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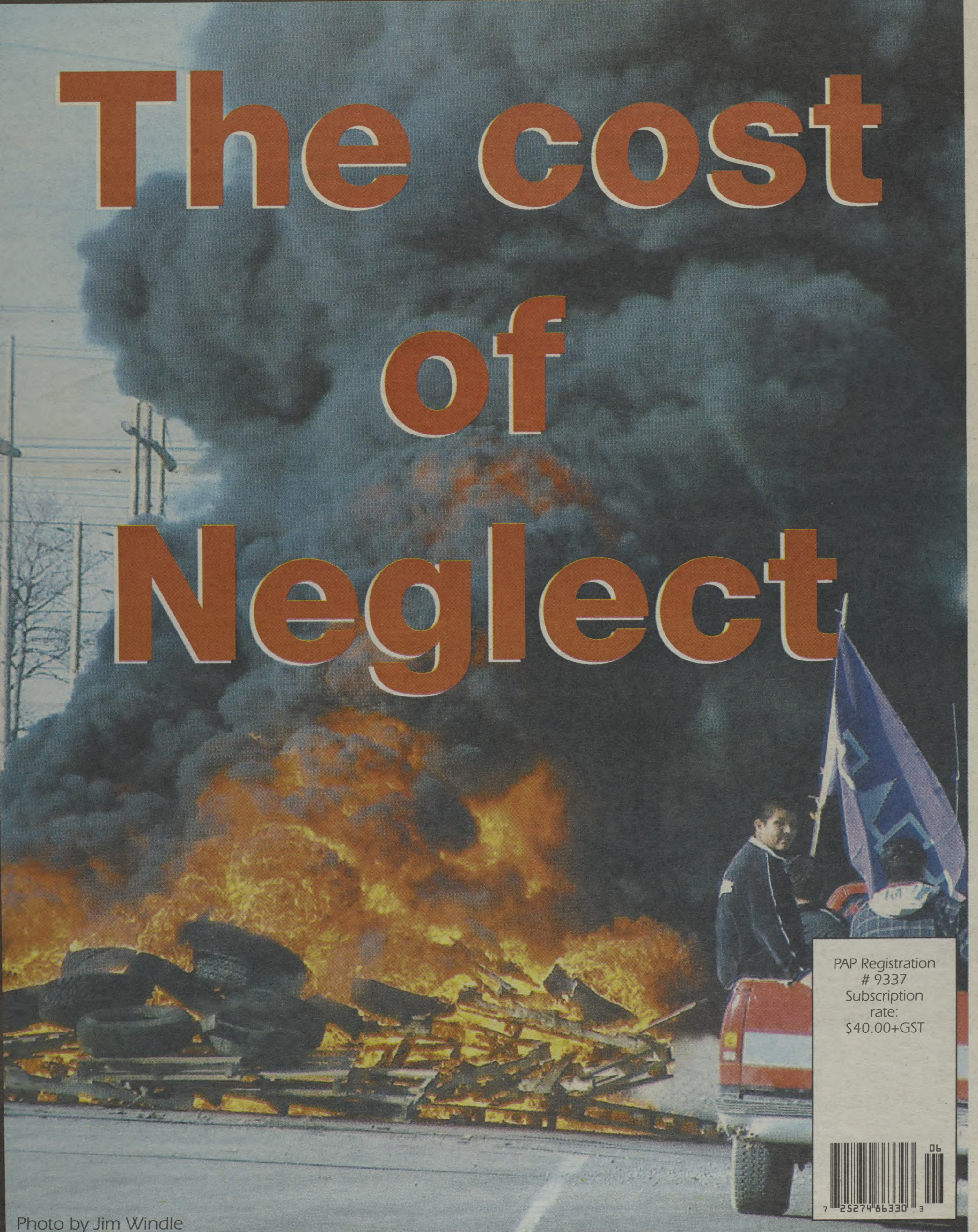


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Volume 24 No. 3 • June 2006

Canada's National Aboriginal News Source

The cost of Neglect



Windspeaker • Established 1983 ISSN 0834 - 177X • Publications Mail Reg. No. 40063755 Aboriginal Multi-Media Society (AMMSA) www.ammsa.com \$5.00 plus G.S.T. where applicable

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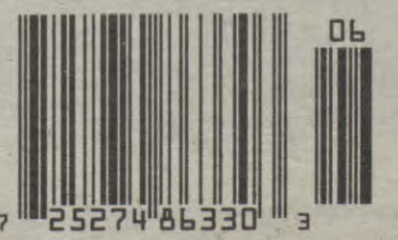


Photo by Jim Windle



Shell Canada

PUBLIC NOTICE

Amended Environmental Impact Assessment Peace River Oil Sands - Carmon Creek Project

In 2004, Shell Canada Limited announced it was considering expanding its existing Peace River in situ bitumen recovery facility located approximately 40 kilometres northeast of the town of Peace River. The Peace River facility uses Horizontal Cyclic Steam (HCS) well technology for bitumen extraction and currently has a license capacity of about 12,000 barrels per day.

The proposed expansion, called the Carmon Creek Project, would further develop Shell's oil sands leases located in portions of townships 84 to 86, ranges 16 to 19, west of the 5th meridian in the Northern Sunrise County.

Shell had planned to submit a regulatory application for a 30,000 barrels per day expansion to the Alberta Energy and Utilities Board in the spring of 2006. Shell had also indicated that additional growth phases, which could ultimately increase production to 100,000 barrels per day, would be the subject of future applications. As part of the approval process an Environmental Impact Assessment (EIA) is required under the Environmental Protection and Enhancement Act.

After further consideration Shell has now decided to make a regulatory application in the fall of 2006 for a larger-scale development that could ultimately increase production to 100,000 barrels per day. Pending regulatory approval, Shell will make a decision by the end of 2007 whether to proceed with construction on the first phase of expansion that would increase maximum bitumen production to about 50,000 barrels per day and start up in 2010. Dependent on the success of phase one, Shell will consider proceeding with additional expansion phases that could ultimately increase bitumen production to about 100,000 barrels per day.

This approach allows for a more comprehensive assessment of the potential environmental and socio-economic impacts of the entire potential development. Shell has amended the scope of its initial Carmon Creek EIA for the larger-scale application.

Specific focuses of the EIA include:

- public involvement;
- cumulative environmental effects;
- biodiversity and fragmentation;
- climate, air quality and noise;
- water resources (hydrogeology, hydrology, surface water quality and aquatic ecology);
- terrestrial (lands use, geology, terrain, soils and vegetation);
- wildlife;
- traditional ecological knowledge and land use;
- historical resources;
- public health and safety issues; and
- socio-economic assessment.

Shell has prepared a Proposed Terms of Reference for this EIA report and an accompanying Public Disclosure Document describing the Carmon Creek Project. The EIA report will be reviewed as a cooperative assessment under the Canada-Alberta Agreement of Environmental Assessment Cooperation. Alberta will be the Lead Party for the cooperative assessment.

Shell is committed to sustainable development and to conducting its operations in an environmentally and socially responsible manner. Through this notice, Shell invites the public to review the documents and provide comments on the Proposed Terms of Reference for the EIA report.

The Proposed Terms of Reference and accompanying Public Disclosure Document may be viewed at:

Peace River Town Office 9911 - 100th St. Peace River, AB Tel: (780) 624-2574	Peace River Municipal Library 9807 - 97th Ave. Peace River, AB Tel: (780) 624-4076	Grimshaw Town Office 5005 - 53rd Ave. Grimshaw, AB Tel: (780) 332-4626	Grimshaw Public Library 5007 - 47th Ave. Grimshaw, AB Tel: (780) 332-4553	Northern Sunrise County Office Junction of Highways #2 and #688 Peace River, AB Tel: (780) 624-0013	Village of Nampa Office 9810 - 100th Ave. Nampa, AB Tel: (780) 322-3852	Metis Nation of Alberta, Region 6 9621 - 90th Ave. Peace River, AB Tel: (780) 624-4219
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**Copies of the Proposed Terms of Reference and accompanying Public Disclosure Document may be obtained from:
Shell Canada Limited • Website: www.shell.ca**

Shell Canada Limited
Attn: Ken Zaitsoff
Consultation Coordinator
Peace River Complex
P.O. Bag 1200
Peace River, AB T8S 1V1
Tel: (780) 624-6808 • Fax: (780) 624-4873
e-mail: Ken.Zaitsoff@shell.com

Alberta Environment
Attn: Patti Humphrey
Register of Environmental Assessment Information
Main Floor, Twin Atria Building
4999 - 98th Ave.
Edmonton, AB T6B 2X3
Tel: (780) 427-5828

Persons wishing to provide written comments on the Proposed Terms of Reference should submit them by June 26, 2006 to:

Director of Environmental Assessment, Northern Region
Alberta Environment
Main Floor, Twin Atria Building
4999 - 98th Ave.
Edmonton, AB T6B 2X3
Fax: (780) 427-9102
e-mail: environmental.assessment@gov.ab.ca

If e-mailing comments, please forward original signed copies to the above office. Any comments filed regarding this notice will be accessible to the public.

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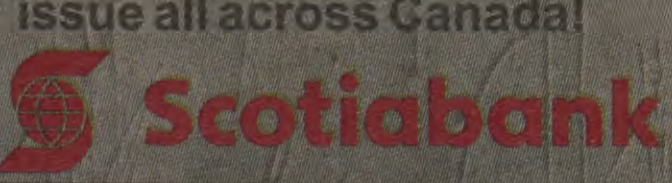
Send your entry by October 2nd, 2006 to:
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ENTRY INSTRUCTIONS

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

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We acknowledge the assistance of the Government of Canada through the Publications Assistance Program toward our mailing costs.

Canada

Features

(This month's news section in Windspeaker is devoted to the situation at Six Nations and Caledonia.)

Negotiations continue 8

The government of Canada has recognized the traditional Haudenosaunee Confederacy and are holding talks with its representatives after removing them at gun-point from control of the Six Nations community in 1924. Tensions between elected council and confederacy council supporters are legendary, but have been set aside for the betterment of the community. . . or have they?

Blockade eased in good faith 9

Friday night's all right for fighting, so to ease the tensions of Caledonia residents, Six Nations protesters have decided to open one lane to traffic at their blockade on Argyle St. as an act of goodwill. It's hoped it will put an end to the evening hostilities that see town residents gather at police lines to vent their frustrations at the inconvenience the blockades have wrought. Windspeaker was there on May 5 to witness the fireworks.

Guide to Powwow Country

Inside Windspeaker

Our annual guide has information on where the action is this summer, especially on the dance and drum circuit. Find out why people powwow, what makes them compete, and why that regalia is so spectacular. Information on other summer attractions across the country is also included.

Departments

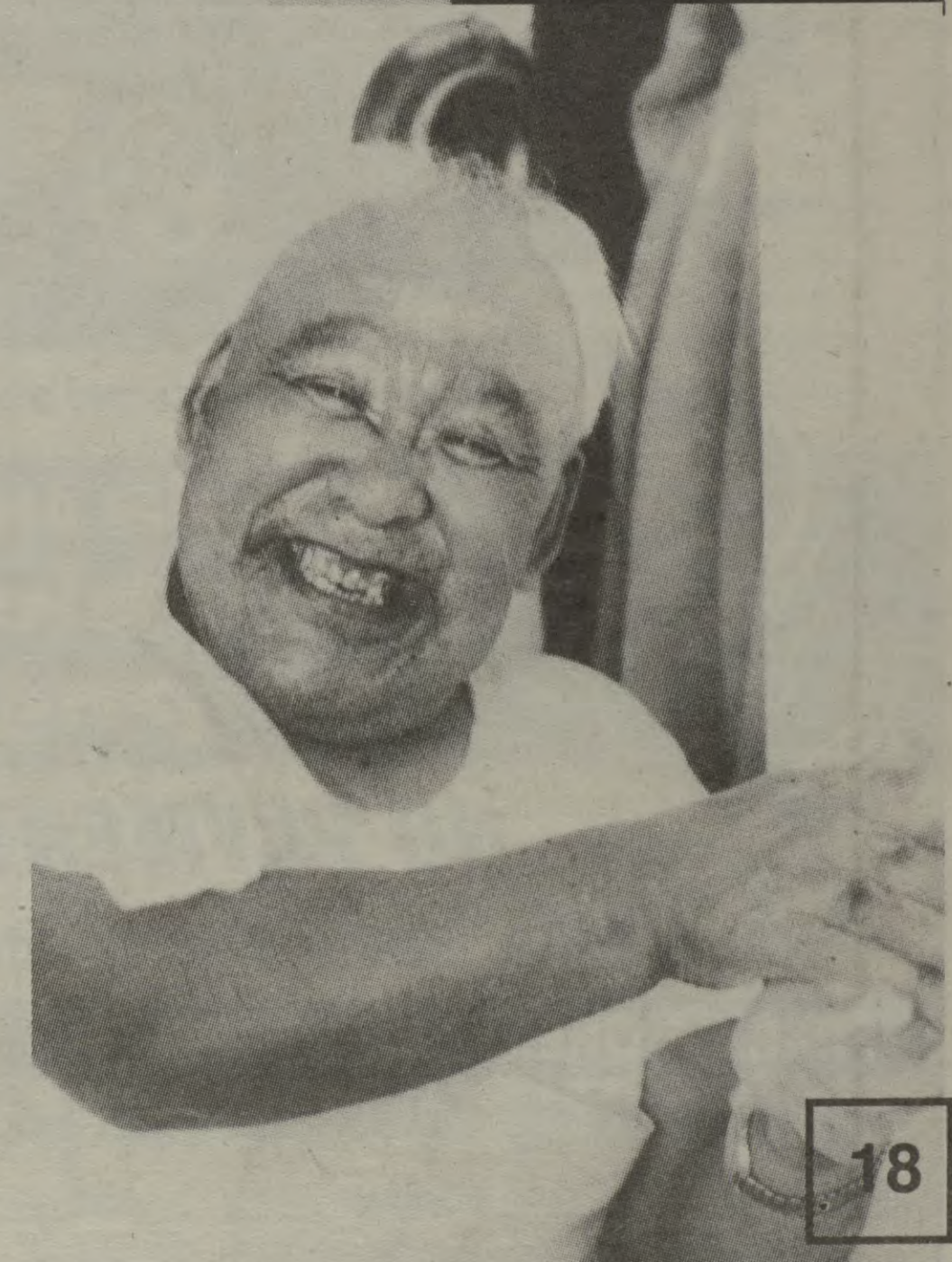
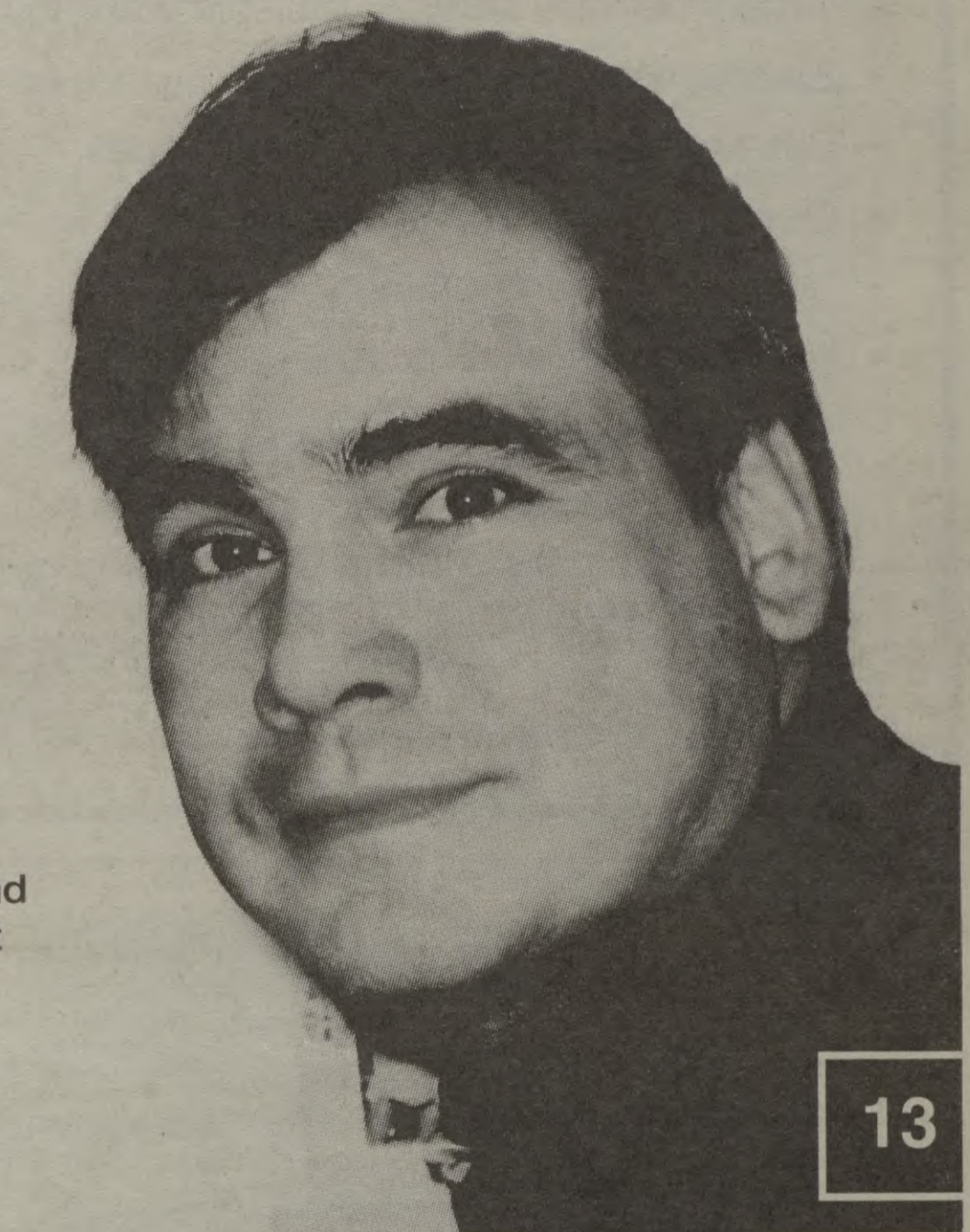
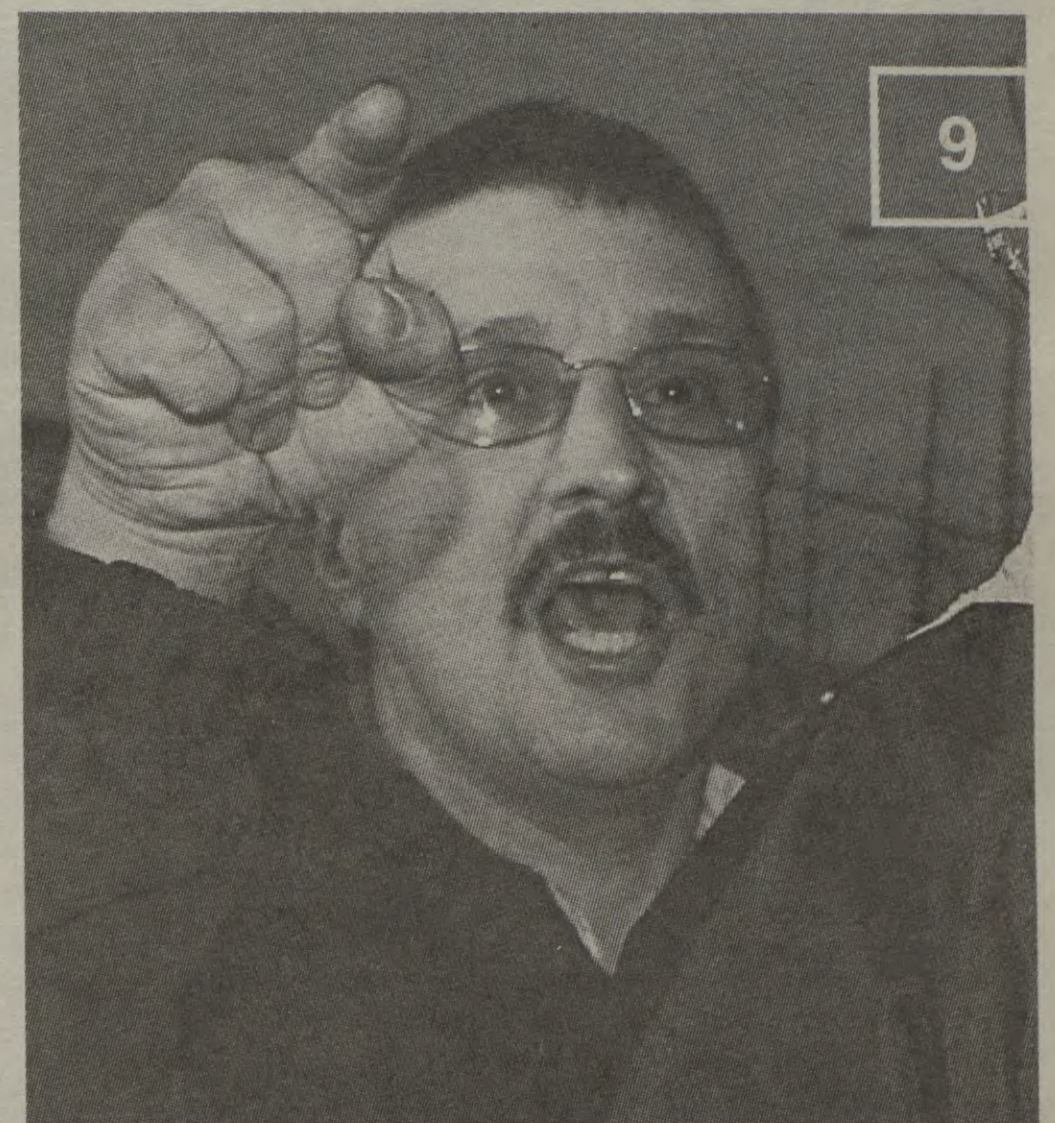
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Joe Talirunili was a traditional man, and lived a traditional Inuit life, hunting, trapping and fishing. So it may be hard for readers to believe that a carving by the man from Kuujuaapik sold at auction in April for an astounding \$278,500, setting the record for the highest amount ever paid for an Inuit sculpture. Read all about it!



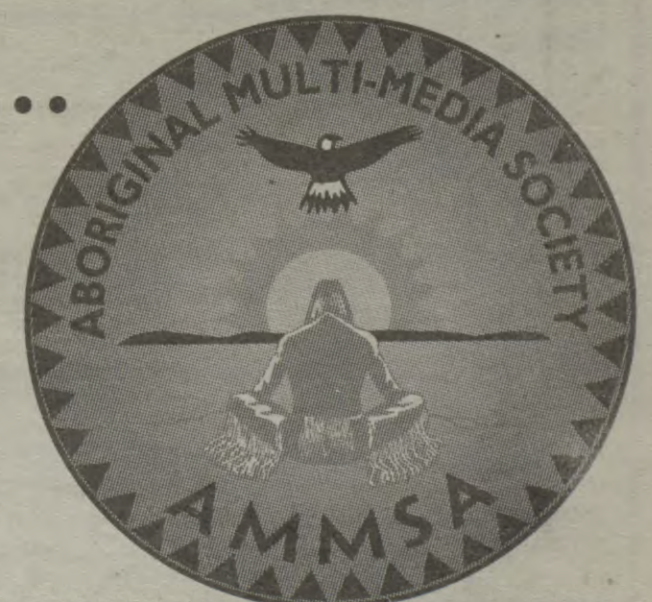
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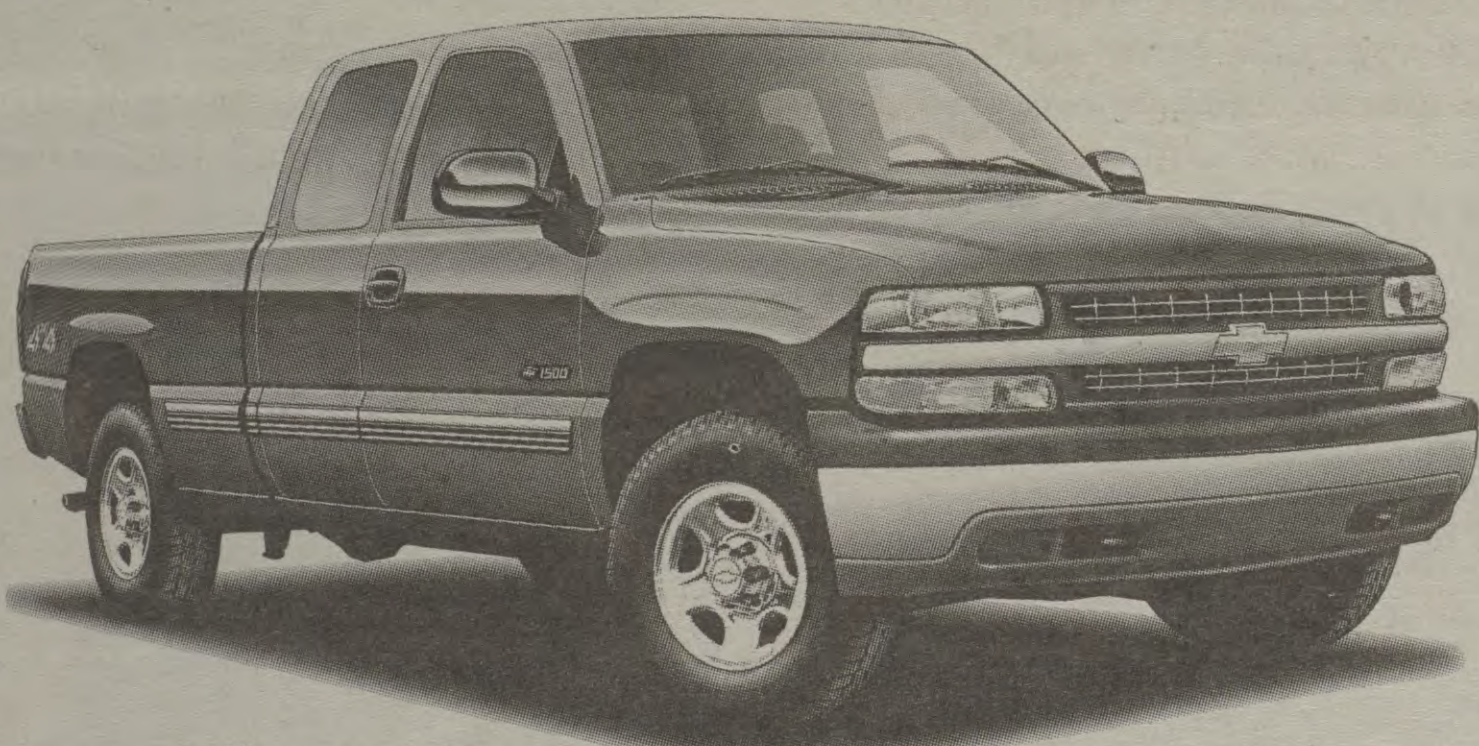
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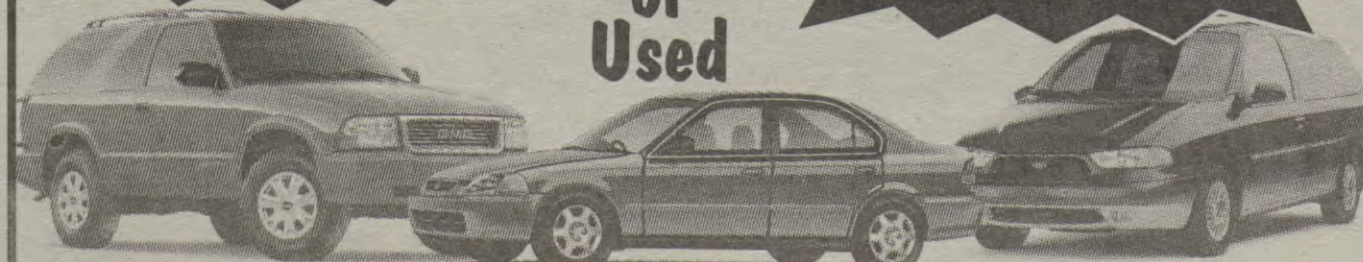
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Negligence costs

Forget what you've read in the mainstream papers or have seen on the national news: we're here to tell you there are plenty of good people on both sides of the barricades at Caledonia. A mere handful of knuckleheads are getting most of the attention and, while that may feed the media beast, it does nothing to get to the truth of this critically important matter.

Here's what you need to know: Ten years ago, the elected council of Six Nations asked the federal government for an accounting of its lands and monies held in trust by the Crown. Since then, Canada's departments of Justice and Indian Affairs, under the guidance of the Privy Council Office and the Prime Minister's Office, have done everything in their considerable power to avoid providing said accounting.

Ten years ago, Six Nations stated it was not interested in displacing third parties. It acknowledged that Canada could never pay what it owed to the community after a century of plunder and injustice. All it wanted was information, to know what happened to their lands and monies held in trust by their fiduciary—Canada.

How much in lands and money? At the time, Six Nations officials refused to say publicly what they believed to be owed, but *Windspeaker's* trip to Six Nations in May has revealed that at the time of the statement of claim the figure was \$800 billion; yes, that's with a 'b'. Steve Williams, the elected leader at the time, said he has no doubt that number stands today at \$1 trillion.

