minister to discuss the scandal, but she blew the meeting off, preferring to sit in her office crying and feeling sorry for herself. Ouch. Thanks, comrades. What's that old saying we have in grizzly country? 'I don't have to be the fastest. I just have to be faster than you.' That's what it's like on The Hill.

And speaking of the very vicious national press corps. They'll fall all over themselves looking for ways to tear a person apart. Need examples? Look at what they did to Patrick Brazeau, the former national chief of the Congress of Aboriginal Peoples, when he was named to the Senate. The *Globe & Mail's* Bill Curry got a taste of blood in his mouth over that one, and turned over every rock, including the one Brazeau's ex-wife was hiding behind, to prove that the Aboriginal leader wasn't Senate material, and just another political payoff for playing nice with the Harper Conservatives.

Let's face it, it's not personal. It's what they do. They did to Stockwell Day when he became the leader of the Canadian Alliance.

Day was touted as the John F. Kennedy of the north by the right-wing papers—we kid you not. That was before that press conference he held wearing a wet suit. How embarrassing. And as Opposition leader he refused to scrum in the hallway outside the House of Commons—a Canadian journalistic tradition—preferring instead to hold very mannerly press conferences, which the press corps mightily chafed at. 'And the horse you rode in on' was the reply (or should we say watercraft?) and the man who would be king was soon heaped upon the bone pile of supportive press.

And for those who can remember poor Joe Clark when he had his brief moment at the head of the pack, you'll recall the mittens on strings that cartoonist Andy Donato would draw hanging out of Clark's business suits to suggest his political immaturity.

We're just saying the next national chief must be made of sturdy stuff. Outgoing National Chief Phil Fontaine has managed to keep out of the ditch for three terms, though it hasn't been easy we're sure. Soon one of these other fine gentlemen will feel the heat of the national spotlight. Will he glow or will he burn?

*Windspeaker*

## Peace: First on Akwesasne's mind

Dear Editor:

The Mohawk community of Akwesasne has remained peaceful since the border crossing on our traditional territory was closed more than two weeks ago. Since then, our community has kept six peace fires near the Canadian Customs Port of Entry on Kawehnoke (Cornwall Island). Our community maintains the Peace Fires and continues to seek a peaceful resolution to the bridge closure.

The border has been closed since June 1 when Canada's Customs Officers walked off the job. It triggered the closure of this international crossing by the U.S. border agency and Cornwall Police.

It was a direct result of Canada Custom's failure to listen to the Akwesasne community's vigorous and peaceable objection to the planned arming of Customs Officers.

Trouble at this border crossing started a few years ago when border guards became aggressive and began intimidating our people. They focused much of their abuse on our youth, but our elders, women and children also suffered. The thought of arming these aggressive border guards causes much fear in the Akwesasne community, but we will not respond in the same

manner. It is the reason why we seek a non-violent solution and remain vigil at the peace fires.

Old and young gather around the peace fires and at the tent next to the Customs facility. Our young play the ancient game of lacrosse on the lawn. Elders sit around the fires and share wisdom

gained through years of experience. Women prepare food and feed all those who come to keep vigil. And, men chosen by our clanmothers are keeping the peace.

The peace fires are kept burning around the clock. They are called "peace fires" by the community and they chose "six" for the Six Nations Iroquois, the ancient Confederacy of Nations of which the Akwesasne community belongs. Prayers for peace are said every morning. Wood and sacred tobacco is given to flames that long for peace.

Ernest Kanientaronkwen Benedict is a 91-year-old elder and resident who says that it is the Akwesasne community's true belief that peaceful and direct talks between leaders are the key to resolving difficult situations. It is an act of diplomacy that our people are well versed in and have practiced since the founding of the confederacy. It is a legacy of peace.

This is the protocol we use for a friendly first meeting with our neighbors or visitors to our territory. We give words of peace to our guests in a special welcoming ceremony, where we clear grief and unclear thinking from their minds.

At Akwesasne, we all urge the Minister of Public Safety to display clear thinking and be willing to talk to Akwesasne leaders. The pursuit of peace is often a long process, but as we take this journey we can look to our proud Mohawk identity and traditions to help guide our way.

*Chief Howard "Iothore" Thompson  
of Mohawk Nation Council of Chiefs*

[ rants and raves ]

## Page 5 Chatter

[thelabradorian.ca](http://thelabradorian.ca)

is reporting that the St. John's Supreme Court is holding the fate of 3,000 former residential school students in the palm of its hand. Three days of submissions have come and gone and the court is left to decide whether the students' claims of abuse and neglect will go forward as a class action suit or must go to court individually. Lawyers say their mostly Inuit and Métis clients do not have the financial clout to go it alone. Newfoundland and Labrador Aboriginal people were shut out of the Indian Residential School Settlement Package, and did not receive the common experience payment awarded to school survivors in other parts of the country.

### MÉTIS NATIONAL COUNCIL PRESIDENT

Clément Chartier has called for government action in compensating Métis residential school survivors excluded from the Indian Residential School Settlements Agreement.

He spoke at a special sitting of the Senate of Canada June 11 marking the first anniversary of Prime Minister Stephen Harper's apology for Canada's involvement in the residential school system. Chartier said little progress has been made in addressing the concerns of Métis survivors who've been denied compensation.

"When I participated in that apology ceremony, I pledged the Métis Nation was prepared and willing to do our part in Canada's collective journey towards healing and reconciliation," said Chartier. "I wish I could report a strong beginning to that journey during the past year, but for most Métis survivors this is simply not true."

The majority of Métis survivors attended schools not included in the compensation package. The schools were church-run and government-sanctioned, but for the most part were funded by provincial governments or religious orders and not part of the federally-funded Indian residential school system.

"They were run with the same assimilationist intent and methods, and today neither the federal nor provincial governments are willing to accept responsibility for what happened," said Chartier. He went on to ask both chambers of Parliament to call on the federal government to assert its jurisdictional responsibility for dealing with the Métis Nation, and ensure all Métis survivors get the compensation they deserve.

### IN SEPTEMBER 2008, BRIAN SINCLAIR,

a homeless, disabled, Aboriginal man, sought urgent care at a Winnipeg, Man. hospital emergency department. He was told to wait in the waiting room. For 34 hours he was neglected and ignored, and given no food, water or medical attention. As a result, he died.

On June 11, the Sinclair family communicated to four human rights Special Rapporteurs of the United Nations in Geneva its concerns about official violations of the late Brian Sinclair's human rights, and the ongoing marginalization and exclusion of the his family in the context of an upcoming inquest. (The communications to the UN human rights officers can be downloaded at [www.eponymedia.com/ignoredtodeathmanitoba](http://www.eponymedia.com/ignoredtodeathmanitoba))

The government of Manitoba is excluding the Sinclair family's full participation in the upcoming inquest, the family says. Government parties will be fully represented by teams of well-paid lawyers for the duration of the inquest, but the government insists the Sinclairs accept discriminatorily inferior and inadequate funding. This may prevent them from participating at all.

"The marginalization and discrimination that likely caused Brian Sinclair's death is continuing," said Robert Sinclair, a spokesperson for the family. "We believe this is unjust and will prevent the inquest from being fair and proper."

### FIRST NATIONS THROUGHOUT THE

interior of British Columbia and the Lower Mainland say they are "astonished" by the Campbell government's 'blatant bad faith' in issuing an environmental assessment certificate for the proposed Interior to Lower Mainland Transmission Project. First Nations had been awaiting a proposal from the government on a meaningful consultation process that would address the First Nations' fundamental concerns with the project. Instead the Campbell government simply issued the certificate without any further discussion.

"The Campbell government has not been truthful with us," said Chief Bob Pasco of the Nlaka'pamux Nation Tribal Council. "We were in the middle of a discussion about how the process could work to appropriately address our legitimate concerns, and then as soon as they return from their election campaign, they simply issued the project approval. It is clear that the Campbell government is not serious about working with us."

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## CANADA WIDE







# McIvor has more fight in her still

By Shari Narine  
Windspeaker Writer

## VANCOUVER

It's been 20 years, and Sharon McIvor is still waging her court battle for equality for Aboriginal women and their children.

On June 5, just days after learning that Indian and Northern Affairs Canada (INAC) was not going to appeal the April 6 ruling of a lower court in British Columbia, McIvor filed leave to seek a decision from the Supreme Court of Canada.

The BC Court of Appeal gave Parliament one year to amend the sections of the Indian Act that determine Indian status.

While the federal government's decision not to appeal came as no surprise to McIvor, she's not clear if the directions outlined in the Appeals Court ruling grants her grandchildren full Indian status, which was what the court case was all about.

"The B.C. Supreme Court gave me a full victory .... The B.C. Court of Appeal narrowed that decision substantially. I believe that was as good as it was going to get for [the federal government]."

The government decided not to

appeal the B.C. Court of Appeal's ruling because "we do believe the decision provides the necessary clarity which Canada was seeking," said Patricia Valladao, spokesperson for INAC.

The B.C. Court of Appeal had directed Parliament to amend Section 6(1)(a) and 6(1)(c) of the Indian Act.

Section 6(1)(a) preserves the status of all persons who were entitled to it immediately prior to the April 17, 1985 amendments that came about through Bill C-31. C-31 was designed to end the discrimination against women that existed at that time in the Indian Act.

Section 6(1)(c) restores the status of (among others) people who were disqualified from status under the Marrying Out Rule and the Double Mother Rule. This latter rule removed status from children when they reached the age of 21 if their mother and paternal grandmother were not status before marrying status Indians.

However, as far as McIvor was concerned, the Indian Act continued to discriminate. McIvor launched her court action in July 1989 challenging the Bill C-31 amendments because Indian status was not awarded to

Indian women who married non-Indian men prior to 1985 and thereby disqualified their children and grandchildren from receiving full status.

McIvor is an Indian woman who married a non-Indian man prior to April 17, 1985. She and her son Jacob Grismer argued that the Indian Act discriminated against them on the basis of sex, and this contravened the *Canadian Charter of Rights and Freedoms* under section 15.

The crux of their case was that the amendments would not allow Grismer to pass status to his sons, born after April 17, 1985. Grismer's children would be treated differently than their cousins, if they had an Indian grandfather, because the rules continued to discriminate against their grandmother.

"I continued the case after I added my son. I did so because I wanted my grandchildren included. And the B.C. Supreme Court's decision included my grandchildren, but it's really unclear if my grandchildren will be included in the B.C. Court of Appeal's decision," said McIvor. McIvor is an equality rights lawyer in B.C.

The B.C. Court of Appeal's ruling would give a few thousand

more people Indian status. The B.C. Supreme Court's decision, if upheld, would extend status to 100,000 people more. Status would mean a larger commitment on the part of the federal government, which would dole out more funding for health care, education and social housing.

Ellen Gabriel, president of the Quebec Native Women's Association, is in full support of McIvor's decision to pursue her case through to the Supreme Court of Canada. Gabriel expects the Native Women's Association of Canada, in which her association has membership, will consider joining McIvor as an intervener.

"The issue of membership has been in this country for a long, long time. The federal government is imposing their criteria on what membership should be," said Gabriel.

Gabriel would like to see First Nations take on the challenge of defining membership themselves.

"We would say to the government, 'These are our solutions and we don't need to go to the courts for this,'" said Gabriel.

"Ideally that's what it should be, but we know that's not going to

happen," said McIvor, who admitted that there will be some First Nations who will be disappointed with further court action.

"They want to get on with this, but that's not going to happen."

The B.C. Court of Appeal gave the government until April 2010 to make the amendments.

"We will go ahead because we cannot speculate on what's going to happen," said Valladao.

While details have yet to be finalized, INAC and the Justice Department will seek consultation with Aboriginal groups in preparing amendments. The government is hoping to table the bill with the amendments to the Indian Act this fall. While every effort will be made to meet the April deadline, if it's not possible, the government will seek an extension from the B.C. Court of Appeal, said Valladao.

While there is no timeline as to when the Supreme Court of Canada will render its decision, McIvor is hopeful it will come within a month.

"I'm looking forward to having the Supreme Court of Canada look at it. They have overturned the B.C. Court of Appeal frequently," said McIvor.

# Reconciliation comes after understanding and acknowledgement

By Shari Narine  
Windspeaker Writer

## EDMONTON

The peal of church bells ringing throughout the country on June 11 marked more than the National Day of Reconciliation and a year since Prime Minister Stephen Harper apologized for Canada's part in residential schools.

It was also the recognition of an improving relationship between Christian churches and First Nations people.

With the Pope's statement of sorrow in April, the Catholic church is the final institution to acknowledge its role in the harm perpetrated on residential school students in Canada, but as many Aboriginal people said after the statement of Pope Benedict XVI, 'those are just words.' They don't mean that parishioners fully understand or appreciate that it takes more than words to reconcile them with Aboriginal peoples across the country.

"The history we share of exclusion, of great racism on the Prairies, still exists," said Archbishop James Weisgerber, president of the Canadian Conference of Catholic Bishops. Weisgerber was instrumental in bringing about a private audience between representatives from the Assembly of First Nations and the pontiff.

Weisgerber grew up in

Saskatchewan. He, like many others of European descent, saw those who worked in residential schools as heroes, dedicating their lives to bringing Christianity to a lost people.

"We didn't see the down side of what was being done," he admitted.

Not only were Natives systemically stripped of their culture, their language and their religion, but many children were physically and sexually abused.

Many who died in residential schools were buried in unmarked graves. According to government records, more than 150,000 children attended 120 residential schools over a period of 120 years. More than half of those children died while at school or shortly after returning home.

Work towards reconciliation has begun with the apologies, issued not only by the churches but by Prime Minister Harper on behalf of the Canadian government. There has been financial compensation. And soon there will be work undertaken by the newly re-appointed Truth and Reconciliation Commission.

But reconciliation needs to go beyond the leaders and into the church pews.

Rick Chapman is an ordained Anglican minister and a member of the Inner City Pastoral Ministry, which works in Edmonton's downtown, ministering to the

underprivileged. Along with regular services held at the Bissell Centre, which provides for some of the city's poorest, Chapman connects with his charges on the streets.

The average churchgoer, said Chapman, does not understand that healing goes beyond the settlement cheques many residential school survivors have received.

"People in the pews are saying, 'How come we had to pay all that money? And now that we've paid all that money, we're done right?'" said Chapman.

It's been 16 years since the Anglican church led the way by issuing a formal apology for the treatment of Aboriginal people in that church's residential schools. The Presbyterian church followed in 1994 and the United church in 1998. The Canadian government didn't issue its apology until June 2008.

"There's a big gap in knowing the experience of Aboriginal people within the non-Aboriginal culture and within Canada as a whole. Canadians don't understand the experience of the Aboriginal people," said Chapman.

Dialogue will lead to understanding, but acknowledging the value of the culture and traditions is doubly important. That was no more obvious than when Anishinaabe Elder Tobasonkwut Kinew was able to display his traditional

spiritual symbols during the private audience with the Pope on April 29.

"(Elder Kinew) had them all spread out and he asked the Holy Father to bless them and the Holy Father did that. It was a question of reaching out," said Weisgerber. When the Catholic church started its relationship with the Aboriginal people 200 years ago in Canada, church officials didn't take the time to understand the significance of that culture's symbols, said Weisgerber. "(Church officials) are doing that now and we're more open to that now."

Chapman has served in the far north of Canada where he's been immersed in the Aboriginal way of life.

"I believe Native traditions and spirituality have a lot to speak to in terms of Christian values," he said. And the church plays a role in promoting that understanding.

"This is about our society, not just the church. But the church is a major player within our society and we have a great, great role here," said Weisgerber.

Weisgerber points to the "Returning to Spirit" program established by Aboriginal psychologist Marc Pizandawac, an Algonquin from Kitiganzibi First Nation, and Ann Thompson, a sister of St. Anne, from British Columbia.

Through that program, small groups of Aboriginal people and church people gather separately to

learn about trust, letting go of issues and moving forward.

"They come together for a third time, all of them. It's an amazing understanding of reconciliation," said Weisgerber.

Chapman noted that the Anglican church is embracing the role of change in a number of ways, including in Kenora North, Ont., where the large Aboriginal population has led to the training of Aboriginal people as clergy. There has been a shift in roles in the church, said Chapman.

"(The church is) in the position where we can help people deal with (racism)," agreed Weisgerber.

Assembly of First Nations (AFN) National Chief Phil Fontaine is in agreement with that assessment. Following the April audience with the Pope, Fontaine said the "terrible lack of knowledge and understanding of Indigenous people in Canada" has led the AFN to work with the churches to get the message out.

"One of the things we have to do is educate and inform Canadians. We need the support of fair-minded people. They will only support us if they know us," said Fontaine.

The AFN is working informally with the churches to do outreach with local First Nations, as well as with AFN offices and regional chiefs to discuss activities that will promote understanding and reconciliation at the grassroots level.



# Thunder Bay teacher's aide crosses a cultural line

By Isha Thompson  
Windspeaker Staff Writer

## THUNDER BAY, Ont.

It was only two inches of hair cut from the head of a seven-year-old Aboriginal boy by a teaching assistant in Thunder Bay on April 16, but the significance of the act was so much more than just a school teacher stepping over the bounds of a student teacher relationship.

The fallout from the haircut became a lesson in cultural awareness, and the message sent was clear: Tampering with the sacred and the traditional beliefs of the first peoples in Ontario will not be tolerated.

"When you've chopped off someone's hair you have taken away their pride," said traditional healing coordinator Teresa Magiskan. She works with the the Anishnawbe Mushkiki Health Centre in Thunder Bay.

"The worst thing to do to someone, historically, is to take their hair," she explained. Magiskan was reminded of past centuries where men were shamed by their enemies in battles by having their hair taken from them.

Magiskan, who has been involved with the cultural teachings program at the centre for the past five years, said even the length of hair and the way it is styled can be incredibly symbolic in Aboriginal culture. She said some traditionalists believe that the cutting of hair represents a time of mourning the loss of a loved one.

The boy's mother—who asked not to be named—was quoted in the Globe and Mail comparing the importance of hair to Aboriginal culture as the Kippot or yarmulke is to Jewish tradition. Hebrew men wear the caps on their heads as a sign of respect to their religion.

"You have to respect that," she said. "It's the same thing."

The reality is, however, most people are not aware of the symbolic nature hair has in Aboriginal culture. That was apparent in the reaction to the event after the hair cutting incident was reported to the public. A diverse range of opinions were voiced when it was reported that the teaching assistant would not face charges, but would be suspended from her job for choosing to cut another parent's child's hair without permission.

Social networking sites and comment boards were the perfect places for people to vent. More than 12,000 people joined a Facebook group that requested members sign a petition demanding "justice" and serious consequences to be faced by the teaching assistant and school board.

Many posted comments on sites that said the boy was a victim of discrimination and called for the teacher's aide to be charged criminally.

"This is outrageous! If anyone cut my child's hair without permission, I would be demanding the police to charge them. I hope that this parent does take this T.A. to court and wins," read a comment on the CBC Web site on May 26.

Others couldn't understand why there was so much anger towards a teacher, who some argued, was attempting to help the boy remove hair from his eyes.

"Some hair was cut. Big deal. Unfortunate, but it grows back," read a comment on another site.

The incident at McKellar Park Central Public School brought back bad memories for some Elders who experienced similar treatment in residential schools across the country.

Mike Cachagee, executive director of the National Residential School Survivors Society, explained that this story stirred up painful memories of his time in an off-reserve school in

Sault Ste. Marie, Ont. during the 1950s.

"I remember when we were going to high school and the teacher said he would pay for [my brother] to go get a haircut," said Cachagee, who explained the intolerance towards Aboriginal students looking different.

Cachagee said the teacher assumed his family couldn't afford to cut his brother's hair. He said the haircutting incident now 50-plus years later still suggested a great lack of understanding about the spiritual connection hair has in many Aboriginal ceremonies.

"Even the use of Sweetgrass is a sacred element. It is the hair of mother earth," Cachagee said of the grass that is braided and then burned in many Aboriginal rituals.

As a spiritual teacher in Shoal Lake, Man., Ron Indian-Mandamin is familiar with the traditional role hair plays in Aboriginal culture. He described how in the past hairstyles worn by both women and men communicated a variety of messages.

"It has to do with our status in a certain tribe. You'll see men have two braids on each side and on the front of their head in a little crown. That denotes warriorship," explained Indian-Mandamin, who is Ojibway.

"We identify with that long hair. It represents power and strength."

Indian-Mandamin said the information about that connection to hair is not necessarily available in books. Most of his teachings were passed down from Elders within his community. Still Indian-Mandamin understands the anger and frustration of the Ontario First Nation community over the incident.

"Around here nobody touches your hair unless it is your husband or your wife," he said in a stern voice. "No one is allowed to touch your hair."

## Windspeaker news briefs

### FORT MCMURRAY METIS LOCAL 1935

and the Nistawayou Association Friendship Centre have been accepted as members of the Cumulative Environmental Management Association (CEMA) Board. Their Membership applications received unanimous approval from the presiding members at the June 3 general meeting.

CEMA is a nonprofit association based in Fort McMurray, Alta with a mandate is to study the cumulative environmental effects of industrial development in the region. It produces recommendations, guidelines and management frameworks.

