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Wind speaker



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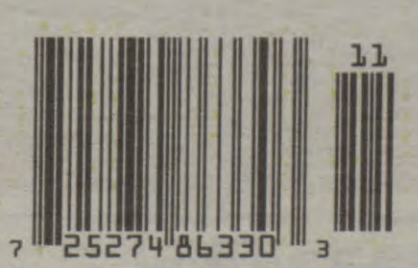
Walking with wolves

This is Tuk - an 11 year old wolf who lives at the Northern Lights Wildlife Wolf Centre, near Golden, British Columbia. Bert Crowfoot was given the opportunity to go on a "Walk with the Wolves" with Tuk and his mate, Aspen, a 12 year old wolf. Casey and Shelley Black are the guides who take visitors on a hike in an open and free environment where wolves and people can walk together. Casey Black is Métis and originally from Alberta.

Photo Credit: Bert Crowfoot

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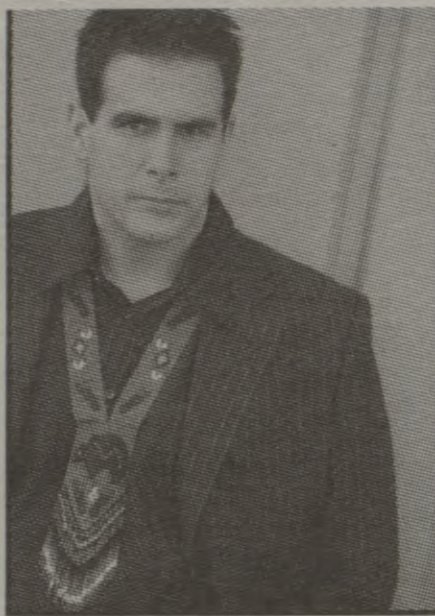
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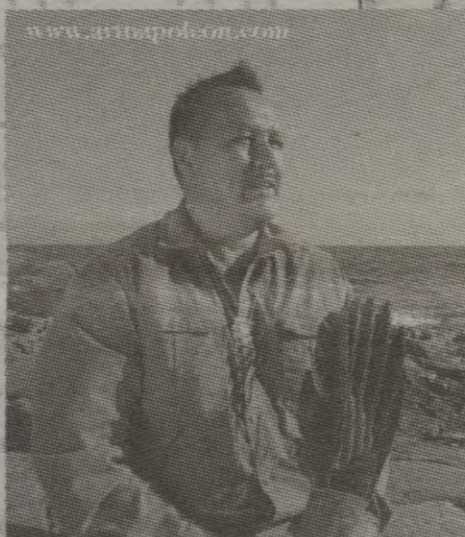
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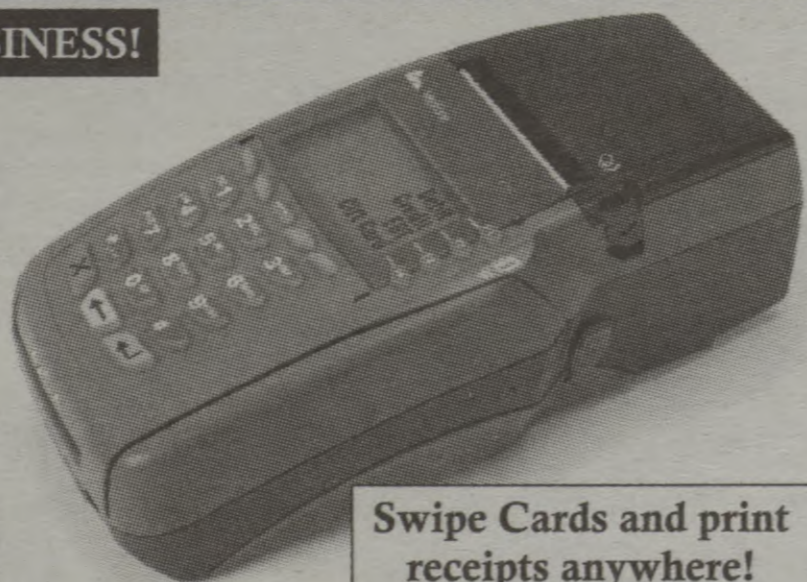
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Bert Crowfoot

Editorial
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E-mail: windspeaker@ammsa.com

Contributing News Editor
Debra Steel

Staff Writers
Dianne Meili
Susan Solway

Production
Judy Anonson

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

Director of Marketing
Paul Macedo

Toronto, Ottawa-Hull, Montreal,
Manitoba, Maritimes
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Canada

Features

Red dresses: There, but just not there 8

There is no turning a blind eye to the fact that young Indigenous women in Canada are five times more likely to have their life ended by violent death. Métis artist Jaime Black has created a project that may just elevate the awareness of that fact and bring some comfort to the families of the missing Aboriginal women throughout Indian Country.

TRC takes criticism on the chin 9

Not everyone is entirely pleased with the work undertaken to date by the Truth and Reconciliation Commission. Conservative Senator Carolyn Stewart-Olsen from New Brunswick expressed displeasure when TRC Chair Justice Murray Sinclair and commissioners Chief Wilton Littlechild and Marie Wilson appeared before the Standing Senate Committee on Aboriginal Peoples on Sept. 28.

A call to action to become involved 10

Now that her fifth movie is complete, Ottawa filmmaker Andree Cazabon has a simple message she'd like to get out to all Canadians: You don't have to travel very far to witness people living in Third World conditions.

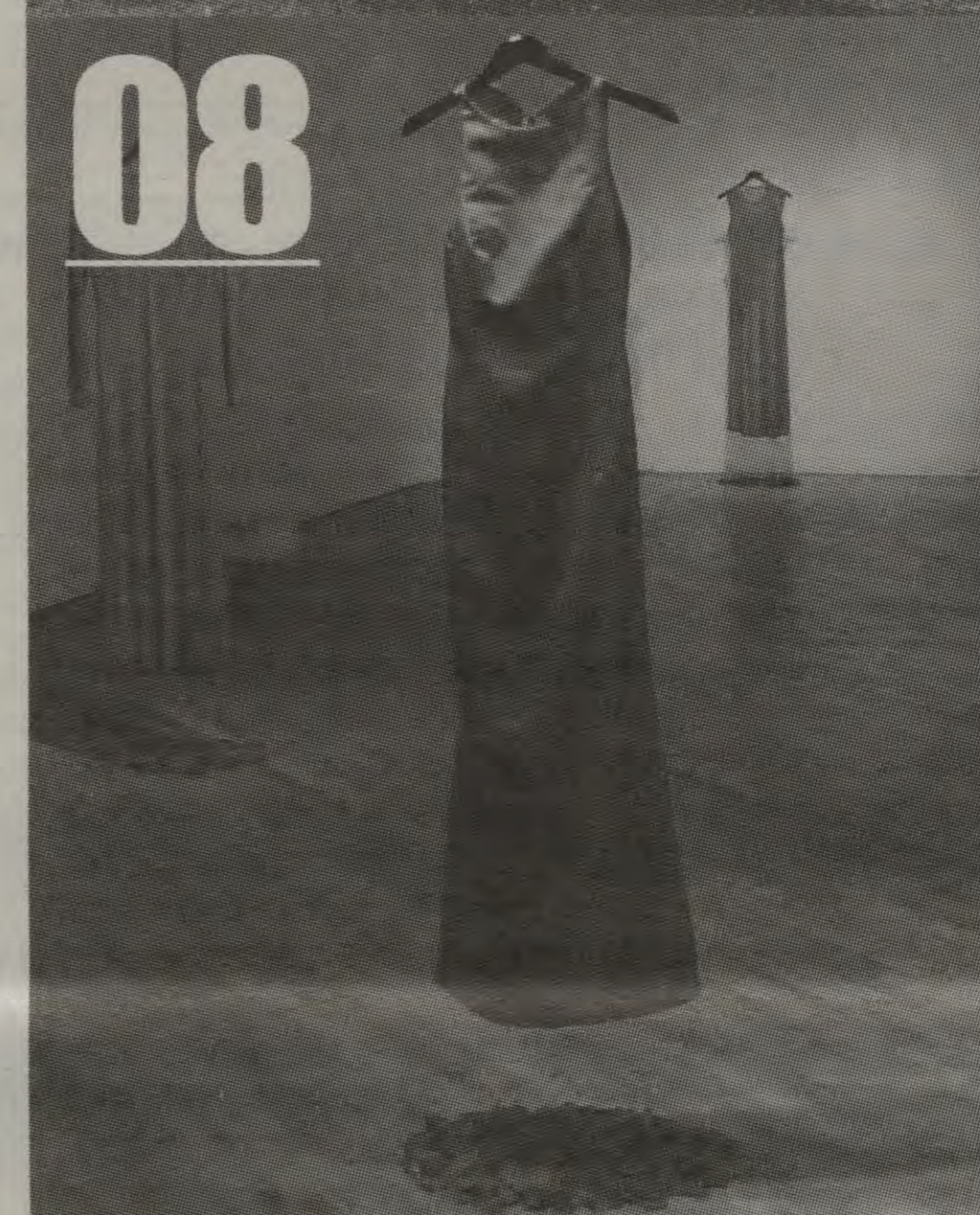
Film project inspired by the tragic death of a stranger 11

For 11 years, Xstine Cook has been trying to realize her goal to honor a woman struck down by violence. Gloria Black Plume's body was found in an alleyway in the South East area of Ramsay in Calgary. She had been stomped to death.