Prime Minister Stephen Harper says he believes in accountability. It's one of the five priorities established by the Conservative government for this Parliament. Can Six Nations then expect that under his watch, a voluntary and spontaneous effort at an accounting of Six Nations trusts will occur? If not, why not?

A similar case played out in the United States in a suit called Cobell and has led to charges of contempt against the secretary of the Interior, that country's equivalent to Indian Affairs minister, for obfuscation and delay. But in Canada, nothing. In the U.S. it is generally acknowledged, as a result of the Cobell case, that the U.S. government plundered Indian trusts believing it would never be held accountable. Turns out the U.S. might have been wrong, especially if Judge Royce Lambert has his way. Is there no equivalent of Judge Lambert in Canada?

The one thing that had worked against Six Nations in the past was division in the community. What we saw at three separate public meetings at the Six Nations community hall between April 30 and May 3 was that those divisions are still there, but the outrage within the community over the continued frustration of its legitimate attempts to seek justice have united the Big Six like never before.

And that could mean big trouble for Canada. Especially if residents of Caledonia clue in to why this is happening to them.

If enough voters across this country at any time since 1867 had let their elected representatives know that they expected a fair and immediate settlement to all outstanding Aboriginal land issues, the MPs would have got it done. They haven't so far because Canadians haven't bothered to get informed and demand action. That was because of ignorance or because of complicity in the injustice. The good people of Caledonia are now seeing what that kind of negligence costs.

You saw the burning tires and the scenes of Ontario Provincial Police officers struggling with camouflaged "occupiers" at the site of development on the disputed lands of Douglas Creek Estates. You saw angry town residents spewing hatred across the divide between the police line and the edge of the occupation. But what you didn't see could mark the beginning of a sea-change in Canada.

You didn't see the non-Native women at the barricades arguing for cooler heads to prevail when a few townfolk got out of hand. You didn't see the queries and the questioning from those regular Joes who thirst for information so they can understand the history of the conflict. You didn't see Aboriginal clergy walking amongst the angry Calidonians, their mere presence in their vestments a plea for calm and rational behavior. These are considered non-stories by the media, but they could be at the heart of a new relationship that is developing between thinking non-Aboriginal people and their long-suffering Native neighbors.

—*Windspeaker*

Time to step up

Dear Editor:

Re: *Building a better Canada. For some*

Canadians are known globally for their commitment to equity, human rights, poverty eradication and social justice. In the 45 years CUSO has worked on the global stage, it is Canada's stellar reputation as a social justice leader that has opened the world to us. Thousands of Canadians—often volunteers—are collaborating with Indigenous communities all over the world, implementing development programs with the aim of reducing poverty, securing human rights, fighting health pandemics, promoting sustainable natural resource management and ensuring the survival of the vibrant cultures of our world. At home, however, Canada's commitment to its own First Nations communities has disappointed and saddened Aboriginal leaders.

Canada's first and longest-standing international development organization, CUSO, has established relationships with the world's community leaders in its quest for global social justice. We know that increasingly, the world is watching Canada. Our often more progressive record on First Nations issues has been a beacon of hope for Indigenous communities worldwide. However, the disheartening and stark contrast between how we value the Indigenous cultures abroad and the implications of the budget on Canada's First Nations communities may put into question Canada's commitment to social justice.

It is time. Canada must end the injustices our Aboriginal communities have had to bear, and become the social justice leader the world and Canadians can be proud of. It is a question of human rights. It is a question of Canadian leadership. Let's build a better Canada for all Canadians.

—*Carole Trepanier,*
CUSO external relations manager

Put up the money

Dear Editor:

I was very shocked and disturbed by Stephen Harper's Conservative government. It provides very little money for First Nation, Metis and Inuit people. The Conservatives have promised around \$1 billion for Aboriginal people, which includes \$450 million more for the improvement of water quality and housing on reserves, as well as to improve education outcomes and socio-economic conditions for Aboriginal women, children and families, and another \$600 million for housing for urban and northern communities.

I certainly do believe the money for housing is a good idea and I am glad to see that they are recognizing the needs of our urban people, but this is a drop in the bucket compared to what Kelowna Agreement (\$5.1 billion) would have done for our people. Most will remember the Kelowna Agreement, which took two years to build and was a comprehensive 10-year plan to lift Aboriginal communities out of poverty and horrendous living conditions. It was to provide an equal quality of life as compared to the rest of Canada.

This was an historic agreement, as the federal government, all of the provinces and territories and the leaders of Canada's national Aboriginal organizations agreed to this deal. Instead the Conservatives would tear it up and offer a piece-meal policy approach to Aboriginal issues, rather than addressing them comprehensively. I would encourage you to contact your local Member of Parliament, your Aboriginal leadership and local and national media to let them know that you disapprove of the Conservative budget.

—*Josh Fraser*

Web site praise

Dear Editor:

I'm writing you today because I wanted you to know I've visited your Web site page on the actor Jay Silverheels and was very interested to read all that I have. You see, my family has traced back as far as the late 1800s and came across information indicating Jay Silverheels is a cousin. So of course I love to read all I can get on Jay. It's awesome to know where I came from. Thank you for this site.

—*Sharon Wait Lavoy*

Editors Note: Thousands of stories from our archives can be viewed at www.ammsa.com

[rants and raves]

Remember the foster children

An open letter to Assembly of First Nation Chief Phil Fontaine

I am writing this letter in regards to myself and perhaps hundreds, maybe thousands of other First Nations individuals and our plight. Our issue is as important and ever so parallel to that of the residential school legacy. We are the former First Nations foster care victims, many of whom are the victims of the 1950s big scoop, a program enacted by the government which was as racist as the department of Indian Affairs residential school program and the Indian Act itself.

During the summer of 2005, the Assembly of First Nations launched what was called a class action lawsuit against the government of Canada for the residential school legacy. In setting that lawsuit in action, Chief Phil Fontaine made the statement that the Assembly of First Nations was the national organization that represents all First Nations citizens including survivors and descendants.

We too suffered all the same abuses, physical, sexual, emotional and spiritual. We also suffered the loss of language, culture and the pride and dignity of who we are. We were individually singled out and then ripped out of our parents arms by the ministry of Social Services. Their policy on apprehension was under the guise of child protection. If deemed necessary a child would be apprehended and removed from an apparent volatile situation and placed in what was supposed to be a safe, sound and more protective environment. Sometimes children were removed individually. At other times whole families of children were apprehended, only to be separated later at some point.

My life is a story of that foster care legacy. I am now a 55-year-old survivor. It is now time to take my healing one step further. It is time to take the government to task for what I and a countless number of other First Nations brothers and sisters suffered through. It is time to seek retribution through litigation.

It was 1995 when I finally disclosed to the RCMP. I then approached a law firm in Vancouver. I sent them my story and requested that they represent me. They took some time in reviewing my case and then replied that the Supreme Court of Canada in three cases decided on Oct. 2, 2003 that the provincial government would not be liable for the actions of foster parents. This does not make any sense, much less stand as a just end to this issue. If the churches of Canada can take responsibility for the actions of their priests and the federal government can admit and take responsibility for the failure of their residential school program, then shouldn't provincial governments be held accountable for what foster parents did to foster children? They had the same fiduciary responsibility for children in their foster care agencies.

Therefore it is with this argument that I now am making an appeal to the Assembly of First Nations for legal and political support. This is not just a political issue, it is a matter of justice.

Should any First Nations individuals like to contact me, my e-mail address is AJGreyCloud@canada.com. There are many of our peoples that have been lost through the foster care system and we need to compile a list of just how many. Those individuals and or their families need disclosure and they need to be recognized.

—*Aaron J. GreyCloud*

Specifics please

Dear Editor:

Would Mr. Patrick Brazeau be more specific by providing a list of the real and tangible things the Conservative Party has done for the off-reserve and the non-status population?

—*Myrna Bushie*

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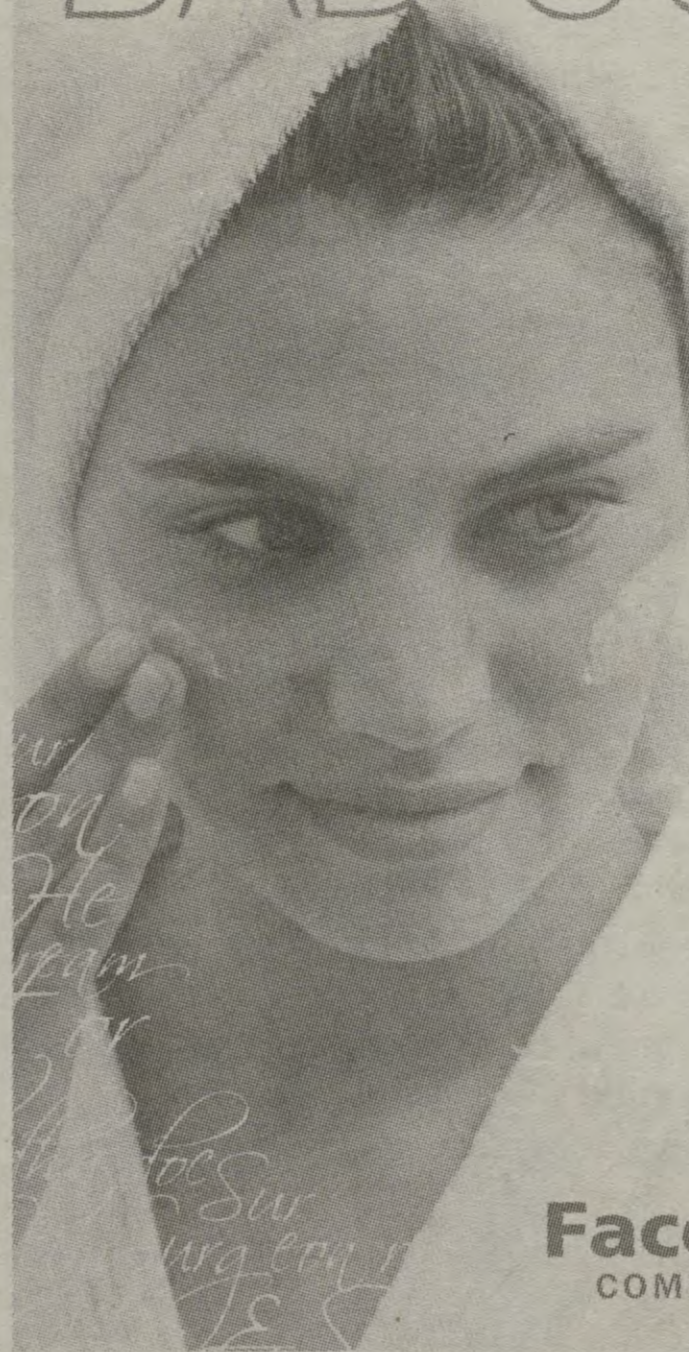
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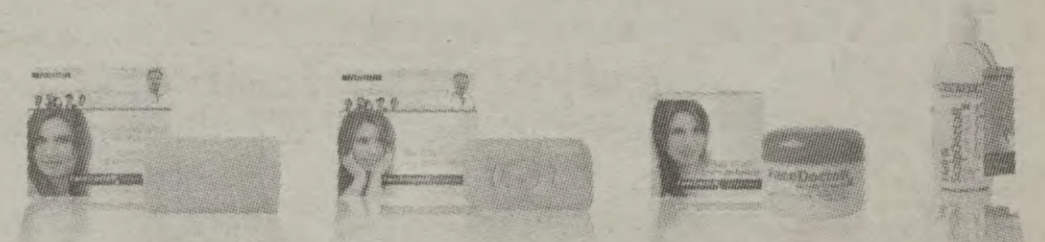
NEWS RELEASE:

PARASITE CAUSES BAD COMPLEXION!



For years, doctors have been trying to identify the culprit behind rosacea, a skin condition that causes the nose, cheeks and forehead to redden with tiny bumps, pimples or visible blood vessels. But now, Chinese scientists have finally discovered the cause of the embarrassing affliction: the human demodex parasite. Ninety eight percent of adults have this parasite on their skin, and its causes symptoms in an estimated 14 million Americans.

The good news: Researchers have found that by applying sea buckthorn oil to the skin, it begins to kill the parasite in seven days. To make the benefits easily accessible, the research team formulated a line of soaps, a cream and a shampoo containing the oil seabuckthorn, creating the **FaceDoctor** all natural line of products.



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Six Nations claim:

Lost lands

• On Oct. 25, 1784, Sir Frederick Haldimand, the Captain General and Governor-in-Chief for Upper Canada, signed a deed for land in what would later become southern Ontario for the Five Nations. [Later Tuscarora joined to create the Six Nations.] The Haldimand deed assigned land "six miles deep" on both sides of the Grand River from its source in south-central Ontario to its mouth at Lake Erie. The Haldimand Tract originally covered 955,000 acres.

• The land grant was made as compensation for the loss of the six-million-acre homeland taken by the United States in the Mohawk Valley in upstate New York after the American War of Independence. The Five Nations (Mohawk, Seneca, Oneida, Cayuga and Onondaga) had fought on the British side in the Revolutionary War, which led to the creation of the United States in 1776. The land was a reward for Five Nations' loyalty to the Crown and a gesture of appreciation for the military support offered voluntarily by the Indigenous peoples in defense of the realm.

• Shortly after the Haldimand Proclamation was made, John Graves Simcoe, Governor General of Upper Canada, issued the Simcoe Patent that limited the Haldimand Tract to 275,000 acres, of the original 955,000 acres, for the exclusive use of the Six Nations. That meant the other 720,000 acres would be leased, surrendered or sold.

• About 302,000 acres were mortgaged for 999 years to create an annual source of income for the care and maintenance of the Six Nations. It's been only 122 years since the proclamation.

• Another 49,800 acres were mortgaged for a similar length of time and a similar purpose. Under the current process, where the federal Crown decides which land claims against it are acceptable and which are not, the Crown accepts as valid the claim of only 30,800 acres of this transaction. The remaining 19,000 acres of Six Nations' land are lost forever with no compensation.

• An additional 112,689 acres were surrendered by Six Nations for sale. Proceeds were to be accounted for and invested by the Indian Department and a Crown-appointed trustee for the benefit of Six Nations.

• 19,180 acres (including the Port Dover Plank Road lands, which are involved in the current dispute) were leased for short-terms. They were 21-year leases with seven-year renewals.

• In all, Six Nations lost at least 125,000 acres without a full record provided by the Crown.

Lost monies

(Examples of investments by the Crown using Six Nations' funds:)

• 1834: \$4,000 used to offset government's debt. There is no record of repayment.

• 1845: \$14,717.58 was used to offset government's debt. Again, with no record of repayment.

• 1851: \$8,000 used by municipal council of Haldimand. No repayment is recorded.

• 1847: \$1,000 was transferred to Law Society of Upper Canada. No repayment recorded.

• Additional loans, with no repayment recorded, to McGill University, the City of Toronto, Simcoe District Council, Public Works Canada and additional Crown debts. Six Nations' research suggests a number of large public projects were funded with money from their trust accounts, without repayment.

Legislated repression

In 1907, Six Nations hired lawyer A.G. Chisholm to pursue the Grand River Navigation Company for improper use of Six Nations' monies. This company ran shipping traffic up and down the Grand River but eventually went broke. It accessed Six Nations' funds held in trust by the Crown without Six Nations' permission. The Crown interceded against Six Nations' attempts to pursue legal means of redress and stalled until it passed Section 141 of the 1927 Indian Act. That amendment made it illegal for anyone to hire a lawyer, create a fund or provide money to a First Nation to pursue a claim. That Canadian law stayed in effect until the section was repealed in 1951. Since the Crown acknowledged an obligation to recognize claims, Six Nations has filed 29. Just one, the CNR settlement, has been finalized with 250 acres returned to the territory. Another 28 claims, recognized by the Crown as legitimate, remain. And more may be filed.

Negotiations continue

By Paul Barnsley
Windspeaker Staff Writer

SIX NATIONS

The occupation of Douglas Creek Estates in Caledonia, Ont. put Six Nations' land claims in the international spotlight in May.

In Geneva, Switzerland, the Lubicon Cree Nation gave up a couple of their precious minutes before the United Nations committee on economic, social and cultural rights to Six Nations' delegate Doreen Silversmith, who spoke about the unresolved land issues behind the occupation.

The report of the committee, which was examining Canada's performance under international conventions, was to be released on May 19 (after publication deadline).

Back at home, talks continue. Mohawk Confederacy Council Chief Allen McNaughton is not a professional negotiator, but he is the man at the table with the provincial and federal government negotiators. They're looking for a way to end the occupation that, as it entered its 78th day on May 17, equals the 1990 Oka confrontation in longevity.

Having a Confederacy chief at the table with Canada and Ontario is huge news at Six Nations. It's been 82 years since the traditional council was replaced by an elected, Indian Act council. The traditional council was removed from power by armed RCMP officers in 1924. It has continued to exist, impoverished and mostly without real power or influence and in a

state of some disrepair. But the Great Law of Peace, the central belief system of the Iroquois Confederacy Council (more properly known as the Haudenosaunee) remains an important part of community life.

But the concern locally is that the Confederacy has influence, but no control, over the people occupying the 40-hectare (100 acre) housing development on disputed lands. The occupiers have also blocked the main road through town, a rail line and the highway bypass around Caledonia. They erected barricades at those three locations after an early morning Ontario Provincial Police raid of the Douglas Creek Estates occupation on April 20.

It's also not clear to any of the parties if the federal negotiator, former Mulroney-era External Affairs minister Barbara McDougall, is empowered to make commitments on land issues. Former Ontario premier David Peterson and former federal Indian Affairs minister Jane Stewart are representing Ontario at the table. Peterson was appointed to look for a way to bring the barricades down as soon as possible.

Deirdra McCracken, special communications assistant for Indian and Northern Affairs Minister Jim Prentice, said the minister was not available to discuss the matter with *Windspeaker*. Margot Geduld, spokesperson for the department of Indian Affairs, responded to our questions on May 17.

She was asked if the federal

government was recognizing the Confederacy for the first time in 82 years.

"The discussions reflect the fact that all parties, including the government of Canada, recognize that there are various views within the Six Nations community and all those views will be heard. To some extent, with both the traditional and elected councils engaged in these discussions, there has been some bridging of these different views within the Six Nations community," she said.

But isn't that a departure from the government's previous position?

"It's really what I just said. The government recognizes that there are various views within the Six Nations community and so they are working to ensure that the views are heard," she replied.

Recognition of the Confederacy has been avoided in the past. In 1994, as many of the same people behind the current Caledonia blockades were camped out on an island in the middle of the Grand River to protest a pipeline project, former Brantford mayor Bob Taylor was whisked away by federal officials before he could meet with Confederacy chiefs. The federal officials prevented that meeting because it would have been official recognition of the traditional council.

At a public information meeting hosted by the Confederacy on April 30, McNaughton indicated he was not 100 per cent behind the blockades erected by the occupiers.

(see Traditional page 11.)



JIM WINDLE

A raid on April 20 by Ontario Provincial Police to remove protesters occupying a housing development site enflamed tensions in the Caledonia area and set into motion weeks of unrest.

■ JUST THE FACTS

• The average cost in claims settlements per year is \$5.2 million.

• The average cost of negotiations paid by Canada each year is \$2.2 million.

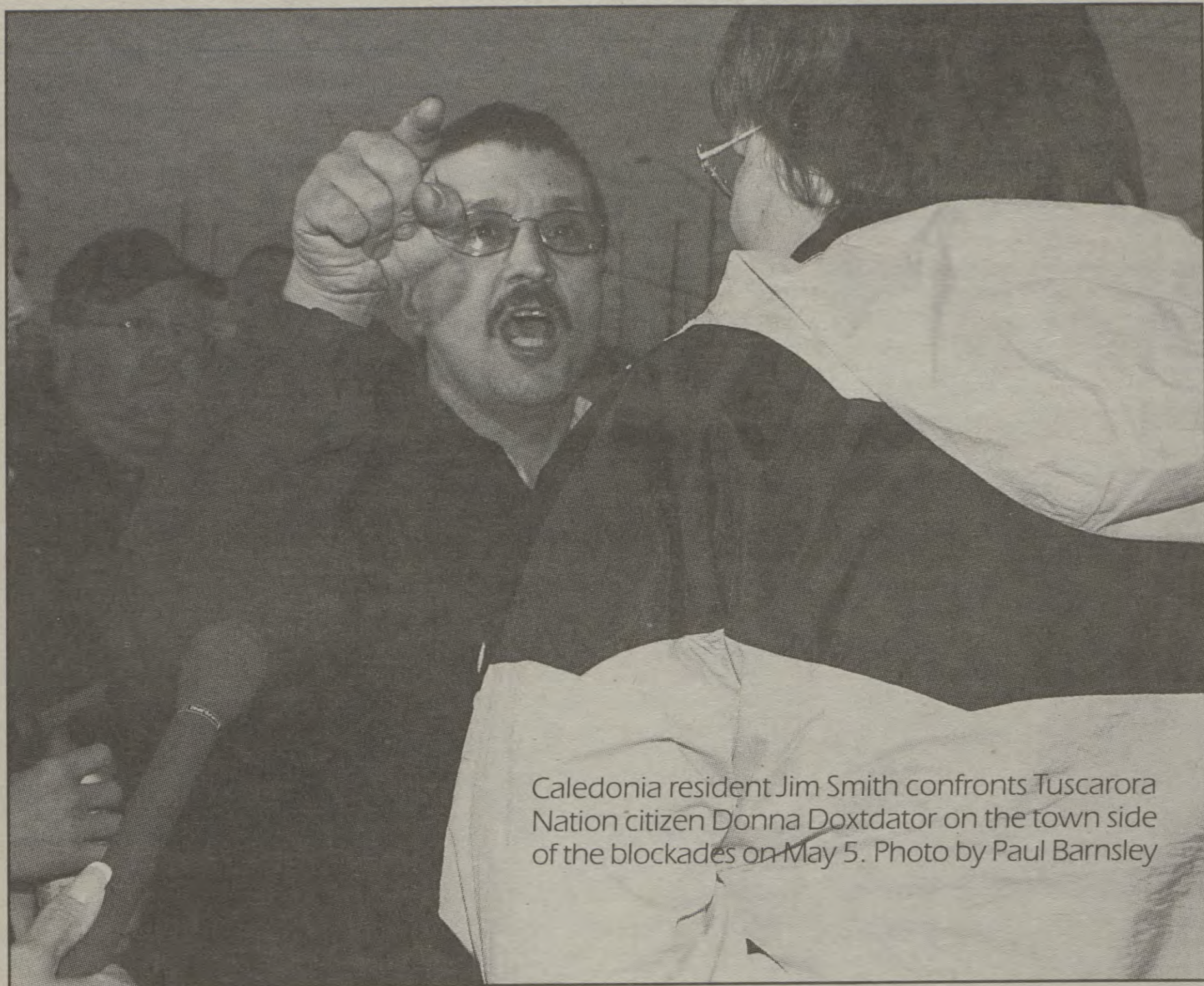
• The annual cost of claims settlement is 1.01 to 1.45 per cent of annual GST revenues.

• The average annual cost of claims settlement is 1.05 to 1.5 per cent of projected annual corporate tax revenues.

• In 1995/96 the department of Indian Affairs spending estimates reported that a number of cases brought to court sought damages in the millions for breach of trust and fiduciary duty. At the time, more than 450 cases were filed against INAC and the Crown with liabilities totalling more than \$5 billion. There are now approximately 800 specific claims and several comprehensive claims.

• The Crown refuses to consider interest payments on longstanding losses and routinely uses stalling tactics to delay settlement, budgeting only so much per year for claims.

• A government bill passed with the effort of former Indian Affairs minister Robert Nault would raise the cap on settlements and raise the number of claims settled each year. It currently sits passed into law, but unimplemented.



Caledonia resident Jim Smith confronts Tuscarora Nation citizen Donna Doxtator on the town side of the blockades on May 5. Photo by Paul Barnsley

Blockade eased at scene of Argyle St. confrontations

By Paul Barnsley
Windspeaker Staff Writer

CALEDONIA, Ont.

One lane of Argyle St. in Caledonia was opened on May 16 to provide limited access to emergency and local traffic as a sign of good faith by Six Nations protesters. It will take some of the pressure off the most dangerous focal point for angry confrontation between townfolk and members of the Native community there.

The Argyle St. barricade is one of three erected after a police raid on members of the Six Nations community on April 20. The raid served to remove people from the site of a housing development on land the protesters say belongs to the Six Nations membership. Sixteen people were arrested, but the raid did little more than to swell the protesters numbers and stir up conflict in the scenic little town on the Grand River about a half-hour's drive from downtown Hamilton. Townspeople have gathered regularly since then to demonstrate their anger and frustration over the protest and the effect it is having on their businesses and lifestyle.

Fridays have become particularly tense affairs.

On Friday May 5, the supper-

hour crowd at the St. George Arms on Argyle St., as the old Highway 6 is called within town limits, arrived to see an announcement taped to the door. The bar and restaurant would be closing at 10 o'clock that evening "for the safety of our staff and customers." The restaurant is at most a kilometre away from the Argyle St. blockade.

In the hours before darkness fell that night, the police presence became more noticeable. Ontario Provincial Police (OPP) cruisers were moved to form a chain across the main street. Traffic that had been allowed all week to slowly work its way through the Six Nations' checkpoint blocking the road was stopped and diverted into the nearby Zehr's grocery store parking lot. Soon after, a row of officers formed on the town side of the chain of cars. Then the waiting began.

On both sides of the barrier, crowds began to form. Up the hill, several hundred metres away, a line of camouflage-clad Native people watched and waited. The two lines were far enough apart that one side could not hear the other. The police strategically isolated the Native checkpoint from what they feared could become an angry

mob.

On the town side, the crowd of the curious and the angry began to arrive. They formed small groups and talked. Close to the police cordon, a well-dressed mother and her 20-something daughters watched the Six Nations' line through binoculars. They wondered if they saw guns up there. A look through their binoculars revealed that what they saw was someone watching them with binoculars.

There was a murmur in the crowd and a feeling of expectation. Suddenly, one man yelled up the hill over top of the police.

"Open the highway," bellowed Jim Smith, a 47-year-old millwright who works at Dofasco in Hamilton. His teenage son mimicked his words and actions. "Those people are terrorists. If George Bush was in charge, this would have been over a long time ago. He would have moved. These people are uncivilized."

If it was intended to be a rallying cry, it didn't succeed. Some murmured their support; others shook their heads. The quiet, expectant buzz resumed.

Signs appeared in the crowd. The messages they carried included the usual about welfare and paying tax and getting jobs. (see Friday night's page 10.)

Occupation chronology

October 2005—Confederacy Council "aware" of plans for a "peaceful occupation."

November 2005—Confederacy Council gives support for occupation.

Feb. 28—Occupiers take over 40-hectare (100-acre) development known as Douglas Creek Estates in Caledonia. Land has been cleared and construction by Henco Industries on 10 show homes is nearing completion.

April 16—At joint meeting of band council and Confederacy council, band council votes to let the Confederacy council "take the lead" on the Douglas Creek Estates negotiations.

April 18—Confederacy Chief Allen McNaughton issues a press release saying the talks have broken down.

April 20—Early morning police raid on occupation site results in 16 arrests. In response to the police raid, blockades of Argyle St., a rail line and the highway bypass around Caledonia are erected.



JIM WINDLE

April 21—Three-party agreement signed by representatives of Haudenosaunee/Six Nations, Canada and Ontario to look into resolution of the impasse.

May 1—Former Ontario premier David Peterson appointed by province to negotiate end of blockades.

May 3—Former External Affairs minister Barbara McDougall appointed federal negotiator. "McDougall has the mandate to work with provincial, municipal and Six Nations representatives to develop a detailed work plan that will provide for effective ways to address and resolve outstanding issues related to land claims and governance," the department of Indian Affairs release states.

