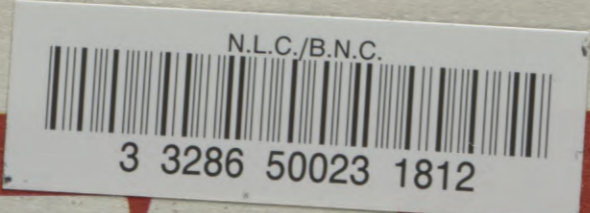


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Payments begin

On Oct. 3, 64-year-old Mary Moonias of Muskawchees Cree Nation in Alberta was presented with a letter indicating she was the first residential school survivor to receive a common experience payment as part of the Indian Residential School Settlement Agreement. Assembly of First Nation National Chief Phil Fontaine presented the letter to Moonias during a ceremony held in Edmonton. It's estimated that about 80,000 residential school survivors will be receiving common experience payments.

For more, turn to page 8.

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Senior Editor
Cheryl Petten

Staff Writers
Laura Suthers • Dianne Meili
Gauri Chopra

Production
Judy Anonson

Advertising Sales
1-800-661-5469
E-mail: market@ammsa.com

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Canada

Features

Government begins flow of common experience payments 8

Mary Moonias hung up on some pesky prank callers in early October. But it turned out the calls weren't pranks at all, but were actually from the office of Assembly of First Nations (AFN) National Chief Phil Fontaine, calling to tell her that she was to be the first person to receive a cheque from the federal government for time she had spent in residential school.

UN envoy takes Canada to task 8

A United Nations envoy has recommended that the federal government place a moratorium on all oil and extractive activities in the Lubicon region of north-central Alberta until a settlement is reached with the Lubicon Lake Nation.

Workshops raise awareness of SIS 11

It has been well over three years since Sisters in Spirit (SIS) was created. SIS was launched in March 2004 by the Native Women's Association of Canada (NWAC) in an effort to educate the public about the high rates of violence against Aboriginal women in Canada.

Tsawwassen treaty legislation ignites debate 15

As debate over the Tsawwassen First Nation treaty starts in the British Columbia legislature, another debate, one some say is more heated, is picking up steam.

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There was something very special about Dorothy Betz. She had a way of putting people at ease, a way of making everybody feel special. When you spoke to her, you could tell that she was really listening, and was genuinely interested in what you had to say. This ability, along with her boundless optimism and kindness, go a long way to explaining why so many people were drawn to this remarkable woman.

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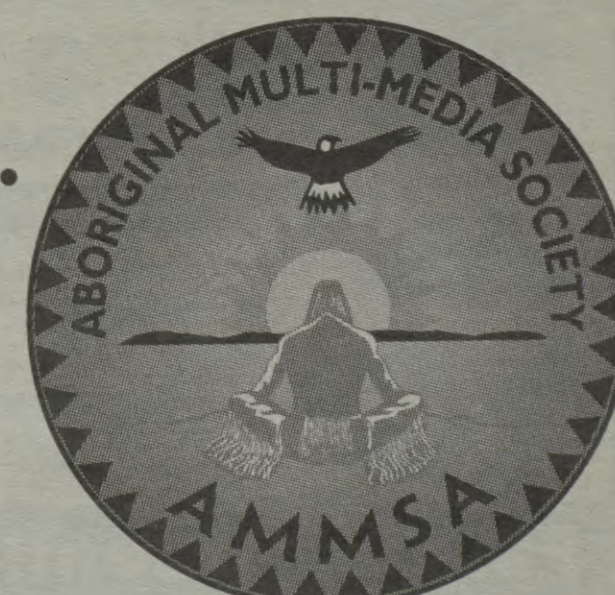
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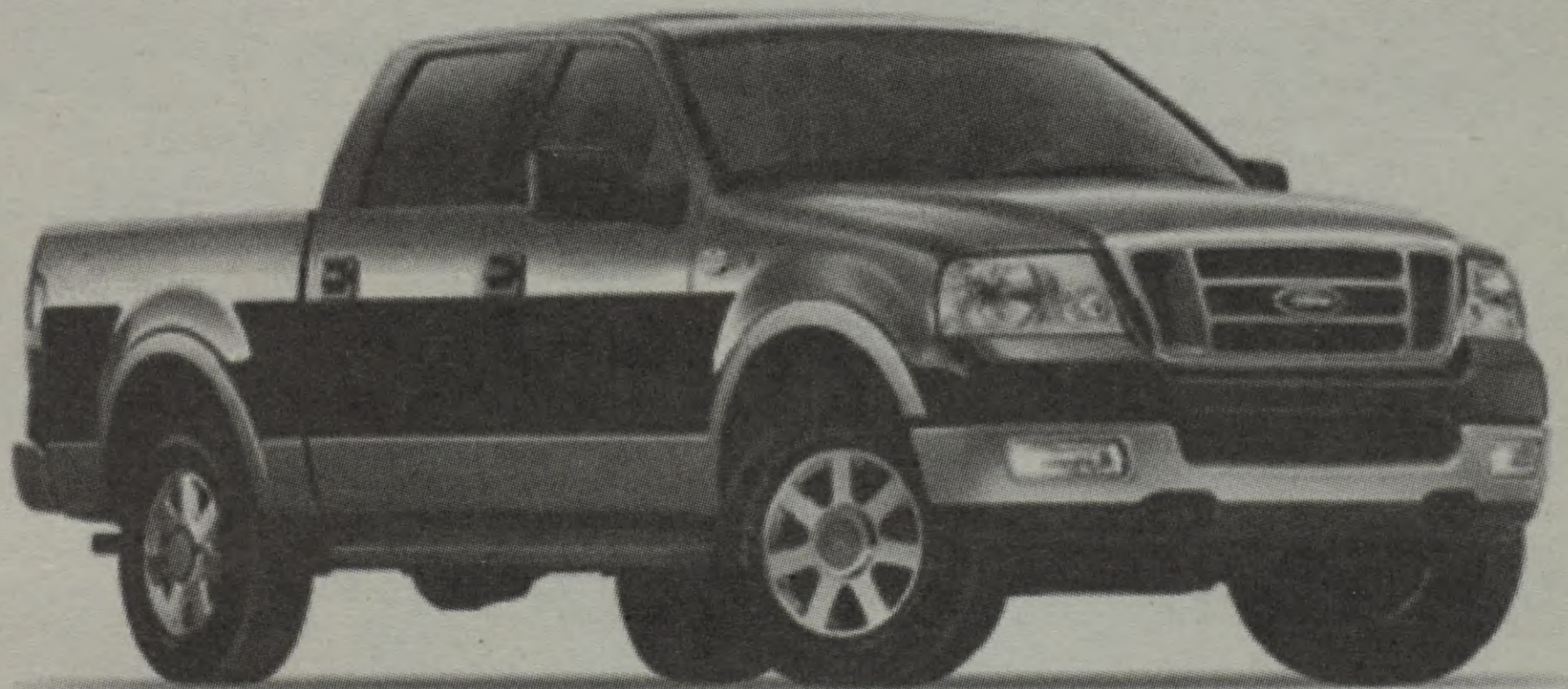


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Survivors to get CEP and an apology

October has been a pretty busy month on the residential school front.

First, Assembly of First Nations National Chief Phil Fontaine arrived in Edmonton on Oct. 3 to present residential school survivor Mary Moonias with a letter certifying that she will be the first of an estimated 80,000 former students to receive a common experience payment as part of the Indian Residential Schools Settlement Agreement (IRSSA).

Then, on Oct. 16, Gov. Gen. Michaëlle Jean presented a throne speech in Ottawa in which the federal government of the day announced its plans to issue a formal apology for its role in the residential school system, with that apology to be timed to coincide with the launch of the Truth and Reconciliation Commission. Another facet of the IRSSA, the commission will work to promote awareness of the residential schools and their legacy among the Canadian public, and will also provide people affected by the residential schools—former students, their family members and their communities—with a forum for sharing their experiences.

While no date has been set for launch of the Truth and Reconciliation Commission, the process of finding a chairperson and commissioners for the organization is underway. Even if the launch of the commission is still months away, the timing for the apology is still a big improvement over what was being offered up by Jim Prentice, the former minister of Indian and Northern Affairs Canada (INAC), who just this spring, estimated it would be another five years before Prime Minister Stephen Harper and his Conservative government would be ready to say they're sorry. Under the plan put forward by Prentice, the government would wait until after it heard the recommendations coming out of the Truth and Reconciliation process. Now it's ready to apologize before the process even begins. So why the change of heart?

Chuck Strahl, the current INAC minister, said it's all about timing and that it's important that the prime minister's apology come at the beginning of the Truth and Reconciliation process, to "address this sad chapter of our history."

To his credit, Strahl said the apology would "address" the sad chapter that is residential schools. The book analogy is very popular with people discussing residential schools but, unlike the INAC minister, others have talked about the IRSSA "closing" the residential school chapter or "turning the page" on it. I'm imagining there are a number of residential school survivors—and their family members—who would take exception to those types of statements. Common experience payments and Truth and Reconciliation Commissions are positive moves to help heal the pain and suffering caused by the residential school system, but it's going to take more than a few cheques and a public awareness campaign or two to make things all better.

At one time or another, almost every problem plaguing Aboriginal people in Canada has been blamed on the residential school system, and rightly so. Many students who went into residential school came back out with no knowledge of their language, no connection with their culture, no bonds with their families, and no self-esteem. If that isn't a recipe for dysfunction, I don't know what is.

Many survivors have said the IRSSA is finally allowing the healing to begin, but the promise of a couple of billion dollars being divided among residential school survivors is in itself causing some concerns in the Aboriginal community.

Some people are shocked and angered by the businesses that are coming out of the woodwork, anxious to get their hands on some of that CEP money. Others are shocked and angered by the paternalistic attitude that has reared its head in anticipation of the compensation payouts, with people and organizations clamoring to save survivors from themselves by telling them just what they should be doing with their compensation dollars.

Here's a thought—they're residential school survivors. If they managed to make it through residential school, and all the things life has had to throw at them since, maybe receiving a few thousand dollars is something they can handle all on their own.

Media reporting is unfair

Dear Editor:

I am angry with the spin that is given in terms of how survivors will be spending their claims. It is a racist paternalistic view that is being perpetuated by some media outlets.

In the history of Canada, when any compensation was awarded to any large group other than our Aboriginal people, they never chased down claimants asking how they spent their money. It is nobody's business how and when residential school survivors will spend their money. It gives the perception that Indians cannot manage their own public affairs or personal affairs.

It is an ongoing opinion that is perpetuated since the newcomers have arrived here, that we are a people who cannot take care of ourselves and so someone has to intervene—the Crown, the government, the provinces, the child welfare system, policing, the education system, Indian Act, FNIB, MSB, and any government policy or program that affects our people. It chips away our rights as individuals and as nations and this spin on this story has not helped us out. Taxpayers grumble enough already about the services provided to our people as agreed to in our treaties.

The only involvement or intervention by anyone should be our First Nation governments and band councils who should be protecting our people through empowering our people via information on legal advice, investing, rights, advocating, and chasing out some of these individuals who are potential harm, for example car dealerships or money lending agencies. We are fully aware of the potential harms and let us handle it.

Please give our people the benefit of the doubt. Many of our people are responsible individuals and they know exactly how they wish to spend this claim. Leave our people alone and let them enjoy, empower and upgrade their personal lives and families and communities.

If you want to tell our stories share the healing paths we have been on, talk to survivors on how they have changed their lives, talk to communities on how they are positively turning their communities around, talk about the loss of language due to residential school and how important it is to us to retain this, talk about the residential school museum initiative where we are trying to tell our story on our own terms and world view. Now that is responsible reporting.

Jacqueline Daniels
Long Plain First Nation

Questions raised about proposed ad hoc working group

Dear Editor:

This is to alert you to an overt cover-up of the mass murder and burial of thousands of Indian residential school children in Canada that is underway as you read this.

In a letter written a few days ago, newly-appointed Minister of Indian Affairs Chuck Strahl declared that an "Ad Hoc Working Group on Missing Children and Unmarked Burials has been formed," which includes the very organizations responsible for these missing children and burials: the government and churches of Canada.

This announcement is a startling and sudden reversal of the previous position of the Canadian government, which, along with the Catholic, Anglican and United churches, denied any knowledge of the deaths and burials of these children, and stated time and again that their so-called "Truth and Reconciliation Commission" under Bob Watts would have no mandate to investigate the deaths of children in the residential schools.

Not only is such a self-investigation by parties involved in the deaths and burial of residential school children completely inappropriate and self-serving, but it constitutes a grave miscarriage of justice.

In the light of this dubious step by the very parties,

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[rants and raves]

which have a vested interest in concealing their complicity in these deaths and burials, some hard, public questions need to be made to Minister Strahl and his so-called "Ad Hoc Working Group on Missing Children and Unmarked Burials", namely:

1. How will such a body, run by the government and churches of Canada, along with state-funded Native groups, be able to conduct a fair, thorough and objective search for missing children and unmarked graves when such a search may criminally implicate the same organizations in the deaths of these children?

2. Will the actions and findings of this Ad Hoc Working Group be open to the public and media?

3. What is the specific mandate and powers of this Ad Hoc group?

4. Upon what evidence is the Ad Hoc group basing its activities, and where is it undertaking the search for these missing children and graves?

5. Will this Ad Hoc group present all of the results of its investigation to the public and to the families of the children who died? Will it undertake the repatriation of the remains of these children to their homes without conditions? And will it undertake a forensic analysis of these remains to determine an exact cause of death of the children?

6. Will the Ad Hoc group bring to trial those responsible for the deaths of these children, and their burial, or recommend steps towards the apprehension and prosecution of those responsible?

7. Will the Ad Hoc group open its work and findings to the inspection of the Parliament of Canada and to international human rights, media and Indigenous organizations?

I urge all representatives of the media and others who read this to publicly pose these questions to Chuck Strahl, Minister of Indian Affairs, to members of Parliament and the prime minister of Canada, and to the media and world at large. In the face of this latest exercise in government and church duplicity, let us work as well to establish a truly genuine investigation of the missing residential school children and their buried location.

Kevin D. Annett / Eagle Strong Voice
The Truth Commission into Genocide in Canada

Trouble within the Métis nation

Dear Editor:

What kind of leader threatens to quit his nation? In a matter of a few short months Bruce Dumont has steered us on one disastrous course after another. Now under his leadership he threatens to quit the Métis National Council (MNC). When he was installed as interim-president of the MNC back in August, it was a "great and historic day" and now when he is not getting his way he wants to take his soccer ball and go home.

Normally you would file it under the category of who cares, if it was just Bruce that wanted to quit, but in his politically flamboyant Brucein fashion, he wants to take the whole damn MNBC with him. Not so fast Bruce! Who are you threatening? The people in B.C. or the MNC board of governors? Assuming it is the latter?

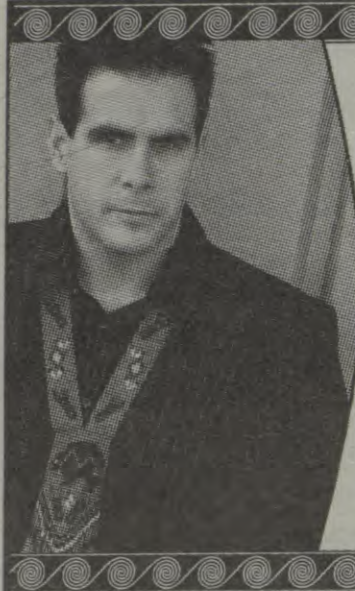
Bruce, we expect you to make it work at the national level ... and if you can't? Quit or resign! Let us get somebody who can be more constructive than threatening to dismantle our national representative body and Balkanizing our nation into oblivion.

If Mr. Dumont wants to be involved in a separatist movement he should move to Quebec and join the Bloc. Otherwise, he should suck it up and make it work. Be a voice of reason, be a uniter and stop following Audrey Poitras and using B.C. as a bargaining chip for some other provincial leader's misguided aspirations. Until they understand the damage they are doing and have done we will continue to be politically set back to the horse and buggy era.

This schism really began back in early August when Bruce was busy gloating about their coup d'état. The writing was on the wall. It didn't take a political scientist to see this. With the actions that Bruce and company took, the players became irrelevant, the outcome was already set in stone, or at least set in political mud. Everybody loses. Even the ones who are temporarily drunk with power.

Most people see this colossal screw-up for what it is—colossal screw-up. The paranoid think that Bruce is being used as a pawn for the Conservatives and a Tom Flanagan-designed conspiracy. That would be an easy conspiracy to digest because it is the Conservatives and other redneck people who have an axe to grind with Aboriginal people who benefit the most. Sadly, the enemy this time is not the Conservatives but someone who sees his own foot as a beautiful target.

Conrad Desjarlais



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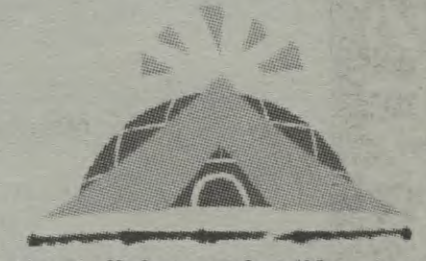
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Jane Middleton-Moz

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UN envoy takes Canada to task

By Kate Harries
Windspeaker Writer

OTTAWA

A United Nations envoy has recommended that the federal government place a moratorium on all oil and extractive activities in the Lubicon region of north-central Alberta until a settlement is reached with the Lubicon Lake Nation.

Miloon Kothari, the UN's Special Rapporteur on adequate housing, said he visited the Lubicons at Little Buffalo where he witnessed "how families still live without access to water and sanitation in appalling living conditions, and how development projects continue to lead to the loss of lands and the asphyxiation of livelihoods and traditional practices."

This is the latest in a series of pointed rebukes by the international body with regard to Canada's failure to negotiate with the Lubicons since 2003.

Kothari, who travelled coast to coast on a two-week fact-finding mission to see how Canada is living up to its housing obligations under the International Covenant on Economic, Social and Cultural Rights (ESCR), said the federal government should resume negotiations with the Lubicons. Canada has never negotiated a treaty with the Lubicons, who retain unextinguished Aboriginal title to their traditional territory. Despite that fact, billions of dollars of resource wealth is being extracted from their lands, creating economic and environmental devastation.

While Kothari's mandate involved looking at "the status of the realization of the right to adequate housing" in every sector of Canadian society, he reserved some of his harshest language for Canada's treatment of Aboriginals.

Conditions both on and off-reserve are "shocking," he said in a preliminary report released Oct. 22 in Ottawa.

"Throughout the mission I was disturbed to see the devastating impact of the paternalism that marks federal and provincial government, legislations, policies and budgetary allocation for Aboriginal people on and off reserve," he said "These policies have seriously compromised the right to self-determination that Aboriginal people enjoy under the original treaties and the International Covenant on ESCR."

The international right to housing is indivisible with the human right to water, Kothari added. "I was disturbed to learn that up to one-quarter of all Aboriginal households do not have access to potable water, or their water is seriously at risk.

"Water is fundamental to human life," he stressed, urging that the federal government commit the necessary funds.

Kothari noted that the risk of being homeless is much higher for Aboriginal people who, for example, make up 38 per cent of the homeless population in Edmonton and 70 per cent in Winnipeg. Women, especially Aboriginal women, suffer the worst consequences. Yet Canada is one of the richest countries in the world, which makes the prevalence of the housing crisis all the more striking, he said, pointing out that the federal government has had a multi-billion dollar surplus every year since 1998 and Canada Mortgage and Housing Corporation, the federal government's national housing agency, has had an increasingly large operating surplus - almost \$1 billion in the current year.

Kothari's final report is expected next year.

Court decision a victory for Métis

A judgment made in Saskatchewan provincial court on Oct. 18 is being lauded as a victory by Métis leaders across the country. Nearly six years after he was charged with fishing without a licence, Donald Belhumeur has been found not guilty.

In March 2002, Belhumeur was charged by a Saskatchewan conservation officer for fishing without a licence on Katepwa Lake in the Qu'Appelle Valley. He argued that Métis in the southern part of Saskatchewan should have the same Aboriginal hunting and fishing rights as Métis in northern part of the province. The court agreed and said that there is a "regional historic rights-bearing community within the Qu'Appelle Valley and its environs."

"It is time for the government of Saskatchewan to sit down and honourably negotiate an agreement with the MNS that recognizes and accommodates Métis harvesting rights throughout the province, rather than continuing to charge and prosecute Métis harvesters at great expense to our people and Saskatchewan taxpayers," said Métis Nation-Saskatchewan President Robert Doucette in a news release.



GAURI CHOPRA

Members of Mary Moonias' family look on as the announcement is made that she will be the first residential school survivor to receive a common experience payment. The announcement was made in Edmonton on Oct. 3.

Government begins flow of common experience payments

By Gauri Chopra
Windspeaker Staff Writer

EDMONTON

Mary Moonias hung up on some pesky prank callers in early October.

"I said we have been warned on TV not to be caught up with prank calls, and I hung up on them," said Moonias candidly.

But it turned out the calls weren't pranks at all, but were actually from the office of Assembly of First Nations (AFN) National Chief Phil Fontaine, calling to tell her that she was to be the first person to receive a cheque from the federal government for time she had spent in residential school.

It took a few calls before Moonias was ready to believe that she was about to receive \$37,000.

"They phoned back, and I still said, I don't even believe you. What you are telling me? This is a long wait for my people. We have been made promises, and people are now dying off," explained Moonias.

Moonias was not the first to fill out a common experience payment (CEP) form with Services Canada, but her name was randomly selected from the 80,000 or so applications received.

The money she received is a result of the Indian Residential Schools Settlement Agreement arrived at with the government of Canada. The government has allotted \$5-billion to providing common experience payments to former residential school students as part of the agreement.