"Our executive met with CEMA to discuss our request for membership," said James R. Dragon President, Métis Local 1935. "We determined that their work plans and direction were important areas that were of great interest to our members. We are pleased to return as a member."

Marvin McDonald, of the Nistawayou Association Friendship Centre, said their members felt they can make a productive contribution to CEMA.

"Representing hundreds of Elders from Fort McMurray, the friendship centre felt CEMA would be a good place for its members to participate."

With the addition of these two members it brings the Aboriginal membership in the multi-stakeholders association up to eight. CEMA engages Aboriginal members through all its working groups and particularly the Aboriginal Roundtable Task Group and the Traditional Environmental Knowledge (TEK) Advisory Committee.

"CEMA has been working closely with Aboriginal communities in the region to increase their participation in our working groups," said Glen Semenchuk, CEMA executive director. "We are extremely happy to welcome Métis Local 1935 and the Friendship Centre as Members."

### THE CHRONICLE JOURNAL OF

Thunder Bay, Ont. reports that Ontario Native leaders need more medical support from the federal and provincial governments as they deal with a swine flu outbreak in six communities in the Nishnawbe Aski Nation. Health Canada said that staff can be sent to the communities, and a formal agreement with the province is being looked at to get medical and health supplies to the communities.

In Sandy Lake, about 200 people have fallen ill with another 300 people at risk. Sandy Lake is located about 600 km north of Thunder Bay. Local authorities are urging people to avoid exposure to those who are sick, but Nishnawbe Aski Nation Grand Chief Stan Beardy said the situation is very much like that in Mexico, with people living in poor, cramped conditions. The people of Sandy Lake are also being urged not to travel to other communities. Sandy Lake First Nation is near St. Theresa Point, the Manitoba community that had earlier reported an outbreak of swine flu.

### ABORIGINAL, BUSINESS, COMMUNITY

and Catholic leaders launched a new initiative in Vancouver June 15 called Moving Forward Together. It is a national fundraising campaign to help create a brighter future for Canada's First Nations, Inuit and Métis communities.

The campaign's objective is to raise \$25-million over the next five years to support healing and youth education programs. The national co-chairs for the campaign are Phil Fontaine, National Chief, Assembly of First Nations, and Archbishop James Weisgerber, Archdiocese of Winnipeg.

"For decades, many different First Nations communities, through patient and dedicated individuals, have been steadfastly working to resolve some of the obstacles to our well-being," said Fontaine. "The healing movement, begun decades ago, is now strong. Some communities have already made great strides through strong leadership and effective programs. Successful healing efforts have helped many people make peace with the past and begin building a future. But this hard work needs to be strengthened and sustained to make a lasting difference."

"Although many First Nations, Inuit and Métis people have found hope in their families, success in their work and fulfillment in their lives, others continue to live in the shadow of a painful past," said Archbishop Weisgerber. "This campaign presents us with the opportunity to help them to heal from these experiences and benefit from the same opportunities available to the rest of Canadian society."

A group of 50 Catholic organizations that were involved in the Indian Residential School system is playing a leadership role in bringing together a partnership of Aboriginal leaders, and community and business partners to work on all aspects of the campaign.

Enquiries regarding corporate donations to the Moving Forward Together campaign can be sent to the campaign office at [info@movingforwardtogether.ca](mailto:info@movingforwardtogether.ca).

## Letter: And still they wait

### Dear Editor:

I read your editorial in the May edition of *Windspeaker*. I would like to tell you about our demonstration in Sault Ste. Marie, Ont.

Womyn 4 Social Justice organized a demo in 2008. We called it Broken Records. We had everyone bring old l.p. records, and we broke them, and wrote on them, what we the people think of this terrible situation in Attawapiskat.

We had hundreds of broken records. We had Charlie Angus, and Tony Martin, local NDP reps, at the demo. They were bringing the records to Parliament.

We had school kids, social justice reps, agencies, band members from the two First Nations here. We had an eagle staff, and a smudging ceremony and prayer.

We listened to a local elder speak of the importance of education for First Nations. It was powerful, moving, and on local television.

We anticipated good news, lots of action, and still, we wait. This is so unreal. If it were white middle class kids without healthy learning conditions and schools, it would be solved in a nano-second. And still we wait!

Our group Womyn 4 Social Justice has given a new name to Chuck Strahl, well one you can print anyway, Chuck Stall. Our thoughts and prayers are still with the people of Attawapiskat, for action and resolution to this dire situation.

Sincerely  
**Bonnie Baranski**  
Sault Ste. Marie, Ont.



# Nations continue to hold out on census

By Shari Narine  
Windspeaker Contributor

## OTTAWA

About 40,000 First Nations people have not been included in the latest Statistics Canada numbers that peg the country's Aboriginal population at 1.2 million.

"We question what the data is being used for," said Wahta Mohawk Chief Blaine Commandant.

The 200 people on the Wahta reserve, located 200 km north of Toronto, are among those not counted in the 2006 StatsCan census.

In total, 22 reserves across the country would not allow the federal agency on their land to conduct the census.

"We're respectful of the sovereignty of that First Nations community, that's why we ask permission," said Jane Badets, director of the social and Aboriginal division of Statistics Canada.

Wahta Mohawk was one of 10 reserves in Ontario and one of a number of Mohawk First Nations that wouldn't permit Statistics Canada to carry out its mandate.

"It wasn't a collective effort (by the Mohawk First Nations), but

we are in communication with each other and we have common concerns with a lot of things the (federal) government does," said Commandant.

Those concerns are also felt in Alberta, where three First Nations didn't permit the census to be carried out.

"A mistrust in the use of information and the fear of manipulation of the information without consent" are two reasons that J.R. Giroux, economic development manager with Treaty 8 in Alberta, could offer. Little Buffalo First Nation, a member of Treaty 8, did not allow StatsCan to conduct its census. "There's a concern about the process of questions developed that will result in biased information being produced."

Without the 10 participating reserves, there were about 15,000 people not included in StatsCan's Ontario First Nation numbers of 158,395; in Alberta, the uncounted numbers translated to about 7,000, left off of StatsCan's First Nation numbers of 97,280.

Badets noted that considering

the number in both and the Aboriginal count, the First Nations don't skew the information that can be extrapolated.

"It really means that at the community level there's no data," said Badets.

StatsCan carries out its census every five years and those figures provide a "snapshot over time of

how communities have changed." Figures taken not only include population count, but education, income, and labor force representation.

Also having an impact on the overall Aboriginal population figure is the ability to count a mobile population. Because the Aboriginal population tends to be young, it also tends to be mobile. As well, counting the homeless in urban centres also proves to be difficult.

Through the implementation of Aboriginal liaison officers, training courses and information sessions, StatsCan works with Aboriginal communities both during the time of census and between census taking to determine community data needs; what kind of data communities would like to see obtained; and how the data can be used to get the information the community needs for its own planning purposes.

"We've been working outreach more positively for a number of

years. We see better participation and more use of the information as well," said Badets.

However, Commandant doesn't anticipate Wahta First Nations will allow Statistics Canada onto the reserve anytime soon, although the federal agency has conducted its census there in the past.

"It's council's decision, but I think that the issues they have with the federal government haven't changed and probably won't change," said Commandant.

In 2001, 30 reserves did not participate in the census, considerably down from the 1996 figure of 77 reserves, which did not participate.

According to StatsCan's 2006 census figures, the Aboriginal population makes up 2.5 per cent of Canada's overall population.

The Aboriginal population is highest in Ontario, British Columbia and Alberta. However, the population trend indicates that by 2017, Alberta will overtake B.C. to become the province with the second highest Aboriginal population. The largest urban Aboriginal population resides in Winnipeg, with Edmonton being home to the second largest urban Aboriginal population.



**PERRY**  
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Dear Chiefs & First Nations people:

This past February, I formally declared my intention to seek the position of National Chief of the Assembly of First Nations. The elections are being held in July 2009 in Calgary, Alberta.

I have been honoured to learn from many Chiefs and Elders who instilled in me a strong belief and understanding of our First Nations traditions and laws. They also shared with me the dream of seeing the full implementation of our inherent and Treaty rights.

It is time to realize our Elders' dreams and assert our sovereignty and jurisdiction to achieve that goal. I believe that we will do so only by coming together in cooperation and partnership through developing processes that unite, rather than divide.

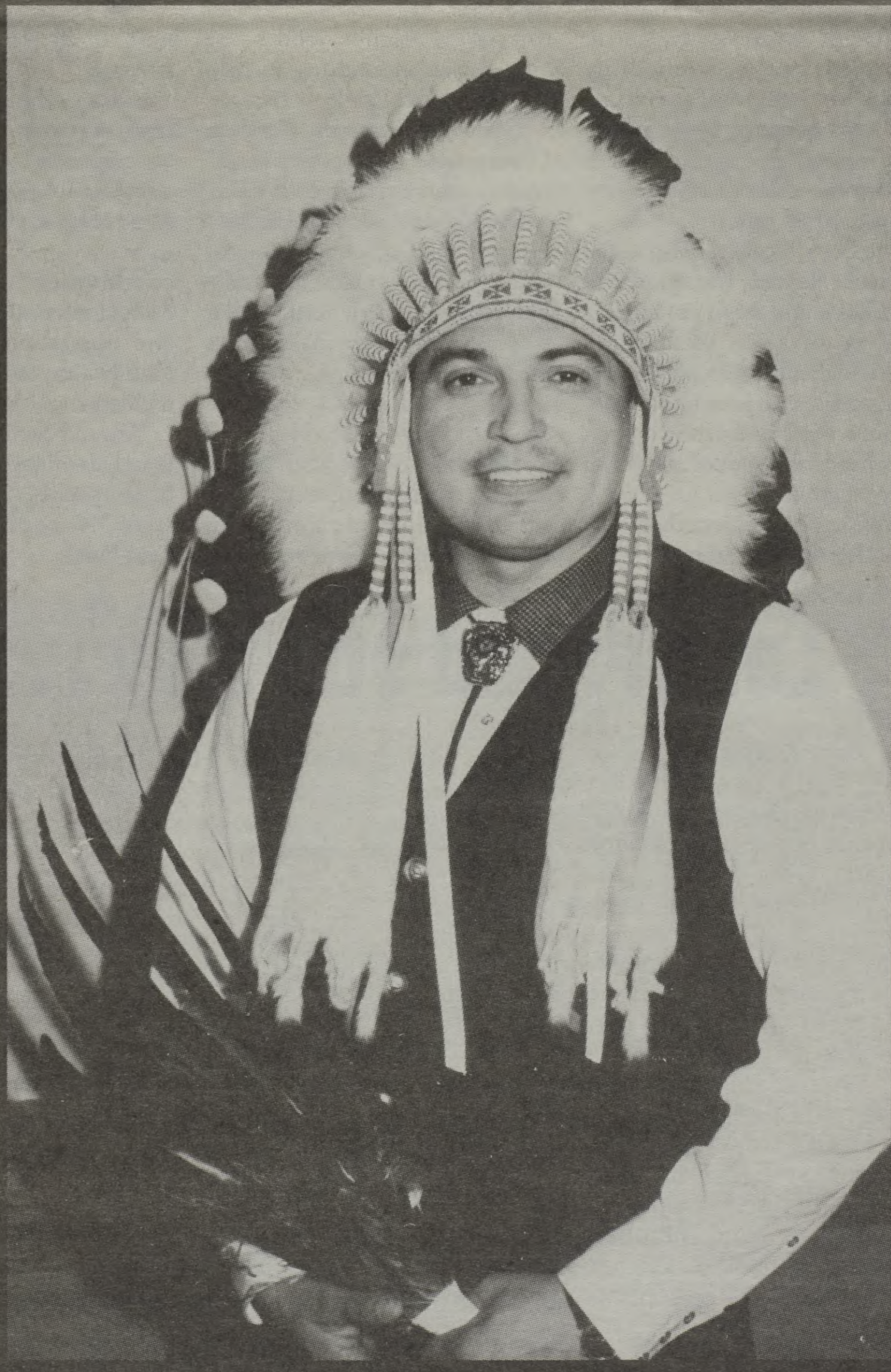
This is why I am humbly asking for your support. I am eager to meet with you to discuss not only your issues but to learn of the solutions you see. Through our discussions, I hope to gain your trust and to prove myself worthy of your support.

I hope you will walk with me on this journey of change, this journey of hope for our communities.

Sincerely,

*Perry Bellegarde*

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# TRC back on track with new appointments

By Shari Narine  
Windspeaker Writer

## OTTAWA

On the same day that Willie Blackwater was in Ottawa attending anniversary celebrations to mark the June 11, 2008 government apology to residential school survivors, he also participated in a ceremony recognizing the work undertaken by two former members of the Truth and Reconciliation Commission.

Claudette Dumont-Smith and Jane Brewin Morley announced their resignations in late January to take effect June 1. A new group of commissioners will take up their duties July 1.

Replacements for commissioners Dumont-Smith and Morley, as well as for chair Justice Harry LaForme, who tendered his resignation in October 2008, were announced June 10 by the federal government.

The new chair of the commission is Justice Murray Sinclair. Wilton Littlechild and Marie Wilson have been appointed commissioners. "We're all praying that this (new membership) is going to work," said Blackwater, president of the National Residential School Survivors Society. "We have trust in the way of the Creator and trust that it will work."

Sinclair comes with an impressive resume, said Marlene

Brant Castellano, a professor emeritus with Trent University's Indigenous Studies department.

"He's very highly regarded in the Aboriginal community and has stature in Canadian society with the work he has done."

Sinclair is a member of the Three Fires Society and a Third Degree Member of the Midewiwin (Grand Medicine) Society of the Ojibway. He was the first Aboriginal judge in Manitoba.

While Castellano has no personal experience with either Littlechild or Wilson, she is encouraged by their selections as well.

Littlechild is from Maskawacis Cree Territory of Treaty No. 6 in Alberta and is the Alberta regional chief for the Assembly of First Nations. He was the first treaty First Nations person to receive his law degree from the University of Alberta in 1976. He served as Member of Parliament for Wetaskiwin from 1988 to 1993.

Wilson, a senior executive with the Northwest Territories workers compensation commission, was also a regional director for CBC North.

Castellano sees Wilson's media experience as a benefit to the commission.

"A good part of what the commission will be doing is creating a new, more respectful collaborative relationship between Aboriginals and non-Aboriginals."

The Indian residential schools settlement agreement, which created the Truth and Reconciliation Commission, called for at least one member of the commission to be Aboriginal. Castellano said it's important also that at least one member of the commission be non-Aboriginal.

"One of the considerations of selection is that the commission not be seen to be an Aboriginal project, but a Canadian project with representation of the non-Aboriginal community as well," said Castellano, who was part of the selection committee for the initial TRC membership. She was not part of Justice Frank Iacobucci's committee in this second round, however.

In an interview earlier this year with *Windspeaker*, Iacobucci said clarification of job descriptions for both the chair and commissioners had been undertaken "to make sure that the roles are as clearly defined as possible to avoid any misunderstanding."

Among the issues that derailed the first commission was interpretation of the commission's mandate, as well as the powers to be wielded by the chair and commissioners. The balancing of truth and reconciliation also proved to be a bone of contention.

Both truth and reconciliation are important factors in the healing of residential school survivors, said Castellano, who

co-edited a book of essays titled *From Truth to Reconciliation, Transforming the Legacy of Residential Schools*.

"You can't have reconciliation without the truth telling. If the truth telling stops with painful stories then we're still stuck in pain and alienation. They have to be in balance," she said.

Blackwater would like to see this new commission take over with both a welcoming ceremony, something that didn't happen the first time, and a two- or three-day orientation "so they're all on the same page regarding mandates and expectations."

The National Residential School Survivors Society is in the process of writing a letter to the new commission asking for a meeting, which will hopefully be granted for July.

"We've asked them to have a sit down with us as the voices and representatives of survivors right across Canada," said Blackwater.

The commission is part of a court-approved agreement that was negotiated in 2006 between the legal representatives of former students, churches, the federal government, the Assembly of First Nations and other Aboriginal organizations.

The five-year, \$60-million-commission is to provide former students and their families with a chance to share their experiences in a culturally-appropriate setting, and to set

the historical record straight about the 150-year legacy of forced assimilation through the Indian residential schools.

In announcing the appointments, Indian and Northern Affairs Minister Chuck Strahl said, "While it is regrettable that there were setbacks in the first year, the Truth and Reconciliation Commission and its staff have been hard at work pursuing endeavors towards the fulfillment of its mandate, such as increasing communications and outreach activities, continuing dialogue with parties and survivor organizations."

Said Phil Fontaine, national chief of the Assembly of First Nations, which was involved in the selection process for the commission members, "First Nations citizens and survivors across the country are eager to see the commission begin its work as soon as possible. It is important that survivors and all those involved in the schools have a chance to tell their stories. The commission will be an important vehicle to advance our national goal of reconciliation by building greater understanding among all the peoples of this land."

Blackwater is hopeful that the initial seven commission meetings that were to be held across the country will still happen, although the commission has lost a year of operation.

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[ strictly speaking ]

## A second career, perhaps, as a medicine man

I swear, it happened just this way. I was at the Toronto airport on my way to the States to give yet another lecture. So there I was, standing in the line up, about to go through airport security. My shoes were off and I was just taking my buffalo horn belt off when I felt a tap on my shoulder.

It came from what appeared to be a non-Native woman of about 40. She was looking me over.

She said "I noticed your jacket," (a Pat Piche original complete with a buffalo on the back) "and your shirt" (from Haida designer Dorothy Grant). Me wear something off the rack, I don't think so! Regardless, evidently I was looking particularly Indigenous that day, if you didn't include the blue eyes. So I wondered where she was going with this assessment of my outfit.

"Do you do ceremonies?" she asked, breathlessly, as people waited impatiently behind us.

As I went through the metal detector, I was trying to find the correlation between supporting contemporary Indigenous



### THE URBANE INDIAN Drew Hayden Taylor

designers and performing sacred ceremonies, not including the traditional waving of my turquoise watchband to the Four Directions, of course.

I found the woman's train of thought somewhat puzzling. Still, it's not the first time. Once in college I was asked to bless a walking stick by a fellow classmate who was a member of the color-challenged people. Why? Well that's a long story, but I took the stick, happy to indulge him, and counted to 10 in Anishnawbe. He didn't know the difference and everybody was happy.

Obviously, ceremonies and sacred objects hold a unique place in Native culture.

Several years ago I wrote an article about the pipe and how it is used in today's society. Briefly put, the article dealt with certain

possible hygiene and health issues involved in passing the pipe around to several participants. Some felt it was a definite health issue, others thought the pipe was there to heal, not hurt, and others were somewhere in the middle. It was and still is a touchy subject.

I say this because, just a few weeks ago, somebody who ran across that article somewhere posted a comment on my Web site's guest book expressing a strong opinion on the subject. He or she wrote: "The pipe protects the people ... who are smoking it. Regardless of the illness, saliva passes or cuts in the lips or not, if you have no faith in the ways, then there's much to learn. The pipe is safe to be shared with anyone who wishes to smoke it. Cut lips, flu, TB, HIV, anything. The spirits protect us. Hope you have found this useful. Years later.

Merci, never question that again." Then the name of the guy (or woman) who left the message was written....simply, The Legend. No self-esteem problems there.

Pretty strong words. I noticed the person didn't mention small pox, measles or the plethora of other illnesses the decimated our population over the last 500 years. I guess all those old-time Indians didn't believe in the pipe enough. I know that probably sounds harsh, but over the years I have asked a few people in health services for their opinion on the topic and they seem to disagree with the legend, all the while sounding very respectful of the question, the situation, and the pipe.

Sounds a bit like faith healing. I was always taught the pipe was more for spiritual and cultural healing than for healing against massive viral and bacterial infections. But that's probably an interesting ecumenical discussion for a later column.

Still, ceremonies can be big business. We've all heard of those less than reputable individuals

who run sweat lodges with a profit margin. Writing a cheque for such an experience just turns it into an expensive sauna. You are supposed to leave your clothes and wallet at the door. Anybody who tells you anything different probably has a mortgage somewhere they really have to pay off, a split-level tipi with a two-door wigwam.

The Internet isn't making things much easier. Online you can find anything, including ceremonies and wise Elders for sale. There are two ways of approaching this: with anger or amusement. I prefer amusement. If I chose anger, then I would have to see an Elder or Medicine Man for anger management and ulcers, so it becomes kind of counter-productive.

Like anything else, say... Internet dating, or discovering somebody from some impoverished African country has specifically selected you amongst six billion people to share several million dollars with, you have to take it all with a grain of salt. I will get into that in another column.

## Research links sobriety to cultural connections

By Isha Thompson  
Windspeaker Staff Writer

### EDMONTON

At 28-years-old Damian Abrahams has traded in addictions.

In his youth his drugs of choice included marijuana, methamphetamine and cocaine, but these days you wouldn't be able to recognize the bright university student, who is anxiously expecting his first child with a woman he adores, as a former drug addict.

Abrahams, whose world once revolved around some of the hardest street drugs, now resembles a model member of the community.

He received a 2009 Alberta Youth Aboriginal Achievement Award for the community work he does with youth in Edmonton. An aspiring social worker and active member of the local Aboriginal community, it is no wonder why Abrahams is getting a pat on the back.