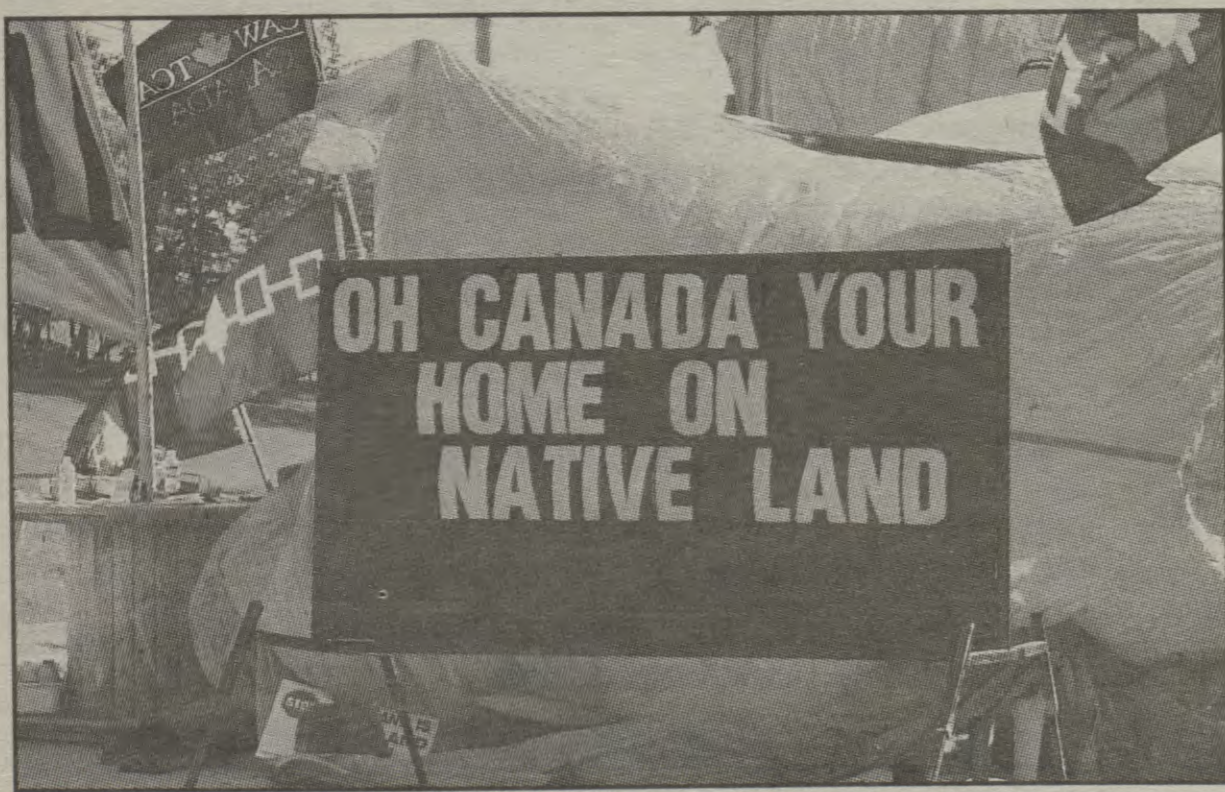
May 3—Ontario appoints former federal Indian Affairs minister Jane Stewart as "special representative to Caledonia impasse." Her mandate, according to a statement issued by Ontario Aboriginal Affairs Minister David Ramsay, is "to look at ways of mitigating the longer-term issues that have led to the situation in Caledonia."

May 16—Protestors voluntarily clear one lane of the Argyle St. blockade as a sign of good faith.

As of Windspeaker press deadline—Talks continue.



Jane Stewart



■ DID YOU KNOW?

- Former Indian Affairs minister Jane Stewart had promised to re-create the specific claims process so the government would not get to decide which claims against it were legitimate and would not get to be judge and jury in the claims settlement process. After raising hopes for an independent claims tribunal, Stewart backed off saying the central agencies of government would not approve the proposed changes. She was replaced as minister shortly thereafter. Coincidentally, she is now the provincial negotiator on the Caledonia blockade.

- First Nation specialists in land claims complain that the Crown pays on average five cents on the dollar when it gets around to paying at all. And it's a take-it-or-leave-it proposition at the bargaining table. If a First Nation goes to court to get a fairer deal, the specialists say funding is cut in a punitive fashion in order to keep the First Nation at the specific claims table where the government has complete control.
- Aboriginal peoples in the U.S. own six times more land per capita than Aboriginal peoples in Canada.
- The Navajo Nation territory is larger than all of the reserves in Canada, south of the 60th parallel, put together.

[six nations protest]

Friday night's all right for fighting

(Continued from page 9.)

There was a buffer zone of perhaps 10 to 15 metres between the crowd and the police line. Two young girls rode their bicycles in circles in that open space. After a while, a couple of young men invaded the zone and got close to the police, smirking back into the growing crowd with a "look-at-how-brave-we-are" air about them. The police stared ahead and made no response. A couple of middle-aged men wearing the colors of independent biker clubs were seen in the crowd.

Jim Smith told *Windspeaker* that he and many others in the town were angry at the various levels of government, with the police and with their Native neighbors. The town's economy is suffering, he said. Local realtors are telling people their property values have dropped by 30 per cent since the OPP invaded the occupation of Douglas Creek Estates.

Argyle St., a railway line running parallel, and the highway bypass around Caledonia were blocked to traffic. The latter two remain completely blocked.

As you drive into Caledonia, you see two large portable electronic signs by the side of Argyle St. warning that the road is closed ahead. Another message, also seen on signs on several lawns read "Caledonia open for business."

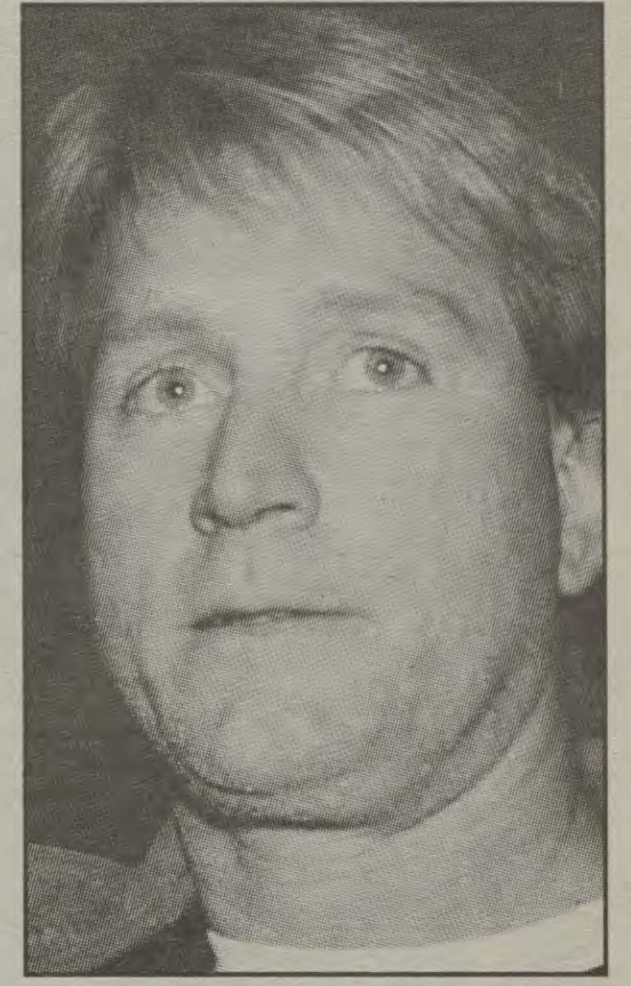
The first police sighting on the way into Caledonia from Hamilton occurs at the turn off for the highway bypass, which is blocked by wooden barricades. The OPP officers are there to make sure that only residents try to use the road.

Shortly after Smith's first outburst, an information sheet was passed around the crowd. Marion Rice and Katrina Forrest handed out flyers on behalf of the "Caledonia Resistance."

Entitled "A Sad State of Affairs," the pamphlet stated: "[Provincial negotiator David Peterson] makes ridiculous claims that both Caledonia and the reserve are open for business. You can't put a nice spin on this. The Native occupiers are the cause of our economic downslide. The barricade is the cause of our economic downslide. The blocked rail lines are the cause of our economic downslide. The uncertainty of government land guarantees is the cause of our economic downslide. The inability of our leaders to see this occupation for what it is adds to the economic downslide."

The pamphlet poses a number of questions: Why have water and hydro not been cut off in the occupied area? Why aren't Natives being grilled about their response to deplorable living conditions on reserves? And "How are they managing or mismanaging federal handouts to the tune of \$5.6 billion?"

While the last two questions



PHOTOS BY PAUL BARNSLEY

From left to right: During a confrontation in Caledonia on May 5, Nancy Shepherd objects to a Tuscarora Nation citizen being on the town side of the police cordon and insists it is her right to go up to the Six Nations side; Cheryl Green, a Caledonia resident, confronts Shepherd, insisting the idea to march up to the Native protesters was a bad one. Len (he refused to give his last name) takes issue with the writings of protesters Kahntineta Horn and Hazel Hill.

haven't much to do with the unresolved land claim, they do serve as an indication of the town's anger. Rice told reporters that Caledonia Resistance is an informal group of town residents whose members are running out of patience with the situation. Caledonia had been inconvenienced at this point for less than a month. Six Nations, on the other hand, had been waiting for resolution to its concerns since at least 1841. Anger, and the very real danger of economic catastrophe, do not allow for townspeople to entertain the irony of that comparison.

Len would not give his last name. He waved printouts of remarks made online by Kahntineta Horn and Hazel Hill. Horn, from Kahnawake, was an activist during the Oka confrontation near Montreal in 1990. She is behind the Mohawk Nation News Service (MNN), an Internet site that has no formal recognition by any Mohawk Nation government. Her releases are angry in tone and contain an "in your face" version of events from the traditional Indigenous perspective, some say from the Mohawk warrior perspective. With such a long history of delay and bureaucratic trickery that has been employed to impede the resolution of land claims, she has a lot of material to work with.

Len is angered by the tough, sovereigntist tone of Horn's writing. During a long conversation with *Windspeaker* as the evening came to an end, he acknowledged that he and the other people in town are not knowledgeable about the history of the relationship between Six Nations and Canada. But he insisted that the angry and aggressive MNN releases are not helping.

The headline the next day in the *Hamilton Spectator*, the largest daily newspaper in the region, was "Townfolk lose their cool." And yes, some did. The story focused on a confrontation between a Native woman and Smith, a non-Native man.

Tuscarora Nation citizen Diana Doxtator, the librarian at the Six Nations' library in Ohsweken and the sister of Darrell Doxtator, the senior political advisor of elected Chief Dave General, appeared suddenly in the crowd on the town side and engaged members of the Caledonia Resistance and the very angry and vocal Smith. She tried to make the case that the real enemy was a federal government that has dragged its feet on the settlement of outstanding land issues for generations. The townsfolk weren't interested in hearing that. They were interested only in

something being done about the economic harm the blockade was doing to their town.

What was noticeably absent in that *Spectator* story, or in any other media coverage of the event, was another confrontation between two non-Native women a few minutes later. Nancy Shepherd was angry. She said she is an employee of the local McDonald's. Although she's been off work with an injury, she said she had heard second-hand from her co-workers that business was "very, very slow." She decided she had the right

to go up the hill to the Six Nations side since Doxtator had made an appearance on the town side.

Cheryl Green, a petite blond-haired Caledonia resident, confronted Shepherd as she tried to force her way through the police line, telling her it was not the right thing to do, nor the right time. An animated discussion ensued in which several others joined on both sides as the police stood their ground and refused to be baited by those who accused them of taking the Native side. In the end, peace prevailed and the two women were able to agree to disagree.

FIRST NATIONS UNIVERSITY OF CANADA

Faculty/Program Coordinator (2 Term Positions)
Faculty Position - Indigenous Studies
NORTHERN CAMPUS - PRINCE ALBERT

Prince Albert is known as the "City of Northern Lights" and is situated on the banks of the North Saskatchewan River. Prince Albert is a vibrant economic and recreational center with lakes, camping facilities, and is a family-oriented community.

FACULTY/PROGRAM COORDINATOR (2 TERM POSITIONS)

The Faculty/Program Coordinator is responsible for working with the communities to develop and implement university programs that meet the needs identified, and to oversee the integrity of the academic component of certificate, diploma and degree programs. This position is responsible for promoting the overall mission of the University with respect to First Nations' cultural enhancement and First Nations self-determination initiatives through education in accordance with established policies and regulations of the First Nations University of Canada. This is a term position to June 30, 2007 with a possibility of renewal contingent on program requirements.

The successful candidate will have a Masters degree in one of the following areas: English, Business Administration, Science or Mathematics from a recognized university and working towards a PhD, with some teaching experience in a post secondary setting, an understanding of the unique relationship between the First Nations University of Canada and other universities. The candidate will hold experience in program planning and development from a community based perspective and sensitivity to First Nations cultures and traditions, and experience working with First Nations Government, and Communities in Saskatchewan. The ability to speak a First Nations language would be a definite asset. Salary will commensurate with qualifications and experience and is subject to budgetary approval.

INDIGENOUS STUDIES

The First Nations University of Canada is accepting applications for a tenure track position within its Indigenous Studies Department, Northern Campus. The successful candidate will have the ability to instruct from an Indigenous perspective and work in an interdisciplinary context including; research methods; Canadian Indigenous history and introductory classes. The successful candidate will possess a minimum of a Masters degree, (Ph.D. preferred) with a record of scholarship. Experience working teaching or living in a First Nations environment and the ability to speak a First Nations language would be a definite asset. The salary will be determined depending on qualifications and experience. The appointment is effective July 1, 2006, and is subject to budgetary approval. Relocation assistance will be provided if necessary.

Only candidates who are short-listed will be contacted.

Please forward your resume, a letter of introduction and the names of three referees by June 9, 2006 to:

Florence Watson, Sr. HR Consultant
First Nations University of Canada
1 First Nations Way
Regina, Saskatchewan S4S 7K2
Phone: (306) 790-5950 Ext. 2510
Fax: (306) 790-5997
fwatson@firstnationsuniversity.ca



Windspeaker's Special Section Serving the Aboriginal People of Ontario



JAG GUNDU

Actor Graham Greene (right) was honored during this year's ReelWorld Film Festival in Toronto on April 23 when he was presented with the 2006 ReelWorld Award of Excellence during the festival's Brunch with Brilliance. Greene also took some time during the event to talk about his acting career, which has spanned three decades. The discussion was moderated by Jesse Wente (left), a film critic and producer with CBC radio and president of Native Earth Performing Arts. The ReelWorld Film Festival is held annually to celebrate and promote diversity in film and video.

Aboriginal military involvement focus of conference

To mark June 21, National Aboriginal Day, the Canadian Forces Leadership Institute and the Canadian Defence Academy are co-ordinating a two-day conference on Aboriginal contributions to the Canadian military.

Aboriginals and the Canadian Military: past, present, future will take place at the Royal Military College in Kingston on June 21 and 22.

The goal of the event is to celebrate and raise awareness of Aboriginal involvement in the Canadian Forces, both past and present, and to build bridges with Aboriginal communities to promote continued involvement in the future.

Organizers hope to attract participants from three main target audiences—Aboriginal members currently serving in the Canadian Forces, academics doing research into the history of Aboriginal service, and people working in the areas of human resources and recruiting, explained conference manager Melanie Dennis.

"We have a lot of academics coming into the conference and they're studying some of the historical aspects of the Aboriginal contributions to the defence of Canada through time. So we have a few presentations on, let's say, the War of 1812 and such, so that their contributions to the defence of Canada can be highlighted, so that it's not

forgotten," she said.

"And that kind of goes into the theme of the conference, which is past, present and future. So the past aspect is handled by these academics who are doing the historical aspect. The present aspect is highlighted by some of our practitioners within the Forces that are going to be discussing some of their community relations projects that they do... and some of the job opportunities that we can present. And the future aspect is, of course, recruitment and retention and how to improve the relationships between the communities and how to Aboriginal individuals feel that they can identify with the military culture as well as with their own culture."

Organizers are also hoping to attract Aboriginal veterans to the conference. Opportunities will be provided throughout the two days for both Aboriginal veterans and serving members to share their experiences with each other and other conference attendees.

James Bartleman, Ontario's lieutenant governor, will be on hand for the opening ceremonies of the conference on June 21. A traditional Aboriginal feast is scheduled for that evening.

Among the sessions planned for the conference are an examination of the affect the

Oka Crisis had on Aboriginal recruitment, the role Aboriginal servicewomen played during the Second World War, a look at the experiences and access to benefits of First Nation and

Metis veterans following the Second World War and the relationship between traditional spirituality and recruitment.

The conference is open to anyone interested in attending

and there is no conference fee, but pre-registration is recommended because of limited seating. A registration form is available in PDF format online at www.cda.forces.gc.ca.

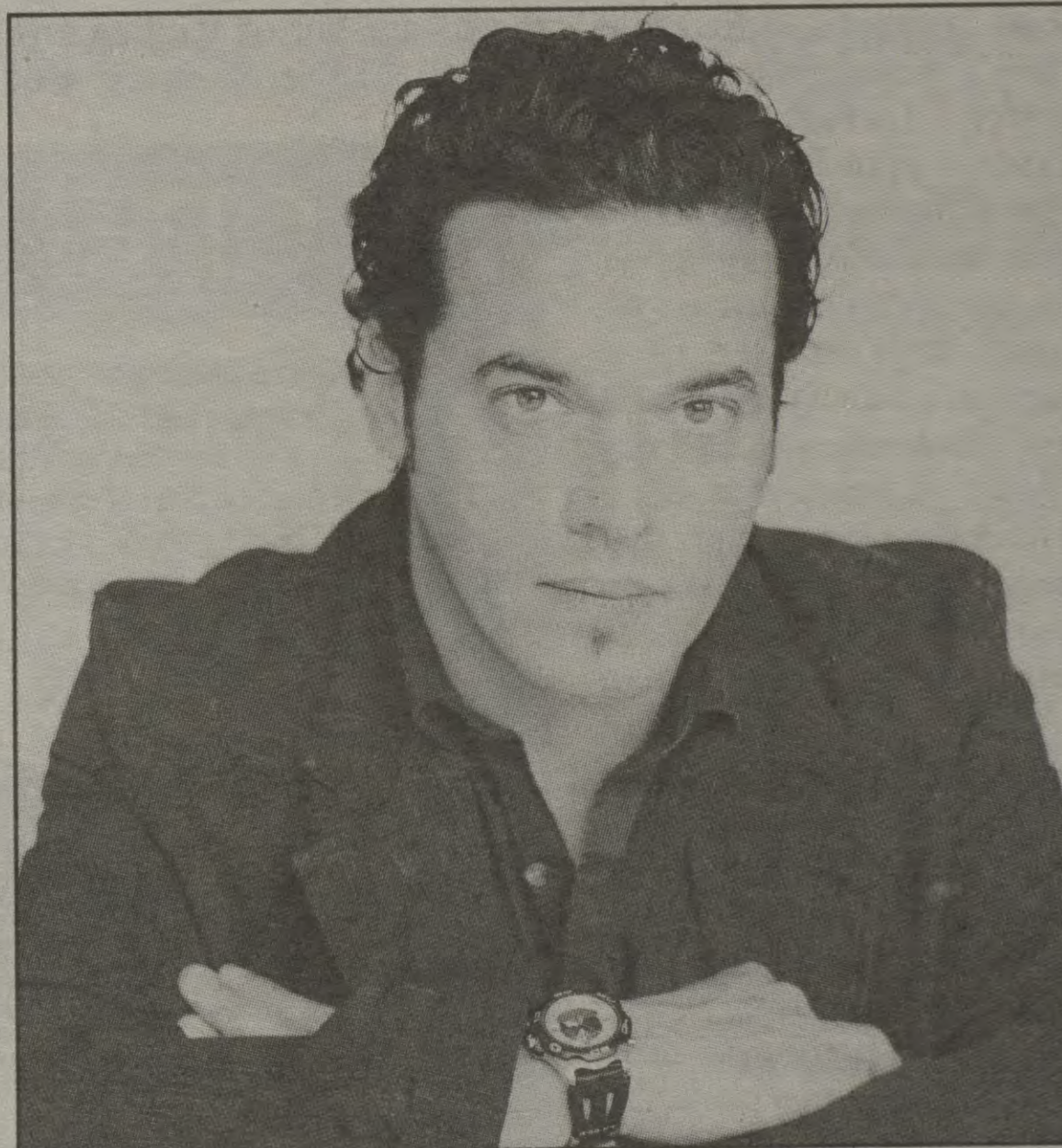
Three Day Road earns award

Joseph Boyden's First World War novel *Three Day Road* has earned the author the Canadian Author Association MOSAID Technologies Inc. Award for Fiction.

Boyden, who divides his time between Northern Ontario and Louisiana, is of Irish, Scottish and Metis heritage. In *Three Day Road*, as with his previous book, a collection of short stories entitled *Born With a Tooth*, he explores his Aboriginal roots, populating both with strong Aboriginal characters.

A tale of survival and rebirth, *Three Day Road* tells the story of two boyhood friends from northern Ontario who go off to war and how the experience changes them both. The novel, Boyden's first, also earned the writer the McNally Robinson Aboriginal Book of the Year Award in 2005 and was shortlisted for the Governor General Award for Fiction.

The Canadian Author



Joseph Boyden

Association announced the winners of this year's awards on May 16. Boyden is scheduled to take part in the Canadian Author Association CanWrite!

Conference in Peterborough on July 7, where he will read from his book and receive a medal and a cheque for \$2,500.

Funding announced for friendship centres

The Ontario Federation of Indian Friendship Centres (OFIFC) will be receiving \$1 million from the province to help pay for renovations to 23 friendship centres across Ontario.

"Friendship centres are very important as they are often the first point of contact for Aboriginal people arriving in urban centres," David Ramsay, the minister responsible for Aboriginal Affairs, said during his announcement of the funding on April 28. "This investment will help the Ontario Federation of Indian Friendship Centres enhance their programs and services to better serve growing urban Aboriginal communities."

Amounts ranging from \$5,000 to \$75,000 have been allocated to the Atikokan Friendship Centre, the Barrie Friendship Centre, the Dryden Friendship Centre, the Fort Erie Friendship Centre, the Georgian Bay Native Friendship Centre in Midland, the Hamilton Regional Indian Centre, the Indian Friendship Centre in Sault Ste. Marie and the Ininew Friendship Centre in Cochrane. The Kapuskasing Friendship Centre, the Katarokwi Native

Friendship Centre in Kingston, the Moosonee Native Friendship Centre, the M'Wikedong Native Cultural Resource Centre in Owen Sound, the N'Amerind Friendship Centre in London, the Ne'Chee Friendship Centre in Kenora, the Nishnawbe-Gamik Friendship Centre in Sioux Lookout and the North Bay Indian Friendship Centre will also benefit from the announcement. Rounding out the list of funding recipients are the N'Swakamok Friendship Centre in Sudbury, the Odawa Native Friendship Centre in Ottawa, the Parry Sound Friendship Centre, the Thunder Bay Indian Youth Friendship Centre, the Thunderbird Friendship Centre in Geraldton, the Timmins Native Friendship Centre and the United Native Friendship Centre in Fort Frances.

"The Ontario Federation of Indian Friendship Centres is pleased to receive this capital grant toward renovation of a number of our centres," said OFIFC president David Martin. "This will permit the centres to better respond to the needs of Aboriginal people in urban centres."



CAROL MARTIN, SOOTODAY.COM

Ontario Minister Responsible for Aboriginal Affairs David Ramsay spends some time with Jaycee and Jayden Edgar at the Sault Ste. Marie Indian Friendship Centre on April 28 following the announcement of \$1 million in funding to renovate 23 friendship centres across the province.

Kashechewan relocation given provincial support

The recent flooding that has forced the evacuation of most of the residents of Kashechewan First Nation may also serve to speed up the process to relocate the community.

News reports state that Ontario's Aboriginal Affairs Minister David Ramsay supports a plan to move the reserve to higher ground 30 km further up the Albany River from its current location. Because it is located on a floodplain, a dike has been built around Kashechewan to keep the water at bay but it is no match for the rising waters that come when the ice breaks up each spring.

Relocation would mean residents of Kashechewan would no longer have to endure the flooding that takes place each spring. Members of the community have been forced to evacuate to escape rising waters for three years in a row.

While the province may support the relocation plans, the federal government must also be on board before anything can happen. The new site selected is on provincial Crown land and would have to be transferred to the federal government and designated as reserve land.

The problems faced by the people of Kashechewan gained

national attention late last year when E.coli contamination of the community's drinking water led to evacuation of more than half of its residents. At that time the federal government, under the leadership of Paul Martin and the Liberal party, put

forward a plan to relocate the community within a decade.

Kashechewan wasn't the only community on the Albany River affected by rising waters this spring. About 300 people were also evacuated from Fort Albany First Nation.

Seventh Generation Midwives Toronto

OPEN HOUSE!

Come celebrate the birth of Seventh Generation Midwives Toronto (SGMT), a new midwifery practice with a focus on improving maternity care for the Toronto Aboriginal community. SGMT provides care to women and their families during pregnancy, birth and postpartum, in addition to a Friday drop-in clinic, resource library, and more.

Gather and celebrate! There will be food, sharing, and more information on our many services.



Date: Friday, June 23rd, 2006.
Time: 1pm - 7pm.
Location: Seventh Generation Midwives Toronto Office (Bloor-Dufferin Medical Centre) 1011 Dufferin St., Suite 203, Toronto, Ontario (416) 530-7468, midwife@sgmt.ca
Contact:

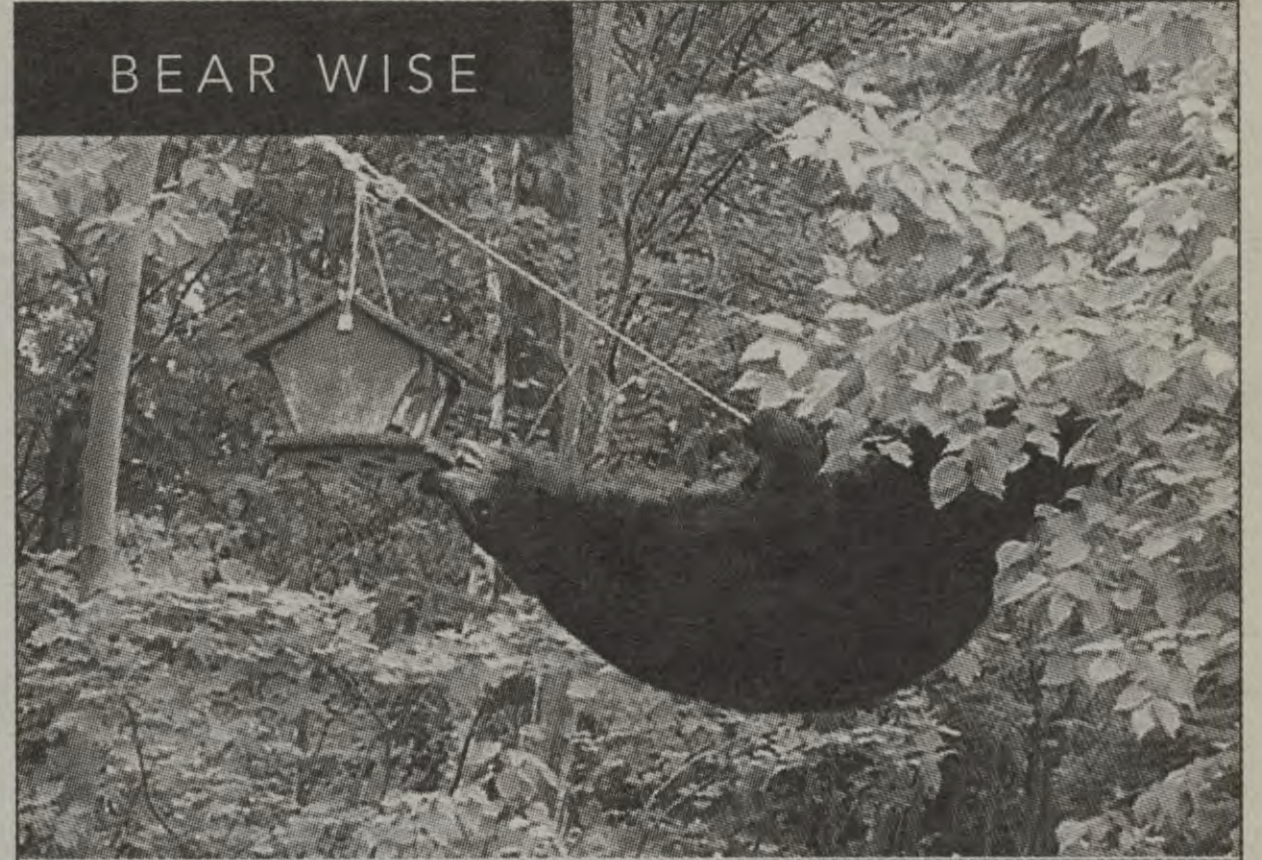
Vellacott resigns

Maurice Vellacott has resigned as chair of the Commons Standing Committee on Aboriginal Affairs and Northern Development.

The Conservative MP for Saskatoon-Wanuskewin was a controversial choice to chair the committee because of his support for two Saskatoon

police officers convicted of unlawful confinement in 2004 after dropping an Aboriginal man off on the outskirts of the city in sub-zero temperatures, but it was his suggestion that Supreme Court judges believe they have god-like powers that put him in a position where he was forced to resign.

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- Feed birds during winter months only

Pet food

- Feed pets indoors

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Shimmer debuts in June

Red Sky Performance's new dance creation Shimmer is scheduled to have its world premiere on June 6 at the National Arts Centre in Ottawa.

The work, commissioned by the Canada Dance Festival is a collaboration between artists from Canada and the Torres Straight Islands of Australia.

Shimmer was conceived by Red Sky artistic director Sandra Laronde, who also directs the piece.

Actor, dancer and choreographer Michael Greyeyes served as co-choreographer, along with Australia's Albert David.

Shimmer is about the beauty of the natural world and demonstrates how contemporary dance finds inspiration in tradition.



Red Sky Performance's production of Shimmer teams Aboriginal choreographers and dancers from Canada and Australia.

The piece is performed by an all-male Aboriginal cast of seven dancers, accompanied on stage by singers, drummers and a didgeridoo player.

Shimmer is scheduled to be performed at Harbourfront Theatre in Toronto from June 15 to 17 as part of the 2005-2006

DanceWorks season and during Vancouver's International EARTH Festival from June 23 to 24. From July 14 to 16 it will be performed as part of the Summer Arts Festival at the Banff Centre for the Arts.

For more information, visit www.redskyperformance.com.