On Oct. 3, Moonias sat tall between Fontaine and Alberta Regional Chief Wilton Littlechild as the announcement that she would be the first CEP recipient was made. The event was held in a conference room at the Crowne Plaza Chateau Lacombe in Edmonton.

Moonias had prepared a speech

to share with the media, as her husband, children and grandchildren looked on. When it was her turn to speak, she spoke in Cree. Her message was that she wanted her people to move on from the hurt they experienced in residential schools. It was a day that she thought would never come. But, it was the greatest day of her life, she told the press.

"This is not a hand out. This is a settlement for our people. This is recognition on the part of the government and the churches that ran these schools of the pain that they inflicted on innocent people," said Fontaine.

Moonias was seven years old when she entered into residential school. Her mother had passed away three months prior.

She was enrolled in Ermineskin Indian Residential School, along with her brothers and sisters. The school was located in Hobbema, and opened in 1916. Moonias started school there in 1950. The residential school was shut down in 1973, 16 years after Moonias had left. The building was used by Amiskwacy College for a brief amount of time before its demolition. The land where the school once stood is now home to Ermineskin junior senior high school.

"There were four of us, we were orphans in the month of May and in August we were put in school. Our father put us in because he could not take care of us. Today it would be looked at like a foster home. And many times the kids would go home for weekends and no one came and picked us up. So I had a very lonely childhood, in fact I blocked my memories. But I remember it raining, and I was standing at the dining room window pressing my face against the window. I was trying to see down the sidewalk, see if anybody was coming down the

sidewalk to pick me up," recalled Moonias.

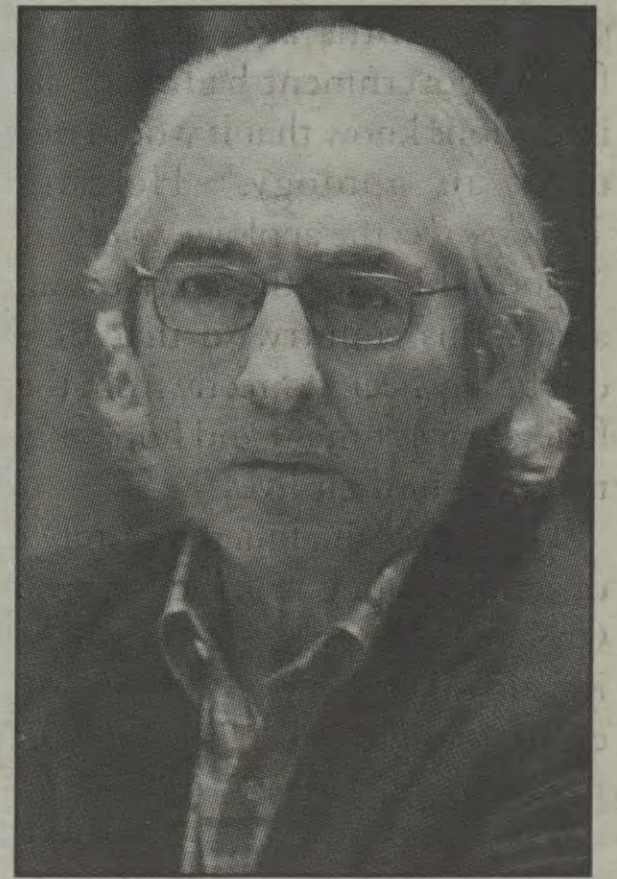
Her time at residential school made her very scared of authority figures, she explained.

Moonias is now 64 years old, and a retired teacher. She graduated from the University of Calgary in 1980, and taught pre-immersion students in Grades 4 and 5 until her recent retirement.

"When my mother asked me what she should say at the event, I told her that she must talk about how our people can move on from the pain," said Adele Bull, Moonias' daughter. Though her mother doesn't speak about residential school often, every Easter she would speak briefly about her experiences there, said Bull.

"It is important for our people to know the pain can be healed," said Bull.

Moonias plans to invest her money wisely. She has no plans to spend it any time soon, but foresees using it for a new truck in a few years time.



Assembly of First Nations National Chief Phil Fontaine was in Edmonton on Oct. 3 to present a letter to Mary Moonias, indicating she would be the first former residential school student to receive a common experience payment.

[news]

Throne speech receives mixed reviews from leaders

While the speech from the throne delivered by Gov. Gen. Michaëlle Jean on Oct. 16 didn't include an overwhelming number of planned policy directions that will have a direct impact on Aboriginal people, there were enough of them to make national Aboriginal leaders sit up and take note.

Likely the most universally welcome of the statements made in the throne speech was an indication that, in the coming months, Prime Minister Stephen Harper will be issuing a formal government apology for its role in establishing and operating the residential school system.

Members of the Aboriginal community have been calling for an apology from government for years. Now, according to the throne speech, that government apology will come with the launch of the Truth and Reconciliation Commission that's being created as part of the Indian Residential Schools Settlement Agreement. While Chuck Strahl, the current INAC minister indicated that, because the Truth and Reconciliation Commission is operating at arms-length from government, he didn't know the exact timing of the launch of the commission, or the apology. But he anticipates it happening sooner rather than later. According to Assembly of First Nations National Chief Phil Fontaine, the launch and apology could happen as early as December.

"The speech from the throne states that the apology will be issued directly by the prime minister. It is the right thing to do," Fontaine told *Windspeaker*. "For many survivors, receiving a full apology from the prime minister is a crucial step towards healing and reconciliation."

Patrick Brazeau, national chief of the Congress of Aboriginal Peoples (CAP), called the announcement that a residential school policy was in the works "a complete turn-around, because several months ago, this same federal government had made its intentions known that it would not offer an apology." He told *Windspeaker* the apology would be "a good thing for the survivors all across this country, so that they can finally hear it directly from the federal government and hopefully move on in their lives."

The speech included a number of items dealing specifically with Canada's northern regions, including efforts to promote economic and social development, provision of better housing, and creation of an arctic research station that would deal with issues such as environmental science and resource development.

In the area of resource development, the throne speech also outlines a government plan to create a single window for approval of major mining and resource sector projects, and a commitment to work to promote partnerships

that provide Aboriginal people with training and employment opportunities, both in the north and across Canada.

In a statement released on Oct. 16, Mary Simon, president of the Inuit Tapiriit Kanatami said she welcomed the announcement that more federal money would be dedicated to improving housing in the north, but added that housing is just one of the social problems plaguing Inuit people.

A government plan to put in place a new water strategy was also referenced in the throne speech. The focus of the plan would include working to clean up Canada's major lakes and oceans, and to improve access to safe drinking water for First Nation communities.

Announcement of this new water strategy was welcome news for Beverley Jacobs, president of the Native Women's Association of Canada.

"I think it's an issue that needs to be addressed all across the country," she told *Windspeaker*. "The responsibilities that we have traditionally as women is to look after the water... We will be making it a stronger focus in this next year."

The throne speech also included a renewed commitment to develop new specific claims legislation to streamline the land claims process. The Conservative government's plan, originally announced in June, calls for \$250 million over the next 10 years to be earmarked specifically for settling land claims, a speeding up of the settlement of small land claims and more flexibility built into the process for settling large claims, a shift in the mandate of the Indian Claims Commission to concentrate solely on dispute resolution, and creation of an impartial tribunal that would make decisions about land claims when negotiations fail.

"I am pleased the government referred to the development of specific claims legislation. The Assembly of First Nations has been working with the federal government to develop this legislation for the last few months. It's expected to be introduced in the House of Commons before the end of the year," Fontaine said. "The legislation will create an independent tribunal that will make binding decisions on the validity and compensation of claims that have been rejected for negotiation by Canada. Right now, the government of Canada acts as a judge and jury in claims against itself and the process is far too slow."

One of the most contentious points of the throne speech for Aboriginal leaders is the government's commitment to re-introduce legislation

designed to provide people living on reserve with the same human rights protections that apply to people living off reserve. Currently, section 67 of the Canadian Human Rights Act states that the act does not apply on First Nation reserves. A bill to repeal section 67, Bill C-44, was introduced in 2006, but many First Nation leaders found fault with the bill, stating that it failed to address the need for First Nation communities to develop the capacity to deal with human rights complaints, put forward an unrealistic timeframe of six months for First Nations to implement the bill, and included an inadequate amount of consultation with First Nations regarding the best way to implement human rights protections on reserve and a lack of any provisions that would allow for the rights of individuals to be balanced with the collective rights of the community. The bill died on the order paper when the prime minister prorogued Parliament in early September.

"Let me be clear," Fontaine said regarding the government's planned resurrection of legislation to repeal section 67. "The Assembly of First Nations supports the idea behind this bill, because it would enable First Nations communities to launch human rights complaints about discriminatory treatment they encounter. However, we believe the government must work with First Nations to ensure our communities are ready and have the necessary resources to implement the legislation, rather than imposing it on us."

While many First Nation leaders are in agreement with Fontaine, Brazeau is fully supportive of the government plan to re-introduce Bill C-44. According to Brazeau, government attempts to pass Bill C-44 during the previous session of the Parliament were thwarted by the AFN and NWAC, along with the New Democrats, the Bloc Quebecois and the Liberals. When the bill died on the order paper, Brazeau and CAP began urging the government to reintroduce the legislation in this session of Parliament.

"First Nations people in Canada are the only citizens who don't have the same full access to the same fundamental human rights as other Canadians and we've been waiting 30 years to have those same rights," Brazeau said. "There's been 30 years of consultation on this issue, and more consultation is not needed." Brazeau is recommending one change be made to the previous bill before it is re-introduced—increasing the length of time for implementation of the treaty from six months to 18 months.

The new INAC minister would also like to see a bill repealing section 67 re-introduced in the House as quickly as possible.

Question of MNC presidency still unresolved

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

Despite a court order in place requiring the Métis National Council (MNC) to elect a new president on Oct. 13 and 14, a two-day general assembly held in Ottawa on those dates ended with no election taking place, and no resolution to the question of who should be heading up the national organization.

Two candidates have put their names forward as candidates for the MNC presidency—Clem Chartier, who was president until the MNC board of governors voted to oust him from the position in August, and Bruce Dumont, the president of the Métis Nation of British Columbia.

Chartier was elected as MNC president in October 2003. His mandate expired last October, but the board of governors voted to extend his mandate for up to a year to avoid holding an MNC election until problems being experienced by the Métis Nation - Saskatchewan connected to that organization's previous election could be resolved. Then, at the August meeting, four of the five members of the board of governors voted to remove Chartier from office because his mandate had expired.

Dumont was appointed as interim leader by the board of governors following their decision to remove Chartier from office. He served in that position until Sept. 17, when Ontario Superior Court Justice P. Cosgrove ruled that, since an agreement couldn't be reached as to who should be president of the MNC, no one would serve in that role until an election could be held.

The judge put MNC chief administrative officer Dale LeClair in charge of day-to-day MNC operations in the meantime, and also gave him responsibility for chairing the general assembly until a new president could be elected.

A general assembly was called for Oct. 13 and 14, but the election process became stalled by a disagreement over the delegates sent to the assembly by the Métis Nation of Alberta (MNA). David Chartrand, president of the Manitoba Métis Federation (MMF), took issue with the fact that the 15 Alberta delegates brought to the general assembly excluded seven members of the MNA provincial council. Those seven members, who found their own way to Ottawa to be at the general assembly despite the fact that they weren't on the official delegation list, also took issue with their exclusion.

MNA president Audrey Poitras said one of the reasons those seven provincial council members weren't included on the delegates list was to avoid a conflict of interest because of their connection with an issue that is currently before the MNA judiciary body. That issue relates to an agreement signed in March by Chartrand in his role as MNC minister of health, and MNA Region 1 vice president Rick Boucher, who is also managing director of Metco Ventures Inc.

The agreement in question gave Metco the job of managing a \$1.5 million project aimed at helping Métis students in Alberta who want to pursue careers in health. Shortly after that agreement was signed, Poitras indicated she was concerned about responsibility for managing the project being handled by a private company (Metco) with no experience delivering health services or health training. Boucher was one of the council members excluded from the delegates list.

The seven excluded members also have something else in common—their signatures all appear at the bottom of a letter sent to Poitras on July 26, calling for an MNC election to be called immediately, and indicating that they did not support removal of Chartier from the office of president, a move they'd heard was in the works for the upcoming board of governors meeting.

"I'll be quite blunt. I think there was a move to try to manipulate the outcome of the election," said MNA vice president Trevor Gladue, one of the seven provincial council members excluded from the delegation, when asked to speculate why he and his fellow council members were prevented from voting at the general assembly.

Debate over the makeup of the MNA delegation list dominated the two-day assembly in Ottawa, with Chartrand arguing that the delegates to a MNC general assembly must be elected members of the five provincial councils, and Poitras countering that there is no such stipulation in the bylaws of either the MNA or the MNC and that she was completely within her rights as MNA president to select delegates from outside of the provincial council when it became apparent the issue would not be easily resolved, LeClair closed the general assembly.

In a media release issued on Oct. 15, LeClair said his next step would be to seek further direction from the court on how to proceed with this matter.

Stalled Toronto land claim back on track

By Kate Harries
Windspeaker Writer

HAGERSVILLE, Ont.

After years of effort, the Mississaugas of the New Credit may be moving closer to compensation for the loss of land that is now Toronto and some of its suburbs.

"We're back on track again, hopefully with something positive," Chief Bryan LaForme said on Oct. 17 after the first meeting in almost a year with a federal negotiating team.

In September, newly appointed Indian and Northern Affairs Canada (INAC) Minister Chuck Strahl named former Toronto Mayor David Crombie as chief negotiator on the specific claim relating to the Toronto Purchase.

Crombie, a Conservative, replaces Liberal appointee David Walker, a former Winnipeg MP who had been the chief negotiator since the claim was recognized as valid four years ago. Walker was fired in May, to the distress of LaForme and his community.

At the time, the New Credit claim already appeared to be in limbo, with no meetings having been held since November 2006, and no response from then minister Jim Prentice to the chief's repeated requests for a meeting.

"It's very frustrating," LaForme said at the time, of the way in which political appointees head land claim negotiations. "It's not very productive. There's certainly a learning curve there for the new person who comes on. It makes it very difficult for us to sit down and negotiate something they don't fully understand."

In July, however, LaForme was asked to suggest a replacement for Walker and recommended Crombie, who he's known for 25 years, and who, as a former Indian Affairs minister, is familiar with the issues.

The suggestion was accepted and was followed by a meeting with then minister Jim Prentice at the INAC office in Toronto.

That meeting went well, LaForme said. "He liked the ideas we had laid out, he had committed to the plan."

The New Credit plan is to provide services like housing and a cultural centre for Toronto's Aboriginal community, in partnership with the municipality. Canada's largest city is home to an estimated 70,000 people from First Nations.

LaForme says his heart sank when he heard Prentice had been shuffled out of his portfolio in August. "My first thought was, there goes the imminent resolution to our land claim." The First Nation has a legal brief ready to go, and will turn to the courts if it feels there are any more undue delays. But the federal government came to the Oct. 17 meeting with a positive proposal, LaForme said, "So we're at the point now, we're finally getting to a point where we can have some sensible, reasonable, rational negotiations."

Canada's previous position was to start calculating compound interest from 1847 when the Mississaugas, faced with pressure from white settlers, moved from their village on the Credit River (presently the site of the Mississauga Golf and Country Club) to a piece of land offered to them by the Six Nations. Now, LaForme said, the government has agreed to start interest calculations in 1805, the date of the Toronto Purchase.

Canada is to propose a settlement figure at the next meeting in November. It's going to have to be a significant amount, LaForme said.

"This is Toronto you're talking about. This is not going to be settled for \$50 million dollars."

Estimates—not from the First Nation—have gone as high as \$18 billion. LaForme said he knows that's not reasonable. "It would bankrupt the government. But we're hoping that Canada will come to the table with a reasonable offer."

It's been a long road. As an 18-year-old, LaForme started the

archival research that resulted in a land claim being filed in 1986. His brother Harry LaForme—now an Ontario Court of Appeal justice—helped out. But the claim was rejected by Canada in 1993.

In 1998, New Credit brought forward new evidence. This led to recognition in 2002 by Canada that there was a breach of agreement in relation to the Toronto Purchase surrender and therefore an outstanding lawful obligation.

What we know as Toronto was just part of the Mississaugas' territory in the 18th century. They controlled most of southern Ontario as well as the Niagara peninsula. At the request of the British government, in 1784 they agreed to a land grant to allow settlement of the Six Nations along the Grand River.

In 1787, the British surveyed a tract of land around York (now Toronto) and attempted to purchase it. In 1805, realizing that documents prepared in 1787 hadn't been signed, they proposed a second agreement that purported to confirm the earlier deal.

The Mississaugas were led to believe that the 1787 deal was valid, but the agreement they signed in 1805 delineated a much larger area, covering 250,880 acres stretching from Ashbridges Bay to the Etobicoke Creek. In exchange, they were paid 10 shillings, or about \$2. (In 1815 the Chippewas received \$4,000 for a less valuable 250,000-acre tract west of Lake Simcoe.)

The Crown's failure to pay a reasonable price for the surrendered land and its failure to inform the River Credit Mississaugas of the invalidity of the 1787 purchase constitutes a breach of its fiduciary duty under the Royal Proclamation of 1763.

Compensation will be in the form of money and will not result in the displacement of any innocent third parties. New Credit also lays claim to the Toronto Islands, which are not part of these negotiations.

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Proposals must be received by 2:00 p.m. Mountain Standard Time (MST) on Monday, November 22, 2007. Faxes, e-mails and late proposals will not be accepted.

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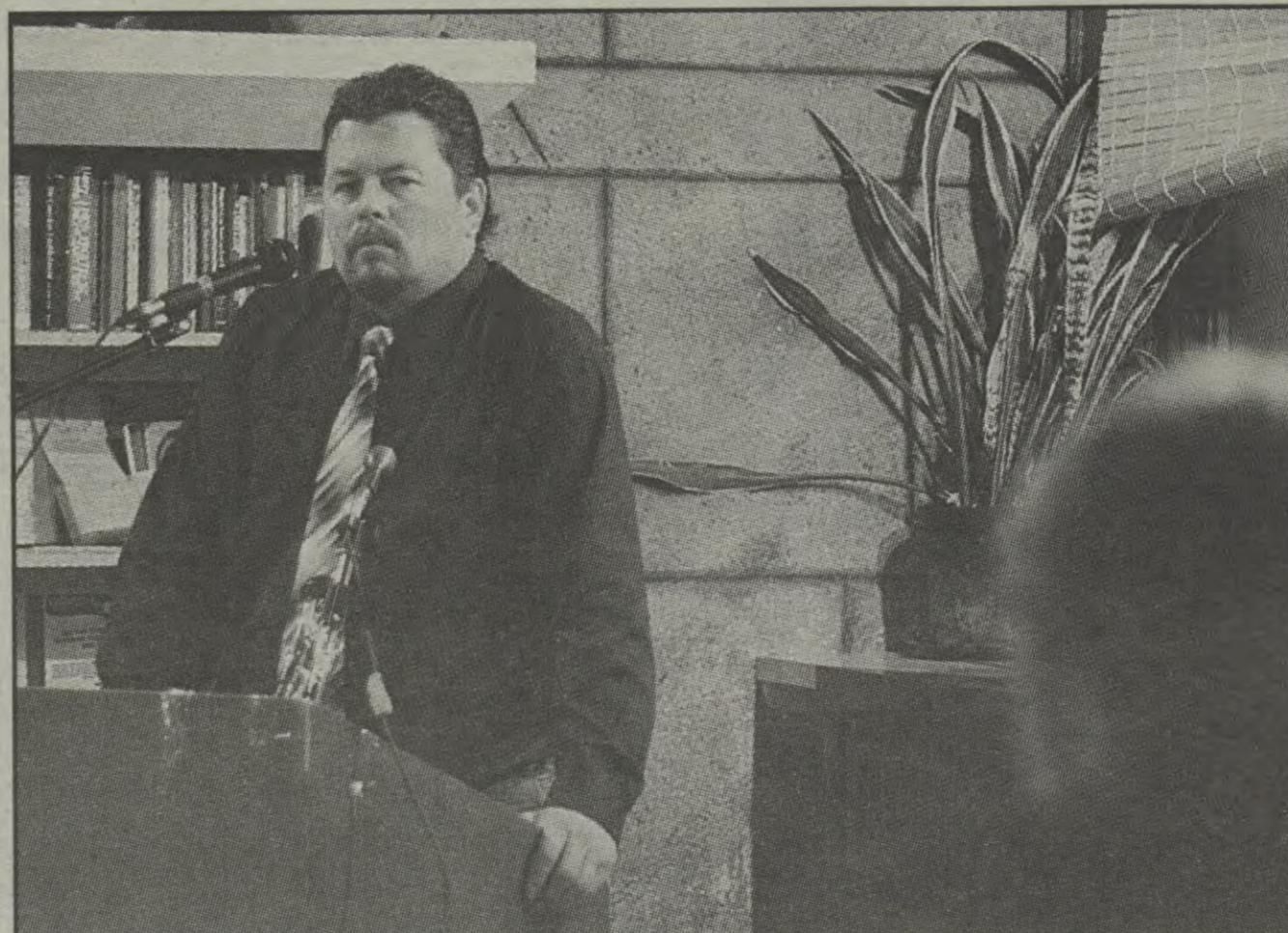
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Please check the Alberta Purchasing Connection website for other procurement opportunities that will be posted in the future.

Alberta

Hollow Water First Nation Chief Ian Bushie travelled to Winnipeg to make a presentation about his community's ongoing protest over plans to build a cottage development on land Hollow Water claims as part of its traditional territory. Bushie made the presentation at Mondragon Bookstore and Coffee House on Oct. 5.