However, Abrahams' recovery from a life steeped in drugs can't be summed up by a 12-step program. Instead, the third-year Concordia University student gives most of the credit to the family and Elders of his Aboriginal community that helped him reconnect with the traditions of his roots.

Abrahams came out of a drug habit that began at the age of 13 and continued for almost a decade by dedicating himself to the guidance of Elders and traditional ceremonies. His story may seem incredulous to some, but research conducted by PhD candidate Cheryl Currie suggests that Abrahams is merely the

personification of evidence she's gathered in her research.

"I was starting to notice a trend where the [First Nations communities] who were doing the sweats, doing the pipe ceremonies, and speaking the language, were not having as many problems as the communities that were kind of lost," said Currie of a 2002 research project she did with Ontario's Treaty 3. Its leaders were noticing high incidents of addiction among members.

Soon after, Currie's fascination with her findings in Ontario led her to pursue her PhD in the same area at the University of Alberta. However, instead of focusing on reserves, her attention shifted to Aboriginal people living in urban communities.

With the support of a Alberta Heritage Foundation for Medical Research/Alberta Mental Health Board (AMHB) studentship and a grant from the Alberta Gaming Research Institute, Currie will sample 400 Aboriginal people from various backgrounds and communities within Edmonton to find out what protects people from a life of addiction.

"I'm going to make a prediction that her findings will be 100 per cent of the First Nations people that follow their culture will be able to stay away," said Abrahams when he was told about Currie's project that will begin in September 2009.

After all, it was not too long ago that Abrahams was the polar opposite of who he is today. Living on the streets of Vancouver, selling and using drugs, he had absolutely no connection to his cultural practices and traditions. These are

what Currie refers to as protective factors.

"It was a matter of being cool, being accepted," said Abrahams of the reasons why he turned to narcotics at such an early age.

It was a hand offered by an uncle, however, who Abrahams describes as being very spiritual and connected to the family's Haida culture, that reached out and saved him.

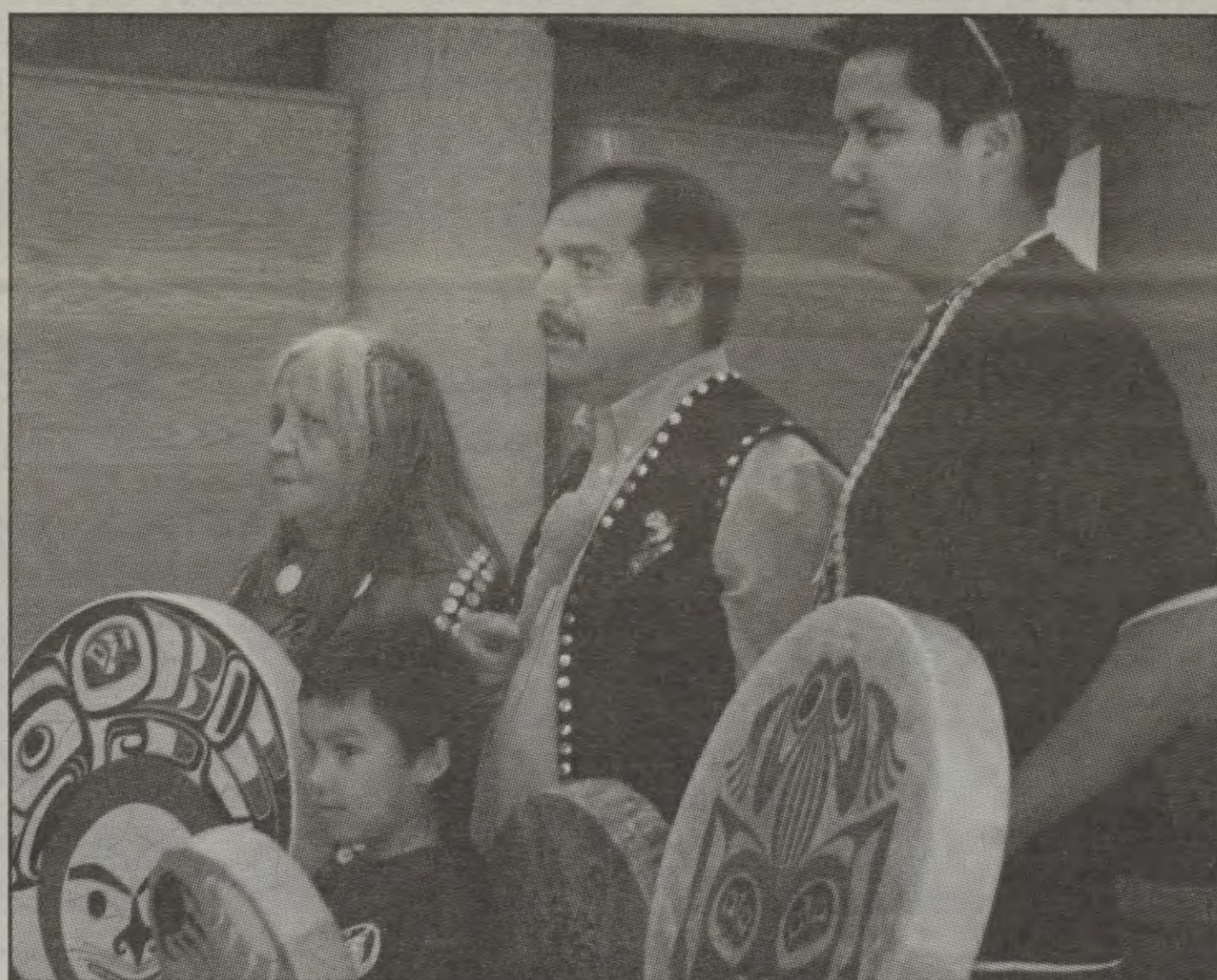
"With him, every Sunday night we sat in a circle and had a smudge ceremony," Abrahams recalled; he lived with his uncle Frank Shannon as a young man. It was a weekly way for the family to stay connected.

"In the Haida culture, when a boy or girl reaches a certain age they go with their mother's brother. My uncle was trying to bring that part of the culture back and he extended an invitation to me when I was 13."

Despite Abrahams' partial upbringing by his uncle, who also provided him with firm rules and boundaries, it was not enough to shield him from his demons.

Prior to residing with his uncle, he had spent his years as a young boy in a home with an alcoholic mother and was later under the supervision of numerous foster parents that, he said, forced their Christian beliefs on him rather than honoring his own traditions.

An East Vancouver counselor agrees that part of the issue



PHOTOS: ISHA THOMPSON

Damain Abrahams, along with his uncle Frank Shannon and their family, play Haida songs at a ceremony honoring Elder Dan Alexis at the University of Alberta Hospital on May 22.

behind addictions is the lack of cultural teachings to Aboriginal youth in foster care.

"I think in urban centers like Vancouver, a lot of individuals get lost in the flow, and I think, due to foster care and the policy of Aboriginal children not being placed in Aboriginal homes, it has cut contact with the culture," said Kimberley Work, counselor at the Helping Spirit Lodge Society.

Work explained that many of the young people she counsels battle addictions and exhibit self-harming behaviors, however, she notices specific variances between youth who are exposed to their Aboriginal culture and those who are not.

"Addictions are up front and centre, and most certainly connectedness to the community



Cheryl Currie's research links cultural connectivity to protection against addiction.

is reducing those factors," said Work, who describes young people as "Thirsty for the knowledge."

(See Research on page 21.)



## Boyd Benjamin — [ windspeaker confidential ]

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

**Boyd Benjamin:** Maturity; someone who can deal with life's troubles with respect and humility.

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

**B.B.:** When people sell themselves short and prematurely disqualify their chance for opportunity.

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

**B.B.:** Either when I play my fiddle at an old-time dance, when I'm able to see the good and positive things that sometimes don't always seem to be apparent, or, when I'm flying and I can see the world in a different way.

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

**B.B.:** Humble. Determined and strong. Sometimes I have to keep reminding myself when to step down and accept life as it's been given to you.

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

**B.B.:** I really admire my grandmother Martha Benjamin. She was the Canadian National Champion of Cross Country Skiing in 1963 and since was inducted into the Yukon Hall of Fame for sports, one among many other achievements. To this day, she still remains humble and dedicated to her teachings and is the strongest person I've ever known. She always reminds me when to keep my head up and always stay focused on my life."

**W:** What is the most difficult

thing you've ever had to do?

**B.B.:** I sometimes find it very hard to stay calm and keep focused on life in the moment, while being tested and challenged under difficult and arduous conditions; in the meantime, staying focused and maintaining a positive mental attitude."

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

**B.B.:** To know that I took my childhood dream of becoming a pilot and made it a reality, regardless of cost and sacrifices. While trying to make sure my life is free of distress, I show an example of what is possible when you give yourself no boundaries. Being recognized on the stage of the National Aboriginal Achievement Awards and accepting an award on behalf of all Aboriginal youth cannot be explained in words to do justice to what it actually means.

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

**B.B.:** One day I would like to have somewhere I can call home. Somewhere where I can have a more stable life and take time to enjoy the simple things."

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

**B.B.:** Probably working on my music. It's something I've always wanted to do but just can't find the time to do it. I have so many dreams and aspirations for music that I want to fulfill, but right now isn't the right time."

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

**B.B.:** When I was 12 years old,

someone once told me, 'don't ever give up hope.' To this day I remember that like it was the last thing anyone has ever said to me. It's the one thing that I can count on when nothing else works."

**W:** Did you take it?

**B.B.:** Of course. Even when I can't be strong, all I have to do is feel those words and what I felt when I was a boy. It brings back such comfort."

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

**B.B.:** By the way I see things in a positive way; through my music and work in the communities, to be able to help people to feel good about themselves and laugh. And at the very least, don't stop trying.

Boyd Benjamin, of the Vuntut Gwitch'in First Nation in Old Crow, Yukon, can fiddle, jig, cook, and fly, not necessarily all at the same time.

When he was a young boy he would watch from his bedroom window planes take off and land. He dreamed of one day piloting his own plane, flying over his town and looking down at his childhood home from the sky.

After graduating from high school, Boyd began his journey into aviation by working as a ramp attendant for Air North Airlines. While marshaling and refueling aircrafts and handling baggage and cargo, Boyd managed to complete his first training flight and then, within five weeks, he completed his private pilot license.

As his dream was becoming a reality, Boyd began applying to



Boyd Benjamin

PHOTO: SUPPLIED

aviation schools and seeking funding from his band. There was no precedent or policy in place for this type of training, so Boyd had to work closely with the band office, as they learned together how to sponsor a First Nations student for pilot training.

Their efforts paid off. In 2001, Boyd was the first member of the Vuntut Gwitch'in First Nation to be accepted into the First Nation Technical Institute in Deseronto, Ont. to train as a pilot.

After a successful year of pilot training, Boyd received a scholarship to the renowned aviation program at Mount Royal College in Calgary. With his aviation diploma in hand, he returned to Whitehorse, Yukon to train as a flight attendant with Air

North, and then furthered his piloting skills with a commercial helicopter pilot license.

Today, Boyd pilots for Alkan Air in Whitehorse, flying a number of aircraft, including the Cessna 172, 206, Shorts Skyvan and King Air 200/300 (medivacs).

After he obtained his Commercial Helicopter Pilot License, he worked in Norman Wells, Northwest Territories, flying around the Sahtu/Mackenzie Delta region.

He works full time as a bush/medivac pilot, but on the side he teaches students how to play the fiddle, either in private lessons or in a group. He's traveled to many communities to attend workshops on climate change and traditional law and justice.

## [ radio's most active ]

## OUR PICK



**Artist—The Stephanie Harpe Band**  
**Album—The Stephanie Harpe Band**  
**Label—Independent**

## Album full of rock, country and blues

You can never go wrong with down-to-earth two steppin' rhythm, complete with guitar picking to ease anyone's broken heart; add a touch of the blues from the fretting of an electric guitar; then top it off with a soft brush of the drums. There you have "Panhandle" - track 6 from The Stephanie Harpe Band's self titled album. The album is full of rock, country and blues.

No matter how you express your music whether it be on a stage or on a street corner, in the end it doesn't matter. It's the captivation that embraces the audience who in return appreciates ones desire to keep on making music. Stephanie Harpe is one of those artists, who has never given up on building a dream of her own.

Stephanie Harpe is from the Fort Mckay area and has been intrigued by music since the age of 10. The Stephanie Harpe band has been a part of numerous functions and celebrations sharing their musical creations in communities throughout Alberta.

For more information go to:  
[www.myspace.com/stephanieharpeband](http://www.myspace.com/stephanieharpeband)

Review by Angela Pearson

## ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Mitch Daigneault	I'll Never Forget (What's Her Name)	Driving All Night
Diezel	We're All Here	Single Release
Chris Barker Band	Six String Highway	Six String Highway
Cheryl Powder	Crazy Together	Can't Wait To Fly
Richard McKay	I Will Never Let Go	My Awakening
Crystal Shawanda	Dawn Of A New Day	Dawn Of A New Day
Slydin' Clyde' Roulette Band	Redman	Indian Reservation Blues & More
Indigenous	Make A Change	Broken Lands
Tommy J Mueller	You	Changes Everything
Digging Roots	We Are	We Are
Mike Gouchie	I Don't Miss Missin' You	Shattered Glass
McKinley Matters	Prairie Winds	Seventh Day
Art Napoleon	Creejun Stomp	Siskabush Tales
Ry Moran	No Good Reason	Groundwater
Jacques & The Shakey Boys	God And The Devil	Indian Reservation Blues & More
Pura Fe	Follow Your Heart's Desire	Follow Your Heart's Desire
Holly Vee	Fall In The First Place	Love Spurs & Rock and Roll
Sierra Noble	Try Anything	Possibilities
Teagan Littlechief	One Woman	Single Release
Inez f. Jason Burnstick	Sto:lo Strong	Sing Soul Girl

CONTRIBUTING STATIONS:





## Awards celebrate B.C. First Nations art

Five B.C. First Nations artists were named as the recipients of the 2009 BC Creative Achievement Awards for Aboriginal Art on June 5 by Premier Gordon Campbell and Keith Mitchell, chair of the British Columbia Achievement Foundation.

This is the third year of the awards. This year's winners are Calvin Hunt, Kwakiutl, Richard Hunt, Kwakiutl, John Marston, Coast Salish, Chemainus, Noleen

McQuary, Nadleh Whut'en, and Isabel Rorick, Haida.

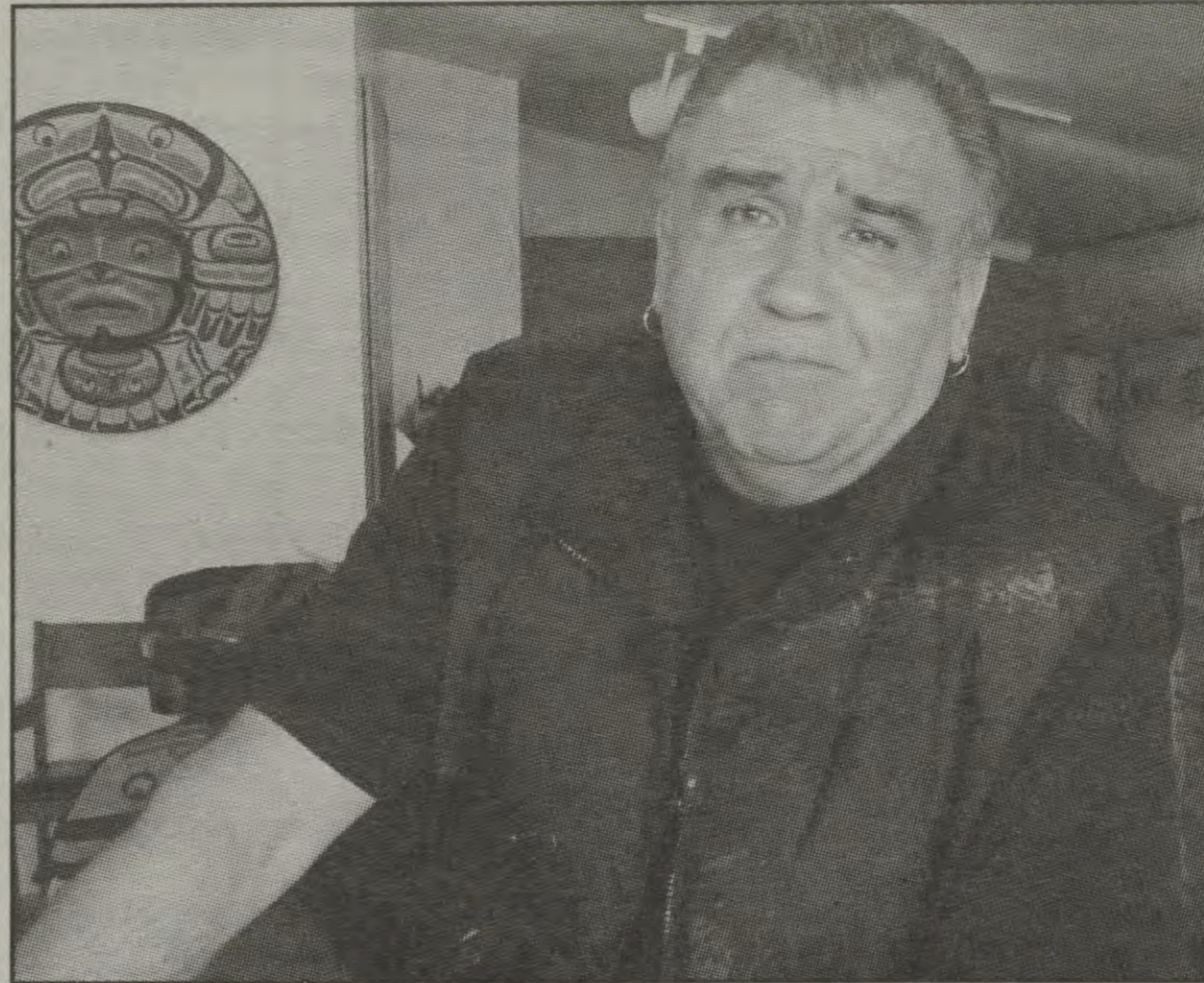
"By interpreting what they see, what they experience and their great cultural traditions, these artists provide a gift to all British Columbians through their artwork," said Campbell.

The recipients of the 2009 BC Creative Achievement Awards for Aboriginal Art will be recognized at a ceremony in Vancouver in September 2009. Each recipient will receive \$2,500 and be granted the use of the British Columbia Creative Achievement Award seal to signify their creative excellence.

The recipients were selected by an independent jury chaired by board member Dr. Robert Belton, dean of creative and critical studies at UBC Okanagan. The jury was composed of Candice Hopkins, Carcross Tagish Nation, Sobey Curatorial Resident, Indigenous Art, National Gallery of Canada and past director/curator Western Front Exhibitions; Barbara Marchand, Okanagan Nation, artist and past recipient of a BC Creative Achievement Award for Aboriginal Art; Bill McLennan, curator, Pacific Northwest, UBC Museum of Anthropology in Vancouver; and Marianne Nicolson, Dzawada'enuxw, artist and past recipient of a BC Creative Achievement Award for Aboriginal Art.

Polygon Homes Ltd. is the sponsor of the award and joins presentation sponsor, the Vancouver Airport Authority, as a supporter of the award, said Mitchell.

The British Columbia Achievement Foundation is an independent foundation



Calvin Hunt at his studio located in Port Hardy, BC

established and endowed by the province of B.C. in 2003 to celebrate excellence in the arts, humanities, community service and enterprise.

Calvin Hunt lives in Port Hardy on Vancouver Island. He is an artist, leader, and role model, and creates traditional Northwest Coast Indian art forms that embody his

personalized artistic style.

A talented and skilled carver, Calvin is best known for creating traditional canoes that bring the community together in voyages of celebration, totem poles that honor his ancestors and encourages young people in his traditional home of Fort Rupert, and large transformation masks and regalia that help bring stories

and legends to life. Calvin also works in silk-screen printing, dance screens, jewelry, and stone carving. His artwork can be found in galleries and private collections worldwide.

Richard Hunt lives in Victoria. He is a master carver, working in wood, paper, canvas and precious metals, creating art pieces that are influenced by his Kwa-gulth culture and tradition. His work in totems, drums, masks, prints and bowls can be found in public and private collections and galleries around the world.

Richard began carving with his father at the age of 13, later following in his father's footsteps as chief carver in the Thunderbird carving program at the BC Provincial Museum.

Richard designed the medals for the Pan Am Games held in Victoria and participated in the design and carving of the Queen's Baton for the Commonwealth Games. Richard is a generous supporter of his community through contributions of his work for worthy causes.

(Continued on page 15.)



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### Aboriginal Business Directory

BC Hydro anticipates capital spending of approximately \$1 billion or more per year to fund necessary maintenance and expansion to meet electricity requirements and maintain high levels of reliability. If you are interested in doing business with BC Hydro, send an email to [aboriginal.procurement@bchydro.com](mailto:aboriginal.procurement@bchydro.com).