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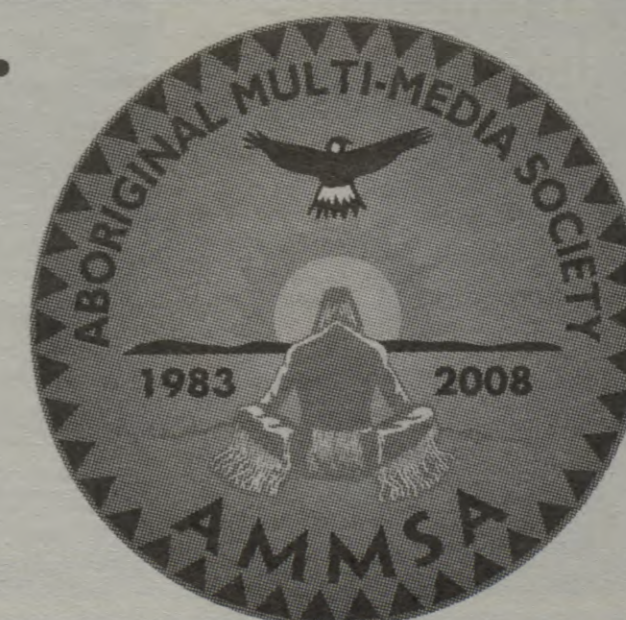
The much-lauded business and political leader, and father of six, died on the morning of Sept. 30 from a heart attack, his wife Elizabeth at his side.

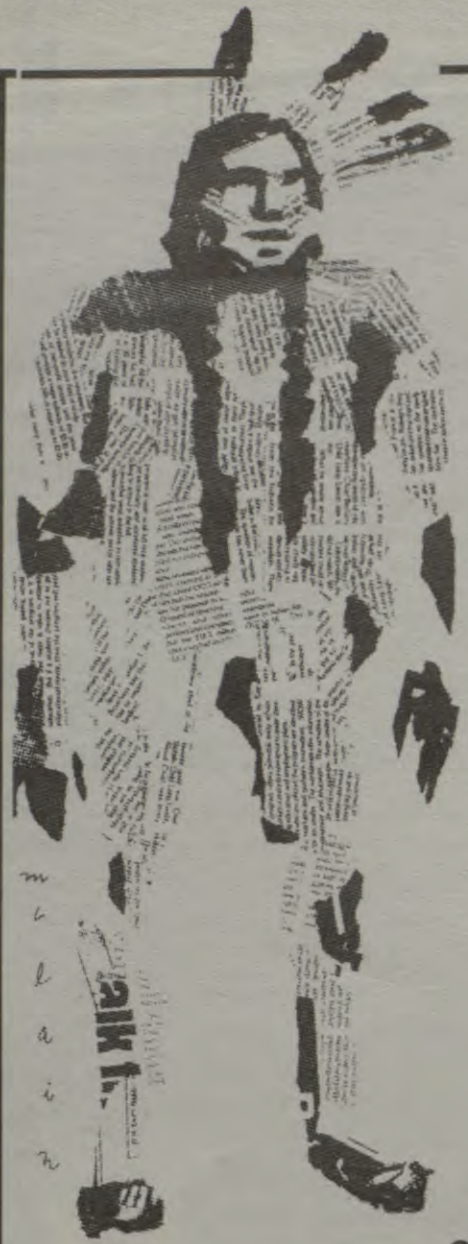


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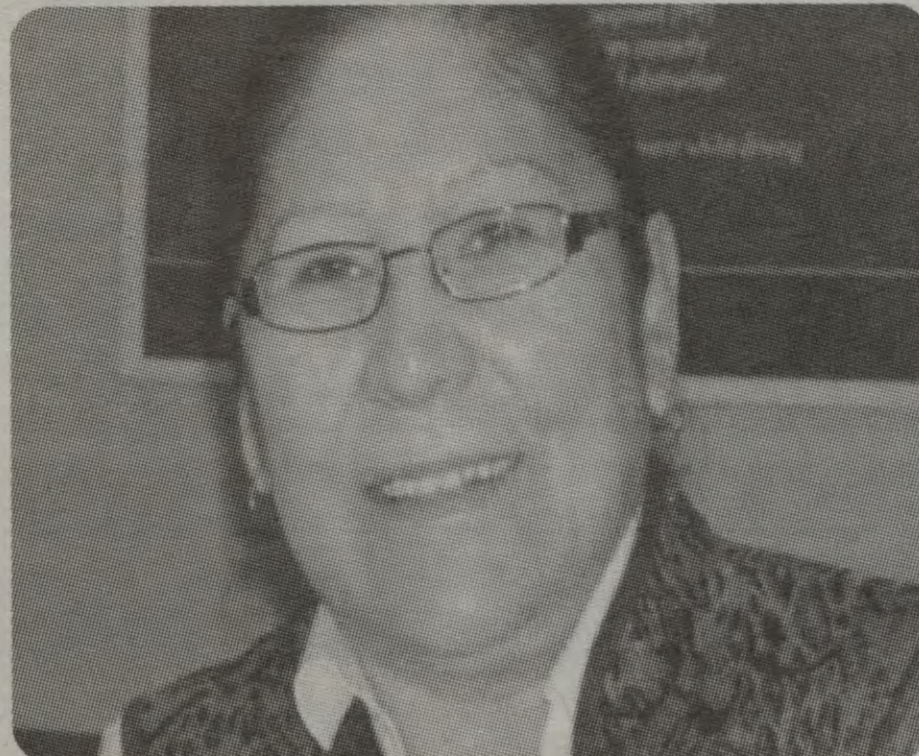
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Canada trips up on the world stage

So here in Canada we expect that our leaders will be able to walk and chew gum at the same time. Or, in more refined terms, will be able to juggle many files on many fronts simultaneously. So you can imagine our disappointment with the Harper Conservatives. Apparently, there is only one ball in the air for them. And that's the "get a majority and disregard any other priority," agenda item. And skill, even in that narrow-focused goal, is lacking.

Take the Conservative's response to the criticism in the Oct. 26th fall report from Canada's Auditor General Sheila Fraser. She noted a lack of government oversight, "troubling" cost overruns and delivery delays in a federal purchase of \$11 billion worth of military helicopters.

On Oct. 27, the Prime Minister Stephen Harper, no less, stood up in the House of Commons, reached back into the history books, and blamed the federal Liberal Party for all that is wrong with his government's federal spending and accountability issues.

Harper said that had it not been for the Liberals having cancelled the contract to purchase helicopters—17 years ago—Canada wouldn't be in this mess. How embarrassing.

Perhaps MacLeans.ca said it best:

"Give [Harper] enough time and he'll explain how his government's current budgetary deficit is a direct result of Alexander Mackenzie's inability to prepare for the recession of the 1870s."

It's not the first time this year, or even this month, that Harper came out swinging for the Opposition Party to deflect from his government's inadequacies. Remember on Oct. 12 when Canada couldn't arm-wrestle a seat on the United Nations Security Council from that international powerhouse Portugal? Not even when they poured maple syrup over all the voting delegates.

At least that time it wasn't "The Prime Minister" who stood before the media to say Canada's currency on the international stage wasn't worth a plug nickel because of the Liberals. It was Foreign

Minister Lawrence Cannon who said lack of support from Opposition Leader Michael Ignatieff had led to the world rejecting Canada for this most important appointment. 'Who?', the 191 voting delegates were asking?

Ignatieff had pointed out that Canada had not done enough recently to earn a seat at the table, and the vote was confirmation of that fact, not because of that statement. Canada, in recent years, has not been carrying its weight internationally, and the Conservatives couldn't care a fig.

Just ask Conservative Senator Carolyn Stewart-Olsen. She took issue with a statement from Truth and Reconciliation Commissioner Wilton Littlechild who boasted that Canada's reputation internationally had been bolstered by the TRC's work. As the first First World country to have established such a commission, Canada's TRC was being hailed around the world as a model of good practise in the areas of reconciliation and conflict resolution. You'd think that would be a good thing, but no.

Stewart-Olsen said she was against any energies devoted by the TRC on the international front. It was not within the commission's mandate.

Harper's Conservatives hate everything Liberal, and the TRC was negotiated during the last Liberal government as part of the Indian Residential Schools Settlement Agreement, so bouquets from the international community is bad, very bad.

Here's more evidence. Canada has still not signed on to the United Nations Declaration on the Rights of Indigenous Peoples, despite promises to do so. The declaration was drafted over several years with Canada, to its credit, leading the charge for its adoption, and then the Conservatives bailed. The declaration carried a Liberal brand, so the Conservatives rejected it. It seems they can't see beyond the next election to worry about how the rest of the world views this country. Talk about dropping the ball, over and over again.

Windspeaker

Letter: Few tips offered for better governance

Dear Editor:

Being a past Band councillor and board/committee member for my First Nation, I have come to the realization that it does not matter how many bylaws, policies, rules and procedures a First Nation has, it does not mean a darn thing if they are not followed.

I was first elected to my council in 1992 and from then I have spent a lot of my time caring about my First Nations members.

Here are some of the problems that I have seen with our system of government on the rez:

1. There is no proper on-boarding (orientation) for newly elected band councillors. For two years I had no idea how to properly read an audit. There was simply no training offered to us. A band council should have a yearly training budget. Pride gets in the way. I was simply too scared to ask 'how do we read a budget?' I thought that this would make me look bad to the older councillors.

2. The separation of governance and management. Band council should not be involved in the day to day operations of the First Nation. That is what your band manager is for. If your band manager keeps bringing these problems to a council meeting, get rid of him/her. This person is afraid to make decisions, but not afraid to take the paycheque that should be going to someone who is competent in doing the job. I have seen this in the past; a band manager that only creates problems.