AARON PIERRE

Workshops raise awareness of SIS campaign

By Laura Suthers
Windspeaker Staff Writer

EDMONTON

It has been well over three years since Sisters in Spirit (SIS) was created and the campaign has been gaining the public awareness it needs to succeed.

SIS was launched in March 2004 by the Native Women's Association of Canada (NWAC) in an effort to educate the public about the high rates of violence against Aboriginal women in Canada.

NWAC signed a five-year agreement with the federal government in November 2005 and through SIS, NWAC will work with other Aboriginal women's organizations to improve the rights of Aboriginal women. They will also address and bring to the forefront the unnecessary violence that faces Aboriginal women.

Participants of the SIS initiative have been busy with organizing vigils, workshops and special events to bring all walks of life together to remember and honour the Aboriginal women in Canada that have gone missing or have been murdered, a number that is estimated at around 500.

The events are also a forum to explore ways to protect Aboriginal mothers, daughters, aunts and grandmothers.

Last year was the first ever SIS vigil, which took place on Parliament Hill in Ottawa. Since then, communities have been showing their support by hosting their own vigils on Oct. 4 to create public awareness and to remember the Aboriginal women from all over Canada who have gone missing or have been murdered.

The second annual SIS vigil went international this year, with groups in Columbia and Peru that joined the campaign of

awareness by hosting simultaneous vigils in their countries. Both women and men joined together on Oct. 4 on Parliament Hill to draw awareness to the looming question—Why are Aboriginal women being targeted?

The community engagement and youth focused workshops that are held as part of the SIS campaign are geared to ending racialized and sexualized violence against Aboriginal women.

The events also provide participants with the opportunity to learn more about the SIS initiative.

With five workshops already behind them, SIS organizers are gearing up for five more in November.

The workshops are open to community service providers, law enforcement officials, Aboriginal health representatives, community leaders, shelter and group home staff, school representatives, youth, Elders and concerned community members.

One of the SIS workshops was held at the main campus of the Northern Institute of Technology in Edmonton on Oct. 16.

About 20 women attended the event from various organizations such as the Edmonton Native Healing Centre, Métis Child and Family Services, Women Building Futures, the Ermineskin Women's Shelter, the Elizabeth Fry Society, Alexis First Nation school and the Boys and Girls Club of Edmonton.

The day kicked off with an opening prayer from a local Elder, followed by introductions from the facilitators and workshop participants. SIS, community development co-ordinator Theresa Ducharme briefly talked about the objective of the workshop and the purpose of SIS.

"The main objective for today's event is reaching out to those service providers and to also have

them help us raise awareness because we can't do this alone," said Ducharme. "We have two tool kits that have been developed to distribute to all of the front line workers to help us raise awareness. The toolkits are for the service providers to help the families who want to deal with the media. It's to show them that they do have rights. If they are uncomfortable they don't have to answer."

"Raising awareness is another objective for today and at the same time I feel that every time I'm out there, I feel that I'm teaching on behalf of the families and for the women who are missing that don't have a voice."

Ducharme opened up the floor to the participants to voice concerns and ask questions. It was a little slow getting started but once the women heard what each other had to say, the response was overwhelming.

"What is being done to better the relationship between Aboriginal communities and police?" one participant asked.

Ducharme told the women that's an area NWAC is focusing on.

"Media, police and government need to be educated. We need to deal with the racism and stereotypes," said Ducharme.

Most of the women in attendance were frustrated one way or the other, expressing concerns about the overloaded shelters, a need for better representation of the needs of Aboriginal women.

Half way through the day, Jimmy Hermen, an Aboriginal actor joined the workshop. A little surprised but happy that Hermen was there in support of the Aboriginal women, Ducharme welcomed him.

Windspeaker was able to sit down with Ducharme and ask her to define public awareness and if that awareness includes men.

"It's a huge issue and there's still that silence about it that it actually shocks me, like today," Ducharme said. "It's all women here. We've had a couple men walk in our last workshops. I'm not saying they don't care, but we need to raise that awareness again that we need their help. I'm so glad that Brothers in Spirit formed and I hope it spreads across Canada because we need them to be on board. It's their daughter, granddaughter, their wife or their auntie. I don't understand it."

During a break, Windspeaker caught up with Hermen and asked him how he felt about being the only male in attendance. The irritated look on his face said it all.

"To tell you the truth, angry, really angry, because where are all of the guys who talk big about, oh ya, my sister was hurt or whatever? Where are you, that's my question. It doesn't take much of an effort to come out and spend one or two hours of your time to give support. It just makes me angry. It makes me feel like, am I going to represent all of the men?"

Kari Thomason, a support worker for Project SNUG, a Métis Child and Family Services initiative, attended the workshop to gain more information that could assist her when she's trying to help women working on the street.

The Edmonton Police Service contacts Thomason in most instances before a prostitute is arrested to give the women a chance to get into a program and try to clean up. On call 24 hours a day, Thomason goes out to try to help women get off the streets and out of prostitution.

"Many of the girls have given my name to other working girls," said Thomason.

"If they've only been busted once or twice, it would be a

healthier aspect for them to get into a program and off the street rather than going to jail. Jail does serve a purpose for some of those hard-core girls and some of those hard-core girls have done hard time, so it's like, I don't want to go back to that life. I would rather these girls lose their charges and get off the street and live a healthier and safe lifestyle."

According to Thomason, between 80 and 90 per cent of the women she meets with are Aboriginal and range in age from 18 to 55. Thomason said that most of the women are scared and don't want to end up like the many of the Aboriginal women who have gone missing or have been murdered.

"They call 118 Ave. death row because that's where mainly all the girls have gone missing or murdered. They were working girls," said Thomason.

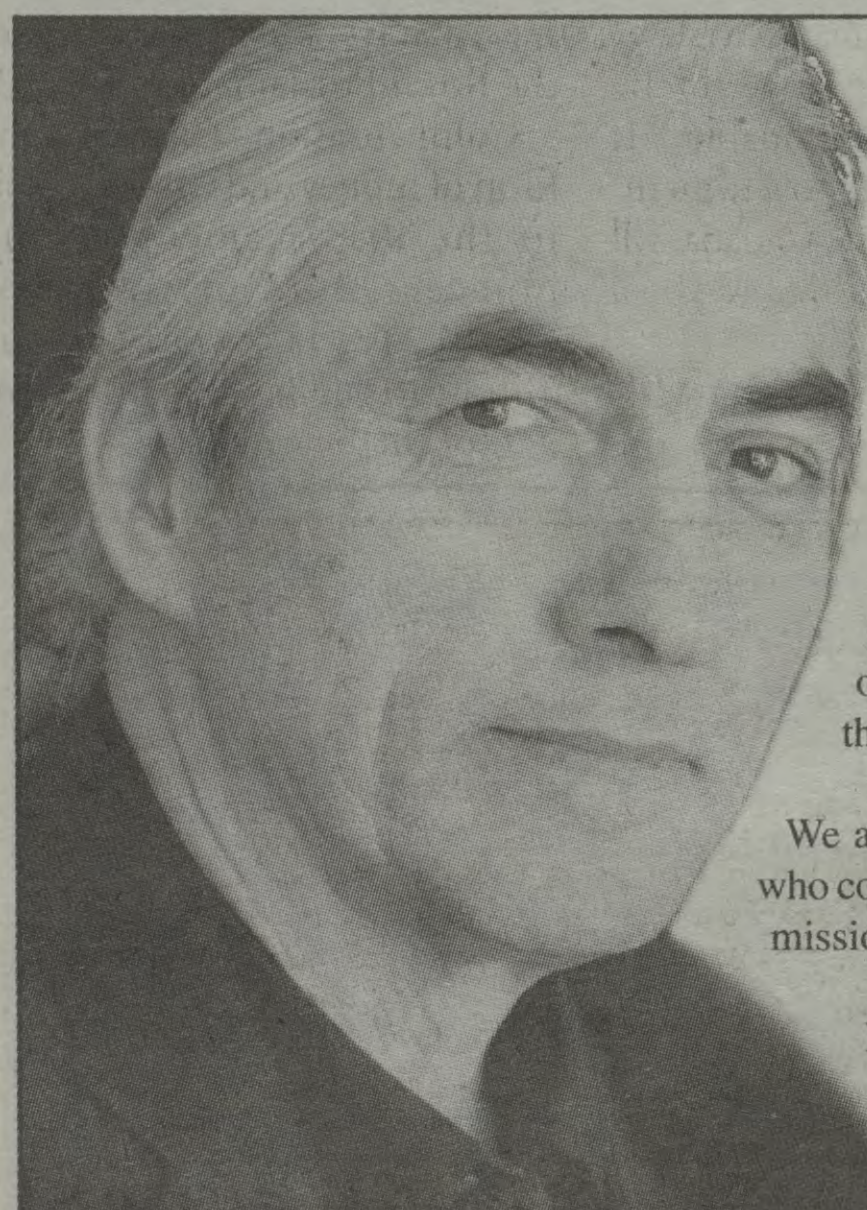
"Many of the girls want to leave, they don't want to end up dead. For some of the girls, if their addiction is too high, they can't get past that at times, and not until they're fully ready. Other girls simply can't because they're being controlled."

For more than 10 years, Thomason has been involved with helping women in prostitution and said she will continue with it, "probably for the rest of my life," she said.

"If I can see them making that step closer and closer to getting off that street corner, that's my reward," said Thomason.

SIS community workshops are scheduled in Kamloops on Nov. 2, Nanaimo on Nov. 6, Prince Rupert on Nov. 9, Thunder Bay on Nov. 20 and Fredericton on Nov. 22.

For more information on how to register for one of the free workshops, call Theresa Ducharme toll-free at 1-800-461-4043 or visit the NWAC Web site at www.nwac-hq.org.



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National Chief



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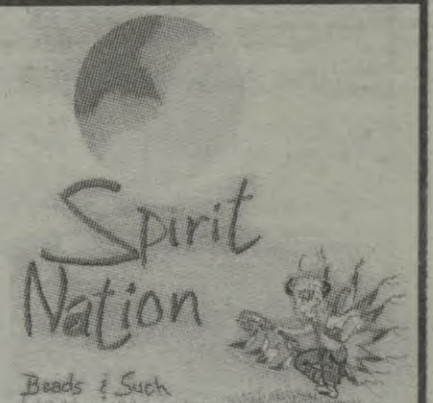
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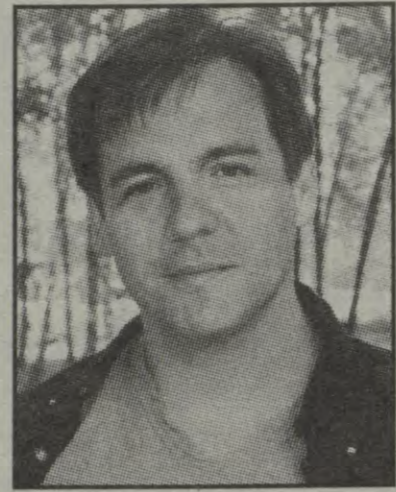
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[strictly speaking]

Back in the CLFN—the de-urbanization continues

It's been over a year now since I moved back to my home community of Curve Lake from the big city of Toronto. And in that time, I've noticed some changes from when I left two decades ago, both in the community and in me. Let's just say it's taken some getting adjusted to. You can't order a pizza, or Chinese food, or anything unless you have it delivered by Purolator. I'm still scanning the Reserve for a good dry cleaner. And I've given up waiting for any form of rapid transit system to stop at my place. I can only wait outside my house for so long.

Obviously I think it's me that's changed the most, not my community. I've been infected with a disease called urbanization. I always say I've gone from being a Rez Indian to an urban Indian to an urbane Indian, now I have to go back to being a Rez Indian. I have to de-urbanize. I have to go back to being an Ani-shnawbe from an Ani-snob. Believe it or not, wine doesn't always have to come from Australia. Spam is more than e-mail junk. Pick up



THE URBANE INDIAN

Drew Hayden Taylor

trucks can be a symbol of status.

As a man who made his career and living in the theatrical arts, I've come to grips with the fact the Reserve doesn't have a sizable theatre district. Evidently me and my house are it. But it is home and like all homes, it has its own set of lovable quirks.

Last December the community had a Santa Claus parade that was delightful to watch. About a dozen trucks and flatbeds rolled past a sizable showing of Curve Lakers, showcasing the community spirit. But when Chinese New Year came around, let's just say I was severely disappointed by the community participation. Same with the Oktoberfest and St. Patrick's Day festivities. Not a single float or

parader to be seen. Again, I was it. And don't get me started on the Gay Pride Parade. My girlfriend and I waited around all day for that.

Living in Toronto has obviously affected my home-grown taste buds too. I am cognisant of the fact Curve Lake doesn't have a decent Thai restaurant. However, there is still a rather severe learning curve to be acknowledged.

Not that long ago I was making dinner and realized I'd run out of flour. So I hopped in my car and drove to Buckhorn, a local small town to pick up a small bag of said ingredient. The woman behind the counter, whom I believe was from Curve Lake, recognized me and we had a nice

little chat. As I was paying for the flour, she casually commented, "Oh flour. Frying some fish?" I looked back at her rather puzzled.

"No," I said. "Making a nice chicken piccata." Now it was her time to be puzzled. Evidently back home, flour's only good for frying fish and making Indian bread. I just wished I liked fish. It might make the integration happen much more smoothly.

And while on the topic of food, there was this other incident. I had stopped for lunch at a little roadside fast food joint on the Reserve. I always believe in contributing to the local economy whenever possible, especially since they might be relatives.

I notice the menu has that iconic symbol of Aboriginal delicacies, fried baloney on a saucegun (fried bread). It had never been a favourite of mine, though my mother to this day still enjoys a good pan-fried hunk of baloney. In some circles it's referred to as Indian steak. But I long ago decided that I don't think I could ever be that "Indian." I preferred my baloney

raw and unprepared. Still bleeding if possible.

Be that as it may, I ordered an Indian Taco, a hearty and tasty concoction of fried bread, chili, tomatoes, lettuce, cheese and hot sauce.

As I waited patiently in line, a gentleman came up behind me and ordered the fried baloney special. So there I stood, watching this teenager pull out a thick roll of baloney, cut of a sizable slice, grab it with tongs, and hold it in the deep fryer. She was deep frying baloney. I've been to 16 countries around the world and that was a new one for me.

During my time in Toronto I wondered if maybe I had, somehow, been kept in the dark regarding the latest technological advancements and developments in the culinary preparation of baloney in Curve Lake. However, even my mother shuddered at the thought, so I wasn't alone.

It's still a long journey to feel at home, but I believe I'm halfway there. I just need to find that middle ground. How about something like ... baloney tartare. I betcha it would go over big.

OPPORTUNITIES

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The Aboriginal Multi-Media Society (AMMSA), publishers of Windspeaker, Canada's National Aboriginal News Source, Alberta Sweetgrass and Saskatchewan Sage, is seeking a full-time news reporter/photographer to join its busy and well-respected news team.

The ideal candidate will have a degree or diploma in journalism or have equivalent work experience in a community news publishing environment. A valid driver's licence, clean driving abstract and willingness to travel (sometimes out of province) a must. Computer literacy and knowledge of word processing, internet and email applications is a must. Candidates with a demonstrable knowledge of, or keen interest in, Aboriginal issues and culture will be given priority. Photography experience a great asset.

For more information on AMMSA and Windspeaker please visit our web site: www.ammsa.com.

Please send cover letter, resume and writing samples to:
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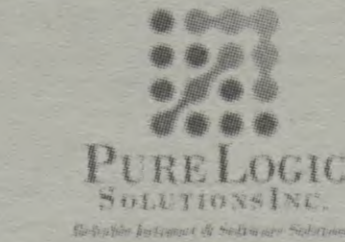
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Steven Loft [windspeaker confidential]

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

Steven Loft: Honesty ... if you can't depend on those closest to you to be honest, you'll always be distrustful. And that's no way to live.

W: What is it that really makes you mad?

S.L.: Ignorance ... it leads to intolerance ... and that leads to all kinds of bad places.

W: When are you at your happiest?

S.L.: When I'm with people I love ... and when enjoying a cold beer with friends after a good day.

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

S.L.: Ugly!

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

S.L.: Chief Joseph of the Nez Perce. He combined the best attributes of a diplomat and a warrior. He was a philosopher, a fierce opponent and a gifted orator. A true leader, we could use more like him today. He said:

Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my

country, now overrun by white men. They do not protect my father's grave. They do not pay for all my horses and cattle. Good words cannot give me back my children. Good words will not give my people good health and stop them from dying. Good words will not get my people a home where they can live in peace and take care of themselves.

I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk. It does not require many words to speak the truth.

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

S.L.: Move to a new city without my son.

W: What is your greatest accomplishment?

S.L.: Continuing to have a great relationship with Tyler (my son) even though we live so far apart.

W: What one goal remains out of reach?

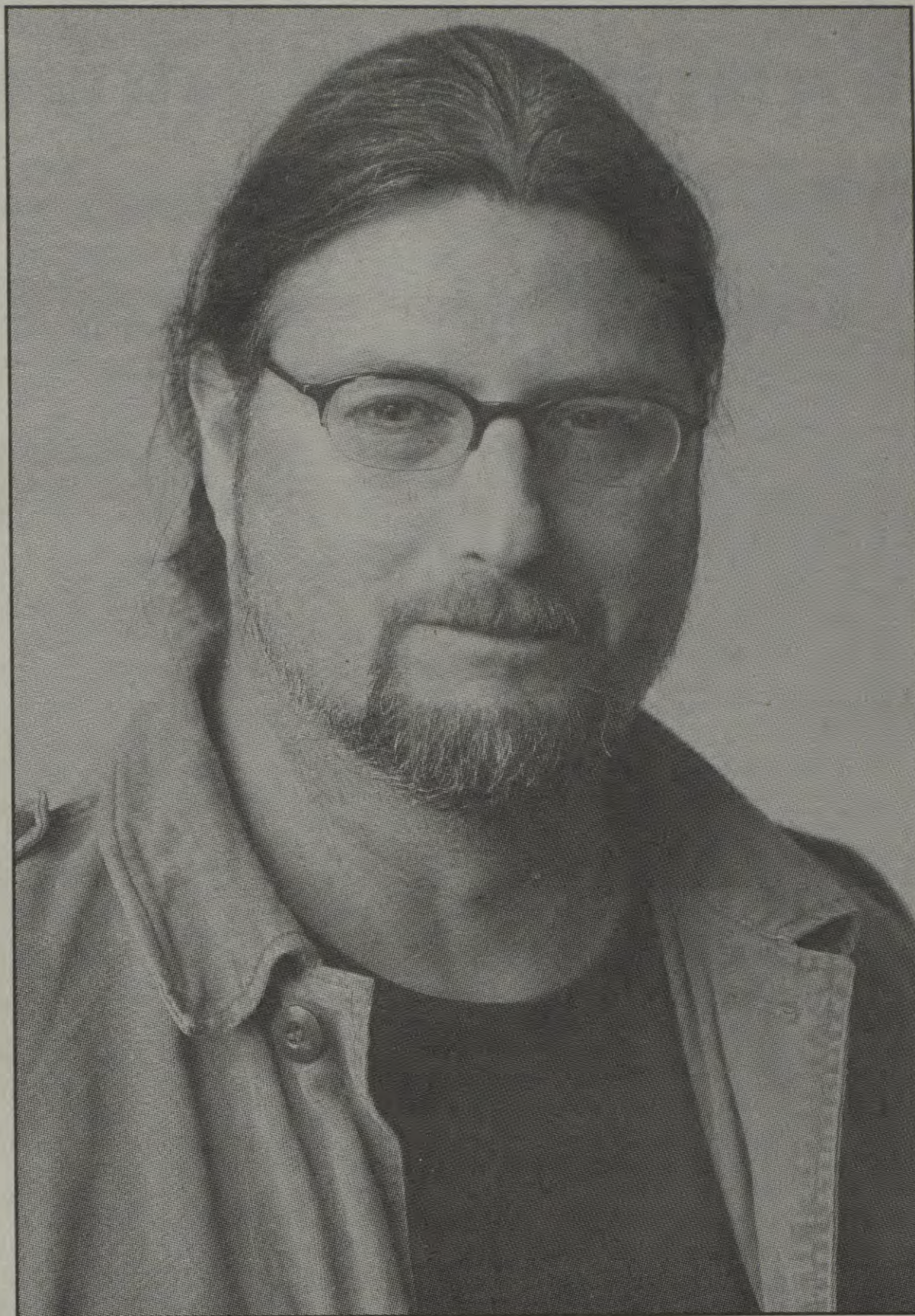
S.L.: The Nobel Peace Prize ... but I'm not holding my breath.

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

S.L.: Drinking too much,

Steven Loft is a curator, writer and media artist, and now he can add a new title to the list, thanks to his recent appointment as the first Aboriginal curator-in-residence at the National Gallery of Canada. Loft, a Mohawk from Six Nations, will begin his two-year residency at the gallery in December 2007.

The Canada Council for the Arts and the National Gallery have partnered together to provide this opportunity for a mid-career Aboriginal curator to work at the gallery, with Loft selected to be the first to benefit from this pilot project. Loft studied at McMaster University and Humber College of Applied Arts and Technology. He has curated gallery exhibitions and programmed media arts festivals and has been the director at the Urban Shaman Gallery in Winnipeg since 2002. Before the move to Winnipeg, Loft was curator at the Art Gallery of Hamilton and artistic director of the Native Indian/Inuit Photographers Association.



probably.

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

S.L.: On naively asking the question, what does it mean to

be an Indian ... "An Indian can only be what he is."... Chief Richard Maracle.

