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Canada's National Aboriginal News Source

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after Silverfox fatality**  
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**First Nations water  
legislation fall short**  
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**FSIN chief wants an  
Oka-style revolution**  
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**This young dancer takes a break from dancing during the third annual Odawa Festival of Aboriginal Culture held from May 28 - 30, 2010 in Ottawa, Ontario. The Festival features the Odawa Powwow which has been hosted annually by the Odawa Native Friendship Centre since 1976.**

**For more photos please turn to pages 14 and 15.**

Photo Credit: Bert Crowfoot

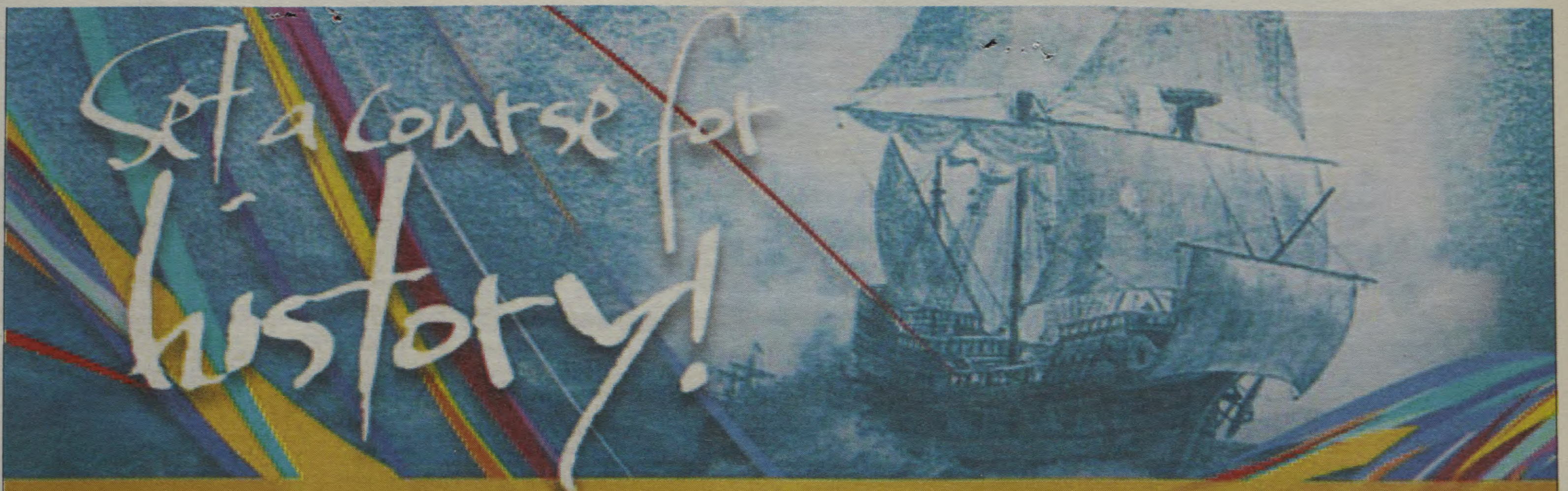
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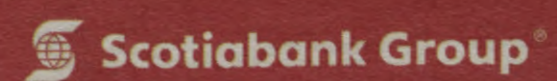
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for more information.We acknowledge the assistance of the Government  
of Canada through the Publications Assistance  
Program toward our mailing costs.**Canada****Features****NDP push for new legislation after Silverfox fatality 8**

The 2008 death of Raymond Silverfox of Little Salmon Carmacks First Nation, Yukon is motivating members of the federal parliament to call for the end of a protocol that allows the RCMP to investigate themselves when a civilian fatality or serious injury occurs in custody.

**Legislation important, but needs massaging 8**

It is hoped that Aboriginal women and children will no longer have to abandon their homes and communities due to relationship breakdowns on-reserve once new legislation comes into effect, perhaps as soon as the fall of 2010.

**First Nations water legislation falls short 10**

Canadians need to pay more taxes in order to ensure everyone has all their basic needs met, says environmentalist Frank Tester, an associate professor at the University of British Columbia's Institute for Resources, Environment and Sustainability.

**FSIN chief wants an Oka-style revolution 11**

First Nations leaders from across Saskatchewan took turns slamming non-Native governments during the two-day spring assembly of the Federation of Saskatchewan Indian Nations.

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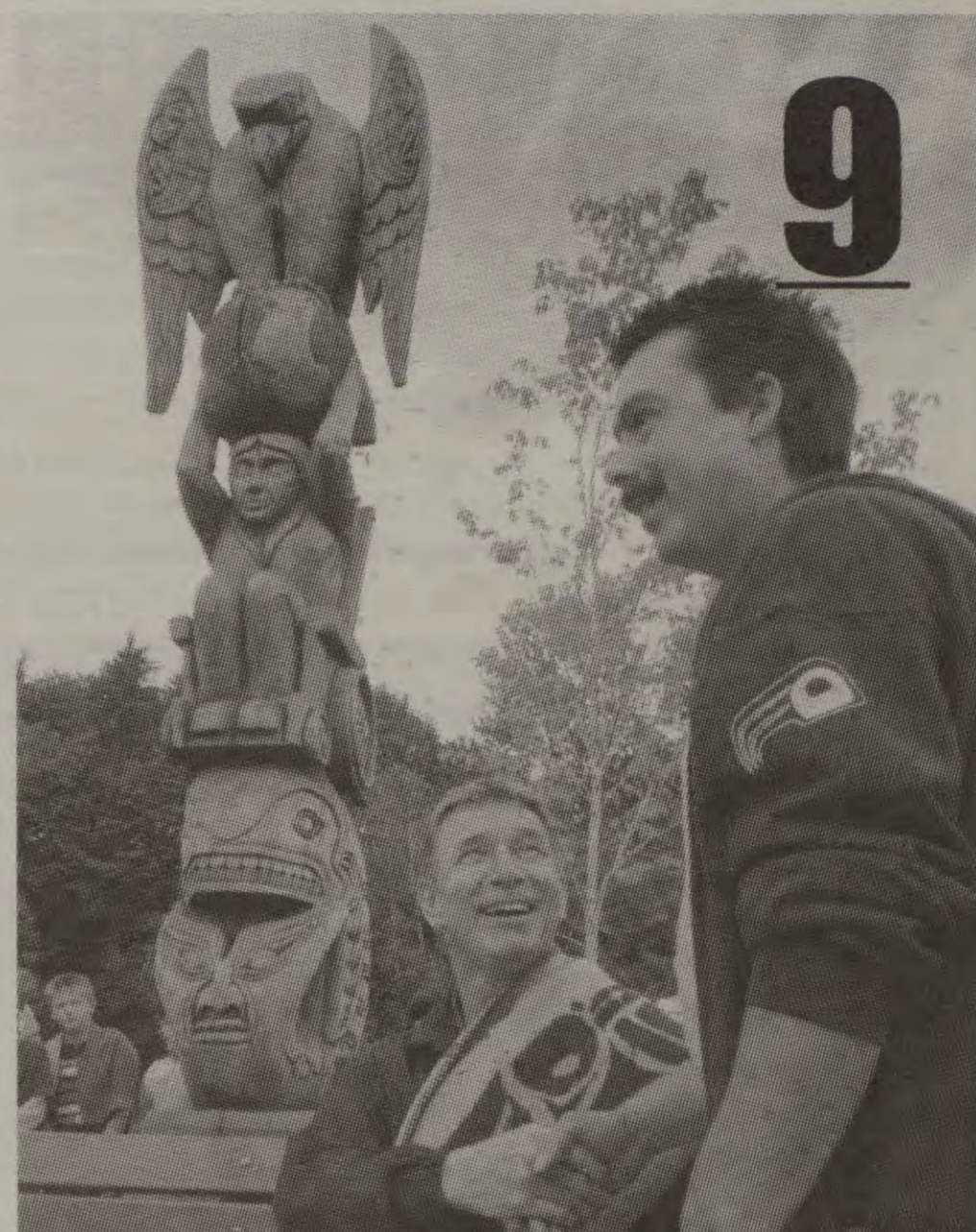
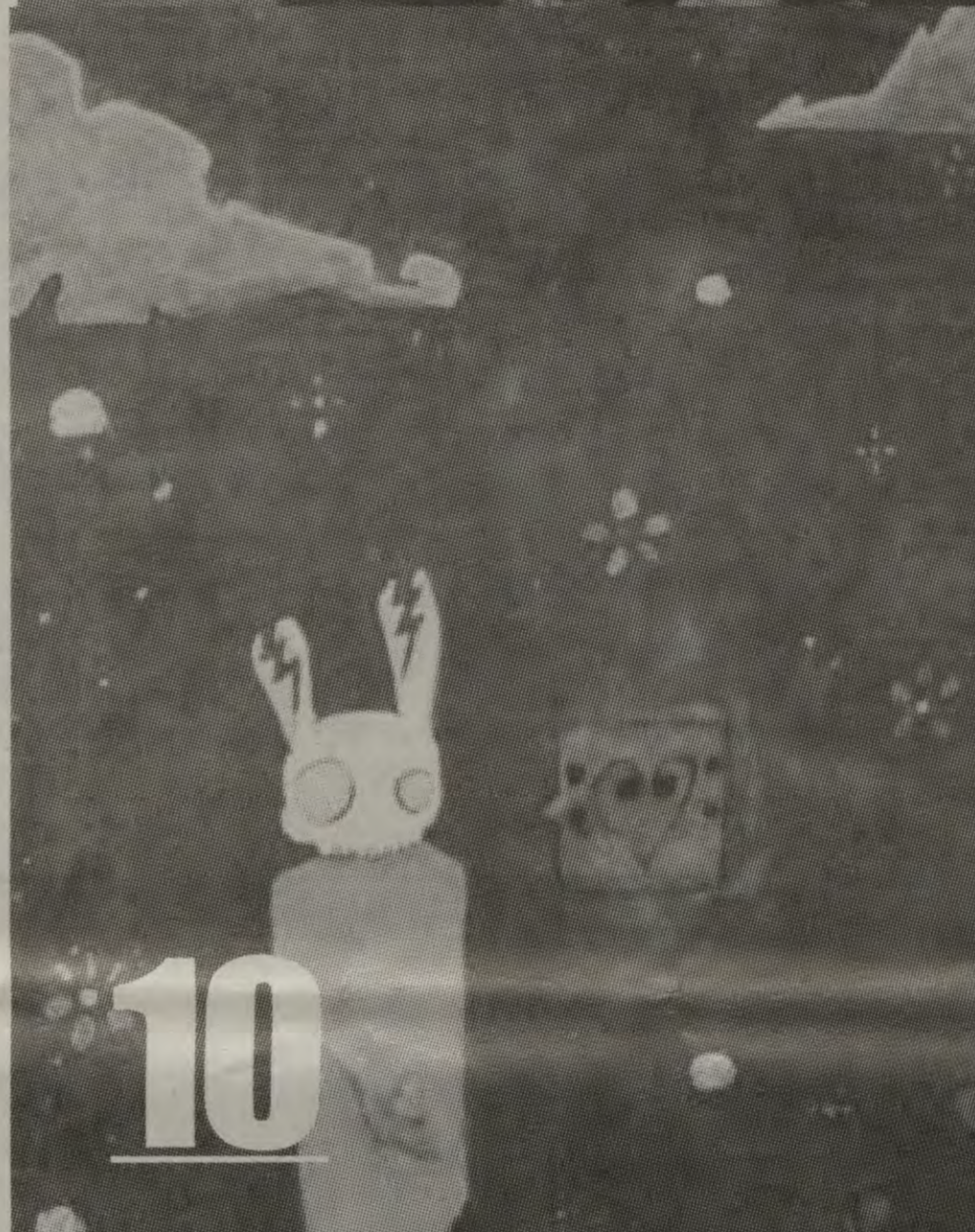
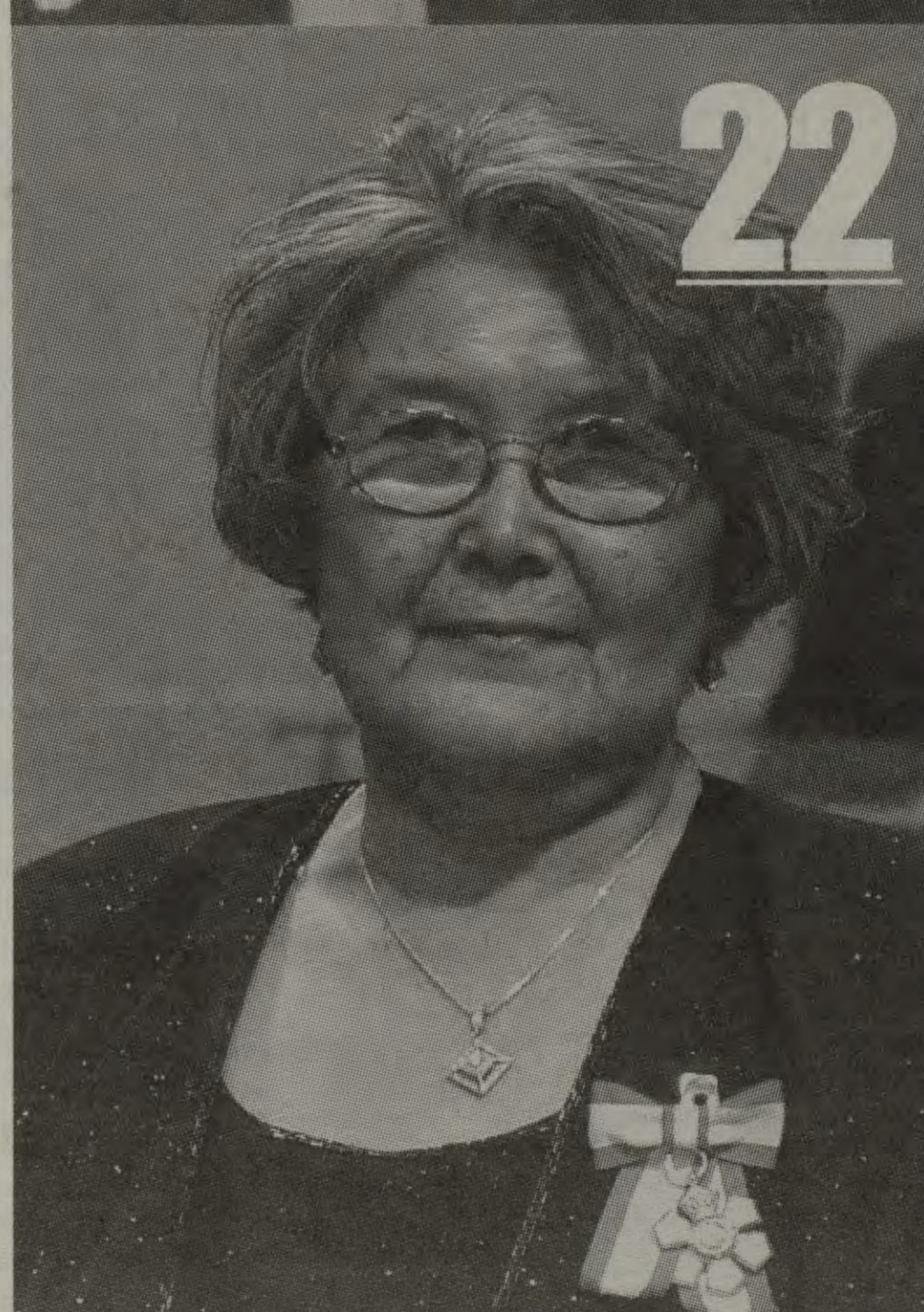
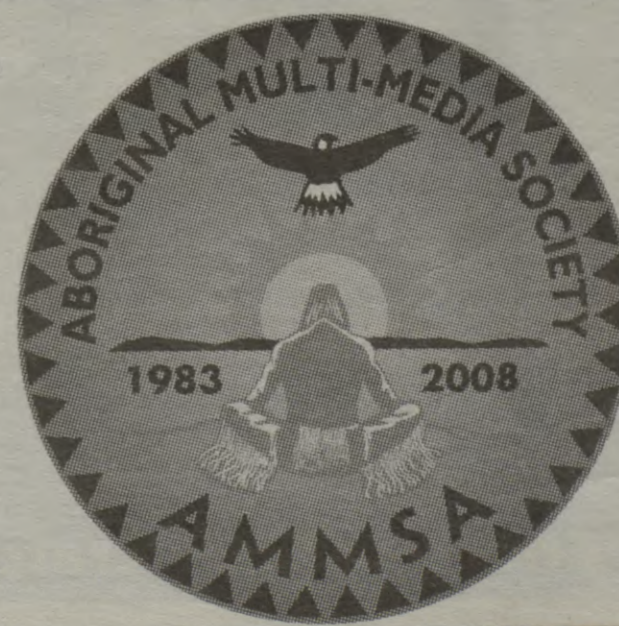
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"We want to be involved in all phases of our new home ... and we're willing to play bingo 'til there are no more dabbers." Quotes like this one, by Bertha Allen speaking on behalf of the Elders' Society at a 1999 Inuvik public forum on health and social services, capture the unrelenting passion and humor of this much-respected leader.

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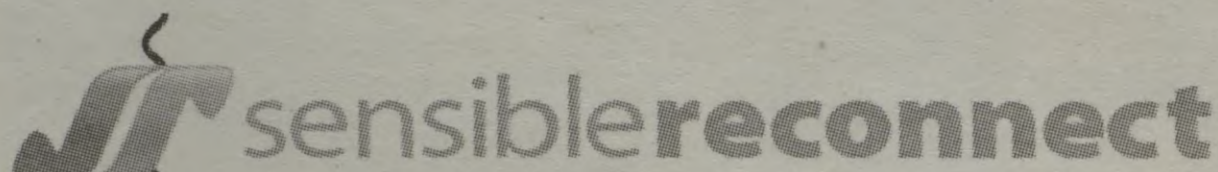
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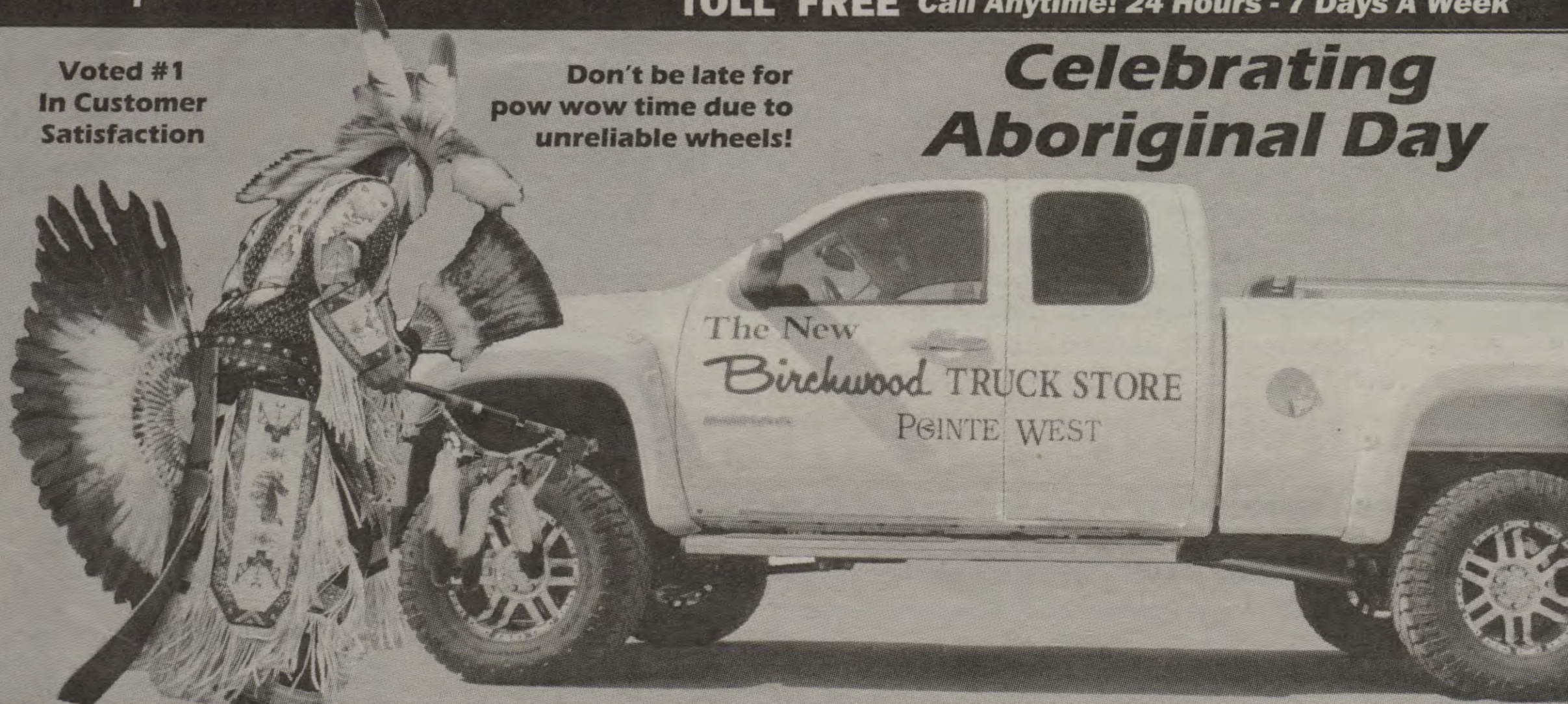
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# Insensitive, insulting and, in some ways, intimidating

If truth be told, we were a little perturbed when we heard that a group had made its way to Ottawa on June 11 for the second anniversary of Prime Minister Stephen Harper's public apology for the Indian residential school system in order to "release forgiveness" upon the government.