ROYAL CONSERVATORY OF MUSIC

Mohawk conductor, pianist, composer and philanthropist John Kim Bell says a few words after being presented with the Royal Conservatory of Music (RCM) Lifetime Achievement Award during a ceremony held April 20 in Toronto.

Actor's complaint about Saskatoon police dismissed

The Office of the Saskatchewan Police Complaints Investigator has dismissed a complaint by Toronto-based actor Gregory Odjig who had accused two members of the Saskatoon Police Service of targeting him because he is Aboriginal.

Odjig held a news conference on Nov. 9, 2005 during which he made an allegation of misconduct against the members.

On the morning of Nov. 6, 2005, the police officers were searching for an assault suspect when they saw Odjig leave a

convenience store and run down the street. They pulled their car into his path, then handcuffed him and put him in the backseat of their police cruiser while they checked his identification. Odjig alleged that he was unlawfully detained because he is Aboriginal.

Saskatchewan's Office of the Complaints Investigator completed its investigation of the complaint on April 7, concluding that, while Odjig was inconvenienced by his run in with the police officers, there was no improper conduct on the part of the officers.

New arts program links generations

The Canada Council for the Arts has launched a new pilot program designed to give young Aboriginal artists an opportunity to learn from Elders while providing Elders with a way of passing on their knowledge to the next generation.

Grants of up to \$20,000 will be awarded to Aboriginal arts organizations selected to take part in the program. The organizations will choose an Elder to work with youth, then the Elder will help choose the young people he or she will work with.

"The Elder/Youth Legacy initiative is an exciting new development at Canada Council," said Louise Profeit-Leblanc, the council's Aboriginal arts co-ordinator. "This new component of the Aboriginal Peoples Collaborative Exchange

program has been sought by Aboriginal artists and organizations to ensure succession of artistic practice and to transfer knowledge to future generations."

To be eligible to apply to the program, the majority of an organization's members must be Aboriginal artists. The organization must be owned and operated by Aboriginal people and Aboriginal artists from Canada must be providing the artistic direction.

The deadline for applications to the Elder/Youth Legacy pilot program is June 15.

For more information, contact Profeit-Leblanc at 1-800-263-5588 ext. 4222 or by e-mail at louise.profeit-leblanc@canadacouncil.ca. Additional information can also be found on the Canada Council Web site at www.canadacouncil.ca

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Johnny Tootall to receive wider audience

By LAURA STEVENS
Birchbark Writer

M'CHIGEENG
FIRST NATION

Johnny Tootall, the latest film by award-winning filmmaker Shirley Cheechoo, has received a lot of praise since it was released last year, but not a lot of people have had an opportunity to see the film. That should all change soon, with CHUM TV set to broadcast the movie sometime within the next year and plans to sell copies of *Johnny Tootall* online.

The 93-minute film debuted at the imagineNATIVE Film + Media Arts Festival in Toronto in October 2005 and has been making its way through festival circuit ever since.

The second screening was at the American Indian Film Festival in San Francisco in November 2005 where it picked up the award for best film, and earned stars Adam Beach and Nathaniel Arcand awards for best actor and best supporting actor respectively.

More recently, the film screened at the 2006 Alaska Native Heritage Centre Native Film Festival in Anchorage in January, the 4th Annual Native American Film Festival organized by the Friends of the Oglala Lakota held in Keene, New Hampshire in March and at the Reelword Film Festival in Toronto and the Newport Beach Film Festival in Newport Beach, California in April.

Cheechoo is a Cree filmmaker, playwright, director, screenwriter, producer, actor and visual artist from James Bay, Quebec, who now lives on M'Chigeeng First Nation on Manitoulin Island with her husband, Blake Debassige, a well-established local artist.

In the film the title character, played by Beach, doesn't want to take on the responsibility of being the next chief of his community so he leaves home and goes to fight in a war on the other side of the world. When he makes his way back home after a tour of duty in Bosnia, he must begin to tame his demons, both those he gained during the war and those that were waiting for him at home.

In addition to Beach and Arcand, the film also stars Canadian actor Alex Rice (*On The Corner, Thunderbird*) American actor Sheila Tousey (*Law and Order, Ravenous*) and Randi Knighton, who was discovered during an open casting call in Nanaimo, B.C.

"It's not based on a true story, however it does reflect on our culture, our traditions, especially from out west," said Cheechoo.

She believes anyone who watches the film could relate to the story in some way or other. She was inspired to direct this film "because I could relate to it myself," she said.

"The way it reflected on me was that you're at home, on the reserve and you're not accepted



Shirley Cheechoo and Adam Beach during the filming of *Johnny Tootall*.

and sometimes you don't really accept what's going on in your community, so you leave. When you leave you find a different kind of struggle with your life. You tend to want to come home and when you do it just almost feels like everything stood still."

Cheechoo said she has experienced those struggles in her own life, one of them being the constant battle to find her identity, a problem she said was a product of the residential school experience.

"I grew up in a residential school and then I come home and I have an identity crisis," said Cheechoo. "I leave only

because I think it's a better choice for me and try to make it on the outside world, only to find that I'm discriminated against on the other side as well. That makes you want to go back to your own roots and you have to find yourself and that's what happens to Johnny."

"It has its roots in many different areas," said Danielle Prohom Olson from Kitchen Sink Entertainment, who produced the film. "It is one of those stories that no matter who you are, you still find that human journey there and are able to identify with Johnny Tootall and the journey he is

on." The buzz around *Johnny Tootall* continues to grow, despite the fact that the film hasn't been available on DVD and hasn't played in theatres outside of the festival circuit.

"It's just been expanding and getting even more popular," said Olson. "It's proving to be quite popular, which is no wonder because it's a magical wonderful film. Shirley did a wonderful job with it and we had such a wonderful, magical cast."

More information about the film or to find out how to buy a copy of the movie go to www.johnnytootall.com.

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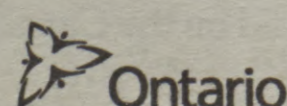
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Guide to Powwow Country

Windspeaker's Exclusive Guide for the 2006 Powwow Trail



Photo: Debora Steel



It's all in the song

By Karen J. Pheasant

What is the difference between a good song and a bad song? Is there a difference? What is the difference between a contemporary song and an original song?

I am a dancer so I can speak only from a dancer's point of view, but I remember being around the drum, close to the drum, not from the dance floor, but right there beside everyone getting ready to sing the next song. You never know when it could be your turn to sing. Sure, there is a drum order, drum roll call and contests songs, but sometimes you never know. Sometimes, all of a sudden, someone might come over and whistle your drum. You have to be ready, all your singers, the song, the appropriate song, for this honor.

Back in the day, say maybe more than 20 years ago when there was only original style, when a song started up with the old guys at the drum, one of the men would say "Yes, that song it belongs to so and so; that song was made for so and so" or they might say "that song was bought by so and so, or given to so and so." Then one of the other men would remember another part of the story for that song, how it was transferred or if it changed from a society song to a powwow song.

Just like powwow dancing has changed and evolved to a very new style from 20 years ago, singing has seen its changes. This past March, I was dancing at a university-sponsored powwow. There were about a dozen drums there, different singing styles and experiences, meaning there were some established "name" drums, some local drums and a couple of pick-up drums, a drum that may have seasoned singers, new singers or visiting singers who have come together generally just for that weekend.

I was sitting at the seats behind this particular drum, and my nephew was singing with them for the weekend. His hometown

drum wasn't travelling this weekend and this pick-up drum invited him to sing with them. I knew most of the singers from seeing them around singing with other drums. What I really noticed about them was how disciplined they were around their drum. They set up early, no rushing around, no missing singers. They all made drum roll call and sang some warm-up songs. They had mindfulness about them when they got ready to sing for the day.

Since there were singers that had to adjust to each other's singing style, some songs were a challenge, but they pulled themselves together to give each song their best shot. On the second day of contest dancing, this pick-up drum sang our second song, a Jingle Dress side-step song. Since I had been observing them during the weekend, I went to start my dance right beside the drum to gain a deeper appreciation of their song.

They sang a beautiful song, an old song, kind of had a different beat than usual, but still a beautiful song.

The song ended and all of the ladies lined up for the judges and we were done for the day. Later in the ladies room, a young woman, the previous year's champion winner, said to me

"That was a bad song. They didn't do this and they missed the honor beats. I thought you would have gone up and requested another song!" I replied to her, something one of my dance mentors, a

Golden Age women's traditional dancer, had always told me. "A good dancer can dance to any song." I added that "the spirit of that song was present and carried me through the dance, (didn't notice) that the tempo hadn't changed, or that they left out the honor beats." She shrugged and we parted.

Right after that I returned to my seat and one of the singers from the pick-up drum came up to me to shake my hand and apologize for the song they just sang for us. He went on explain his situation.

He said "I don't know what happened. We've all been singing a long time. We knew that song. We just messed up." I then replied to him what I had just said to the young Jingle Dress dancer. "A good dancer can dance to any song."

I reflected to him how a dancer finds it within themselves. He still felt bad, and then I further shared with him my observations about his drum.

I said it was honorable how each time they set up, it was obvious their respect they had for one another, and for the drum. It was obvious they sang for the love of the songs and not for the contest. I told him, this was my reason for starting near their drum when the song started, so that I could feel that reverence, so I could feel the spirit of their song. When that song came within me, I didn't notice the missed beats, the tempo change, all I know is at the end of the song, my feet landed back on earth. He shook my hand again, thanked me and he looked content.

I won first that weekend. The young woman, the previous year's "champion", didn't place at all. I saw her a few weekends later; she was still complaining about that song. She didn't place that weekend either.

Those songs are the gifts given to us, and all songs are good songs.



Karen Pheasant of the Wikwemikong Indian Reserve is currently chairperson of the National Aboriginal Dance Collective, an English Literature major at Laurentian University in Ontario and previous adjunct professor in creative writing with the Enowkin Centre and an accomplished Jingle Dress dancer, educator and historian.

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Regalia evolves with the dancer

By Heather Andrews Miller

The beautiful and brilliant dance outfits that are featured at powwows throughout North America have a very personal story to tell. Each piece of the regalia signifies something unique and special to the dancer and may be a treasured heirloom passed down through the generations.

Often contemporary influences on the dancer's life are combined with traditional attire.

"Dance regalia is individually-made and specific to that individual," said Richard Missens of First Nations University of Canada. "These are often colors or themes with ties to their family or clan systems, expressing their own Indigenous identity and names, but it may also feature a Disney character or other modern acquisition and that's quite acceptable."

As well, the outfit may change and evolve after each powwow season and as the dancer goes through life.

Feathers, leather, ribbons, silverwork, brass, and bone are just some of the materials used in making regalia.

"For example, a roach is worn on the head and made from feathers and the hair of the whitetail deer and porcupine. Its use goes back to time immemorial," said Missens. Beaded headbands are also popular headgear as are medallions. Men often wear a breastplate over their shirts.

The Women's Jingle Dance came to us from the Ojibway people, said Missens.

"It's a healing dance which appeared to a man long ago in a dream," he added. The dress is made of a variety of materials and the jingles are pieces of tin twisted into cone shapes and attached with ribbon in a pattern designed by the dancer. Between 400 and 700 jingles are required for an adult dress. The controlled steps of the sacred dance occur in zig-zag patterns, much like life occurs, and allow the jingles to sound together, suggesting happiness.

The Women's Fancy Shawl Dance is newer, coming from the southern United States and representing the butterfly.

"The colorful shawls come

with fancy work and sequins, suggestive of the wonderful and individual designs found on butterflies and provided by Mother Nature." The dance moves are graceful, the arms fluttering gently like wings, and the feet are moving energetically to the beat of the drum. The shawl is made from the same material as the dress. There is little beading on the shawl as it would add unwanted weight.

"Many hours of work goes into the making of this most meaningful outfit," he said.

Moccasins are the traditional footwear of Aboriginal people and are often only worn at powwow today.

"When the dancers come out they decorate their bodies with the best that they have, so beads are added to make them special, although adornments aren't traditional," he explained. "The decorations are often made by the dancer or by a beloved mother or grandmother."

Men use anklets, headbands, armbands, dance sticks, and hackles.

"The Men's Fancy Dance is the

only one which has two bustles," he said. "The colors and adornments again are important to the dancer himself. He must be in great shape as they often perform several dances in a row and they are leaping and jumping, and are very athletic, making it a crowd pleaser as dancers try to keep the regalia moving throughout the entire dance."

The men often carry coup sticks which traditionally were used for the brave act of touching an enemy.

Missens said the Men's Grass Dance was begun on the prairies and is steeped in tradition as well.

"Originally, the scouts went out ahead of the band to find buffalo or select a camping spot. The dance moves are slow and graceful and the fringe work mimics the wind and the tall waving grass," he said. The regalia is made of yarn, ribbons and fabrics and the only adornment which includes a feather may be the roach, he said.

Of major importance to any powwow is the singers and drummers.

"The powwow is a healing circle so when it all comes together it's a celebration. People use the powwow to help themselves. The drum is representative of the heart beat of the people, and the songs are sacred and traditional," he said. Even though the dancers often perform unique steps, they all keep with the beat of the drum.

After the dance is over and the performers return home, the correct way to care for and store their regalia is followed so it will be ready for the next dance.

"There's a lot of care and spirituality associated with regalia, especially the sacred eagle feathers. It's a valuable outfit, often costing \$5,000 or more and it means a lot to the dancers, so they're going to take care of it," he said.

Missens said that the powwow is more than song, dance and outfits.

"It's a whole history that's meant to be shared, and I'm pleased to see that the young people are getting involved."

When he was growing up, he and his parents travelled the

powwow circuit and learned the importance of the culture and language of his Cree ancestors.

"I urge families to bring the children, to participate in a part of their history, and to pass the pride and ceremony of the dance and its meaningful regalia along to the next generation."



Jingle dress dancers



Fancy shawl dancer



Grass dancer



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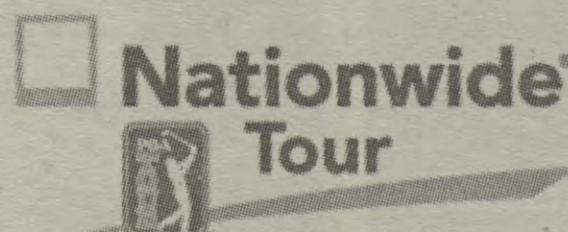
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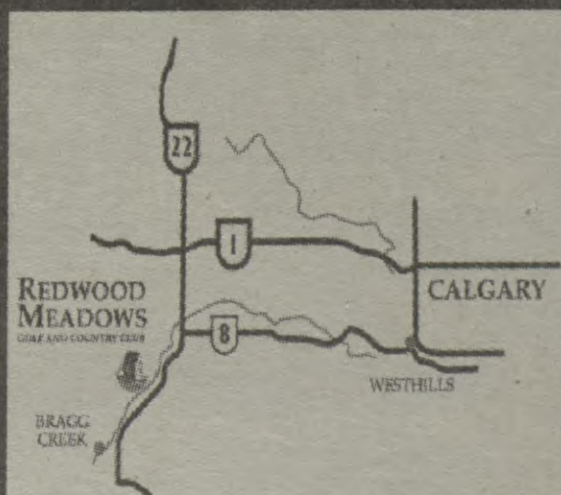


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Dance reflects tradition and history

By Heather Andrews Miller

Powwow dances and the songs that accompany them reflect a long history that we have been celebrating since time began. Each dance portrays an activity that was significant in the life of early First Nations communities. While some are restricted to ceremonial and sacred occasions, many can be shared publicly. Some originate with the prairie tribes, while others are credited to other North American nations.

The women's jingle dance is a healing dance, said Richard Missens of Saskatchewan's First Nations University of Canada. "[It] came to a man, whose granddaughter was ill, and the dress was described in a vision." It is said that the jingle dress represents all women's wounds, and each time the people hear the sound of the jingles, they feel good. Steps of the traditional dance are slow, with controlled footwork and raised arms to receive the healing. The women's fancy shawl dance is not a traditional women's style.

"It came from the southern United States and is a newer dance," he said. "It represents the butterfly and the shawl has intricate appliques and sequins to represent

its color and beauty," he said. The dancers are hopping and flying, and the arms move like graceful wings, with splashes of color and whirling fringes, and each step is quick and light so that the young woman looks as though she is literally dancing on air.

The women's buckskin or traditional dance consists of bending knees in time to the beat, giving slight up and down movements to the body while subtly shifting the feet to turn. It is one of the oldest and most beautiful of the women's dances and all ages participate, standing tall and proud, gliding and swaying like the breeze through the forest. The movements show respect, caring, pride and honor that women carry for their heritage and for their family.

The men's traditional dance belongs to the warrior society, said Missens. "They tell stories in their dances about the adventures they've had and the fights they've fought. It mimics warrior movements, such as stalking game or enemies, to the beat of the drum." They may also imitate movements of the horse, birds or buffalo while performing.

The men's fancy dance originated in southern Oklahoma when certain nations gathered to pick their best dancers.

"It's favored by the crowd at powwows because it's fast-moving and a wonderful display of athletic skill and ability. They jump and leap and sometimes dance three or four in a row, so they have to be in good shape physically," said Missens. A dancer attempts to keep in perfect rhythm with the fastest beat of the drum. Unique items of the regalia include a roach, which is designed to keep the feathers either

spinning or rocking in movement constantly throughout the dance.

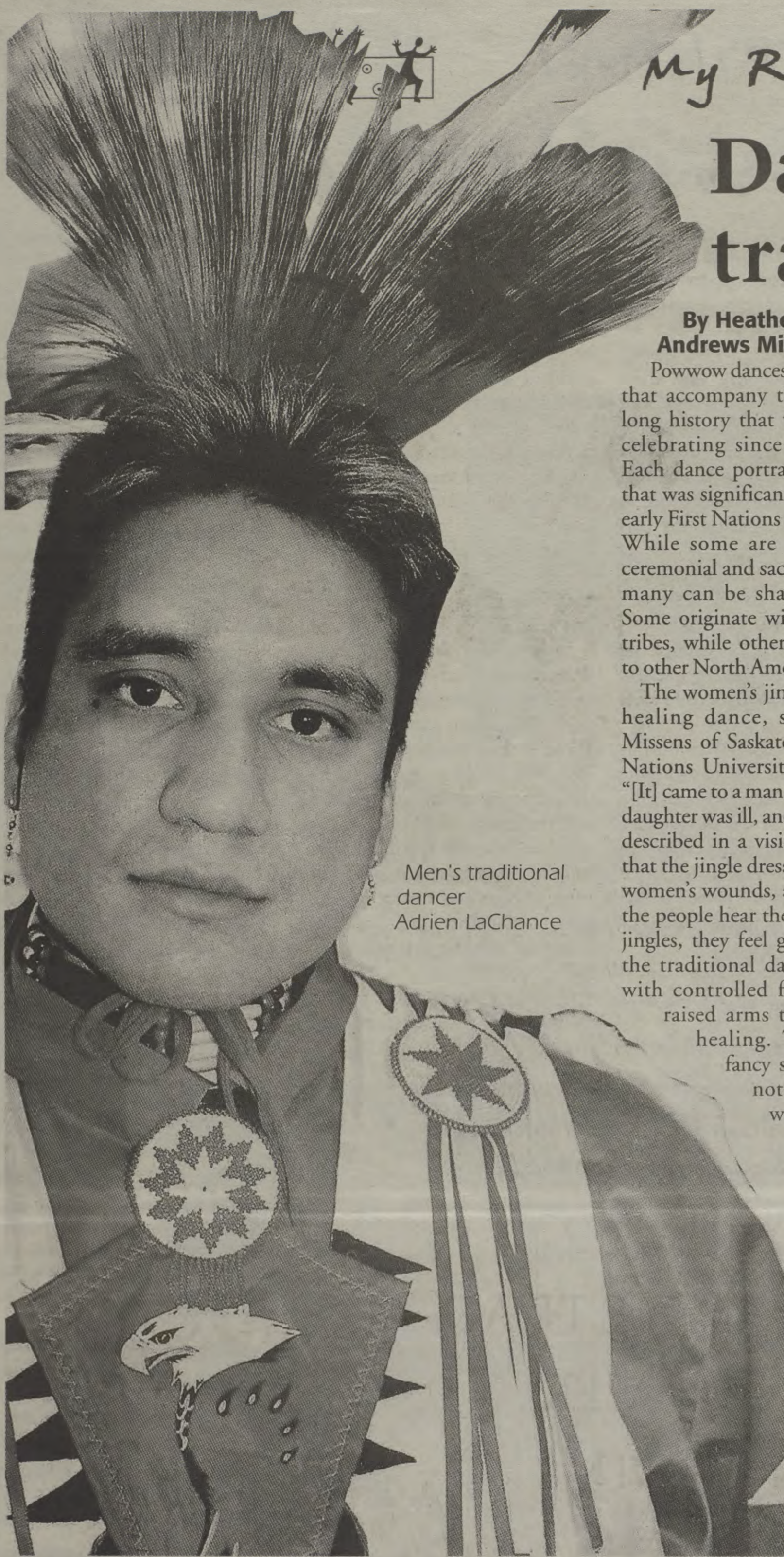
"The fancy dance has trick songs, and the dancers don't know when the drum is going to stop. The dancer has to stop then too. The drummers challenge the dancers, trying to fool them, but the better dancers develop a sense of when the drumming is going to stop and learn to anticipate it," he explained.

The grass dance was adopted on the prairies centuries ago and is reminiscent of the scouts who went out ahead of the main group to look for buffalo, enemies, or camping spots.

"The dance moves are slow and graceful, like the grasses that blow on the prairie. Even the fringe work mimics the wind and the grass so the men would blend in with the environment," he said. It may have also originated in a need to find a balance in life, as a movement on one side must be repeated on the dancer's other side.

Dancers need to be aware of the responsibilities they've undertaken. They are expected to be good role models and to perform the best that they can, remembering that they are carrying on a time-honored tradition. Putting on regalia and dancing means they are promising to honor their culture, their traditions, and their Creator, and they must be humble and thankful for the opportunity to dance.

"Our songs and dances need to be shared, and not just with our own people," concluded Missens, who travelled the powwow circuit as a boy growing up in a traditional family. "We also need to share our culture with other nations and make them feel welcome. We need to ask visitors to dance with us and learn about us. Together we can enjoy the healing of the powwow."



Men's traditional dancer
Adrien LaChance

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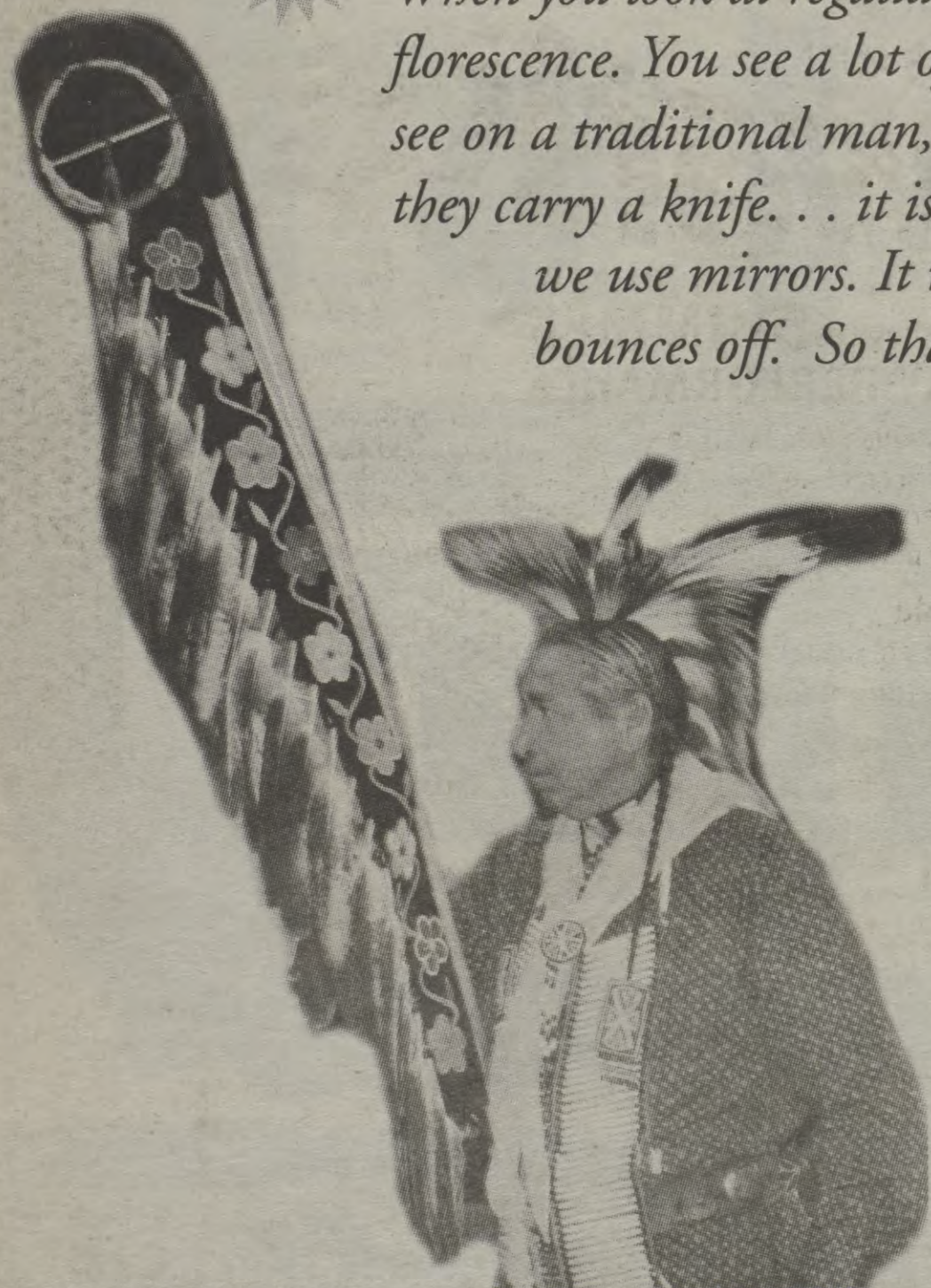
We try to look at balance in everything that we do in our teaching, even in dance. We balance our footwork. We balance the smoothness, the beauty. . . Anything they do on the left, you must do on the right. We look at life that way. We look at life in a sense that one can't work without the other. We look at balance. They call it the red road, the Indian road.

WORDS FROM THE TRAIL— HOOP DANCER BOYE LADD



When you look at regalia today, an outfit, you see a lot of florescence. You see a lot of bright colors. You see metal spots. You see on a traditional man, a knife at their side. Even the women, they carry a knife. . . it is to ward off bad spirits, bad medicine . . .

we use mirrors. It reflects. If somebody shoots bad medicine at you, it hits the mirrors and bounces off. So that's why we have incorporated all these metal things in our regalia, it is to ward off all the negatives. Ward off all the bad things.



Powwow is patriotism. Respect. Warriors . . . When the warriors came home they celebrated. They would get off their horses at the edge of the village, they would get off, do their hair, walk in proud of their achievements, whether there was blood or wounds, whatever, they would come in proud. And the clans would stand behind their men; songs would be sung, brave, inspiring songs . . . bravery, a lot of beautiful, beautiful songs.



Festival celebrates Aboriginal culture

By Marie White

Montreal's First Peoples' Festival 2006, organized by Land InSights/ Terre En Vues, will spotlight Aboriginal culture through an impressive variety of art exhibits, films and literary events. It will take place in two separate parts this year.

The festival will first hold its visual arts segment from May 25 to June 8 followed by the outdoor segment on June 21 to 25.

This year's new president is Alanis Obomsawin, who is stepping in after the passing of Myra Cree last fall. Cree had been Land InSights' board president since the founding of the organization in 1988.

A member of the Abenaki Nation and one of Canada's most distinguished documentary filmmakers and artists, Obomsawin created an etching called Osunkhiline, which she has offered to the festival for the cover of this year's program.

The festival's visual arts segment opens with 15 contemporary Nunavik Inuit sculptors presented by the Canadian Guild of Crafts. This exhibit featuring Northern Quebec artists' current productions and will continue until June 30.

First Nations' Written Heritage: Exploring, Annotating, Revealing will run from May 29 until Oct. 1 at the Grande Bibliotheque. Artists from various communities in Quebec, such as Cree, Innu, Abenaki and Mohawk, were asked to create pieces of art inspired by a written



Filmmaker Alanis Obomsawin steps in as president of Land InSights/ Terre En Vues after the passing of Myra Cree, president of the organization since 1988.

text about or by Aboriginal people.

On May 27, Robert Davidson On The Threshold Of Abstraction will open at the McCord Museum and will continue until Oct. 15. This Haida artist's exhibit was developed with the University of British Columbia's anthropology department in partnership with the National Gallery of Canada. Starting June 7, Kanien'kehaka Onkwawen:na Raotitiohkawa Cultural Centre in Kahnawake, will feature Mohawk artist Steve McComber, 40 Years of Sculpture.

True to its traditions, the festival will honor film and video productions that celebrate work

from First Nations in the three Americas.

At a world premiere in Kahnésatake, the First Peoples' Festival will present Indian Summer: the Oka Crisis, a four-hour television series. It was produced by Claudio Luca and written and directed by Gil Cardinal. It stars Alex Rice as Ellen Gabriel and Tony Nardi as cabinet minister John Ciaccia. Gary Farmer, Tantoo Cardinal, Eric Schweig and Billy Merasty are part of the cast as well as many members of the Kahnésatake and Kahnawake communities who took part in the filming. After the premiere the film moves to the communities of Kahnawake and Montreal.