W: Did you take it?

S.L.: I hope so.

W: How do you hope to be remembered?

S.L.: Good father, loyal friend, someone who contributed to the culture of Aboriginal people and a person who could laugh.

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[treaties—past, present, future]

Exhibit provides fresh perspective on treaties

By Gauri Chopra
Windspeaker Staff Writer

OTTAWA

Since the early 1600s, treaties have been signed between the French state, the British crown, the government of Canada, and Canada's Aboriginal peoples.

In recognition of the long-standing relationship between the Canadian government and the country's Native people, Library and Archives Canada created *Spirit and Intent: Understanding the Voices*, an exhibit launched Sept. 24, which displays original treaties dating back 400 years.

But treaty negotiations were not always documented on parchment. Often gifts were exchanged to symbolize an agreement. In addition to the historic treaty documents, the Ottawa exhibit also contains artifacts such as manuscripts, maps, totems, seals, trade beads and a treaty jacket, all of which played a role in treaty making.

The exhibit attempts to provide an insight into the discussions, compromises and agreements that lead to establishing the Canada of today. By displaying its material in chronological order the exhibit walks observers through time, starting with the Terrestrial Globe. The Globe is Library and Archives Canada's earliest globe and is a monument to the land belonging to Canada's Aboriginal people, as it was perceived by European settlers in the 17th century.

"Library and Archives Canada and the curators believe quite strongly that treaties are one of the foundations of Canadian society. They are the record of the lasting relationship between Indigenous and immigrant

people, and because they are so fundamental to what we are, and how we got to be the way we are, we believe that they deserve study and publicity. Canadians from all backgrounds need to know more about treaties," said Dr. Jim Miller, professor of history and Canada Research Chair in Native-Newcomer Relations at the University of Saskatchewan and curator of the exhibit.

"One of the goals that we established right off the bat, and some of the goals that we established on the basis of some of the other products we've created and the feedback that we've got, was to change some of the stereotypes that revolve around treaties. Most people think of treaties as just a legal document, and in most cases in fact their knowledge of treaties is limited to the number of treaties that came from the west. And, of course, the relationships that have been established and the types of negotiations and products that were created that reflected these negotiations have changed immensely over time and place. So we've got all different types of treaties. We do have territorial treaties, but we also have friendship treaties. We have commercial treaties too. And we also recognize that treaties aren't recorded just on legal documents but they are recorded on things like wampum belts, which we display in the exhibition," said Chris Kitzan, acting chief of the planning and partnership, Web content and service division at Library and Archives Canada.

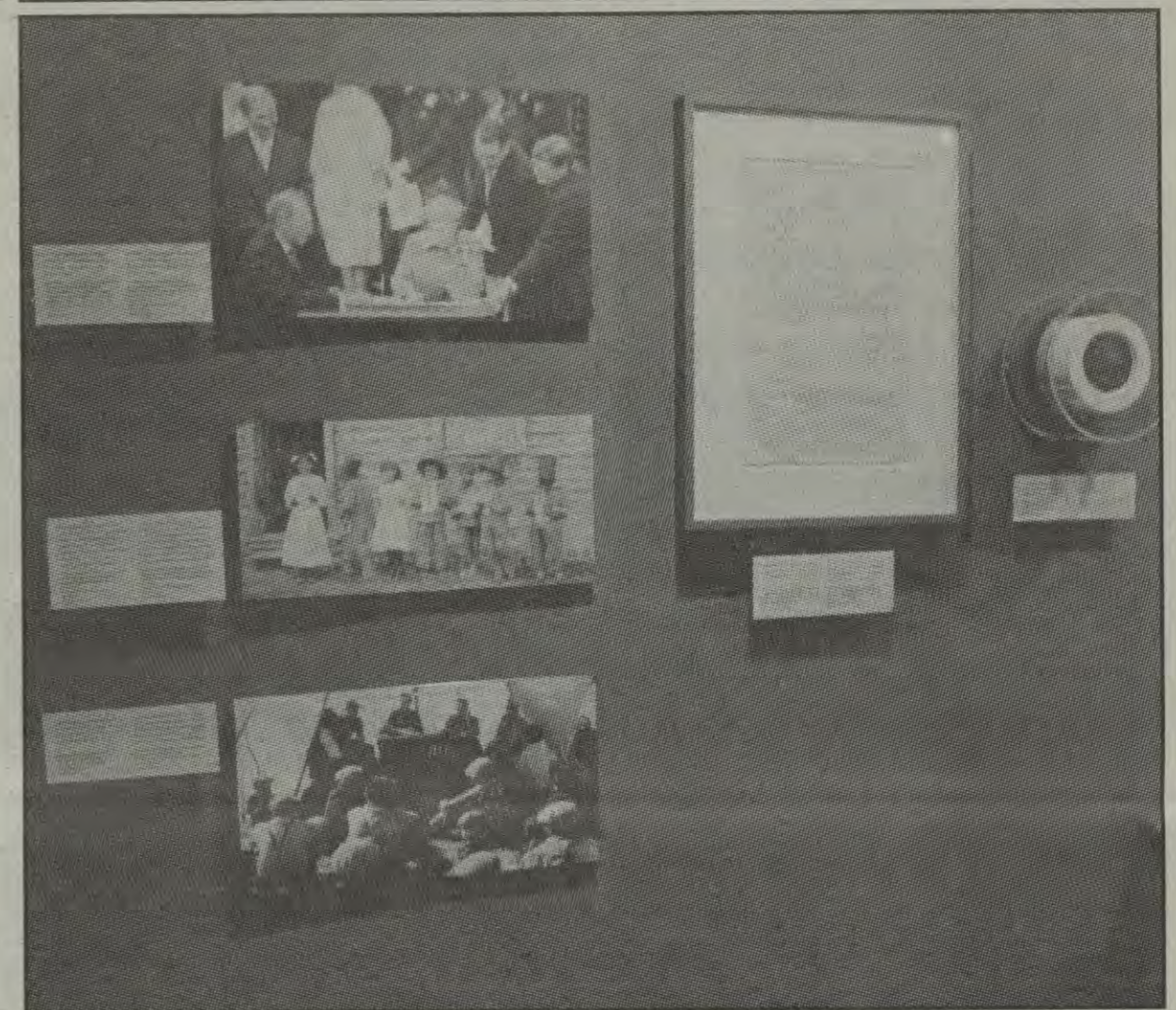
The exhibit also strives to show the ceremonies and processes behind treaty making, said Kitzan.

A companion exhibit called *Survey, Examination and Analysis*

of Treaty Documents is also on display at the same location. It focuses mostly on the preservation and interpretation of the documents on display.

"I think all the treaties were originally negotiated with a lot of hope and expectation that they would create and maintain a positive relationship. In quite a few cases thereafter there was disappointment because there were problems with implementation. The treaties weren't always honoured as well as they might be. In some instances, perhaps in most instances, the fault and responsibility for that should be laid at the feet of the federal government. Not in all cases, but I would say in most cases. And in any event today, especially over the last 25 years with the creation of new commitments in the Constitution that was adopted in 1982, I think there is a very good reason to hope for a positive relationship for the future, based on the treaties and respecting the treaties," explained Miller.

"The curators and Library and Archives Canada personnel that were involved in the project were trying to get beyond the letter of the government's version of the treaties. The kind of thing that you see printed in books very often is the only version of the treaty that is given consideration, and many people really only know that version, if they know any. We wanted to make the point that treaties involved two parties, Natives and newcomers. And we wanted to make the worlds of expectations and assumptions of both parties integral and central to the exhibit. So we wanted to emphasize spirit and intent, rather than the cold letter of one side's version of the treaties."



Spirit and Intent: Understanding the Voices, an exhibition that examines the treaties negotiated with Canada's Aboriginal people over the centuries, had its official opening on Sept. 24 at Library and Archives Canada in Ottawa. The exhibit runs until March 24, 2008.

Treaty chiefs, minister meet to build new relationship

By Laura Suthers
Windspeaker Staff Writer

EDMONTON

An historic meeting took place in Edmonton on Sept. 20 as chiefs of Treaty 6, Treaty 7 and Treaty 8 came together with representatives from the province of Alberta to discuss a new government-to-government relationship. The meeting took place at the Legislature building with Guy Boutilier, the minister of International, Intergovernmental and Aboriginal Relations hosting the event. He invited seven other ministers from his cabinet to attend, however only four were on hand for the event.

"My colleagues and I welcomed this opportunity to meet with the chiefs in person to build a bridge from a co-operative past to even more effective and productive relationships in the future," said Boutilier in a press release issued following the meeting.

Stanley Lagrelle, Grand Chief of Treaty 6, didn't share Boutilier's

positive opinion of the meeting.

"First of all, I was disappointed," said Lagrelle. "The premier was supposed to be there, only four of the seven ministers showed up, that was really disappointing to me. I don't know if they really want to do business with us. What really bugs me is that they're just going ahead and deciding on our behalf and doing whatever they think is best for us and it doesn't work for us. We have to be directly involved. We need to be directly negotiating on our behalf but it's not happening."

According to Lagrelle, the focus of the meeting was consultation but he said the word only came up about four times.

"We didn't really want to go into that area," he said. "I'm just very frustrated, not having the right people at that meeting. I was really up to this but hearing that the premier cancelled out on us well... I'm hoping they can come to their senses and try to meet with us."

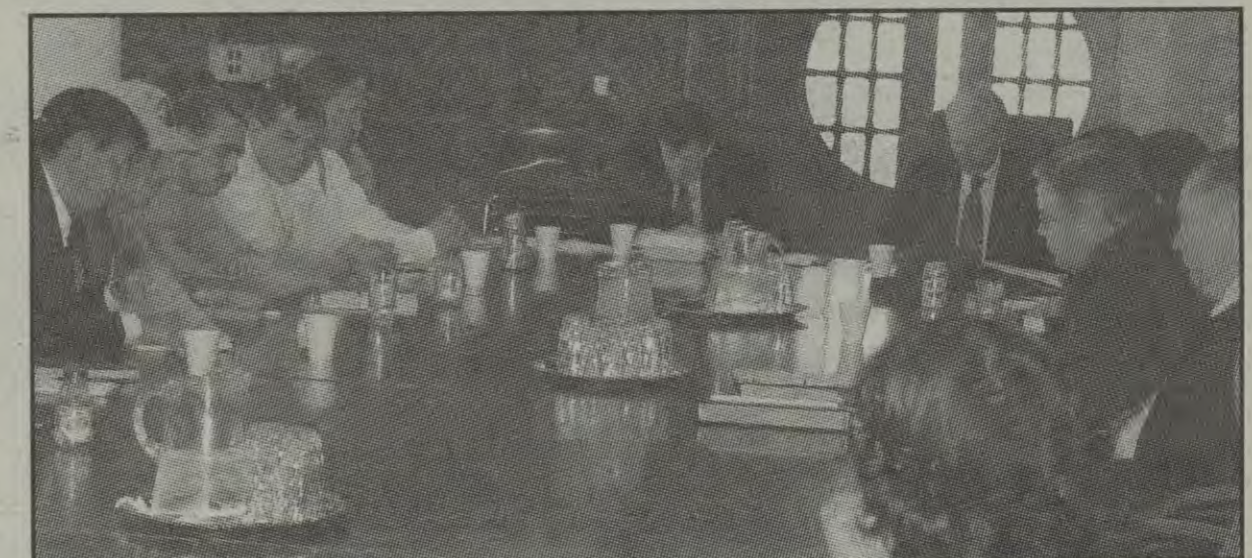
Lagrelle did agree that the provincial government and the

chiefs need to engage in semi-annual meetings to initiate a government-to-government process to discuss general issues and initiatives in the province.

"Our main focus was that we have this government-to-government relationship. That's what we wanted and then the rest can follow through with other consultation and stuff like that," said Lagrelle. "That's the only way it's going to work, that all parties be happy and that we're at least included."

Grand Chief of Treaty 7, Charles Weaselhead, said in a news release that the meeting marked an opportunity for the chiefs of Alberta and the provincial ministers to openly express their thoughts of mutual concern.

"This will lead towards an improved working relationship and it will also allow both governments to tackle common issues and initiatives that will bring positive outcomes that will lead to a better quality of life for First Nations and non-First Nations people in this province,"



An historic meeting of treaty chiefs and provincial ministers took place in Edmonton on Sept. 20.

said Weaselhead.

Treaty 6 was signed at Carlton and Fort Pitt in 1876. It covers central Alberta and Saskatchewan, supporting 16 Alberta First Nations. Treaty 7 was signed at the Blackfoot Crossing of Bow River and Fort Macleod in 1877 and covers southern Alberta supporting five Alberta First Nations. Treaty 8 was signed at Lesser Slave Lake in 1899. It covers portions of northern Alberta, British Columbia, Saskatchewan and part of the Northwest Territories.

Grand Chief of Treaty 8, Arthur Noskey, said the outcome

of the meeting provides both governments a way of moving forward.

Lagrelle stressed to *Windspeaker* that having that government-to-government relationship in the end would be beneficial to both parties.

"I want that relationship. I think these governments think we're not a government. When we're trying to stick up for ourselves, this is what happens, we're just maybe seen as a nuisance in whatever we're trying to accomplish for our people and the future of our little ones," he said.

Tsawwassen treaty legislation ignites debate

By Murray Langdon
Windspeaker Writer

VICTORIA

As debate over the Tsawwassen First Nation treaty starts in the British Columbia legislature, another debate, one some say is more heated, is picking up steam.

As Tsawwassen Chief Kim Baird strode to the legislative buildings to address the members of the legislature, the shadows of other First Nations members who had gathered to protest had barely vanished.

"Fear of change is not uncommon," said the 37-year-old mother of two, a five-time elected leader who took on a leadership role in her community at a very young age. "These events are more than just words, they are acts of reconciliation."

The Tsawwassen treaty gives the roughly 300 members of the Tsawwassen First Nation ownership of more than 700 hectares of waterfront land, 200 of which will be removed from the province's Agricultural Land Reserve. The land is seen as particularly valuable as it lay close to the ever-expanding Vancouver container port development. The treaty, covering an area near Roberts Bank in Delta, is the first to be negotiated and ratified under the B.C. treaty process that started nearly a decade and a half ago. The Tsawwassen treaty is the first involving an urban First Nation.

"This is a significant day for the Tsawwassen First Nation and the Province," said Mike de Jong, B.C.'s minister for Aboriginal Relations and Reconciliation.

Chuck Strahl, minister of Indian and Northern Affairs Canada, said the Tsawwassen treaty is an example of how meaningful negotiations can provide real and tangible results.

"This is truly an historic event," said Strahl. "It is a clear and concrete step toward resolving questions of rights and title, as well as ensuring certainty for all parties."

Premier Gordon Campbell, who admits to radically altering his stance on First Nations, lauded the day as historic, and commended Baird for helping to reach the deal. He said Baird is the great-granddaughter of former Tsawwassen Chief Harry Joe, who petitioned government in 1914 for title to the Tsawwassen lands.

"Chief Kim Baird is someone who has acted on leadership," said Campbell during a special gathering at the Royal British Columbia Museum, hours before the legislation was introduced. "She's always thought of what the future will hold for her people."

Campbell staunchly defended his government's newfound attitude toward reconciliation, saying he recognized the road to the future was acknowledging the past. Campbell proudly helped to unveil a flag for the Tsawwassen

First Nation, symbolic of the band's independence, and a commemorative heron-embazoned door, a visual metaphor for the opportunities that now lie ahead. Contrary to what naysayers claim, Campbell believes that treaties give First Nations what they've been asking for.

"(The legislation) signifies recognition of their Aboriginal rights and title and provides the Tsawwassen First Nation with the ability to make decisions for themselves ... and build a more self-reliant, independent future for generations to come," Campbell said.

In addressing the legislature, Baird spoke of the deal's virtues.

"The Tsawwassen treaty, clause by clause, emphasizes self-reliance, personal responsibility and modern education. It allows us to pursue meaningful employment from the resources of our territory for our own people," she said.

"To everyone, it provides economic and legal certainty and gives us a fighting chance to establish legitimate economic independence, to prosper in common with our non-Aboriginal neighbours."

But reconciling that with all First Nations, it seems, is proving to be as difficult as reaching the treaty itself. Chief Stewart Phillip, president of the Union of B.C. Indian Chiefs, said before the march toward the legislature that Aboriginal people are opposed to not only the Tsawwassen deal, but rather the entire treaty process as well.

"I think what everybody is saying is that the process is fundamentally flawed," said Phillip, a central figure in the protests leading up to the treaty legislation's introduction. "This has nothing to do with recognizing our rights. We should expect resource rights for our economic benefit on an ongoing basis."

Phillip is opposed to the existing treaty process, saying it is designed to extinguish Aboriginal title, terminate Aboriginal rights and enfranchise First Nations people just to provide certainty for business and industry.

"This is a beads and trinkets approach to treaty making in B.C.," Phillip added, surrounded by roughly 200 fellow protesters.

Coupled with that, said Chief Chris Tom of the Tsartlip First Nation, is the government's failure to acknowledge that there is some overlap in land being claimed by various First Nations. The WSANEC (Saanich) people on the peninsula of Greater Victoria have said that part of the land given to the Tsawwassen is actually theirs, and have filed suit in the courts. This kind of action, said Tom, puts government's self-interest ahead of meaningful dialogue to properly recognize who has territorial right over the lands, and needlessly pits First

Nations against each other.

"The government has become a wedge in First Nations communities," said Tom. "Taking from Peter to pay Paul is not a solution."

Grand Chief Doug Kelly of the Sto:lo Tribal Council joined the protestors on the steps of the legislature and echoed Phillip's sentiments of concern and dismay.

"This process is 14 years old," said Kelly. "It has cost \$1 billion dollars and it's got one treaty. That's not something to be celebrating."

Kelly said most First Nations have been left in a state of rot, plagued by addictions, family violence and neglect, all while governments have tried to obfuscate on their responsibility. Kelly called on all First Nations to unite in solidarity in a bid to address the situation, and talked of a recently formed action committee looking at a lawsuit to change the way treaties are reached.

"What's really important is that people need to support their leadership," he said. "We've structured an action committee to bring public attention to our issues."

The First Nations Unity Protocol Group, which represents 60 First Nations and 35,000 individuals, acknowledged the Tsawwassen treaty, but said the model is not acceptable for the vast majority of First Nations.

"We have lost patience and I am as mad as hell," said Chief Robert Louie in a release. The group said it has identified six areas of concern, and is willing to go to court over what the group calls an "ineffective treaty process."

"First Nations, who are part of the Unity Protocol Group, will no longer accept the government's 'our way or else' approach to treaty negotiations. These First Nations are planning a significant legal challenge."

That kind of attitude seems to fly in the face of what's actually happening. The five-member Maa-nulth on Vancouver Island has already initialed a final agreement and is in the process of negotiation. This past July, the Huu-ay-aht First Nation voted in favour of the deal, with the remaining votes taking place in mid to late October. The government said four other First Nations are in the process of reaching final agreements. Forty-seven sets of negotiations, involving roughly half of B.C.'s First Nations, are underway, with 40 First Nations already at the fourth of the six-stage treaty process.

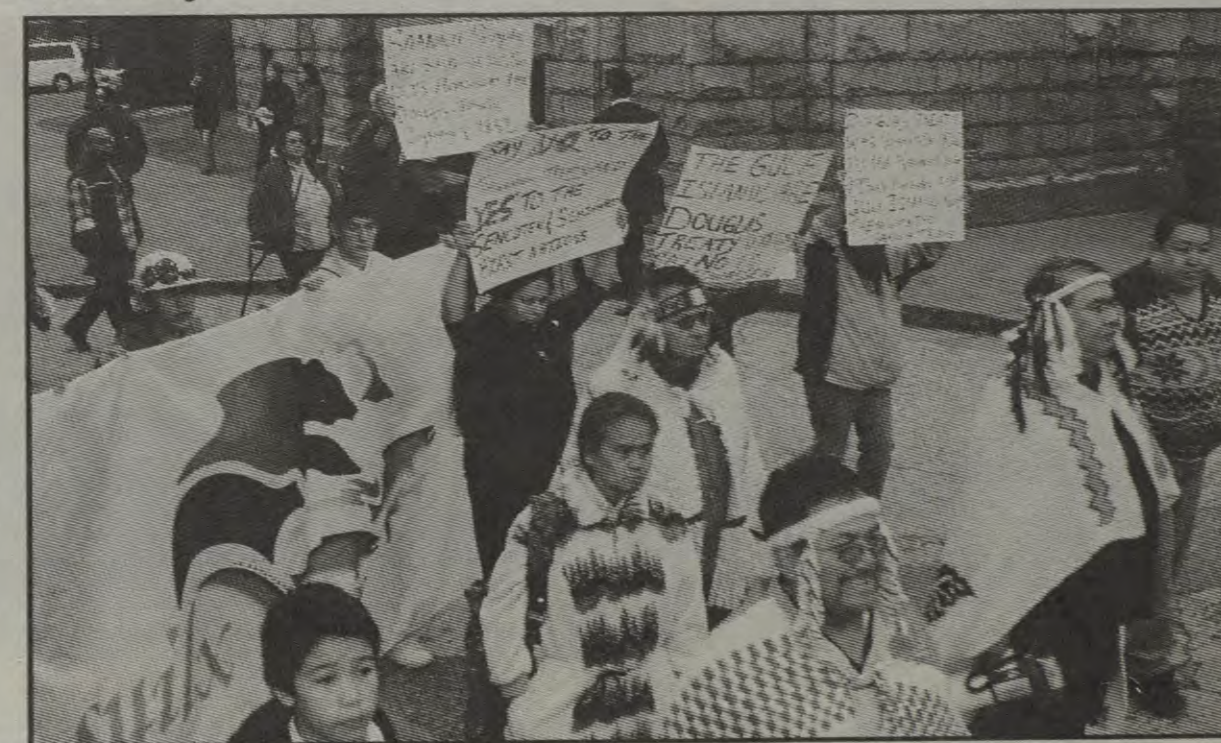
Shawn Atleo from the Ahousaht First Nation on Western Vancouver Island and B.C. regional chief of the Assembly of First Nations, cautiously celebrated the deal and its makers.