The fact that the point man of this endeavor was Conservative MP Rod Bruinooge added fuel to the fire that was erupting in our bellies. It seemed the federal government not only wanted to be in control of the timing of the apology, that for some First People came far too late and after much arm-twisting, it also wanted to be in charge of the end date for forgiveness. Let's face it, the optics of having one of Harper's back benchers leading the charge to absolve the boss man for a century of Canada's abuse of Indigenous children seemed at best sad, and, at worse, sickly obscene.

We looked at the press release that announced that the National Forgiven Summit would take place June 11 to June 13. Rod Bruinooge, MP for Winnipeg South, was the first name mentioned. The presser looked like the usual one that would be sent out for official government propaganda, minus the Canadian flag symbol that tops similar government statements. Same format, same font. Even the Director of Communications in the Office of Rod Bruinooge, MP was available if we needed some more information. What the...? Who is this guy, and what group is he speaking for that would be so bold as to pre-empt the first national event of the Truth and Reconciliation Commission with such a stunt?

We asked around amongst our sources and soon learned that the National Forgiven Summit was, in fact, launched by a group of evangelicals who had decided they were ready to turn the other cheek in regards to residential schools. Their leader, Chief Kenny Blacksmith, is an ordained minister, though it wasn't immediately apparent of which church. He is also the founder of Gathering Nations International, whose Web site preaches a belief that "once the relationships between the original peoples of the land establish a right relationship with our Lord God Almighty, and our people are healed and released from a negative past then our relationship with all others will be made restored, healed and our people will take their rightful place and that a spiritual governmental authority will be established in our nation."

There wasn't any reference to this specific agenda in the press release.

Our sources also tell us that the group, through forgiveness, hoped to encourage a more charitable approach from government

towards First Nations. An apology, let's face it, is only worth something if the perpetrator is prepared to not only make amends but to mend his ways. So far, Harper and his Conservative government is making a mockery of the apology, say many, and need to do better. The national chief of the Assembly of First Nations is working in his own way to encourage Harper to breathe life into the words he spoke on June 11, 2008. Shawn Atleo at that time said the heavy page of the chapter on residential schools was being lifted to begin a new government /First Nations relationship. But let's be clear, the page hasn't yet been turned.

Let's reflect a little on the task of the Truth and Reconciliation Commission which is currently hosting the first of seven national events in Winnipeg as we write this editorial, beginning a monumental undertaking. Its responsibility is to uncover and document the truth of those schools so that Canadians will understand what Harper was apologizing for in the first place? If Canadians themselves haven't yet reached a solid understanding of the events that led to the apology, how could there be forgiveness?

The bottom line here folks is that the prime minister represented Canadian society when he offered those words of apology in Canada's House of Commons. It was not Stephen Harper the individual seeking to be forgiven, but Canadians and their government.

Bruinooge would tell *Windspeaker* that the "Forgiven" event, where Indian and Northern Affairs Minister Chuck Strahl would be presented with a Charter of Forgiveness signed by 24 Elders from across the country, and the Truth and Reconciliation Commission event, to be held in Winnipeg, would actually complement each other. We have to call bull-ony on this one, unless a slap in the face to the residential school students who were preparing to go public with their horrific stories of abuse in those residential schools was considered a compliment in some circles.

Some may, in fact, consider the Forgiven Summit, with its rapturous religious overtones, an attempt at intimidation to silence or buffer survivors' disclosures at the Truth event. Some former students will cringe at the heavy church presence that is planned in Winnipeg, so uncomfortable with it that they will give it a pass. The Forgiven Summit was either insensitive to this reality, undeterred by it or, more cynically, prepared to actively engage it to soften the message that Canadians will hear about the churches that ran the residential schools.

Regardless of the motivation, the Forgiven Summit was an inappropriate event and insulting, and Prime Minister Stephen Harper, if he has any real respect for the work of the Truth and Reconciliation Commission, will take Bruinooge to task for his involvement in it.

**Windspeaker**

## Letter: Invisible racism has left a cloud over teaching career

Dear Editor:

I am a Mohawk woman from Tyendinaga, but I teach in a rural setting in a large city in a school with 2,200 students.

Of those students, perhaps 200 are self-identified. Another approximate 150 are not visible and choose to stay that way.

I know who most of them are because they have self-identified to me, usually because they need help with something. We have a Native Counsellor who also works with the students. I teach Ojibwa and NBV3M and NDG4M. I go into the school everyday wondering what will happen today. There is always someone willing to report on me about some insignificant thing.

I walk around the school paranoid. If I am not smiling like a loon bird the staff think that I am upset about something. I am not the universal representative of all Native children, although I do have some answers after being a teacher for 20-plus years.

At Christmas I am not invited to staff parties. At the end of the year I am not invited to staff parties. I really do not fit in. I can go a whole day without talking to another adult at school.

Soon I will retire and so far there is no one to take my place. First Nation students do not seem to want to be teachers. I cannot blame them. I wouldn't do it again.

Walk in Peace  
Wanda Maracle

Do you have a rant or a rave?

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## [ rants and raves ] Page 5 Chatter

THE CALGARY HERALD IS REPORTING THAT

Dr. Melvyn Lavallee is suing the Siksika Nation Tribal Administration, its health services and a senior manager of Siksika Health Services for damages for wrongful breach of contract and defamation. The paper reports the doctor's trouble stems from Siksika's response to an interview he did with *Windspeaker* in 2004.

Lavallee spoke back then to *Windspeaker* about concerns he had with issues at Siksika Health Services where he had been working for a decade, hired from private practice in Fort McMurray. He told *Windspeaker* about the lack of supplies at the clinic, nurses who were offering care beyond their skill set, and shortcuts allowed at the Health Canada clinic that could lead to malpractice lawsuits against doctors.

"They said if I hadn't blabbered my mouth, they'd still have their nursing station," said Lavallee of the uproar that resulted from his interview, reports the Herald.

Lavallee, a First Nations from Cowessess who graduated from medical school in the 1960s, was terminated in 2005 at the age of 65 despite an agreement that he could work at Siksika until he retired, though Siksika denies there was ever such an understanding.

Six hundred tribe members signed a petition demanding his return, but to no avail.

The Calgary Herald believes the court battle should last several days.

SENATOR TOMMY BANKS SAYS THE FIRST

Nations Clean Water bill is a travesty and an abdication of federal responsibility. He called on senators to do their job of reviewing bills and amending poorly conceived legislation.

"It is a difficult thing to be critical of proposed legislation that says it's going to bring clean drinking water to First Nations," said Banks, "but this bill is severely deficient."

Bill S-11 does not contain resources and training to create facilities and ensure they are operated properly. It does however contain the right for the Crown to override Aboriginal and treaty rights.

"Didn't somebody suggest that this was supposed to be a bridge to self-government? This is not a bridge to self-government. This is a slap in the face. This is arrogance beyond belief. This is a travesty," Banks said.

Bill S-11 is currently at second reading in the Senate.

HUNDREDS OF INDIAN RESIDENTIAL SCHOOL

survivors, Aboriginal leaders, church groups, government representatives and members of the public gathered June 16 in Winnipeg for the opening ceremonies of the first national event of the Truth and Reconciliation Commission of Canada (TRC). (*Windspeaker* will have special coverage of the event in the next issue.)

"Today, we welcome Canadians to join us in honoring all survivors of residential schools who are present and with us in spirit," said Chief Wilton Littlechild, a TRC Commissioner. "We invite you to open your hearts and minds, and affirm a genuine desire to see positive change for today and for generations to come."

They have gathered in Winnipeg to talk with each other and to share their experiences with the commission at the four-day national event. Included in those conversations are the voices of former staff and other school workers who have been contacted and encouraged to come forward.

"This is a story about Canada, and Canada needs to take notice of what it is that is being said," stated Justice Murray Sinclair, the TRC Chair. "There is an unmistakable, absolute truth experienced when the person across from you summons up immeasurable courage to tell you something they may have never told anyone," he added. It is the type of truth that causes the most stoic of us to squirm."

The event is of great importance for non-Aboriginal Canadians who may have had nothing whatsoever to do with the schools directly.

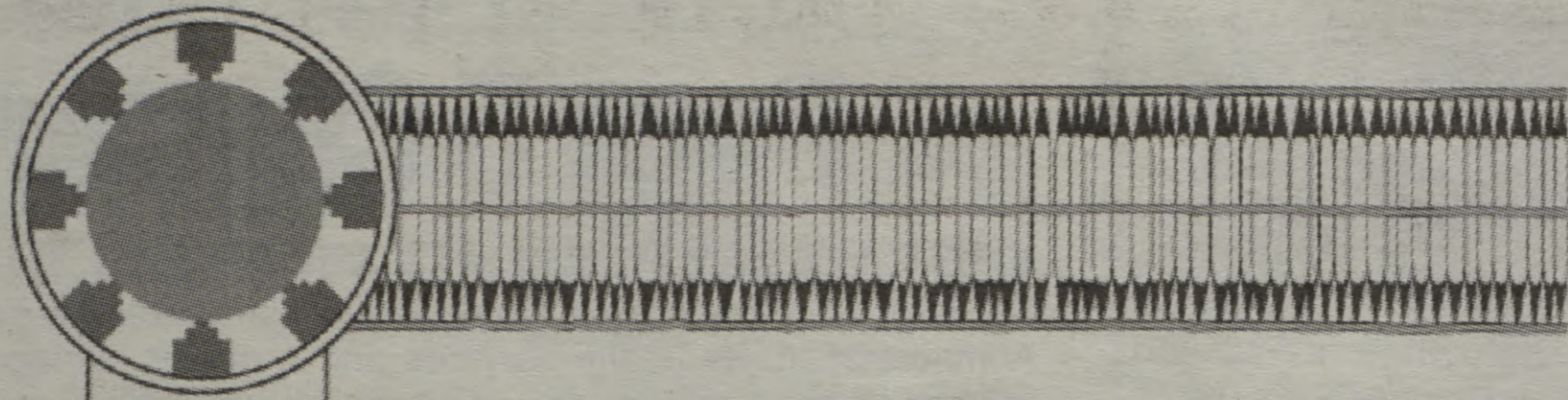
"We have before us an incredible opportunity to better understand and rewrite our own history," said TRC Commissioner Marie Wilson. "We can all learn from the lessons of the past, and walk toward respectful relations for the future... for the sake of the child taken and the parent left behind."

The Winnipeg event is the first of seven to be held across Canada over five years. It is expected to draw thousands to participate in cultural exhibitions by First Nations, M̄tis and Inuit groups, film screenings, plays, art exhibits and musical performances.

Archbishop G rard Pettipas, chair of the Corporation of Catholic Entities Party to the Indian Residential Schools Settlement (CCEPIRSS), will be present and participate in the four-day event.

Archbishop Pettipas said the group "is committed to supporting the work of the commission and applauds the launch of the national events as part of an inclusive process to collect the stories of all people who were involved in Canada's IRS system.





# Native Women's Association of Canada

## *"Building The Spirit"*

The Native Women's Association of Canada (NWAC) is pleased to announce it will provide direct and immediate opportunities for leadership development and attainment for Aboriginal women and youth in literacy and essential skills via strategic partnerships. This will be done through the national Aboriginal Skills and Training Strategic Investment Fund (ASTSIF) Project called 'Building The Spirit.' It is a national scope project funded by Human Resources and Skills Development Canada (HRSDC) that will provide sponsorship to Aboriginal women and youth in leadership development and attainment realized through formal accreditation, designation and certification in governance, financial accountability and community development.

Two pillars under the Building the Spirit ASTSIF project activities are:

1. **LITERACY & ESSENTIAL SKILLS**

Under this area, Building the Spirit will provide funding opportunities for Aboriginal women and youth for Literacy and Essential Skills training and High School completion and/or general equivalency classes, courses or completion certificates.

2. **PROGRAM MANAGEMENT AND FINANCIAL MANAGEMENT**

Formal accreditation, designation, and certification for Aboriginal specific courses in governance, financial accountability and community development.

NWAC is the National Aboriginal Organization representing the national voice of Aboriginal women in Canada. NWAC has long held the vision to increase leadership, employability and enhanced skills development strategies that ultimately will result in the full integration of Aboriginal women in the labour market, across all sectors, in a collective and cohesive way.

Providing support for literacy and essential skills opportunities through ASTSIF will ensure that Canada's most vulnerable population has access to, and benefits from, the federal stimulus initiative which has been earmarked for the Aboriginal community.



Opportunities for leadership development and attainment for Aboriginal women and youth in literacy and essential skills



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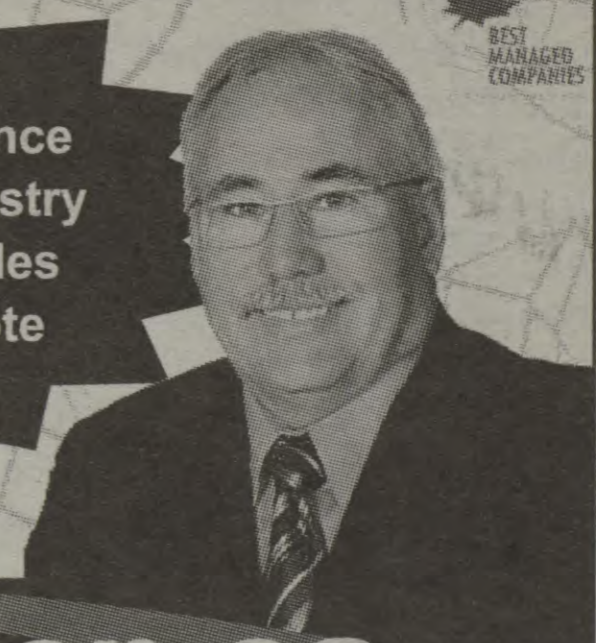
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[ news ]

# NDP push for new legislation after Silverfox fatality

By Isha Thompson  
Windspeaker Staff Writer

OTTAWA

The 2008 death of Raymond Silverfox of Little Salmon Carmacks First Nation, Yukon is motivating members of the federal parliament to call for the end of a protocol that allows the RCMP to investigate themselves when a civilian fatality or serious injury occurs in custody.

"The time has come for this legislation," said NDP MP Nathan Cullen, referring to the Civilian Oversight Act (Bill C-472), the private member's bill he introduced to Parliament in November 2009. If Cullen's bill is passed, an investigation of the force must be done by an independent civilian investigative service within 60 days of the incident that caused serious bodily harm or death.

The death of Silverfox on Dec. 2, 2008 is held up as proof that such an independent investigative service is needed.

Silverfox, 43, died after being held in a RCMP cell for 13 hours. A recent coroner's inquest heard that RCMP officers did not monitor Silverfox's medical condition while he was in custody. He vomited 26 times in his cell during those 13 hours and later died of acute pneumonia at the hospital.

The Yukon RCMP later expressed regret over the "insensitive and callous"

treatment of Silverfox, who was ridiculed and mocked by on-duty police as he lay in his own vomit and feces. One constable even told Silverfox to "sleep in your own shit" when the man asked for a mat. Silverfox only received medical attention when he was found unresponsive in the cell.

Supt. Peter Clark, the head of the RCMP in the Yukon, wrote in a statement at the end of April that the police service "failed to respect and live up to the standards and values that not only Yukoners, but all Canadians, expect us to meet."

"We have failed you, and we have failed ourselves."

Still, the coroner concluded Silverfox died of natural causes.

Silverfox's family issued a petition to the Yukon Supreme Court in May, which accused the territorial coroner of favoring the RCMP.

"My dad did not deserve the treatment he received in the last 13 hours of his life," said the daughter of Silverfox, Deanna-Lee Charlie, at a press conference on June 1. "I don't think I will ever get over this."

Charlie described her father as a proud First Nations man. She became emotional as she reminded those in attendance that her father would never get the opportunity to walk her down the aisle at her wedding.

The leader of the Yukon New Democratic Party, Elizabeth Hanson, and MPs Dennis

Bevington (Western Arctic), Don Davies (Vancouver-Kingsway), and Cullen, were present at the Ottawa press conference to show support to the Silverfox family and for the Civilian Oversight Act.

"The recent events in Yukon have shaken the foundation of the trust that has been established over many years," said Hanson, referring to the public's perception of the RCMP in her territory.

"We have had at least five deaths in-custody over the last eight or nine years. For a small population of less than 35,000, that is very significant," she added.

On Feb. 4, the RCMP announced that they would begin a Review Policy that will provide independent external investigations where there is serious injury or death of an individual involving an RCMP employee.

Hanson said she is not satisfied with the new policy, as it will not investigate the specific circumstances of Silverfox's death. The NDP leader also wants the officers on-duty while Silverfox was in custody to suffer some consequences for their actions.

Cullen said he has garnered wide support for his private member's bill, including from the RCMP in British Columbia, the Assembly of First Nations and the Auditor General of Canada. However, he has met a

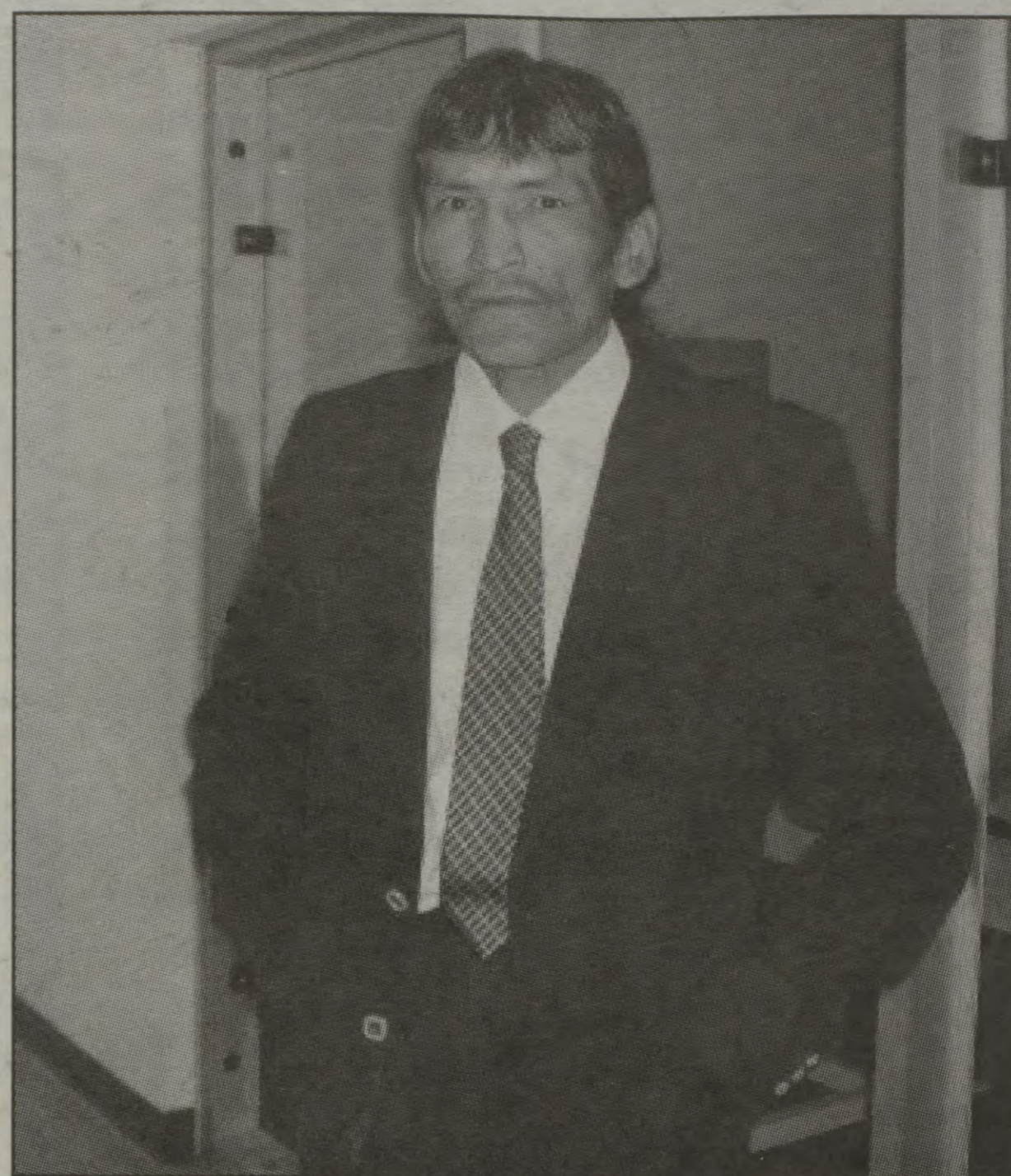


PHOTO: SUPPLIED

Raymond Silverfox died in RCMP custody on Dec. 2, 2008.

roadblock with the Minister of Public Safety, Vic Toews.