Among the many documentaries featured in the 2006 program, will be Trudell, a film about famous Native poet and activist John Trudell, and the final version of Nilesh Patel's Brocket 99-Rockin' the Country. Another Canadian premiere, A Bride of the Seventh Heaven, is a feature film by Nenet filmmaker

Anastasia Lapsui, who also created Seven Songs from the Tundra.

June 8 will be devoted to First Nations youth productions. The highlight will be the departure of six teams of young First Nations reporters-filmmakers for La course autour du Quebec, a Via le Monde undertaking in partnership with the Aboriginal Peoples Television Network.

Literary events will commemorate the 35th anniversary of Recherches amerindiennes au Quebec, a Quebec edited magazine devoted to Native studies in North America. It will also host the Albin Michel publishing house launch of the French translation of Three Day Road by Ojibway author Joseph Boyden. Boyden tells the homecoming story of a First Nations man who fought in a Canadian battalion during the First World War.

On June 21 there will be the launch of Bernard Saladin d'Anglure's Inuit tales, along with Ullami, a Web site devoted to

traditional Inuit culture in a new virtual world.

Also on June 21, Celinda Sosa, Bolivia's minister of economic development and micro industry, will be speaking about the affirmation of the social and cultural identity of Andean Aboriginal peoples and their emergence on the political scene. Bolivia's Aymara speaking president Evos Morales, who wishes to nationalize his country's oil and gas reserves, was sworn in as the first Indigenous leader in the world last January.

This date will also mark the opening of the outdoor segment of the First Peoples' Festival. The St. Lawrence Valley Iroquoian culture will be highlighted, accompanied by the participation of the Cherokee nation and the Attikamekw from Manawan, who are celebrating their centenary of permanent settlement. This popular forum will be a meeting ground for exchanges between Aboriginal communities and the general public.


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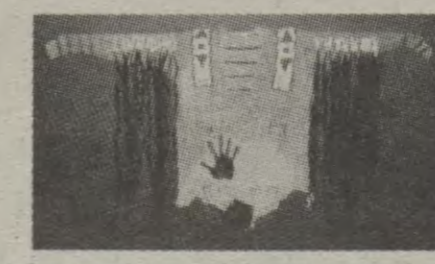
This exhibit will showcase an extensive selection of works inspired through the teachings of four of Alberta's Master Aboriginal Artists -- Dale Auger, Jeff McDougall, Glen Nipshank and Trevor Prairie-Chicken. Artwork featured include paintings (acrylic on canvas), porcupine quillwork, silverwork, and traditional pottery.




Haida Designed Jewellery
Jeff McDougall



Traditional Pottery
Dale Auger





Blackfoot Medicine Speaks
Trevor Prairie-Chicken



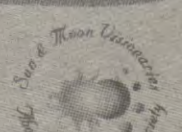


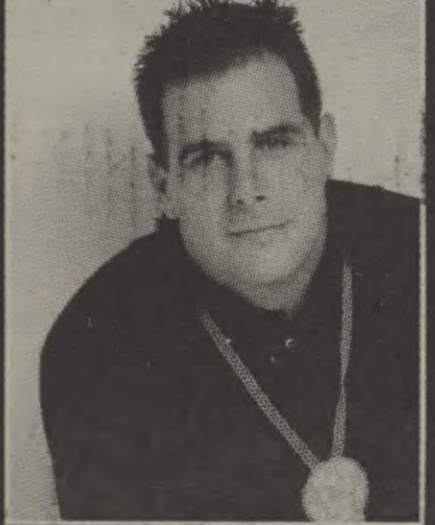
Medicine Paint
Dale Auger

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Quiet style garners John fan support



GATHERING OF NATIONS

Violet John of Kehewin, Alta. is the new Miss Indian World.

By Dianne Meili

Even the stage crew behind the scenes at the Miss Indian World 2006 contest wanted Canada's Violet John to win. On April 28, at the Gathering of Nations Powwow held in Albuquerque, New Mexico, she did.

"Backstage during the talent part of the pageant, they noticed how polite my mom, Rosa, and I were," recalled 21-year-old John. "We were really quiet—maybe just a little overwhelmed. There were only two of us together, while some girls had a pack of six or more chaperones."

When John, Cree and Taino (her mother is from Santiago, Cuba) from Alberta's Kehewin First Nation was called up to accept the prize for best essay, she breathed a sigh of relief.

"I thought 'That's it. At least I can go home with something.' And then they called me up again to accept Miss Indian World. I was really suspicious that they were making a mistake, that they had mixed my name up with someone else's."

But when the flowers, trophy, beaded sash and crown were piled on, she knew there was no error. Out of 26 of North America's most intelligent and beautiful young women, John was chosen.

"Yes, it all seems surreal, still," John said, taking a break with her mom and grandmother, Julia Kehewin, during Treaty Six's Alternative Healing conference in Edmonton May 4 to 6.

"I'm just coming down from everything. During the pageant I got maybe two to four hours of sleep a night."

Referring again to the backstage crew at the pageant, John comments on how the technicians rated the girls.

"They said the contestants should be judged on what they do while not in the public eye. How they treat their families when the pressure's on. I agree with them. The techies said 'We love watching you and your mom together. That's how people should treat each other.'"

John's grandfather, George Kehewin, was a well-known spiritual Elder during his life and she grew up with regular sweatlodge and other ceremonies.

"He said 'Always travel with your humility.' And that's what I felt when they crowned me, humility. I know I have to learn the ropes and listen hard through this upcoming year. Listening is a big thing. We're losing 5,000 Elders every year and it's crucial

we hear them. During my reign I will think of what they would say in my position."

Asked what kind of child Violet was, mother Rosa said she was always 'a quiet child.' Grandmother Julia agrees. "She was watching and observing all the time. When she was a little girl I would hear her whispering. She was always saying the Cree words I taught her over and over to herself."

During the coming year John will give up her social life to serve as Miss Indian World. "That's okay, I didn't have one anyway," she laughed, referring to her hectic first year nursing studies in Victoria, B.C. There she serves as student society president, coordinating events such as social gatherings, Elders' dinners and workshops.

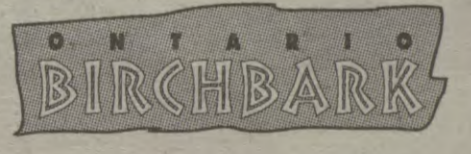
Nursing school is John's first step toward becoming a doctor "and she'll make a good one," said Rosa. "She's kind and loving and she's a bona fide 'kid magnet'.

When we visited a pueblo (village) in New Mexico, the kids were swarming around her."

"As Aboriginal people, we do have the youngest parenting group in the nation," John points out.

(see Miss Indian page 14.)

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Ontario to welcome dancers

Aboriginal dance artists from across the globe will be gathering in Toronto and Brantford this summer to take part in Living Ritual: World Indigenous Dance Festival, a new event being launched by Kaha:wi Dance Theatre.

The festival will take place July 14 to 16. The first day will feature presentations, workshops and performances held at the Woodland Cultural Centre in Brantford.

Amos Key Jr., the language director for the Woodland Cultural Centre, is scheduled to speak, as is Kaha:wi Dance Theatre founder and artistic director Santee Smith from Six Nations of the Grand River. A panel discussion on the evolution of dance will follow.

Norma Araiza, a Yaqui/Mexican performer, choreographer and instructor who is now living in Toronto is scheduled to offer a workshop on the traditional Mexican Deer dance and Andrew Garcia, founder of Tewa Dancers from the North based in San Juan Pueblo, New Mexico is scheduled to offer a workshop, on traditional Tewa dance technique.

A children's event featuring Foundation Living Roots from Columbia is also planned, as are performances by Araiza, the Tewa Dancers from the North and A Constellation of Bones, a collaborative multi-disciplinary performance piece incorporating music, dance and spoken word featuring Smith, artist and writer Kateri Akiwenzie-Damm from the Chippewas of Nawash First Nation and Maori composer Dean Hapeta from New Zealand.

The event will move to Toronto for days two and three, where workshops, panel discussions, master classes and public performances will take place at the Sandra Faire & Ivan Fecan Theatre at York University's Keele St. Campus.

Featured performers on July 15 will include the Le-La-La

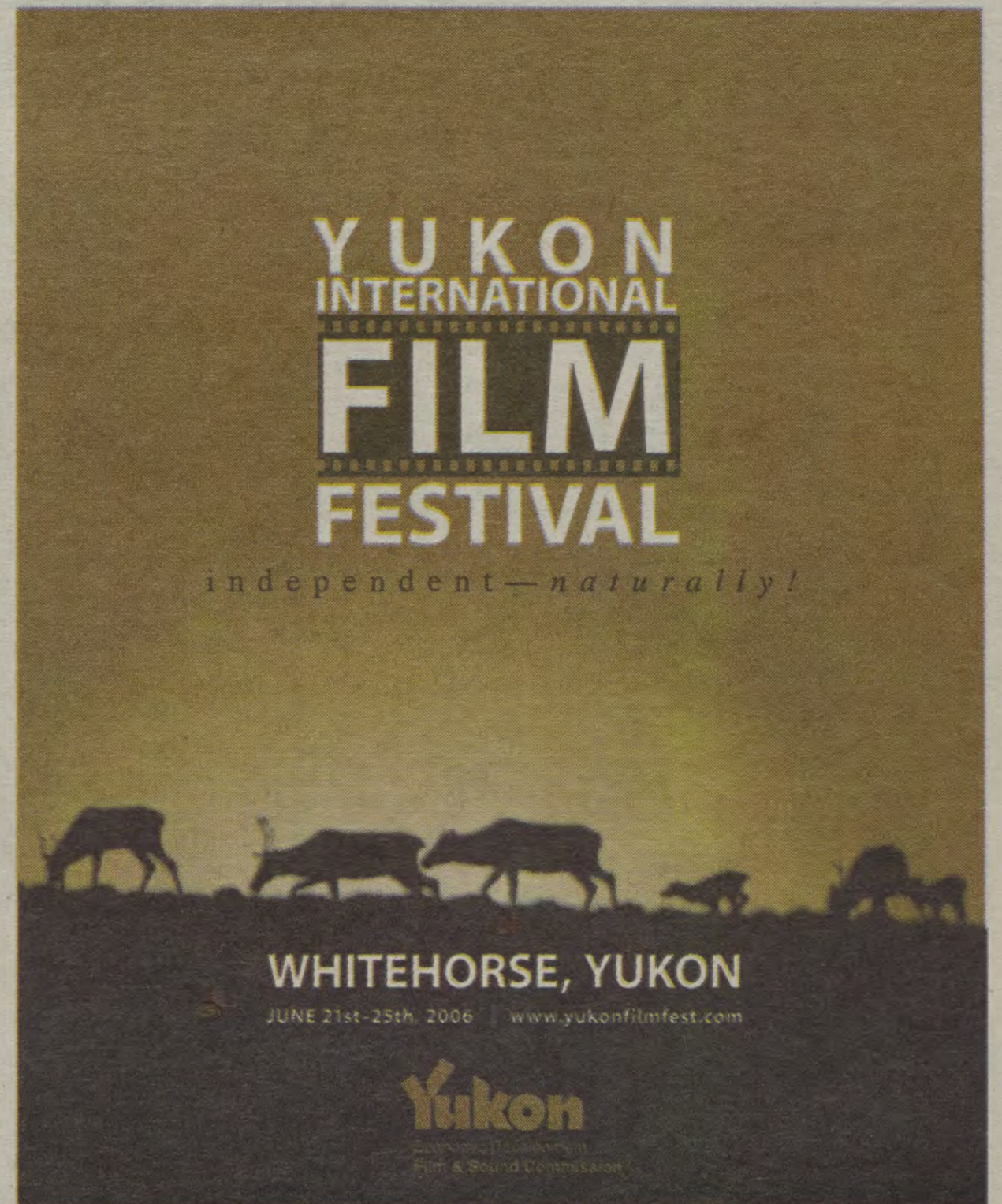


Rulan Tangen from New Mexico

Dancers, a traditional First Nation dance troupe from the Kwakwaka'wakw Nation of northern Vancouver Island. Norma Araiza, the Tewa Dancers from the North, and the Living Roots Foundation are also scheduled to perform. *Dancing from the Heart*, a documentary about the Tewa Dancers from the North, will also be screened that day.

On July 16, dance artist Gaitan Gingras from Quebec, dance artist Rulan Tangen from New Mexico and dancer, actor and choreographer Raoul Trujillo from New Mexico will be featured, along with festival host Kaha:wi Dance Theatre, which works to create and promote contemporary artistic expression that reflects and honors Indigenous culture and world views. Another performance of *A Constellation of Bones* is also scheduled.

(see Dancers page 15.)



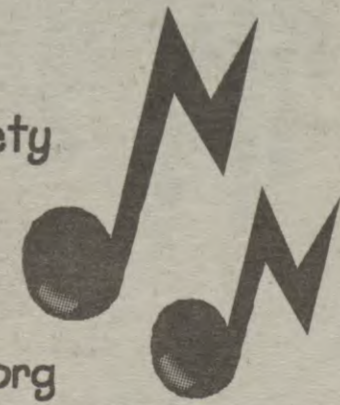
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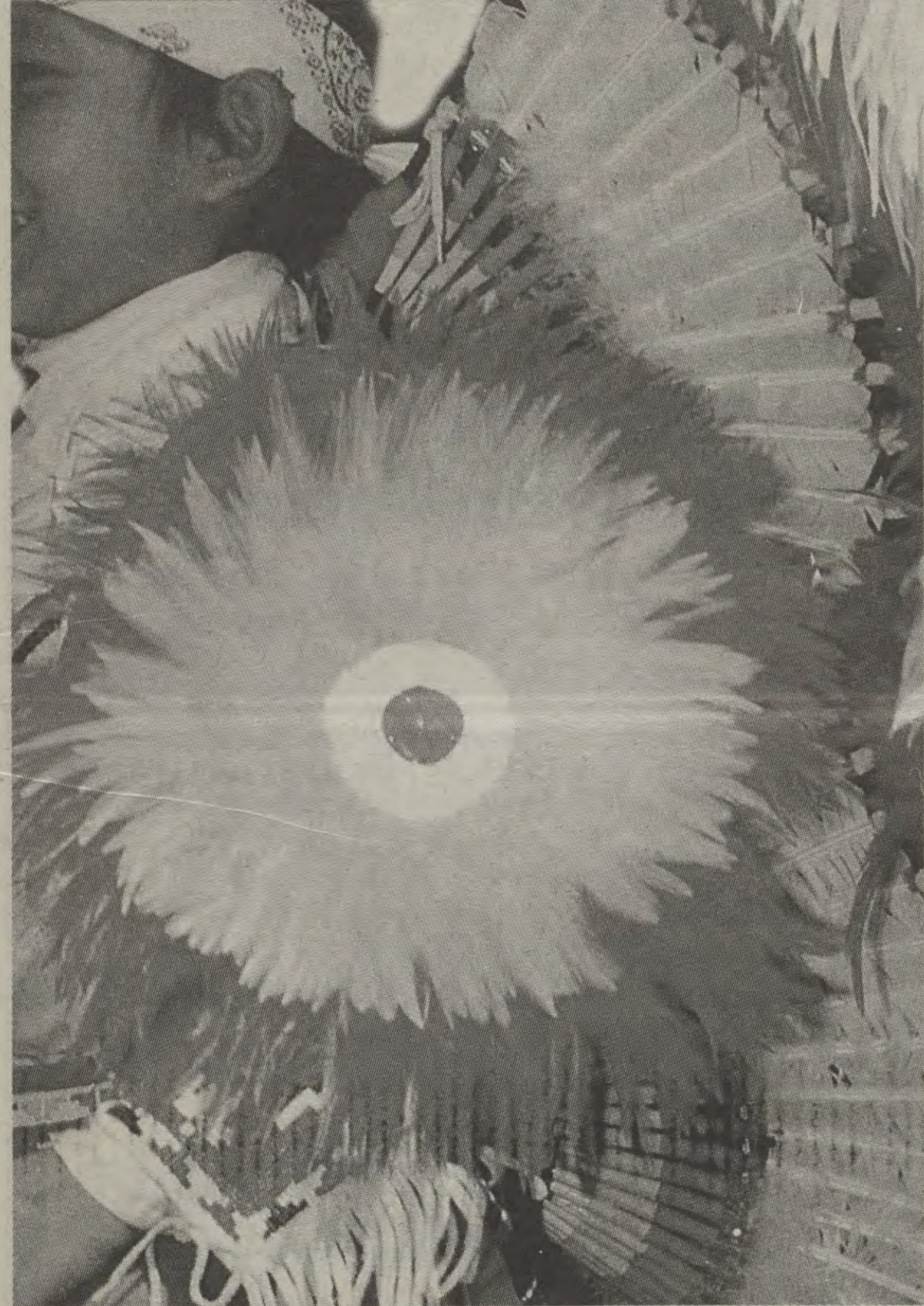
Elements of regalia revealed



Wing fans are carried by both men and women, traditional, grass or jingle dress dancers. They are typically made from the feathers of a goose and often with feathers all from the same wing. The longest is laid first and then the next longest over top, and so on. Some dancers decorate with beading at the handle.

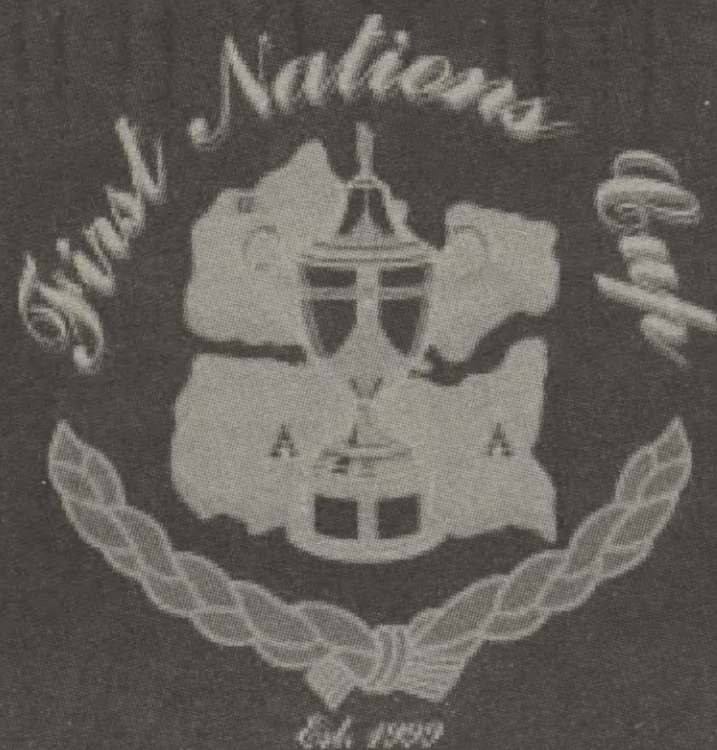


Round sleigh bells are popular with men's traditional dancers. Casted brass was the preference of old, but nickel-plated bells are now most affordable. The bells are laced onto strap leather.



Fancy arm bustles are made of hackle feathers glued to heavy leather or plywood discs. The feathers are glued to the disc and the centre of the disc is covered in a mirror or a beaded rosette.

The flat fan is made to look like the tail of a bird, an eagle or a hawk, so the feathers of a flat fan are mounted in the same order as they would be in a tail, with outside feathers thinner on their outside edge than on their inside. The outside feathers are underneath the next ones inside and are layered as such to the middle.



First 30 teams registered and paid in full will be accepted.

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July 28, 29 & 30, 2006

Ironhead G&CC, Wabamun, Alberta

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Entry Fee: \$4,000.00

Deadline date for fees: June 30, 2006

For registration info visit our website at: www.firstnationscup.ca



Alberta goes to Washington

By Laura Stevens

Alberta at the Smithsonian will mark the first time in history a Canadian province will be featured at the 40th annual Smithsonian Folklife Festival in Washington, D.C.

The event will take place from June 30 to July 11 with more than 150 of Alberta's musicians, storytellers, cooks, craftspeople, occupational specialists and cultural experts showcasing Alberta's diversity and culture, covering an area of five blocks.

From June 27 to July 1, Alberta representatives will promote the province's energy, technology, agriculture, tourism and advanced education divisions to U.S. policy sectors and industry leaders through a series of forums. These forums will lead up to the Friday's opening ceremonies at the Smithsonian at 11 a.m.

Concerts and theatre performances will take place in the heart of Washington between the Capitol Building and the Washington Monument.

The free 10-day outdoor festival will attract more than a million people to various demonstrations put on by Alberta participants in the areas of work life, performing arts and cultural heritage.

Every festival participant will be on site every day from 11 a.m. to 5:30 p.m. from July 4 to July 11. For example, Aboriginal artist Margaret Louise Cardinal is making a tipi and also a trapper's-style tent for her festival display. She plans to stock the tent with toys, miniatures and games visitors can play.

"The games we used to play as kids." The games might not be



Margaret Louise Cardinal will be a featured artisan and storyteller at Alberta at the Smithsonian during the annual folklife festival held this year in July.

familiar to many. They include Cree hand games, counting games and one called stick and pole. Cardinal also expects to be

sharing stories about her life.

Similarly Native artists Laura McLaughlin, Ben Moses, Melissa Moses, Eli Snow and Teresa Snow will be on site working on their crafts. They will have their own display areas and discussion panels.

Al Chapman, community development project manager, was brought in by the Alberta government to lead this festival project from this side of the border. He co-ordinates the Alberta effort with Dr. Nancy Groce, the curator at the Smithsonian Institute, to organize the festival.

Through many meetings with representatives from the Smithsonian and through talking with his colleagues, Chapman said that they were able find a balance that will equally showcase Aboriginal and non-Aboriginal participants in the areas of agriculture and ranching, arts and crafts, energy, food, forestry, ice sports, high tech/research, oral history, paleontology, outdoor/

mountain culture, radio, RCMP, urban Alberta and performing arts in the areas of music, dance and theatre.

Not only will this festival bring people together to learn first-hand about Alberta's history and heritage, but it will also serve as an opportunity for cultural and educational exchanges between Alberta and the U.S.

"This is the first time as part of the festival, and not part of an opening of a museum, that Canada or a region as in Alberta has been featured, so we are quite fortunate that way," Chapman said.

Initiated in 1967, The Smithsonian Folklife Festival has attracted national and international visitors to celebrate and participate in various cultural traditions. For more specific information, visit the Alberta at the Smithsonian Web site at www.albertaindc.com. Bios of the participants are available on the site, and calendar updates will be made regularly.

DOMINION DAY
ABORIGINAL CELEBRATION
 1920s MIDWAY &
EXHIBITION OPENING
FORT EDMONTON PARK

July 1 & 2
10:00 a.m. to 6:00 p.m.

This weekend you'll experience three great celebrations.

In the Fort area visit the **Aboriginal group of Cree, Blackfoot, Dene and Sioux** in their tipis. Learn about their culture and traditional teachings through music, stories and dancing. On Sunday afternoon come and experience the Apple Dance & Giveaway. The Métis camp will feature fiddling, dancing, and crafts.

The **1920s Midway & Exhibition** will officially open to the public on July 1. Come and ride the beautiful hand-carved horses on the carousel, the Ferris wheel and play games of skill.

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BQ

The next issue of **Business Quarterly** will be distributed in the July issue of **Windspeaker**.

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Host Drum - Thundering Spirit
Drum Groups must register with Brenda Paul

SPECIAL GUEST PERFORMERS: REDDNATION

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or Tanya McDonald at 250-785-8894 (evenings)

More than games for youth

By Laura Stevens

Organizers of the 2006 North American Indigenous Games are planning to host 10,000 Aboriginal athletes from Canada and the United States who will compete in Denver, Colorado from July 2 to 9. Events will include rifle shooting, basketball, archery, Tae Kwon Do, boxing, canoeing, swimming, soccer, badminton, baseball, volleyball, golf, softball, athletics, wrestling and field lacrosse.

Not only will the games be a celebration of sport, but it will also provide the opportunity to celebrate Aboriginal culture. Opening and closing ceremonies, a parade of athletes, a cultural village, a mini film festival and a powwow will contribute to the cultural aspect of the games.

"For those people who don't have family or friends competing in the games, they can attend the opening ceremonies and they can also take part in the cultural village," said Eddie Sherman, special projects manager for the Colorado Indigenous Games Society.

Spectators will have to purchase tickets to attend the opening ceremonies. The fee for adults is \$12, and \$6 for youth. For youngsters five and under the event is free.

The cultural village will feature a Native comedy night, performances of Native musicians, cultural demonstrations, pin and gear trading, traditional



Indigenous game showcases, arts and craft and food vendors.

Sherman said he expects the cultural village to be open from 10 a.m. to 10 p.m. He said the village is designed to strengthen the cultural identity of the games.

"It's really going to be a great celebration," said Sherman. "It's an exercise of capacity building and exercise of unity and it's just really an opportunity for all of us to come together."

The cultural village will be located in the heart of downtown Denver at the Denver Performing Arts Complex. Although the cultural village participants have not been finalized, Sherman said they "will represent the Indigenous diversity that represents our culture."

"It's designed to strengthen and foster respect and understanding

within the greater community," he said. "It's a collective representation of the diversity of Indigenous cultures throughout North America. We not only want to represent the southwest, but we also wanted to make sure that people understand Indigenous cultures from the northwest, northeast aren't that different from one another. They do have their own values, traditions, languages and dances."

Most importantly, Sherman said that they are trying to foster the cultural identity of the youth and "we want them to understand that there's a whole different world out there of various Indigenous cultures."

Look for a finalized list of cultural village performers and events on the games Web site at www.naig2006.com.



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AUGUST 4-6, 2006

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\$62,500.00

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Traditional, Chicken, Jingle, Grass, Fancy Feather & Fancy Shawl

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	ADULT	AGE	TEEN	JUNIOR	CONTEST	DRUMMING
						CONTEST
1 st	\$1000	\$700	\$500	\$250	\$5000	\$1000
2 nd	\$800	\$600	\$400	\$200	\$4000	\$800
3 rd	\$600	\$500	\$300	\$150	\$3000	\$600
4 th	\$400	\$400	\$200	\$100	\$2000	\$400
5 th					\$1000	

SPECIALTY CATEGORIES:

Adult & Team Dance (Women/Men) - \$800 Winner Take-all
Teen Team Dance (Girls/Boys) - \$400 Winner Take-all
Princess Pageant - 1st \$400 • 2nd \$300 • 3rd \$200

GENERAL ADMISSION:

\$10 per day, \$20 weekend pass
Dancers & Drummers will be charged a \$5.00 Registration Fee & given a Weekend Pass

- "Native" Arts & Crafts spaces available
- All booths must be pre-registered
- No outside concessions, raffles or 50/50s

GRAND ENTRY:

FRIDAY: 7:00 p.m.
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Located on Front Street across from the Visitor's Reception Centre.



Getting the word out

By Laura Stevens

The Urban Shaman Gallery has developed over the years as a leader in promoting Aboriginal contemporary art in Winnipeg. Since opening its doors to the community in 1996, the not-for-profit gallery has been committed to meeting the needs of Aboriginal artists in all disciplines through exhibitions, workshops, residencies and curatorial initiatives.

At the same time, they are dedicated to maintaining a strong relationship with the Aboriginal arts community and communities at large and they have done this through showcasing some of the local talent.

In late March, the gallery offered their new Community Art Gallery, which exhibits local art projects. Students from the Diverse Cultural Women's Group created the first exhibit called Connections. The students created collages, dreamcatchers, medicine wheels, legend paintings and totems through their exploration of cultural traditions, as well as contemporary Native art practices.

The exhibit currently on display is a solo showcase by HOCK E AYE VI Edgar Heap of Birds called Remembering In America. His work has been on display since May 18 and will run until June 24. He is a member of the Cheyenne and Arapaho Indian tribe from the United States. He is an art educator and artist that creates public art messages through acrylic paintings, prints, monumental porcelain enamel on steel outdoor sculpture and large scale drawings.

Those Who Walk With Legends And Creation is a collection of works created by a group of Aboriginal fine art

students from the University of Manitoba School of Art. Their pieces will be on display from July 6 to July 21.

According to Steve Loft, the gallery director, there are only three galleries in the entire country, including Urban Shaman, where Aboriginal people operate the galleries and have a mandate to show Aboriginal work.

"It's great that we have these galleries in Winnipeg, Regina and in Saskatoon," said Loft. "But what are we missing, we're missing the rest of the country. Therefore, I'm really excited about touring."

From July 28 to July 31, Loft, along with seven Winnipeg-based Aboriginal artists, will be at Toronto's Harbourfront Centre to exhibit their works.

"We'll be taking the artists out there with us to do talks and we're super excited about that," said Loft. "We really want to show a wide range of, not only style, but also professional experience."

"It's wonderful that we have this stuff happening in Winnipeg, but if you're in Edmonton and accept for our Web site, which we're very proud of, you don't get the full effect of it and there's got to be a lasting legacy of what we do," said Loft. "Of course, the artwork continues to exist, but we also need Aboriginal art to be much more a part of Canadian art overall."