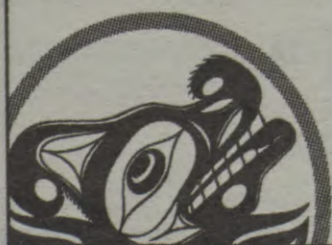
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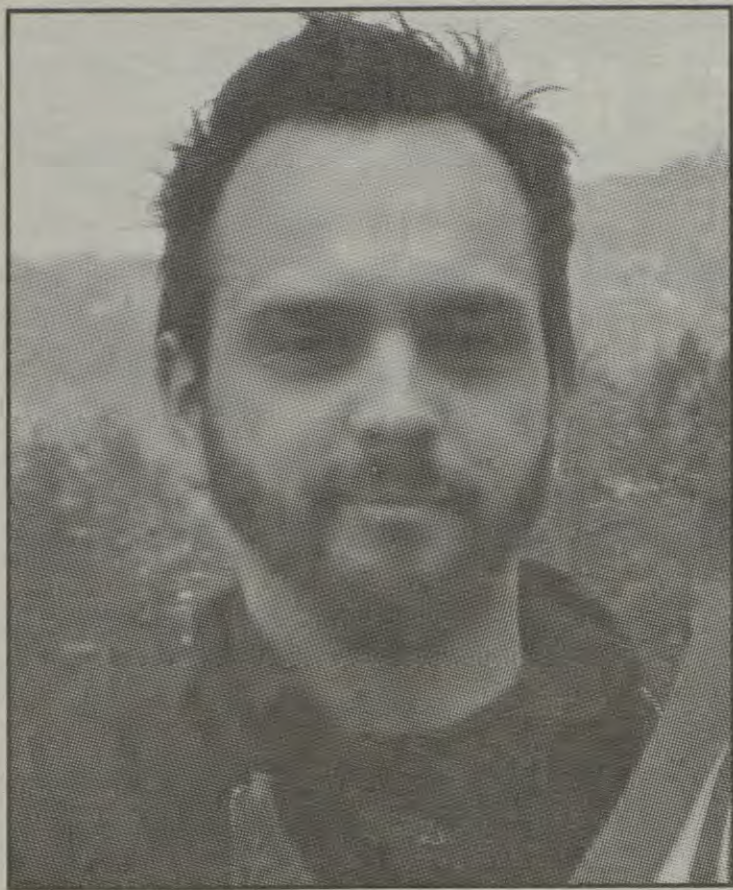
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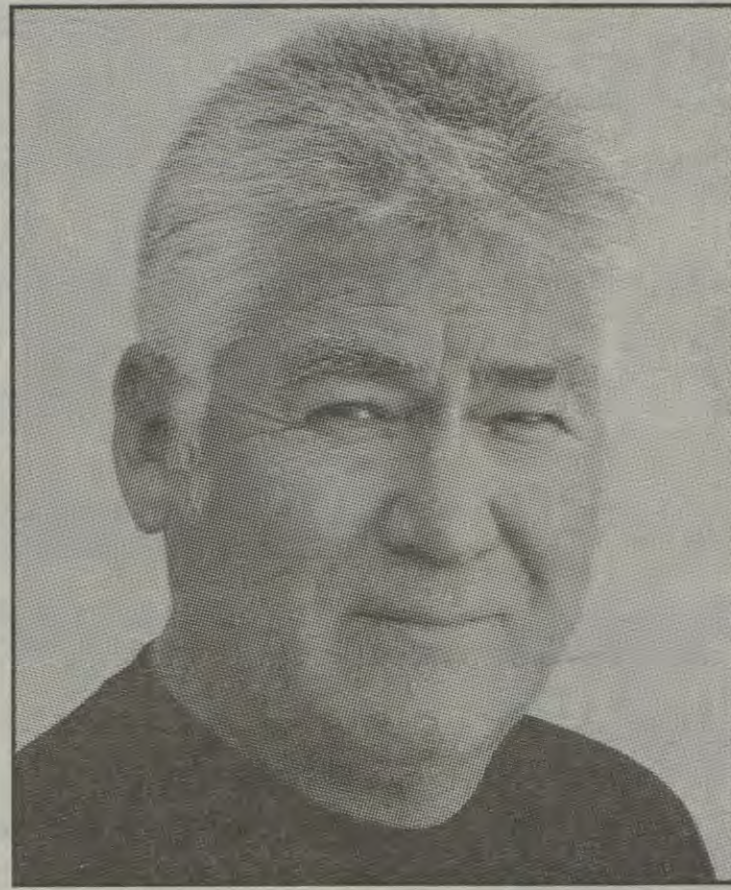
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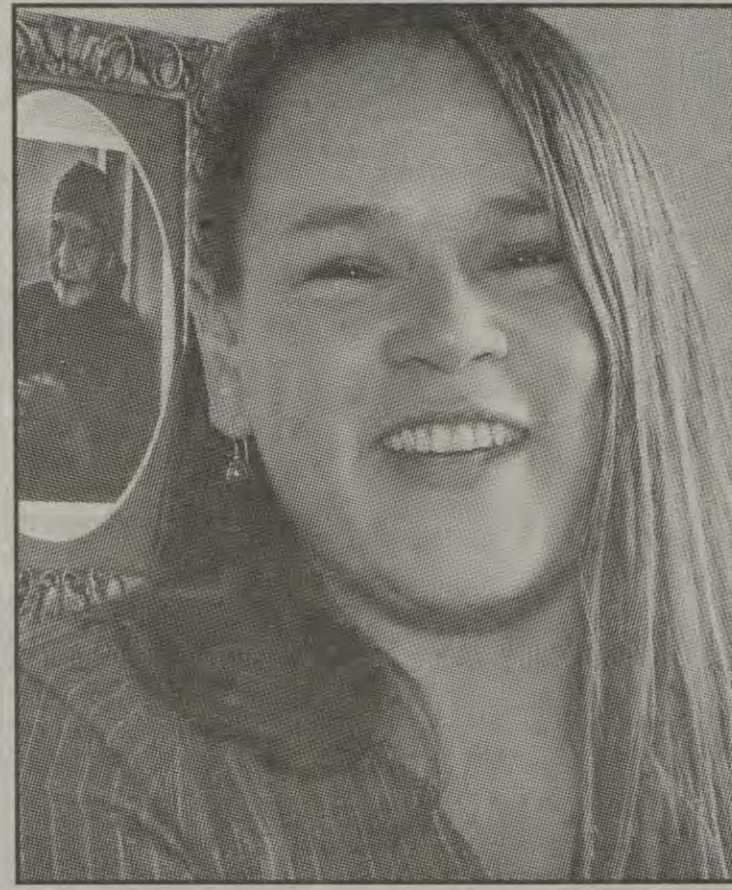
## Raven's Eye: Special Section providing news from BC & Yukon



John Marston of Ladysmith, BC



Richard Hunt of Victoria, BC



Noeleen McQuary of Fraser Lake, BC



Isabel Rorick of Hornby Island, BC

(Continued from page 14.)

For his contributions to First Nations' art and to his community, Richard has been appointed a member of the Order of Canada and the Order of British Columbia and has been elected to the Royal Academy of Arts.

John Marston of Ladysmith is a Salish artist who, over the past 15 years, has become one of B.C.'s most important new First Nations artists. A carver schooled in traditional practices, John has developed his own style of carving that reflects the

legends and stories of the Coast Salish people.

His outstanding work in bent boxes shows imagination and attention to detail. John's belief in the importance of cross-cultural experiences has taken him on travels to Papua, New Guinea and Japan.

At home, John is establishing a workshop for young First Nations artists.

Noeleen McQuary lives on the shores of Fraser Lake in northern B.C. near Vanderhoof. She is a master basket maker working with birchbark and spruce roots.

Noeleen learned this ancient art form of the Interior Dakelh from her mother and grandmother who instilled in her the spiritual principles related to the harvesting and making of baskets.

Among Noeleen's accomplishments is the building of an 18-foot birchbark canoe, now part of the McLeod Lake Band Cultural Centre, and one currently under construction funded through the Aboriginal Arts Development Awards to teach youth the traditional art form of birchbark canoe

making.

Noeleen is committed to educating others, including her daughter, about her craft and its historical traditions.

Noeleen has created baskets for many galleries and private collectors.

Isabel Rorick of Hornby Island carries on a tradition handed down from her family. Her art is weaving, most notably, spruce root weaving of traditional Haida hats and baskets. Isabel first became aware of the art at the age of 13 when her grandmother from

Ketchikan, Alaska brought cedar baskets to her in Haida Gwaii. Isabel began weaving seriously at the age of 19 and under the guidance of her grandmother mastered the fine and complex art of spruce root weaving, which includes the very careful and respectful harvesting of the roots themselves in the forest.

She has dedicated her life to learning techniques almost lost in the haze of time, by reading, visiting museums and refining spruce root weaving to an art form recognized around the world.



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## Celebrate all month long

By Isha Thompson  
Raven's Eye Writer

### Nanaimo

It's official. June is now recognized as National Aboriginal History Month in Canada thanks to the help of one BC member of Parliament and a small Aboriginal organization that wouldn't let go of a dream.

"It's their persistent message that I think has kept it on the radar," said MP for Nanaimo-Cowichan Jean Crowder. She is the NDP critic of Aboriginal Affairs, and introduced the idea to the House of Commons. The motion received unanimous consent on June 4.

"It just makes sense we should have the whole month to honor ourselves and our ancestors," said former president of the Regina Aboriginal Professional Association (RAPA). Joely Bigeagle-Kequahtoway was part of the association when it first declared June National Aboriginal History Month in May 2007.

The Saskatchewan-based organization campaigned for other provinces to follow suit and was able to get the attention of a Member of Parliament who thought it was a valid suggestion.

"We sent out a mass e-mail and somehow it got to Jean Crowder," said Bigeagle.

Crowder said she hopes having the month of June to talk about Aboriginal peoples will educate non-Aboriginal Canadians about the contributions that First Nations, Metis and Inuit have made to Canada while simply celebrating a rich history.

Bigeagle-Kequahtoway

agrees and hopes that with a month to celebrate Aboriginal heritage it will allow Aboriginal education to be a larger part of the public school curriculum.

"I don't think the one day was enough," said Bigeagle-Kequahtoway about National Aboriginal Day on June 21. "There isn't enough positive celebration of our culture."

Marjorie Lavallee-Bressyman, the current president of RAPA agrees that the history of Aboriginal people must be told as opposed to concentrating on negative perceptions.

"We all have heard the ugly rhetoric before concerning Aboriginal people," said Lavallee-Bressyman. She said it was important to educate the public about past "injustices" towards Canada's Aboriginal people.

The unemployment of many Aboriginal people, for example, said Lavallee-Bressyman, is all connected to their treatment in the past.

RAPA is a non-profit corporation that was created in 1995. With the guidance of 10 working professionals who volunteer their time, RAPA creates a network of professionals and community members to develop employment opportunities for Regina Aboriginal people.

"We help to create a better world for our young people," said Lavallee-Bressyman.

With the support of 40 to 50 members, RAPA organizes monthly socials and career presentations from local businesses.

Other groups or issues have been designated their own

months by the government of Canada: February is Black History Month, April is National Poetry Month, May is Asian Heritage Month, September is Country Music Month and October is Women's History Month.

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### EMPLOYMENT CONTRACT EXECUTIVE DIRECTOR

Under the direct supervision of and reporting to the Board of Directors of the Ontario First Nation Economic Developers' Association, the Executive Director will be responsible for the efficient and effective administration of the Ontario First Nation Economic Developers' Association (OFNEDA) and liaise with other organizations, institutions, associations, First Nations, and Federal and Provincial Governments in promotion of economic development and professional development of the Ontario First Nation Economic Development Officers.

#### Responsibilities:

- Establish the objectives for the organization and formulate programs
- Allocate material, human and financial resources to implement the organization's policies and programs; establish financial and administrative controls; formulate and approve promotion campaigns and networks; and approve overall personnel planning.
- Prepare annual budget forecasts and circulate before the beginning of the budget year to provide basis for performance measurement.
- Communicate effectively with Board of Directors, executive staff, and association members, as required.
- Prepare funding applications and proposals that enhance the benefits, services and/or operations of OFNEDA.
- The promotion of the OFNEDA, through membership drives/campaign for corporate sponsorships/membership.
- Organize the Annual OFNEDA Conference.
- Arrange agenda for board meetings, annual meeting, information sessions, and organize board elections.
- Enhance professional development curriculum.

#### Qualifications:

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Ontario Birchbark: Special Section providing news from Ontario

# Sam George became a seeker of truth and justice

By Jennifer Ashawasegai  
Birchbark Writer

"We have lost an ambassador," said lawyer and close friend Murray Klippenstein, who spoke at Sam George's funeral on June 6.

Maynard "Sam" George died early in the morning on June 3 with wife Veronica and other loved ones at his side.

He died about one week after the province signed an agreement with Kettle and Stoney Point First Nation to return Ipperwash Provincial Park to the community, located about 55 kilometres north of Sarnia.

It was where Sam's brother Dudley was shot by police during a confrontation on Sept 6, 1995. Dudley and others had been occupying the park, protecting burial grounds there. The park land had been appropriated by the federal government under the War Measures Act in 1942. The death of his brother began Sam's long quest for truth surrounding the incident and justice, not only for Dudley, but for the Kettle and Stoney Point people.

A couple of hundred people attended the funeral for the 56-

year-old who touched the lives of many, either through his community work, speaking engagements or the Ipperwash Inquiry.

Gary Allen is the chief of Nigigoonsimikaaning First Nation near Fort Frances in Northwestern Ontario. He said Sam was like a father to him, taking Allen under his wing when he lived in the community about 18 years ago. Allen was part of the drum group started by Sam shortly after Dudley was shot.

Allen said Sam always wanted to get to the truth, and was never focused on revenge. And even though some people pressed Sam to settle for a large sum of money, "It was never about the money for Sam. It was always about the truth."

"I believe he paid a high price, physically, to get to the truth."

Sam was diagnosed with pancreatic and lung cancer more than a year ago.

Justice Sydney Linden also attended the funeral. Linden headed up the Ipperwash Inquiry, which looked into the events that occurred the night Dudley was shot.

The inquiry was called in October 2003 by Dalton McGuinty, when the Liberals took power. The inquiry recommendations were released in late May 2007.

Recommendations included establishing a separate Ministry of Aboriginal Affairs in Ontario, which has been done, as well as seeing the land returned to the community.

Another recommendation from the inquiry focused on how police handle protests and demonstrations. That's also something Justice Linden is quite proud of. He noticed the recent Tamil demonstrations in Toronto were handled differently by police since the release of the recommendations.

Elder Thomas White from White Fish Bay First Nation officiated at the funeral. He also knew Sam for many years, and was Sam's teacher.

White said Sam would take time out to go to northwestern Ontario for teachings. He also talked about Sam's sense of humor, something, he said, is very Anishnawbe.

In an interview, Klippenstein also noted Sam's unique sense of

humor.

"One late night over coffee during the inquiry, Sam was musing how the counter-defendants kept trying to knock him down, but [Sam] always popped back up again because he had big feet, like a clown."

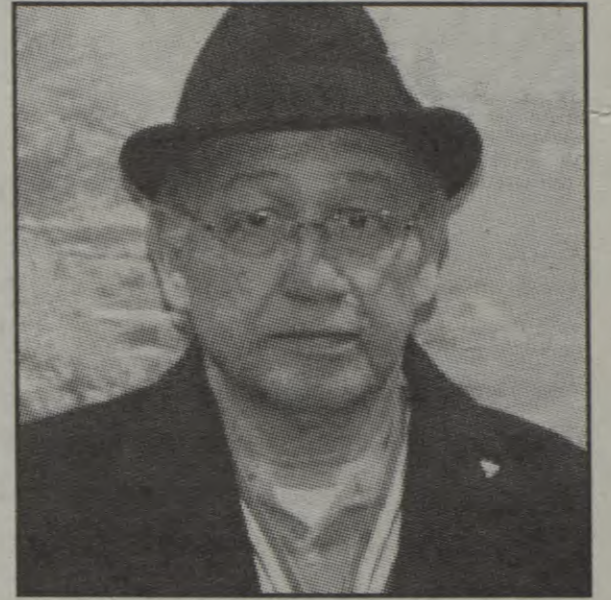
After the inquiry "he later came to my office wearing big red clown shoes," laughed Klippenstein.

Sam was not only a client because of the inquiry, he said, he became a great friend of the lawyer, like a brother.

Last year, Sam received the Order of Ontario, and a few months later, the Ministry of Aboriginal Affairs named its resource library after Sam George.

Brad Duguid, Aboriginal Affairs Minister, called Sam, "A true modern-day hero. His courage, grace and perseverance in the face of tragedy stands as a role model to not only First Nations, Metis and Inuit, but to all Ontarians."

Sam was on Kettle and Stoney Point First Nation council, and was a youth worker in the community. In a telephone interview, fellow councillor and friend David Henry tearfully said "Sam had the community and children at heart.



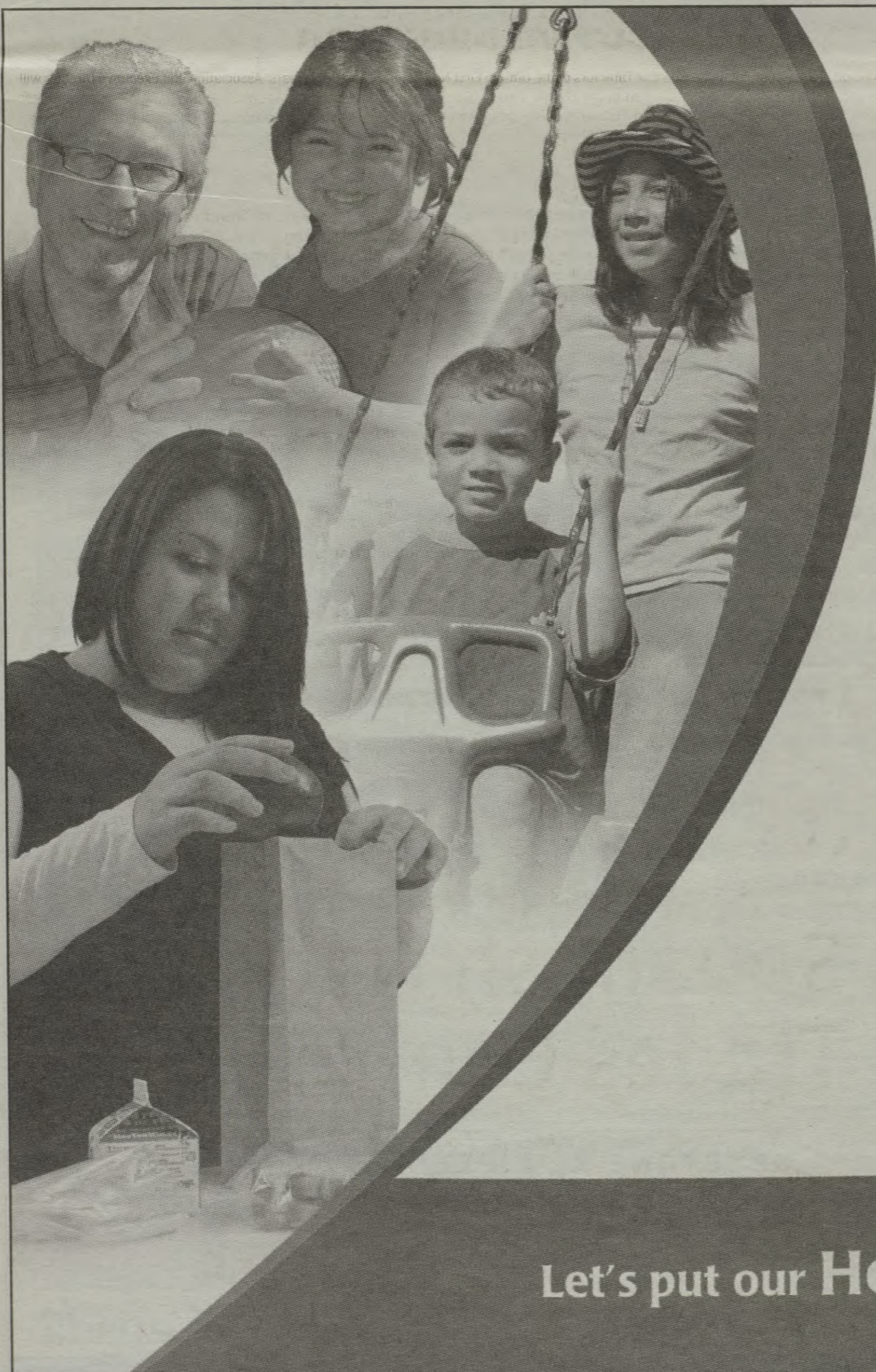
Sam George

He always worked for the kids and the community. Anytime we needed anything from Sam, he was always there for us. We're going to miss him."

"Although not unexpected, Sam's death was still sad and shocking," said John Beaucage, grand council chief of the Anishinabek Nation, which declared a four-day mourning period after Sam's passing. It requested its 42-member nations to fly their flags at half mast.

Beaucage said Sam's life epitomizes the truth, because that's what he fought so hard for.

"In our language, we call that Debwewin. And that's what he was looking for, the truth."



## Let's put our Hearts into it!

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Aboriginal People are more likely to have high blood pressure and diabetes, and as a result, are at greater risk of heart disease and stroke than the general population.