"At the federal level, there is a lack of political will," said Cullen. "We have been offered no reason by the government as to why not [pass Bill 472]."

Windspeaker called Minister Toews' office for comment on Cullen's remarks, but our calls were not returned.

Cullen said he met with Toews' staff in May, but they have not given him a reason for resisting

the proposed bill.

Assembly of First Nations National Chief Shawn Atleo told CBC in May that there is a perception that RCMP across Canada hold negative attitudes toward First Nations people.

"Without a full airing of the facts and issues, I think we're going to continue to be plagued by an inability to overcome those deep gaps of misunderstanding and deep gaps of mistrust," said Atleo in the May 27 CBC article.

## Legislation important, but needs massaging

By Karen Levin  
Windspeaker Contributor

OTTAWA

It is hoped that Aboriginal women and children will no longer have to abandon their homes and communities due to relationship breakdowns on-reserve once new legislation comes into effect, perhaps as soon as the fall of 2010.

The legislation known as Bill S-4, Family Homes on Reserves and Matrimonial Interests or Rights Act was drafted as a result of both a nationwide consultation led by Wendy Grant-John and the 2003 Report by the Senate Standing Committee entitled "A Hard Bed to Lie In," which was drafted following a year-long investigation into the problems associated with the lack of Aboriginal matrimonial property laws in Canada.

Once enacted, the Bill will apply in the event of marital breakdown or the death of a spouse in circumstances where at least one of the spouses is a First Nation member or "an Indian as

defined under s.6 of the Indian Act", and is living on-reserve.

Under current Canadian laws, on-reserve matrimonial property rights are not addressed. This is because the Constitution Act, 1867 determined which legal matters could be dealt with by the provinces and territories, and which could be dealt with by the federal government.

Under section 91(13) of the Act, the provinces and territories were granted the right to govern matters related to "property and civil rights." These property and civil rights include matrimonial real (homes) and personal property (personal effects, including furniture).

Real property on-reserve, however, is exempted from Provincial jurisdiction by way of s. 91(24) of the Act which gives the federal government jurisdiction over "Indians and lands reserved for Indians." The federal government has asserted this jurisdiction through the "Indian Act" which does not deal with matrimonial property on reserve.

While the new Bill is generally considered to represent a positive

step forward, members of the Canadian Bar Association's National Aboriginal Law and National Family Law sections have raised concerns regarding various aspects of the law. These concerns and subsequent recommendations for amendments were presented to the Senate Committee on Human Rights on May 31. Members of the public can view the report that was submitted by going to the CBA Web site.

The CBA report addresses a range of concerns with the proposed legislation, including the need to have clearer definitions of terms being used in order to ensure consistency and clarity. The report recommended the granting of federal funding to support the introduction of the new legislation. This funding has been requested to address a number of stated concerns, including the lack of resources that exist in remote communities where travel is required in order to obtain legal support. Another use for the proposed funding would be for legal aid for family matters.

The report addressed the need

for the legislation to address circumstances where the spouse seeking to reside in the matrimonial home following marital breakdown is a non-band member and/or a non-Aboriginal person. It was recommended that an amendment be included in the proposed legislation that would require the courts to consider instituting time limits on orders for occupation in those situations in order to ensure that existing Aboriginal rights in relation to the home or land are minimally impaired. The concern is that the non-Aboriginal spouse in the event of death or family breakdown might have young children. If she is granted an exclusive order for occupation without time limits being imposed, it is conceivable that she might occupy the house for fifty or more years. The band in question might have a long waiting list for housing, but they could not use that house for the sake of band members.

According to lawyer Chris Devlin, executive member of the CBA's National Aboriginal Law section, "judges need to have

direction in the legislation regarding the doctrine of minimal impairment. The judge needs guidance to know how long to make these orders."

Devlin summarized his views on the law.

"I'd like to see the legislation passed. I think it is necessary. It is a matter of human rights. I also think there is a need for a balance between the rights of the individual and the collective rights [of the First Nations Bands]."

Asked about the current status of the legislation, Devlin explained that the Senate committee will now make any changes it deems necessary. Once completed, the Bill will be sent to the Senate and, if approved, it will be submitted to the House of Commons. Should the Bill be passed in the House of Commons, it will then be granted Royal Assent by the Governor General, at which point it becomes an enforceable law.

The 2003 Senate Standing Committee Report, "A Tough Bed to Lie In" and the CBA Report are both available online.



# Forgiveness is nice, says Conservative's Bruinooge

By Shari Narine  
Windspeaker Contributor

## OTTAWA

Two years after Prime Minister Stephen Harper issued his apology for the government's role in residential schools, close to 4,000 people, mostly Aboriginal, gathered in Ottawa to participate in the National Forgiven Summit.

"The crowd was excited to see the actual Declaration of Forgiveness which 24 Elders signed from across the country and was, of course, presented to (Indian and Northern Affairs) Minister (Chuck) Strahl. It was just a really nice moment," said Rod Bruinooge, MP for Winnipeg South. The declaration, which was prepared by a coalition of residential school survivors, was presented June 12.

But it's a moment that worries Assembly of First Nations National Chief Shawn Atleo.

"We should be very careful," said Atleo in a teleconference just prior to the summit. "The word of one survivor, a grand chief, said very plainly that he wasn't ready, that we're not ready for this."

But Bruinooge, a Métis from Manitoba, said his mentor, Elder and Chief Kenny Blacksmith of the Cree Nation of Mistissini, in Quebec, sees it differently. After working with the Aboriginal community for years, Blacksmith saw Harper's apology as a way for people to release their hurt and anger.

"Kenny's vision, his philosophy, was to help people

release forgiveness. When one forgives you can release that anger, that pain, that suffering. So that was the vision he had for this tour," said Bruinooge. The summit is a culmination of the Journey of Freedom, in which Blacksmith travelled across the country working with thousands of Aboriginal people in their healing journeys.

Blacksmith is co-founder of Gathering Nations International, a Christian organization that is based in biblical healing. In a recent address about the summit, Blacksmith said, "At this time, we will choose with one voice and one heart to respond to the prime minister's request for forgiveness, because we are not only ready to do so but we recognize the door of hope is still open and our response will be our key to a greater healing and freedom for our people and nation from a negative past."

"I think we've got to be very careful not to project on to people in a way that sort of places undue pressure," warned Atleo, however, "and that's where the original statement about . . . be(ing) careful about the politicization (of forgiveness) is one way to describe how I feel about this. That it is a very personal experience and personal journey . . . that's the reason why there'll be a wide variety of feelings and reflections on this summit."

"Forgiveness is good whenever one can provide forgiveness. It always provides more benefits for the one who is forgiving than the one who has been forgiven. It's

good for people to go through that. Some of these people have been living with their pain for half a century. Kenny's philosophy, I think, has helped a lot of people. Anytime you can help someone, I think it's a good thing," said Bruinooge.

"Two years after the apology, I certainly can look at a number of areas that there is so much more that can and should be done to give effect to the spirit of that important apology," said Atleo.

"The Aboriginal Healing Foundation . . . was cut off. We've seen many doors closed, programs that supported healing . . . but that work is going to be going on for a long time," he said.

Atleo also pointed to education in which First Nations children on reserve are funded at \$2,000 less than their counterparts in the provincial system; the only Indigenous university in Canada is struggling, although it received a one-year reprieve with federal dollars; 65,000 First Nations post-secondary graduates are needed in the next five years; and more schools are needed as well.

Bruinooge felt the National Forgiven Summit and the first national event to be hosted by the Truth and Reconciliation Commission (TRC), June 16 to 19 in Winnipeg, complemented each other.

"There's historic timing for both events," said Bruinooge.

The event in Winnipeg is the first of seven national events the TRC will host over the next few years.

## Windspeaker news briefs



Rick Hansen shakes the hand of Phillip Baines, whose late father Corky carved the Rick Hansen Man In Motion Totem Pole in 1988. The totem pole was rededicated in a Duncan, B.C. ceremony on June 9 after being restored.

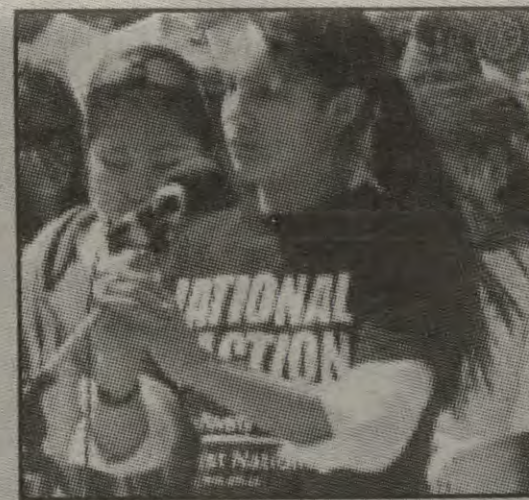
### Chiefs support request for public inquiry

A letter was sent June 11 to Nova Scotia Premier Darryl Dexter asking for a public inquiry into the death of Wagmatcook First Nation member John Simon who was fatally shot by RCMP. An RCMP constable was called to Simon's house on Dec. 2, 2008 where he climbed through a window to deal with a man who was allegedly drunk, suicidal and armed. The constable ended up shooting Simon dead. The Assembly of Nova Scotia Mi'kmaq Chiefs are calling into question the handling of the police investigation into the event, conducted by the Halifax police service. A lawyer for Wagmatcook said it is believed they missed key evidence.

The assembly is not satisfied that the investigation now promised by the RCMP's public complaints commission will be adequate saying that it will be conducted behind closed doors and without the tough questions that could come through a public process. The assembly also says that the investigation will be limited to an examination of the conduct of RCMP members only, and not include the role of the Halifax Police Service. The assembly wishes to have a "complete record of the circumstances," and that won't be accomplished with the private investigation, they conclude. They liken the Simon shooting and subsequent investigation to the Robert Dziekanski death and inquiry. Dziekanski died after being tasered a number of times by RCMP at the Vancouver International Airport.

### Bright light dimmed by automobile accident

Shannen Koostachin, who helped lead the fight for a school in Attawapiskat, was killed in a car accident on May 31. She was 15. The work she did on behalf of the Attawapiskat children resulted in her being nominated for an International Children's Peace Prize.



Shannen Koostachin, died on May 31.

"Shannen inspired youth across Canada," said the NDP's Charlie Angus, MP for Timmins James Bay, who said he is

devastated by the loss. "She was so passionate about the right of Cree children on the James Bay coast to have the same educational opportunities as other kids. It was amazing to see her stand up to government ministers with such fierce pride and determination. I was honored to know her."

The fight for a school in Attawapiskat quickly snowballed into a massive letter-writing and public awareness campaign. The campaign, which utilized digital organizing tools like facebook and youtube, drew thousands of youth across Canada. The campaign became the largest youth-driven, child's rights movement in Canadian history. The children were ultimately victorious when the government agreed in December 2009 to finally build a school in the community.

A scholarship fund in memory of Shannen Koostachin is being set up through the office of MP Charlie Angus and the First Nation Child and Family Service in Ottawa.

### Métis leader smack-down in Saskatchewan

Métis Nation - Saskatchewan (MNS) President Robert Doucette is refusing to go quietly, rejecting calls for his resignation. "I'm proud of the many accomplishments, and this nation is only getting started," Doucette said, defiant. Nine of 16 directors of the MNS want Doucette and vice-president Allan Morin gone, saying they were not accountable and weren't holding enough meetings to consult with them. Doucette said the disgruntled directors are just angry because they didn't get plum portfolio assignments. Director Helene Johnson responded to that charge by saying Doucette and his friends have not revealed key information about MNS finances. "I want to know what's going on. I want the books opened," said Johnson, who attended a news conference called by Doucette on June 14. "I don't know how that money's being spent."

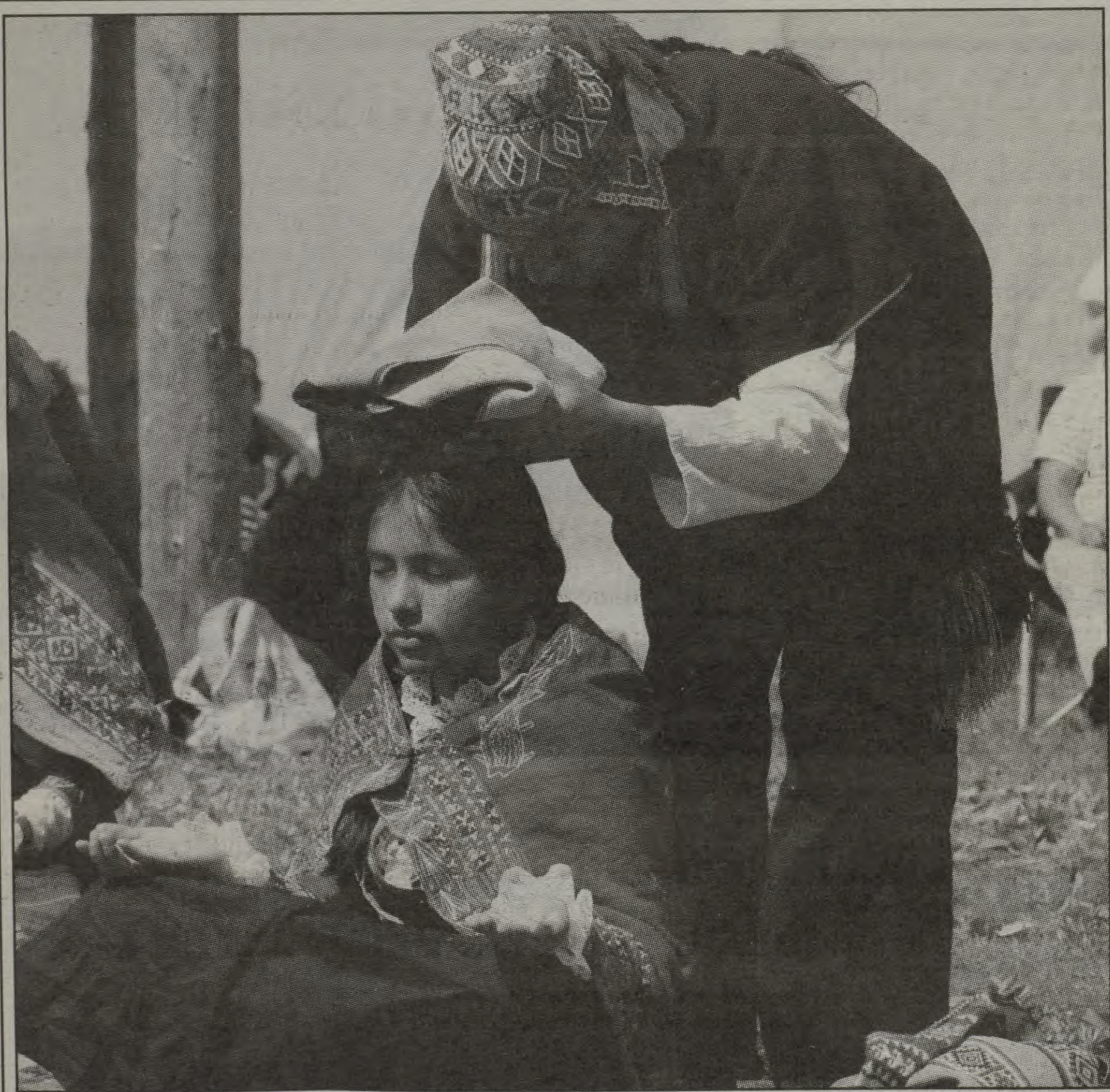


PHOTO: DIANNE MEILLI

Rene Franco Salas of Pisac, Peru blesses his daughter Urpi Diana with a Despacho (prayer) bundle he made before delegates gathered for the International Indigenous Leadership Gathering to discuss Aboriginal prophecy on June 1 near Lillooet, B.C.



# First Nations water legislation falls short

By Isha Thompson  
Windspeaker Staff Writer

## Ottawa

Canadians need to pay more taxes in order to ensure everyone has all their basic needs met, says environmentalist Frank Tester, an associate professor at the University of British Columbia's Institute for Resources, Environment and Sustainability.

He asserts that the government of Canada's introduction of new legislation, the Safe Drinking Water for First Nations Act, is not accompanied with enough money to make any substantial differences in water quality on reserve.

"We aren't putting into the system the resources that are needed in order to take care of some very basic needs. Clean drinking water is a very basic need," said Tester. "Governments don't have the resources that they should have to do a good job of it."

On May 25, Canada's federal government introduced Bill S-11, which is meant to safeguard drinking water in First Nations communities. Clean water for many First Nations communities is something Aboriginal leaders have fought to achieve for decades.

The Bill includes an additional \$330 million over the next two years to support First Nations communities. In a press release, the government forecasts that between 2006 and 2012, they will have invested over \$2.3 billion in First Nations water and wastewater infrastructure. Regardless, Tester said it is still not enough.

"The money is not a lot given the extent of the problem," said Tester, who has spent a substantial amount of time working in remote communities in the Arctic.

Tester explained he has worked in communities in Nunavut, where transportation costs are extremely high due to the city's

remoteness. According to Tester, the high costs involved in accomplishing the government's goals of ensuring clean drinking water for First Nations can only happen if there are less tax cuts.

"This government is in debt. It's not taking in enough revenue to pay its bills and meet the basic needs of Canadians, and the most pressing needs, as far as I'm concerned, is among Inuit and First Nations," said Tester.

Chief Paul Sam of Shuswap Band in B.C. is the leader of a community that has been in need of clean drinking water for almost 30 years. Chief Sam, 74, recalled his community noticing poor water quality 28 years ago, two years after he became chief.

Shuswap is one of the seven First Nations communities in B.C. on the high-risk drinking advisory list. Chief Sam explained that the majority of the 200 band members rely on bottled water or are forced to boil the water before they drink it, but there isn't always enough

to go around.

"We have two wells and they pump 15 gallons and we run out of water when everyone showers," explained Sam.

Over the years, Indian and Northern Affairs of Canada (INAC) has sent representatives to Sam's community, he said. They spend time and money conducting feasibility studies without fixing the issue, he explained.

Assembly of First Nations (AFN) National Chief Shawn Atleo released a statement expressing his concern over the new legislation.

"First Nations need infrastructure, training and support to meet the requirements of the new regulations," said Atleo. "Regulations without the capacity and financial resources to support them will only set up First Nations to fail and to be punished for this."

Karl Carisse, INAC's senior director of strategic initiatives,

agreed that much more must be done in order to ensure all First Nations communities are set up to successfully access, manage and maintain clean drinking water. However, he said, the proposed bill is the federal government's first of many steps.

"There are a lot of steps that need to be taken and legislation is a major step," said Carisse, who works out of the community infrastructure branch in Ottawa.

Carisse referred to the May 2006 implementation of the First Nations water systems operator certification program as a progressive step at preparing communities.

The federally-run program provides First Nations members and organizations with the expertise to manage water treatment plants.

As of March 2010, 49 First Nations water systems were listed as high-risk. In 2006, the list was significantly higher at 193.

# First Nations artists present stunning show

By Scott Hayes  
Reprinted with permission  
from the St. Albert Gazette

## St. ALBERT, ALTA

### Shifting Patterns

Featuring the works of Alex Janvier, George Littlechild, Dianne Meili, Heather Shillinglaw, Bert Crowfoot and Paul Smith

Guest curated by Aaron Paquette

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One of the best group shows is on now at Profiles and if you don't get yourself out to see it then it will be like missing out on a once in a lifetime chance to meet da Vinci, Rembrandt, van Gogh, Michelangelo, O'Keefe and Annie Leibovitz.