3. Trim the fat. Get rid of unnecessary staff and staff who are a waste of skin. The First Nation will never move forward with staff like this. Also, keeping non-productive staff around causes a morale problem, which left unchecked, can infect other staff like a disease.

4. No chiefs or band councillors on interviewing boards or committees. If I have to explain this one to you, then you must live in a dictatorship.

5. Do what you say you're going to do. Don't tell the membership that you're going to do something, then do nothing. Band council always says, "when we call band meetings, no one shows." You want to know why? Because either the people are ignored or they don't have things fully explained properly. Many of our band members don't understand the lingo that lawyers or consultants use. After the

presentations, the meeting should break up into a workshop type of environment so each band member has a chance to ask questions one on one. Many of our people are too shy to get up to a mike and ask questions in an open forum. A workshop type meeting would create a more comfortable atmosphere.

6. Say, 'The youth are our future' all year, not just three months before an election.

7. Stick to your First Nations capitol plan. When extra money becomes available, put it towards your capitol plan. Don't use it as part of your getting re-elected campaign. Using band funds to create a favorable environment for elected officials is both financially stupid and unwise.

Example number one: creating a bunch of 1970s-style make-work projects before an election. Sure this might get you re-elected, but you have ignored your capitol plan and you have acted irresponsibly with your First Nations funds.

8. This next one will draw some flak but here it goes. Long-term chiefs and councillors, step aside and let in new blood. The excuse, "I got nominated, so I have to run" is sad at best. We have so many new people who should be able to serve on council but they never get a chance. Maybe putting a time limit in your First Nations constitution might be the answer. Limiting band councillors and chiefs to three terms would be beneficial. Let's face it, some people have large families and this usually gets them elected. New ideas are how we evolve. Old ideas and ways are counter-productive in a fast-paced society like what we live in today.

These are a few ideas that I have and I hope that I have not offended anyone out there.

My last idea would be to have a youth position on all boards and committees with full voting rights. This would help to create tomorrow's leaders. Job shadowing would also be a great idea. We have to change our way of doing things or we will always be stuck in the old ways of doing things. Are we always going to be dependent on the feds for cash? Partnerships and empowerment are the way to go. The youth are our future. Say it, believe it and prove it!

Miigwetch
Gerald C. George
Kettle & Stoney Point First Nation

[rants and raves]

Page 5 Chatter

THE WINNIPEG FREE PRESS REPORTS

that Aboriginal populations are vulnerable to H1N1 because Canada hasn't made improving Aboriginal living conditions a priority. Or so says the chair of Canada's provincial chief medical officers of health Dr. Isaac Sobol. He is Nunavut's chief medical officer of health. Sobol was speaking to a Senate committee discussing Canada's pandemic preparedness when he made the remark.

The session was set aside to hear from aboriginal leaders and health providers about the impact H1N1 had in their communities and what lessons were learned. He said abject poverty, overcrowded housing, poor access to health care and a lack of access to food caused the Aboriginal community to be more vulnerable to H1N1 last year. "This is an issue I feel, speaking personally, is very shameful for Canada to have accepted the status quo of this type of living standard for First Nations, Métis and Inuit in general," Sobol said.

One in 10 recorded cases of H1N1 during the first wave of the outbreak in 2009 were Aboriginal people, with one in five H1N1 hospitalizations, one in six intensive care cases and more than one in 10 H1N1-related deaths. "To respond to H1N1 appropriately really would have meant many years before responding to the current living situation of First Nations, Métis and Inuit in Canada," Sobol said. "I am always distressed to see the lack of urgency and the lack of priority placed by Canada on this, I think, shameful blot on our country," he said.

CATHERINE SAEZ OF

International Property Watch is following negotiations at the United Nations Convention on Biological Diversity in Nagoya, Japan. She said Indigenous peoples "are being left with a bitter taste" from the text of a protocol that should protect them from misappropriation of genetic resources. The Convention on Biological Diversity (CBD) held its 10th high-level Convention of the Parties from Oct. 18 to 29. They are negotiating the Access and Benefit Sharing (ABS) protocol, which is meant to set new international rules for transparent access to biological resources and a fair sharing of any benefits arising from their use. Debra Harry, executive director of the Indigenous Peoples Council on Biocolonialism, told a press briefing "the CBD was enacted at a time when it became obvious that genetic resources held tremendous value. Later she said that the states involved in negotiations are "asserting sovereignty over genetic resources, without acknowledging that sovereignty is not absolute. In reality, Indigenous Peoples are the holders and owners of much of the world's biological resources, and traditional knowledge."

Saez writes that Harry has a problem with an article in the current draft of the protocol, "access to traditional knowledge associated with genetic resources." The article requires the parties to ensure that access to traditional knowledge associated with genetic resources be in accordance with domestic law. Harry said that this is a problem. "Any attempt to subject our rights to domestic law is beyond the mandate of the CBD." This was, she said, an attempt to circumvent the states' existing international human rights obligations.

Also important is a paragraph in the preambular, which remains bracketed. There are two options being considered: The first reads "noting the United Nations Declaration on the Rights of Indigenous Peoples" and the second reads "Taking into account the significance of the United Nations Declaration on the Rights of Indigenous Peoples" and both refer to circumstances when states are dealing with the implementation of the rights of Indigenous and local communities.

Canada's position is to oppose the latter option, but Harry protests this position.

"The protocol must meet standards consistent with the internationally accepted rights of Indigenous Peoples," said Harry. "If it does not, the ... protocol will facilitate the misappropriation of genetic resources from Indigenous lands and territories, and alienate the traditional knowledge implicated in benefit sharing schemes," she said, adding it would further impoverish the "world's most vulnerable peoples."

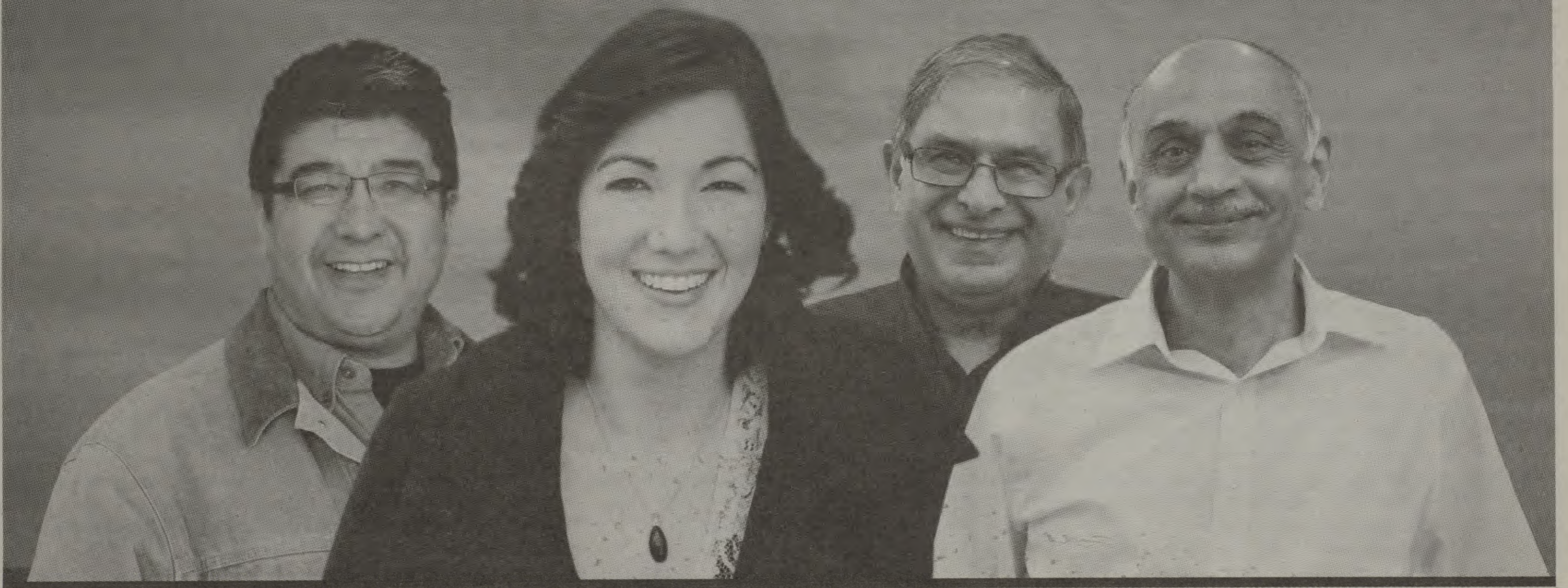
Indigenous peoples from Canada are taking issue with a statement from the minister of Indian and Northern Affairs Canada. They say John Duncan is undermining biodiversity negotiations when he claimed that the ABS issue was a diversion.

"What is being discussed in Japan is about intellectual property, so to think that has anything really significant to do with the UN Declaration on the Rights of Indigenous Peoples is inappropriate," he is reported to have said during a television interview.

"It is shocking that the Indian Affairs minister would misinform the public on issues that are critical to Indigenous Peoples globally," said Armand MacKenzie, executive director of the Innu Council of Nittassinan.

A group of indigenous people from Canada believe there are two dangers facing Indigenous peoples in the ABS negotiations: "States may abandon support for inclusion of the Declaration (on the Rights of Indigenous Peoples) in the preamble of the protocol," and "Indigenous peoples' inherent right to genetic resources may be deemed to be contingent upon recognition by national legislation in each state."