"This is big stuff—we would say in our language," said Atleo



PHOTOS BY MURRAY LANGDON

Tsawwassen First Nation Chief Kim Baird made history on Oct. 15 when she addressed the British Columbia legislature, becoming only the second non-elected guest invited to speak to the legislature during in the past century. Baird was invited to defend the treaty that has been negotiated with her community. The legislation that would ratify the treaty at the provincial level was introduced in the provincial legislature that same day.



Prior to Chief Kim Baird's Oct. 15 speech, protesters marched to the provincial legislature to demonstrate their opposition to the Tsawwassen treaty.

at the museum ceremony.

But Atleo said the work was far from over, and offered up a caution, and a reminder, that the signed treaty can be viewed as only a beginning, and much more effort needed to be put toward revisiting the treaty process, along with the implementation of both historic and modern treaties.

"After all the celebrations are done and the sons have quieted down, the work begins."

That's not all that could be starting. Phillip hinted at protests before or during the 2010 Winter Olympics, and also hinted that indeed, legal action on a number of fronts could be in the offing.

But despite the opposition, Baird took her historic steps into the legislature's chamber and addressed the 79 MLAs who will vote on the deal, which, is worth \$120 million dollars in land, resources and cash. With a

calmness one would expect from someone much older, Baird urged the legislators to see the overwhelming values of the deal.

"We now have the tools to operate as a self-governing nation for the first time in 131 years, since the first Indian Act was introduced," she said.

The deal is expected to pass, with support from both the governing Liberals and opposition NDP. One NDP member has been suspended from caucus for saying he'll vote against the deal. Two others have said they'll abstain from voting over issues with removing land out of the ALR. A third is now teetering.

Once ratified in B.C., the pact will be sent to Ottawa for federal ratification in Parliament and the Senate. If all goes as anticipated, the treaty could be enacted by the end of the year.

[music]

Aboriginal artists shine at annual NAMA gala

The ninth annual Native American Music Awards were handed out in Niagara Falls, New York on Oct. 6, and plenty of talent from this side of the border was on hand to entertain and be recognized.

Digging Roots, Susan Aglukark and the Derek Miller Band were among those who took to the stage during the celebration of Aboriginal music and musicians.

Arvel Bird was named artist of the year at the gala for the album *Animal Totems 2*, while Corn-Bred won the award in the Best Blues Jazz recording for their self-titled album.

Heart of the Navajo Land was named best compilation recording, while Shelley Morningstar received the award for best debut artist for her work on *Out of the Ashes*.

Ottawa's own Women of Wabano took home the award for debut duo or group of the year for their CD, *Voices*, while Aglukark was named best female artist.

Floyd Red Crow Westerman won the best country recording honour for his Johnny Cash tribute album, while Tonemah's *Welcome to Your Rainy Day* won

the award in the best folk recording category.

Robert Tree Cody's album *Heart of the Wind* earned him the flutist of the year award, the Cherokee National Youth Choir's *Comfort and Joy* album was named best gospel or inspirational recording, and Brule and AIRO were named duo or group of the year.

Wahancanka's *Remember Me Grandfather: Lakota Pipe & Ceremonial Songs* was named best historical recording and Evren Ozan's CD *Alluvia* was named best instrumental recording.

Robert Mirabal earned the best male artist honours for the album *Pueblo Christmas*, while the award in the best Native American church recording was given out to Gerald Primeau, Sr. for *Voice of a Dakota*.

Brule's *Kinship* earned him the award for best new age recording, Jana took home the award for best pop recording for her album *American Indian Story*, and Gary Small & The Coyote Bros. won the award for best rock recording for *Crazy Woman Mountain*.

Northern Cree & Friends won the award for best powwow

recording for their CD *Long Winter Nights* and Tom Bee was named best producer for his work on *Voice of the Drum*.

Night Shield's CD *The Total Package* was selected as best rap/hip hop recording, Pipestone's *Good Ol' Fashion NDN Lovin* was named record of the year, and Jennifer Kreiserg's song *Have Hope* was named song/single of the year.

Anishinabemoin by Keith Secola and Karen Drift was named best linguistic recording, *Dancers of Mother Earth*, by the Todi Neesh Zhee Singers was named best traditional recording, and Arigon Starr was named songwriter of the year for *The Red Road*.

Jim Boyd received the award for best short form music video or DVD for *Inchelium*, while Rich Heape Films won for best long form video or DVD for *The Trail of Tears Cherokee Legacy*.

The award for best world music recording was presented to *Cultural Legacy: Traditional Music from Equador & Bolivia*, while the Native Heart award went to Peter Buffett for *Spirit-The Seventh Fire*.



PHOTOS BY CHRISTOPHER CLARKE

Susan Aglukark performed at the annual North American Music Awards on Oct. 6, and also earned an award for best female artist at the gala held in Niagara Falls, New York.



The duo Digging Roots was among the performers at the ninth annual North American Music Awards held on Oct. 6 in Niagara Falls, New York



The North American Music Award for duo or group of the year went to Brule and AIRO.

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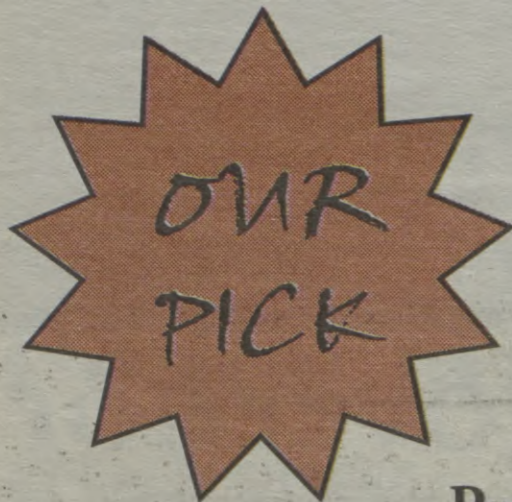


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Artist—Jason Chamakese
 Album—Midnight at
 Clearwater
 Song—Lonely Nights in
 Tucson
 Label—Independent
 Producer—Jason Chamakese
 and Wayne Geirsbrecht

Chamakese inspires with songs from the heart

Midnight at Clearwater isn't just another album by an instrumentalist, it is an experience. The music by Saskatchewan flautist Jason Chamakese effortlessly carries the listener to another plain of existence. Through songs like In the Canyon and Midnight at Clearwater, Chamakese evokes feelings of peace and relaxation within the listener. It doesn't take a trained ear to realize that Chamakese's music comes from within him.

The song Lonely Night in Tucson, featured on the CD, was written in one shot right in the recording studio. Using gentle soothing notes and very little accompaniment, Chamakese and his flute take the listener to a wild Tucson desert or wherever else the music inspires them to go. It is only when the song ends that one is brought back from the dream vacation to reality.

All songs are performed by Chamakese on a traditional Aboriginal flute, though not all were written by him. First Thunder and Round Dance Song are traditional songs that have been sung and performed for years.

The CD also features Chamakese's rendition of Amazing Grace, and fittingly ends with an instrumental piece called Blessings From Above. From start to finish Midnight at Clearwater speaks to the listener's soul. The music is soothing, inspiring and powerful.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Shakti Hayes	Touchwood Hills	Touchwood Hills
Ry Moran	Right Time	Groundwater
Holly McNarland	Every Single Time	Chin Up Buttercup
J.J. Lavallee	Métis boy	Carry On
Feedback	Life's Unfair	Single
Violet Naytowhow	Old Love	Wind of the North
Shane Yellowbird	I Remember the Music	Life is Calling My Name
Fred Mitchell	Don't Wanna Be Lonely	Single
Rick Dixon	Ten Candles	Ten Candles
Lucien Spence	Back to You	Single
Native Roots	Time to Dance	Celebrate
Ray St. Germain	We All Make Mistakes Sometimes	Single
Desiree Dorion	More Like Elsie	Single
Buddy Gouchie	Britney's Song	Things That Matter
Hank Horton	If They Only Knew	A World of Many Heartaches
The Breeze Band	Road to Eden	The Breeze Band
Edmund Bull	Follow Your Dreams	Follow Your Dreams
Keith Secola	Drum in the Car	Single
Will Belcourt	Falling to Pieces	Full Moon Blanket
Steve Rain	Holdin' Out	Only for a Moment

CONTRIBUTING
 STATIONS:



New shows joining APTN fall lineup

There should be something for everyone when the Aboriginal Peoples Television Network (APTN) unveils its new fall lineup on Nov. 5. The network, which celebrated its eighth birthday on Sept. 1, will be bringing viewers a number of new programs, while welcoming back some of its most popular shows from seasons past.

Among the returning programs are Wapos Bay and renegadepress.com, two children's shows that were recently recognized with Gemini Awards. Wapos Bay won the Gemini for best children's or youth fiction program or series, and Sara Snow won the award for best writing in a children's or youth program or series for her work on the Blackout episode of renegadepress.com. The two awards were handed out at the Gemini Lifestyle, Children's and Youth gala held in Toronto on Oct. 16.

The network will add to its award-winning children's programming line up with a new commercial-free kids' block that will run every morning from 7:30 a.m. to 10 a.m. The kids' block will be hosted by Cassidy, a 12-year-old girl from Sagkeeng First Nation, Man. who has become APTN's youngest on-air personality.

Three new children's programs are also being added to the APTN schedule—Chic Choc, a series created by and for Aboriginal youth in Quebec; Igloo-gloo, a

program aimed at a pre-school audience that focuses on the adventures of seal pups Blanche and Bichou; and Anash and the Legacy of the Sun-Rock, a unique program that blends live action actors and an animated world to tell the story of Anash and Kole, two young men on a quest to find all the fragments of the shattered sun rock.

The fall schedule also includes new programming for an older audience, offering up comedy, drama, music and a bit of education as well.

Two new comedy series are featured in APTN's fall schedule, both with familiar names attached to them. Playwright and humourist Drew Hayden Taylor lends his writing talents to Mixed Blessings. Billed as a dramatic comedy by APTN, the show gives us a glimpse into the life of main characters Hank and Ruby, two people from different ethnic backgrounds (he's a third generation Ukrainian Canadian, she's Cree) who get married, creating a blended family. In Fish Out of Water, comedian Don Kelly takes a turn as a television host. In each episode, Kelly visits a different Aboriginal community to learn about its culture.

On the dramatic front, the new fall season heralds Andrea Menard's return to television with Rabbit Fall, a six-part series in which Menard plays a police officer who moves to the small northern community of Rabbit Fall and discovers there's

something not quite right in the community, and that many residents believe the cause is supernatural in nature.

Another dramatic series coming to APTN in November is RAN-Remote Area Nurse, an Australian production that follows Helen Tremayne as she returns to the remote island in the Torres Strait where she'd spent five years working as a remote area nurse and works to train the islanders to take over her role as health provider. As she works to get to a point where she won't be needed by the community, she realizes the island is the only place she has to call home.

Music fans will have two shows to tune in to this coming season—The Mix, which features musical performances by and profiles of Métis artists, and When the Music Speaks, which gives viewers a chance to enjoy performances by 15 musical groups that were featured during a Canada Council music showcase held in Montreal in 2003.

On the educational front, APTN is offering up two brand-new shows—Closer to Home, a how-to series hosted by actor and home builder Wayne Baker that provides tips and advice on home maintenance for people living on reserve, and Whipogwad, a cooking show hosted by two young chefs, one Abenaki and one from Quebec, who create meals that combine their different cultures. The documentary series



Mixed Blessings



Fish Out of Water



Rabbit Fall

Medicine Woman, which follows Métis doctor Danielle Behn as she travels the world to learn from Indigenous healers, will also be

broadcast by the network this fall. For more about APTN's new season, visit the network's Web site at www.aptn.ca.

Steven Point sworn in as new lieutenant governor

BY SHAUNA LEWIS
Raven's Eye Writer

VICTORIA

Drums could be heard resonating from inside the Legislature building in Victoria, B.C., on Oct. 1, as the Honorable Judge Steven Point of the Sto:lo First Nation became the first Aboriginal lieutenant-governor in British Columbia's history.

Installed as the province's 28th lieutenant-governor, Point said his appointment as the Queen's representative was both a surprise and honour.

"Being Aboriginal and being in this position is a statement in itself," Point said. "It was a moment of tremendous pride."

B.C. Premier Gordon Campbell commended Point's experience in judicial and political spheres and acknowledged his rightful place in his prestigious position. In an official statement, Campbell said, "The office of lieutenant-governor carries a proud history, and Steven Point is an outstanding choice to serve in this distinguished capacity. He brings tremendous wisdom and experience, and an outstanding record of service to the people of British Columbia."

Point's resume is long and impressive. At only 23, he became

elected chief of the Skowkale First Nation. He graduated from the University of British Columbia's faculty of law in 1985 and from there he became a partner and practiced Native and criminal law in the firm, Point and Shirley. From 1994 to 1999 Point was the tribal chair of the Sto:lo Nation in Chilliwack, he was adjudicator and administrator of the tribunal at the federal department of Immigration and Employment, and in 1999, Point was appointed as provincial court judge. Point has also taught Native Law at the University of Saskatchewan and was the director of the Native law program in the faculty of law at the University of British Columbia (UBC).

Tim Howard tells *Raven's Eye* that Point is someone who is a perfect combination of modesty and influence. Howard, who graduated from the UBC law program in 1996 and now works for Mandell Pinder, a firm specializing in Aboriginal law, said Point's lectures were inspirational in his quest to understand Aboriginal issues and law.

"He (Point) explained fundamental concepts of what happened to Aboriginal people in B.C., and he did it in a way that was so humble and yet so clear and so powerful that I was completely struck by the simple

power of the man. Even when some students asked questions that would seem combative or antagonizing, Point would respond in a graceful way, said Howard.

While law and politics have been his life's work, Point makes no qualms about his new role and what it entails.

"I have to leave political decisions to the politicians now," he said.

As the Queen's provincial representative, some of Point's responsibilities include: ensuring that the premier's post is filled, administering oaths of office, asserting to legislative bills, being a patron of non-profit organizations and being host for the Royal Family and other dignitaries visiting the province.

Yet while political decision-making will not be on his agenda, it does not mean cultural reverence, will not be integrated into Point's time in office. He's hoping to establish a First Nation's cultural festival next summer on the lawns of Victoria's Government House. As well as wanting to illuminate the importance of culture in the government, Point acknowledged the lack of First Nation representation in government.

"Aboriginal people have been isolated from the general mainstream of events," he said.

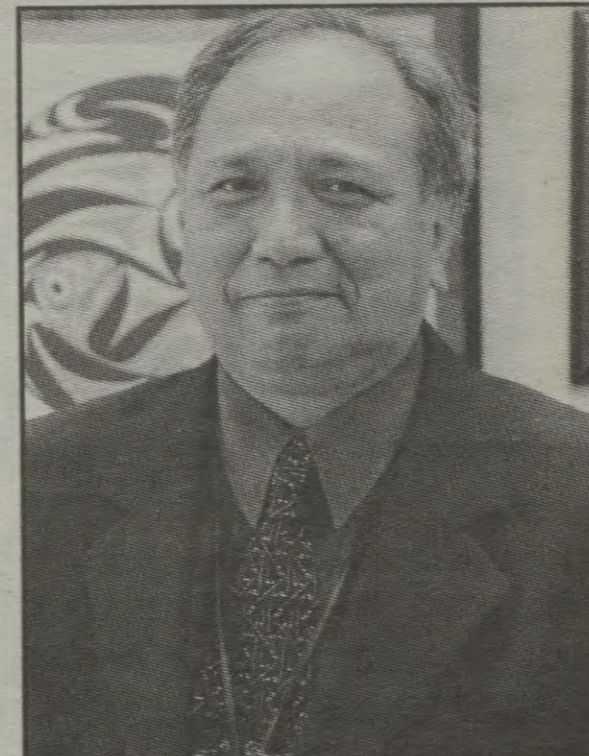
The need for education and the large percent of Aboriginal people living on the streets are issues important to Point. When it comes to homelessness he said there's not enough light shed on that difficult issue. However, Point acknowledges the disproportionate number of Aboriginal people struggling with various social issues in the province. He says its social welfare is not solely culturally-specific and various social crises effect all cultures.

"I think the biggest thing we need to do is reconcile our place in the modern world," he said. "We're waking up in the 20th century with 16th century values. The challenge is to effectively and respectfully merge traditions and culture with contemporary living, a task that hasn't been fully mastered."

One of the obstacles Point said he had to struggle with in life has been self-doubt. As an accredited judge, celebrated community leader, father, grandfather and husband, Point has had to overcome feelings of uncertainty in regard to his life direction. Point says what he's gone through is not about success, it is about living.

His advice to young people is "know who you are. Don't try to be anything your not."

"Knowing yourself is about



British Columbia Lt.-Gov. Steven Point

more than your last name, your gender or your class. You've got to be grounded in your own cultural values and perspective on life," he said. "Then from that platform, reach out and learn about the world."

Point has already made history as the First Aboriginal to hold the position in BC and has touched the lives of those who have learned from him.

"I was completely struck," said Howard, recalling a lecture where Point addressed his law class. "I listened and I thought, if at any point in my life that I am able to speak with the same humility and strength and clarity that he did, I will feel that I have come a long way."

RBC donates \$50,000 to alleviate tuition stress

If getting accepted to a post-secondary institution isn't difficult enough, there is the additional worry of readjusting to a new school, and paying hefty school fees.

For that very reason, the RBC Foundation has donated \$50,000 to the Malaspina University-College in Nanaimo.

The money is intended to help pay the tuition for up to 20 students enrolled in the Pathways to Learning program at the university-college, every year.

Malaspina University-College

is located on Snuneymuxw First Nation territory and is a public, degree-granting institution that offers both college and university level courses.

The institution has a substantial Aboriginal education program, and offers a bachelor of arts in First Nations studies as well as a college preparation course.

Pathways to Learning is a unique program that provides support to those from the Aboriginal community who want to pursue a post-secondary

education.

The post-secondary preparatory program focuses on helping students jump the personal, cultural and academic hurdles that they may face when at university or college.

After successfully completing the yearlong Pathways to Learning course, students have an opportunity to pursue studies at Malaspina University-College. The institution offers courses in resource management, child and youth care, adult basic education, trades, tourism, teacher

education, nursing, and First Nations studies.

RBC announced the donation at the Malaspina annual welcome back feast that took place at the Nanaimo campus Sept. 19.

This isn't the first time the bank has donated to the school; it previously donated \$5,000 in 2005 for the school's interpretive centre, and \$7,500 in 2002 to the school's library campaign.

The Pathways to Learning program was developed in collaboration with many First Nations communities in the area.

The Chemainus, Halalt, Nanoose, Penelakut, Cowichan and Nanaimo First Nations were among those that helped create the program.

The course is offered only to Aboriginal students at Malaspina, and is free of charge.

Those interested in applying must be 17 years of age or older, must have completed Grade 12 English with a minimum C grade, or must write an English equivalency exam, and must be registered for full time studies at Malaspina.

Facebook users want answers about racist game

BY GAURI CHOPRA
Raven's Eye Staff Writer

DUNCAN

The social networking site Facebook, grows more popular by the day. The site provides an open forum for discussion on almost any topic desired, but this freedom of speech is leaving some users perplexed.

Recently, a group, How many Indians on the bridge? has received a lot of heat since its inception on Facebook.

"They take a racial stereotype of Natives and just think that all Natives are dirty and homeless and poor and drunks, and all

reserves are gross grungy and dirty. The reserve I live on is really well kept and we aren't dirty or homeless. My dad is Native, has a full time job, and supports his two kids. People need to stop thinking white people are superior and just realize that everyone is equal," said Thomas Reid, a student at Kwilikum secondary school in Vancouver and a member of the anti-group.

The objective of How many Indians on the bridge? is to count the number of Aboriginal people walking across the Trans Canada Highway Bridge, also called the Duncan Bridge, as one drives across it. Each person counted amounts to one point, and those

who count more people than others receive more points. Extra points are awarded for drunken people on the bridge, as well as pregnant women, or mothers with children.

"I feel that Facebook should immediately shut down any group that has to do with putting down any culture and fine the person who started it, and pursue some sort of legal action," said Amanda Delorme, student at Spectrum community school in Victoria and an anti-group member.

Those who disagreed with the negative and racist comments created an anti-game group called Quit it with the Duncan Bridge.

They also reported the group to Facebook administration, and received no response, until recently. After several weeks of trying to contact Facebook administration, Cary Chiu, an administrator of the anti group received an email from Pam a Facebook customer support representative, on Oct. 23. The email read, "Unfortunately I will not be able to provide you with any information on the group How many Indians on the bridge. If the group is no longer appearing on our site, it is possible that the creator or a Facebook administrator has removed the content."

After almost a year in play, the

game, How many Indians on the bridge has been shut down.

"There is the underlying assumption that it is OK to make people's everyday lives into a spectacle for your own entertainment, simply because they are different. People forget that racism isn't always about hate. Usually it's really mundane and boring. Singling people out for attention simply based on their skin colour isn't hate, but it sure the hell is racism," said Edd Macdonald, an administrator as well as a member of the anti-game group. *Raven's Eye* made many attempts to contact Facebook administration and didn't receive any response before press time.