Shifting Patterns is that important, perhaps more so because it encapsulates so effectively and efficiently the rich and complex world of First Nations artists and their art.

Even if the names Janvier, Littlechild, Crowfoot, Meili, Shillinglaw and Smith mean little to you now, one little footstep into the gallery will make those

names infinitely more important. If you love visual art or even just like it a little, this show is essential viewing.

Guest curated by still young but already well-established Métis painter Aaron Paquette, the show immerses you in the world of First Nations through painting, photography and sculpture. There are a lot of meaningful images that swirl through the artists' minds and spirits. It's a blessing to experience how those ideas are transformed into representations.

Take Heather Shillinglaw's multimedia pieces. It is as if she has taken profound trinkets and embedded them, affixed them somehow, to each significant canvas. She has spilled her life into her works, each a tribute to her great grandmother, a medicine woman. There's treasure everywhere but not in the form of gold. Sometimes a thimble is just worth so much more.

I was also really struck by Paul Smith's series featuring a rabbit character in urban settings. His struggles with identity and belonging in an increasingly cold and displaced society are powerful as the rabbit looks with wild eyes straight out at you. It reminded me of the figure in *Donnie Darko* except not as

disturbing, only isolated and sad, struggling to reach out for his connections in the world.

This is some of the most vibrant storytelling around. Simple, yet staggering. Bert Crowfoot's photographs of burning smudge or tobacco sprinkled on a river seem quite plain at first glimpse until you read the detail card. Because he depends on messages from his spirit guides, he sees images of bears and buffalo in these natural abstract forms as a way of staying in touch with his ancestors and the Earth. The meaning infused in these basic photos is heart-stopping. In much the same way, Dianne Meili's sculptures demand closer inspection also.

I asked Paquette to describe how important this exhibit is to not just the First Nations communities but to the rest of us as well. He explained the title as having many changing meanings.

"It refers to the shifting of time — how things change over time, cultural expectations and biases, no matter what culture you're in. As they interact, things start to change," he said, referring to how all people are affected and adapt. This means that we're all part of this family, and it was like a family reunion to step into this garden and hear the stories of all of these elders.



Untitled mixed media work by Paul Smith, now on display at Profiles for the Shifting Patterns exhibit.

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[www.ammsa.com](http://www.ammsa.com)

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# FSIN chief wants an Oka-style revolution

By Andrew Matte  
Windspeaker Contributor

## REGINA

First Nations leaders from across Saskatchewan took turns slamming non-Native governments during the two-day spring assembly of the Federation of Saskatchewan Indian Nations.

Among top complaints from chiefs, federation senators and other leaders were Saskatchewan's plan to reduce the number of cigarettes that can be purchased tax-free on First Nations, as well as what leaders complained was a lack of consultation from governments with First Nations in the province.

Other issues, including the treatment of First Nations children placed in foster care, gang violence, funding for First Nation initiatives and rural Saskatchewan roads were included in dozens of speeches made during the assembly held in Regina on June 9 and 10.

The strongest words came

from Gordon First Nation Chief Glen Pratt, who slammed the province over its duty to consult, an obligation that springs from Supreme Court of Canada decisions that have ruled that government must consult First Nations whenever decisions are made that affect treaty and territorial rights.

Pratt urged chiefs and other leaders to participate in civil disobedience and other non-traditional means of settling disputes, rather than go to the courts to argue their cases.

"Let's create another Oka to deal with this problem once and for all. The existing process isn't working. This will get us the results we want ... Unless we join together and create uncertainty, then we're not going to be dealt with in a timely manner," Pratt said to applause from the crowd. "It's time to slap back."

"Legal action comes second. Taking political action comes first. We need to teach our young people how to take a stand." (Pratt was critical of the province for too often leaving out

Aboriginal peoples whenever it

makes economic plans.

"It is the goal of the province of Saskatchewan to keep us out of the economic development of this province," Pratt said.

"This is like economic oppression," he said.

Pratt also urged First Nations leaders to renegotiate deals with the province and developers because the real estate boom in recent years has made all land more valuable. He said land where developers are seeking natural resources is particularly valuable.

"The land is worth 10 to 20 times what it used to be worth," he said. "The value of land has increased ... They're auctioning off our mineral resources, and they are taking bids from big industrial players from other countries."

Senator George PeeAce was critical of both the federation and the Saskatchewan government for its handling of the tobacco tax issue.

PeeAce said the province's plan to introduce a new tax was illegal because the exemption is protected in deals between the

federation and the federal government. PeeAce also slammed his colleagues for not doing enough to protect First Nation rights.

"Someone needs to put their foot down and say 'hey, province, it's up to us to tax. If we feel we need to tax, then we'll tax.' There's a treaty in place (that protects) this exemption. So stay out of here," PeeAce told the crowd.

"Brad Wall wants to come in and tax us at the reserve level if you buy more than one carton of tobacco per week. We won't allow that to happen."

Federation Grand Chief Guy Lonechild encouraged bands across Saskatchewan to do better when it comes to communication. He hopes First Nations will join forces whenever there is a battle with the provincial and federal governments.

"We need your help. We need to work together, speak with one voice," Lonechild told the gathering.

Lonechild also encouraged both the provincial and First

Nations governments to do more to protect First Nations children.

"There are young girls here in Regina, Saskatoon and in Prince Albert that need a voice that can be heard. There are girls being sold on the streets and we can't let that happen," Lonechild said, adding Aboriginal children too often wind up being cared for by non-Aboriginal foster families.

"The provincial government is taking our children out of our homes. And we can't let that happen any longer."

Federation Vice-chief Delbert Wapass said First Nations groups and the provincial government need to do more to battle gangs, which will help protect children, help eradicate prostitution, graffiti, street violence and drug trafficking.

"It's one thing to say we want to do something, we want to work in partnership with First Nations to address this issue. But it's another thing to put the resources and action behind it," he said, adding he's encouraging corrections officials to allow First Nations ceremonies and other events inside provincial prisons.

## ATTENTION MEMBERS OF THE ALGONQUINS OF BARRIERE LAKE FIRST NATION LIVING OFF RESERVE

An election under the Indian Act will be held in your community on

**AUGUST 19, 2010**

As a member residing off the reserve, at least 18 years old, you may nominate candidates and vote. You can do so either in person or by mail. If you wish to receive important documents related to the election by mail, it is extremely important that you contact the Electoral Officer as soon as possible to inform him of your address. His contact information appears below. Once he has your address, he will be able to send you the information and documentation you need to participate in the election.

### INFORMATION ABOUT THE NOMINATION MEETING

A nomination meeting will be held at the community gymnasium on Thursday, July 8, 2010, beginning at 1:00 p.m. and lasting for at least three hours, for the purpose of nominating candidates for the positions of chief and councillors on the Band Council for a term of two years. There are 6 councillor positions and one position for chief available. In order to nominate a candidate, you must be a band member and 18 years of age or older by nomination day.

If you are unable to attend the nomination meeting and wish to nominate candidates, please contact the Electoral Officer immediately to obtain the necessary forms. He must receive your completed forms before the time set for the nomination meeting for the nomination to be valid.

### INFORMATION ABOUT THE ELECTION

The election will be held on Thursday, August 19, 2010 at the community gymnasium. The poll will be open from 9:00 a.m. until 8:00 p.m. on that day. To vote, you must be a band member, 18 years of age or older on the day of the election. You may also vote by mail-in ballot, but to do so, you must contact the Electoral Officer to give him your address so that he can send you a voting package.

The Electoral Officer is: **R.J. (Bob) Norton**  
Phone: 1 866 795-5081  
E-mail: [electoralofficer2@mts.net](mailto:electoralofficer2@mts.net)

## À L'ATTENTION DES MEMBRES DE LA PREMIÈRE NATION ALGONQUINS DU LAC BARRIÈRE VIVANT HORS RÉSERVE

Une élection en vertu de la Loi sur les Indiens sera tenue dans votre communauté

**LE 19 AOÛT 2010**

En tant que membre résidant hors réserve, âgé d'au moins 18 ans, vous pouvez présenter des candidats et voter à cette élection. Vous pouvez le faire soit en personne ou par la poste. Si vous désirez recevoir par la poste les documents importants relatifs à l'élection, il est extrêmement important que vous communiquez avec le président d'élection le plus tôt possible pour l'informer de votre adresse. Ses coordonnées figurent ci-dessous. Une fois qu'il a votre adresse, il sera en mesure de vous faire parvenir les renseignements et les documents dont vous avez besoin pour participer à l'élection.

### L'ASSEMBLÉE DE MISE EN CANDIDATURE

Une assemblée de mise en candidature aura lieu au gymnase communautaire le jeudi 8 juillet 2010, débutant à 13 h 00 pour une durée d'au moins trois heures, aux fins de présenter des candidats aux postes de chef et conseillers sur le conseil de bande pour un mandat de deux ans. Il y a 6 postes de conseillers et un poste de chef à combler. Pour nommer un candidat, vous devez être un membre de la bande âgé d'au moins 18 ans le jour de la tenu de l'assemblée.

Si vous êtes dans l'impossibilité d'assister à l'assemblée de mise en candidature mais souhaitez présenter des candidats, veuillez communiquer avec le président d'élection immédiatement pour obtenir les formulaires nécessaires. Il doit recevoir votre formulaire complété avant l'ouverture de l'assemblée pour que la mise en candidature soit valide.

### L'ÉLECTION

L'élection aura lieu le jeudi 19 août 2010 au gymnase communautaire. Le bureau de scrutin sera ouvert de 9 h à 20 h ce jour-là. Pour pouvoir voter, vous devez être un membre de la bande, âgé d'au moins 18 ans le jour de l'élection. Vous pouvez également voter par bulletin de vote postal, mais pour ce faire, vous devez communiquer avec le président d'élection pour lui donner votre adresse afin qu'il puisse vous envoyer une trousse de vote.

Coordonnées du président d'élection : **R.J. (Bob) Norton**  
Téléphone : 1 866 795-5081  
Courriel : [electoralofficer2@mts.net](mailto:electoralofficer2@mts.net)

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[ strictly speaking ]

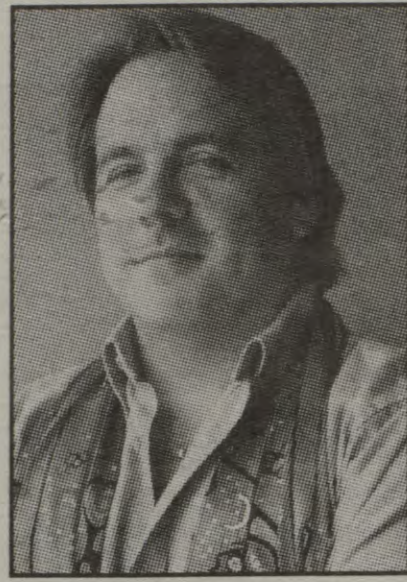
# Suffer the little writers, and get a book deal

I was flipping through the television the other day and came upon an interview with the award-winning author, Joseph Boyden. His two novels, *Three Day Road* and *Through Black Spurge*, have had the success most of us writers can only imagine. Not bad for a self-described Metis boy now living in New Orleans. I'm a self-described status Ojibway now living on the Curve Lake First Nations. I think I need to get a better agent.

Be that as it may, it was late in the interview when the host asked a particular question that caught my attention.

"Do you think writers need to suffer in order to write?" he inquired. Admittedly, I don't remember Joseph's answer because I was stunned at what I considered the stupidity of the question. "Do writers need to suffer in order to write?" That inquiry just floored me. I still grind my teeth at the thought of that question.

Why? Because it's silly. Sure, we are all familiar with the romantic stereotype of artists suffering for their art; the image



## THE URBANE INDIAN Drew Hayden Taylor

of the lonely artist slowly starving to death in a rundown Paris flophouse as he or she struggles to paint. Or the Charles Bukowsky legend, living on skid row, drawing inspiration for his poetry from wallowing in alcohol and urban decay.

I always found that route to creativity a little problematic. Call me a radical, but being well showered and well fed can be just as conducive to art as anything else. Maybe more so. I find I have trouble focusing when I'm on death row.

I have always believed, and lectured, to the fact that if you want to be a good writer, one of the things you have to have done is lead an interesting life. If not interesting, per se, at least an

event-fueled life. Do things. Have a full life. Rack up some frequent flier miles or frequent events miles. Sometimes that definitely does include suffering.

Yes, suffering provides loads of experience and a certain understanding necessary to certain kinds of writing. But so does surfing the other end of the spectrum. Travelling the world with your kids can produce just as many interesting books. Hemingway didn't exactly suffer like the romantic ideal. In fact, he probably thought that was for wimps. Instead, he led an interesting life. Stephen King or Kurt Vonnegut didn't exactly start out begging on street corners, or cutting off their ears. They had family and kids to

support.

It's like asking if all pilots need to crash in order to be a good pilot. Hopefully not but I'm sure the experience provides a unique perspective. Again, there's that word "experience." But it can also come from performing an excellent landing every time. Do accountants need to gamble in order to have a better understanding of the ebb and flow of finance and chance? Maybe. But not necessary. But you get the point.

I know I've suffered in my own way. Granted I'm not dying of consumption or learning to walk after a tragic car accident, but last year I had to deal with the death of my mother. I'm the only child of a single parent. You do the math. In the larger context, I've had broken hearts, weathered unkind public criticisms, and more recently, I've marked the passing of the television show *LOST*. I have yet to find a country song that properly reflects that particular pain.

Basically put, everybody suffers, or more precisely, to quote the band R.E.M., "Everybody hurts." It's not a

country song but we still get the point. And to tell you the truth, I don't think I've ever met anybody who has never suffered.

Sure some people may suffer more than others, whatever may be described as 'suffering,' but then again, some people eat more than others, play tennis more than others, laugh more than others, cry more than others too. It's all relative. And obviously, as Native people we are no strangers to the art of suffering. Five hundred years of colonization tends to do that to a race.

But hopefully you do not have to spend 10 years in a residential school, or several months in a rehab centre in order to be recognized as a decent author.

Writers don't have to suffer to write, anymore then we have to sneeze. We already do, same as convenience store clerks, waitresses, and people who sell discount cigarettes. For some reason, people just expect us to.

With that being said, I don't think I could imagine a world without suffering or pain. Geez, think of all the unemployed country singers that would result in. Now that would be a tragedy.

# Culture, cross or not, it's who we are

By Robert Laboucane  
Guest Columnist

Note: This is the first part of a two part series.

Canadian Aboriginal cultures are many, diverse, unique and mysterious. Aboriginal Nations have for thousands of years sustained vibrant and rich cultural identities in Canada.

When I think of some of these cultures my thoughts conjure up a multitude of images, including various symbols, numerous ceremonies, languages, celebrations, music, dance, art, healing, traditional medicines, offerings, prayers, dress, expressions of spirituality, individual communities histories, values and traditions.

I see those people chosen by their own people sharing these things with others based on what they have been told by their own people as to just what they can share and how it is shared and for what purpose. The Elders are chosen because of their wisdom, knowledge, leadership and experience and teach these values and insights to the next generation.

Unfortunately, there are imposters doing so for their personal gain, sharing false information, minimizing the significance, distorting the meaning, causing much confusion and hurt. The Aboriginal community refers to these people as spiritual vampires who will use whatever means necessary to turn a profit.

They profit from our cultures and must be held accountable for their continual fraud and desecration. Each culture is

extremely complex, significantly valuable and is owned by the people and ancestry of the people of that particular culture no matter where the culture is located geographically. There is no more an Aboriginal culture just as there is no European culture or Asian culture.

The owners of each culture have the responsibility and authority to determine if they want to share their culture with others, and if they do, who will do so. There will be agreement on when and where this sharing will take place and what parts of their culture they wish to share and which parts they chose not to share.

In some rare cases the people have delegated someone outside their community that has earned their respect and trust to share their culture with others and this action is considered an extreme honor and privilege.

What I am describing has nothing to do with the concept of Aboriginal awareness training, sharing and learning. Aboriginal awareness addresses facts, statistics, geography, laws, legislation, policies, trends, current realities, governance, health, education, housing, reserves, treaties, land claims, populations, community diversity, crime, incarceration, definitions, challenges, demise of languages, history of invasions, consultation protocols, wars, military alliances, frauds, thefts, attitudes, controls, isolations, poverty, despair, anger, oppression, marginalization, communications, economic development, mutual benefits, residential schools, child welfare,

**Unfortunately, there are imposters doing so for their personal gain, sharing false information, minimizing the significance, distorting the meaning, causing much confusion and hurt.**

truth and reconciliation commission, treaty land entitlements, impact of industrialization, the end of traditional life styles, access to opportunities, training and employment, inclusion, participation in mainstream societies, taxation, elections, decision making and the list goes on and on. All this has nothing to do with a particular culture, is non-confrontational and when presented the right way can be fun and a great day of learning.

So why do we need to make the effort to learn about others? The more we know the more comfortable we become.

We hear the following: *When you don't think or believe like me then you are at the very least weird, wrong, or flawed, or at worst, evil, and in some cases you may even be considered an infidel, savage or less than human.*

Every culture is sacred, very special and must be respected as such. Individuals unauthorized and/or unqualified to teach and share individual distinctive cultures or to "whitewash" all Aboriginal cultures as the same are doing great harm and demonstrating much ignorance and disrespect to the owners of those cultures.

Attempting to compare the Inuit culture with the Métis culture would be ridiculous and simply unbelievable. Cross-cultural training in a workshop

environment by unsanctioned non-Aboriginal persons teaching non-Aboriginal participants suggests this is what is being done. Whenever I am asked to do this kind of training I always ask which culture a particular client is interested in learning about and there is a long extended pause before them asking, "Ah, what do you mean?" Aboriginal people are often asked, "Do you speak Indian?" The answers should be "Do you speak European?" and so it goes.

I am sadden, along with so many other Aboriginal people, especially nationally known and respected Elders, that there are non-Aboriginal unsanctioned so called "cross-cultural awareness trainers" out in the business world expounding their ignorance to an innocent audience with no regard to the thievery and certainly no respect for the Aboriginal people that own the very cultures they are attempting to teach to other non-Aboriginal people. Here is where we get the inevitable "whitewashing and amalgamation" of all Aboriginal cultures and the real harm begins. How is it that these self-proclaimed experts could possibly know the intricacies of one First Nation culture for example let alone know all the details and nuances of a multitude of First Nation cultures?

I know Elders that are 35 years old and have been in training

their whole lives and other Elders in their 80s that are still learning. There are a lot of old, grey and wrinkled people out there, and I am one of them, but I am not an Elder. I am just old. More importantly I have never been sanctioned by any Aboriginal community to talk about their culture.

The audacity and disrespect shown by these people is really quite incredible and to actually accept payment for such fraudulent work should disgust any reasonably informed person.

I asked this question of hundreds of people from across Canada, including non-Aboriginal executives and leadership:

*"Do you think it is right and/or appropriate for a non-Aboriginal person to be facilitating cross-cultural awareness training?"*

The overwhelming response was "No...Never...or How insulting...or How disgusting...or How disrespectful... or Oh my God... You can't be serious."

In many cases I was asked... "Robert, what are you going to do about this?"

My response was. Why me? The respondents said "You, because that is what you do! And so this article is me doing what I am expected to do.

Are these so-called cultural experts deemed culturally competent, and who is it that determines their cultural competencies? Have they passed some kind of exam? Has a particular Aboriginal community agreed to, chosen and sanctioned them to teach non-Aboriginals about their one unique culture? (See Culture on page 23.)





(Left to right) DeeJay NDN, Greg Dreaver, David McLeod, Bear Witness and DeeJay Frame.



ALL PHOTOS: BERT CROWFOOT

The Electric Powwow is an all-Native DJ Showcase held in the Ottawa region on a bi-monthly basis. This event was held on May 28th, 2010. The location varies from club to club. For the next event, make sure you check out electric powwow on facebook.



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**NOVA GAS TRANSMISSION LTD.  
GROUNDBIRCH PIPELINE PROJECT**

**NOTICE OF PROPOSED DETAILED ROUTE PURSUANT TO  
PARAGRAPH 34(1)(b) OF THE NATIONAL ENERGY BOARD ACT**

IN THE MATTER OF the *National Energy Board Act* and the regulations made thereunder;

AND IN THE MATTER OF the Certificate of Public Convenience and Necessity GC-115 (the "Certificate") approving the construction and operation of a natural gas pipeline and related facilities known as the Groundbirch Pipeline Project (the "Groundbirch Pipeline Project") extending approximately 77 kilometres in length from a new interconnection on the TransCanada Alberta System in LSD 2-12-79-12W6M to the Groundbirch area of north-eastern British Columbia in LSD 2-3-79-19W6M;

AND IN THE MATTER OF an application by NOVA Gas Transmission Ltd. ("NGTL") respecting the determination and approval of the detailed route for the construction of the Groundbirch Pipeline Project.