REALIZING OUR POTENTIAL



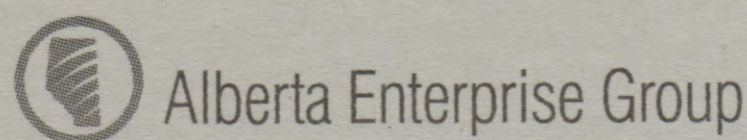
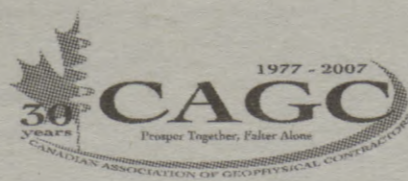
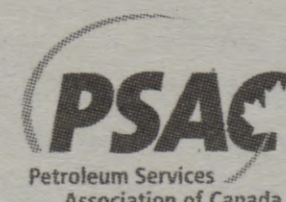
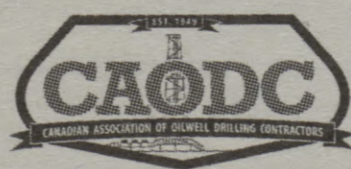
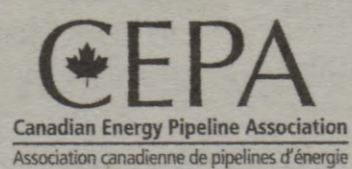
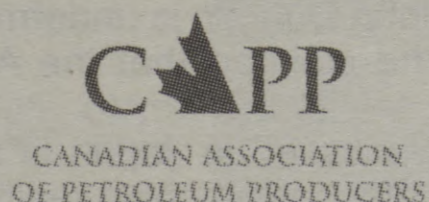
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School survivors are being exploited, says consultant

By Shari Narine
Windspeaker Contributor

EDMONTON

Neither Health Canada nor the Truth and Reconciliation Commission (TRC) are speaking out about the resignation of Rod McCormick.

McCormick, a Mohawk psychologist and professor of counseling at the University of British Columbia, made it known when he was in Edmonton in September that he had resigned his position as a mental health consultant with Health Canada. He was tasked with co-managing the health support for the national events for the TRC.

"I resigned from that because... the survivors are not guiding the process," said McCormick.

Ashley Lemire, media relations officer with Health Canada, said the department was "unable to accommodate (*Windspeaker's*) interview request."

Comments on McCormick's resignation were passed off by Nancy Pine, senior communications and outreach

advisor for the TRC, to Health Canada. Pine noted that McCormick was contracted by that department and not the commission.

McCormick tendered his resignation in May, a month prior to the TRC's first national event, which was held in June in Winnipeg.

McCormick said concerns he raised that the Survivors Advisory Committee was not being listened to and that the right experts were not being consulted, were ignored by both Health Canada and the TRC.

"I think the survivors are still being exploited in the process the way it stands right now in Canada," said McCormick.

In an email response, Lemire said McCormick was a member of the Resolution Health Support Advisory Committee which was established to provide strategic advice to Health Canada on the coordination of mental health and emotional support services for participants of national Truth and Reconciliation Commission events.

McCormick, who was in charge

of the health support workers, said his committee asked that the communities be consulted for the support they required.

"We wanted to go ask the communities, the survivors, 'What do you want? What will help you guys with this event?' Health Canada didn't want to do that," said McCormick.

He said that experts being consulted by Health Canada were non-Aboriginal. He also claimed that there was rivalry between the two federal government departments, Health Canada and Indian and Northern Affairs, with Health Canada not provided with the agenda for the first national event until a few weeks before the June date, which made planning the health services for the Winnipeg event difficult.

"I don't believe the survivors have a respectful and sufficient role in planning for the events," said McCormick.

"Health Canada and Indian and Northern Affairs Canada are working collaboratively on common goals related to the Indian Residential Schools Settlement Agreement. Indian and

Northern Affairs Canada is an active and valued member of the Resolution Health Support Advisory Committee," said Lemire in her written response.

Under the terms of IRSSA, Health Canada's role is to provide mental health and emotional support services for all eligible former IRS students and their families throughout the various phases of the settlement agreement, wrote Lemire.

"This is a court-mandated process. The government went into it reluctantly because of multi-billion dollar cost action lawsuits. I don't think they've approached it with good will and I don't think they've approached it in a good way," said McCormick.

McCormick also knocked Health Canada for discontinuing funding to the Aboriginal Health Foundation, which bankrolled a variety of healing programs throughout the country.

McCormick remains under contract with Health Canada providing mental health and addictions support to various mental health programs in the BC region.

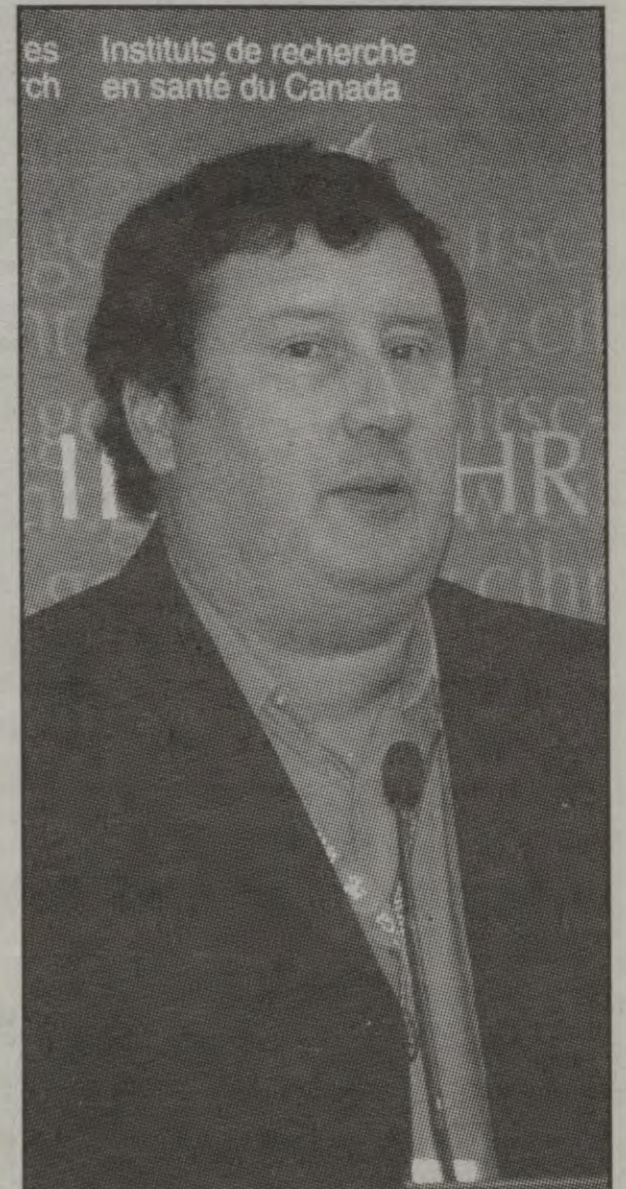


PHOTO: SHARI NARINE

Rod McCormick resigned as a member of Health Canada's team for coordination of mental health and emotional support services for participants of national Truth and Reconciliation Commission events.

Red dresses: There, but just not there

By Susan Solway
Windspeaker Staff Writer

WINNIPEG

There is no turning a blind eye to the fact that young Indigenous woman in Canada are five times more likely to have their life ended by violent death.

Metis artist Jaime Black has created a project that may just elevate the awareness of that fact and bring some comfort to the families of the missing Aboriginal women throughout Indian Country.

Red Dresses, simply put, can make a huge statement. The red dress is often worn to turn heads and make a woman feel like she's on top of the world, and Black's artistic use of them should really turn a lot of heads.

"I was at a conference in Germany and a woman from the First Nations University got up at this Canadian Studies conference and started talking about the missing and murdered women in Canada and that was a really powerful moment for me...I imagined all these dresses in the trees."

Black is in the process of collecting 500 red dresses. Her goal is to exhibit them in and around the city of Winnipeg to illuminate the issue of the murdered and missing

Red, she explained, is the representation of the woman of the red nation, and life blood; the woman's ability to give life.

"It is also a symbol of decolonized and sexualized violence against Aboriginal woman."

As an artist who seems to be defined by her interest in projects of activism, with previous smaller scale political drawings

made for magazines like *Horizon*, Black feels that art has something to lend to politics.

"The thing about activism is you hope that there will be an impact, but to measure that impact is not really easy. But hopefully by educating the general public there will be more support and more importance placed on the issue."

Black said the media has played its part in creating a negative response to the sensitive issue, and she hopes that through an art exhibit such as this one she can turn this response around.

"I think what happens often is the media misrepresent missing women and I hope this project will help inform people about, you know, the humanity of these women and the fact that they are very important and very good people and have made mistakes...but they are valuable people."

Black also hopes the project will allow people to see that there is support for the issue.

"I just think it's good to see it in a bigger scope, to see that people are interested and helping out...a lot of people do want to support the issue. It's just that they don't know enough about it yet."

Black believes that education will be a way to take a stand against such government inaction on the files of the murdered and missing. And although there is no direct link from the REDress Project to the justice system, her art exhibit can work to further encourage the education of all people.

"I think if the community works together then we can start to educate the justice system and the police and all kinds of people.

I think that education is the key to help people understand and have more sensitivity around the issue and maybe in that way it will change something."

The idea of the hanging red dresses is not the only important statement in the project. The process to collect these dresses is just as important, said Black.

"The whole idea of the project is the process towards the installation, not just the installation itself. I hope that during the process of unpacking I'm allowing people to critically think about the issue...it's amazing how...powerful it is to see these dresses just hanging there, and when you walk by them it feels like you are walking by someone but no one is in them. It really works as a kind of visceral reminder of these women."

Black would also like to create a documentary that would not showcase her and give Aboriginal women a public face.