Rebecca Belmore, Canada's representative to the 2005 Venice Biennale, the biggest art show in the world, will return to Urban Shaman on Aug. 7 to Oct. 7 to exhibit a series of pieces called The Named And The Unnamed. Belmore was featured at the gallery once before. Born in Ontario, Belmore is an Ojibway artist currently living and working out of Vancouver. She has been producing installations at an international level since 1987.

For more information about the Urban Shaman Gallery, visit www.urbanshaman.org.

Miss Indian World

(Continued from page 7.)

"But if we take the time to walk in beauty as our ancestors did, we'll be fine. As a people we are really smart, and we know the ways to live. As everyone says, 'Learn your language. It's all in there,'" said Violet John.

John doesn't hesitate when asked what she will say to people during her reign.

"To the men I will say 'be strong. We need you. I wouldn't be the person I am today if it wasn't for my father and my brothers."

"And to women, I will say 'Listen. Whether you're single or married, always listen twice and speak once.' And to older women and men I will say 'Please talk to us all you can. Tell us your stories

and speak of your knowledge because we need to learn from you all that we can.' And finally, to the babies, I will say 'It's okay to make mistakes. Be happy and do what makes you feel free. It's okay to go outside and play and get really dirty.'"

John's social consciousness and confidence come from growing up in a family that performed powwow dance and "dramatic theatre pieces about social justice" for the public. John is a hoop dancer who fuses the traditional dance with a contemporary base beat.

"So many young people are learning the hoops. The 'nimitohtak - the dance' is coming back strong. It is really helping us to be who we are."

Indian summer festival

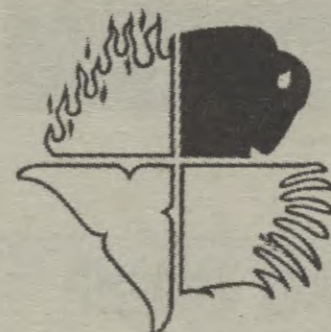
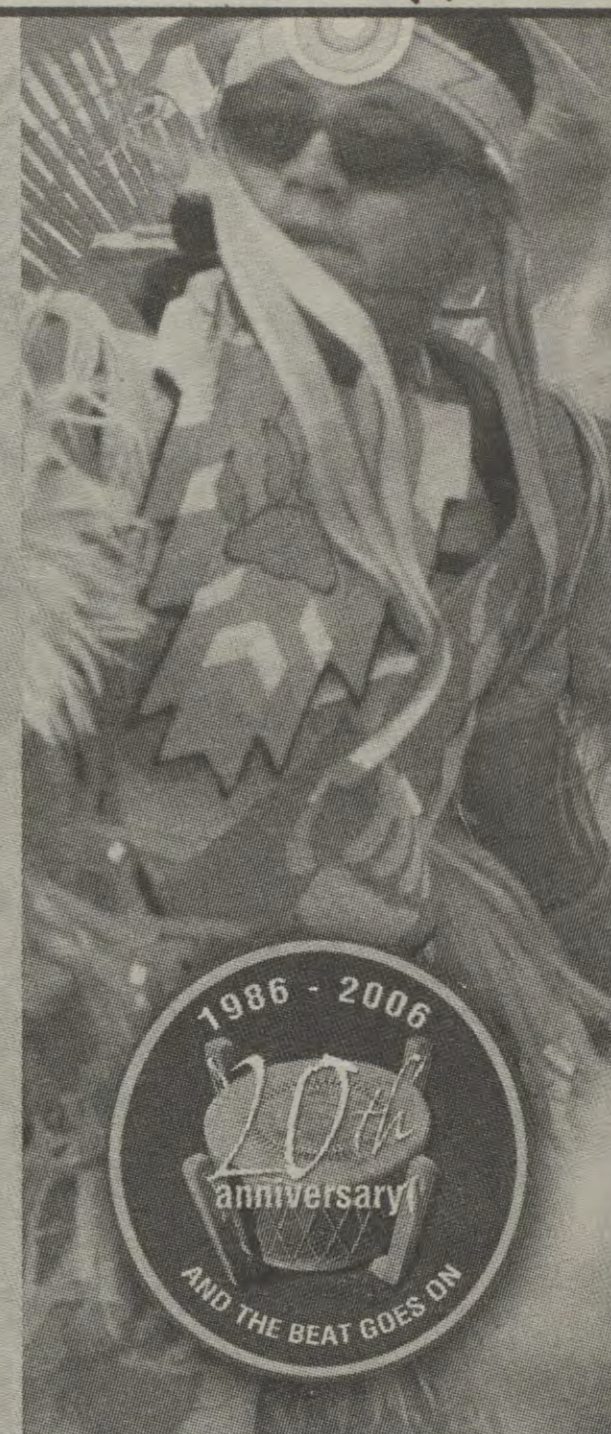
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Guided tours, workshops, Native art and craft exhibits in the Museum shop featuring local and international Aboriginal artists.

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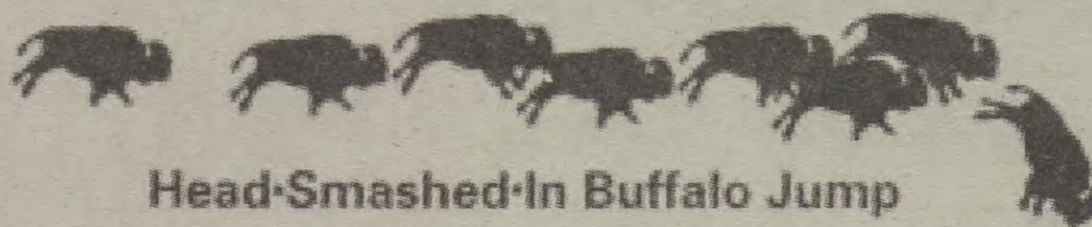
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Camp beneath the famous cliffs of a 5,700 year old World Heritage Site. Sleep within the unique form of the Blackfoot tipi, explore the interpretive centre and sample the food.

NATIONAL ABORIGINAL DAY: June 21
A celebration recognizing First Nations' contribution to Canadian society. Blackfoot entertainers and historians and more.

DRUMMING & DANCING: July 5 to August 30
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MULTI-CULTURAL BIRTHDAY BASH: July 23
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STONES & BONES: September 9 and 10
Visitors bring their artifacts or projectile points to the Centre to be identified by archaeologists.

CHRISTMAS FESTIVAL & CRAFT FAIR:
November 25 - "Heritage in My Hands"





World Urban Festival 2006
The official arts and culture festival of United Nations' World Urban Forum

earth

Vancouver June 21 - 25
 At the Great Northern Way Campus
 (between Main and Clark on East 2nd Avenue)

Shimmer
 Featuring **Aboriginal male drummers** and dancers from Canada and the South Pacific. This unique dance creation is performed by an all-male Aboriginal cast of seven dancers with live drummers, a dijeridoo, and singers on stage. Shimmer is about something shining, something precious and alive in darkness.

Global Hip-Hop
 World Urban Café presents Global Hip-Hop Main Stage featuring performers from Kenya, South Africa, Norway and Canada. Also featuring aboriginal hip-hop artists Curtis Clearsky and Rapsure Risin'.

Visit **worldurbanfestival.com** **FREE ACCESS TO SITE**
 food, festivities
 Open 11am to Midnight
 for site plan and program details

Consider role of art in the shaping of cities

In June 2006, delegates from around the world will be in Vancouver for the United Nations' World Urban Forum to discuss the future of the world's cities and urban environments, and the role of art, culture, music and dance in shaping and defining our cities and our urban experiences will be at the centre of the discussion.

Earth: The World Urban Festival is the UNESCO-designated official arts and

culture festival of the World Urban Forum.

From June 21 to 25, the World Urban Festival will bring artists from around the globe to Vancouver to share their stories and experiences, and help build awareness of the role of art in creating livable, sustainable and vibrant cities.

The World Urban Festival will transform an industrial site at the Great Northern Way campus into a once-in-a-lifetime celebration of

international theatre, dance, music and visual arts. There will be entertainment, performances, hands-on activities, exhibitions, food, late-night events, street theatre and a marketplace.

Access to the festival site is free and tickets for events in the big tents can be purchased at the Festival Box Office.

For more information about the forum or the festival, go to the Web site at www.worldurbanfestival.com.

Dancers of the world

(Continued from page 10.)

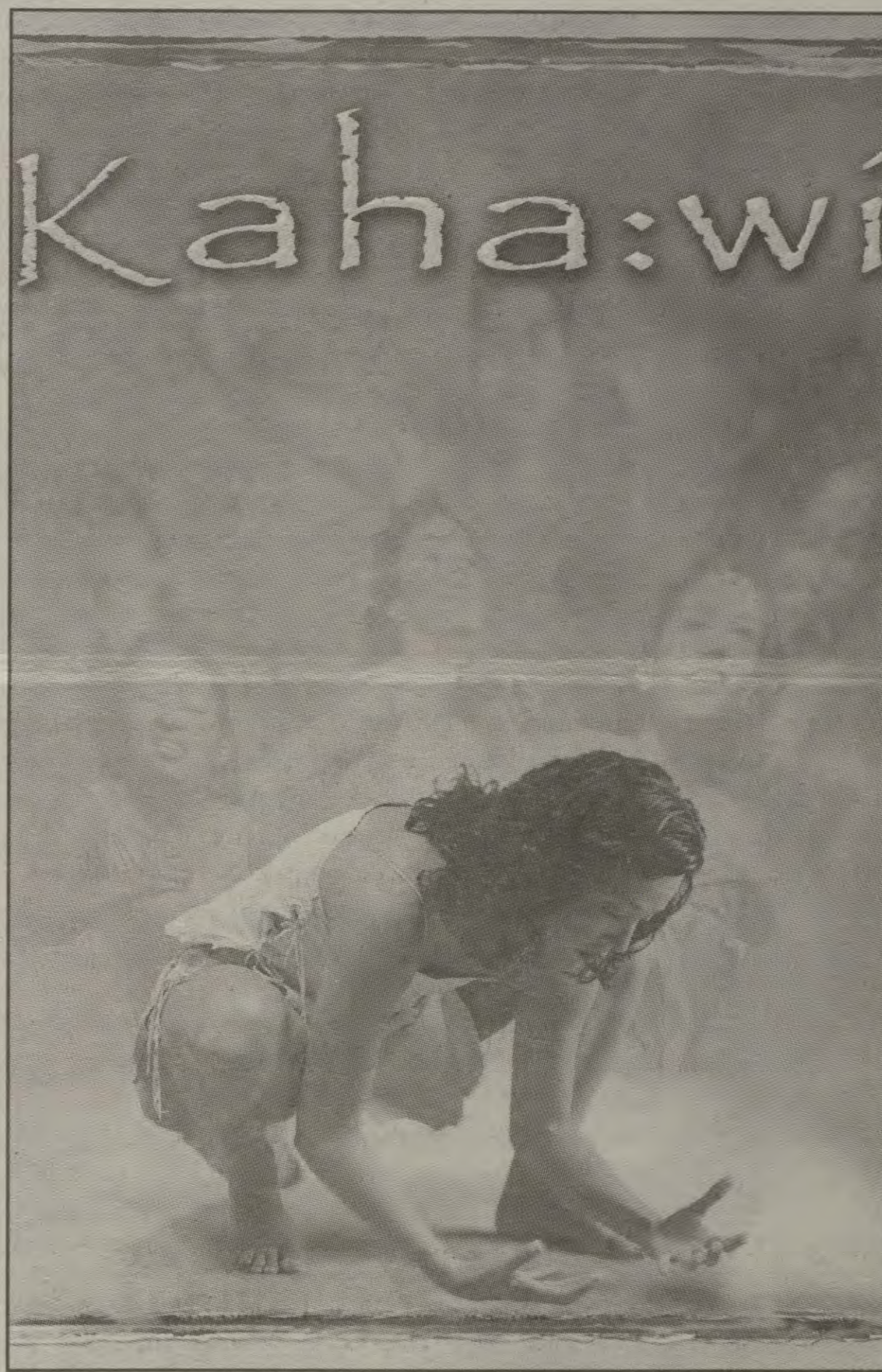
Daystar/Rosalie Jones, an author, dancer and choreographer from the Blackfeet reservation in Montana will be the keynote speaker on July 15 and will talk about the importance of dance from ceremony to stage. On July 16, Raoul Trujillo is scheduled to give the keynote address, speaking about the past, present and future roles of Indigenous dance.

The goal of the festival is to celebrate and promote global diversity by presenting Indigenous dance forms from across the country and around the world. The event will also provide participating performers with a forum for artistic and cultural exchange.

Living Ritual is being organized in partnership with the World Dance Alliance Global Assembly, which will take place at York University on July 17 to 21.

Performance tickets for Living Ritual will sell for \$28 for a single performance. Single day passes will be \$45 and a three-day festival pass will be \$120. Ticket prices are lower for students and for members of the Canadian Alliance of Dance Artists.

For more information, visit the festival Web site at www.livingritual.ca.




Seventh Generation Midwives Toronto

OPEN HOUSE!

Come celebrate the birth of Seventh Generation Midwives Toronto (SGMT), a new midwifery practice with a focus on improving maternity care for the Toronto Aboriginal community. SGMT provides care to women and their families during pregnancy, birth and postpartum, in addition to a Friday drop-in clinic, resource library, and more.

Gather and celebrate! There will be food, sharing, and more information on our many services.



Date: Friday, June 23rd, 2006.
Time: 1pm - 7pm.
Location: Seventh Generation Midwives Toronto Office (Bloor-Dufferin Medical Centre) 1011 Dufferin St., Suite 203, Toronto, Ontario
Contact: (416) 530-7468, midwife@sgmt.ca

Check out our online community events at www.ammsa.com

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November 24

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Presented in cooperation with the Assembly of First Nations
 Dreamcatcher Fund



All My Relations



1970

1975

1980

1985

1990

1995

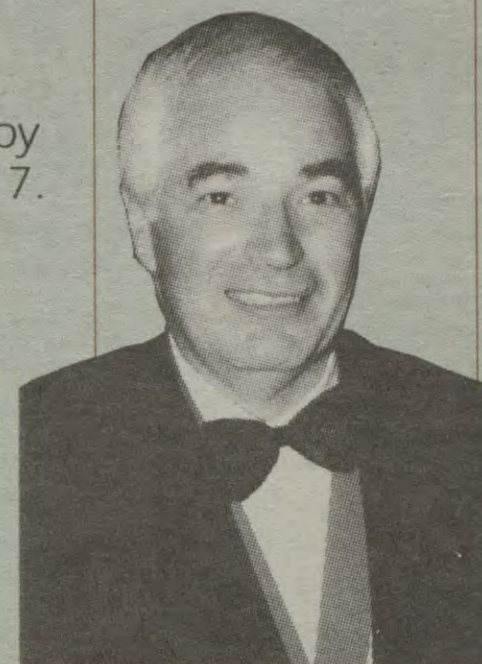
2000

2005

In 1990, when the Meech Lake Accord needed unanimous consent in the House of Commons to be ratified, Elijah Harper, a Liberal MP and First Nations member from Manitoba, raised an eagle feather and said no to the agreement that was designed to persuade Quebec to sign on to Canada's Constitution. Harper believed First Nations people hadn't been adequately consulted about the accord.



The Aboriginal population in Canada could account for about four per cent of Canada's population by the year 2017.



In March of 2002, James K. Bartleman of the Mnjikaning First Nation was sworn in as Ontario's 27th Lieutenant Governor.

Mary Two-Axe Early was the first woman re-enfranchised under Bill C-31 (1985) after losing her Indian status through marriage to a non-Aboriginal man. She was a Mohawk from the Kahnawake reserve in Quebec. In 1979 she received the Governor General's Award in Commemoration of the Persons Case for her long battle for equal rights for Native women under the Indian Act.



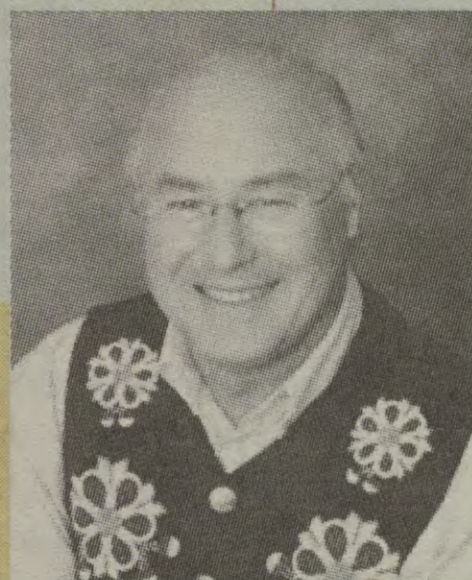
<North of 60, starring Tina Keeper, first aired on CBC Television in 1992

In 1983, the new Aboriginal Multi-Media Society published its first edition of AMMSA,



a paper that would become Windspeaker. <Bert Crowfoot is the CEO and publisher.

Clément Chartier is the presidents of the Metis National Council



In March of 1983, the Metis Nation split from the Native Council of Canada to form the Metis National Council.

IN 1999, A NEW TERRITORY IN THE NORTH IS ESTABLISHED—NUNAVUT



Governors General of Canada

Jean

MICHENER

LÉGER

SCHREYER

SAUVÉ

HNATYSHYN

LEBLANC

CLARKSON

More than 30 languages are spoken by the Native peoples of British Columbia.



On April 17, 1982, Canada repatriates the Constitution. A Charter of Rights and Freedoms is included in the new Constitution Act recognizing three Aboriginal groups—Indians, Inuit and for the first time, the Metis.

The Aboriginal Healing Foundation was established in 1998 by then Indian Affairs minister Jane Stewart after she offered a statement of regret for physical and sexual abuses that occurred in Indian residential schools run by churches and government. Former national chief George Erasmus is the chair.

NISGAA FINAL AGREEMENT BECOMES A TREATY IN 2000



National Chiefs of the Assembly of First Nations

RILEY



FONTAINE

FONTAINE

MANUEL

ERASMUS

MERCREDI

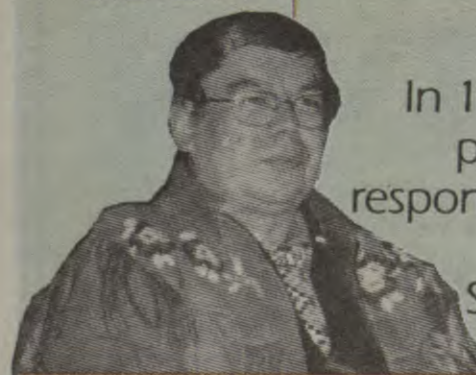
DIETER

STARBLANKET

AHENAKEW

COON COME

In 1969, Harold Cardinal, a Cree political leader from Alberta responded to the Liberal Party's White Paper with the book The Unjust Society. It became widely known as The Red Paper and was instrumental in causing the government to abandon its assimilation policy.



In 1968, prime minister Pierre Trudeau, with Indian Affairs minister Jean Chretien, introduced a White Paper that advocated the elimination of separate legal status for First Nations people.

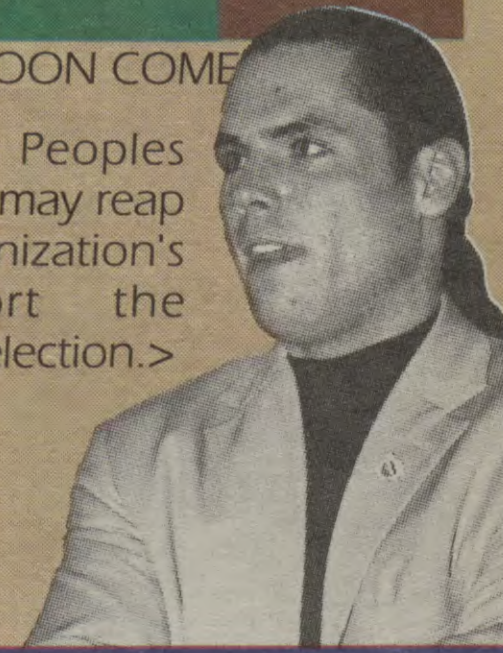


The issues that sparked the Oka confrontation at Kahnasatake, Que. are largely unresolved more 16 years later.



MARCH TO SEPTEMBER 1990

Congress of Aboriginal Peoples President Patrick Brazeau may reap the benefits of his organization's decision to support the Conservatives in the last election.>



Prime Ministers of Canada

TURNER



MARTIN

TRUDEAU

TRUDEAU

MULRONEY

CHRETIEN

CLARK

CAMPBELL

HARPER

Divided community united by occupation

By Paul Barnsley
Windspeaker Staff Writer

OHSWEKEN

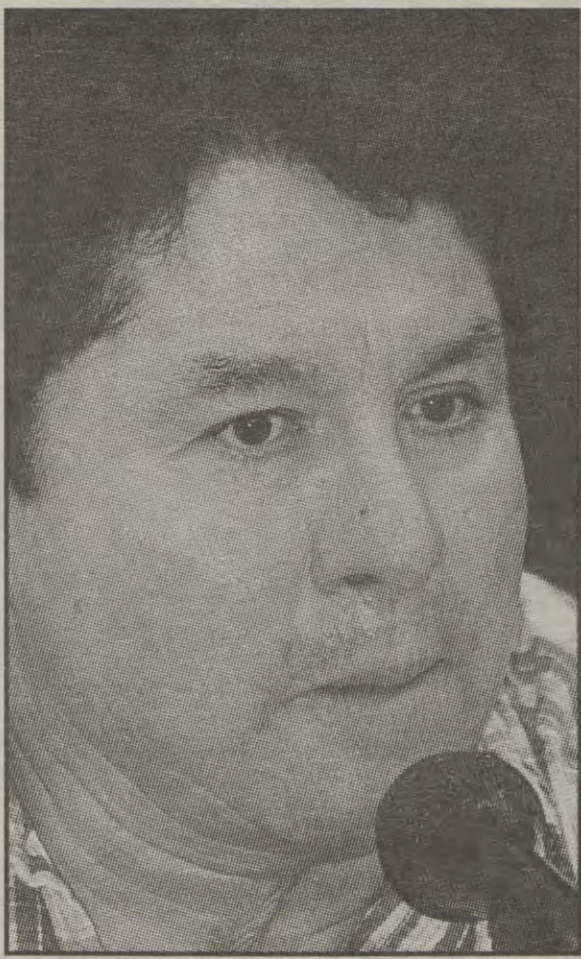
For now, the people of Six Nations are solidly behind the Douglas Creek Estates occupation in Caledonia.

That was made clear during a series of public meetings in late April and early May. The citizens see the blockade as a way of getting the government to finally address their land issues.

In a community that has historically been paralyzed by internal divisions, the tone that emerged at the meetings was surprisingly unified, although the old tensions were still visible. Band council supporters, traditional council supporters, Christians; people of the long house spiritual ways, young, old, men, women — all had their say and most spoke of their support for the occupation.

The consensus that appears to be emerging is both heartening and chilling. Heartening because the divisions that have racked the community since the traditional government was forcibly replaced by an Indian Act council in 1924 appear to be narrowing for the first time in living memory. Chilling because the unity and resolve to continue to support the Caledonia occupation and use it as a tool to force redress puts the community on a collision course with Canadian authorities that have used deadly force in the past.

Windspeaker attended two



Dave General

Confederacy-sponsored meetings and one elected council-sponsored meeting on April 30, May 2 and May 3.

Jessie Porter, one of more than a dozen speakers at the three-hour May 3 meeting hosted by elected Chief Dave General and attended by more than 100 people, summed up the change in direction that is emerging at Six Nations. He noted that a police raid on the occupation early on April 20 touched and galvanized the community as never before.

"I've been involved since that Thursday morning," he said. "I go down and help out with wood, gas, whatever I can. And I sit there and talk to the people that see the big picture beyond that land down there, that see that if we drop the ball on this one we're going to have such a black eye at the negotiating table

"If we are truly in that era where people are not certain about the Confederacy's capacity right now and they're frustrated with the elected council, why not look at a model that's right in between?"



Jessie Porter

"Their heart hurt the same way that yours did or mine did when the police were beating up our people. They're the same."

that we might never get that respect again."

Porter said he knows too well about the labeling that goes on in the community. He urged people to put past disagreements aside and come together behind the occupation.

"When the going gets tough we slap titles on these people and lay the boots to 'em," he said. "The people have to get off their butts and start talking about the solutions. We know what's been done to us over the years. We need to come together. Unity is the first step to this process. We got pushed to the table when that Thursday morning come. Now we're in a process. In that process, unity will heal us first. It'll open our eyes up."

Some community members look down their noses at activists

and those who make money by defying Canadian law. Many Confederacy supporters see their community as being occupied by a foreign power. Many look for ways to resist that occupation. They call band council supporters collaborators. Porter said it was time to acknowledge that everyone has their own way of fighting back against the injustices that have been visited on their community.

"We need to take the titles off that we associate with bad news, like 'Warrior Society.' We need to respect those guys that come out here to help us. They did a job that we didn't do and we didn't want to do. It's unfortunate but they're there, they did it, they helped us. I appreciate it," he said. "But we're the ones that slapped those titles on those guys. We're doing the same thing to our

leaders. We're slapping identities on them that are not that good because down the line they forgot to be perfect and we nail 'em for it every chance we get."

Then he revealed that it had not been easy for him to arrive at this point of view.

"I was brought up in a Christian home and everybody thinks that the Confederacy is a bad place to be. I went down there. I didn't know the ways or procedures but they showed me out of respect. They never said, 'You're a Christian, get out of here,'" he said. "We need to drop those titles and go to a neutral place."

If the divisions cannot be breached, the opportunity provided by the occupation will be wasted and the community will continue to be paralyzed by factionalism, he added.

(see Unity page 15.)

Traditional confederacy gets recognition

(Continued from page 8.)

"We gave our support for a peaceful protest. There was no mention about blocking roads," Allen McNaughton said. But he urged the community to "stick together and come through this in a peaceful way."

McNaughton was one of the Six Nations chiefs who had been asked to help resolve the Oka standoff in 1990. He pointed out that the land claim at the root of that violent confrontation has still not been resolved 16 years later.

"The main issue that was at hand in the first place is still in limbo and we don't want that to happen here," he said.

The Mohawk chief said he heard people say that ending the blockades would mean the government would stop paying attention to Six Nations' demands.

"I've heard people saying that if we bring the barricades down we'll lose everything. That's not true," he said.

The consensus of the people present at the Confederacy meeting seemed to be that proposed deals to trade Crown land for the lands in Caledonia were not acceptable. Ontario has proposed, as a quick solution to the standoff, that unoccupied

Crown lands within the original Six Nations' land grant be exchanged for the disputed lands being occupied in Caledonia. A map showing several small purple dots—the lands that were being offered in exchange for the Douglas Creek Estates lands—was shown to the audience and provoked laughter.

Several people demanded that a neutral arbitrator be brought in from outside Canada to mediate the discussions. Many also said that the entire original land grant remained Six Nations' property and must be returned. Many objected to the idea of accepting money for land that the Crown agrees was not legally alienated from Six Nations' possession.

"I may as well kill my grandchildren for that money because where are they to live?" asked Wendy Hill.

Hill agreed with those that said the blockade was a lever that would force the government to discuss the land issues.

"When those guys come out of there, Canada will say, 'Confederacy who? Agreements what?' The real question is how do we make Canada live up to any agreements," she added.

A few days later, at another

Confederacy meeting, Phil Monture, who was the director of the Six Nations' land claims research office for 27 years before being fired by former chief Roberta Jamieson in 2002, was asked to brief the community on the fine points of the claim on the lands under occupation.

He said the Hamilton-Port Dover Plank Road, a route across the Niagara Peninsula from the port city of Hamilton on Lake Ontario to Port Dover on Lake Erie, was reserved for leasing in 1835.

"It was half-a-mile on each side of the highway," he later told Windspeaker in an interview. "There was an agreement to lease it in 1835. Terms were laid out. It was a 21-year lease with seven-year renewals. That's very definite. The government tried time and time again to get the Indians to surrender it in perpetuity and they refused."

The government claims the land eventually was surrendered in 1841. Monture said his research staff could find no reliable evidence of any surrender.

"There's no land description. We filed to challenge the validity of the Port Dover Plank Road in 1988, and the 1841 surrender in 1989. Canada never responded to either one of them. Canada came

out with an 1844 document saying, 'Well, if you didn't do it in 1835 and you didn't do it in 1841, maybe you did it in 1844.' We can gear up to attack that one quite easily," he said.

And even if there was a valid surrender for the Plank Road lands, there's no record of payment received, either for the period when the land was leased or after any purported surrender.

Monture said Six Nations attempts to get the land questions resolved goes back more than a century.

"In 1890, they went to the Hague and Six Nations put an offer on the table saying they'd appoint their representative, Britain would appoint theirs and Canada would appoint theirs. Britain agreed but Canada reneged and refused to be party to it," he said.

The government foot-dragging continues right to the present day and Canada's own actions have painted the Crown into a corner, he said.

"They have no one to blame but themselves. Buy time, hopefully the next election will come or the minister will get shifted and we'll have to start again and the game goes on," he said.

Chief Dave General told Windspeaker that the perception that the government is in no hurry to resolve land claims caused the current confrontation and it will cause others.

"Regardless of who the government is, we've got to start providing First Nations across the country with something they can see as substantive progress. You've got to help First Nations' leadership show that progress to their people. Otherwise, you're just going to have people frustrated. This is just one of the first flash points. There's something brewing," he said.

But he said he preferred negotiations because proving Six Nations' claims in court would not be "a slam dunk" because of legal costs and government tactics. He would not say with certainty that the Plank Road lands were not paid for or surrendered.