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- Knowing and managing your diabetes
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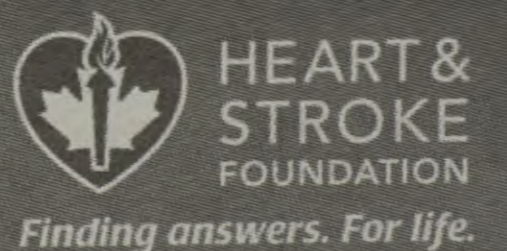
Talk to your healthcare provider to see how you can lower your risk of heart disease and stroke.

Or contact the Heart and Stroke Foundation at:

1-888-HSF-INFO  
(1-888-473-4636)

[www.heartandstroke.ca/Aboriginal](http://www.heartandstroke.ca/Aboriginal)

Let's put our Hearts into it!





# Lack of cultural continuity could influence

By Isha Thompson  
Windspeaker Staff Writer

VANCOUVER

Two B.C. professors are preparing to research the factors that lead to Aboriginal youth suicides in Manitoba.

The project is set to begin in the long shadow cast by recent multiple suicides in the Pukatawagan and Shamattawa First Nations.

Dr. Michael Chandler stresses that the research study is not in response to those tragedies—Shamattawa reported 74 children committed suicide in 2007 and 37 more in the first part of 2008—but it seems the research can't happen a moment too soon.

Chandler teaches at the University of British Columbia, and Dr. Christopher Lalonde is with the University of Victoria. Together they have more than 30 years experience in the area and believe that the research will help empower Aboriginal people to fight for more control over their communities, and give hope to Aboriginal young people that the future is worth living for.

Chandler said the evidence from the research that will be done in Manitoba could provide bands with the ammunition they need to show the provincial and federal governments the exact changes needed to suppress youth suicides.

The Canadian Institute of Health Information (CIHI) and

the Canadian Institute of Health Research (CIHR) are included in a group of agencies that agreed to support Chandler and Lalonde in 2005. The two psychology professors and their colleagues conducted similar research for B.C.'s First Nations communities.

The Manitoba project will begin as soon as details have been sorted, but Lalonde predicts it will take place sometime in July.

Chandler and Lalonde have collaborated on at least a dozen publications that have linked the high rates of suicide within a small number of First Nations communities in B.C. to the absence of cultural continuity.

After gathering statistics from reserves since 1998, the pair has

concluded that the presence of nine "factors" in a community act as protectors to shield Aboriginal youth from a lack of commitment to the future.

According to their most recent research published in 2008, the absence of self-government is a factor that is closely associated to suicides on reserves. The others are unresolved land claims, a lack of control over education, sub-standard health care, few or no cultural facilities, police or fire services, loss of Indigenous language, issues around child protection and the welfare system, and the lack of presence of women in leadership roles, including on council.

"Once self-government is in

place, it is easier for some of these communities to accomplish some of the other variables that are associated with suicides," explained Chandler.

The researchers' conclusions are that many of the Aboriginal youth who took their own lives were likely suffering from a disconnect to their Aboriginal culture. The communities the young people came from lacked one, or at times, all nine factors that decrease high rates of suicide.

Because of the differences in history and cultural structure of Aboriginal bands in Manitoba, Chandler predicts new factors will emerge that will make his research unique to the province.

(See Cultural on page 21.)

National Energy Board



Office national de l'énergie

Appendix III

National Energy Board

Notice of Public Hearing on the TransCanada Keystone Pipeline GP Ltd. (TransCanada) Keystone XL Pipeline

The National Energy Board has scheduled an oral public hearing on an application from TransCanada under the *National Energy Board Act* to construct and operate the proposed Keystone XL Pipeline and for orders related to toll and tariff matters. The proceeding will also consider matters required by the *Canadian Environmental Assessment Act*. Copies of the application are available for viewing on the Board's Internet site at [www.neb-one.gc.ca](http://www.neb-one.gc.ca) (click on "Regulatory Documents" then "Quick Links" and scroll down to the application), at TransCanada's office 450 - 1st Street S.W., the Board's library (1st floor, 444 Seventh Ave. S.W., Calgary) and the Hardisty Public Library (5027-50 Street, Hardisty, AB), Consort Municipal Library (5215 49A Street, Consort, AB), Oyen Municipal Library (105 3rd Avenue West Oyen, AB), Medicine Hat Public Library (414 First Street SE Medicine Hat, AB), Chinook Regional Library - Burstall Branch (Corner of Martin Street and Hamilton Avenue, Burstall, SK), Chinook Regional Library - Maple Creek Branch (Maple Creek, SK), Chinook Regional Library - Shaunavon Branch (440 Centre Street, Shaunavon, SK), Chinook Regional - Climax Library (120 Main Street, Climax, SK), and the Swift Current Library (411 Herbert Street East, Swift Current, SK).

Project Details

The Keystone XL pipeline is a proposed expansion of the Keystone oil pipeline system currently under construction. The Canadian portion of the Keystone XL Pipeline Project (the Project), would extend from Hardisty, Alberta (AB) to Monchy, Saskatchewan (SK). The Project would involve the construction of approximately 525 km of new 914 mm outside diameter (NPS 36 inch) pipeline from Hardisty, AB to Monchy, SK. The Project would have an initial capacity of approximately 111,300 m<sup>3</sup>/d (700,000 bbl/d) of commodity and is designed to be expandable to 143,100 m<sup>3</sup>/d (900,000 bbl/d). The Project would also include related physical works including: pump stations; tanks and other related works and activities. The Project would cross the AB-SK boundary near McNeill, AB with about 266 km of the pipeline in AB and 259 km in SK. Approximately 475 km of the proposed pipeline is projected to be contiguous with existing pipeline rights-of-way (RoW) and approximately 50 km would require new non-contiguous RoW.

Some temporary infrastructure would be required for construction and some new access roads would be needed for pipeline operations. The Project would require several watercourse crossings, the most prominent of which are the crossings of the Red Deer and South Saskatchewan rivers in AB and the Frenchman river in SK. Construction is proposed to begin in mid-2010 and be completed in 2012.

Oral Public Hearing

The oral hearing will start at 9:00 a.m., local time, beginning **15 September 2009** at a location to be determined. The hearing will obtain the evidence and views of interested persons on the application. Any person interested in participating in the oral hearing should consult the Board's Hearing Order OH-1-2009 for further background and instructions. The deadline for filing applications to intervene is **9 June 2009** and for providing comments on the application is **30 July 2009**. Federal or provincial government authorities may participate by filing a letter of comment, providing an oral statement, seeking Intervenor status or by filing a declaration that they will be a Government Participant by **9 June 2009**. Further details can be found in the Hearing Order.

Information for Intervenor

Any person wishing to intervene in the hearing must file an application to intervene by noon, Calgary time, **9 June 2009** with the Secretary of the Board and serve a copy to TransCanada and its counsel at the following addresses:

Mr. Ian Cameron Regulatory Project Manager TransCanada PipeLines Limited 450 - 1st Street S.W. Calgary, AB T2P 5H1 Facsimile 403-920-2347 E-mail: <a href="mailto:ian_cameron@transcanada.com">ian_cameron@transcanada.com</a>	Ms. Elizabeth Swanson Associate General Counsel TransCanada PipeLines Limited 450 - 1st Street S.W. Calgary, AB T2P 5H1 Facsimile 403-920-2354 E-mail: <a href="mailto:elizabeth_swanson@transcanada.com">elizabeth_swanson@transcanada.com</a>
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Ms. Wendy M. Moreland  
Stikeman Elliot LLP  
888 - 3rd Street S.W.  
Calgary, AB T2P 5C5  
Facsimile 403-266-9034  
E-mail: [wmoreland@stikeman.com](mailto:wmoreland@stikeman.com)

You may use a form on the Board's Internet site to file an application to intervene. Go to [www.neb-one.gc.ca](http://www.neb-one.gc.ca) and under the "Regulatory Documents" heading, click "Submit documents electronically," then click "Application for Intervenor Status". TransCanada will serve a copy of the application and related documentation on each Intervenor.

Letters of Comment and Oral Statements

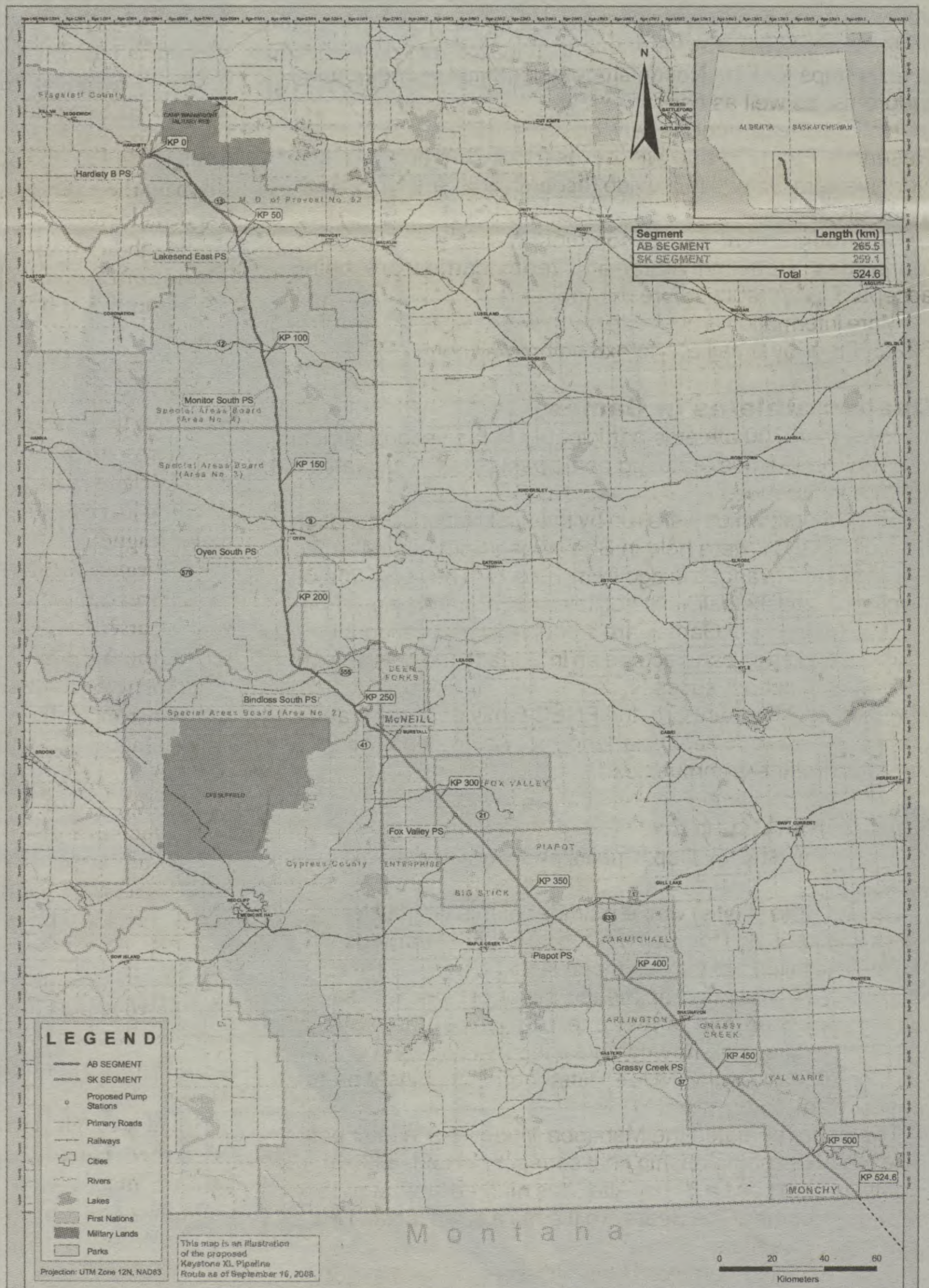
Any person wishing only to comment on the application should file a letter of comment to the Secretary of the Board and send a copy to TransCanada and its counsel by noon, Calgary time, **30 July 2009**. The Board will also establish a time for people to make their oral statements on the application. Anyone wishing to make an oral statement must file a letter with the Board requesting the opportunity to make an oral statement and send a copy to TransCanada and its counsel by noon, Calgary time, **30 July 2009**. You may use forms on the Board's Internet site to file your letter of comment or request to make an oral statement. Go to [www.neb-one.gc.ca](http://www.neb-one.gc.ca). Under the "Regulatory Documents" heading, click "Submit documents electronically" - then click "Letter of comment" or "Request to Make an Oral Statement".

Information on Hearing Procedures

General information about how to participate in a National Energy Board hearing can be found at [www.neb-one.gc.ca](http://www.neb-one.gc.ca). Click on "Hearings and Information Sessions", then click on "Participate in a Public Hearing". The link includes an 11-minute video describing the role of the Board and how to participate in the public hearing process and a publication entitled "The Public Hearing Process - Your Guide to Understanding NEB Hearings".

You may access the Hearing Order through the Board's Internet site at [www.neb-one.gc.ca](http://www.neb-one.gc.ca) (click on "Regulatory Documents" then "Quick Links", scroll down to the TransCanada application, then click on "Hearing Order" at the top of the screen). You may obtain information on the procedures for this hearing or on the *National Energy Board Rules of Practice and Procedure, 1995*, as amended, (Rules of Practice and Procedure) governing all hearings (available in English and French) by writing to the Secretary of the Board, or by contacting Sharon Wong, Regulatory Officer at 403-299-3191 or at 1-800-899-1265. You may also go to the Board's Internet site and click on "Acts and Regulations" to access the Board's Rules of Practice and Procedure and other legislation.

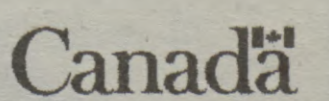
Claudine Dutil-Berry  
Secretary of the Board  
National Energy Board  
444 Seventh Avenue S.W.  
Calgary, AB T2P 0X8  
Facsimile 403-292-5503



TransCanada  
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KEYSTONE XL PIPELINE PROJECT  
Canadian Section

TPL154-01-104  
Rev. 10





# Windspeaker sports briefs

By Sam Laskaris

## Nationals to be held in Alberta

There could be as many as 80 teams taking part in this year's Canadian Native Fastball Championships.

The national tournament, which will be held in Whitecourt, Alta., will begin on July 31 and continue until Aug. 2. Organizers are confident they will reach their maximum of 32 clubs in the senior men's division, which will offer \$10,000 to the winning squad. An additional 32 squads can be accommodated in the senior women's category.

Tournament officials are also hoping to attract eight entries in the men's masters' and women's masters' categories. Both of the masters divisions are for those aged 40 and over.

The Alexis Nakota Sioux Nation is the tournament host. This marks the second time it has hosted the nationals. It hosted the 2005 tournament. The hosts are again expected to be well-represented in the tournament. The Alexis Nakota Sioux Nation had 14 teams take part in the '05 nationals.

Besides Alberta, this year's event will also feature entrants from British Columbia, Saskatchewan, Manitoba, Ontario and Nova Scotia.

It's possible other provinces will also be represented. That's because if space is available registration entries will be accepted until July 15.

The majority of the tournament games will be held at Graham Acres, a facility that has six diamonds.

## Memorial golf tournament

Participants are being sought for a charity golf tournament with proceeds going to First Nations students and cancer research.

The second annual Darryl "Penasi" Fox Memorial Golf Classic is scheduled for July 30 at the Whitewater Golf Club in Thunder Bay, Ont. Ontario's Deputy Premier and Minister of Energy and Infrastructure George Smitherman will be among those taking part. The tournament is named in honor of the late Darryl Fox from Bearskin Lake First Nation.

He died of cancer in 2002 at the age of 24 while he was studying engineering at university.

Proceeds from the tournament will go towards bursary scholarships for First Nation students enrolled in engineering programs, as well as cancer research.

Half of the proceeds will go to the Northern Cancer Research Fund. Funds will be used in Thunder Bay and Northwestern Ontario to provide research and care for patients in the area.

The tournament can accommodate a maximum of 36 foursomes. Both individual and team entries are being accepted, preferably before July 15.

More information is available by contacting Lyle Fox at (807) 622-8008 or by email at lylefox83@hotmail.com.

## Quebec athletes in Games

More than 300 athletes participated in the second annual Inter-School Games featuring participants from First Nations schools in Quebec.

The Games, which were run by the First Nations Education Council (FNEC), were held in Shawingan from June 4 to 7.

Competitors ranged in age from 10 to 17. They participated in volleyball, basketball, floor hockey and track and field events.

"The Interscholar Games are a source of motivation for the children, and sport can become an important and determining leverage for school success," said FNEC's director general Lise Bastien. "Furthermore, the FNEC firmly believes that the Games will have a beneficial and mobilizing impact on the students and the communities."

## Reid wins AHL title

It's not the Stanley Cup. But it's pretty much the next best thing.

Darren Reid (Metis) was a member of this year's Hershey Bears that captured the Calder Cup, annually awarded to the playoff champions of the American Hockey League (AHL).

The AHL is regarded as the top minor pro-hockey league in North America and is just one step below the National Hockey League. Hershey captured the Calder Cup on June 12, the same night the NHL's Pittsburgh Penguins won the Stanley Cup.

The Bears defeated the Manitoba Moose 4-2 in their best-of-seven AHL championship final series. For Reid, a 26-year-old who is from Lac La Biche, Alta., this marked his first season playing in Hershey. The Bears are the top affiliate for the NHL's Washington Capitals.

Reid, who just completed his fifth season as a pro, had been selected by the Tampa Bay Lightning in the eighth round, 256th over-all, at the 2002 NHL Entry Draft.

Reid ended up playing just seven games with the Lightning, during the 2005-06 season. Reid's only other NHL stint was during the '06-07 campaign, playing 14 games with the Philadelphia Flyers.

Besides Hershey, Reid has toiled in the AHL with the Springfield Falcons and Philadelphia Phantoms.

[ sports ]

# Slugger Weglarz just two steps shy of the majors



Nick Weglarz

PHOTO: KEN CARR/AKRON AEROS

By Sam Laskaris  
Windspeaker Contributor

## AKRON, Ohio

Nick Weglarz is continuing his climb up the professional baseball league ladder.

Though he's only 21, Weglarz, who is from Stevensville, Ont., is already into his fifth season as a pro.

He's currently a member of the Ohio-based Akron Aeros, which competes in the Eastern League. The Aeros are the AA affiliate of the Cleveland Indians, so Weglarz is toiling just two steps below the major leagues.

For Weglarz, whose Aboriginal roots trace back to his grandfather who is Sarsee, this marks his first year at the AA ranks.

He spent the 2008 season with the Kinston Indians, a North Carolina-based squad that participates in the Class A Advanced Carolina League.

"It's the same game," Weglarz said of his move up to the AA level this season. "But the pitchers get better and the hitting gets better."

Though the outfielder is considered one of the Aeros' top sluggers, Weglarz did not get off to a booming beginning in Akron.

"I had a rough start," he said. "But then I made a couple of adjustments."

Weglarz had just three hits in his first 48 at-bats with the Akron squad.

But his play started to improve after working with Aeros' hitting coach Lee May Jr.

"Part of it was I was trying to do too much and some of it was mechanics," Weglarz said of his early-season slump at the plate.

Weglarz, who packs 255 pounds onto his 6-foot-3-inch

frame, said one of the reasons he was trying to do too much early on was because he wanted to impress the Indians' staff.

During a pre-season issue of Baseball America, Weglarz was listed as the third-best prospect in the Indians' organization.

He's fully aware that if he continues to play well he could be called up to the AAA ranks or even the major leagues.

"I think there's always a chance," he said. "But you try not to look ahead."

Meanwhile, looking back at this young season, a highlight for Weglarz came when he was named as the Eastern League's player of the week for the week ending May 17.

Weglarz hit an impressive .458 that week with 11 hits in 24 at-bats. During the week Weglarz hit one home run and three doubles. He also scored six runs and had eight runs batted in.

"I was playing well for all of May," Weglarz said. "And I hit well for that week."

Weglarz has been getting his share of feedback from the Aeros' brass.

"They go by games and by weeks," he said. "They look at 10-15 at-bats in a row."

And a lot of the comments Weglarz has been receiving lately are positive as he is either leading the Aeros or among the team leaders in numerous statistical categories.

The Cleveland Indians drafted Weglarz in 2005 during his final year at Lakeshore Catholic High School in Stevensville.

After signing his first pro contract, Weglarz played that summer with the North Carolina-based Burlington Indians, which competed in the Rookie class Appalachian League.

As for the 2006 campaign, that

was virtually a complete writeoff for Weglarz. He spent the majority of the season recuperating from a broken hand. He injured the hand during winter training sessions and broke it during his first game playing with Florida's Gulf Coast League Indians.

Weglarz returned to action for the '07 season. He spent the majority of the year with Ohio's Lake Country Captains of the Class A South Atlantic League.

Weglarz has also played in some international events in the past year.

For starters, he was a member of the Canadian club that competed in the Beijing Olympics last summer. Canada placed sixth in the men's baseball competition.

"It's a once-in-a-lifetime event," he said. "I'd say the highlight was walking out with all of the other athletes from your country (during the opening ceremonies). Knowing half the world was watching was neat."