PHOTOS: SUPPLIED



TRC takes criticism on the chin



Truth and Reconciliation Commission, Wilton Littlechild (left) Justice Murray Sinclair (center) and Marie Wilson, when they appeared before Senate Standing Committee on Aboriginal Peoples on Sept. 28.

By Shari Narine
Windspeaker Contributor

OTTAWA

Not everyone is entirely pleased with the work undertaken to date by the Truth and Reconciliation Commission.

Conservative Senator Carolyn Stewart-Olsen from New Brunswick expressed displeasure when TRC Chair Justice Murray Sinclair and commissioners Chief Wilton Littlechild and Marie Wilson appeared before the Standing Senate Committee on Aboriginal Peoples on Sept. 28.

"Not to be argumentative, but I read with interest the mandate. I do not see anywhere in your mandate an international approach. I would worry that you have a huge amount to do on a national basis," said Stewart-Olsen.

Her observation came in response to Littlechild's comment that the work being undertaken in Canada has received recognition on the international front.

"We have encouraged a global dialogue to happen on truth and reconciliation commissions generally. There have been many truth and reconciliation commissions around the world, but the UN recently singled us out to say that the Truth and Reconciliation Commission of Canada is a good practice as a model of not only reconciliation but conflict resolution," said Littlechild.

But Stewart-Olsen admonished the commission, saying, "I would hope that mostly energies, monies and funding are not being devoted to an international effort at the present time when we need every ounce of your energy focused on this particular initiative. This initiative is a hugely important part of moving forward, as far as I am concerned."

Speaking in a telephone conference with the press after the Senate hearing, Littlechild

said he would not apologize for speaking out or for the commission acting on the international front.

Littlechild said international efforts were important and, in particular, where it related to the United Nations Declaration on the Rights of Indigenous Peoples, which although endorsed by both the House of Commons and the Senate, as well as referred to in the Speech from the Throne, has seen little progress.

"I feel strongly about the declaration because I think it's a framework, a solution to build better relations. And, after all, that's part of the mandate of reconciliation," said Littlechild.

Concerns about the reconciliation process were also voiced by the Assembly of First Nations (AFN) when Charlene Belleau, manager of the Indian Residential Schools unit, spoke to the Senate committee following the TRC's presentation.

Belleau noted that the AFN represented 80 per cent of the survivors covered under the residential schools settlement agreement.

"The frustration in the compensation components, in our view, may prevent survivors going forward in the Truth and Reconciliation Commission, or their willingness or unwillingness to accept the apology as presented by the government of Canada," said Belleau.

In the morning, Sinclair noted that when the settlement agreement was reached, about 150,000 people were alive, with approximately two-thirds making claims through the common experience payments. Of those, approximately 75,000 were approved for compensation.

According to Belleau, approximately 21,000 applications were deemed ineligible for a variety of reasons, with an additional 25,000 applicants having to apply for reconsideration.

The appeal process is costly, she said, with many survivors

not being able to afford lawyer fees. As well, the national administration committee is taking 415 days to process appeals instead of the 135 days that had been set as the committee's objective.

"Although service standards have improved recently, many concerns are expressed by former (residential school) students and chiefs in assemblies that I have attended," said Belleau.

She was also critical of the steps the federal government had taken. She noted that approximately 1,400 residential schools had not been recognized by Indian and Northern Affairs Canada, and pointed out that INAC had dropped funding for Aboriginal advocacy programs from \$9 million to \$3 million over the past two years. Health Canada budget cuts are also having a severe impact on meeting the needs of survivors.

"The AFN is seeking an extension to the settlement agreement to ensure that all former students that are eligible receive the benefits that they are entitled to," said Belleau.

The establishment of the TRC was a component of the Indian Residential School Settlement Agreement which was struck in 2007. The commission, which experienced a complete turnover in members in its first year of operation, was given a five-year mandate.

Speaking in a telephone press conference, Sinclair said that extending the mandate of the commission would require the parties to the settlement agreement to all be in favour, as well as a court action. He agreed that parts of the mandate—including reconciliation, statement gathering and establishing terms of reference for the National Research Centre—went beyond five years.

Said Sinclair, "We're not lobbying for an extension. What we are saying is that if you want some of this work to be done properly you have to consider how it's going to be done beyond the five-year period."

Windspeaker news briefs

THE EABAMETOONG FIRST NATION

made headlines in October when Chief Lewis Nate sent up a flare for all the world to see in his attempt to get help for his embattled community. The community is remote, about 300 km northeast of Thunder Bay in Ontario, accessible only by plane, and home to only 1,200 people, but it has seen its share of violent activity this year, with three homicides and 50 cases of arson since January. The condition of the community has people sleeping with fire extinguishers close to hand. There has also been a series of animal mutilations. The chief issued a state of emergency and reached out to the wider community for help. "The situation in our community has escalated out of control. Please help the people of Eabametoong," Chief Lewis Nate said Oct. 22. "We need help. We're in a situation where people are living in fear. We are in a situation where we can't function as a community — in all areas of our lives," he said. He believes prescription drugs is at the heart of the violence and the community's youth can be linked to about half of all the crime. The community is working on more prominent security and the federal government is investing \$200,000 to repair the school that was damaged by fire.

THE BC ASSOCIATION OF

Aboriginal Friendship Centres will host the 9th Annual Aboriginal Youth Conference Gathering Our Voices on March 21 to March 24, 2011 in Prince Rupert, B.C. The conference will attract up to 1,500 Aboriginal youth from across Canada. The theme of the conference will be "A Vision of Our Future." It will focus on Aboriginal health, language, culture, the environment, employment, education, sports and recreation. This theme will be reflected in 40-plus workshops, a 50 booth Career and Education Fair, cultural and recreational activities, evening events and motivational speakers. Farley Stewart, the association's first vice-president and the executive director of the Prince Rupert Friendship House says, "The Friendship House of Prince Rupert is happy to co-host this event and our youth are very excited about the event coming here. Many of our youth cannot afford to go out of community to experience events such as this. This is an event that can have a positive impact on their lives and create good healthy memories and new friendships that will last a lifetime." Youth Conference Registration Packages, the Call for Facilitators and the Call for Exhibitors are available at the Web site www.bcaafc.com/newsandevents/gathering-our-voices.

ERROL RANVILLE OF THE C-WEED BAND

was the lone survivor of a collision near The Pas, Man. in early October. The crash killed five people, including Ranville's wife Marcie. The Aboriginal musician is well known in the Prairie provinces. Born in Ste Rose du Lac, the Juno nominee grew up the eighth child of 12. He opened a chain of nightclubs called C-Weed's Cabaret and achieved a number one hit record on the Canadian Country Music Charts (*Evangeline*). Ranville was executive producer for Manito Ahbee and the Aboriginal Peoples Choice Music Awards in 2006 and 2007. He was inducted into the Aboriginal Hall of Fame in 2005. *Magic in the Music*, a greatest-hits CD, was released in May 2010.

The vehicle Ranville was travelling in collided with a Chevrolet Cavalier in which four people were killed. All four were residents of the Opaskwayak Cree Nation.

RCMP said the Cavalier and Ranville's 2007 Jeep Wrangler caught fire after colliding on Highway 10 at about 4:30 a.m. Ranville was taken to Winnipeg's Health Sciences Centre and is expected to make a full recovery.

CHERYL GERVAIS, 40, ADMITTED

in a Saskatoon court Oct. 26 that she took part in a ballot-stuffing scheme in the 2004 Métis Nation-Saskatchewan election. Brian Amyotte is on trial facing conspiracy and forgery charges. She said she worked as a social worker with the MNS in North Battleford at the time of the election. Amyotte was one of her bosses, as was an uncle, Ralph Kennedy. Both were candidates in the North Battleford area, and both gave her lists of names they wanted typed up and added to the voters lists at polling stations.

"I knew the names were made up, that they didn't exist. They were fake," she told court.

She was also ordered by the men to work as a polling clerk in Marshall, Sask. "They basically told me, 'Do your kids like to eat?'" Gervais testified. The single mother was raising eight children at the time.

Gervais said this was not an unusual situation in Métis politics, so she didn't think twice.

"I was so used to it. . . . That was how it was done," she said. She was told not to seal the ballot box and take it to the MNS office after the polls closed "because we still have more to do," she said.

Lyle Lee who was also among the candidates told her she needed to do what she was told "or people's necks were going to get broken and stuff," she said.

Gervais has received a conditional sentence for her part in the fraud. Kennedy also pleaded guilty and received a one-year jail term. Lee pleaded guilty to a conspiracy charge and received a conditional sentence of two years less a day.

Amyotte's trial continues.

A call to action to become involved

By Sam Laskaris
Windspeaker Contributor

TORONTO

Now that her fifth movie is complete, Ottawa filmmaker Andree Cazabon has a simple message she'd like to get out to all Canadians: You don't have to travel very far to witness people living in Third World conditions.

Cazabon said there are numerous First Nation communities across Canada in dire need of assistance. One such community is Kitchenuhmaykoosib Inninuwug (at times simply referred to as K.I.), located in a remote part of northern Ontario.

Cazabon's latest film, titled 3rd World Canada, explores the trying conditions of how one community tries to cope after three adults (a mother, her ex-husband and her second husband) commit suicide and leave eight children as orphans.

The film had its Canadian premiere on Sept. 30 at Toronto's Royal Ontario Museum and received considerable praise from many in attendance.

The evening also included a panel discussion and a question and answer session with Cazabon and members of the Oji-Cree K.I.

community.

A couple of days after its Canadian premiere, the movie was shown again, this time at a film festival in Thunder Bay, Ont.

Cazabon's film was also well received there. It placed second in the People's Choice Award category.