Alberta Sweetgrass: Special Section providing news from Alberta

Peace Hills Insurance celebrate 25 years in service

BY GAURI CHOPRA
Sweetgrass Staff Writer

EDMONTON

"Oh Canada, your home's on Native land," sang actor Tom Jackson at the Peace Hills Insurance, 25 year anniversary celebration on Sept. 20. Jackson, an Officer of the Order of Canada and well known for his roles in shows like *North of 60* and *Shining Time Station*, was the emcee for the event.

Peace Hills Insurance was established by members of the Samson Cree Nation in 1982, and has since grown to employ a staff of 160 in offices across the prairies.

One of the reasons, the insurance company was initially created was the Samson Cree Nation could put their oil and gas royalties to good use. Today it writes personal, commercial and farm insurance policies worth around \$140 million a year.

"Peace Hills Insurance is special in lots and lots of ways. It's the first Native owned insurance company in Canada, and we think possibly North America, or maybe the world. And because the company is such a success, it's so terrific. We have a very special relationship with our brokers whom we do business with, and I think that makes us unique," said Diane Brickner, president and CEO of Peace Hills Insurance.

The company works through the Independent Brokerage System. The brokers generally live in the same communities as their clients, and act as the clients' spokesperson when it comes to dealing with insurance claims.

Peace Hills insurance policies



GAURI CHOPRA

Samson Cree Nation Chief Victor Buffalo (middle, wearing a white ribbon shirt) was introduced by Tom Jackson along with members of the Samson Cree council during the opening ceremonies of Peace Hills Insurance's 25 year anniversary celebration at the Shaw Conference Centre on Sept. 20.

are geared specifically for those living in western Canada.

But the company could be doing much more for the Aboriginal population, said Samson Cree Nation Chief, Victor Buffalo.

"One of the reasons it was started was to address the Aboriginal need for insurance. We felt at the time and I still feel that the Aboriginal people weren't being serviced. And that was the main intent really. Like all things, it took a while to get going, and now that the economy is doing well, the company is doing quite well too. That's the risk that we take with the insurance company, because it rides up and down the peaks. But the management has

decided that they should stay within the general side [and not be Aboriginal specific]. And that was my main complaint. But the company is making money," said Buffalo.

The Peace Hills anniversary celebration was studded with performances by dancers and drummers from the Samson Cree Nation and surrounding areas, as well as a performance by Country Music Award winner Shane Yellowbird. The night also featured speeches from the Samson Cree Nation chief, as well as the CEO of Peace Hills, member of the Alberta Legislative Assembly Lyle Oberg, and chairman of the board, Marvin Yellowbird, Shane Yellowbird's

uncle.

"Peace Hills Insurance is very important because we are all one big family, and because it is a 25 year old company. From an insurance standpoint we are very young. A lot of the people that have been employed with us have been there for 20 years, 21 years. And so because we have been together for such a long time, we've seen the company grow to what it is today, and that makes it a very special company," said Brickner.

The success of the company has drawn the attention of many larger firms, and there are several offers to buy Peace Hills Insurance, said Buffalo.

"We have a number of options.

We have a number of proposals from other companies who want to take over the company. So we have to certainly look at our options and our investment needs."

"We are at the moment trying to come up with an investment policy and investment criteria. So we are going to do an assessment of all the companies that we have, and try and make some rational decisions on how we proceed further," said Buffalo.

In the meantime, Peace Hills Insurance hopes to expand and improve its services further.

"I think our business values and our Native values have come together to make a very special company," said Brickner.

Royal Eagles support Amiskwacyi lunch program

BY GAURI CHOPRA
Sweetgrass Staff Writer

EDMONTON

The importance of eating healthy while in school is often understated.

Students at Amiskwacyi Academy in Edmonton have access to a free hot lunch program, provided by the school.

"If we can somehow keep the kids in school, well this is one way of doing that," said vice principal Cameron Mah.

The RBC Royal Eagles donated \$5,000 to Amiskwacyi on Sept. 27 in support of the hot lunch program. The group has supported the hot lunch program for three years now.

The Royal Eagles is a group of RBC employees that raise funds to donate to Aboriginal programs. Brian Hjesvold started the group 12 years ago with two goals in mind, to create a more receptive work environment for Aboriginal employees, and to assist the local Aboriginal community. The Royal Eagles facilitate support networks and recognize the added value that Aboriginal employees can bring to the bank. Since its inception several chapters of the Royal Eagles have opened across Canada.

The group raised funds for the hot lunch program by selling buffalo burgers in downtown Edmonton on National Day of Action.

"Through that we were able to raise \$2,500, and the money we raised was matched by the bank, so that is how we came up with \$5,000 to donate to the hot lunch program," said Hjesvold.

The money donated to Amiskwacyi will help run the lunch program for the entire year.

Amiskwacyi Academy is Edmonton's only Aboriginal high school, and "the hot lunch program feeds close to half the high school population everyday," said Mah.

"We try to keep the food healthy, cook everything fresh the same day, and we don't even have a working fryer right now, so the kids aren't eating anything that is heavily fried at all," said Mah.

According to the Canadian Health Network Agency of Canada, eating well is essential for optimal growth and development of children and youth, and has a positive influence on school performance. Students are able to concentrate better, retain and apply information and have more positive relationships with their peers.

The eating patterns of children and youth also impact their future health, and reduce the risk of obesity, chronic diseases and tooth decay.

"For some, the lunch may be the only meal that they eat all day, and keeping the program running is of utmost importance," said Mah.

The funds donated by RBC help pay the one employee the school has hired to do the daily cooking. There is always a need for fresh healthy food. In an effort to keep this hot lunch program available to students, Amiskwacyi Academy collects food from food banks and grocers.

"If anyone wants to support the hot lunch program, they just have to give the school a call. For example, if you are a baker and have loaves of bread that you end up throwing out every night, we could use that bread," said Mah.

The hot lunch program at the school is a new initiative but Amiskwacyi plans to continue to feed students for as long as possible.

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Saskatchewan Sage: Special Section providing news from Saskatchewan

Neighbours celebrate a shared history

BY GAURI CHOPRA
Sage Staff Writer

SASKATOON

Members of Whitecap Dakota First Nation and citizens of the city of Saskatoon came together on Sept. 21 to celebrate a relationship between the two communities that has spanned 125 years.

It was in 1882, along the banks of the South Saskatchewan River, that Saskatoon's founder, John Lake, first met Chief Whitecap, and asked his advice on the best location to set up a new community.

"Really what happened when they met was, John Lake was looking for a place for a European settlement, and Chief Whitecap and John Lake met and they had those discussions," said Saskatoon Mayor Donald Atchison.

"Chief Whitecap told John Lake that Saskatoon was the best location in the Saskatchewan River valley to have a European settlement. So John Lake went back east and brought the settlers back out to what's now called Saskatoon. They met at what's now called Nutana Collegiate."

To mark the anniversary of that first meeting, the two communities worked together to co-ordinate Bridging 125, a day-long event timed to coincide with International Peace Day. Saskatoon's Traffic Bridge was closed to all vehicles to accommodate the festivities.

Both Atchison and Whitecap Dakota Chief Darcy Bear were heavily involved in organizing the festivities for the day. Celebrations included fireworks, First Nations dance performances, a round dance, and even a re-enactment of the



CITY OF SASKATOON

Saskatoon Mayor Donald Atchison and Whitecap Dakota First Nation Chief Darcy Bear dressed up for the occasion when the two communities came together on Sept. 21 to celebrate the 125th anniversary of the meeting of Chief Whitecap and Saskatoon founder John Lake.

meeting of Chief Whitecap and Lake.

"What we did was, our city council and myself, we got into canoes and we paddled our canoe across the river. And Chief Whitecap met myself and the city council at the riverbank. And so what happened was we had ourselves and the police officers dressed in traditional dress of the time, and Chief Whitecap was there in traditional dress, and they rode in on their horses," said

Atchison.

Both sides exchanged gifts upon meeting. Bear presented the city of Saskatoon with a painting, and Atchison presented a star blanket to Whitecap Dakota First Nation.

To mark the historic bond between the communities a statue is to be placed at 3rd Ave. and Spadina Cres. during the summer of 2008.

Local artist Hans Holtkamp is creating the bronze statue, which

will depict Chief Whitecap and John Lake looking towards the river and is scaled to be twice life-sized.

In an effort to educate people on the history of both communities, a curriculum is being developed for Saskatoon elementary schools. Through the curriculum, students will learn about the importance of the relationship between the communities and the historical origins of their city.

It will also outline the history of the Dakota people in North America.

The development of the curriculum is part of a memorandum agreement signed by Whitecap Dakota First Nation and Saskatoon Public Schools in early 2002.

"I think you need to know about your past so you are able to deal with the present, and have a better understanding of the future as well," said Atchison.

Provincial government restores funding to MNS

BY CHERYL PETTEN
Sage Staff Writer

REGINA

The staff and executive of the Métis Nation-Saskatchewan (MNS) had reason to celebrate on Oct. 4, when the organization's three-year funding drought officially came to an end. That's when Maynard Sonntag, Saskatchewan's minister of First Nations and Métis Relations, announced that the province would be restoring its funding to the Métis organization, which hasn't received a cent of provincial money to cover its operating costs

since Sonntag put a freeze on funding on June 17, 2004.

Sonntag decided to withhold provincial funding to the MNS after his office received an avalanche of complaints about the way the organization's May 2004 election had been run. The federal government quickly followed suit, choosing to withhold its share of the annual funding for the MNS as well.

Both levels of government set the same requirement that had to be met before the money would begin to flow again that a fair and democratic election be held to select a new MNS provincial Métis council. That election was

held on June 27. Once the election results were verified, the process of normalizing relations between the MNS and both levels of government began.

Sonntag said there have been a few complaints received by his office regarding the running of the recent election, but they're nothing when compared to the influx of calls that came in following the 2004 election.

"I think it's literally been a hand full, where we had literally hundreds before," he said.

Any complaints received have been forwarded to the Independent Oversight Committee, the organization

created to co-ordinate and oversee the recent election the provincial government will be providing the MNS with \$385,000 to cover the cost of basic operations, as well as policy and research functions. Sonntag said he believes some of the federal funding has also been restored, but wasn't sure what amount had been recommitted to the MNS and what amount was still being held back. The funding that was frozen was money used to fund MNS activities, such as day-to-day operations of the MNS office, but funding for programs run by the organization weren't affected by the freeze.

Sonntag expects it will take the

MNS a bit of time to get back on track as an organization now that funding has been restored, but he is hopeful that relations between the government and MNS can eventually get back to normal, and perhaps even be better than they were before the 2004 election.

"We would want to work with them to create processes that are more transparent so that, even if people don't like the outcomes of a particular election, at least they can see that it was fair and democratic," he said. "I think it's fair to say we'd like to see (relations) better than they were before."

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IndigeNEWS an informative tool for student population

BY MARGO LITTLE
Raven's Eye Writer

TORONTO

Life on a large urban university campus can feel impersonal and somewhat isolating for First Nations students, especially if they lack a network of support. Fortunately, institutions such as York University are taking steps to enhance communication and foster a sense of belonging.

In February 2007, an online newsletter was launched to act as an information tool for Aboriginal students enrolled at York. IndigeNEWS is designed to complement York's Aboriginal Services Web site, according to Randy Pitawanakwat, coordinator at the Centre for Student Community and Leadership Development.

York's Aboriginal Student Community Centre has a mandate to enrich student life through education, awareness and growth.

Pitawanakwat, an Ojibway from the Wikwemikong Unceded Reserve on Manitoulin Island, believes that building bridges on and off campus is crucial. After graduating from the political science and Native studies programs at Laurentian University in 1991, he gained experience with various federal and provincial ministries and Aboriginal agencies.

In addition, skills honed at Cambrian College's Aboriginal student services in 1999 were invaluable when he assumed his new post as York University's first Aboriginal counsellor in October 2002.

"Building from the ground up, in terms of Aboriginal support services at Canada's third largest university, has proven to be both challenging and rewarding," he said. "The most rewarding aspect of my job is to assist Aboriginal students in any way I can and to be appreciated in making a difference."

The e-newsletter is part of a long-range plan to help build a strong sense of community within the York Aboriginal community, he pointed out.

"IndigeNEWS is for the entire York community and beyond," he said. "It serves as an information sharing tool by announcing events and activities from the office of Aboriginal Student Community."

"It is valuable to the York University Aboriginal student population for several reasons. It ensures students that there is a sense of community here on campus for Aboriginal students."

IndigeNEWS reaches out to York alumni and prints success stories of previous York graduates. For example, a recent issue featured Maria Hupfield, an Ojibway artist from Wasauksing First Nation near Parry Sound. Hupfield, a specialist in art and art history, has gone on to become an activist and teacher.

Another equally important goal of IndigeNEWS is to serve as an educational forum and to provide knowledge and awareness of Aboriginal peoples and their traditions and culture.

In keeping with this intention, Elders like Jacqui Lavalley have been invited to contribute teachings. Lavalley holds a masters in environmental studies and

enjoys sharing her perspectives as an Ojibway grandmother, teacher, singer, dancer and storyteller. In a recent issue, she described her early experiences on the Shawanaga First Nation and related the story of Waynaboohoo, the first teacher of the Anishinabe.

Pitawanakwat said that Elders and teachers will be asked to provide articles on traditional knowledge for each issue.

The feedback from students, faculty, alumni and community members has been excellent, Pitawanakwat said.

"We had 200 coloured hard copies printed with the first issue, which proved to be a hit," he said. "In future, IndigeNEWS will be available on a quarterly basis. It is also available in PDF version for printing. Additionally, once funds are secured, coloured hard copies will be available on a permanent basis for mail-out to Aboriginal agencies and First Nation communities."

"The goal here is to promote York University to the broader Aboriginal community."

In the meantime, students can learn about resources and facilities available at York through the electronic newsletter and they are encouraged to get involved with the Aboriginal Students Association of York as well.

Since the "NEWS" aspect of the title refers to north, east, west and south, word of this publication is expected to spread quickly to the four directions.

For further information on IndigeNEWS log on to www.yorku.ca/scl/abser/or contact Pitawanakwat at (416) 736-2100, ext. 22607.



This installation piece created by Diane Morley, a Kenora artist and community health nurse, is in honour of Kelly Morrisseau and her unborn child who were both brutally murdered in Ottawa on Dec. 10, 2006. The painting is a portrait rendition from a press photo of Morrisseau. The soil mound and lightbox have on it a bees wax dipped teddy bear to represent her lost baby. On the ground on either side in bowls sits tobacco and cedar. Morley's piece was one of many works that were part of the Sisters in Spirit Memorial art project titled Lost Treasures. The exhibit was held at the Sunset Gallery in Kenora from Oct. 4 to Oct. 19., to commemorate the memories of missing or murdered Aboriginal women. Laura Madison, organizer of the show, is planning a travelling exhibit for next summer.

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Aboriginal donors needed for bone marrow registry

By Linda Ungar
Windspeaker Writer

OTTAWA

When you roll up your sleeve and give blood at a blood donor clinic, your donation saves the lives of people with the same blood type. A bone marrow donation through Canadian Blood Services OneMatch Stem Cell and Marrow Network, on the other hand, may help save the life of someone from your own ethnic group. Donors and patients are not matched by their blood type so finding a match for Aboriginal patients can be challenging.

There could be as many as 250 people in Canada in need of a bone marrow transplant at any given time. Some of them will likely be Aboriginal. Because some antigens (proteins that stimulate the production of antibodies) occur with different frequency in different groups, the registry is calling on Aboriginal volunteer donors to come forward.

"If you need blood, any ethnic group can have your blood type, but if you are from a certain genetic background and you need bone marrow, you are more likely to find your donor in your own community," explained Beverly Campbell, director of the Canadian Blood Services OneMatch Stem Cell and Marrow Network, formerly known as the Unrelated Bone Marrow Donor Registry. "It is important to have representation from Aboriginals in Canada because they have a unique typing we don't find elsewhere in the world."

According to information provided by Canadian Blood Services, there are currently about 220,000 committed donors registered with the network, and about 85 per cent of them are Caucasian, while only .5 per cent are Aboriginal.

The OneMatch Stem Cell and Marrow Network, with almost 60 registries worldwide, provides Canadians with access to more than 11 million potential donors, Campbell said.

"We search each other's registries for volunteers willing to donate. Canadian patients receive a lot of stem cell products from other countries. Over half comes from outside Canada so it is important for Aboriginals in Canada to assist in making stem cell donations possible for patients in their community."

Stem cells (which are contained

in bone marrow and grow into red and white blood cells and platelets) are used to treat diseases like leukemia, anemia, lymphoma, inherited immune dysfunctions and other cancers, said Campbell.

Registering as a donor is simple, she said.

"We are particularly looking for younger donors. They are the first choice. If two donors match equally well with a patient and one is 35, and the other 50, then the patient's physician would almost certainly select the younger donor. Male donors are preferred as they are larger in stature and may have more cells. But we want female donors too. Women tend to be smaller in size and have more antibodies developed through pregnancies. Antibodies can make it more difficult for the recipients. But finding a matching donor is what is most important."

The chance of finding a match donor within the family is less than 30 per cent, leaving locating a donor through OneMatch as the only remaining option.

"Many patients confronted with the news that they need a bone marrow transplant begin to worry about finding a donor," Campbell said.

"The Canadian Blood Services Unrelated Bone Marrow Registry was created to ensure that every bone marrow transplant patient is given the greatest possible chance of being matched to a donor. We understand that this is an extraordinarily difficult time in a patient's life, and we want them to know that the staff of the registry is committed to this task."

"Getting a donor is like throwing a rock in the middle of the river - the circles go out from the centre. You start with siblings first, then parents. Since the patient's markers are inherited from their mother and father, the further you get from the parents, the less likely there is to be a match. For example, I spoke to a lady with three children. One needed a transplant. The other two siblings matched each other in this case, but neither matched the child that needed the donation. Today a lot of people have only one or two children; the bigger the family, of course, the better the odds of a match. In other situations, children may be adopted or they may not know who their father is or where to go to find family members."

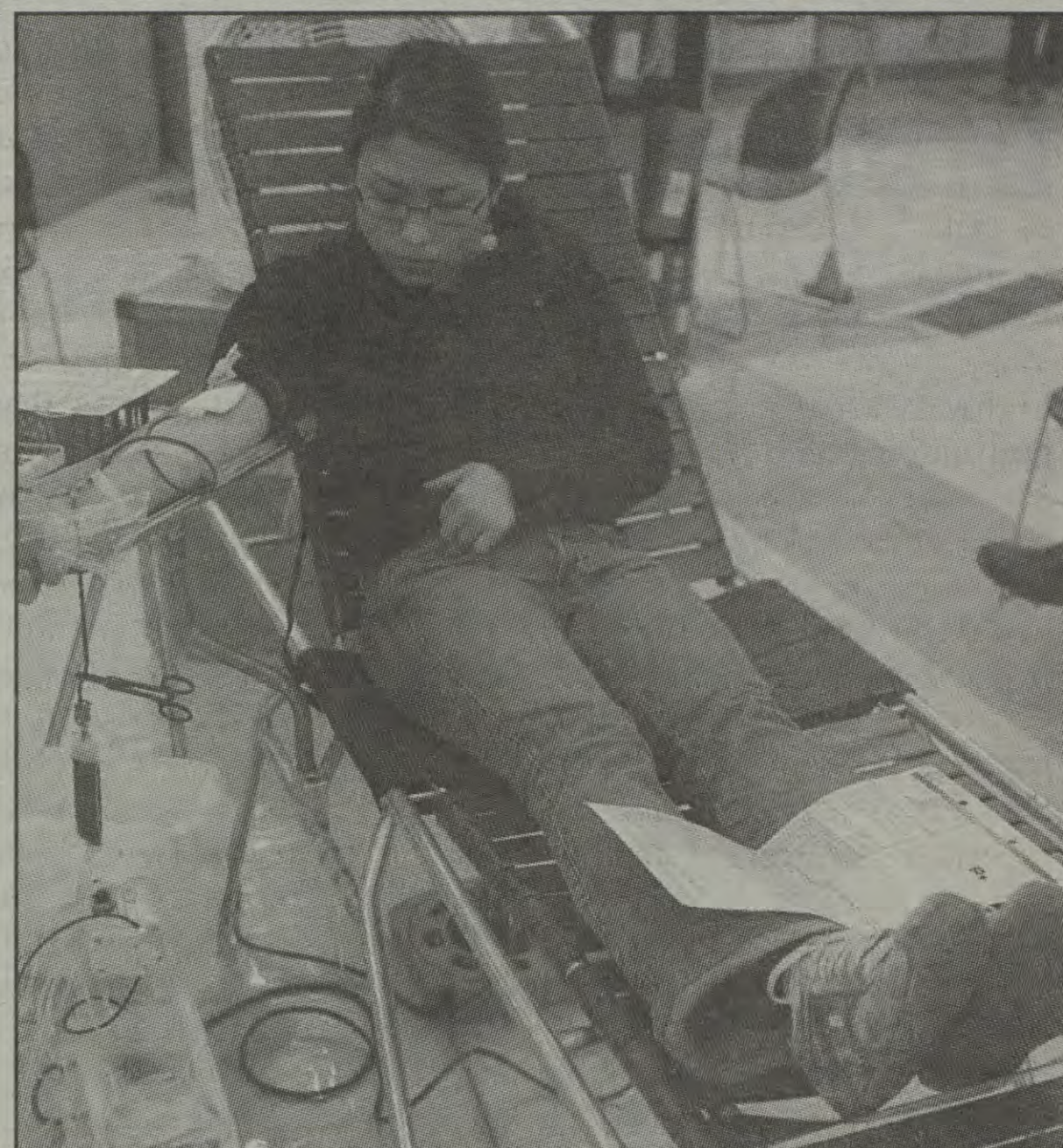
Registering to become a bone marrow donor is the first step. Donors can register online at www.onematch.ca or you can

contact Canadian Blood Services by telephone at 1-888-2 DONATE (1-888-236-6283).