Weglarz was also on the Canadian squad that participated in the World Baseball Classic earlier this year. Canada was eliminated from further play after it lost both of its round-robin matches.

Canada played both of its games at the Rogers Centre in Toronto.

"That was amazing too," Weglarz said. "It was the first time I got to play in Canada since turning pro."

The Canadian roster featured several current major league players including Justin Morneau, Matt Stairs, Joey Votto and Jason Bay.

"They're all pretty big names," he said. "They were all welcoming and it was a good team to play with."



# I Am Aboriginal campaign builds self-esteem

By Jennifer Hansford  
Windspeaker Contributor

SUDBURY, Ont.

In an effort to show support and promote Aboriginal culture in elementary and secondary schools, the Rainbow District School Board in Sudbury, Ont., in partnership with Urban Aboriginal Youth Leading The Way and the Eshkiniijig Advisory Circle, has launched a campaign called I am Aboriginal.

Developed in 2007, the I Am Aboriginal campaign asks students and their families to self-identify their Aboriginal affiliation by filling out a voluntary survey and stating if they are First Nations, Métis or Inuit.

There is a larger population of First Nations and Métis students in the area's schools than Inuit, Sharon Speir, superintendent of Education, and Kathy Dokis-Ranney, principal of First Nation, Métis and Inuit education confirmed. But there has been at least one family living within the Rainbow District that identified themselves as Inuit.

As the campaign was being launched, the students were also encouraged to submit videos and posters that explained why they thought this kind of initiative is important.

An information pamphlet for the campaign was developed which contains quotes from some of the students expressing what they would like to have more access to within the schools.

Dakota Recollet who is a student at Lockerby Composite School said, "I feel it is important to identify with your Aboriginal background so you can be proud of where you come from."

Jericho Pettifer, a student from Sudbury Secondary School said

"Young Aboriginal people need to know where they came from and to understand the emotional, physical and spiritual aspects of their beings."

Instilling a sense of belonging and pride within the youth are just some of the things organizers hope to achieve with this campaign.

Dokis-Ranney and Speir hope the campaign will help in heightening graduation rates within the schools' Aboriginal population.

Another hope that was expressed by both Speir and Dokis-Ranney is that the campaign will help to engage non-Aboriginal students to learn about the history, culture and languages of First Nations, Métis and Inuit people.

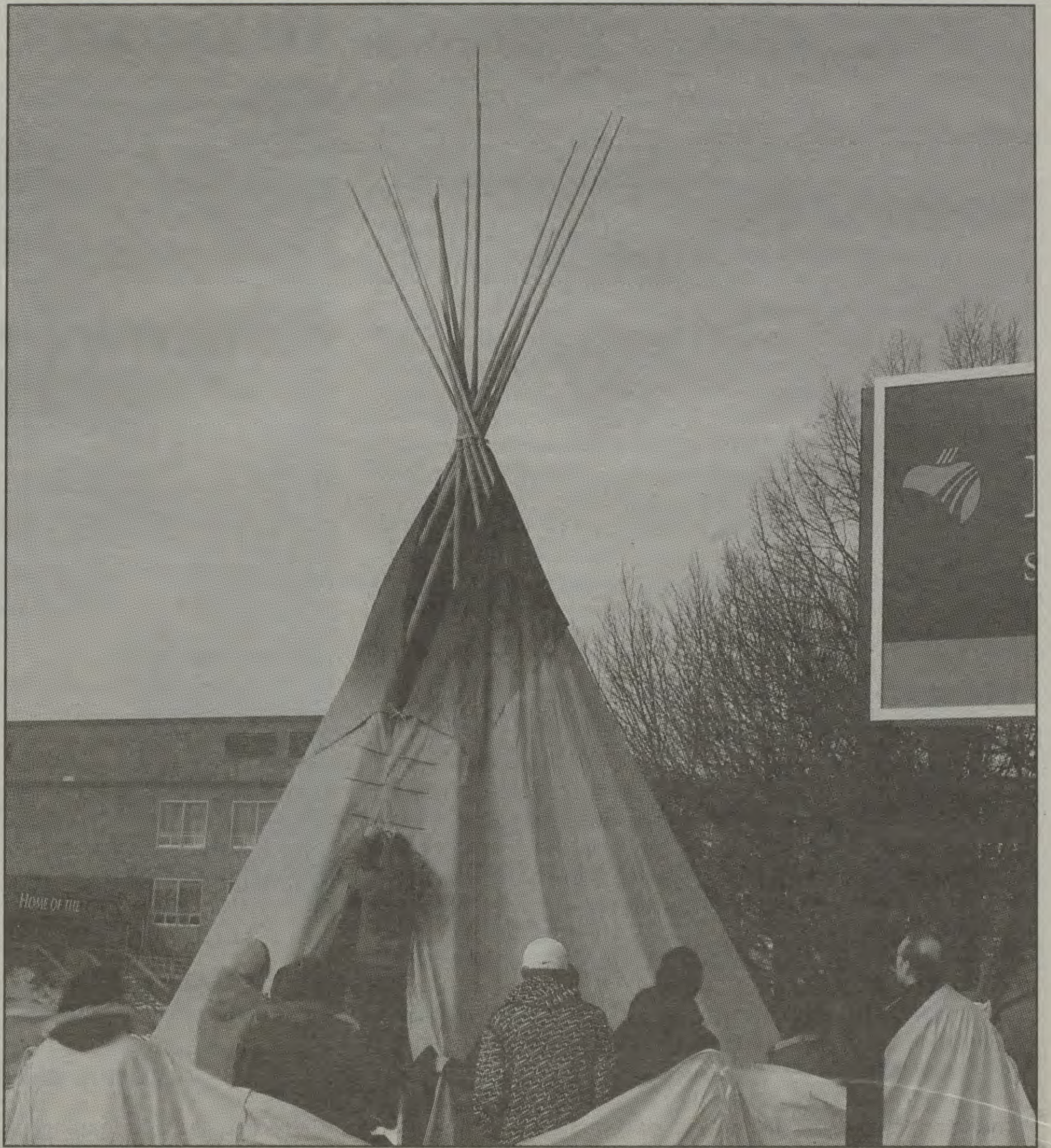
"We do see some people who are not Aboriginal wondering, 'can we learn too,'" said Dokis-Ranney. "There is more work to be done to grow the interest there."

This campaign, said Speir, is the first step to providing support in celebrating culture and diversity.

As of now, Ojibwe is the only Aboriginal language students are learning, but the organizers do hope the resources to teach other Aboriginal languages will be available in the future.

As part of the campaign there have been a series of Aboriginal youth leadership activities involving all of the secondary schools in the district, to help build self-esteem and a sense of identity.

"It was an absolutely amazing outdoor education component," said Dokis-Ranney. "Traditional survival skills, cooking on the fire, traditional foods, and traditional games. They also made their own shelters on the land. It took place at Whitefish Lake First Nation."



The I Am Aboriginal campaign launched by the Rainbow District School Board in Sudbury, Ont. has families self-identifying their Aboriginal affiliations in an effort to provide more culturally-relevant programming in school and to build pride in being Aboriginal.

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MacEwan's Preparation for University and College program now offers Aboriginal focused programming.

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The Aboriginal Education Student Centre also provides; student support services, tutoring, an Elder-in-Residence program support, counseling and academic advising.

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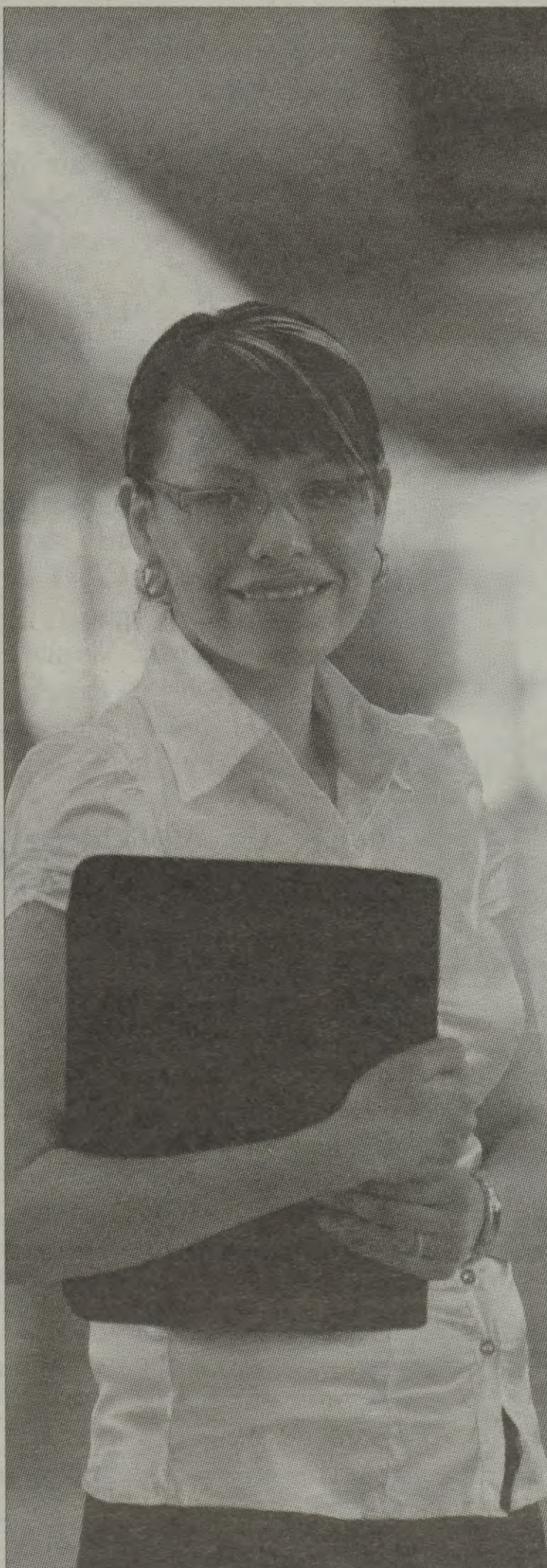
Programs currently being offered in aboriginal communities include:

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- Project Management
- Accounting Certificate
- Aboriginal Entrepreneurship
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For more information contact Stephen Crocker  
PH 780.471.8984  
EMAIL [scrocker@nait.ca](mailto:scrocker@nait.ca)



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For further information, including a detailed job description, please contact:

**Kendal Harazny at**  
[kendal.j.harazny@ca.pwc.com](mailto:kendal.j.harazny@ca.pwc.com).

**The Bissell Centre**

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Working with adults affected by Fetal Alcohol Spectrum Disorder, the *Community Adult Advocate* will provide intensive, long-term outreach support and advocacy, and will connect individuals to a comprehensive variety of supports in the community.

The ideal candidate will have a degree in the field of Social Services and some experience working with high risk populations in a social services setting. A current driver's license and a vehicle are required. A security clearance and CWIS is also requested.

Please send your resumé and cover letter by  
**Monday, July 9, 2009** to:

**Beverly Allard, Program Manager**  
**Fetal Alcohol Spectrum of Services**  
**Bissell Centre**  
**Phone: 780-423-2285, Ext. 132**  
**Email: ballard@bisselcentre.org**



**National Energy Board**      **Office national de l'énergie**

Headquartered in Calgary, the National Energy Board (NEB) is an independent federal agency that regulates several aspects of Canada's energy industry. Its purpose is to promote safety and security, environmental protection and efficient energy infrastructure and markets in the Canadian public interest.

We take pride in our technical and professional excellence as a regulator, and strive to attract and develop highly qualified staff to work in a dynamic, results-based culture of excellence. Employees are our most valued resource and we depend on them to make our goals a reality.

The National Energy Board is currently staffing a variety of positions at levels from entry to senior specialists:

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For more information on the National Energy Board or to apply for any of these positions, visit our website under careers at [www.neb-one.gc.ca](http://www.neb-one.gc.ca)

You can also find information on these positions, including how to apply, by visiting [www.jobs.gc.ca](http://www.jobs.gc.ca) or call Infotel at 1-800-645-5605.

We thank all candidates who apply and advise that only those selected for further consideration in the process will be contacted. The Public Service of Canada is committed to Employment Equity and to inclusive, barrier-free selection processes and work environments. Preference will be given to Canadian citizens.

*Vous pouvez obtenir ces renseignements en français.*



**Cultural identity matters**

(Continued from page 19.)

Dr. Michael Chandler said there is a misconception that youth suicide is a plague that affects all First Nations communities across Canada, when that just isn't the case.

"I think the press tends to find words like epidemic, or the notion of a whole related series of suicides, as somehow more newsworthy,"

said Chandler. He said the reality is that most troubled communities will only have a very small number of youth suicides each year, but they are brushed aside by media, who tend to fixate on the larger number of deaths.

Chief Jeff Napoakesik of Shamattawa First Nation said the community is doing its best to create a more positive

environment for their young people.

"We are developing a recreational centre for our youth here in the community," said Napoakesik, who is confident that with more activities available, the young people of Shamattawa will be less likely to "wander around; and not just physically, but in their minds."

**Research links sobriety and culture**

(Continued from page 12.)

While seated at his desk in his office, Abrahams tells his story of wrestling with his addictions. It includes a time when he overdosed on crystal meth and other times when he flirted with sobriety and stayed clear of drugs for periods of his life.

"Do you notice this recurring theme?" Abrahams pauses to ask while he recounts his past.

"When my uncle isn't there, I have a bad life, and then when I am living with him I have a good life," he explained.

When Abrahams was 22-years-old, his uncle convinced him to move into his home in Edmonton

and introduced him to a lifestyle that included the sun dance and a consistent relationship with the Aboriginal community.

"I immersed myself in the culture," said Abrahams, who began to attend sweats and listen to the wisdom of Elders when he attended round dances.

Abrahams, who readily admits to having an addictive personality, began chasing a new high—sobriety.

"My mind wasn't so much on the drugs. It was how normal of a life can I get?" said Abrahams, who welcomed the new possibilities available to him when he stopped using.

Currie is careful with the message behind her findings, and does not generalize addictions or suggest the single cure is a cultural connection. However, it is important for her to illustrate the values and solid teachings that are a part of Aboriginality, something that westernized programs can't provide.

"I think it empowers Aboriginal people to see the strength in their own culture," said Currie, who hopes that her research will help create awareness and provide Aboriginal communities with the evidence to request funding for programs that further their culture.

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We want to hear from individuals interested in a career in radio.

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An interest in Aboriginal music and culture is essential.

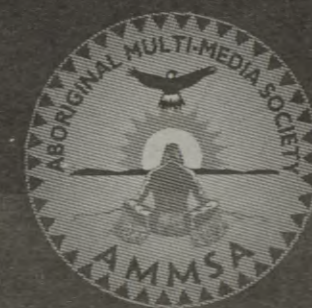
We are especially interested in people who are fluent in an Aboriginal language or with a passion for drum music.

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**THE NORTH PEACE TRIBAL POLICE SERVICE (NPTPS)**

is seeking candidates immediately

Qualifications required by applicants for the North Peace Tribal Police Service are as follows:

- Canadian Citizen at least 18 years of age
- No Criminal Record
- Grade 12 graduate or equivalent (for example - GED)
- Possess a valid driver's license
- Be medically and physically fit
- Have or obtain current certification in CPR (Cardio-Pulmonary Resuscitation) and have a valid Standard First Aid certificate
- The ability to speak and understand either the Cree or Dene Tha' language is a definite asset

Successful Applicants are required to:

- Pass the Police Service Entrance Exam and the Written Communication Test
- Pass the PARE Test (Physical Ability Requirement Evaluation)
- Pass an interview before a board made up of members of the North Peace Tribal Police Service and/or Police Commission
- Pass an enhanced reliability security clearance

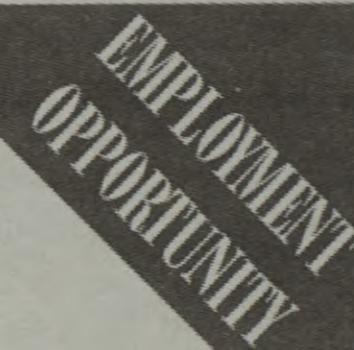
Successful applicants must attend and pass the 24 week RCMP recruit training program at Depot in Regina, Saskatchewan and the 6 month RCMP - RFT (Recruit Field Training) program in order to be hired on as a permanent member of the North Peace Tribal Police Service (NPTPS). An applicant who is going through Depot and RFT training as a candidate for the NPTPS will be paid a "training allowance" during that time.

*We are a culturally sensitive police force and therefore preference will be given to qualified individuals that are of First Nations Heritage.*

Interested individuals can pick up applications at the RCMP Detachments in Fort Vermilion, Fox Lake and High Level, the North Peace Tribal Council Office, or the Little Red River Cree Nations and Tallcree First Nations band offices.

**Completed applications can be mailed or dropped off at the Fort Vermilion RCMP Detachment.**

**Please direct all inquires to the North Peace Tribal Police Service at (780) 927-3200/3210**  
**Contact: Chief Bill AUGER or Corporal Gary KIPLING**  
**Email: [william.r.auger@rcmp-grc.gc.ca](mailto:william.r.auger@rcmp-grc.gc.ca)**





# [ footprints ] Crazy Horse

## Crazy Horse remains an enigma

By Dianne Meili

History is full of quirky turns of events, but who would've thought it would be a jealous *wintke*-homosexual-named Woman's Dress who would help bring down the career of one of North America's most famous warriors, Crazy Horse.

The two were childhood friends, but their relationship soured perhaps when a teenaged Crazy Horse rebuked Woman's Dress' advances. Angered at the rejection, Woman's Dress vowed revenge and, years later, helped set into motion a series of events that resulted in the Oglala chief's death.

Crazy Horse was known to his mother as "Curly" or "Light Hair" and his birth in a Lakota camp near a sacred monument known as Mato Sapa, or Bear Butte, caused his mother, Rattle Blanket, concern.

The baby was healthy in every way, except his skin was the light color of the wasichu (white man) and his hair was not dark and straight, but, rather, sandy and curly.

His father, Crazy Horse (senior), went to the mountains to pray with his pipe and find out why his son was born the way he was. While up on the butte, he received a visit from a bear, who gave him powers to conquer all earthly beings, including the wasichus, who were arriving in droves upon the land.

"But I am not a warrior. I am a holy man," Crazy Horse said after his vigil. "No, I conclude the gift was given to me to give to my son, who will grow strong. He will use the gift of the bear spirit to become a great leader of our people."

The boy knew nothing of his father's vision. Young Sioux boys had great freedom and could do what they liked. Because Curly looked different, he felt he had to do better than other boys to be accepted. At a young age, he fought harder than other boys in their mock battles and took more risks, but he was also considered a little strange because he was a loner.

Early on he established his physical superiority, but it was on one of his many solitary journeys into the Plains that he decided to be a great warrior.

Perhaps he decided that such renown might ease the pain of being different from others. Whatever his reasoning, he was determined to be prepared to make choices that would lead him to warriorhood.

As years passed and Curly grew up, he witnessed bloodshed and death associated with attacks on his people by army generals like Grattan, Harney, and Sumner. After he witnessed the unwarranted killing of Chief Conquering Bear, who had only wanted peace, at the hands of the wasichus, Curly's thoughts turned to revenge. Even though he harboured distaste for ritual and ceremony, he knew he needed spiritual assistance if he was to fight off the newcomers.

While fasting, no vision was bestowed upon him and, discouraged, he walked back down the mountain. But when he reached his horse he fainted and slipped "into the world where there is nothing but the spirit of all things ... the real world behind this one" he later told his cousin.

In his vision, a warrior approached him riding on a horse that seemed to float above the ground. The warrior told him never to wear a war bonnet and never to take the spoils of a raid for himself. The warrior's progress was sometimes impeded by his own people clutching his arms and making his riding difficult, a portent of what was to come.

When he was a teenager, after showing great skill on a raid against the Shoshone, Crazy Horse sang outside his son's lodge and bestowed upon him his own name.

"Long ago, my father, Makes The Song, told me of a dream," he told Curly. "He saw that one day my son would have the spirit of a wild horse, powerful and untamable. Behold the warrior, Crazy Horse!"

Crazy Horse had taken an arrow in the leg during the raid, and it was sore. As he rested in the woods, Woman's Dress came to see him and ask him how his leg was healing. He tried to rub the sore muscles, but as his hand slipped up to his childhood friend's thigh, Crazy Horse brushed him away and stood quickly. Rebuffed, Woman's Dress



Crazy Horse Memorial under construction at Black Hills, South Dakota.

PHOTO: PAUL MACEDO

vowed revenge as he watched Crazy Horse limp away.

In 1865, a group of Big Bellies who were elder warriors, called for a ceremony to install new shirt wearers in which warriors would be named to a certain high ranking brotherhood.

When his name was called, Crazy Horse knew he had been selected because of his ability as a warrior and his status as a man with superior responsibility to his people. Since he cared little for the bragging and bravado warriors shared after a victory, he found the office of the shirt wearer easy to uphold, with one exception. He was in love with Black Buffalo, who had ignored his youthful advances and married a more senior warrior, No Water. He found himself hanging around her lodge and, eventually, ran off with her.

As the two lovers camped some distance away from their people, No Water found them and shot Crazy Horse in the face, just below his left nostril.