"I feel out of my five films, this is my most important contribution," said Cazabon, a 36-year-old who does not have any Aboriginal ancestry.

Cazabon's previous films focused on youth issues, such as addictions and foster care systems. She decided to make 3rd World Canada after receiving a grant in 2007.

She opted to focus on K.I. after learning of the devastating story unfolding in that community.

"I think I was going on my merry way, a little naive of what was going on in my own country," she said.

In part because they live in such an impoverished community, the eight orphaned siblings from the K.I. family in the film had to be separated. Family members could not take them all in together.

"I don't want people to see the film and feel sad, to feel bad and to feel pain," Cazabon said.

Instead, she wants people to realize there are some serious

problems right here in various communities across Canada.

Cazabon said she often hears about Canadian teenagers who are more than willing to help and often do so, flying to places like the Dominican Republic upon hearing of places abroad that have substandard water drinking issues.

Cazabon said many of those willing to help do not realize there is an equally pressing need right in their own country.

"That connection hasn't been made with most schools and communities in Canada," she said.

Cazabon said at this point she is not interested in a coast-to-coast tour to showcase her latest film. She's already done that with some of her other movies. Instead she's hoping people get in touch with her through her Web site www.thirdworldcanada.ca

Ideally Cazabon would love to have her film shown at schools (high schools, colleges and universities) across the country. And then the hope is that people from that community would then be inspired to help a First Nation community.

"The idea is to get them both working together," she said.

Cazabon is hoping plenty of worthwhile projects will start to take shape in various First Nation communities after students across

the country see her film.

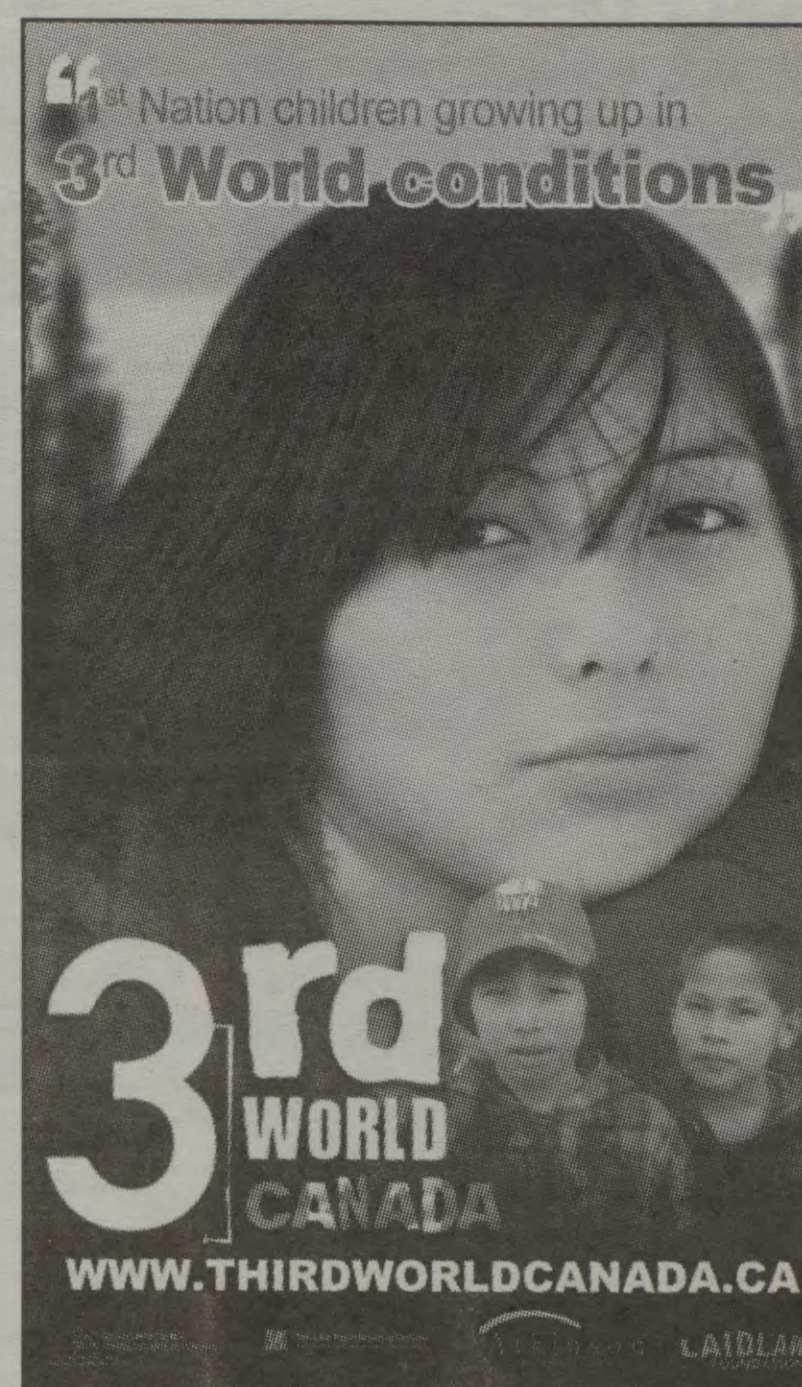
"I believe they will rally their friends and family to action," she said.

Sam McKay is just one individual who is hoping that proves to be the case. He was a K.I. band councillor when the suicides mentioned in 3rd World Canada occurred in his community. He was among the community members who attended the film's premiere in Toronto.

"What you just watched is our community, our way of life, how we live every day," he said. "We are determined to make a change," he said.

McKay said those in the community are seeking some much needed help.

"We don't have the answers," he said. "And that's why we are reaching out. We've been studied to death regarding our social issues and the struggles we have. Now is the time for action because we are



limited in what we can do."

Though 3rd World Canada focused on one family, McKay said problems are much more far reaching.

"It may be one family," he said. "But there's a lot of people throughout the north in very similar situations."

Métis frustration falling on deaf ears?

By Shari Narine
Windspeaker Contributor

OTTAWA

Clement Chartier remains frustrated with his people's plight to be included en masse in residential schools compensation payments. That frustration became evident in his fourth appearance before the senate, this time making his presentation to the Senate Committee on Aboriginal Peoples on Sept. 28.

Chartier, president of the Métis National Council, said, "As I mentioned on the three previous occasions, the vast majority of the Métis are not covered by that agreement and many of us have attended Métis residential schools... I am relatively disappointed that the Senate has not taken too much action with respect to what we bring forward."

While Métis who attended Indian residential schools included in the settlement agreement are eligible for common-experience payments, that list of schools does not include any Métis residential

schools.

Chartier went on to state that the apology Prime Minister Stephen Harper delivered on June 11, 2008, was not directed to Métis people.

"It was one that the Métis nation embraced, not for us but for those Aboriginal peoples who were covered by the apology and covered by the settlement agreement," said Chartier.

Speaking in a telephone press conference after the Truth and Reconciliation Commission made its presentation to the Senate Committee on Aboriginal Peoples Sept. 28, TRC chair Justice Murray Sinclair said he didn't believe the apology should be tied into the compensation package that was struck with the federal government, Catholic entities, Presbyterian, Anglican and United churches.

"The apology issued in Parliament was broad enough that it could, and I think it did, encompass every and all persons in a residential school," said Sinclair.

He also noted that the TRC has invited former Métis residential school students to tell their stories

to the commission. At the 125 Métis celebration in Batoche, Sask., the TRC had statement gathering teams in attendance.

Said TRC commissioner Marie Wilson, "We are an independent commission, so whether or not there is a position by any of the parties, including national Aboriginal organizations, we've made it very plain that anyone who wants to come before the commission is welcome to do so and we welcome their comments. (The TRC) mandate is written in such a way that it says anyone who feels they have been impacted by the residential school experience."

Chartier said he understands that the TRC is willing to hear the stories of Métis experiences in Métis residential schools, but it offers little consolation.

"To have reconciliation, there has to be two parties. You cannot just have the Métis residential school survivors telling their story to an independent tribunal but not having someone on the other side to reconcile it. That is something that we feel is very critical and something we need to address," Chartier told the Senate committee.

Senate acting chair Senator Larry Campbell assured Chartier that the MNC's concerns were being taken seriously.

"Certainly, you should not think that we are ignoring what you have to say. What you have recommended to us will be looked at as soon as we get the opportunity."

Sinclair said he believes Métis residential schools were not included in the settlement for a number of reasons, including that

the federal government could not be held liable because the majority of residential schools were operated by the churches. As well, they were day schools. However, Sinclair said Métis school survivors are eligible to claim under the independent assessment process for sexual or physical abuse or injury that occurred at residential schools.

Sinclair noted that the Métis school survivors may be taking legal action down the road.



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Film project inspired by the tragic death of a stranger

By Susan Solway
Windspeaker Staff Writer

CALGARY

For 11 years, Xstine Cook has been trying to realize her goal to honor a woman struck down by violence.

Gloria Black Plume's body was found in an alleyway in the South East area of Ramsay in Calgary. She had been stomped to death.

"I actually lived down the block when it happened and for some reason it really deeply affected me," Cook said. "For four nights I went down to the National Hotel where they said (Black Plume) was picked up, and I just stood outside the hotel and sang...and I'm not a singer (but) I sang for her."

Then came the reality that there would be no justice for the woman from the Blood Tribe. Two men were suspected of Black Plume's beating, and one man was brought to trial and found guilty. He served only three years of a 10-year sentence when he was re-tried and found not guilty of the offence.

Black Plume was a mother, grandmother, aunt and cousin, yet no one would be held accountable for the circumstances of her terrible death.

Cook said she was just overwhelmed by the sense of powerlessness in the face of the

justice system.