During the assessment portion, potential donors are asked to provide the necessary personal, health-related and contact information required to be added to the registry. Canada Blood Services staff will call the potential donor and arrange for him or her to go somewhere convenient; such as a health centre or hospital, to provide a blood sample.

"Once a person is identified as a potential donor by the blood sample, they will have to travel to the nearest transplant centre. The registry will reimburse for travel expenses. We do our best to make sure that any donor who is willing to do this will not suffer financially. We don't want to make it difficult to join but also not so easy that people will sign up and then not go through with the process. We want committed donors. This is not something to be done on a whim. It is not effortless but it is doable," Campbell said.

(See Registering page 23.)



CANADIAN BLOOD SERVICES

While most people are aware of the work Canadian Blood Services does to provide blood products needed by patients across the country, the organization is trying to increase public awareness of its efforts to match bone marrow donors to patients around the world, and of the need for more people from diverse ethnic backgrounds to become donors.



First Nations Wellness/ Addictions Counsellor Certification

The First Nations Wellness/Addictions Counsellor Certification Board was created at the direction of the Association of BC First Nations Treatment Programs to meet and exceed existing competitive standards, as well as to meet the increasing accountability required by the federal government.

- Our Board certifies qualified Wellness/Addictions Counsellor Specialists.
- Our certification attests to the professional qualifications and competence of certified counsellors.
- Our standards for certification are compliant with 11 International Boards and 70 US Districts, including alcohol/drug groups and authorities in most Provinces and the U.S., First Nations alcohol/drug programs as well as various foreign alcoholism commissions, branches of the military and the First Nations Health Services.

First Nations Wellness/Addictions Counsellor Certification Board (FNWACCB) and their regional partner - the Association of BC First Nations Treatment Programs (ABCFNTP), believes that it is important that standards for certifications of First Nations Wellness/Addictions Counsellors be established by First Nations. The Association sought initial seed funding from Health Canada's BCFNIHB, to establish an independent society for the certification process which became initially known as the First Nations Wellness/Addictions Counsellor Certification Board. The founding board consists of one (1) Elder Delegate; four (4) Treatment Program Representatives; one (1) Certified Counsellor from another agency; one (1) Delegate from Aboriginal Mental Health; and one (1) Associate Member. We are actively recruiting a Medical Practitioner.

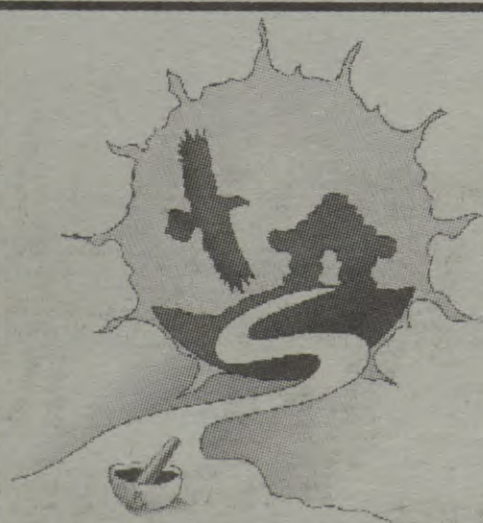
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The National Indian & Inuit Community Health Representatives Organization (NIICHO)

Registering as a bone marrow donor an easy process

(Continued from page 22.)

"I am awed by the dedication and caring of the donors. I've seen donors who go to great lengths to make a donation. One lady coming in a long way was driving instead of flying and it was winter. They ended up closing the highway after she and her husband were already on the way. They slept on a bench in a gas station and then kept going when the weather cleared. It is wonderful what people will do. It is not always that difficult, of course, but things sometimes happen," Beverly Campbell said.

As far as what a donor can expect to experience, Campbell said that may vary depending on whether the physician is looking for stem cells or has a patient who needs bone marrow or peripheral cells.

"If it is a bone marrow collection that is required, that means day surgery, probably with an anesthetic or an epidural. It is a painless extraction - a long hollow needle is inserted into the hipbone and the marrow is extracted from the centre of the large bone. Recovery takes a bit of time and the donor can be stiff and sore for a couple of days. If the doctor is looking for peripheral blood stems, the donor gets an injection of growth factor

to stimulate the stem cells to grow. The stems are then removed from the blood. The donor recovers in a couple of days, generally feels more discomfort after the injections of the growth factor, and may experience bone pain a few days leading up to the collection. Most donors say that anything they experience in discomfort is overshadowed by what they are doing."

Someone donating through the OneMatch Stem Cell and Marrow Network will not be told anything about the recipient at the time of donation. Campbell said, "Some countries' registries don't ever allow contact. If your recipient is in those countries you will never know who they are. In Canada, you can ask for an anonymous recipient update after a year. You can sign a release and if the recipient agrees, you can contact one another. Many don't want that. So clearly we don't make any promises."

It is the responsibility of the transplant physician to request a search of the registry for a patient. Even though the patient doesn't contact Canadian Blood Services to get on the list, Campbell said the registry staff is happy to answer any questions patients may have about the search process itself, but more comprehensive

information about the search is best provided by the patient's doctor.

Campbell stressed that, in order for the OneMatch Stem Cell and Marrow Network to work, people need to come forward and make a commitment. To Join OneMatch, you must be between 17 and 50, healthy, and willing to donate stemcells to anyone in need.

"We need you. We are here and what we do is wonderful but we can't do anything until people join the registry," she said. "We need donors from all communities and ethnic groups. This is something we can't fix with money or good will. Unfortunately, waiting until someone in your own family is sick and then getting tested is often too late. A search takes time and when someone is ill, they often don't have the time to wait weeks for potential donors to get tested. We need donors to come forward, get screened and onto the registry. Time is of the essence. Someone once said that the time to dig your well is before you are thirsty."

In order to raise public awareness of the OneMatch Stem Cell and Marrow Network, Canadian Blood Services is coordinating its first National Stem

Cell and Bone Marrow Awareness Week from Nov. 3 to 10. As part of its efforts to get its message out to a younger and more diverse audience, the organization is partnering with HipHopCanada to host two launch parties for the newly renamed network, featuring performances from

some of the biggest names from Canada's Hip Hop community. The first launch party is scheduled for Nov. 3 in Vancouver, while the second will take place Nov. 7 in Toronto. More information about both events can be found online at www.hiphopcanada.com.

Correction

We wish to clarify information that appeared in the article *New tobacco control strategy falls short*, which appeared in the October 2007 issue of *Windspeaker*.

The article included a quote from a tobacco control expert indicating that there isn't a limit on the number of tax-exempt cigarettes a First Nation person can purchase. In fact, the Saskatchewan provincial government has agreements with First Nations and on-reserve stores that indicate that up to three cartons of cigarettes may be sold tax free per week to an eligible First Nation purchaser.

If more than three cartons of tax-free cigarettes are required, for example for cultural or ceremonial purposes, the on-reserve retailer must document the reason why the additional tobacco is required.

On-reserve retailers must provide the provincial department of Finance with the details of their exempt sales in order to obtain a refund of the tax that they paid to their supplier. The department of Finance periodically summarizes the electronically reported exempt purchases made by large purchasers from all on-reserve stores and notifies the appropriate on-reserve retailers of possible abuses.

We apologize for any confusion this error may have caused.

Advertising Feature

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Windspeaker sports briefs

By Sam Laskaris

Boxer wins second crown

James Wapemoose, a Cree boxer from Saskatchewan, has won his second provincial amateur boxing title. And this time he actually had to step into the ring for a bout.

A year ago Wapemoose was awarded a Saskatchewan championship in the 57-kilogram category simply because no other fighters in his weight class showed up for the provincials.

This year, the 18-year-old, who was born on the Mistawasis First Nation and now lives on Cowessess First Nation, moved up to the senior (18 and over) open 60-kilogram division and was one of two boxers in his class at the Saskatchewan provincials, held on Oct. 13 in Saskatoon.

Wapemoose was awarded the provincial crown after defeating Saskatoon's Cody Dill in a four-round bout. With the victory, Wapemoose improved his record to 7-6. And his provincial crown has convinced him to stick with boxing.

Wapemoose, who had lost all three of his fights prior to the provincials, said he came close to hanging up his gloves earlier this year.

"I was going through some tough times," he said. "And I almost quit boxing." But now he's considering a possible pro career in the sport.

"I want to get a lot of fight under my belt first, maybe 100-150 bouts," said Wapemoose, adding he's hoping to represent Canada in the Olympics some day.

Price wins NHL debut

Carey Price is already being mentioned in the same breath as Hall of Fame netminder Patrick Roy.

Price, the highly touted Montreal Canadiens' rookie goaltender, played his first National Hockey League regular season game on Oct. 10 in Pittsburgh.

Price backstopped the Canadiens to a 3-2 victory over Sydney Crosby and the rest of his Penguins' teammates.

Price, a 20-year-old Aboriginal player from Williams Lake, B.C., made 26 saves en route to his first NHL win. Crosby, last year's league scoring champion, failed to score in the match.

Comparisons between Price and Roy were furthered simply because the latter had also made his NHL debut against the Penguins. Roy beat the Penguins 5-3 in his pro opener, exactly 22 years to the day before Price's first NHL contest.

The Canadiens and their faithful supporters have high hopes for Price, who was selected fifth over-all in the 2005 NHL entry draft.

Price rose to national prominence this past January when he led Canada to the gold medal at the world junior championships.

Price, who spent four seasons with the Western Hockey League's Tri-City Americans, joined the Canadiens' American Hockey League team, the Hamilton Bulldogs, after his junior campaign was over this past spring. He shone with the Bulldogs and led them to the league championship, the Calder Cup. Price was also selected as the most valuable player in the AHL playoffs.

NAIG adds adult division

The 2008 North American Indigenous Games (NAIG) will now be even bigger than originally anticipated. That's because organizers recently announced they were adding a senior division for athletes aged 20 and over.

Organizers were originally anticipating about 5,000 junior athletes would compete in the games, which will be held in Cowichan, B.C. next August. But with the addition of the senior category, organizers are now hoping to have 1,000 more athletes take part.

A total of 16 sports will be contested at the 2008 NAIG. They are archery, athletics (track and field), badminton, baseball, basketball, boxing, canoeing, golf, lacrosse, rifle shooting, soccer, softball, swimming, taekwondo, volleyball and wrestling.

Junior athletes at the games will be divided into three categories. The youngest, the bantam grouping, is for those born in 1994 and 1995. The midget division is for those born in 1992 and 1993. And the juvenile class is for those born from 1989 to 1991. Senior athletes will be anybody born in 1988 or earlier.

The 2008 NAIG will also include a masters category just for golf, for anybody born in 1958 or earlier.

The three-day senior competitions will begin on July 30, while the junior portion of the NAIG will run from Aug. 3 to 10.



Members of the junior boys' cross-country team from Charles Sinclair school pose with the championship banner after earning the AAA provincial title.

First Nation school claims provincial title

By Sam Laskaris
Windspeaker Writer

ROSEISLE, Man.

Apparently size doesn't matter. At least it didn't at the Manitoba high school cross-country running championships, staged on Oct. 11 in Roseisle, where Charles Sinclair school (CSS), which has an enrolment of just 128 students in grades 9 to 12, won the junior boys' AAA crown.

"I'm proud of the effort such a small little school can put in against these big schools," said Allen Cochrane, the coach of the all-First Nation school located on Fisher River First Nation, a community with a population of around 1,000 located two-and-a-half hours north of Winnipeg.

"Some schools have more of a population than my community," Cochrane said.

This marked the first year the Manitoba High Schools Athletic Association (MHSAA) awarded championship banners at its provincial cross-country meet to both AAA and AAAA schools.

Schools in the AAAA category have an enrolment of more than 400 students, and those who were vying for the AAA crown have less than 400 students.

CSS actually has about 450 students this year, but that's counting all students from nursery school up to Grade 12.

The MHSAA also awards A and AA banners for even smaller schools in some sports, but not for cross-country running.

Besides winning top honors in the AAA division, the CSS junior boys' (Grade 9 and 10) squad also finished second in the over-all team standings. The team was only behind St. Paul's high school from Winnipeg, a AAAA entrant.

Cochrane, who started the CSS cross-country program with just four runners five years ago, knew his team could fare well at the provincials. The junior team had

placed fourth over-all at last year's Manitoba championships.

"We were hoping for a medal this year," he said. "And I was hoping I'd have a provincial (individual) champion. That didn't happen. But it was nice to bring home a banner."

Josh Mason was the top CSS finisher at this year's provincial meet. He placed seventh in the junior boys' five-kilometre race.

Mason crossed the finish line in a time of 18 minutes and 10 seconds. He was 28 seconds behind the race winner, Charles Brault, from College Louis Riel.

Mason was thrilled to see his team fare so well. The team results were an eye-opener for many.

"Everybody was saying things like 'Who's CSS?' or 'Who's Charles Sinclair,'" said Mason, a Grade 10 student who had placed 37th in the junior boys' race at the 2006 provincials. "Our coach says I guess they will be talking about Fisher River now."

Mason said the cross-country running feat dominated conversations at his school afterwards.

"They were all congratulating us," he said of his schoolmates.

Mason's teammate Dylan Kirkness placed ninth at the Manitoba finals with a clocking of 18:12. Another CSS athlete just missed out on a Top 10 finish. Brett Murdock finished 11th.

The two other CSS athletes who counted towards the team score were Cole Murdock and Jarrett Cochrane, who placed 34th and 54th, respectively.

CSS was also represented by four other runners in the junior boys' event. They were Dylan Favell, Colton Crate, Shane Cochrane (Allen's son) and Earl Murdock.

All of the CSS junior athletes that competed at the provincial meet were also members of a Fisher River bantam hockey team that Cochrane coached last season.

Regardless of what sport they compete in, Cochrane said it's important for all athletes to incorporate some running into their training.

"Running is the foundation for every sport," he said. "That's how I feel."

Charles Sinclair had won just one other provincial team banner previously. That was a few years ago when the boys' basketball squad won the Manitoba title at the A level (CSS had an enrolment of under 125 students in the high school grades then).

Cochrane said Charles Sinclair is not able to challenge bigger schools in some team sports.

"In basketball and volleyball we can't stand on the same courts as these guys," he said of AAAA schools.

Cochrane added the cross-country achievement was huge news in his community.

"In some way or another, they are either all related or very good friends," he said of all the Fisher River residents.

And his runners' latest feat seems to have inspired some others. A few days after the provincial meet was held a group of Fisher River students were seen running around their First Nation.

"The cross-country season was over but they said they were training for next year," Cochrane said. "They all want to win something. And they all want to be successful in sports."

Cochrane added there was a huge camaraderie among team members this year.

"They all push each other," he said. "The front runners are yelling to the back runners to go faster."

CSS runners had participated in a pair of meets prior to the provincials. The team won the junior boys' crown at the Birch Open held in Roseisle. And it also won its category at a qualifier for the provincials, held in Teulon.

[education]

FNTC program provides career opportunities

By Gauri Chopra
Windspeaker Staff Writer

WHITEHORSE

Since 1986, the First Nation Training Corps (FNTC) has been providing First Nation people in the Yukon with opportunities for on-the-job training that could eventually lead to employment within the territorial government or with a First Nations government. The program is one among several government initiatives designed to increase the level of representation of First Nations people in the public service.

One of the objectives of the FNTC is to encourage the hiring of members of the Yukon's First Nations communities within the territorial government, and their

subsequent promotion once they are part of the public service. The program also provides training opportunities for First Nation employees working at all levels and in all occupations within the territorial government.

"The First Nations Training Corps is a program managed out of the workplace diversity employment office of the government of Yukon. [We] work with departments and First Nation governments in identifying training positions for individuals to obtain employment within the Yukon government," explained Marge Baufield, a public service consultant and co-ordinator of the FNTC program.

"The purpose originally was to increase representation of Yukon First Nations people within

government, and now we have broadened the purpose of the program so that First Nations governments can ask for a position. That could be to provide someone who recently graduated from university an opportunity for work experience, or to fill one of their positions within their own government."

Although full time employment is not guaranteed to those who participate in FNTC training, participants graduate with skills targeted to specific employment categories. Many also chose to pursue further education following completion of their training, Baufield said.

Participation in the FNTC is limited to candidates who are members of Yukon First Nations.

"I believe that [the program] is beneficial to [the First Nations

people] because a lot of times our young people get out of university and they can't get their foot in the door for employment with government, especially when they are competing against anywhere from 20 to 100 people. So they can get the work experience they need here so they can compete on an even footing with other applicants," said Baufield.

The length of the training opportunities offered through the FNTC varies. The minimum length of a placement is one year, with a maximum length of three years. Much of the sponsorship for the FNTC comes from the Yukon territorial government and from First Nation governments.

Participants in the training program are selected through a competition process that takes into consideration the candidate's

previous education and the skills they hope to gain through the program.

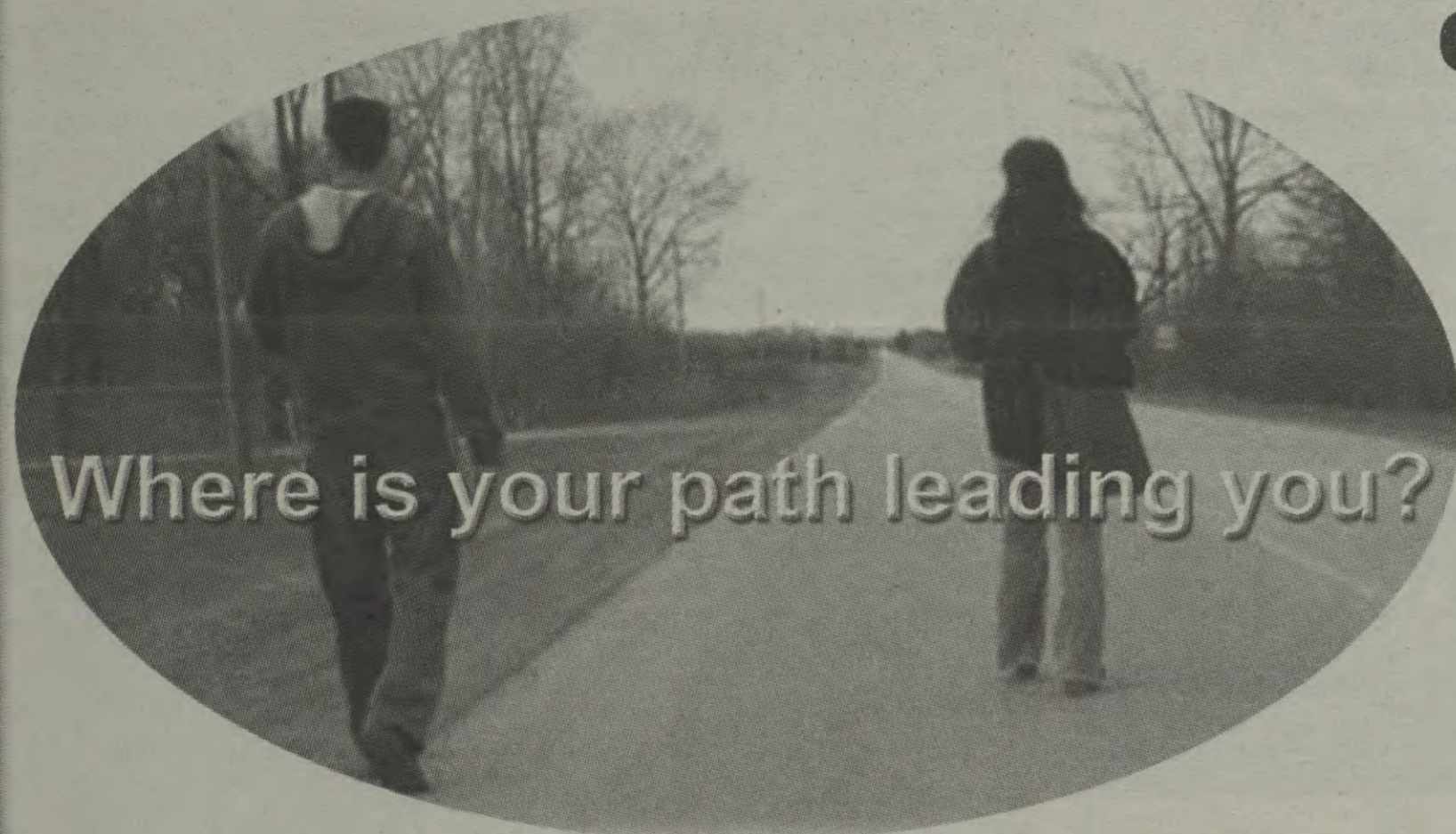
"I think [the program] is successful. Just about everyone who starts the training completes their training," Baufield said. "When I came on in 1999, I had to get the program up and running again...It is so successful that my budget that was \$500,000 wasn't enough because there was such a high demand for positions, either through First Nation governments or through departments. I went to our government and asked for an additional \$300,000, which I received, and it has made the program all the more successful."

More information about the FNTC program can be found on line at www.psc.gov.yk.ca/diversity.

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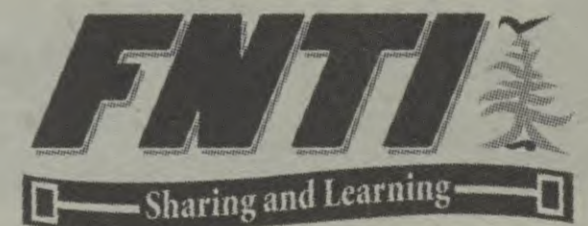
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Conference casts science in a new light

By Carmen Pauls Orthner
Windspeaker Writer

CALGARY

Nationally- and even globally-renowned scientists and scholars rubbed shoulders with First Nations and Métis students, educators, and industry professionals for three days in October, when the Canadian Aboriginal Science and Technology Society (CASTS) came home to Alberta for its biannual national conference.