The office of the shirt wearer suffered irreparable damage after this. As an adulterer, Crazy Horse felt humiliated and depressed by his lack of integrity and the fact he had put his own interests before the community's.

There was more devastation to come as his little daughter, with a

later wife, died of cholera and the buffalo became increasingly scarce. Crazy Horse vowed he would fight harder than ever to protect his people's way of life from the invading wasichus. To that end his personal courage played a big role in the Battle of the Little Bighorn and the killing of George A. Custer. Sioux battle participant, Little Soldier, said "the greatest fighter in the whole battle was Crazy Horse."

But after that victory, life for Crazy Horse took a turn for the worse. In 1877, after fighting his last major battle in Montana against the United States Cavalry, his people were weakened and hungry after a harsh winter. In May of that year he surrendered to the troops at Camp Robinson in Nebraska.

At Red Cloud Agency, near Camp Robinson, Crazy Horse lived out his days. Now in his late 30s, he found himself to be something of a legend and an object of attention to army officials and younger warriors. Red Cloud and Spotted Tail, leaders who had earlier adopted white ways, were jealous and spread rumors that Crazy Horse would betray the army and that he only wanted his own freedom.

Woman's Dress added to the smearing of Crazy Horse's reputation. As officers planned a

large council to make peace with another tribe, Woman's Dress told General Crook that Crazy Horse planned to kill the tribe's leader and escape, taking the camp with him as his followers.

There has never been any evidence that Crazy Horse planned to do this.

On the morning of Sept. 5, 1877, Crazy Horse travelled with Lieutenant Lee to a camp where Lee had orders to arrest him. As he was being taken to the guardhouse, Crazy Horse struggled and attempted to escape. He was stabbed with a bayonet by one of the members of the guard, perhaps by his old friend Little Big Man, a fact rumoured to have been hushed up to avoid interclan disputes.

Crazy Horse was tended by the camp surgeon, Dr. Valentine McGillycuddy, but died late that night. His body was turned over to his heartbroken parents, who moved him to a place somewhere on the Plains he had loved.

His final resting place remains unknown.

No pictures of Crazy Horse exist, but a modern day monument of him is being carved into a mountain in the Black Hills of South Dakota in the tradition of the Mount Rushmore National Memorial.

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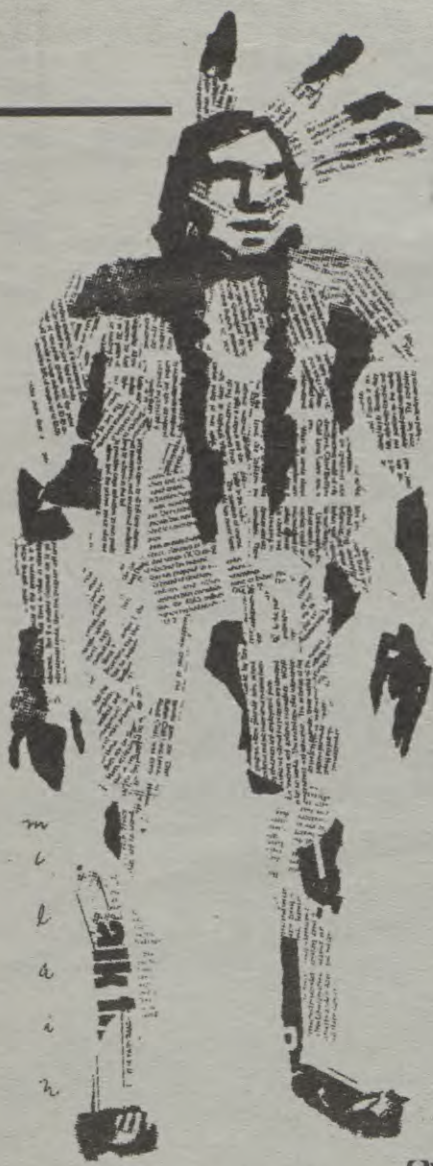
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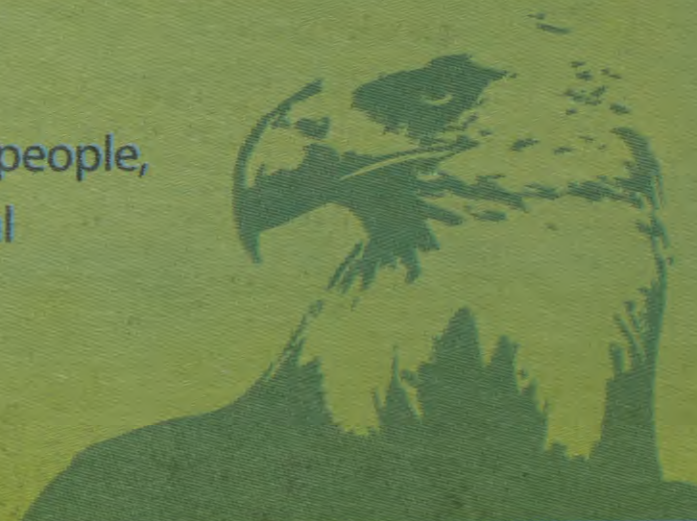
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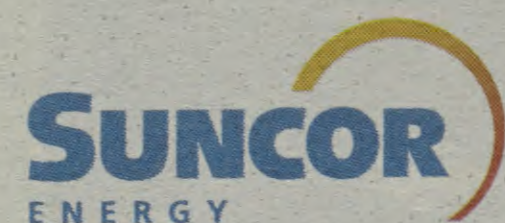
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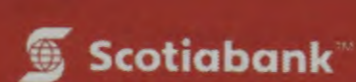
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## On The Agenda

### July 13 & 14

#### Aboriginal Financial Officers Association of Canada Thunder Bay, Ont.

Developing an Effective Remedial Management Plan in First Nations is a workshop that will help staff acquire the knowledge and techniques needed to develop a remedial plan for their communities to help them achieve financial accountability and stability.

Contact (613) 722-5543 or  
email: [info@afoa.ca](mailto:info@afoa.ca)

### Sept. 14 & 15

#### 11<sup>th</sup> Annual Aboriginal Land and Resource Management Vancouver, BC

The annual two-day conference will focus on recent advancements and initiatives in land development and resource projects that are affecting the economic development dynamic among the key stakeholders – Aboriginals, government and industry. Review successful partnerships in alternative or green energy; an innovative approach to engaging and consulting with First Nations and Inuit on land, energy and power projects; and topics that directly impact Aboriginal communities in the mining, fisheries and forestry sectors. The forum will examine the proposed recognition and reconciliation legislation in British Columbia, which potentially has significant impact on land and resource management development. Hear from ministers and other senior government representatives from Western and Northern Canada who will provide updates on resource development opportunities and best practices.

Contact 1-888-777-1707

### Nov. 19–20

#### International Indigenous Forum 2008 Vancouver, BC

Discuss the current key issues impacting the world's Indigenous peoples. What does Indigenous culture and tradition mean in the midst of globalization? What potential do they have to influence issues on the national and global agendas?

Contact (604) 730-2500 or  
877-730-2555.

### Sept. 18–23

#### EDAC and EDABC Annual Conference 2009 Vancouver, BC

This conference is expected to be one of the largest economic development conferences ever to be held in Canada with 750 delegates anticipated who will discover all of the exciting activities happening in B.C. around the 2010 Winter Olympics. For the first time the Provincial Economic Development Olympics will be hosted utilizing a number of the official Olympic venues located in Vancouver.

Visit the link below to learn more about the event: [www.edac.ca](http://www.edac.ca) or contact [wheeldon@edabc.com](mailto:wheeldon@edabc.com).

### Nov. 3 – 5

#### Northern Governance Policy Research Conference Yellowknife, NT

This conference will bring together an emerging resource of Northern community-based researchers to discuss how to connect effective research with policy development in Indigenous and community organizations. Specifically, the conference will: (1) empower and encourage resident northern researchers who serve as researchers to nascent Indigenous and community organizations; (2) network researchers, decision makers, and negotiators from across the N.W.T. who have responsibility for making decisions based on information generated by community-based research; (3) discuss how research projects and their results contribute to building the knowledge and capacity necessary to assist in community, program and service development, and for negotiating rights-based agreements; and (4) make recommendations to governments and funders about what is needed to support and promote community-based research that responds to the needs and priorities of communities rather than priorities of governments, universities or funding bodies.

Inquiries may be sent to:  
Stephanie Irlbacher-Fox, PhD  
email: [ngprcpapers@arctichealth-nt.ca](mailto:ngprcpapers@arctichealth-nt.ca).

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**Xstrata Nickel presented a cheque June 4 in the amount of \$6.8 million to the Makivik Corporation. The funds represent a share of the profits generated in 2008 by the Raglan nickel mine operation located in the Nunavik Territory of Northern Quebec.**

Pita Ataami, president of the Makivik Corporation, said "Once again, this year's profit sharing will benefit Nunavimmiut with much needed assistance. These payments are appreciated considering that Nunavik has one of the highest costs of living in Canada."

Yearly profit-sharing is part of the Raglan Agreement, a comprehensive agreement signed in 1995 by the Raglan operation and Makivik and local Inuit communities. The agreement supports the harmonized relations and fostering of opportunities between Xstrata Nickel and local populations and their representatives in areas such as training, hiring of local businesses and environmental management. To date, Raglan has delivered more than \$65.4 million back to the community.

Ian Pearce, chief executive officer of Xstrata Nickel, said "Despite difficult economic conditions, Raglan continues to deliver sustainable ore production at a rate of 1.3 million tonnes annually. Raglan has a world-class deposit that will remain a key asset for our business for many years to come, and we remain committed to sharing our successes with our local communities through the Raglan Agreement."

**On June 3, Suncor Energy Inc. and Fort McKay First Nation celebrated the launch of the Fort McKay Business Incubator, an integrated one-stop centre for entrepreneurs to develop business ideas from concept to implementation stage with the assistance of experienced professionals.**

Fort McKay First Nation community members, Suncor representatives and government and industry officials helped to officially open the facility.

Located in the Dorothy McDonald Centre in the Fort McKay First Nation in northeastern Alberta, the business incubator mandate will be to offer local, relevant, small business incubator services to community members of Fort McKay and to champion and nurture entrepreneurs by facilitating business planning and start-up activities. Examples of businesses range from catering, courier and support services to the Caribou Energy Park, Fort McKay, and the region's oil sands plants. "We're pleased to celebrate the opening of this facility," said Chief Jim Boucher of the Fort McKay First Nation. "The business incubator will be a significant factor in our community's economic development efforts. Not only will it encourage entrepreneurial activities in the area, it will also help develop our members' knowledge of core business fundamentals and encourage the development of early stage businesses."

**The Province of Manitoba is responding to growing business opportunities in the north by supporting a program to support entrepreneurs who harvest and develop non-timber forest products.**

"The Non-timber Forest Products program is designed to encourage potential, new and existing entrepreneurs and youth to take advantage of opportunities to launch and grow businesses based on harvesting, developing and marketing wild-harvested products available in and around northern communities," said Food and Rural Initiatives Minister Rosann Wowchuk. "Many products have been identified and marketed but many more are success stories waiting to be discovered."

"Employment from non-timber forest products generates business and job-income opportunities for youth, individuals and communities in Manitoba's northern regions," said Culture, Heritage, Tourism and Sport Minister Eric Robison, acting minister of Aboriginal and northern affairs. "Developing these locally available products leads to self-employment and diversifies northern economies creating sustainable benefits for all Manitobans through the development and marketing of local resources."

The program will be cost-shared with matching funds of \$100,000 each from Manitoba Agriculture, Food and Rural Initiatives and Manitoba Aboriginal and Northern Affairs. It will be managed by the Community Economic Development Fund (CEDF).

The focus of the program will be to encourage local residents and communities to identify, launch and expand business opportunities based on locally available non-forest products. Provincial support will include support for the co-ordinated assembly and marketing of products along with education and training for harvesters in sustainable management and harvesting and in product development and marketing.

Program information and applications are available by calling the GO Centre toll-free at 1-866-626-4862 or by contacting CEDF toll-free at 1-800-561-4315.

**Have a business announcement you would like to share with our readers?  
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# Global economic chaos: The elephant in the (hotel) room

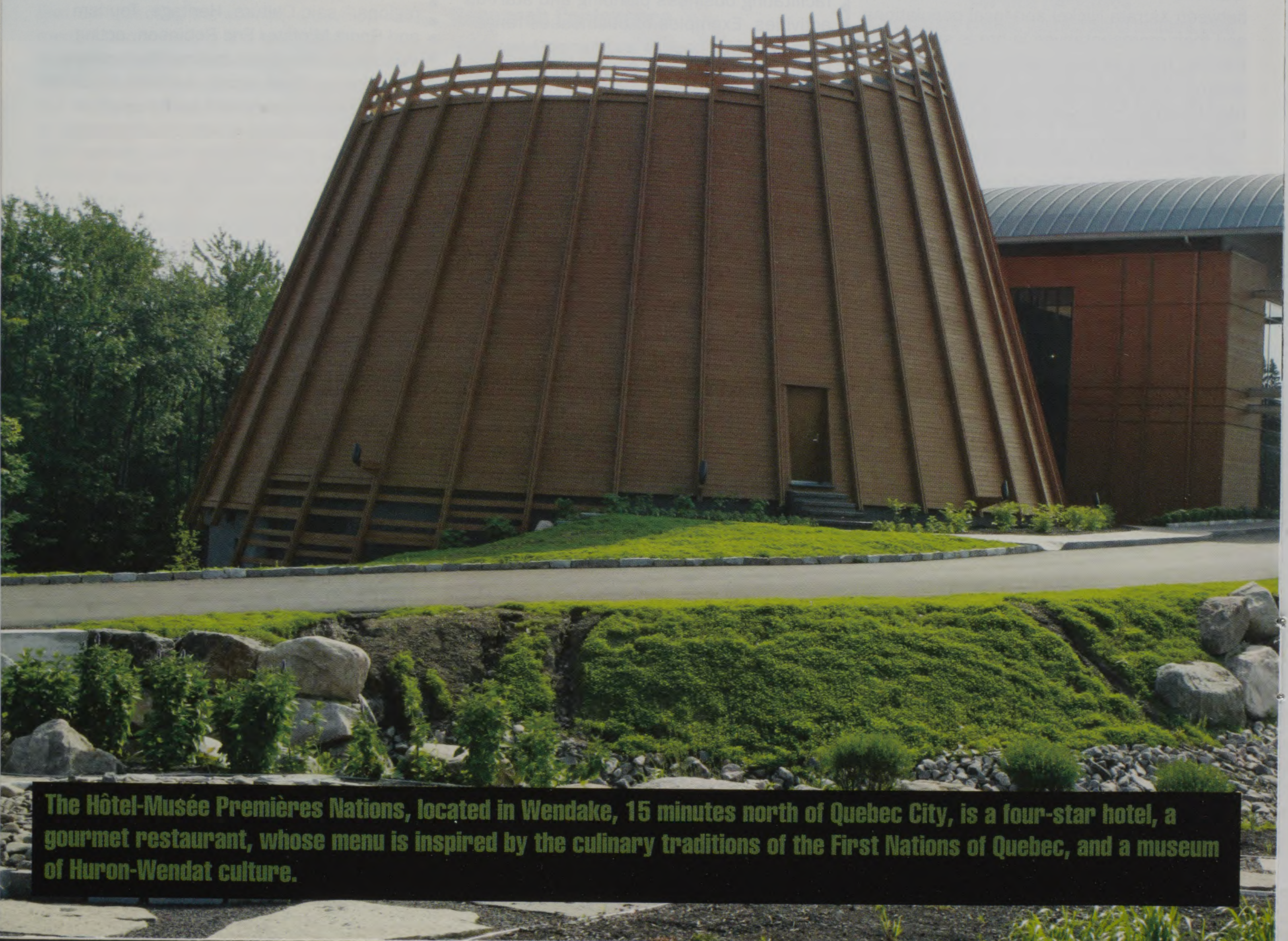
**T**here's no doubt that with the current global economic downturn there comes significant challenges for tourism operators to keep their revenues respectable.

They are working harder this season than ever before, and depending more on domestic visitors to fill their hotels, restaurants and attractions.

"We're not worried about our season," Jillian

Dickens said proudly. She works in marketing and communications for Cruise North Expeditions. "I have heard other operators are not as confident," Dickens confided. "We all have to work harder to make our sales."

Cruise North Expeditions is Inuit-owned and operated and conducts tours in Canada's eastern Arctic. Reservations are on par with last year's numbers



The Hôtel-Musée Premières Nations, located in Wendake, 15 minutes north of Quebec City, is a four-star hotel, a gourmet restaurant, whose menu is inspired by the culinary traditions of the First Nations of Quebec, and a museum of Huron-Wendat culture.



at this point, said Dickens, although tourists aren't booking as far in advance as they have in previous years. The cruise company has dropped its number of scheduled trips to six this year; one less than last. However, two trips have been chartered for this year, compared to last year's single chartered venture.

"Our sales are definitely solid, but we have done some aggressive promotions," said Dickens, including knocking cabin prices down by 50 per cent. Last year's cruises ran at 75 per cent capacity.

One noticeable change compared to last year is the places where their clients are coming from, said Dickens. American and international tourists are down, but that gap has been filled by Canadians.

"I've been told that across the board, domestic tourists are more solid," said Dickens.

Domestic tourists, in particular Winnipeg residents, are the target group of Gloria Spence, general manager for the Manito Ahbee Festival.

The festival, which ran for 10 days in both 2007 and 2008, has dropped to five days in November 2009, splitting its venue space between the MTS Centre and Winnipeg Convention Centre. When the festival kicked off in 2006 it ran for four days and brought in 24,000 people. The increased days of operation have resulted in lower attendance.

"Ten days is too long. We want to draw people in from out of town and they can't commit for such a long time," said Spence.

While tourists from the United States and Western Canada are still being wooed, Spence said the majority of revelers come from Winnipeg and nearby.

The festival has also just begun marketing to an international crowd, but Spence doesn't expect that to have an impact on this year's numbers.

Last year's audience dropped to just under

18,000 (partly due to blizzards during the time of the event), but this year's target has been set optimistically to the numbers the festival initially attracted.

Spence doesn't anticipate they'll pull in less than they did last year, even in this poor economic climate.

"People are looking for celebrations. They want to be around positive events," she observed.

Richard Dubuc, general manager with Wendake Hôtel-Musée Premières Nations, located 30 km north of Quebec City, is expecting their second year of operation to be just as successful as their first year in 2008.

"We had tremendous press coverage in North America and broader Europe and our opening was good. Then we kind of dropped," noted Dubuc. "We're now working on developing a specific clientele."

Because the Wendake Hôtel-Musée Premières Nations is a year-round operation, the establishment is targeting business clientele and hoping to supplement its operations with a heavy summer tourist season. And once more, the domestic market is where the interest is building up.

"We're getting good provincial response," said Dubuc. Services are being marketed to smaller business groups as the motel has only 55 rooms, but with banquet facilities and a restaurant.

Dubuc expected business to be slower the first few years of operation. "It's like any type of new operation. Now that they see we are able to give a unique approach to business meetings, the response has been very good."

Helping the Wendake out is its scenic location along the bank of the Akiawenrahk River. The two-floor museum focuses on Huron-Wendat history and there's also an art gallery. September is almost entirely booked and 2010 is also looking promising.

Head-Smashed-In Buffalo Jump Interpretive

Centre, the UNESCO and World Heritage Site in southern Alberta, anticipates its 2009 attendance rates will match last year's numbers.

Head-Smashed-In is counting on its 'staycation' initiatives to cash in on Albertans planning to vacation in their home province this year.

"It's very difficult to gauge just what our attendance figures will be for the 2009 fiscal year," said Quinton Crow Shoe, the site's marketing and program coordinator.

In 2007, Head-Smashed-In attracted 75,000 people, but that number dipped in 2008 by 5,000. With the anticipation of these lower numbers – caused in part by both high gas prices and high unemployment—Head-Smashed-In will fall in line with other Alberta tourism sites by adjusting its hours of operation. For Head-Smashed-In that means not instituting the longer summer hours of operation until July 1 through to Labour Day weekend, effectively shaving hours of operation by six weeks at the front end and one week at the back end.

While most tourist sites across the country are hoping to cash in on the domestic tourist trade, that hasn't stopped more than two dozen Aboriginal attractions from signing on with Aboriginal Tourism Canada to promote internationally.

In 2007, ATC signed up 28 attractions as the "Significant 28." The attractions were chosen based on criteria established by the Canadian Tourism Commission and included having a "significant cultural component," explained ATC Chief Executive Officer Daniel Paul. "We're concentrating on getting their stories out there. Our job is to take (promotion) to the domestic and international levels," said Paul.

Still, the economic climate looms large.

"The global economic downturn has pretty much affected all aspects of human existence," said Crow Shoe.

*By Shari Narine*

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# Aboriginal culture

**This page – The restaurant in the Squamish Lil'wat Cultural Centre, a new attraction in Whistler, B. C., is a modern representation of a Lil'wat pit house.**

**Facing page – The Squamish and Lil'wat nations are on the tourism radar in affluent Whistler with their new attraction located on Blackcomb Way.**



# meets modern tourism in Whistler

**W**ith a backdrop of spectacular mountain peaks and anchored by massive Douglas fir beams, the Squamish Lil'wat Cultural Centre is a new attraction in affluent Whistler, B. C.