"I do believe it has to do with being Aboriginal and an Aboriginal woman."

It disturbed Cook so much that she set out with a plan to commemorate Black Plume through art. Cook is the artistic director with the Calgary Animated Objects Society, a non-profit group dedicated to building community through art. She envisioned a mural that would provide Black Plume with the respect that she so richly deserved, but never received.

Cook set about looking for Black Plume's relatives for their permission to undertake the project, and sought to find just the right artist that would be able to honor the woman's memory.

Jesse Gouchey had just completed work with Calgary's Quickdraw Animation Society and the Aboriginal Youth Animation Project. Quickdraw is an artist-run film production co-op, dedicated to providing access to resources to independent animators to create their own productions. Gouchey was part of a team that was given 20 weeks to create animations on issues of concern to youth.

The emerging Cree artist was brought into Cook's Black Plume project. Gouchey relies primarily on painting and graffiti art to graphically express his concerns

and ideas, but the Black Plume project expanded beyond that. Cook and Gouchey would undertake to create an animated short film.

Using the mural as the backdrop, characters would be drawn and filmed through stop-motion animation to create an animated story. The work entails photos being taken of each character in its various stages of activity to create movement on film.

Kaily Bird, the daughter of Gloria, had been found, contacted and was presented with the project.

Bird, having been hurt by the negative media coverage of her mother's death so many years ago, and the overwhelming emotion that came along with those memories, was hesitant at first to agree to the project, but eventually gave her blessing.

"I was saddened by the project idea because it reminded me of all the terrible times my family went through when we lost our mother," said Bird. "However, looking at Jesse's work, I was convinced he would represent our mother in a respectful way and that she deserved this acknowledgment."

Gouchey met with Gloria's family and presented them the storyboard. He didn't really know too much about Gloria, the



The mural painted by Jesse Black Plume acts as a backdrop for an animated film project that will serve to honor Gloria Black Plume.

person, or even the issue of missing and slain Aboriginal women in Canada. The project encouraged him to put a lot of thought into it, on a spiritual and symbolic level, he said.

"I'm a lot more conscious of the reality of what happens out there, whereas before I wasn't aware of how neglected Native people are in the court system...it opened my eyes a lot more."

As he learned it made it so that he wanted to make the best film he could make.

"Just for the family and everyone that would see it. The family ended up loving the first story I came up with, so that made me think it was really meaningful,

a kind of 'meant to be' kind of project...I have to say I did learn stuff about myself."

Though this project does not, according to Bird, provide full closure on what has happened, it does give the family a sense of peace because Black Plume was not forgotten or ignored.

The mural was unveiled in the Ramsay subdivision on Oct. 3

Gouchey said the film will eventually make its way through the short film circuit on a national level with the hope that people will realize that there are other people who care. The film will be shown on Nov. 5 at the Moon Stone Creation Native Gallery & Gift Shop in Inglewood, Calgary.

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Something to think about as Canada digs up our bones

One of funny man Charlie Hill's best jokes deals with the Caucasian preoccupation with digging up or building on Indian burial grounds. Charlie Hill is the well-known Oneida comedian from Wisconsin who has been tickling the American funny bone with his Native humor for more than 30 years.

This particular joke goes something like "White people always blame Native people when their house is haunted, like when the walls start to bleed or their kids get sucked into the television set. I say that'll teach you to build on an Indian burial ground, and I got news for you guys, the whole continent is an Indian burial ground." Truer words were never spoken.

If we've been burying our ancestors here since Time Immemorial, every rock you see that's bigger than your fist can be considered a tombstone. Yet, as local events prove, there always seem to be some confusion over what to do when developers, in the middle of putting up rows of split level duplexes, find their bulldozers digging up the remains of a Native village.

This happened just awhile ago



THE URBANE INDIAN

Drew Hayden Taylor

in Vaughan. It seems that in a small soybean field just north of Toronto, two things were discovered. One—archeological remains of an ancient Aboriginal village, and two, a shocking what-can-only-be-called state of confusion over the proper way to proceed when evidence of prior Native occupation is discovered.

According to a recent article in the Toronto Star, this little patch of land is "thought to be on or near the site of a historically and culturally important Huron village from the 13th and 14th centuries."

It's only metres away from where, in 2005, the remains of some 400 Hurons were discovered when a local road was being widened. What a coincidence! It seems where there was once life, there was also death.

According to archeologist Keith Power, who was privately hired by

the housing company to assess the archeological situation, "They (the housing company) didn't want anything to hold this up. They wanted to go fast. They didn't want to contact Aboriginal groups. That is clear." The three-week excavation included ripping up the ground with bulldozers and earthmovers. You can almost hear the veins in the walls being severed.

Contemporary Huron officials only heard about the dig by accident and feverishly tried to get some Aboriginal involvement with the excavation, but with little luck. Calls to the Minister of Tourism and Culture went unanswered. The problem, as you may surmise, is there are no official guidelines on how to proceed in cases like this. I assume somebody could find the Aboriginal equivalent of Stonehenge or a great pyramid (made from birch bark, of course)

and not worry about notifying local First Nations communities. It's completely voluntary.

A spokesperson with the Huron-Wendat nation wants the province to ban the bulldozing of important Native sites by developers without consulting or even notifying First Nations people. The Ipperwash Inquiry found that approximately 8,000 Native villages and burial sites have been destroyed across the province of Ontario. If you're not careful, that could result in a lot of children being sucked into their televisions.

Supposedly a new set of guidelines are "imminent," according to Ministry of Tourism and Culture spokesperson Danelle Balfour. "The ministry is updating the standards and guidelines for archeology to bring more consistency and predictability. Aboriginal engagement will be a key part of the new standards and guidelines." I think I read that in a treaty somewhere, but hope springs eternal.

I believe that in places like Mexico City, Rome and other cities that have a history almost as long as ours, there are clear and concise rules about what to do and

how to proceed when coins, a charred rock, an ancient thimble or a thumb is unearthed, archeologists are immediately dispatched to investigate. In fact, I believe it's law.

I wonder if the walls bleed in Rome? In places like London, I will admit I'm not sure if the local Celts or Druids are notified, but it's worth investigating.

Of course, there's the possibility that the uncovered bones of our ancestors might get too much attention. I remember when I was attending a conference in Oklahoma back in the early '90s, I heard on the radio about a road crew that had unearthed some human remains. It was then discovered that there were a combination of European and Aboriginal bodies from over a hundred years ago. It was decided to respectfully rebury the White remains, but send the Aboriginal remains off to the local museum to be examined. Sometimes you just can't win.

Remember all this as your kids watch television tonight.

In case you're curious, walls in First Nations communities seldom bleed. All the black mold usually scares the evil spirits away.

Canada's future depends on Aboriginal youth

By Paul Davidson and Roberta Jamieson
Guest Columnists

If the future of a country is its youth, then Canada's future is increasingly Aboriginal. Canada's Aboriginal youth population is growing at three times the national average. It is and will be a force to be reckoned with. But whether these youth are a force for positive change and economic growth will be determined by the actions all of us take.

Improving Aboriginal education is not an issue we can ignore. It affects every Canadian. Aboriginal youth are the least likely to graduate from high school and are

far behind Canadian students generally in terms of completing a post-secondary education. At the same time, our country is aging and record numbers of workers are set for retirement. Young workers are needed to fill these jobs and sustain the Canadian economy.

The hard-nosed economic facts are that unless we do something about education of Aboriginal youth, hundreds of thousands of youth will not be available to help Canada deal with this demographic crunch. Just as important is the impact that highly skilled and educated Aboriginal people can have on their communities, the much-needed engineers, doctors, nurses,

teachers, entrepreneurs. In other words, inaction means human tragedy with significant economic consequences.

The National Aboriginal Achievement Foundation and the Association of Universities and Colleges of Canada are working together to advance a positive agenda. Canada's universities and NAAF have identified the crisis of First Nations, Inuit and Métis education as one of the most compelling national issues facing Canada.

We recently held the National Working Summit on Aboriginal Postsecondary Education at Six Nations Polytechnic at Six Nations of the Grand River. We were

joined by university and college presidents and staff, charities, Aboriginal organizations, private sector companies and Aboriginal educational institutes, all of whom are actively involved in this issue.

All of the more than 50 participants shared in the belief that as a country we can improve the results that Aboriginal Canadians are currently getting from the post-secondary education system. This will give them the skills to get good jobs and contribute to their communities. But we know that hope is not good enough.

Summit participants were asked to commit to actions. This commitment included some

shared principles: to work collaboratively and share knowledge and to take a holistic approach to ensure more Aboriginal students start and complete their post-secondary studies.

Of course, it will take more than just the group we assembled at the summit to achieve the task ahead of us. We are calling on others to join us, to build on the work of this summit by investing time and money in their communities, so that more young Aboriginal Canadians can fulfil their dreams, so that our country can grow stronger.

(See Canada's on page 13.)

Actions speak louder than words

By Elle-M-ij Tailfeathers
Guest Columnist

It's been three years since the United Nations ratified the Declaration on the Rights of Indigenous Peoples. It also marks three years since Canada was one of only four countries globally to reject the UN Declaration on the Rights of Indigenous Peoples.

Since then, Australia and New Zealand have reversed their decisions and now endorse the declaration, and the U.S. has implied that it intends to work towards endorsement.

In the March Speech from the Throne, then Governor-General Michaëlle Jean stated that "our government will take steps to endorse" the declaration. However, we have yet to see any progress. According to Indian and Northern Affairs Canada, Canada's largest issue with the declaration is the wording and the

concern that the collective human rights outlined in the document will trump individual human rights.