NGTL has received approval from the National Energy Board (the "Board") pursuant to the Certificate to construct and operate the Groundbirch Pipeline Project.

NGTL proposes that the detailed route for the Groundbirch Pipeline Project be as shown on the map in this notice. This notice is being published to comply with the requirements of paragraph 34(1)(b) of the Act. The pipeline route is proposed to cross those land parcels noted in the Table below.

If you anticipate that your lands may be adversely affected by the proposed detailed route of the Groundbirch Pipeline Project, you may oppose the proposed detailed route by filing a written statement of opposition with the Board within thirty (30) days following the publication of this notice. Any such statement must set out both the nature of your interest in those lands and the grounds for your opposition to the detailed route.

A copy of any such written statement of opposition must be sent to the following addresses:

<b>National Energy Board</b> 444 - 7th Avenue SW Calgary, AB T2P 0X8 Attention: Board Secretary Manager Toll Free Phone: 1-800-899-1265 Toll Free Fax: 1-877-288-8803	And to:	<b>NOVA Gas Transmission Ltd.</b> 450 - 1st Street SW Calgary, AB T2P 5H1 Mark Manning, Regulatory Project Phone: (403) 920-6098 Fax: (403) 920-2347
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------

Where a written statement is filed with the Board within the thirty (30) days following the publication of this notice, the Board shall forthwith order, subject to certain exceptions as noted below, that a public hearing be conducted within the area in which the lands to which the statement relates are situated with respect to any grounds of opposition set out in any such statement.

The Board is not required to give any notice, hold any hearing or take any other action with respect to any written statement of opposition filed with the Board and may at any time disregard any such written statement if the person who filed the statement files a notice of withdrawal, or it appears to the Board that the statement is frivolous, vexatious or is not made in good faith.

If the Board determines to hold a public hearing, the Board will fix a suitable time and place of the hearing and publish notice of the hearing in at least one issue of a publication, if any, in general circulation within the area in which the lands proposed to be acquired are situated. The Board will also send such notice to each person who files a written statement of opposition with the Board.

The Board or a person authorized by the Board may make such inspection of the lands proposed to be acquired for or affected by the Groundbirch Pipeline Project construction as the Board deems necessary.

At the hearing, the Board will permit each person who filed a written statement to make representations and may allow any other interested person to make representations before it as the Board deems proper.

The Board will take into account all written statements and all representations made at the hearing to determine the best possible detailed route of the Groundbirch Pipeline Project and the most appropriate methods and timing of constructing the Groundbirch Pipeline Project. The Board may impose in any approval such terms and conditions as it considers proper.

Where the Board has held a hearing in respect of any section or part of the Groundbirch Pipeline Project and approved or refused to approve the Plan, Profile and Book of Reference respecting that section or part, it will forward a copy of its decision and reasons to each person who made representation to the Board at the hearing.

The Board may fix such amount as it deems reasonable in respect of the actual costs reasonably incurred by any person who makes representations to the Board at such a hearing and the amount so fixed will be paid forthwith to the person by NGTL.

The detailed route drawings (Plan, Profile and Book of Reference) for the Groundbirch Pipeline Project are available for inspection at the following locations:

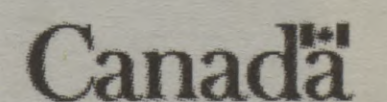
**ALBERTA**

<b>National Energy Board</b> 444 - 7th Avenue SW Calgary, Alberta T2P 0X8 Toll Free: 1-800-899-1265	<b>NOVA Gas Transmission Ltd.</b> 450 - 1st Street SW, 12th Floor Calgary, Alberta T2P 5H1 Phone: (403) 920-2000 Toll Free Phone: 1-800-661-3805
<b>City of Grande Prairie</b> City Clerks Office (2nd Floor) 10205 98th Avenue Grande Prairie, Alberta Phone: (780) 538-0300	<b>Spirit River Town Office</b> 4502 - 50th Street Spirit River, Alberta T0H 3G0 Phone: (780) 867-3998

**BRITISH COLUMBIA**

**Dawson Creek Public Library**  
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Dawson Creek, BC  
Phone: (250) 782-4661

Please contact NGTL or the National Energy Board should you have any questions concerning this Notice or the detailed route procedures.



agreements First Nation Justice Murray Sinclair  
 Melts HST veterans Treaty Rights  
 Chief and Council role models shawnee  
 Kelowna Accord INAC Chuck Strahl  
 Aboriginal Healing Foundation member earth  
 Residential Schools poverty education HIV  
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## Louis-Karl P. Sioui — [ windspeaker confidential ]

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

**Louis-Karl P. Sioui:** Loyalty. Honesty. Dedication. That would be three. Okay. Loyalty, then.

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

**L.P.S.:** Oh, I got a long list of things that make me quite mad. Actually, I add one or two items on that very list each week. But my top three never change much. Those would be injustice, stupidity, and self-nurtured ignorance.

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

**L.P.S.:** Laughing with my son, Haronhyatekha. It's like feeling the sky split asunder and witnessing the first sunrise, back when Little Turtle enkindled the sun.

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

**L.P.S.:** Well, I guess there is a down for every up you get. After I finish a project, I tend to crash. You know: Lying on the couch, gaping at the hole in me. "Depressed" is not that bad. "Numb" is worse.

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

**L.P.S.:** I've been blessed with so many stars in my life that it's difficult to choose just one. I

would say Hutsistahawi Frank Nottaway Kehen. He was so knowledgeable, wise and dedicated to the survival of our peoples.

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

**L.P.S.:** To let go. To accept that there are things that can't be changed in one's lifetime, if ever at all.

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

**L.P.S.:** I'm not good at judging my own stuff, but I still think that the *CILAF* (*Carrefour des littÉRatures autochtones de la Francophonie*) that I organized in 2008 was pretty amazing. It created awareness about Native literature written in French that nobody wanted to acknowledge before. We were able to wire together all those writers and scholars from around the world and new things keep happening since then. Like, you got this Tahitian writer, Rai Chaze, who just published her new book, *Contes tahitiens*, and it's dedicated to Jean Sioui, a Wendat writer from the other side of Mother Earth. That is something cool. I'm pretty sure in the years to come, the *CILAF* will be remembered as a turning point for a lot of Native writers worldwide.

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

**L.P.S.:** Oh, I got a list of those, too. (Yeah, I got a list for almost every aspect of my life. Keeps me from forgetting important stuff.) But really, I just want to be happy. To reach some kind of everlasting inner peace. Somehow, it has eluded me so far.

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

**L.P.S.:** Funny you're asking, because that is basically the same question I keep asking myself every single morning of my life. And then I do something new.

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

**L.P.S.:** Not to lose myself in the work or struggle ... to remember that I matter as an individual.

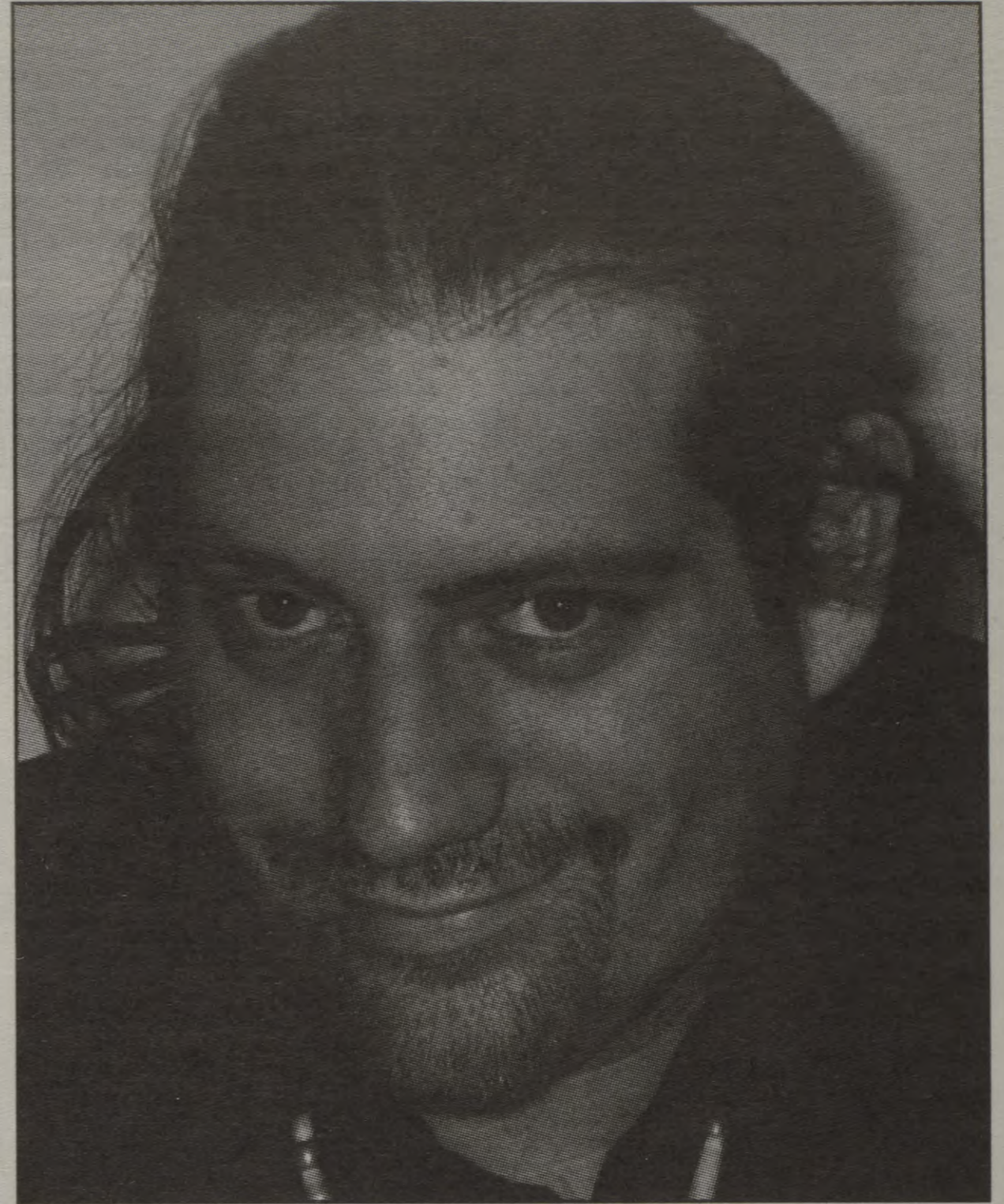
**W:** Did you take it?

**L.P.S.:** Working on it.

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

**L.P.S.:** I'd be glad to be remembered at all. I'd be even happier to be remembered as somebody who actually walked the talk, who did his best for the betterment of his people.

Louis-Karl P. Sioui is a Wendat historian, anthropologist, writer, playwright, poet, curator and performance artist from the Territory of Wendake, near Quebec City. As a cultural agent for his community, he created and



Louis-Karl P. Sioui

PHOTOS: SUPPLIED

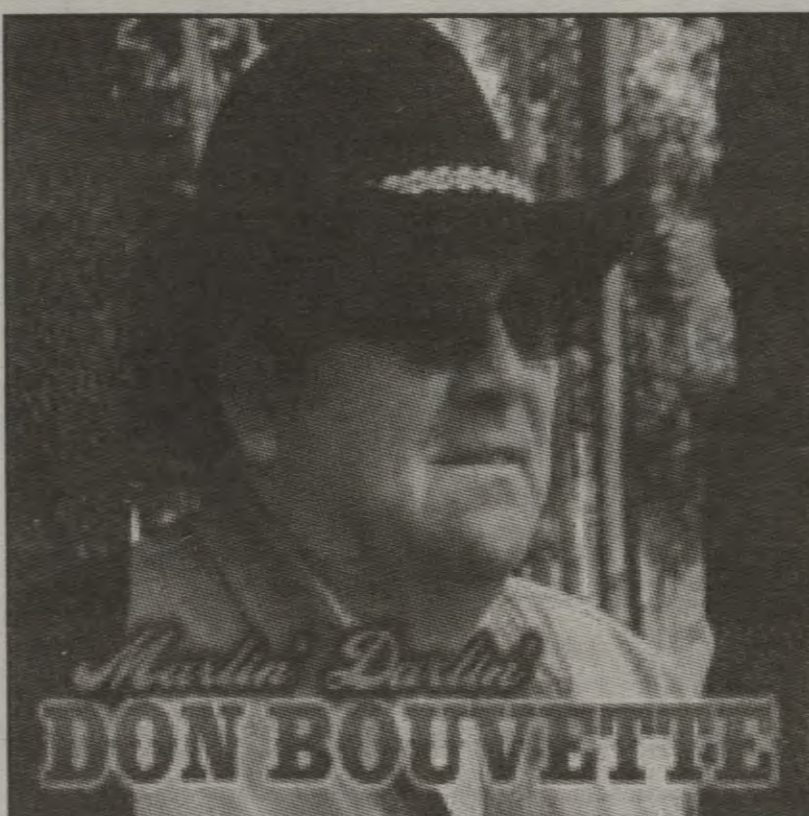
organized cultural events like the *Wendake: Meeting Ground of Nations* music festival (2003-2005) and the *CILAF* (2008), an international Indigenous literary festival. His first novel, *Yawendara et la forêt des Têtes-Coupées*, was nominated in 2006 for the youth literature award from the Salon International du Livre de Québec. At the new Huron-Wendat

Museum, he acted as curator for both the permanent exhibit *Territories, Memories, Knowledge* and the art exhibit, *The Indian Act Revisited*, which is now on tour. Louis-Karl P. Sioui is featured in *La Cité* second season on APTN. He is currently working on a sci-fi novel, a new play, as well as a new First Nations music festival project for 2011.

## [ radio's most active ]

## OUR PICK

Artist—Don Bouvette  
Song—Whit the Hey  
Album—Marlin' Darlin'  
Written by—Don Bouvette  
Label—Independent



Raise your hand if you've ever called in sick for work, and to be perfectly honest, you just didn't want to work that day? In truth, we are all human and it's natural to do so, after all we aren't robots right?

Well if you appreciate a good sick day, then you will appreciate a good twanging country tune full of honesty, fiddle, guitar, mandolin, banjo pickin'. Not only is the songwriting perfect but so is the sound. To blend a pure country song to a bluegrass feel is something to not only indulge but soak in as well. The song "What the Hey" by legendary Alberta artist Don Bouvette is from the album, *Marlin Darlin'*. The more you listen to the song the more I guarantee that you will call in sick too.

For more info go to: [www.donbouvette.com](http://www.donbouvette.com)

Review by Angela Pearson

## ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Donny Parenteau	Turn It Up	Single Release
Derek Miller f. Willie Nelson	Damned If You Do	Single Release
Nathan Cunningham	Tie One On	Single Release
Darrellyne Bickel	Solitude Of Sunday	The Next Star, Season 2
Conrad Bigknife	Lucky Charm	Full Circle
Desiree Dorion	Soul Back Jack	Soul Back Jack
Mary Mahler	Walk Away	Single Release
Jade Turner	Thanks To You	Single Release
Chris Barker Band	The Days	Six String Highway
Sam Tutauak	The Three Musicians	Utiqungaa
Diyet	The Breaking Point	The Breaking Point
Little Hawk	\$13,000	Vigilance
Wayne Lavallee	Tear Filled Fields	Trail Of Tears
Leela Gilday	Rise & Shine	Calling All Warriors
Lionel Desjarlais	Winnipeg Woman	The Lost Tapes
Brandon Solomon	Barricade	Single Release
Johnny Dietrich	No Particular Place To Go	Johnny Dietrich
John McLeod	California Driller	Moving On
The Mosquitoz	Holding A Heartache	Single Release
Evan Reeve	Not OK	Evan Reeve

CONTRIBUTING STATIONS:





[ odawa festival & powwow ]



ALL PHOTOS: BERT CROWFOOT

The third annual Odawa Festival of Aboriginal Culture which features the Odawa Powwow (now in its 34th year) was held May 28 to 30, 2010.

This year's event included an initiation ceremony for a young grass dancer. (Top left) Matt Pheasant welcomes Slaydon Pelletier (3 years old) into the powwow circle. Slaydon is escorted to the centre of the circle of dancers. The dancers slowly close the circle and welcome Slaydon as a fellow grass dancer.

The Festival was held at the Ottawa Municipal Campground, Nepean, Ontario.

At the opening of the Odawa Native Friendship Centre in May 1976, Mayor Lorry Greenberg made a proclamation declaring May 28, 1977 as "Native Citizen's Day".

To celebrate this proclamation, Yvonne McRae and twenty Aboriginal community members decided to organize an annual Powwow. They wanted to create an event that reflected the culture of Ottawa's diverse Aboriginal community. The group also wanted to find a way to bridge the cultural gap between the Aboriginal and non-Aboriginal communities.



# ABORIGINAL LAND & WATER FORUM

September 13 - 14, 2010  
The Fairmont Hotel MacDonald (Downtown)  
Edmonton, Alberta

Half-Day Post Conference Workshop | Wednesday, September 15, 2010  
Wetlands, Riparian, 05 Areas, Watershed Management, State of the Watershed Reporting

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Office national de l'énergie

Proposed Detailed Route in Alberta and British Columbia

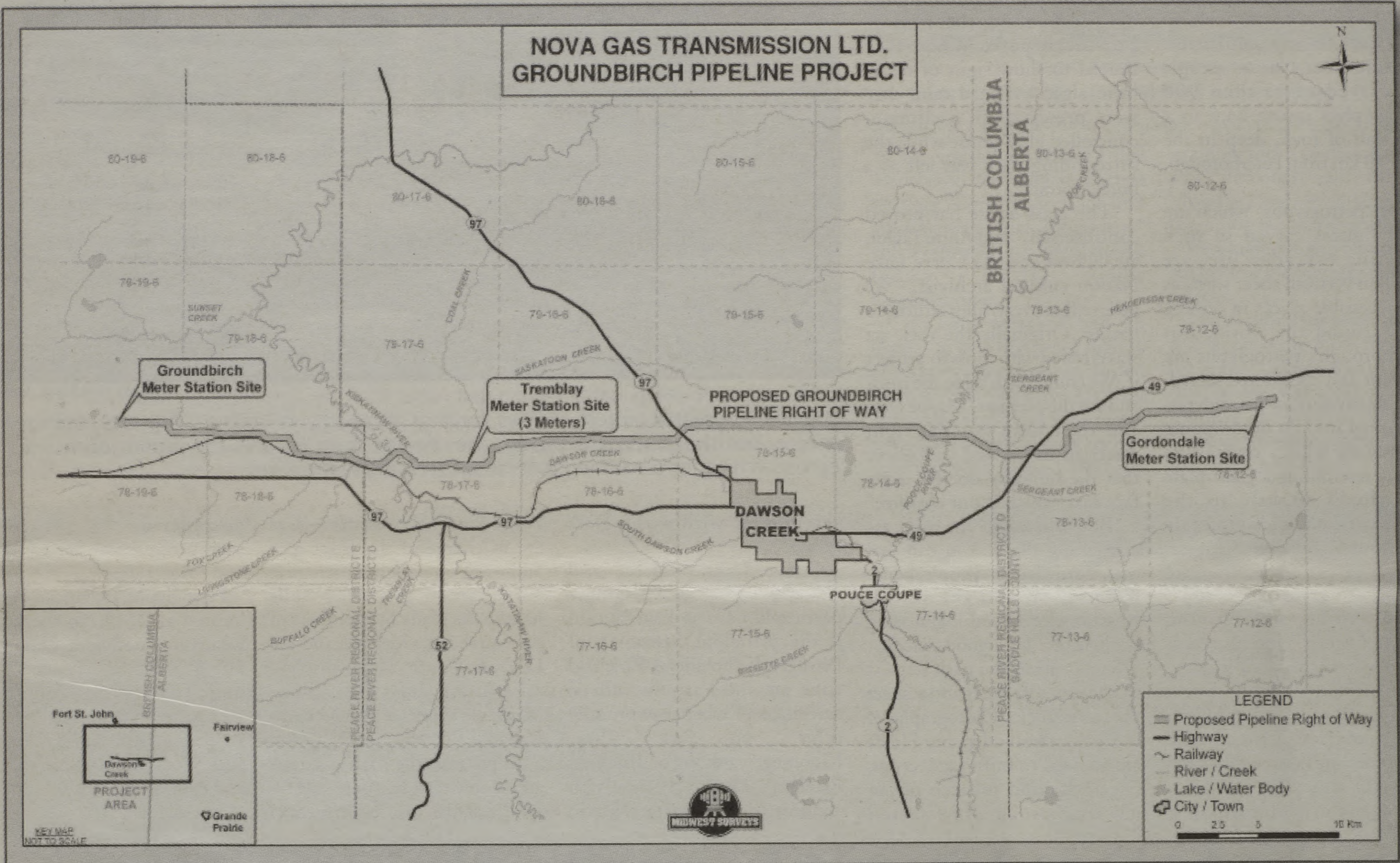


Table listing of All Lands Affected by the Proposed Detailed Route in Alberta and British Columbia

BRITISH COLUMBIA - CROWN LAND - PEACE RIVER REGIONAL DISTRICT E		BRITISH COLUMBIA - PRIVATE LAND - PEACE RIVER REGIONAL DISTRICT D		ALBERTA - CROWN LAND - SADDLE HILLS COUNTY	
FOX CREEK		NW 1/4 OF SEC 30 TWP 78 RGE 17 W6M	SE 1/4 OF SEC 5 TWP 79 RGE 15 W6M	HIGHWAY 49	NE 1/4 OF SEC 2 TWP 79 RGE 12 W6M
BRITISH COLUMBIA - PRIVATE LAND - PEACE RIVER REGIONAL DISTRICT E		NE 1/4 OF SEC 30 TWP 78 RGE 17 W6M	SW 1/4 OF SEC 4 TWP 79 RGE 15 W6M	SE 1/4 OF SEC 33 TWP 78 RGE 13 W6M	NW 1/4 OF SEC 1 TWP 79 RGE 12 W6M
SE 1/4 OF SEC 3 TWP 79 RGE 19 W6M	NW 1/4 OF SEC 33 TWP 78 RGE 18 W6M	NE 1/4 OF SEC 29 TWP 78 RGE 17 W6M	SE 1/4 OF SEC 4 TWP 79 RGE 15 W6M	NW 1/4 OF SEC 34 TWP 78 RGE 13 W6M	SW 1/4 OF SEC 12 TWP 79 RGE 12 W6M
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# Archeological treasure in a provincial park

By Katherine McIntyre  
Windspeaker Staff Writer

## PETERBOROUGH, Ont.

North America's largest collection of petroglyphs remained undisturbed for centuries. Then in 1954, three geologists out on a survey discovered these strange rock carvings on an outcrop of crystalline marble/limestone hidden deep in the boreal forest, right on the southern edge of the Canadian Shield.