"I can't say that because we still have to sit down and go through the process. That's what a claim is. You put the claim in and then you sit down and to and fro with the facts and you work yourself to a stage of agreed upon facts and that's something that hasn't been done yet," he said.

Ontario South on a mission from the start

By Sam Laskaris
Windspeaker Contributor

KAHNAWAKE, Que.

Erin Seymour has won yet another national hockey title, but this time for her work as a coach.

Seymour was an assistant coach for the Ontario South entry that captured the gold medal at the National Aboriginal Hockey Championships (NAHC). This year's NAHC was staged April 30 through May 6 at Kahnawake First Nation in Quebec.

Ontario South blanked the Ontario North squad 5-0 in the girls' championship final.

Saskatchewan defeated Ontario South 4-2 in the boys' gold-medal contest.

This marked the fifth year the national tournament has been staged.

Seymour was a player for the Ontario South girls' teams that won the first three tournaments. She was an assistant coach for the Ontario South side that won the silver medal at the 2005 NAHC staged in Miramichi, N.B.

The Quebec-based club dubbed Eastern Door and the North (EDN) won the national girls' title last year. Seymour said recapturing the Canadian crown was the main goal of Ontario South.

"That's what we set out to do," she said.

Seymour believes her team was in top shape for the tournament. The club played seven games in seven days and convincingly won each outing.

"Being in shape helped a lot,"

Seymour said. "We said right from the beginning that we didn't want to take it as a joke and we didn't want to take anybody lightly."

Ontario South began its tournament with an 8-0 triumph over Manitoba. The team also had a pair of round-robin victories against Alberta, by scores of 8-1 and 5-0. Ontario South also blanked British Columbia 3-0 in its other round-robin contest.

Ontario South was not seriously challenged in its playoff matches either. It thumped the Northwest Territories entry 11-1 in a quarter-final game. And then it advanced to the gold-medal match by beating Manitoba 6-1 in their semi-final.

Despite winning handily in the final, Ontario South only took control of the match in the final 20 minutes.

After scoring once in the first period, Ontario South took that 1-0 lead into the third period.

"They just put it together in the third," Seymour said of her club, which scored four unanswered goals in the final period. "But that's how we were pretty much in the whole tournament. We didn't turn it on in our games until the end."

The Ontario South team included six rookies.

"It was the most rookies we've ever had on the team," Seymour said. "They jumped right into the team and played well. The rookies in the past though have been kind of shy."

Seymour said Ontario South officials were not necessarily looking just for talent but also seeking some good team players

when they chose their roster.

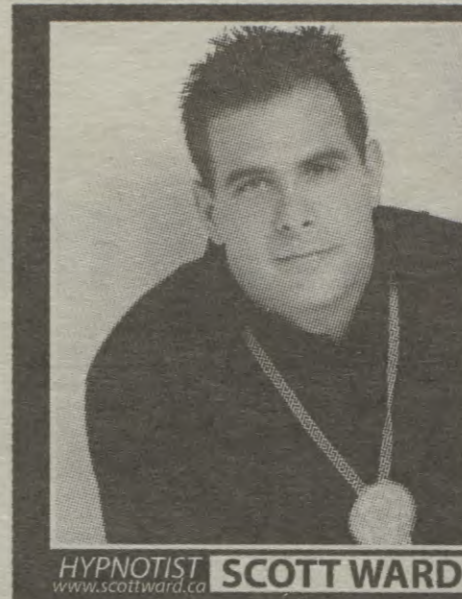
Seymour also believes some off-ice activities while at the nationals brought her charges together. Team members participated in various trust games and also competed in a scavenger hunt around the arena.

As for the Saskatchewan boys' entry, it too came close to winning all of its games at the NAHC.

The lone blemish on its record was a 4-4 round-robin tie against Alberta. Saskatchewan won all six of its other games though en route to its gold medal.

Both the Manitoba's clubs managed to return home with medals.

The Manitoba girls' team defeated EDN 4-1 in its bronze-medal match. And the Manitoba boys' squad posted a 9-6 victory over EDN in its bronze-medal battle.



ABORIGINAL HYPNOTIST

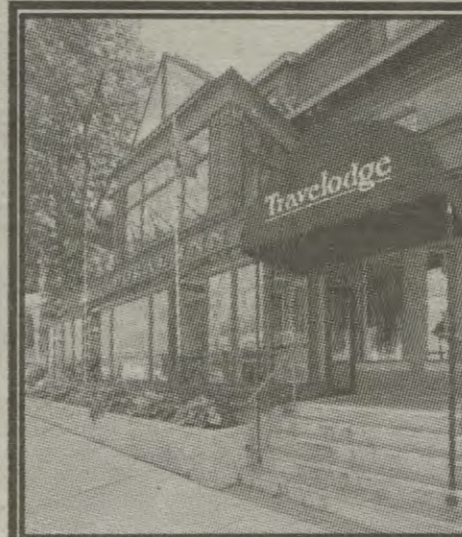
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- Bob Reid, President, Aboriginal Pipeline Group
- Satsan (Herb George), President, First Nation Governance Centre
- Dr. Manley Begay Jr., Co-director of the Harvard Project, Aboriginal Nation Building

Self Governance, Leadership and Culture:

- Judge David Arnot, Treaty Commissioner
- Orrin Benn, President, Canadian Aboriginal and Minority Supplier Council
- Rick Hansen, Director, Aboriginal Workforce Participation Initiative, INAC
- Chief Jim Boucher, Fort McKay First Nation

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- Albert Angus, Conference Co-chair

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inserted in this month's Windspeaker.

Dream cut short, but Rice runs on

By Sam Laskaris
Windspeaker Contributor

OWEN SOUND, Ont.

A car accident ended Bob Rice's elite running career and prevented him from becoming an Olympian. Yet Rice is on the verge of becoming a hall of famer.

The 40-year-old, who lives in Owen Sound, Ont., will be one of this year's inductees into the Bobby Orr Hall of Fame in Parry Sound.

Rice, an Ojibway, is from the Wasauksing First Nation, located near Parry Sound.

Induction ceremonies will be held on June 10. Rice said news of his upcoming induction has forced him to retell various stories about his running days.

"It's been a nice trip down memory lane for me," he said.

Rice was one of Canada's most promising track and field stars in the 1980s. He competed in the 3,000-metre steeplechase event at the 1986 Commonwealth Games in Edinburgh. Rice was the youngest member of the Canadian track and field team at that competition.

And he was hoping to represent Canada at the 1988 Summer Olympics in Seoul, South Korea.

But his running career came to a halt in December of '86 when he was helping a friend move. Rice was loading some boxes into a car when another vehicle crashed into him, crushing both of his legs below his knees.

For a while, Rice thought his legs would have to be amputated, but that wasn't necessary.

His elite running days were over, however.

"There was nothing I could do," Rice said. "I had to learn to walk all over again."

Many felt had it not been for his accident, Rice would have gone on to a glorious running career that very well could have rivaled that of famed Aboriginal runner Tom Longboat.

During his brief career, Rice competed in 129 races, winning 79. He also captured a medal in 103 of those events. And in the process broke a total of 43 track records.

Rice primarily competed in steeplechase events. He did though participate in some other track events and also in cross-country running races.

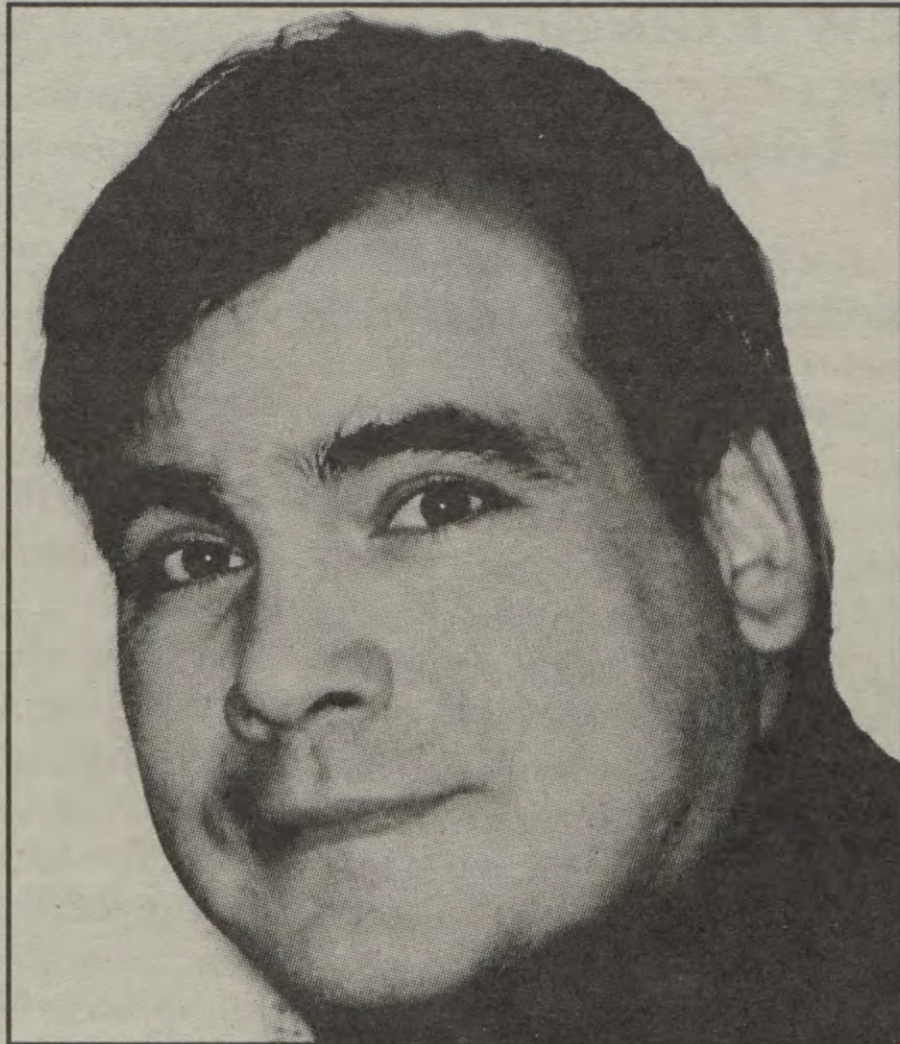
One of his career highlights was placing ninth in the junior men's race at the world championships in New Jersey in 1984. A year earlier he had placed 24th in his race at the world cross-country meet in Gateshead, England.

While he was racing, Rice weighed 149 pounds. Due to years of inactivity, however, his weight ballooned to over 200 pounds.

Last summer Rice decided to get back into shape. And he started to do that by running.

He has lost about 30 pounds since last summer.

And now he's running an



Bob Rice

average of about 90 kilometres per week. Though he could enter races in the masters' category, Rice doesn't think he'll be racing soon.

"I think I'm just going to be doing recreational running," he said.

Rice is also working these days as the executive director of the Ningwakwe Learning Press, an organization that produces and publishes learning materials with a holistic approach to achieving Aboriginal literacy learning outcomes.

"Bob is forward thinking, very dedicated to what he does," said Susan Bebonang, the president of Ningwakwe Learning Press. "I think what makes him exceptional is he is grounded in his Anishinabek culture and he's very humble with the fact that his past accomplishments don't get in the way of where he is right now."

Team Ontario upset with housing plan

By Sam Laskaris
Windspeaker Contributor

AKWESASNE, Ont.

There's a chance one of the largest teams of athletes set to compete at the North American Indigenous Games (NAIG) could be pulling out of the event. Officials with Team Ontario, a squad comprised of about 500 athletes and an additional 100 coaches, sport leaders or chaperones, are upset with NAIG organizers and the housing arrangements they've made for them.

The Games are scheduled for July 2 to 9 in Denver, Colorado.

Team Ontario was originally supposed to stay at the University of Colorado located in Boulder, about a 45-minute drive from Denver. But during a pre-NAIG tour on May 8 and 9, Team Ontario's chef de mission Kris Johnson discovered Games' officials had moved her club to the National Western Complex.

This Denver-based facility plays host to various events, including rodeos and livestock competitions.

NAIG organizers plan to bring in cots for the athletes and team members to sleep on. Those staying at the complex would also be using portable washrooms.

Besides Team Ontario, squads representing Quebec, Nova Scotia, New York, Oregon, Nebraska and South Dakota have also been assigned to the National Western Complex.

Johnson said NAIG officials plan to bring in poles and drapes

to section off each team. But she's concerned about privacy and security.

"It's not what we were originally expecting, or what we were originally assigned to," Johnson said.

Following the tour, officials with Team Ontario, which is operated by the Ontario Aboriginal Sports Circle (OASC), wrote to NAIG officials requesting a move. Johnson said a response was requested by May 17 (after press time).

If a move was not granted, Johnson said the OASC's board of governors would meet to discuss their next step. An option would include pulling out of the Games.

"I have no idea," Johnson said, when asked what she thought the chances of that happening might be. "I can't predict what will happen." The housing issue is obviously a major concern for Team Ontario. But Johnson said there was no need yet to start pressing the panic button.

"We don't want to alarm the athletes and the communities of Ontario," she said. "Let's just wait until we see what happens before we decide what to do."

Tyrone Lockhart, NAIG's director of Games Operations, confirmed Team Ontario's request for a move had been received. And it was passed on to NAIG's venue staff.

"The fact (Team Ontario's) team size is so large doesn't give us a lot of options," Lockhart said. "People would like a nice, cushioned dorm. But the reality is we don't have 6,000 of these." (see Games page 16.)



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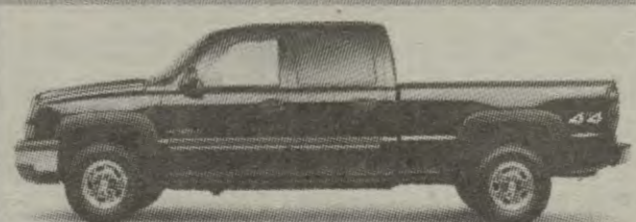


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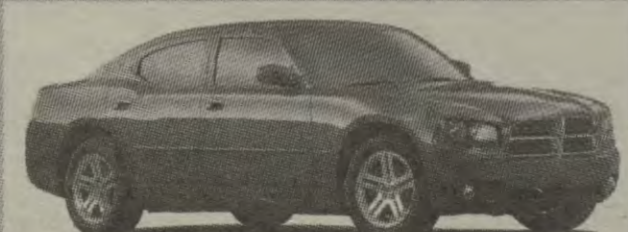
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[strictly speaking]

A tourism idea whose time has come

It's not often I have brainstorming about topics not usually in my realm of expertise—in this case such as tourism—but if anybody is interested, I do believe I have a winning idea for the city of Saskatoon. It's a unique way to capitalize on some free publicity and for a service that already exists.

I got the idea when I was in Ottawa, of all places, attending an Aboriginal policy conference dealing with, ironically, many things Aboriginal. There were more Native people there milling about, drinking their coffee, than you could shake a beaver at. Later that evening, as everybody was decompressing and decomposing in a local establishment, a gentleman from the Prairies leaned over to me, and for some reason, saw fit to tell me that he was from Saskatoon. I've always thought of Saskatoon as a fine



THE URBANE INDIAN

Drew Hayden Taylor

town with a fine Native theatre company.

During the rest of the conversation, he confided that he had been on one of the famous Saskatoon Starlight tours, so thoughtfully provided by the local constabulary. I, like many Native people, had heard about these tours, but to me it was like having a chance run in with a sasquatch. You hear about them but they seem kind of rare and you are very unlikely to run into one, let alone in an Ottawa bar. But I was wrong.

But first, for those not quite up to date with their Aboriginal civil rights violations, Starlight tours are events where Native people are routinely picked up by the local authorities and deposited some distance out of town to fend for themselves in an often hostile environment. Evidently it was done usually for the mere amusement of those same authorities. To further increase the laughter quotient, the Native people's coats and shoes usually remained in the police car as pseudo salvation army trophies,

as these poor individuals trudged off in search of justice, often through snow in the middle of winter. Like Ukrainian dancing and drinking green beer, it's another fine tradition introduced to Native people by immigrants.

The most famous recipient of such a unique transportation opportunity was Neil Stonechild who was found frozen in a field outside the lovely city of Saskatoon some years back. However, it seemed to me living all the way out in Ontario that these so-called "tours" were few and far between. Regrettable, but hardly an epidemic. But my Ottawa friend told me these Starlight tours are far more common place than most of us Canadians are aware. In fact, my decompressing friend's nonchalance about the topic and his apparent adventure started

me. "I figured it was just my turn," he said casually. Evidently that was the attitude held by many. It's just what the police do out there, it seemed.

I figured the Saskatoon cops must have really gotten enthusiastic about my buddy and dumped him just outside of Ottawa instead of Saskatoon. That's one hell of a tour. But luckily, the man still had a coat and shoes, and a story to tell.

So, I started talking with this prairie dude and we got to thinking about how we should pitch something to the Saskatoon Chamber of Commerce about this unique and untapped resource. Starlight Tours – How to experience the Aboriginal lifestyle without being Aboriginal! I mean, there's only so much wheat around to keep Saskatoon in the money.

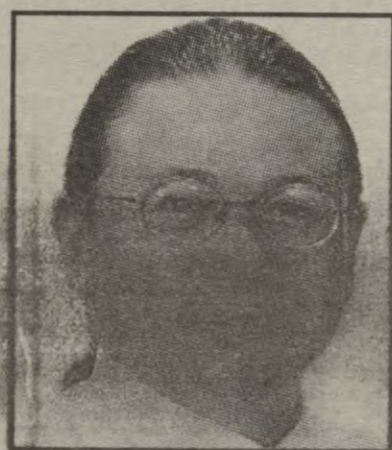
(see Starlight page 15.)

What's a community to do when chiefless?

Dear Tuma:

Our chief just resigned from council. We do not know what to do and wonder, can a chief resign? Can council reject the resignation? Do we need to have a by-election, as regular elections are not until the fall?

Chiefless in Seattle



PRO BONO

Tuma Young

Dear Chiefless:

The quick answers to your questions is: Yes, no and maybe. A chief or a councillor can resign from council. It does not happen too often, but it does happen. People resign for many reasons: personal, professional, illness,

family obligations or they are just sick and tired of fighting others on the council. Section 78 of the Indian Act says that the office can be vacant when a chief or a councillor resigns, but it does not say how the person should resign.

Can a chief resign verbally or does it have to be written? Does the chief resign to the council or

to the people or to the band manager? Since there is nothing written on how a chief should resign, I looked to what the courts have said about this topic.

A chief can resign either verbally or can write a letter of resignation and the courts have said that this has to be done in a "fit manner" Usually, the

resignation has to be given to council at a duly conveyed council meeting and is effective the moment it is presented.

Council does not have the power to reject, delay or to take the resignation. To do so would mean that no one can resign without the permission of council. The only thing council can do is to accept the resignation and figure out the next steps.

As for having a byelection, Section 78 also says that if the office becomes vacant three months before the next regular elections, a special election may be held. A number of factors need to be considered. First, the

resignation must trigger a loss of quorum of council. Second, who will pay for an accelerated election? The department's policy (I may stand corrected on this) is that without a loss of quorum, Indian Affairs will not pay for a special election. The council may hold a special election but the band will have to pay for it but, of course, each case is different.

Finally, the Indian Act may not apply to a band where they elect under Custom Codes. You may have to look to these codes to see if there are any provisions that state whether a chief or councillor can resign and how they can do this.

Tuma

Misadventures in writing—Lessons learned

Any writer should be eager to get published in any publication. Being published accomplishes two things. First, it earns the writer a bit of money, and I'm being literal when I say "a bit of money". Second, it exposes the writer's style and talent to a wider audience, which is important to any serious writer. On the other hand, writing can have its share of misadventures.

Early in my writing career, I wrote an article with photographs, which, in my naivete I thought would blaze my name unto Magazine-dom, if only it were published. The editor of the magazine I submitted it to assured me that my article would appear in their next issue. The issue came and went, but my article did not appear. Two months lapsed between issues, and another issue passed.

This was disappointing, but I did not contact the editor. My mind started wandering, "Who are you, an unknown Eskimo writer wannabe, to bother an important editor of a widely known magazine, to complain about not being published? Be patient and let this thing take its course. Maybe



NASIVVIK

Zebedee Nungak

they're waiting for a dry spell, when even your article will look good enough for a cover story. Don't call them. They'll call you!"

After three more months, I finally had enough of simply waiting around for my article to appear. I called the editor, and told him straight, "Give me back my article and photos, right now. I will peddle it to any number of other magazines." "Oh, No, No, No! We will run it in the next issue! But you should know that we have every right to run, or not to run, any article submitted to us."

Here, to me, was Lesson No. 1: Editors of publications are absolute masters of their domain. They can be like Chairmen of Politburos in a dictatorship. Arguing with an editor can be futile. It can also be fatal, literally

speaking, for somebody who's just starting out as an aspiring writer. In politics, I used to be something of a Big Man on the Scene. In writing, I was just another schmuck trying to get noticed.

Eventually, my article appeared. My head was almost spinning in the Big Time, until it hit Lesson No. 2: One magazine article does not make you a writing Name. You'll have to write countless others, all equally good, before anybody starts to notice.

As my writings became better known, I became a regular contributor in a widely circulated magazine. The magazine's editors changed every few issues, but I worked comfortably with all of them. It seemed like I had found my niche in Magazine-dom. As time went by, they even gave me

an important-sounding title, "Senior Contributor", I think.

Other publications in the magazine world started to notice my writings through this magazine. Before long, I was getting "discovered" just enough to get those literal "little bits of money" coming in from occasional reprints of my writings in other magazines. My writings were gaining a wider audience, and I no longer had to beg politely to get published.

Then, one day, a new editor called me, and asserted to me, in that Politburo Chairman sort of way, that I would now be writing 750 word articles once every fourth issue. Editors have a way of being vividly switched on, and acting tough-as-nails. So, I let two days pass before calling up to ask just what this all meant. My conversation with the new editor confirmed that they wanted to see me less frequently, and in reduced portions, in their publication.

I would continue to retain my important-sounding title with the magazine, while churning out fewer words in articles, which

would appear once every Blue Moon. I asked myself, "Should I grovel to be in a magazine under such conditions?" My instinct, which has carried me through much tougher challenges, told me, "NO!" So I told the editor, "Sorry! I can't continue under these terms." And I said Good-bye to the editor, and to the publication.

As I get further into writing, I've perceived that some stories resemble paintings, which can be appreciated only in the right-sized frame. A masterpiece of writing cannot really fit into a postage stamp. Sizing down writings into segments that are too small can neutralize their essence and character. It is better not to get published than to compress and contort written work into sizes dictated by magazine editors.

So now, I submit short articles to magazines of my choosing, once every Blue Moon. This may sound exactly like the box that editor tried to get me into earlier, but there is a difference: I decide what the magazine will get, and when. Magazine editors may still be absolute Bosses of their domain, but not of me.

Unity of council, confederacy begins

(Continued from page 11.)

"We're repeating history and I don't want to do that. That's why I go down there. My life's been on hold since Thursday (April 20) like a lot of other people," he said.

Rather than the bickering that usually goes on in the

community, Jessie Porter asked for tolerance and respect.

"When you see another guy standing beside you and you know that they're a chief or a clan mother or a Christian or a non-believer, when you see all those people come together under one

area and have the same words that we're talking about, the same feelings. Their heart hurt the same way that yours did or mine did when the police were beating up our people. They're the same. It's just that we've got those identities down. We're repeating

history. We're doing it ourselves. Nobody's doing it for us," he said.

But the very next speaker reminded people just how deep the divide can be. Former band councillor Sid Henhawk angrily stated that he doesn't have much use for Warriors or the Confederacy.

"We know that we've lost a lot of land. We know that we haven't been compensated. I think we've made our point," he said. "And I don't want to see across the newspapers, people with bandanas and fatigues standing up for my rights. I can stand up for my own rights. I don't think we should have people like that doing what our band council or our Confederacy should be doing. We fight our own battles here. It's making me angry to think we have to call in Warriors to fight our battles."

Native Women's Association of Canada President Beverley Jacobs is from Six Nations. She returned home after the police raid. A lawyer by training, she has been advising the Confederacy negotiators.

Jacobs believes the community is moving towards a new level of unity.

"I think we're really, really trying to work with that factionalism. And we're really trying to get to the root of what the Great Law means and how it

impacts all of our people. I think [the occupation] really jump-started us to start working towards that. It's something that I personally have done even throughout my professional career, to uplift and empower the Confederacy."

Elected Chief Dave General also sees the community coming closer together.

He has called for a new form of governance that combines both councils. He said his council will not allow Canada to back away from dealing with the Confederacy once the barricades come down because a relationship between the two councils has begun.

"I think it's that time in our history where we have to stand by that working relationship no matter how difficult it is to develop something. We have to do that within our territory. It can begin with full knowledge of Canada. It can be in plain view. We have that shared history, the shared ancestry," he said. "Why not come together on such an important issue as land? That's why I keep saying, if the Confederacy at its full strength could not pull governance back to them over 82 years, what makes people think today that they can do it. But if we are truly in that era where people are not certain about the Confederacy's capacity right now and they're frustrated with the elected council, why not look at a model that's right in between?"



DIRECTOR ABORIGINAL TEACHER EDUCATION PROGRAM Office of the Dean, Faculty of Education University of Alberta

The Office of the Dean of Education invites applications for a full-time Director for the Aboriginal Teacher Education Program (ATEP). Candidates will have completed at least a master's degree in education. Reporting to the Dean of Education or designate, the Director will liaise with the Faculty and the communities in all aspects of program planning, delivery, student recruitment, budget preparation and reporting.

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RESPONSIBILITIES also include assisting in recruiting and appointing instructional and site staff, and working with the site coordinator to arrange for appropriate materials and space. The Director will contribute to the overall program planning, and may be expected to teach courses within the program when appropriate in addition to his/her administrative responsibilities.

Priority in hiring will be given to those with Aboriginal lived experience who can serve as role models and mentors for students in the Aboriginal Teacher Education Program.

SALARY will be in the range of \$65,000 - \$75,000 based on experience and qualifications.

DEADLINE for applications is **June 16, 2006**.

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.

Applications, including a letter outlining potential contributions to the program, a curriculum vitae, and the names of three references, should be sent to:

Dr. Fern Snart
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845 Education South
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Inquiries may be directed to Dr. Snart at (780) 492-3751, fax: (780) 492-0236 or e-mail at fern.snart@ualberta.ca.

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Starlight

(Continued from page 14.)

Think about it – the police pick you up directly at the airport. And let you off just outside the airport. Aerobically it's great with all that walking and occasional running. Lots of fresh, brisk air. You will need a decent health plan though. And just like a visit to the plastic surgeon, it's all kept really confidential. Nobody will ever know you're there.

In tourism terms, it will just be like going to the Niagara region of Canada for a wine tasting tour. The fee: a donation of your jacket and shoes to the Goodwill. Next time you're in Saskatoon, take a look around and see how many homeless people of the Caucasian persuasion are wearing shoes that smell of Aboriginal sweat and wearing jackets with the names of First Nations on the back.

I don't know if the Chamber of Commerce or the Police board would go for it. God knows it's providing enough publicity for the town already but not really making them any money. Maybe it's just a matter of perception. Maybe they should think of it just like Alberta oil, it's already out there, waiting to be tapped. But unlike Alberta oil, it's a highly renewable resource. Lots of Indians and lots of cops. A symbiotic relationship.

Christmas will be here in seven months. Think of it as something to give somebody who has... nothing.



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Office of Small and Medium Enterprises (OSME)

Public Works and Government Services Canada (PWGSC) wishes to announce that the Office of Small and Medium Enterprises (OSME) has expanded to open six new regional offices across Canada. The OSME regional offices are being located in PWGSC regional headquarters in: Halifax, Montreal, Ottawa, Toronto, Edmonton, and Vancouver.

The regional offices are part of the OSME's overall effort to make procurement more accountable and cost-effective by ensuring small and medium enterprises (SMEs) have access to compete for government opportunities. The OSME will ensure this access through collaboration with industry associations and individual businesses on procurement policy changes, and through the delivery of training, information, and support tools to SMEs.

For more information, please visit the following website: www.pwgsc.gc.ca/osme, or e-mail: osme@pwgsc.gc.ca, or call: 1 800 811-1148.

Bureau des petites et moyennes entreprises (BPME)

Travaux publics et Services gouvernementaux Canada (TPSGC) souhaite annoncer que le Bureau des petites et moyennes entreprises (BPME) prend de l'expansion et qu'il a ouvert six nouveaux bureaux régionaux au pays. Les bureaux régionaux du BPME sont situés dans les bureaux régionaux de TPSGC à Halifax, Montréal, Ottawa, Toronto, Edmonton et Vancouver.

Les bureaux régionaux participent à l'effort global du BPME visant à rendre le processus d'approvisionnement plus rentable et efficace en veillant à ce que les petites et moyennes entreprises (PME) aient la possibilité de participer aux occasions de marchés publics. À cette fin, le BPME consultera les associations sectorielles et les entreprises sur les modifications des politiques sur les achats et il offrira du perfectionnement, de l'information et des outils pour appuyer les PME.

Pour plus de renseignements, consultez le site Web www.tpsgc.gc.ca/pme, ou communiquez avec le BPME par courriel, à l'adresse bpme@tpsgc.gc.ca, ou par téléphone, au numéro 1 800 811-1148.