The event, held Oct. 3 to 5 in Calgary, was co-hosted by the Treaty Seven First Nations Education Association and Alberta-based Syncrude, the world's largest producer of crude oil.

Treaty Seven educators helped found CASTS in 1992, and supported the organization in-kind for several years, so partnering on the conference was a natural choice. Blackfoot Elders, teachers and students made a strong showing at the event, which drew not only a large number of youth for the pre-conference career and education day, but also more than 600 registered delegates for the conference itself.

In keeping with CASTS' mandate to promote science and technology careers and education for Aboriginal people, Keewatin Career Development Corporation (KCDC)—the Alberta-Saskatchewan regional management organization for First Nations SchoolNet—ran live webcasts of conference sessions, and did daily video-conferences with students from the on-reserve schools they serve. KCDC also gave a presentation on First Nations SchoolNet initiatives, with representatives from the other regional management organizations

participating via video-conference.

Industry, education and government agencies manned exhibition booths at the host Coast Plaza Hotel for the full three days, and educational posters—done for a competition amongst post-secondary students—were on display in the lobby. These posters detailed everything from findings on the science behind traditional Cree medicinal plants, to forensic research that will make it easier to learn if skeletal remains belong to missing Aboriginal people.

Such conferences play a key role in CASTS' efforts to attract Aboriginal people to the fields of science and technology, said CASTS vice-chair Lee Wilson, a Métis chemist and professor at the University of Saskatchewan.

Looking back at the 2003 conference, which his university hosted, Dr. Wilson said the event "brought people from all over the country, not just from science disciplines. You had people from Native studies departments talking to scientists, you had people who were in environmental science talking to policy makers, government talking to industry and students talking to government, students talking to industry.

"We were like a connector—we connect people together through this network," Wilson said. "There is no equivalent organization that does this in Canada."

The pre-conference day featured a talk on making a smooth transition from high school to the workforce, and a lecture by Senator Lillian Dyck, followed by a moderated panel discussion on finding success as an Aboriginal person in university, particularly in the sciences. Dyck, a renowned biochemist, spoke about her

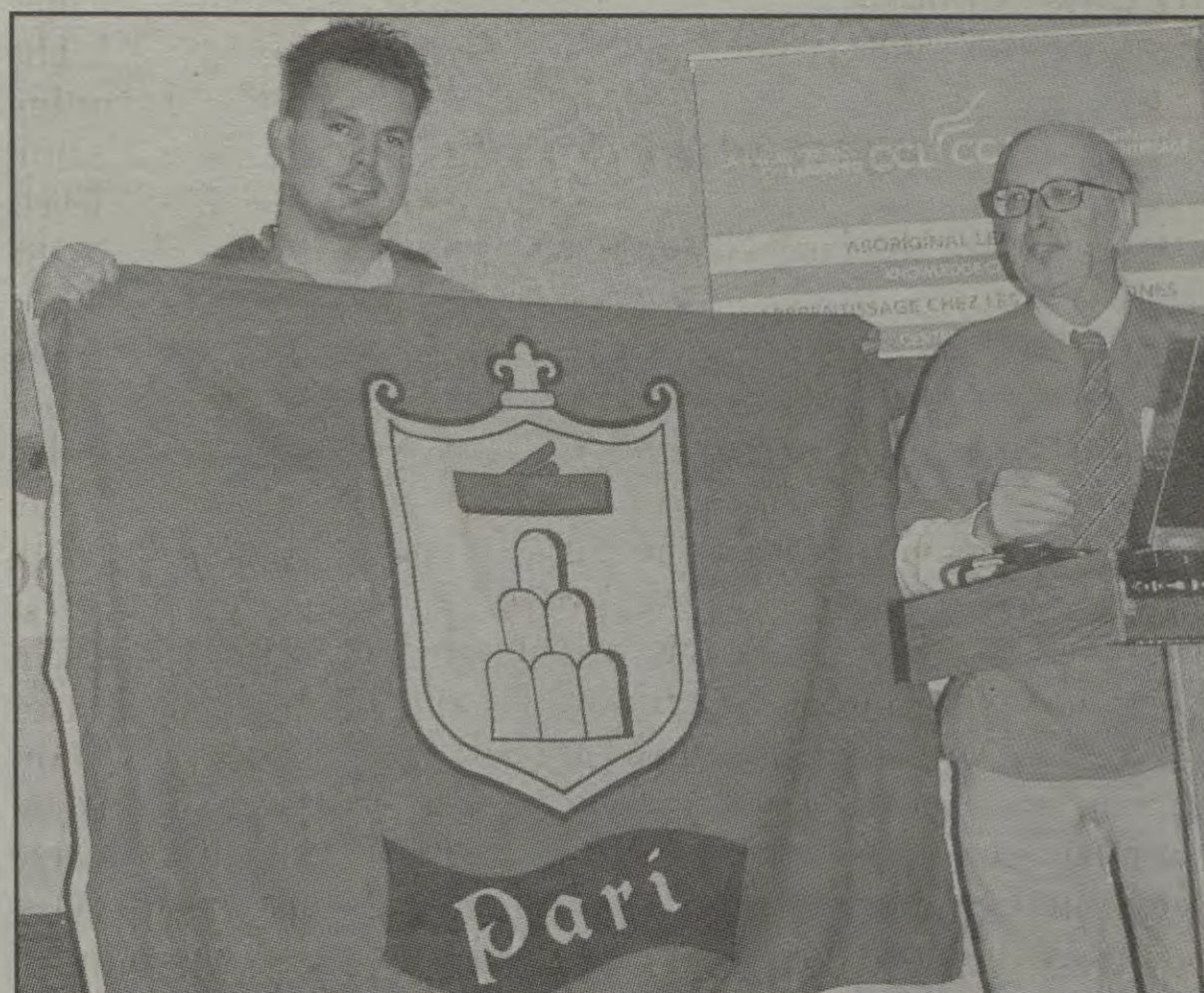
experiences in the academic environment in the 1960s, when she was one of the first Aboriginal women to pursue a university education in the sciences. The panel was made up of five outstanding First Nations and Métis post-secondary students, who each shared some of their own experiences in fields such as engineering, environmental science and medicine.

After the panel discussion, students and early arriving conference delegates had their choice of 17 workshops, including presentations on several university programs, career options and new developments in the oil and gas field, First Nations leadership and spirituality, and water quality management and community mapping programs.

The official kick-off to the conference, on the evening of Oct. 3, featured a powwow dance performance by the Hunt family and a lecture by Catherine Odora Hoppers, an international development policy specialist from South Africa, who spoke on co-existence and dialogue between knowledge systems.

The next two days were packed, with delegates having a choice of close to 70 workshops, divided into the themes of education, environment, health, science and technology, and traditional knowledge. Some of the presenters shared academic research, while others talked about successful programs, or sought input on planned initiatives. Most of the speakers were Canadian, although a group of Maori scientists from New Zealand gave talks on environmental issues.

Keynote lectures were delivered by Dr. Leroy Little Bear, a professor with the Native American Studies program at the University of Lethbridge; Dr. F. David Peat, a celebrated



CARMEN PAULS ORTHNER

Dr. Lee Wilson, a Métis chemist and vice-chair of the Canadian Aboriginal Science and Technology Society (CASTS) board of directors, holds up a flag from the village of Pari, Italy, at the CASTS conference held Oct. 3 to 5 in Calgary, Alta. The flag was presented by conference speaker Dr. F. David Peat, as a gift from his home village to the CASTS organization.

Canadian physicist currently living in Pari, Italy; and Dr. Lewis Mehl-Madrona, a medical doctor with a deep interest in the traditional healing practices he first encountered through his Cherokee relatives in rural Kentucky.

"We've been able to bring really, really key people that have been very thought-provoking," Wilson said. "I hope (this conference) will inspire people that, 'Hey, we have Indian people and Métis people and Inuit people who occupy really prominent positions, and have made it through the system and are really successful,' because this is what I think the CASTS conference is all about: showcasing success.

"It's important for (Aboriginal people) to be in the sciences, because of all the issues that are going on in the nation today," from the expansion of communications technology and the growing number of water

quality issues on-reserve to business opportunities such as bio-fuel plants, agricultural projects or nuclear waste facilities that could locate on or near First Nations land, Wilson said.

"If a community is going to take ownership and solve these problems, they need people with technical skills and training, and that invariably is science-related."

That's where the CASTS conference and the opportunities it provides for face-to-face encounters with inspiring and influential people comes in, Wilson said.

"Hopefully, when people walk away from it they say, 'That was really thought-provoking,' ... there are some really successful people out there. People that are working with astronauts, people that are working with cancer research, people that are doing things on the front lines and on the very cutting edge of the unknown, and that's exciting."

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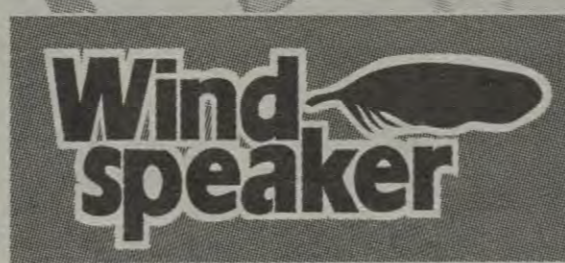
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[footprints] Dorothy Betz

Elder inspired others with her optimism and caring ways

By Cheryl Petten

There was something very special about Dorothy Betz. She had a way of putting people at ease, a way of making everybody feel special. When you spoke to her, you could tell that she was really listening, and was genuinely interested in what you had to say. This ability, along with her boundless optimism and kindness, go a long way to explaining why so many people were drawn to this remarkable woman.

Betz always expected the best from people, and most of the time, that's what she received. It was a lesson she shared with others who came to know her—if you expect the worst from people, that's more than likely what you'll get from them, but if you expect the best, they'll generally rise to the occasion and you won't be disappointed.

Her positive attitude and giving nature were truly remarkable, given the hardships and loss she experienced early in life.

Betz was born on June 26, 1929 on the Pine Creek reserve in Manitoba to parents Charles and Bernadette Nepinak. She spent 15 years of her childhood attending the Pine Creek residential school. Both her parents died when she was very young, and she was raised by her grandparents during her summers away from school. But by the time she reached adulthood, she'd lost her grandparents too, as well as a younger brother and an older brother, leaving her no immediate family except her sister, Rose.

When she turned 18, Betz was told she could no longer stay at the residential school. She was given 28 cents and a shopping bag with a few items of clothing in it and was sent on her way.

In 1948, she made her way to Winnipeg, and soon met and fell in love with Elmer Betz. The couple married on Dec. 2, 1950 and went on to raise six children together. Over the years, the

family continued to grow, with the arrival of 18 grandchildren, 37 great-grandchildren and four great great-grandchildren, keeping Betz busy knitting gifts for each and every one of them.

Betz was the type of person who could see the good in anyone, and see the positive in any situation. She even managed to find a silver lining within her residential school experience. If she hadn't attended residential school, she reasoned, she probably wouldn't have learned to do two of the things she loved—sewing and knitting. And she might never have developed the resourcefulness that served her so well throughout her life.

Despite her ability to look on the bright side, Betz did have one regret about her time at residential school—the way her experiences there impacted on the relationship she had with her children when they were growing up. The regimented environment of the residential school provided her with her main model for parenting, so that was the approach she took with her children. She would line them up for inspection, treating them, she would recall later, like little soldiers. Her children knew they were loved, but Betz found outward expressions of affection—hugging her children or telling them she loved them, very difficult for a very long time.

Betz became deeply involved in Winnipeg's Aboriginal community, fueled by a desire to help Aboriginal people improve their lives. She would often help people find jobs, and would keep a large box of alarm clocks in her office so she could give one to each of these newly employed people to help them get up and get to work on time.

Betz was a woman of action. While some people will encounter a problem or need and look around for someone to do something about it, Betz was the

type who would jump in feet first and tackle the problem herself. That's exactly what happened with development of the Native Court Communicators program in Manitoba. One day, Betz was called in to talk to an Aboriginal man who had spent months in jail on a relatively minor charge because he didn't speak English and no one could communicate with him. Betz spoke to him, then cleared things up with the police and soon the charges were dropped and the man was free to go. It was then that Betz recognized the language barriers that some Aboriginal people faced within the court system. She took it upon herself to start going to court and offering her services as an interpreter, and the seeds of the Native Court Communicators program were planted.

Betz had a chance to draw international attention to the shortcomings of the justice system when it came to accommodating Aboriginal people in 1975 when she travelled to Geneva, Switzerland as part of the Canadian delegation to the Fifth United Nations Congress on the Prevention of Crime and the Treatment of Offenders. When the delegation members were introducing themselves, she spoke in Saulteaux, which none of the interpreters could translate. When the translators protested, she simply indicated that this was the situation Aboriginal people found themselves in on a regular basis when they were forced to deal with a justice system where they couldn't function in their own language.

Betz was one of the founders of Winnipeg's Indian and Métis Friendship Centre and of the Kekinan Centre, an Aboriginal seniors residence, and was the first Native woman appointed to the National Parole Board. Over the years, she was involved in numerous other organizations, including the Manitoba Society

of Criminology, Manitoba Correctional Institution, the Native Clan Organization, the Aboriginal Centre, the R C M P Aboriginal Advisory Committee, the Manitoba Association of Rights and Liberties, the Native Women's Transition Centre, the Centre for Aboriginal Human Resource Development,

Ma Mawi Wi Chi Itata Centre, and the Keteyatsak Elders group. She was also in demand as a public speaker, giving inspiring talks to people about her own story and of how she overcame the hardships in her life and persevered.

Betz received a number of awards in recognition of her lifetime of work to improve the lives of Aboriginal people. In 1989, she received the Joe Zuken Citizen Activist Award and the Citizen Award for Outstanding Community Service and was named to the Order of the Buffalo Hunt, one of the highest honours bestowed by the province of Manitoba. The following year, she received the Aboriginal Wall of Fame Award and a tribute dinner was held in her honour. In 1999, she was presented with a National Aboriginal Achievement Award in the community development category.

As she grew older and her health began to deteriorate, Betz still continued to dedicate much of her time and energy to working for the benefit of others. She



Manitoba Elder Dorothy Betz

BERT CROWFOOT

turned her love of knitting into a way to continue these efforts, creating baby booties and blankets, and then setting up a table at the Aboriginal Centre a couple of times a year to sell her wares and donating the proceeds to help fund programs for Aboriginal youth. Even after being admitted to the hospital she continued to knit, right up until the day of her death on Sept. 9.

As the Christmas season rolls around again this year, Betz and her table of hand knitted items will be sadly missed at the Aboriginal Centre, but the generosity she demonstrated throughout her life will be continued by others, thanks to a memorial fund established in her name that will provide funding for the Aboriginal youth programs she always worked so hard to support. The work she began will also be continued through the many organizations she gave her time and energies to, and by the many people she inspired with her dedication, caring and generosity.

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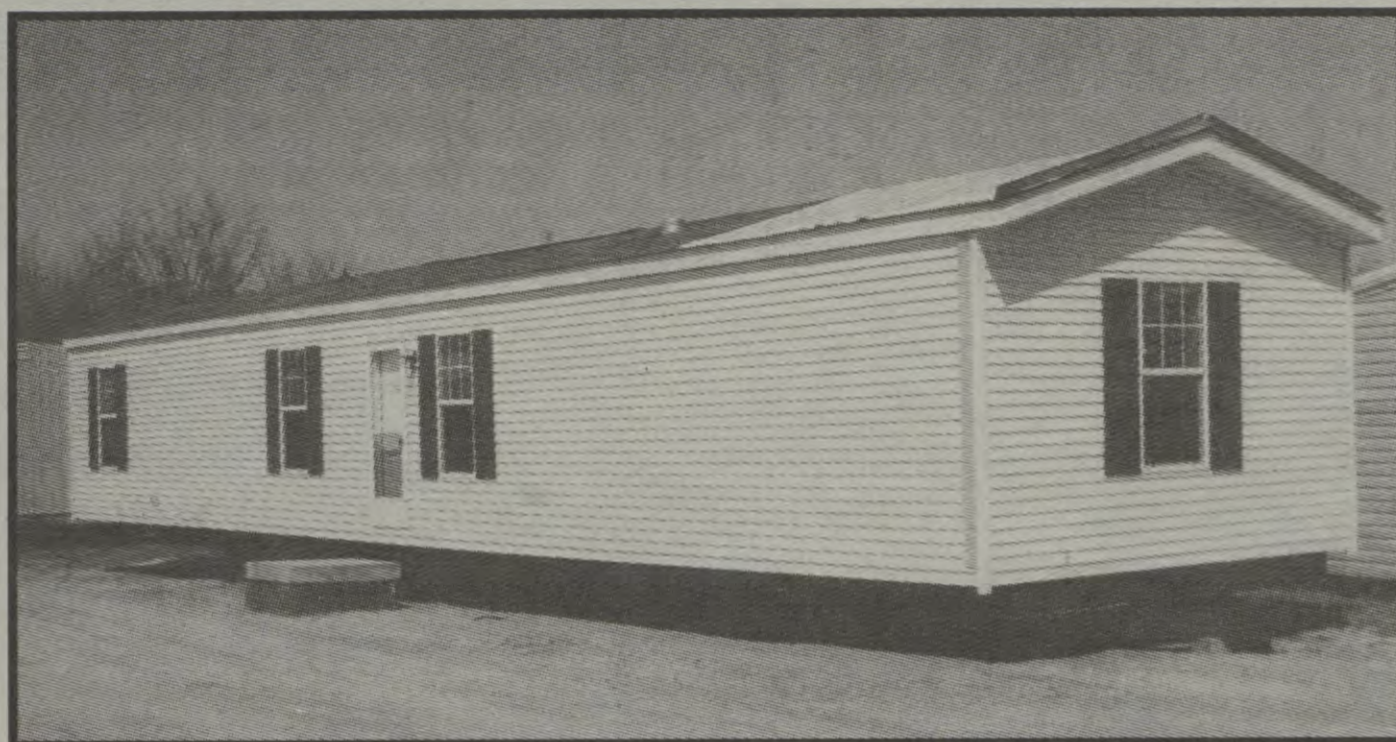
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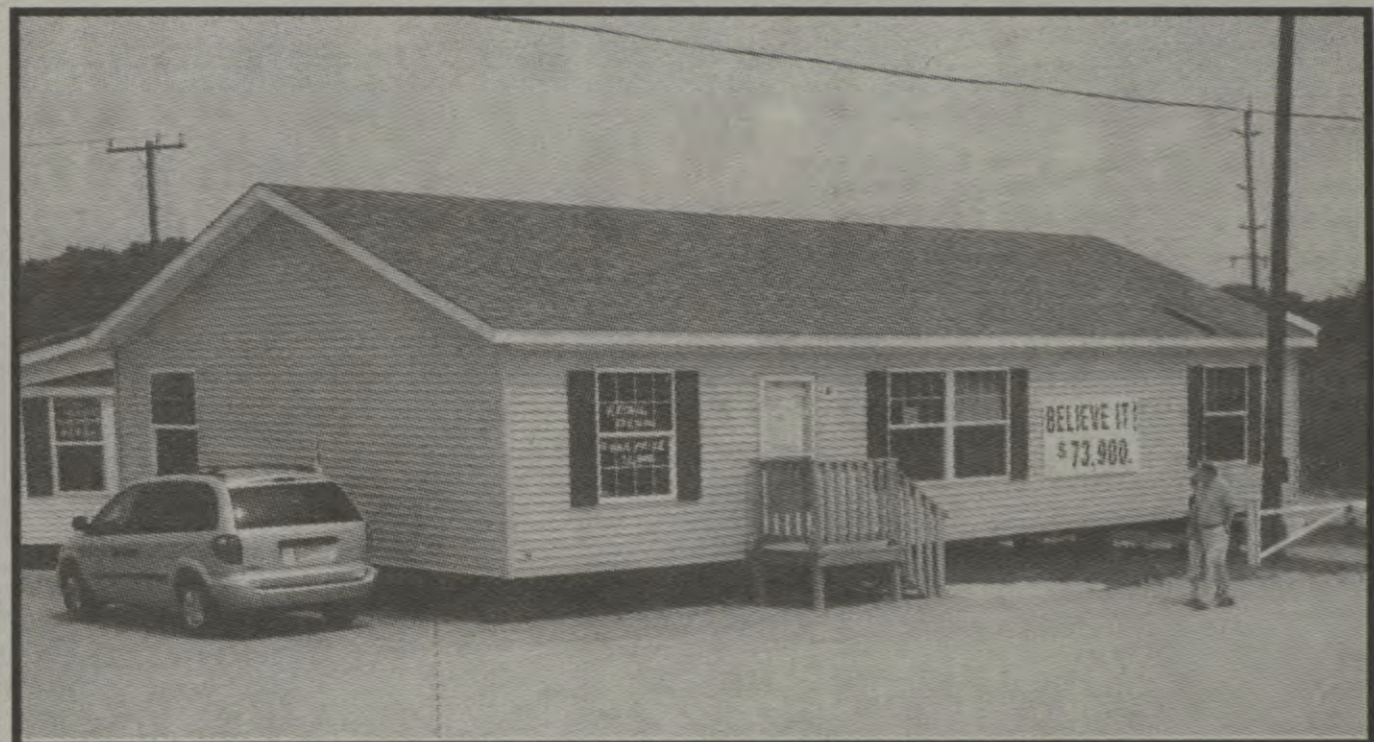
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