The press was alerted, but the images remained untouched until 1967 when two experts from Trent University revealed that over many centuries, nomadic First Nation people had carved more than 900 petroglyphs into a 24.6 m x 14.6 slab of rock, deep in the forest 40 km from Peterborough, Ont.

Most petroglyphs, which are small figures carved in rock depicting everyday life, are found on vertical, sheer surfaces in inaccessible places in remote spots around the world. But Peterborough's petroglyphs are different and considered sacred.

These mysterious petroglyphs are carved into an outcropping of smooth white, crystalline marble resembling a giant plate that slopes slightly to the southeast and is completely surrounded by dense forest. Deep crevices in the surface are thought to lead to the spirit world and an underground trickle of water is interpreted as a place where the spirit speaks.

No official dates pinpoint when these mysterious figures were carved, but it is estimated that sometime between 900 and 1400 AD nomadic Algonkians discovered the marble slab.

Using sharpened stone and bone tools they created their stories in stone. And, because none of these carvings indicate daily activity, they are thought to tell stories of a deep spiritual nature about the culture and beliefs of those ancient nomads.

Fast forward to the late 20th century. When stories of this unique rock became publicized around the world, the Ontario provincial government declared the site of unusual historic interest.

In brief consultations with representatives from the nearby Curve Lake First Nation, they stepped in to protect the carvings by incorporating them into a provincial park. When they started to show signs of decay from algae and acid rain, they were preserved in a climate-controlled glass house while the surrounding park was left as a boreal forest.

"The glass house has proved controversial," said Anne Taylor, an Ojibwa and the Curve Lake Nation cultural archivist. "We believe that everything returns to nature. Originally the rock art was covered with moss to protect it. We could push aside the moss and see the pictures. Maybe glass and steel were not the right materials to use and we believe that the building doesn't really face east, which is our custom."

"But," she adds, "the rocks are a teaching place. You can feel their knowledge. People come from all around the world, searching for something missing in their life. It's a good place!"

Signs within the park request that visitors are quiet and respect the sacred rocks. Photography of the rocks is forbidden, but Elders are allowed to burn sage, cedar, sweetgrass and tobacco on an offering rock in sacred



PHOTO: KATHERINE MCINTYRE

The glass house that protects the rock carvings at Petroglyph Provincial Park was a controversial choice, but the place is a sacred one. People from around the world journey to the park, searching for something that remains missing in their lives.

ceremonies within the glass house.

Curve Lake Nation and Ontario Parks have a unique partnership. Curve Lake Nation is the principal custodian of Petroglyph Provincial Park and tribe members are the official caretakers of what they proudly refer to as their Kinomagewakong or Teaching Rocks. Their Petroglyph committee works with Ontario

Parks. Students from the reserve are in charge of the front gate and work on park maintenance.

The small gift shop sells handcrafts made by members of the Curve Lake Reserve, and the Learning Centre, which displays information about the Ojibwa Medicine Wheel, is run by Parks Canada.

To preserve the park as serene and quiet retreat, there are no food stands, just hiking trails

meandering through surrounding forests, wetlands and rocky ridges.

Petroglyphs Provincial Park is located at 2249 Northey's Bay Road in Woodview, Ont. Call 705-877-2552. The park is open until Thanksgiving daily from 10 a.m. to 5 p.m. Special evening programs are held every Tuesday and Wednesday through July and August.

# Raven totem travels home to Haida Nation

By Isha Thompson  
Raven's Eye Writer

## HAIDA GWAII

Out with the old, in with the new.

A 140-year-old raven totem pole that was erected in Jasper National Park in Alberta 90 years ago has made its way home to the people of Haida Gwaii in Old Massett, B.C. The Haida Nation is in the process of carving a new totem for the city of Jasper, which is expected to make its debut next spring.

As a feature of Jasper National Park for about a century, regular visitors and residents of the Rocky Mountain town miss the 70-foot totem, which left for Prince George on June 16.

"I'm a Jasperite so I have a connection to the pole," said Lori Dowling, Jasper totem pole project coordinator. "People who used to live in Jasper have made a point in coming out and saying goodbye to the pole."

Originally carved for the family of Massett Haida people in what was known until very recently as the Queen Charlotte Islands, now officially Haida Gwaii, off the coast of B.C., the totem was shipped to Jasper in 1919.

In 2009, Parks Canada took down the iconic totem after it had become a safety hazard due to weathering that had worn away at the base of the structure. That same year, they commissioned the Council of the Haida Nation to replace the original raven totem.

As the first totem makes its way back to Old Massett by train, two Haida carvers—Gwaai and Jaalene Edenshaw—are in the process of carving the replacement.

The Haida Nation is thrilled to welcome home a historic treasure; however, they want it back under specific conditions.

"The Haida were happy to take it back, but they didn't want all the paint on it," said Dowling, adding that the totem in original form was a natural wood. The totem had been painted once it

arrived in Alberta.

"Some of the paint they chose wasn't appropriate to the Haida culture," said Vince Collison, coordinator for the Haida Nation in Old Massett.

Parks Canada shipped the Raven totem to Vancouver in order to remove the paint and restore some of the damaged areas.

Collison said once the totem arrived back in his community, it would be placed in the middle of the village near the fire hall. Due to the significant weathering of the carving it cannot be erected.

In traditional Haida culture when a totem falls to the ground it is left alone and taken back by the earth, then a new totem is carved in its place. It is believed that the deterioration of the pole is representative of natural processes of decay and death that occur with all living things, and attempts to prevent this are seen as somehow denying or ignoring the nature of the world.

(See Totem on page 25.)

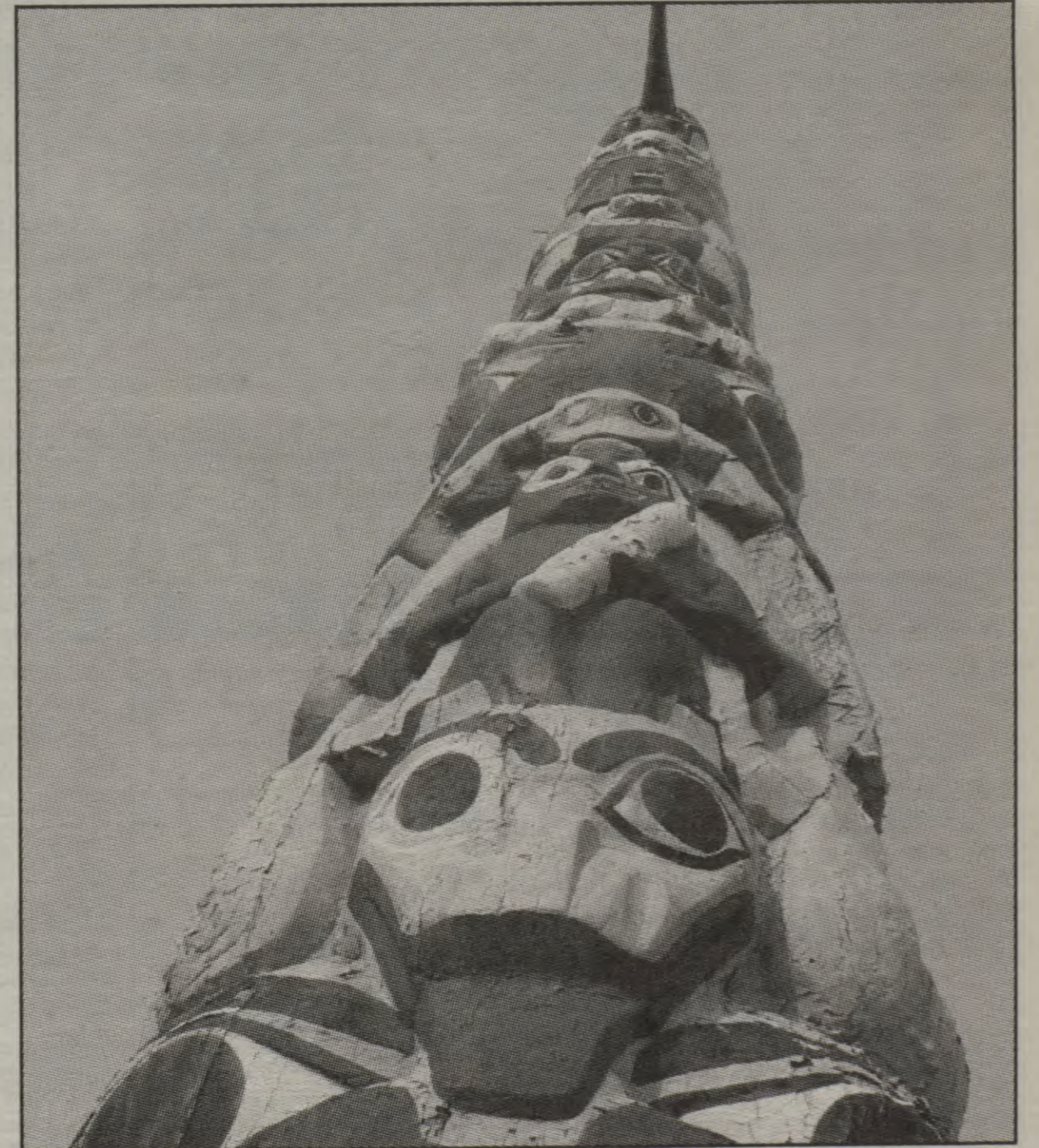


PHOTO: MARTA RODE, PARKS CANADA

Jasper's 140-year-old raven totem will make its way home to Haida Gwaii this summer.



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

# Inaugural event a mixed success

By **Craig Duck Chief**  
Raven's Eye Writer

### Merritt

The Western Indian Rodeo & Exhibition Association was host to the Richest Indian Rodeo. It kicked off on May 21 in Merritt, BC and ran throughout the long weekend.

The rodeo attracted contestants from as far away as New Mexico, Washington, Saskatchewan and Alberta. Part of the attraction was the wild card spot offered from the International Indian Finals Rodeo (IIFR) in Farmington, New Mexico to be held in October.

Cowboys lucky enough to compete in the richest Indian rodeo saw an unmatched \$277,000 payout in prize money. "The turnout has been the grandest we've had in Merritt," said events coordinator Vi Antoine. "The bleachers were full of spectators during these rodeo events...it's an encouraging positive light that western lifestyle is present and out here."

Coyote Creek's Ted Marchand provided the bucking bulls with

sub-contracting to Shawn Perry and Ed Labourdais from Kamloops. Ty Prescott from Calgary was contracted for horse stock.

This event allowed for stock from the PBR (Professional Bull Riders Association) and CFR (Canadian Finals Rodeo Association), a match-up with top-notch rodeo athletes.

Winners to the following events will receive a seat in the upcoming IIFR 2010:

Bareback, Ty Taypotat; Saddle Bronc, Chad Eneas; Bull Riding, Tuck Johnson; Steer Wrestling, Nick Clairmont; Tie Down Roping, Curt Taypotat; Ladies Breakaway, Denise Swampy; Ladies Barrel Racing, Jill Welsh; Team Roping, Elliot Benjamin & Jackson Louis, Sr.; Breakaway, Britt Givens, Jr.; Barrels, Caley Williamson, Jr.; Bulls, Cody Coverchuk.

One contestant that stood out during this weekend event was bull riding. Cody Coverchuk from Meadow Lake, Sask. is the reigning IIFR junior bull-riding champion. Cody lived up to expectations and rode exceptionally well over the



PHOTO: INTERTRIBAL-PHOTOGRAPHY.COM/HARLON MCMASTER

Will Bruised Head of Standoff, Alta. takes his chances at the Richest Indian Rodeo event held May 21 to 23 in Merritt.

weekend. Other notable mentions were Chad Eneas, who won the Saddle Bronc wild-card and was a close runner-up in qualifying for the IIFR in the bull-riding event.

The Nicola Tribal Association, the organizing body, brought together four charitable organizations together (hospice, diabetes, cancer, and youth). Over 450 contestants came out during the three-day event; Saturday and Sunday exceeded 2,000 spectators each day.

"We applaud the Nicola Tribal Association staff and volunteers for their efforts, their vision and meeting their goal for three days" said Edison Bitsui International Indian Finals Rodeo Commissioner.

The cold weather had an impact to this first year's nightly entertainment that included Shane Yellowbird, Crystal Shawanda, and Derek Miller. Low attendance to the outdoor nightly entertainment caused financial

strain, so much so that the rodeo was discontinued for the Monday's events as they were beginning the morning slack.

Bitsui released this comment in response to the Monday cancelled schedule.

"To respond to some of the comments being made regarding the event, I would like to clarify that no one was short paid and Monday fees were re-imbursed. Contract personal and contestants have been paid in full."



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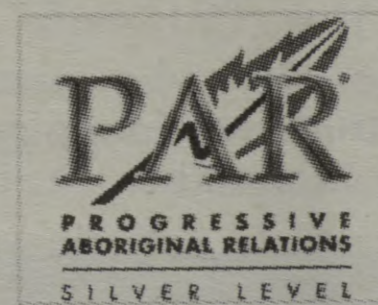
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# Doctor in training juggles studies with family

By Shari Narine  
Windspeaker Contributor

**CALGARY**

Chantal Barry has it all. She's worked hard to get it all.

She lies down with 18-month-old daughter Ena, settles her for a nap, while doing a telephone interview about her choices, both personal and professional.

"It has definitely been tough and I've had to make a lot of sacrifices," Barry said from her home. "But I trust I have a mission in life and part of that is being in service for others . . . being a steward for our people."

On June 4, Barry graduated from the University of Alberta in Edmonton with her medical degree.

It's been years of hard work that brought her to that point and more years of hard work are ahead of her.

Barry lives in Calgary with her daughter, son Toryn (three), and husband Tyler. On July 1, she begins a family medicine residency at the University of Calgary.

It's easy to understand why Barry has chosen to specialize in family medicine. Aside from the variety it offers, such as obstetrics, pediatrics, dermatology, and chances in the emergency department and surgical, there's the longevity that goes along with it.

"There's also the continuity of care. I can see mothers in prenatal care and then I can deliver the baby, then I can see the baby, watch them grow up and then deliver their babies," Barry said.

Originally, Barry had hoped to practice medicine in a rural clinic, but her husband's computer training means they need to stay closer to their needs, Barry said they'll likely purchase land on the outskirts of the city so she can practice rurally while he commutes to work. She plans to work for a couple years before she and a fellow physician open a rural clinic and offer general practitioner services.

"Aboriginal people are everywhere, so I don't only have to be in a rural setting," she said. Barry is Métis from Saskatoon.

She earned a science degree from the University of Saskatchewan and a master's degree from the University of British Columbia, before

entering medical school at the U of A in 2005. She said the university drew her both because of its reputation and its proximity to her home town of Saskatoon.

While she was attending medical school, she had her son, and almost two years later she had her daughter. She said the school was understanding of her situation and always accommodating.

Juggling education and family life has presented challenges, said Barry, who admitted having to give up friends, personal time, and a social life in order to focus on her priorities.

"My highest priority was my children. My next priority was my education," Barry said. "Being able to balance the two, my kids had to give up a lot because I was gone a lot at night quite a bit for the training."

Education, she added, is empowering.

"When I first went into medicine, I wanted to make a difference for Aboriginal people," said Barry.

Barry sees herself as a role model for other Aboriginal people who may want to pursue health as a career, and also as an ambassador for an Aboriginal approach to medicine.

"The majority of physicians are not Aboriginal, so to bring an understanding of some cultural values to non-Aboriginal physicians is another way I can contribute," she said.

She also noted that where her patients are open to it, she'll try a more holistic approach to her medicine, discussing traditional ways, spiritual growth and discovering their cultural roots.

She noted that sweats and ceremonies for healing are ways to reduce stress in people's lives and to control high blood pressure.

"I knew before I had kids if I was meant to be in medicine it would happen. Everything went very smoothly. I worked hard at it and I always trusted that if this is what God wanted for me, I would get through it. I would have the strength I need every day."

Her "mantra," said Barry, was the Philippians 4:13 verse which says, "I can do all things through Christ, which strengthens me."

Barry and her husband plan to add two more children to their family.



PHOTO: BEV BETKOWSKI, UNIVERSITY OF ALBERTA

University of Alberta medical school graduate Chantal Barry is shown with her daughter Ena, son Toryn and husband Tyler Barry. Barry had both of her children while pursuing a medical degree, taking off just one year to have her children.

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# Windspeaker sports briefs

By Sam Laskaris

## Inaugural bull riding event

At least 3,000 people are expected to come out and see some of the world's top bull riders in an inaugural event at Alberta's Tsuu T'ina Nation. The Professional Bull Riding event, part of the Canada Touring Pro series, is scheduled for June 21 near Calgary.

The event will feature 30 bull riders who will be vying for a share of the \$30,000 in prize money that is up for grabs. This is believed to be the largest one-day payout in Canadian bull riding history. The top six riders will compete in the finals. The event also coincides with the annual National Aboriginal Day. As a result there will also be plenty of Aboriginal activities staged at Tsuu T'ina Nation, prior to the bull riding event.

Besides the showcasing of tipis, scheduled activities include Aboriginal dancing and drumming, as well as traditional hand games. National Aboriginal Day activities will run from 1 to 5 p.m. The bull riding event will start at 7 p.m. Ticket prices for the bull riding event range from \$20 to \$40. Proceeds from the event will go towards Tsuu T'ina Nation youth recreational programs.

## Another successful run

More than 1,300 youngsters participated in a running race in Edmonton honoring a former Aboriginal athlete. The ninth annual Alex Decoteau Run was staged on June 3 at Edmonton's Rundle Park.

Decoteau, who was Cree, became Canada's first Aboriginal police officer in 1909. He also represented Canada in the men's 5,000-metre race at the 1912 Stockholm Olympics. Decoteau joined the Canadian army in 1916 and was killed the following year at the Battle of Passchendaele.