Designed by Aboriginal architect Alfred Waugh from the Northwest Territories' Chipewyan Nation, the centre evokes the spirit of a Squamish longhouse and a Lil'wat *istken* or pit house.

For thousands of years these two nations have co-existed in the isolated wilderness of the Whistler valley and lived peacefully around today's resort community.

It was back in 1997 that representatives of the Lil'wat Nation approached Whistler to discuss how their nation could become a tourism presence in the area. From these discussions they hatched the idea of a world-class cultural centre to showcase their time-honored and contemporary way of life.

"When we heard Vancouver's bid for the 2010 Olympic and Paralympics' Games included our traditional territories," Chief Janice George of the Squamish Nation reminisced, "we realized that our two nations should come together. As an alternative to describing our mutual land as an overlapping land claim, we renamed it 'shared territory'. We agreed working together would create

more cultural and economic clout than working independently."

Partnering with Councillor Lois Joseph of the Lil'wat Nation, the two women joined as co-curators for the proposed cultural centre.

Between them they produced a vigorous story line.

"Instead of outlining historical facts, museum-style," said George, "we featured our traditional arts: cedar bark weaving, wool weaving, wood and canoe carving, paddle making, drumming, and we developed training programs to teach our people these skills." When the Vancouver 2010 Bid Corporation presented its final bid for the Olympics, a segment describing the weaving skills was included in a film documenting the Lil'wat and Squamish way of life.

Slowly development and financing plans for the centre proceeded. Waugh, experienced in interpreting the needs of Aboriginal clients, ensured that their building would tread lightly on the land, leaving behind a small footprint. His challenge was to represent each nation fairly, capturing the essence of a longhouse and a pit house and work within modern-day environmental standards of the LEED program. (Leadership in Energy and Environmental Design is a Green Building rating system that provides a suite of standards for

environmentally-sustainable construction.)

"I draw from their history, not mimic their past," Waugh explained. "I explore their roots and make use of these roots in their building's design."

Whistler donated 4.35 acres of land in Upper Whistler.

"It was a difficult piece to work with," Waugh said. "The best site for the building was a triangular, heavily-treed, curving outcrop of land on a rocky incline, extending down into a three-acre forest. Fitting in with his philosophy, the structure of glass, cedar and fir captures the essence of a longhouse and pit house while conforming to the modern-day building standards of the LEED program.

Recently planted tough mountain foliage borders the walkways. Two welcome poles guard the entrance.

The cultural centre has created a resurgence of pride in both the Squamish and Lil'wat nations. Visitors can experience some of that ancient society while the member nations benefit from jobs, leadership training, and guidance in the old skills.

The Squamish Lil'wat Cultural Centre is located at 4584 Blackcomb Way, Whistler, BC. Contact them at (604) 964-0990.

*By Katherine McIntyre*





# Moose Cree open Washow Lodge A 10-year endeavour in the subarctic



Photos: Supplied

Inspired by a flock of birds in flight, the Washow Lodge is the newest economic development in Moose Cree territory. The new lodge is expected to be fully functional in spring 2010.

In the midst of a naturalist's paradise on the shores of the Harricanaw River, a pine log lodge shaped like a bird in flight has emerged on traditional Moose Cree territory just eight km up river from the southern tip of James Bay.

Once a subarctic Hudson Bay Company trading outpost, it later became an international goose hunting camp owned by Ontario Northland Railway.

Now, after many years in development, Washow Lodge will celebrate Cree culture and traditions in a forest setting, but with a difference. The lodge will connect guests to the Cree way of life with forest animals and 300 species of birds as their neighbors.

It has been a 10-year journey from the time Bert Wapachee, director of Economic Development, proposed to an enthusiastic community meeting that they replace the old goose camp with a lodge that celebrates Cree culture and traditions.

To build in a remote setting within the strict and changing building codes of the Ontario government, and to keep within a limited budget, required meticulous planning from the start.

Rick Macleod Farley from Owen Sound, a consultant specializing in Aboriginal ecotourism, assisted the community in preliminary planning. A survey and geological study, plus environmental, archeological, historical, and water assessments were required. At the same time, the community and MacLeod Farley developed long-range tourism plans that would incorporate Moose Cree values in the use for the lodge. Financing to complete the project came from the Moose Cree First Nation, FedNor, the Ontario Heritage Fund, Aboriginal Business Canada and Indian Affairs.

David Andersen, an architect experienced in northern/green projects, walked their site. Inspired by a flock of birds overhead, he conceived the idea of a lodge shaped like a bird in flight. Respecting Moose Cree traditional values, such as an eastern orientation and respect for the landscape, he prepared his architectural design drawings.

At this point, David Billinkoff, a builder from Winnipeg with past experience as the builder for Cree Village Ecolodge on Moose Factory Island, came to the project.† According to Andersen, "Billinkoff thinks ahead

about what will be needed. Building in the subarctic is not like going down to your local building supplier for a forgotten item. Most of the supplies were brought by train and in winter by ice roads."

"And then they went by snowmobile, 65 km. into the bush in January at minus 50 degrees," MacLeod Farley adds.

Washow Lodge will be fully functional in spring of 2010. Guests will sleep in organic cotton sheets under goose down duvets in a building heated by wood. They will use solar heated hot water and compost toilets. There will be two fireplaces within the central lodge's great hall, a gathering space and historical photographs of early Moose Cree life will hang on the walls. Meals in its dining area will feature traditional foods such as bannock and caribou.

Outdoors guests can kayak, canoe, hike, fish, bird watch, go animal sighting or they can try hiking or camping in a peaceful forest environment with a Moose Cree guide at this new style subarctic lodge.

Washow Lodge can be reached through the Web site at [www.washow.ca](http://www.washow.ca)

By Katherine McIntyre





Meals in the dining area will feature traditional foods such as bannock and caribou. Outdoors guests can kayak, canoe, hike, fish, bird watch or camp in a peaceful forest environment.



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# Yukon

is the new British Columbia for tourists

The resort is described as "a premier eco-safari destination inspired by late 19th century Great Camps," complete with big white canvas tents in which guests stay.

Carcross, Yukon is like Tofino on the West Coast of Vancouver Island.

We bet you don't read that every day. But for John Caton, the managing director of Clayoquot Wilderness Resort, the similarities between the two locations are startling.

While Tofino is a tourist town on the edge of the Pacific Ocean, Carcross is on Bennett Lake and relies on the tourist trade for its economy. Both areas have pristine environments that people from around the world are anxious to see, and both are home to First Nations communities whose culture is considered a tourism draw.

Caton has already built a successful resort in the traditional territory of the Ahousahts at Tofino. Now he wants to replicate the model on Bennett Lake in partnership with the Carcross Tagish First Nation.

"I've always had a dream that if this model is a success, I'd like to take it to other places on the planet, and as a young man in my late teens and early 20s I spent two summers in the Yukon," said Caton. "I started thinking that the next place that we should build one would be in the Yukon."

That puts the Carcross Tagish on the precipice of a few decisions. Do they want to allow Caton access to their treaty settlement lands or not, and what role in the endeavor do they want to play?

To help them reach that decision, Caton, his partners and investors invited a delegation from the Carcross Tagish First Nation to the exclusive Tofino resort where a three-day stay costs about \$4,700 per person.

Wilderness activities there are customized to the guests' experience level and interests, but include whale and bear watching, fishing, kayaking, and therapeutic spa treatments. Q'aamina is an Ahousaht that has worked at the resort from the beginning. He guides hikes, does storytelling, and even helps the chef smoke fish for the guests' dinner.

The resort is described as "a premier eco-safari destination inspired by late 19th century Great Camps," complete with big white canvas tents in which guests stay.

Clayoquot Wilderness Resort is located about 30 minute by boat from Tofino in a secluded area along the Bedwell River. It was recently in the news when actors Scarlett Johansson and Ryan Reynolds chose the spot to take their wedding vows.

Tell anyone in Tofino that you've spent time at the resort and their eyes light up and the question is invariably asked: What's it like?

The mystery and seclusion of the place is a special part of the appeal of the Clayoquot Wilderness Resort. The project in the Yukon would be located about 13 miles by boat from Carcross in a similarly remote and secluded area. A site has been picked out, a master plan

developed, an 85-page business plan has been written, concept sketches drawn and an architect in Montana is awaiting a call. What's needed now is the nod from the Carcross Tagish.

On the May 29<sup>th</sup> weekend, the Clayoquot Wilderness Resort was showcased to the Yukon contingent, and the business model that Caton has developed was discussed.

Caton's success is not just in the economics of running a resort today; it's predicated on a philosophy of legacy planning, so that 200 years from now the great, great grandchildren of his guests from Carcross Tagish First Nation will continue to reap the benefits of all their ancestors' work.

"The resort is a little part of what we do," said Caton. "We take a look at the community and what we can do for long-lasting effects in the community to drive economic development." He hopes the resort will begin a ripple effect of economic activity that will spread to other communities within the Yukon Territory.

The ripples that Caton has created in Tofino include a new tourism protocol with Ahousaht where, during the next five years, they will develop a holistic centre and a boutique hotel on the 300 acres where the Christie residential school once stood. They are also developing an adventure park with horseback riding, mountain biking, kayaking, ATVs and a hut-to-hut camping trail. >>





**A horse-drawn wagon brings a delegation from the Carcross Tagish First Nation up from the dock to the Clayoquot Wilderness Resort where they will be guests of managing director John Caton who hopes to build a similar resort on their treaty settlement lands.**

“It’s about an \$87-million build-out on the master plan,” Caton said.

Another proposal he has put before the Carcross Tagish, for example, is with partner ARG Services, which builds waste to energy power plants. The plan is to close the landfill sites in the Yukon and turn garbage wastes into electricity. The waste from the Yukon capital alone would generate about seven or eight megawatts of electricity for the Carcross Tagish, Caton explained.

A big component of the Caton model is that the projects are designed to make money with a very small footprint on the environment.

“I just had a conversation by the fire with a couple of the gentlemen from Carcross,” Caton said. “You guys could probably pull up all of these boardwalks, and take these tents down, and within a very short period of time nobody would know that you were ever here,” Caton shared the conversation. “I think that right there says it all to me.”

“One of the commitments we’ve made to the Carcross Tagish is that we are going to make the environment better,” said Rod Taylor, who has a tour operating business in the Yukon called Uncommon Journeys. Taylor runs dog-sled expeditions in the winter and kayaking expeditions in the summer. He has joined Caton in this new northern business endeavor.

“Even two years ago we used to use the word mitigation all the time... Now we will actually improve the environment. We don’t mitigate the footprint. We make it better.”

Caton said when he came to the Clayoquot Sound 10 years ago it was his vision to make it a better place than when he found it.

“When we came here, this valley was just basically dead.” A mine in the area had decimated the rivers and streams, forcing the Ahousaht village to move and amalgamate with a group at Flores Island.

In 2004, Caton’s group invested \$1.5 million

in a salmon rearing channel. Coho stocks had declined from 15,000 in the 1960s to 800 in 2004. In 2008, one life-cycle of a salmon since the rehabilitation of the river, those numbers have climbed to 2,800, and four years from now Caton predicts 10,000 Coho will return to the system.

Other endeavors include a winter feeding ground that have brought elk and deer back to the area and a commitment to never fall one more old growth tree.

“One old growth tree itself is worth millions of dollars if it is left standing for people from around the world to come and see it,” Caton said. “People would come from all over the world to see the salmon spawning in the channels.”

John Jensen of the Carcross Tagish was coy about the trip to Clayoquot Wilderness Resort saying the group accepted the invitation to the area, but were just “kicking the tires” to see if the idea of a resort of this nature in their territory would fit within their economic development plans.

Kicking the tires is a big part of the decision-making process, said Taylor.

“They’ve got to touch it. They’ve got to experience it. And they need to be able to close their eyes and think, if this were replicated on their traditional lands, what would that mean to them,” Taylor said.

“The thing that makes the Yukon thing so exciting is that the Yukon is completely undeveloped because of the moratorium on land sales because of the length of the ratification process for land treaties,” Taylor explained, “and because commodity prices have been depressed so long the Yukon is an absolute blank slate. It’s British Columbia maybe 100 years ago. So there is this incredible opportunity.”

Taylor said his association with Caton was based on a common belief: That having a First

Nations partner in the project was paramount.

“In fact, we weren’t interested in doing this unless we were going to be on settlement land, because we think that that is such a key piece of what this product is,” Taylor explained. “We know that around the world there are millions of people that want to come and experience this, and a huge part of it is the cultural side. It’s not just about whales and bears and so on and so forth. The cultural side is huge, and so we needed to find a partner that could see that.” After doing his research, the Carcross Tagish seemed the most ready for the opportunity, he said.

Caton and his group will be in Carcross Tagish territory at the end of June to further discuss the opportunity, he said.

That the delegation to Tofino seemed aloof, at least publically, to the idea of the resort didn’t faze Caton one bit.

“When I first came to Clayoquot Sound and decided to build Clayoquot Wilderness Resort, I immediately sought the approval of the Ahousaht First Nation, and out of respect sat down and talked to them about what would be the advantages for tourism in their territory. And I must say, 10 years ago, 11 years ago, it was very lukewarm. There was still the issue in their minds that they were going to go back to resource-based management of logging, fishing, which had been the mainstay of the economy for the last six or seven decades.”

What the Ahousahts were telling him at that time was that they were not really interested in people coming into their territory, and that their culture was not for sale.

Caton has spent the last decade demonstrating that tourism, done properly, can be the new economy that will sustain a community like the Carcross Tagish into the future.

If the Carcross Tagish agree to the project, the resort in their territory will be ready to open in late 2012.



# A new environment to drive entrepreneurship

By Greg Richard and Lee Ahenakew

*This is the fourth of four articles to explore key drivers for economic development, including governance, corporate partnerships, entrepreneurship and infrastructure. The articles are co-authored by experts in these fields.*

**Y**ou don't see many Aboriginal communities with a strong local economy. There tends to be more businesses located off reserve and, of course, more jobs as well.

The problem is that Aboriginal communities have not had access to the fundamental economic tools needed to create an environment that supports entrepreneurship, business development and jobs.

The good news is that this situation has just started to change. Governments are increasingly recognizing that First Nations are the fastest growing component of the Canadian labor force and can be instrumental in the struggle to maintain living standards in the face of an aging society.

In the last decade, legislative fixes and programs by the private sector and public sector have begun to provide the fundamental economic tools required to support investment and entrepreneurship.

A sound investment climate is really a driver for entrepreneurship. Consider that a U.S. study found that the two biggest determinants of start up business success is the amount of capital and previous experience in business. However, the Indian Act has prevented land or property from being securitized for financing.

Economist Hernando de Soto has noted that home equity is the number one source of start-up capital for entrepreneurs all over the world. Where do you think entrepreneurship in the rest of Canada would be if they had the same handicaps accessing capital as First Nations?

Previous business experience is the second biggest determinant for business success. It has been next to impossible for would-be entrepreneurs on-reserve to access capital, so there are few businesses. It then follows that there will be very little business experience to draw on to develop more businesses. These issues have been and still are severe handicaps to the development of on-reserve business.

Progress has been made in the last decade providing First Nation entrepreneurs the opportunity to build wealth and access investment capital, the same financial tools that are available off-reserve. This includes more access to mortgages by banks, including the Royal Bank and BMO, and CMHC programs.

The Land Management Act has improved the ability to buy and sell land and securitize land. It is still more difficult than off reserve, but it is a beginning. Now our people can better use this wealth to start their businesses.

Another factor that has prevented business development on reserve, which was discussed in a previous article, is a lack of infrastructure. Infrastructure is required for business development. Communities cannot attract investment or support start-ups without proper roads or services, including energy, water or wastewater. In a nutshell, our communities have not had access to the same tools other governments have had to development infrastructure.

Communities now have access to better tools by way of the First Nations Fiscal and Statistical Management Act. It enhances the ability of governments to implement tax regimes and provides access to longer term, lower interest loans and also other financing tools, such as development cost charges and local improvement fees.

While these tools are now available to First Nation governments and people, there is still a low up-take rate. However, there is now hope that our communities can have access to the fundamental economic tools required to build our economy. The playing field has become more level.

Entrepreneurship and business development also relies on access to resources and participation in resource industries; this is particularly true in Canada whose economy has been built on natural resources.

Growth prospects for Aboriginal community economies are even more reliant on natural resources than the rest of Canada because so many of our communities are in rural, more resource-reliant areas and do not have access to industrial developments and urban markets. However, our communities have been shut out of resource developments in the past.

This too has changed. Aboriginal communities now have the power to access resource developments due to Supreme Court of

Canada decisions requiring the duty to consult and accommodate Aboriginal communities whenever rights and title are infringed upon.

This new power provides the opportunity to become owners or suppliers to resource developments in Aboriginal communities' resource-rich traditional territories. And companies have taken notice and are working with Aboriginal companies to ensure this happens.

There are more than 700 Aboriginal communities in Canada, many of which could be considered developing nations based on socio-economic statistics. These communities have been shut out of the economy for all the reasons discussed, until recently. This has changed and the investment community and corporate partners need to realize it.

Imagine the opportunity: Hundreds of developing nations in the middle of the most financially stable G8 nation; communities with a lawful interest in their resource-rich territories; and communities that now have the tools necessary to start developing their local economies as the rest of the country has.

We also have a large youthful labor force which should be the envy of all industrialized nations in the world. Investors and partners need to wake up to one of the most incredible investment opportunities in this world today. Why are they looking overseas for developing nations to invest in? We have the most promising developing nations right here in the country's own backyard.

Aboriginal communities need to work hard to take advantage of these opportunities and create the environment for business. We need to promote ourselves to the investment community and opportunities will follow.

**Our experts are Lee Ahenakew (right) of 4sight Consulting and Greg Richard, Fiscal Realities Economist.**





# Green energy: The biomass solution

**M**owachaht/Muchalaht is a Nuu-chah-nulth community located near Gold River on Vancouver Island. On May 23 they signed an agreement with Green Island Energy Ltd. (GIE) to allow a development within their territory that will turn waste into energy.

“The Gold River project has two initial phases with a combined capacity of 85 megawatts net output (90 MW gross),” said Brandon Snyder of GIE. He said the opportunity had been welcomed by the Mowachaht/Muchalaht community. Still, it took some time to reach the agreement stage.

“It’s going well with the community. They are great people to work with, and they’ve been supportive,” said Snyder.

In a speech given at a dinner to celebrate the signing ceremony, hereditary chief Mike Maquinna expressed frustration with the treaty process, but was pleased that through the province’s referral process the company had come to understand the rights of the Mowachaht/Muchalaht to have a say and benefit from development within their traditional lands.

Green Island Energy Ltd. has joined forces with Covanta Energy Corporation, a U.S.-based operator of Energy-from-Waste power generation projects with an international reputation.

Covanta Energy’s facilities convert municipal solid waste into renewable energy for numerous communities.

“Covanta is a leading North American company with 38 projects all over the continent,” Snyder said.

The Mowachaht/Muchalaht and Gold River communities desperately need the jobs the GIE project will deliver.

“There will be 150 jobs on construction and another 90 full-time jobs in operations. It’s been a welcome project since the Gold River Pulp Mill closed in 1999,” said Snyder. “The hope is the project will be reviving the Town of Gold River. The phases of this project will bring back some jobs,” Brandon said.

The plant will be built at the old mill site. GIE purchased the mill from Bowater Inc. in 2003.

What made the purchase interesting was the existing infrastructure in power generation—the boilers, the steel frame building facilities, and the port facilities, Snyder explained.

“B.C. needs the jobs right now, and the First Nations are showing a lot of leadership. We



**Mike Maquinna, a hereditary chief of Mowachaht/Muchalaht signs the agreement on May 23 that will allow the development of a green energy power plant to be built within the nations’ traditional territory. Dave Kingston, CEO of Green Island Energy, looks on.**

are working very closely with the area chiefs, and we were there discussing our intentions and goals from the start.”

Green Island Energy Ltd. is hoping to begin construction in early 2010. There are still some hoops to jump through, however. They need a reliable source of fuel and are negotiating with metro Vancouver for garbage wastes. They are also looking to the forests in the Mowachaht/Muchalaht territory for wood pellet fuel.

Another company in B.C. is using the biomass from the forests of the north and converting it to wood pellet fuel, especially the mountain-pine-beetle-compromised forests in the province.

“Burning wood as fuel is considered carbon neutral,” said Brad Bennett, vice-president of operations for Pacific BioEnergy.

“Turning coal plants to wood burning plants would be the easy way and least expensive

conversion of existing coal-burning facilities.”

He said B.C. has an abundance of biomass and a long-term wood supply to create wood-pellet fuel.

“We are just getting into this with plans to expand our existing operations in Prince George and go elsewhere in B.C.,” Bennett said.

“All of our wood pellet production goes to Europe. The First Nations are essential to the access of fibre for making wood pellets.”

Bennett is finding out that First Nations in the province view the wood pellet industry as an environmentally responsible way to generate revenue.

“It’s environmentally sound and it’s new business,” said Bennett. “Each First Nation is a little different in their approach, but they are absolutely critical in companies like ours getting access to fibre.”

*By Malcolm McColl*



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