Canada

Games complaints

(Continued from page 13.)

This year's NAIG could attract as many as 10,000 participants. But various teams have made their own housing arrangements and will stay in area hotels.

Lockhart added it was unlikely NAIG officials would be able to report back to Team Ontario's brass by May 17.


"Right now that's just not feasible given our (busy) schedule," Lockhart told *Windspeaker* in a phone interview on May 16.

Lockhart said Team Ontario officials could expect a response perhaps by May 19 or May 22.

Lockhart said if NAIG officials could not accommodate the request for a move, it would be up to Team Ontario's brass to decide whether they would indeed pull out of the Games over this issue.

Lockhart added the National Western Complex has on numerous occasions been utilized as a housing facility. He recalled about 8,000 youth slept there during a papal visit about a decade ago.

And numerous basketball and softball squads have stayed there in recent years while participating in local tournaments.



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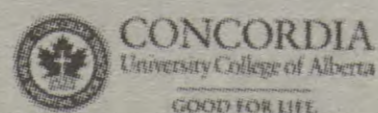
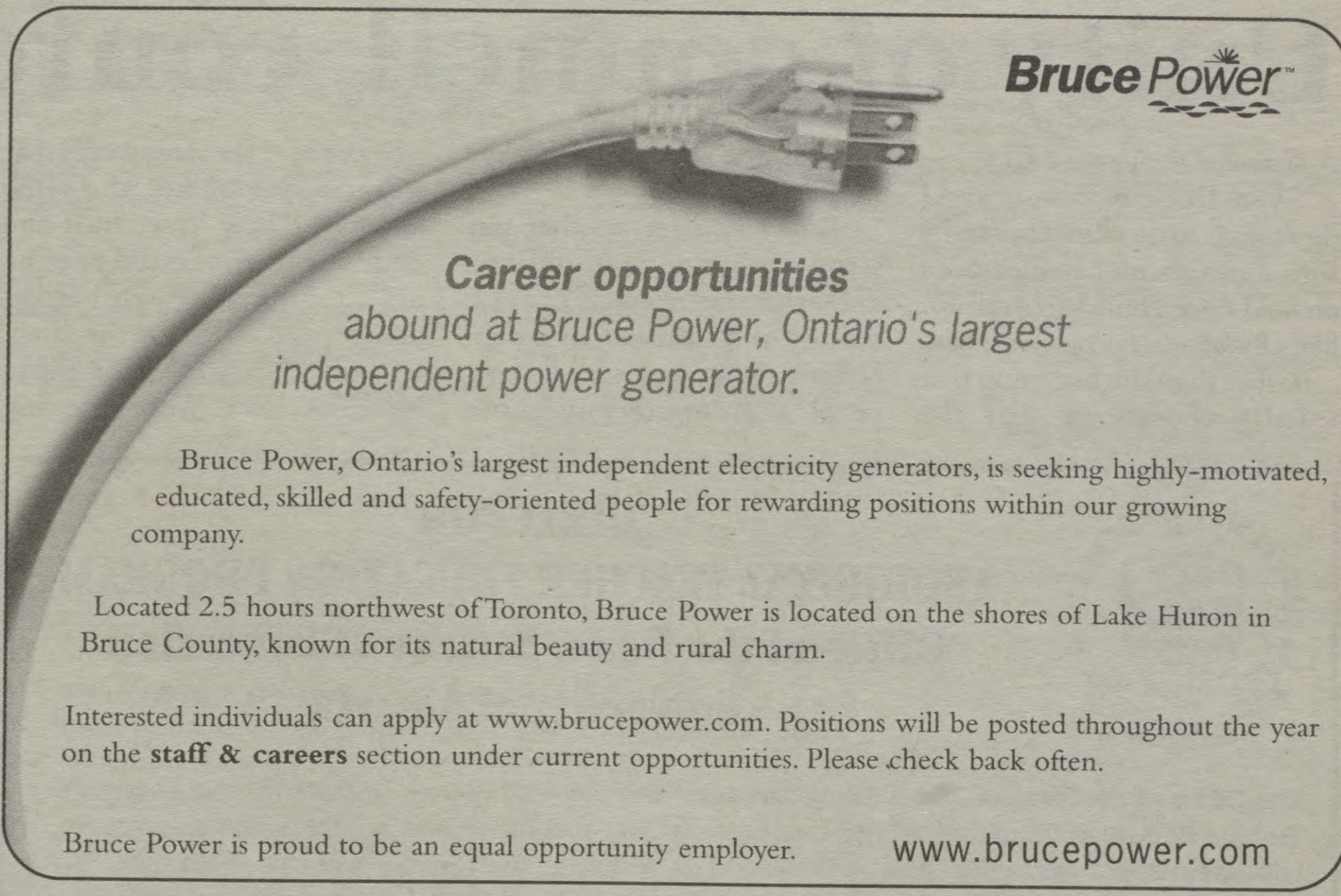
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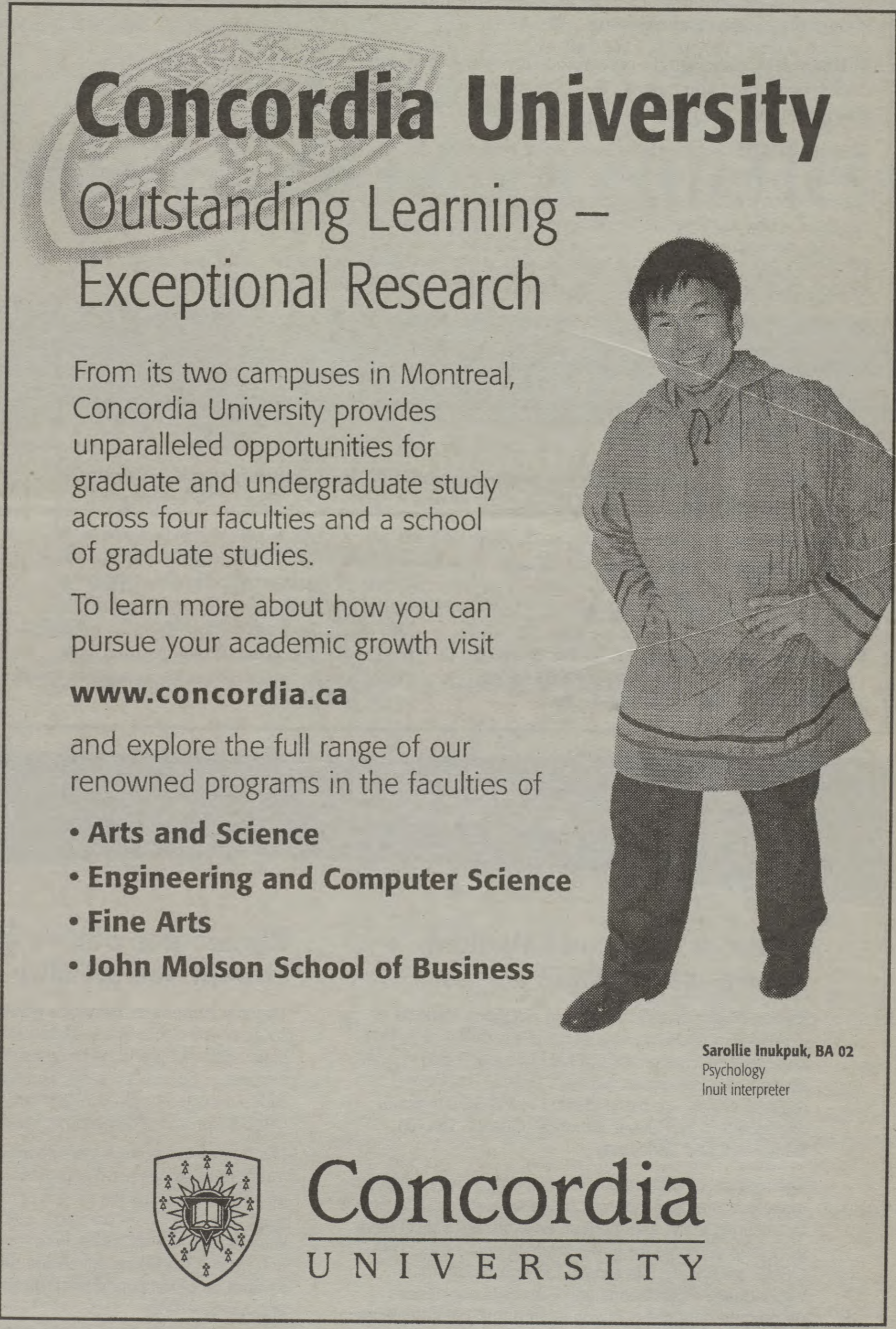
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Dr. Evan Adams, President
 Indigenous Physicians Association of Canada
 Division of Aboriginal People's Health
 Department of Family Practice, UBC
 1081 Burrard St.
 Vancouver, BC V6Z-1Y6

March 31st, 2006

Dear Colleagues,

On behalf of the Executive and Board of the Indigenous Physicians Association of Canada, I would like to welcome you to our website (www.ipac-amic.org), launched March 31/06. This website provides us with a means of connecting with our fellow Aboriginal physicians, residents and medical students across the country; discussing Aboriginal health issues; promoting Aboriginal health and wellness; and connecting with our various communities. Also through this site, First Nations, Inuit and Métis physicians, residents and medical students can inquire about and engage in mentorship across the country - and, indeed, the world. We are now also able to share information about events and resources important to Aboriginal and non-Aboriginal practitioners and learners alike.

A strong focus of the site is to encourage Aboriginal people to pursue a career in medicine. This will be accomplished through the information and tools contained on this site: profiles of current Aboriginal medical students, the means to engage a mentor to assist with premedical preparation, and a mini-portal with links to information about resources, scholarships/bursaries, and each medical school in Canada. The latter will ideally include admissions requirements, program information, and specific initiatives to engage and sustain First Nations, Inuit and Métis students such as Aboriginal access measures, support initiatives, and campus-wide and community Indigenous activities.

I encourage you to visit our website and to provide us with suggestions. We encourage any feedback that will foster an environment of collegial support and learning for all involved in Aboriginal health.

Thank you.

Sincerely,

Dr. Evan Adams
 President
 Indigenous Physicians Association of Canada



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CORRECTION SCHOLARSHIPS – BURSARIES

In the recent issue of *Windspeaker's Aboriginal Guide to Scholarships* incorrect information on the **Advancement of Aboriginal Youth (FAAY)** scholarships was published. AMMSA regrets any confusion or inconvenience this error may have caused. The following listing represents the most up-to-date information available regarding the FAAY scholarships and bursaries.

Foundation for the Advancement of Aboriginal Youth (FAAY)

Since 1994, the Foundation for the Advancement of Aboriginal Youth (FAAY), a program of the Canadian Council for Aboriginal Business, has recruited corporate sponsors to help keep Aboriginal students in school. This year our sponsors will contribute over \$280,000 to help fund 135 full-time Aboriginal (Status, Non-status, Métis and Inuit) students in secondary and post-secondary institutions across Canada.

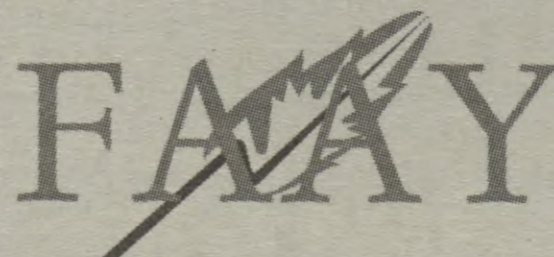
To qualify for a bursary, students must be attending a Canadian high school and be between the ages of 13 and 18. FAAY bursaries are worth \$750. Students may qualify for an award in more than one year.

To qualify for a scholarship, students must be attending a Canadian university, college, technical institute or other accredited post-secondary educational institution. FAAY scholarship awards range from \$2,000 to \$4,000. There is no age restriction for post-secondary students and they may qualify for an award in more than one year.

Scholarships and bursaries are awarded on a national basis. Factors considered by the selection committee include contributions to the community, academic performance, career goals, leadership, financial circumstances and role model qualities.

Companies sponsoring FAAY this year include: Business Development Bank of Canada, BMO Bank of Montreal, BMO Nesbitt Burns, Davis + Henderson, ESS Support Services - a division of Compass Group Canada, Great-West Life, Scotiabank, Sodexho, Sun Life Financial and TD Canada Trust. Applications are considered by all sponsors, so students only need to file one application.

Application forms and full details on requirements, timing and eligibility are available at www.ccab.com - click on the FAAY logo and follow the links.

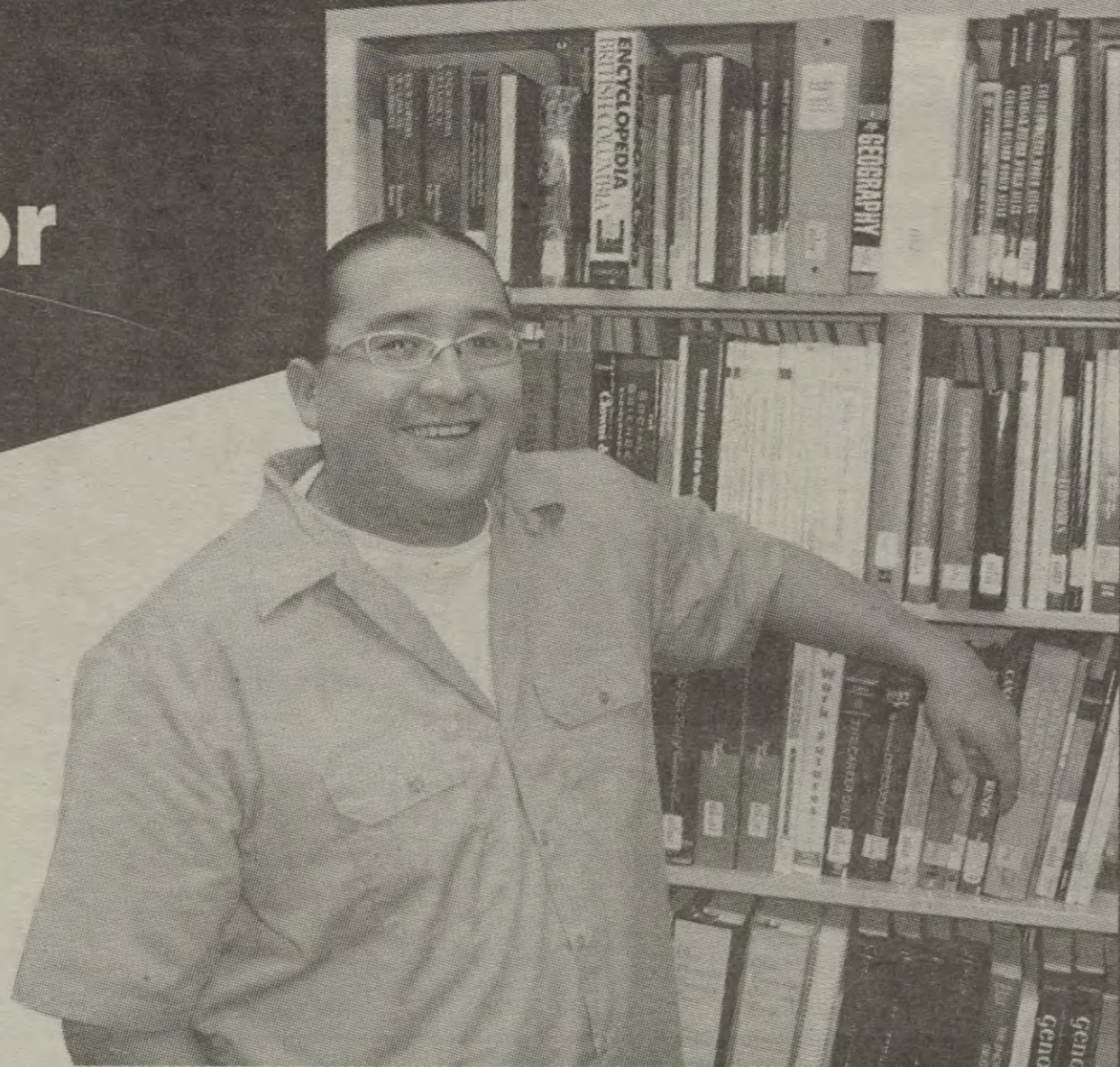


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All Native/Aboriginal publications receive government funding!
 For a reality check go to page 19!

[footprints] Joe Talirunili

Artist served as chronicler

By Cheryl Petten

of days gone by

Joe Talirunili was born in northern Quebec near Kuujuaapik on the shores of the Hudson Bay. There are differing accounts as to the year of his birth. Government records show he was born in January 1899, but he claimed to have been born in 1906. In either case, he was present to experience the traditional life lived by the Inuit in the area, and to witness firsthand the changes that would come as his people became more and more influenced by the outside world.

Talirunili grew up around the Great Whale River and the Richmond Gulf, joining his father in the hunt and living in the traditional Inuit way. But as time went on the Inuit had more and more dealings with the white men who came from the south. That interaction brought with it many changes to the way the Inuit lived their lives.

In some ways Talirunili embraced the changes. He gladly used the rifles introduced by the white men who came to the area to ensure greater success in the hunt. He found work as a guide for people from the south who came to the area to trap and also found work in the mining sector. His was the first family in the community of Povungnituk to live in a pre-fabricated house. But he also stuck to the old ways, trapping, hunting and fishing to put food on the table.

Talirunili had a reputation of being a good, caring man who was always ready to share what he had with others. He could be counted on to provide visitors to his home with food and to entertain them with the stories he had to tell.

From his encounters with western culture, Talirunili learned the power of paper, of how it could be used to capture and share

information. Seeing the possibilities this new medium offered as a way of recording stories about the old ways and passing them on to others, Talirunili became one of the first Inuit in the area to try his hand at printmaking, an art form that involved carving an image in stone and using it to print copies of the original piece of art. While in some areas of the north where printmaking was introduced one artist would draw a picture and another would carve it into the stone, in Povungnituk, artists like Talirunili would usually create the image directly on the stone.

In the late 1950s, Talirunili and his cousin, fellow artist Davidialuk Amittu, helped found the Povungnituk print shop, where artists from the community worked to create prints reflecting the Inuit way of life. The print shop closed in 1989 but was resurrected late last year, allowing a new generation of artists a chance to learn carving and printmaking.

In his work, Talirunili captured a way of life his people lived when he was young, before the influences of white society had changed it irrevocably. His efforts to capture these images of days gone by earned him the title of The Chronicler.

In his carvings, drawings and stone-cut prints, he created images of hunting scenes and figures of Inuit people, often adding descriptions to the drawings written in syllabics to explain what was going on in the scene depicted. He also liked to draw and carve owls and his renderings of these creatures could be found in many of his creations.

But Talirunili is probably best known for the great number of carvings through which he retold a tale from his childhood.

A very young Talirunili was among a group of family

members and friends who were returning to their camp on the mainland after celebrating his baptism on an island in Hudson Bay when the ice over which their sleds were travelling began to break up and they became trapped on an ice floe. Working quickly to complete the task before the ice under them melted and plunged them into the icy waters, the stranded travellers used the wood from the sleds and the sealskins on hand to fashion a boat that could get them to shore.

It's estimated that Talirunili created 25 to 30 carvings depicting this adventure. Each of these pieces has come to be known by the same name—Migration.

The treacherous journey depicted in the Migration works was just one of many adventures and adversities Talirunili experienced during his lifetime and many of these other experiences found their way into his work as well.

During one voyage Talirunili took in his Peterhead boat with his son Joshua and seven others, the boat smashed into a reef and was destroyed. Talirunili salvaged what he could from the wreckage to fashion another craft. The new boat, which relied on a 10-gallon keg, a large wash basin and a tea kettle to keep it afloat, proved seaworthy and allowed Talirunili and his son to join other survivors of the accident who had managed to swim to a nearby island. A family of four—a father, mother and two of their children—had also tried to swim to shore and had perished during the attempt.

Talirunili chronicled that experience in his carving *Near Death in Boat*. The piece shows the boat, the 10-gallon keg in the back, and Talirunili and his son paddling, Joshua safely ensconced within the wash basin.

Talirunili died on Sept. 11,



In his work, Joe Talirunili captured a way of life he lived when he was young, before the influences of white society.

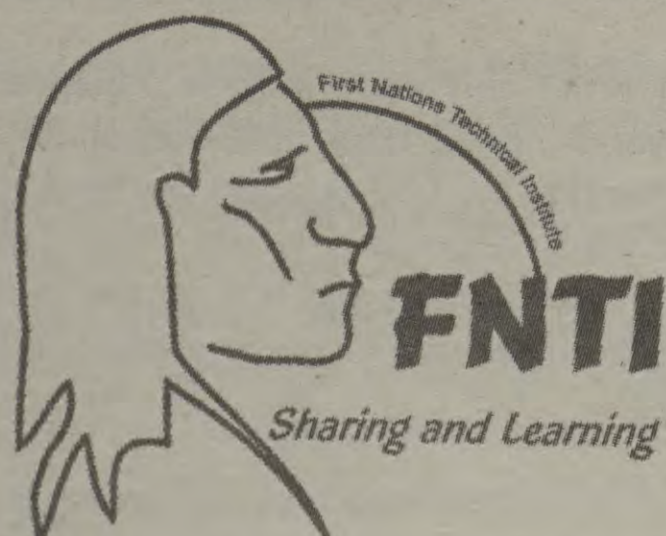
1976. In the year preceding his death, he produced an incredible number of carvings, including a number of new versions of Migration.

His work has been featured in exhibitions across Canada and the United States and pieces of his art can be found in museums and art galleries across the country. In 1978 one of his Migration sculptures was reproduced on a Canadian fourteen-cent postage stamp.

Talirunili's art was in the news again recently after one of his many Migration carvings sold at an art auction for what is believed to be the highest price ever paid for an Inuit sculpture. An unidentified Canadian bidder bought the sculpture for \$278,500 during the April 24 auction at Waddington's auction house in Toronto. What sets this Migration carving apart from the two dozen or more Talirunili created is that, while most of the carvings depict the passengers in the boat as human, for this carving he chose to populate the craft with animals—rabbits, an owl and a wolf.

In 1999 the auction house had sold another carving in the Migration series that featured animal passengers, this time owls and a dog. That carving sold for \$50,600, a price that at that time was believed to be the highest price paid at auction for an Inuit carving. Two years later yet another Migration carving was sold at auction by Waddington's, again fetching a record-setting price, \$87,500.

Another version of Talirunili's Migration carving, part of the TD Bank Financial Group's collection of Inuit art, is featured in the exhibit *ItuKigagatta!*—a word from the Labrador Inuit that means "How it amazes us!" The exhibit premiered at the National Gallery of Canada in April 2005 and has since travelled the country, showing in Winnipeg, Halifax and Edmonton. *ItuKigagatta!* is showing at the Art Gallery of Greater Victoria until June 11 and will have its next showing at the Montreal Museum of Fine Arts from June 29 until Oct. 22.

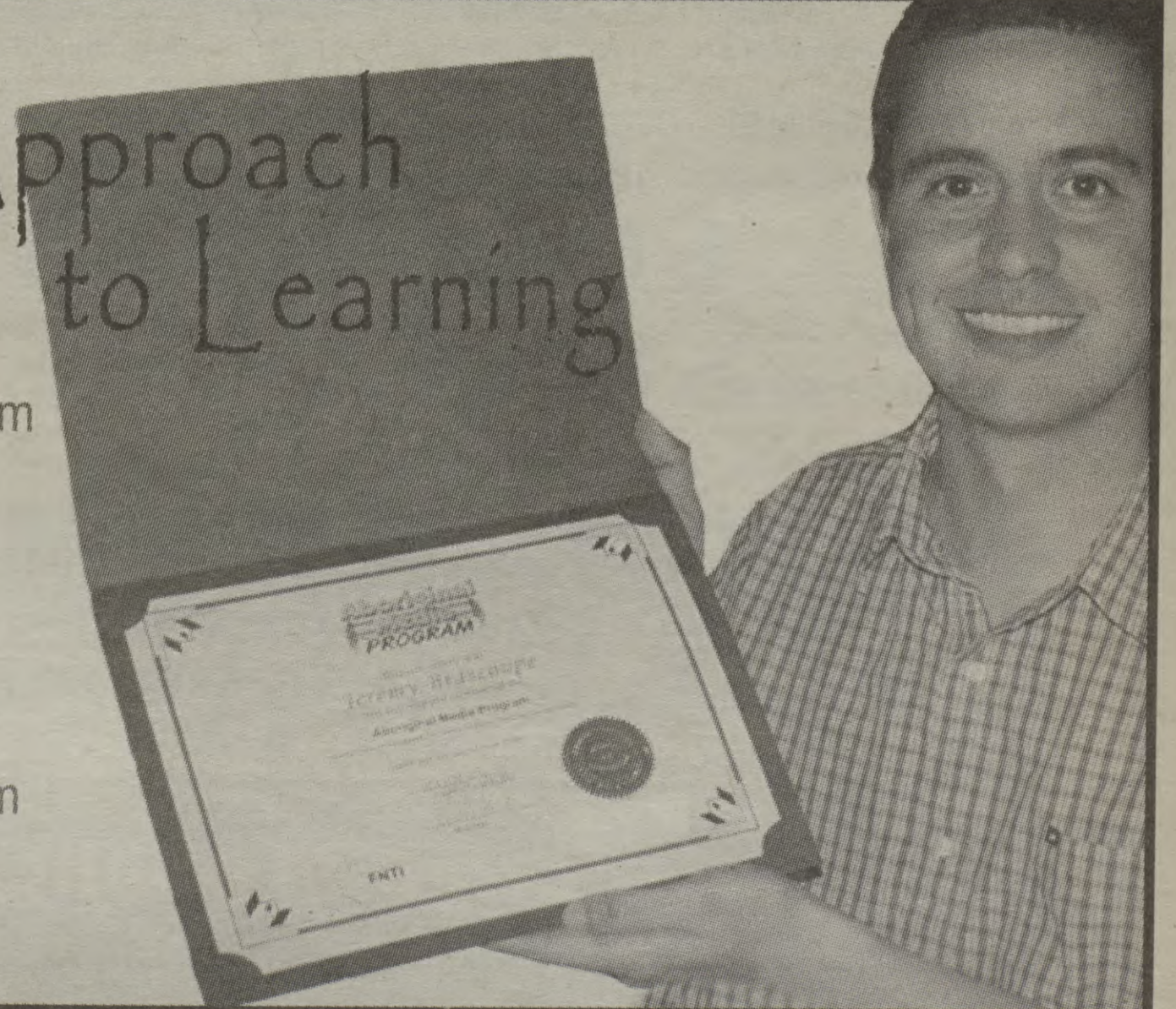


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Business Quarterly

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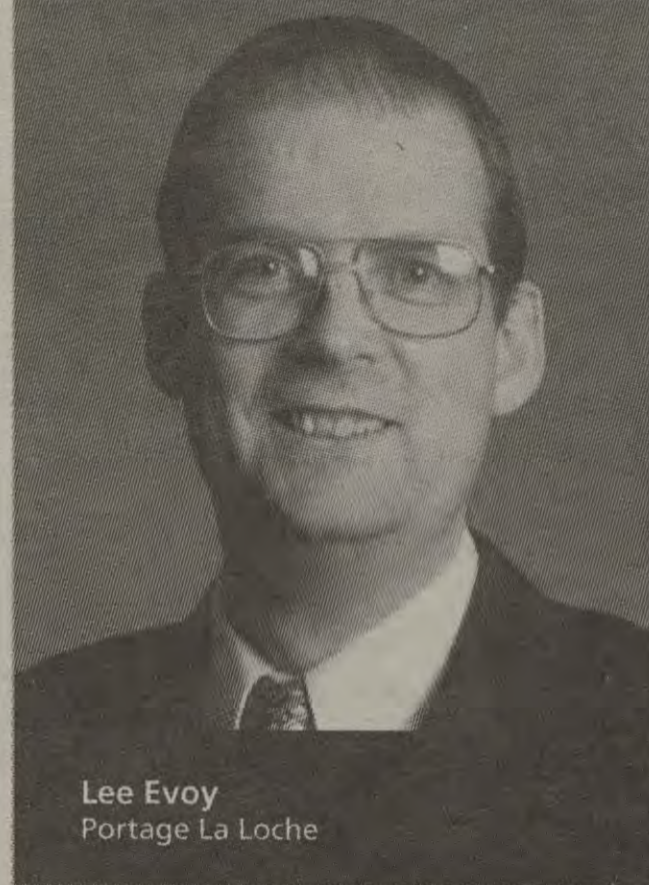
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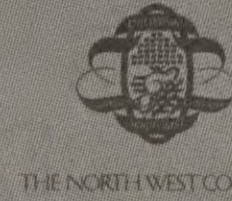
Lee Evoy from the Northern store in Portage La Loche was recently awarded The North West Company's President's Award for Excellence in Merchandising. Through the Recognizing Excellence program, The North West Company can celebrate the achievements of employees, like Lee, who consistently provide customers with an attractive shopping experience with a creative flair. Congratulations on your award, Leel



Lee Evoy
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The reality is ...No they don't! Whether they like it or not ALL Aboriginal publications must survive on advertising and circulation revenues alone. The last cheque from any government (provincial or federal) was mailed back in 1991 - that's 15 years ago. The myth is on page 17!

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