This year's race held in his honor featured youngsters from Kindergarten through to Grade 9. Besides a fitness circuit for the youngest students, there was also a three-kilometre recreational run.

There were also a pair of competitive races for those in Grades 4 to 6 and Grades 7 to 9.

Runners from Spruce Avenue School swept all the podium positions in the boys' five-kilometre run for those in Grades 7 to 9.

Justis Balazs won the event. And Anwar Abdi placed second while Jesse Balazs finished third. Meanwhile, a pair of students from McCauley School captured two of the podium spots in the girls' 7 to 9 race. Dunia Abdi took top honours in the race while Christina Teheran was third. Veon McCalla, a student at Parkdale School, placed second.

Omar Medina and Genny Finlan won their races at the Grades 4 to 6 level. Medina attends John A. McDougall while Finlan is a student at Norwood School.

## Sherbrooke hosts games

About 300 participants competed at the third annual Inter-School Games which were staged at the Universite de Sherbrooke. The games, which ran from June 3 to 6, were organized by the First Nations Education Council.

The games are staged primarily because students at various First Nations schools in Quebec do not have funds available to organize their own school teams or leisure activities. Participants in this year's games took part in basketball, floor hockey, volleyball and track and field competitions.

## Cup quest comes up short

A pair of Aboriginals were hoping to get their names engraved on the Stanley Cup this year, but Aaron Asham and Craig Berube came up just a bit short in their quest. Asham, a 32-year-old forward, was a member of the Philadelphia Flyers. And Berube was an assistant coach for the Philadelphia squad. † The Flyers had their Stanley Cup dreams quashed on June 9 when they were defeated 4-3 in overtime by the Chicago Blackhawks. With that victory, Chicago captured the best-of-seven Stanley Cup final series in six games.

Asham, a Metis who was born in Portage La Prairie, Man., appeared in all 23 of the Flyers' post-season games this year. He collected seven points, including four goals, in those outings. Asham, who was in his second season with the Philadelphia squad, also earned 24 points (10 goals, 14 assists) in 72 regular season games.

During his pro career Asham has also played for the Montreal Canadiens, New York Islanders and New Jersey Devils.

As for Berube, he's no stranger to the Philadelphia organization. The 45-year-old native of Calahoo, Alta., spent portions of seven seasons with the Flyers, during his pro playing days, which lasted from 1986 through 2004. Berube also played in the NHL for the Toronto Maple Leafs, Washington Capitals, Calgary Flames and New York Islanders.

Since 2004, Berube has been a coach with the Philadelphia organization, either in the NHL or with its American Hockey League affiliate.

# [ sports ] Four named for Longboats are at the top of their games

By Sam Laskaris  
Windspeaker Contributor

## OTTAWA

A pair of teenagers are the latest recipients of Tom Longboat Awards, selected as the country's top Aboriginal amateur athletes for 2009.

Ammon Crowfoot, a 17-year-old basketball and cross-country running star from Dewinton, Alta., was picked as the top male athlete. And Brigette Lacquette, a 17-year-old hockey player from Mallard, Man., was chosen as the top female athlete.

Crowfoot's parents had nominated him for the award, annually presented in honor of the late Ontario-born, Aboriginal runner, who dominated races in the early 1900s. He is a Grade 11 student at Calgary's Western Canada High School, and admitted he did not know much about Longboat or the award in his honor until after he became a nominee.

"When I read more about it, I didn't think my chances of winning were good," said Crowfoot, who has Blackfoot, Saulteaux, Mohawk and Oneida ancestry.

But officials with the Aboriginal Sport Circle, who annually present both regional and national awards, were impressed with his athletic accomplishments.

"I was pretty overwhelmed and shocked," Crowfoot said. "It's a pretty amazing honor."

A highlight for Crowfoot in '09 was his second-place finish in the boys' Grade 11 cross-country race at the Alberta high school championships this past fall.

"It was actually surprising," Crowfoot said of his placing in his six-kilometre race. "My start wasn't very good."

Crowfoot, who had previously focused on just his basketball career, now plans to keep on running and entering races.

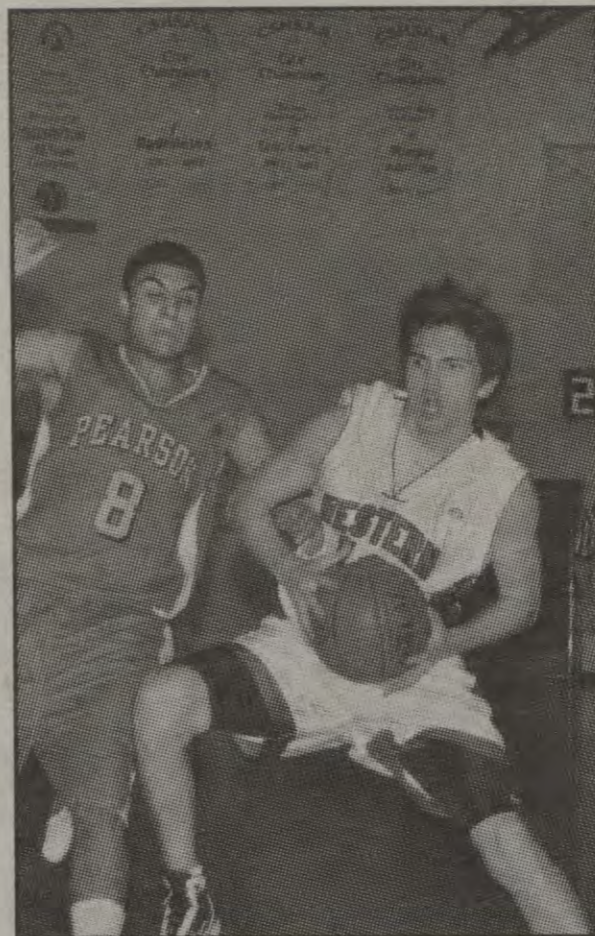
"My dad thinks I'm better at running than basketball," he said.

Crowfoot proved he's a skilled basketball player as well this past season. The 5-foot-10 point guard played a key role for the Western Redmen, who captured the gold medal at the provincial high school senior boys' AAAA championships this past March. It was believed to be the first time in 50 years that the Western Canada squad had won the Alberta title. The Redmen ended up compiling an over-all record of 31-3 during the 2009-10 campaign.

For Crowfoot, this marked his first year at Western Canada. He attended an Okotoks high school for two years before transferring to the Calgary school.

"It was mainly for sports," Crowfoot said of the switch. "I wanted to go somewhere where they took their sports seriously."

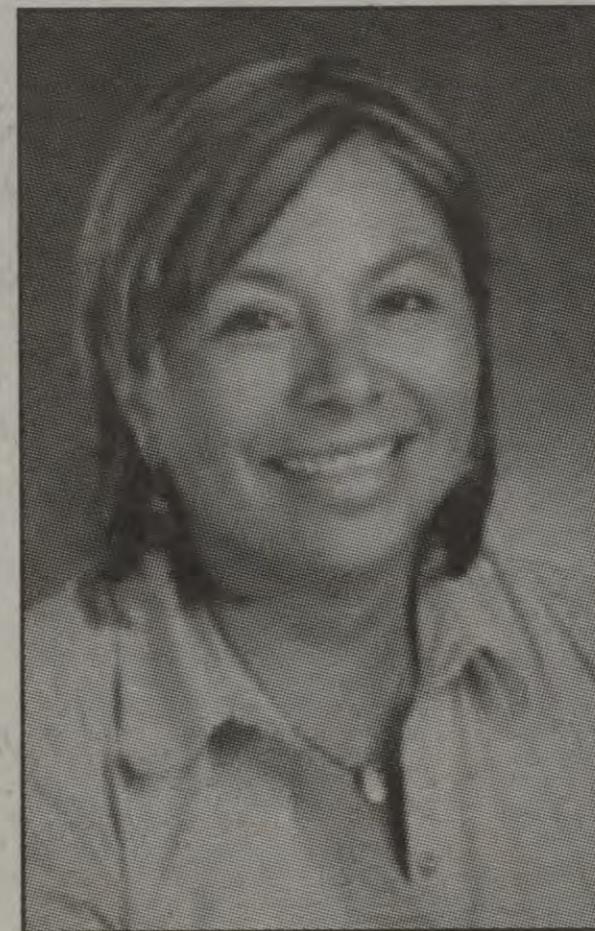
As for Lacquette, who has Saulteaux heritage, she not only switched schools in 2009, she



Ammon Crowfoot (right) – top male athlete.



Brigette Lacquette – top female athlete.



Gloria Hendrick-Laliberte – National Aboriginal Coaching Award.



Courage Bear – National Aboriginal Coaching Award.

moved out of her home province to further her hockey career. Lacquette moved from her tiny Manitoba community to Kelowna, B.C., primarily to suit up for the girls' hockey squad with the Pursuit of Excellence program.

Lacquette's club ended up with an impressive over-all mark of 53-3 during the 2009-10 season. And the team won six of the seven tournaments it entered in various locations across Canada and the United States.

One of Lacquette's top moments of '09 came rather early in the year. She was a member of the Canadian squad that won the silver medal at the women's world under-18 championships, held in Germany in January.

Lacquette, who plays defence, was ecstatic to win the national Tom Longboat Award.

"It means a lot to me because this is a pretty big award," she said. "I felt pretty good about myself. And I thought, 'wow, they actually noticed me.'"

Lacquette's father Terrence is the one who got the ball rolling, nominating his daughter for the accolade.

"My dad told me about (the nomination)," said Lacquette, who will return to her home province and start her University of Manitoba studies later this year. "I thought it was kind of sweet."

An even sweeter moment for Lacquette came this past March. She once again cracked the roster of the national under-18 club,

which competed at its world tournament in Chicago. That team won the gold medal, beating the U.S. 5-4 in overtime in the championship final.

Two other individuals, Courage Bear and Gloria Hendrick-Laliberte, were chosen as the winners of the National Aboriginal Coaching Awards for 2009.

A year ago Bear guided the Saskatchewan boys' team to a second straight National Aboriginal Hockey Championship (NAHC) in Winnipeg. With Bear coaching once again, the team won yet another NAHC crown this May in Ottawa.

Bear, a 33-year-old Cree who lives in Saskatoon, also coached a pair of other youth hockey teams this past year. These two boys' teams competed at the pre-novice and midget levels.

"It's an honor," Bear said of his national award. "But I didn't sign up to coach 15 years ago to win any awards. It was just to give back."

As for Hendrick-Laliberte, a member of the Chippewa of the Thames First Nation, she believes she was honored not just for her coaching duties in '09.

"I think it's because I've been involved with multi sports throughout the years," said Hendrick-Laliberte, who has coached hockey, baseball, soccer and track and field teams in her hometown of Thunder Bay, Ont.



[ education ]  
**Pilot thrilled his dreams have taken off**

By Isha Thompson  
Windspeaker Staff Writer

Michael Kleywegt worked hard to obtain his commercial helicopter license and establish his own business. After 10 years, the Thunder Bay resident is living his dream, and is now determined to help make a difference for area First Nations.

Kleywegt wants to use his contacts within his industry to help improve water quality on reserve and build new schools in Thunder Bay.

"I want to give back to the communities for everything that they have given to me," said Kleywegt, who is thankful for the \$100,000-worth of funding his band gave to him to pay for his education.

Kleywegt's mother is from Albany First Nation. He father is of Dutch ancestry. In 2000 Kleywegt attended Chinook Helicopter's flight training program, where each hour of training costs \$680. Each student must log 100 hours to become a licensed pilot.

When Kleywegt's company, Wisk Air, isn't fighting fires or performing search and rescue missions, they are contracted by various mining companies to transport equipment and personnel around the country. Now that the 30-year-old has settled into his career, he is ready to focus on giving back.

Kleywegt's plans are still in the development stage and he wasn't ready to divulge details, but he did say he hoped to facilitate a more thorough consultation process between First Nations and industry.

"Getting the communities involved in the mining and exploration is very important," said Kleywegt. "I want to help things on a political level."

Kleywegt's father, Harold, isn't surprised that his son is doing his best to return a favor.

"Michael openly and with great love acknowledges those who have supported him," said the senior Kleywegt. Harold recalled his son making the decision to become a pilot the year after he graduated from high school.

Spending his childhood as the son of a structural engineer and living a rural lifestyle is likely what contributed to Michael's fascination with helicopters.

"We were living in trailers in the bush of northern British Columbia and, at that time, I used helicopters as a personal taxi to get from one side of the mountain to the other," explained Harold.

The opportunity to see new places is one of the profession's perks, but these days, Michael said he is trying to stay closer to home. As the father of a five-month-old boy named Jacob, the pilot is taking on more office duties at Wisk Air to avoid leaving his family for days at a time.

"I'm trying to guide myself into a position that has me leaving town less often," he said.



PHOTOS: SUPPLIED

Helicopter pilot and business man Michael Kleywegt is grateful for the education funding that flowed through his band, and is working to pay it forward in making improvements to the quality of life on the reserves around the Thunder Bay, Ont. area.





# Culture, it's who we are

(Continued from page 12.)

Maybe they consider themselves to be "professional inter-culturalists." There are those "inter-culturalists" that work in the international cultural training world. Some consider themselves to be "cultural navigators"; at least that is what they call each other.

Around the world, a person from their own culture conducts the cultural training they are teaching about. Why should the standard be any different here in Canada? Just because we are all cut from the same genetic cloth does not mean we are all the same and it is the differences that make each of us so very valuable as the "being" in human being.

It is OK to talk about ourselves and to share with others what we are all about, but we must not talk about others, especially without their permission, otherwise all you are hearing is called gossip or rumor. How much are you willing to pay for that?

Learning about Canada's Aboriginal cultures is such an important part of our national identity, and our efforts at

understanding each other and bringing about reconciliation between Aboriginal people and non-Aboriginal people is the objective.

It is critical that the right people do this sharing of such important information in the right way. This is not an exercise in blame and guilt and pointing fingers at the "white man" for all the atrocities and oppressions perpetrated over hundreds of years. This is about coming together for the mutual well being and benefit of all Canadians and most certainly for the long-term benefit of the country we all love so very much.

Helping Elders explain, teach, interpret and communicate more effectively is an important and essential service many non-Aboriginal people can be involved with and it is encouraged and supported. Finding sanctioned Elders willing and able to share can be a challenge. Not impossible though, when the communities are approached with respect, sincerity expressed and trust established.

The very best way to

demonstrate respect is to be able to show the Aboriginal people you meet that you have actually taken a little time to learn a little about them. That is the Aboriginal awareness component I mentioned earlier and has nothing to do with "culture".

The Aboriginal people need to know that you know why they are where they are today and why they are the way they are today. They need to know that you know how they came to be where they are today. Can you show empathy and compassion for their circumstances? Are you aware of the dysfunction, destitution, despair and the need for hope in their communities?† Are you equally well informed about all the wonderful success stories, awards and achievements by Aboriginal people in Canada? All this has nothing to do with any particular culture.

Part two of Robert Laboucane's article will be published next month.

Robert Laboucane is a Cross-Cultural trainer and speaker with ripplefx. You may contact him via his web site at [www.ripplefx.ca](http://www.ripplefx.ca)

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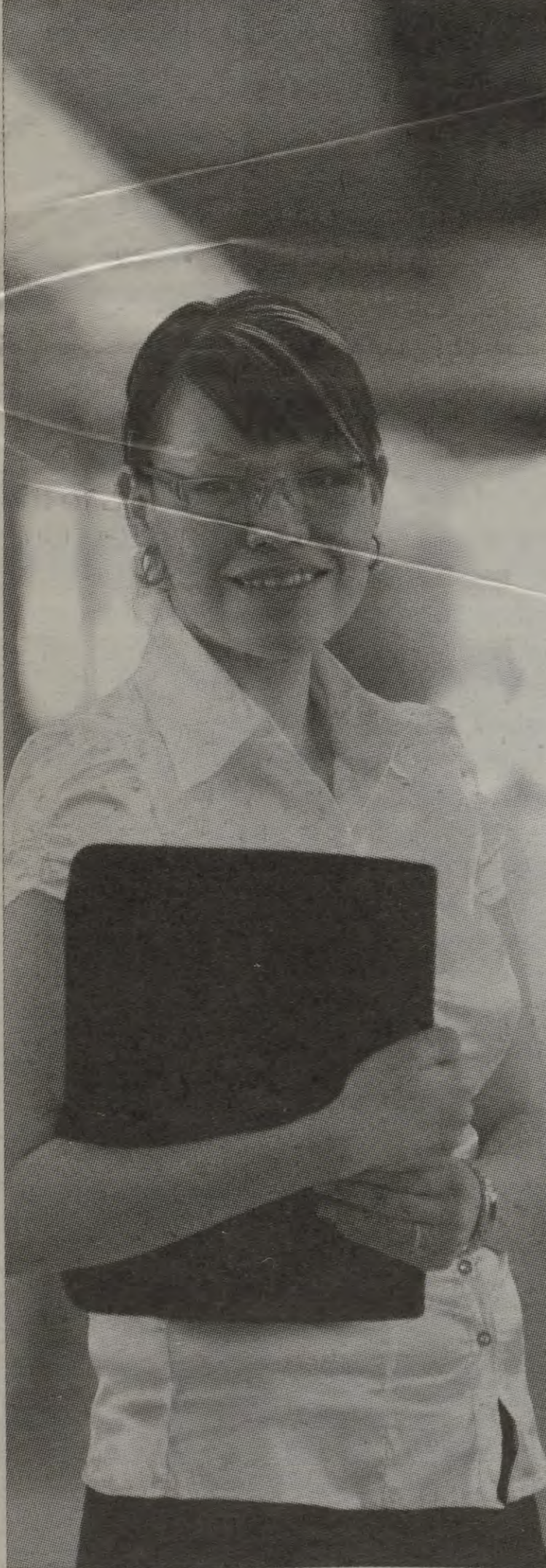



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# Mines minister rejects Harvard investigation

By Kate Harries  
Windspeaker Contributor

## VICTORIA

There's urgent need for reform of laws stacked against First Nations in their relationship with the mining industry in British Columbia, a study by the prestigious Harvard Law School concludes.

In theory, Canadian law and the international treaties Canada is a party to protect First Nations from development that threatens their environment and culture, the two being closely intertwined.

In practice, "the B.C. legal regime and its implementation regularly fall short of that standard," says the study, called 'Bearing the Burden.' They favour industry, leave great discretion to government, and deny First Nations an effective means to have a say in what happens to their land."

B.C. Mines Minister Randy Hawes vehemently disagrees.

"I don't appreciate the fact that some American group is coming up from some place like Harvard University to do a study in British Columbia when, in fact, I think they should be looking first and foremost in their own backyards."

In an interview, Hawes called the study "a preconceived statement of positions that is not accurate."

But Takla First Nations Chief Dolly Abraham says the study does document her own experience of "how B.C. law and policy are used to avoid meaningfully addressing our Aboriginal rights, title, and community concerns."

Abraham, a member of B.C.'s First Nations Women Advocating Responsible Mining (FNWARM), said her community is still struggling with contamination from past exploration and abandoned mines (including the 60-year-old Bralorne-Takla mercury mine, potentially linked to a cluster of illnesses).

"B.C. promised to help us clean up the legacy contamination from the mining industry, and yet no progress has been made," she said. "At the same time, B.C. is constantly approving exploration projects in our territory while paying little attention to our concerns."

The study was written by Bonnie Docherty, of the Harvard Law School's International Human Rights

Clinic. It focuses on the experience of Takla First Nation, northeast of Smithers.

At the heart of a regime that assumes mining to be an appropriate use of land is the system of "free entry," that allows almost anyone to register a claim without consulting relevant landowners or First Nations.

The problems associated with free entry have been exacerbated by online registration, introduced in B.C. in 2005. In the past, First Nations people might at least encounter a prospector staking a claim on the land. Now, a claim can be filed from anywhere in the world, and Takla receives no notice.

Takla also receives incomplete information about more intrusive exploration and development proposals, the study states, adding: "it also has limited opportunities to gather its own information and has been frustrated in some of its attempts to communicate with government officials. This situation challenges Takla's right to participate in decisions that affect its traditional land and resources."

Many of the recommendations made in the Harvard study mirror changes currently underway in Ontario, changes that were spurred by desperate action by First Nations.

Two years ago, seven Aboriginal leaders went to jail rather than accept mining projects they decided would cause irreparable damage. An appeal court that ordered the release of the chief and council of Kitchenuhmaykoosib Inninuwug in Northern Ontario and a leader of the Ardoch Algonquins in Eastern Ontario cited the province's antiquated mining legislation as part of the problem.

Ontario's new mining act, proclaimed last October, affirms Aboriginal and treaty rights. The details are in the regulations that will take up to five years to complete, but Bernie Hughes of the Ontario ministry of northern development and mines says the act addresses gaping holes in the current law.

New provisions include:  
\* Obligations for early notification of Aboriginal stakeholders

\* Provision for prohibition or restrictions on development on Aboriginal lands of cultural significance

\* Graduated permitting and consultation

requirements depending on environmental impact and affected rights

\* Mandatory cleanup of any project, large or small

\* A dispute resolution process for Aboriginal consultation.

Ontario will also introduce online staking but, unlike in B.C. where the online system has aggravated problems between miners and First Nations, Hughes anticipates that it will help address them.

"We're going to be notifying First Nations and Metis and industry that a claim has been staked," he said. At the same time, the government will provide notice to the claim staker of any Aboriginal interests that may be impacted. And, most important, before the prospector goes on the land, even to do something as minimal as walking the claim, an application form must be filled out that goes to the First Nation affected.

"The First Nation will be aware of proposed activity before it happens," Hughes said.

Ramsay Hart of MiningWatch Canada noted that Ontario's new law doesn't go much further than ensuring that the province meets the constitutional requirements set out in case law over the years.

But any inference that B.C. could undertake a similar overhaul does not sit well with Hawes, who for instance rejects the suggestion that First Nations be notified at the claim-staking stage, as it would be easier for potential problems to be addressed before a project gathers momentum.

First Nations get notified when mechanized activity is due to take place, Hawes said. To do it earlier, as is planned in Ontario, would cause a "horrendous backlog."

Hawes also disagreed with instances outlined in the study where Takla leaders felt consultation had been a sham and the government paid no attention to their submissions.

He said any First Nation leader who is dissatisfied with the process can make an appointment to talk to him.

The study notes that in 2008, the B.C. government decided to share revenue from permits and fees, but the plan applies to only newly approved projects and Takla has received no benefits from it yet.

Again, Hawes disagreed, pointing to payments of \$1 million a year being made by Northgate Minerals to Takla and two other First Nations affected by its Kemess South open pit mine (due to close next year).

## Windspeaker business briefs

### Environmental protection core to agreement

The Tahltan Nation has signed an impact benefit agreement with Coast Mountain Hydro LP, a subsidiary of AltaGas Income Trust for the Forest Kerr run-of-river hydroelectric project in Tahltan traditional territory in northwest B.C. The agreement comprises environmental protections, cultural resource protections and economic participation for the nation. Annita McPhee, chair of the Tahltan Central Council, said with the agreement comes some economic security. "This agreement establishes ownership, management of our resources and profit sharing while taking into consideration the protection our environment as a renewable energy project. Any land and resource decisions affecting Tahltan traditional territory must respect the environment, the Tahltan way of life and the Tahltan people," said McPhee.

The Forest Kerr Project will provide business opportunities for members of the Tahltan Nation to participate in the construction, operation and maintenance of the project. Tahltan university graduates will have opportunities to enrol in training programs with AltaGas. The agreement also provides economic benefits to the Tahltan Nation, including shared ownership and royalties.

### Aboriginal icon joins green industry

Elijah Harper, the former Manitoba MP who said "No" to the Meech Lake Accord, has said yes to joining Next Alternative, Inc. as a member of its board of directors and vice president of Government Relations. The announcement was made by Robert Ireland, CEO of Next Alternative, Inc., a company endeavoring in the global effort to discover alternative means of energy and working to reduce the demand for fossil fuels.

"We couldn't be more thrilled for, or proud of, Elijah," said Ireland. "His belief in what is right and his tireless efforts on behalf of the First Nations people are only equalled by his passion for furthering this meaningful cause." Harper's vast knowledge and experience in government relations and green technology will be a valuable asset in furthering the cause of promoting alternative means of energy, Ireland explained.

Harper's history boasts a long list of accolades and achievements. His work has taken him around the world, including the International Court of Justice at The Hague, the United Nations in New York and reconciliation meetings in Australia and New Zealand. Presently he sits on the board of the National Centre for First Nations Governance where he continues to promote human and Aboriginal rights. Harper will also soon be the recipient of the Order of Manitoba. The induction will take place July 15 at the Manitoba Legislative Building.

### Innu community to export wood pellets

Denis Lebel, minister of State for Canada Economic Development, announced that \$2.5 million has been awarded in repayable funding for the start up of Granules LG international Inc., a wood pellet pilot plant in Mashteuiatsh. Indian and Northern Affairs Canada will kick in an additional \$744,188 to the project. Granules LG will specialize in the manufacture of wood pellets from forest waste, mainly for export. "I am pleased to announce this first-ever direct contribution from the government of Canada to a First Nation for a major renewable energy project in Eastern Canada," Indian Affairs Minister Chuck Strahl. "In acquiring this wood pellet pilot plant, the Innu community of Mashteuiatsh is clearly showing both its determination to stimulate the local economy and its capacity to forge effective and prosperous partnerships. This investment will help further the region's economic and social growth by creating numerous jobs, developing new knowledge in the tough and competitive forest industry and generating significant economic spinoffs."

"The Granules LG international project will translate into the creation of 25 permanent jobs in Mashteuiatsh and another 50 local indirect jobs, as well as the investment of \$8.1 million in the community.

### Business contribution improves education access

Two companies have joined forces to address the growing demand for services and skilled Aboriginal employees in Ontario's north. Ornge, a provider of transport medicine services to many Aboriginal communities in the province, and AgustaWestland, a rotocraft maker headquartered in Italy, have announced the Ornge-AgustaWestland Endowment Fund for Aboriginal Learners in the amount of \$250,000. The donation was made to Confederation College. It is the largest external donation for financial aid Confederation College has ever received.

"With this award, we will empower Aboriginal students to be future leaders in aviation and paramedical services, sharing our mission to deliver excellent patient care throughout the province," said Dr. Christopher Mazza, president and CEO of Ornge. "Together with Ornge and Confederation College, we are pleased to be able to open doors to Aboriginal students who may wish to pursue a career in transport medicine but may not have the means," said Giuseppe Orsi, AgustaWestland CEO. "We intend to close that gap."

"The Ornge-AgustaWestland Endowment Fund will make a difference in encouraging Aboriginal students to pursue a career as a paramedic or a pilot," said Patricia Lang, president of Confederation College. "These Aboriginal students will not only enhance their lives as they pursue their chosen career, but also help to address the growing demand for health service providers within the northwest region." Confederation College intends to pursue matching funding from the Province of Ontario Trust for Student Support, an existing matching dollar program supporting access to higher education. Students will begin applying for the award beginning the fall of 2011 and can access information through the Financial Aid office at Confederation College. It is expected between one and three awards will be presented per year.

Leona Scanlon, member of the board of governors and member of Negahneewin Council, stated "Education funding continues to be a barrier to access for Aboriginal youth. This contribution will go far in enhancing the pathway to education and training."



## Pre-Annual General Assembly Capacity Development Workshops



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### Performance Measurement and Reporting in First Nations

This workshop is the first to be offered in Canada that tackles the issue of performance reporting in First Nations. The focus is on reporting on performance to **community members and NOT funders**. Financial information is one aspect of performance, however financial statements only give part of the performance picture. There are many other equally if not more important aspects of performance like: Have our goals been met compared to what was planned? Do community members judge our performance to be satisfactory? Are our values and culture reflected and supported by our programs and activities?

This workshop will introduce the Aboriginal Performance Wheel and take participants through the core principle of performance reporting in First Nation environments. Subjects covered include:

- What is performance reporting and why it matters
- Dimensions of performance
- Reporting on performance—getting started
- Identifying the kinds of information to be reported

**Registration is limited to 25 participants. Register now!**

### An Introduction to Comprehensive Community Planning

Many communities throughout the country are undertaking Comprehensive Community Planning (CPP) in an effort to improve their economic base while asserting their independence and ownership of community resources.

Comprehensive Community Planning is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency and improved governance capacity. It is a new approach to planning, where the process is steered by the community rather than a small group or committee. Planning is an important tool on the road to self-governance and building capacity in First Nations communities. Each community requires a unique approach to planning that can be adapted to their culture and traditions - it can help individual First Nations make a positive difference in addressing specific issues in their community.

Using best practices and case studies this workshop focuses on: history and evolution of CCP; exploring indigenous principles; and current models and insights from First Nations who have completed CCP.

**Registration is limited to 50 participants. Register now!**

*National Chief Shawn Atleo will deliver workshop opening remarks.*

For more information or for workshop space availability, please call Sheila Howard at AFOA Canada at 1-866-722-2362 ext.117 or email at [showard@afoa.ca](mailto:showard@afoa.ca).

More information and registration forms are also available at [www.afoa.ca](http://www.afoa.ca).

#### REGISTRATION FEE

AFOA Members: \$995 + Taxes Non-Members: \$1195 + Taxes

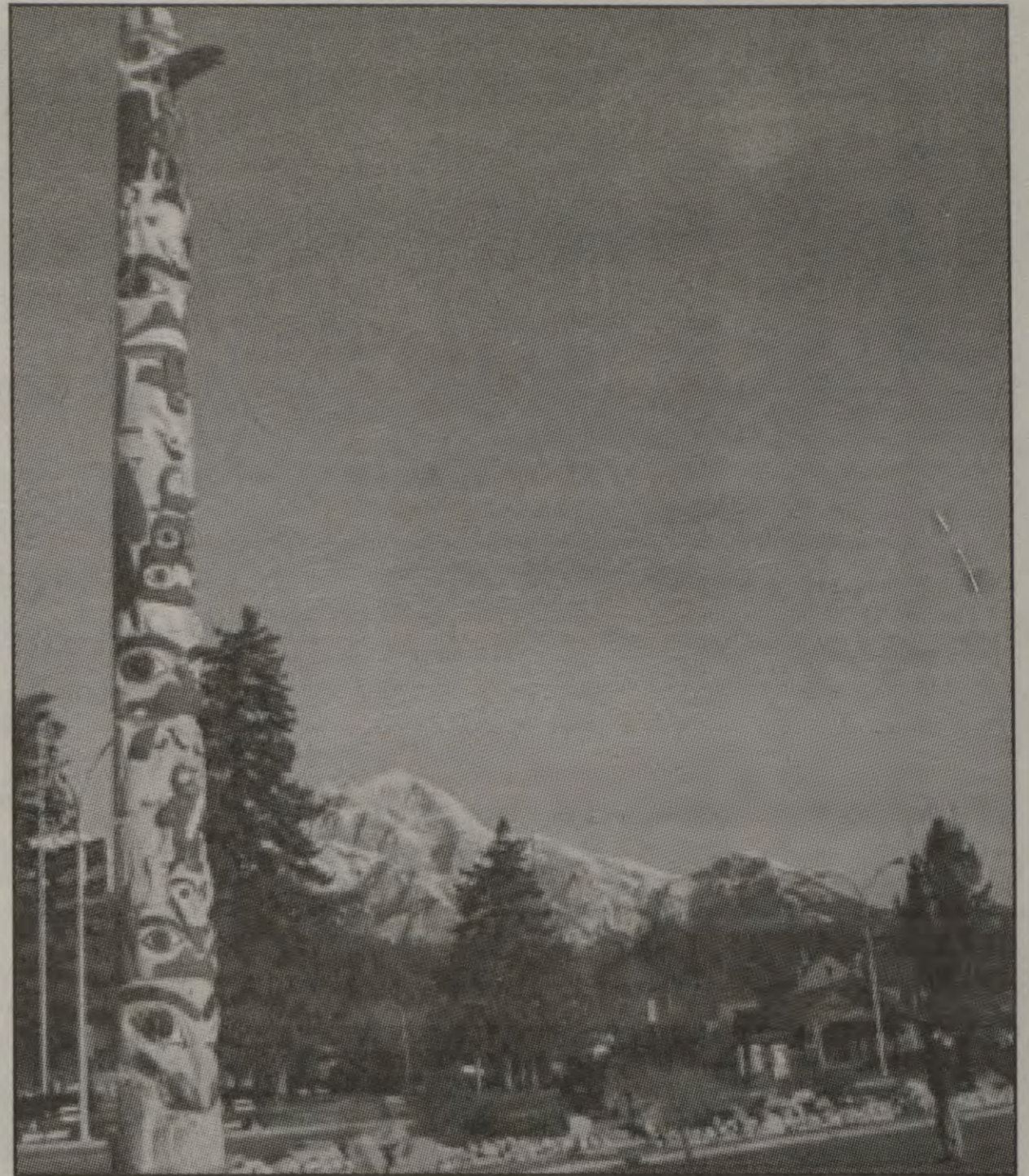


PHOTO: MARTA RODE, PARKS CANADA

Jasper's raven totem before being shipped to Haide Gwaii

(Continued from page 18)

"That kind of freaks the museum people out because they are used to preserving everything and making sure everything will last forever," said Collison.

Throughout history, totem poles have been an artistic tool to track the genealogy of a tribe or used as a memorial. They vary in size, and animals are often carved into the wood structure as helping spirits.

Collison said pre-contact the Haida Gwaii population thrived with dozens of towns dispersed throughout the island. Totem poles were often seen on the property of most families.

To this day there are conflicting

stories about how Jasper acquired the raven totem. Some believe the Raven Totem was gifted by the Haida to the city of Jasper, others are convinced it was taken from Old Massett without permission.

Parks Canada has taken this opportunity to share the rich heritage of the Haida people by touring the totem with Haida representatives who are able to share the story of their people. The stops included Kamloops, Calgary and St. Albert.

"We're really happy to form this relationship with Parks Canada. They've been really good partners in trying to relate the story as best as they possibly could," said Collison.

employment, Missing women, NAAF, elders, Phil Fontaine, treaty, rural, compensation, respect, taxation, politics, Youth, Diabetes, Indian and Northern Affairs, Stolen Sisters, faith, Health Canada, Truth and Reconciliation Committee, APTN, First Nation, Justice Murray Sinclair, Veterans, Treaty Rights, Chief and Council, role models, Kelowna Accord, INAC, Chuck Strahl, We can help you sort through what's important to you, Residential Schools, poverty, AIDS, Inuit, elections, Shawn Atleo, Stephen Harper, scholarships, environment, Land Claims, Sisters in Spirit, Congress of Aboriginal Peoples, Bill C-31, Native Land, achievement, history, CCAB, AFN, success, teachings, blockade, struggle, language, Native Women's Association, traditions, protest



[ footprints ] **Bertha Allen**  
**Bertha Allen fought for equality and empowerment**

By Dianne Meili

"We want to be involved in all phases of our new home ... and we're willing to play bingo 'til there are no more dabbers."

Quotes like this one, by Bertha Allen speaking on behalf of the Elders' Society at a 1999 Inuvik public forum on health and social services, capture the unrelenting passion and humor of this much-respected leader.

After years of social activism in the north, Allen lost her fight with cancer and passed away on May 7 at the age of 76.

In her younger years, when the federal government "decided it was time to discover the Northwest Territories and civilize nomadic people," Allen was determined to see her Gwich'in people keep up with the fast-paced development of the day, recalled Cece Hodgson-McCauley, founding chief of the Inuvik Dene Band.

Writing in the Inuvik Drum, Hodgson-McCauley noted Allen spent her whole life helping women, from teaching them to use vacuum cleaners and washing machines in a government job in the late 1950s to being president of the Native Women's Association of Canada.

Allen created the Native Women's Association of the Northwest Territories in 1978 and, committed to unifying and educating people, she also opened women's training centres in Inuvik and Yellowknife.

Being involved at the local and national levels wasn't an easy job and "she did most of the legwork herself," Hodgson-McCauley pointed out.

"Everything modern was coming in. Inuvik was built in three years, and the changes were mind-boggling. Bertha opened many doors for women at the grassroots and was determined they didn't get left behind."

Born in Old Crow, Yukon, Allen later moved to the Mackenzie Delta area and made

her mark there. She married her husband, Victor, and raised seven children. Her heart suffered a massive blow with the tragic loss of him in 2008, along with her daughter, Delma, and granddaughter, Asta.

At her funeral, daughter Donna Kisoun said her mother worked diligently for women without the luxury of a generous salary and raised her family without help.

"I shared my mother with you, and together we are reaping the rewards of her dedication," she told the congregation.

Despite her busy, public life, Allen was happiest in her home surrounded by family, cooking fish or caribou in her backyard, or sleeping in a tent out on the land.

According to Western Arctic MP Dennis Bevington, Allen was the perfect northern leader "who balanced modern and traditional society so well."

Displaying old-time frugality and ingenuity, Allen often harangued her great-grandchildren when they complained about being bored. According to Kisoun, her mother would tell them when she was a little girl she didn't have any toys and made dolls by wrapping a piece of cloth around a rock to amuse herself.

She wanted them to keep things simple and not be wasteful, Kisoun said.

In a touching gesture, Allen's great-grandchildren handcrafted their own toys the week after her death and placed them in her coffin to show their appreciation of her.

Aside from her work with Aboriginal women's groups, Allen was also part of the mainstream push for northern women's political equality, sitting on several advisory commissions to the RCMP, and was the only woman on the Bourque Commission, helping



PHOTO: SUPPLIED

Bertha Allen (right) and the Governor General, Michaëlle Jean.

to create a new constitution for the western N.W.T.

In another capacity altogether, as a talented seamstress, Allen inspired women to have confidence in their handiwork.

For her contribution in advancing social change on behalf of her people and northern women, Allen received many honors. Most prominently, she received the National Aboriginal Lifetime Achievement Award in 2005. In

2007, she was named to the Order of Canada, and in 2009 she was awarded the Northern Medal by Governor General Michaëlle Jean for her leadership.

As she aged, health and social services took up more and more of Allen's time and she volunteered on two medical boards.

In 2003 she saw the completion of the Inuvik regional hospital and was invited to speak at the official opening.

Reminiscing about the early

days of health care, she told a story about Aklavik men wrapping up a young mother in a blanket, putting her on a toboggan and then running as fast as they could to get her to the hospital.

With trademark humor she confided she had already made plans to move into the hospital's long-term care unit.

"I already know which room I would like ... and it's certainly not the room that's facing the graveyard," she quipped.

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**[ footprints ] Sophie Thomas**  
By D...  
Traditional...  
said 'no'...  
all the late Sophie Thomas could say when her daughter Minnie Thomas drove her to Tamarack Lake near Skookumchuk, B.C. ...  
looked around and she...

**Windspeaker News Briefs - May**  
Compiled by Debora Steel  
... 50th anniversary of

**Innovative approach to oil, gas**  
By Shari Ivanne, Sweetgrass  
The Ermineskin Cree Nation has signed an agreement with an oil and gas company to start doing energy business on his land...  
a new way. After six months of negotiations, Ermineskin Chief...

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Lisa Douglas, CAFM  
Finance Manager – Seabird Island Band

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# CAFM



## HST Point of Sale Tax Exemption for Ontario First Nations – A letter from Liberal Party of Canada Members of Parliament Derek Lee and Todd Russell.

The Honourable James M. Flaherty | Minister of Finance  
Department of Finance Canada  
140 O'Connor Street | Ottawa, Ontario K1A 0G5

Dear Minister Flaherty,

We are writing you in support of maintaining the point of sale tax exemption for First Nations in Ontario as part of the new Harmonized Sales Tax agreement. The Liberal Party of Canada fully supports the Province of Ontario and Ontario First Nations in their efforts to maintain the current point of sale exemption for First Nations, which has existed in Ontario for almost 30 years.

While we are glad to hear that you have finally agreed to meet with First Nations and Ontario representatives, it is clear that your prior refusal to meet collectively has led to unnecessary frustrations. This is despite the cooperative approach taken by the Province of Ontario and First Nations leaders.

Ontario has clearly indicated that it would like to continue the proposed point of sale exemption for First Nations as part of the overall exemption provided by the Canada-Ontario Comprehensive Integrated Tax Co-ordination Agreement (CITCA). The CITCA allows for the designation of a number of Provincial Value Added point-of-sale rebates, whose total value shall not exceed five percent, in aggregate, of the estimated federal Goods and Services Tax (GST) base for Ontario.

It is our understanding that the proposal provided by the provincial government and Ontario First Nations meets all of the conditions of the CITCA for federal administration and therefore the Liberal Party of Canada strongly encourages the federal government to do all it can to negotiate these provisions into the final agreement.

It would be unfortunate if an agreement could not be reached as a result of lack of commitment from the federal government. We look forward to hearing from you on this issue.

*Sincerely,*

Derek Lee, MP, Liberal Party National Revenue Critic

Todd Russell, MP, Liberal Party Aboriginal Affairs Critic

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