One of their largest concerns is the declaration's use of the phrase "free, prior, and informed consent." Canada's track record with Indigenous peoples clearly illustrates that informed consent from Indigenous peoples is not one of the country's priorities.

On the contrary, many of us would argue that the underlying truth behind Canada's unwillingness to endorse the declaration has more to do with exploitation of land and resources than a concern for human rights. Canada endorsement of the document effectually means airing the country's dirty laundry for all to see. Let me illustrate my point.

I'm sure you've heard of the Alberta Tar Sands, otherwise known as "the largest and most

environmentally toxic industrial project in history." Recently, it has become quite obvious that governmental reports backing the tar sands are highly lacking in transparency and factual information.

For instance, Preston McEachern, head of Science and Innovation with Alberta Environment, alleged that "contamination in area soils and rivers is natural and poses no serious health risk." However, a recent study published in the Proceedings of the National Academy of Sciences states quite the opposite.

The study has found toxic heavy metals in regional waterways that exceed metal contamination levels up to 30 times those permitted in Canadian and provincial guidelines. These toxic metals include mercury, arsenic, beryllium, copper, cadmium,

thallium, lead, nickel, zinc and silver.

One only has to look as far as the Fort Chipewyan First Nation directly downstream from the tar sands to recognize that McEachern's statements are false.

A 2009 Alberta Cancer Board Study found that cancer rates within the Fort Chipewyan community are an astonishing 30 times higher than what they should be. Fish and moose meat from the region often contains arsenic and the water is no longer drinkable. In this case, the federal government would have to be held accountable for breaching the declaration, especially Article 32 which demands that "States shall consult and cooperate...with the indigenous peoples...to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in

connection with the development, utilization or exploitation of mineral, water or other resources..."

Despite wide opposition from both Aboriginal and non-Aboriginal peoples, the next proposed venture is the development of the Enbridge Northern Gateway pipeline. The pipeline would carry approximately 525,000 barrels of oil per day from Alberta's tar sands to Kitimat, B.C. across unceded territories claimed by over 20 First Nations. Endorsement of the UN declaration would again mean that Canada would have to acquire "free, prior, and informed consent" from First Nations, most of which are fundamentally opposed to the development of the pipeline.

It's not difficult to connect the dots and to recognize whose interests the Canadian government is truly protecting.

Artist walks in multiple worlds, says filmmaker

By Leisha Grebinski
Windspeaker Contributor

TORONTO

A Seattle-based filmmaker is trying to explore the many worlds in which Indigenous people walk.

"I'm very interested in finding these stories of contemporary Native people," said Tracy Rector. "We are a huge part of urban communities and we're trying to figure ourselves out."

Her most recent work, *UNRESERVED: The Work of Louie Gong*, is a 14-minute documentary about the West Coast artist. It recently screened at the 11th annual imagineNATIVE film festival in Toronto Oct. 20 to Oct. 24.

In 2009, Gong transformed the popular Vans skate shoe by using a sharpie marker to draw a blend of traditional Salish art and urban graffiti.

In the film, Gong, who is of Nooksak, Squamish, Chinese and Scottish background, said he's proud of being mixed blood and uses his art to articulate different aspects of his background.

"His story is compelling," said Rector. "As a young boy he really had to survive the stereotypes about both his cultures."

Before moving to Seattle, Gong was raised in the Nooksak tribal community in British Columbia by his grandparents, father, and step-mom. His father, who is half-Chinese and half-Native, is the source of much of Gong's inspiration.

"Louie is humble and articulate about his personal experiences," said Rector. "I wanted to help him share his unique story with a broad audience."

Rector said Gong's art has become incredibly popular. It also gives new meaning to the phrase

"walking in two worlds."

Rector, who also has a mixed background, connected with Gong's story on a very personal level. "As a mixed-race person, I'm interested in stories that are uplifting and really show the experience of walking in multiple worlds."

Gong, who is also an activist, was president of the MAVIN foundation, an American organization that tries to raise awareness about mixed-race people. He travels to various states to talk to youth about his own story.

"I think stories like this help non-Native people realize the complexities of our communities. Louie is a great gateway to understanding a mixed race story."

At the festival, *UNRESERVED* screened alongside 90 Indigenous films from 12 different countries. Rector said the festival is an important space for artists with similar experiences to share their work.

UNRESERVED has also screened at other festivals around the world, including Festival de Cannes and National Geographic's All Road Film Festival.

For her, filmmaking gives voice to those who may not be heard otherwise.

For example, Rector started the film company Longhouse Media and Native Lens, in partnership with the Swinomish Indian Tribe, to help young Indigenous people to learn the skills to tell their own stories.

"We believe in the power of youth storytelling," she said. "For so long non-Native people were deciding how history was told. We want Native people telling their own stories."

Canada's future

(Continued from page 12)

There is a clear and compelling argument for the federal government to act. In spite of increased numbers of qualified Aboriginal students, the number of students supported by the federal Post Secondary Student Support Program is decreasing. In 1996-1997, the program supported 26,493. Ten years later it supported just 23,780 students.

According to the Assembly of First Nations, the national organization representing First Nation citizens in Canada, more than 10,000 Aboriginal Canadians were denied funding from the program between 2001 and 2006; and an additional 2,858 were denied aid in 2007-2008. Put simply, many qualified students are not able to continue their education.

In 2008 and again in 2009, the federal budget indicated the federal government's intention to reform student financial assistance. More must be done to build on the work of the Prime Minister's apology for residential schools.

With more First Nations people than ever before wanting to attend post secondary education, Ottawa must do more to assist them.

Federal funding for Aboriginal post-secondary education has been inadequate for too long. We are calling on the federal government to increase student financial aid to First Nations peoples, to better support the college and university programs that help these students succeed and to work with those organizations who participated in the working summit to improve educational outcomes for Aboriginal Canadians.

We are proud of what the summit achieved. We know it is only a start, but it is a strong one. Given the economic and demographic challenges facing Canada, fostering success of young Aboriginal peoples is essential. When they succeed, we will all benefit.

Paul Davidson is the president of the Association of Universities and Colleges of Canada. Roberta Jamieson is president and CEO of the National Aboriginal Achievement Foundation.



Filmmaker Tracy Rector wanted to share the story of a mixed race man in her film *UNRESERVED: The work of Louie Gong*.

Rank Comix

by Adam Martin

On November 11th, we honour our Warriors



WWI



Present

Gerald Auger — [windspeaker confidential]

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

Gerald Auger: Trust. I am in an industry where I have to follow my instincts to determine who I want around me and I always ask myself "Why are they wanting to be around me?" I am so used to having people take me for granted because of my caring and giving qualities and for who I know in the industry. I am at a point in my life where I need to be able to rely and trust on a friend that will be there for me through the highs and lows of my life and career, as I would be for them.

W: What is it that really makes you mad?

G.A.: I try not to get mad at people or the little things in life. If I do it is usually momentary because I try and live up to my Native spirituality and have come to understand that everything happens for a reason and serves a purpose; it is what we do with it. If it's a good thing, we give thanks. If it's a bad thing, we need to learn from it in a good way. I have also come to understand that there are people in this world who might not be as evolved as I am when it comes to finding the balance with my "human" being and "spiritual" being. I don't take anything personal because I know it has nothing to do with me but more with the person projecting whatever they are projecting.

W: When are you at your happiest?

G.A.: I am happiest when I'm with my grandson, THE MAV!! He is my whole reason for living

at the moment and I have to try and spend more time with the little guy. As a matter of fact, I will make a point of it.

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

G.A.: Missing in Action! This is when I need to go out on my own and figure out or deal with what I need to deal with at the present time. This is where I go and listen to the silence, which is really the Creator.

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

G.A.: The Creator is who I most admire because he has always been there for me. It's just that I was never there for him. In the last year I have had to re-connect with my Creator because I lost myself in an industry where I had become someone I didn't like. I will continue to evolve as a "spiritual" being in a "human" body through trial and tribulation. As I know when I stumble and fall, which I will because I'm only human, the Creator will be there for me because he is about unconditional love. I must grow from these human experiences to become a better person.

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

G.A.: To walk away from a friend who needed to be taught a lesson that you don't take the ones in your life for granted, and lies and deception will eventually tell the truth to both you and me. But I am thankful to the Creator that this person was sent into my life because I also learned a lot about

myself at the same time. Creator willing, it would be nice to re-connect in a good way but only the Creator knows if that will happen.

W: What is your greatest accomplishment?

G.A.: I haven't reached that yet as I am still growing and maturing as an individual, artist and a contributing member of society. My greatest accomplishment of all time will be when I earn that seat with the Creator in the spirit world, and that will be based on the good work that I do for him in my physical walk in this world.

W: What one goal remains out of reach?

G.A.: Right now, and I am still working at and won't stop until I achieve it, winning an Academy Award either as an Actor or Writer/Director.

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

G.A.: Living a simple life, but right now life is short as it is and I plan on living life to the fullest and to do as much as I can, when I can. I want to be able to say at the end of my journey, "Yeah, I did all that!"

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

G.A.: It was from my late father, Jack R. Auger: Life is what you make it so go out there and do it. Follow your dreams because only you can do that.

W: Did you take it?

G.A.: I'm living it and loving it. I have no regrets and have just started the next phase of my journey in this physical world. This time I have the Creator watching



Gerald Auger

PHOTO: SUPPLIED

my back and have come to understand that I need to be there for him this time around.

W: How do you hope to be remembered?

G.A.: That I lived and breathed my life for my Creator, and gave thanks every day for all of creation, my son, my grandson and my family. Which I do!

Wabasca's Gerald Auger is an entrepreneur, director, producer, writer and actor. He's getting a lot of attention for *Hell On Wheels*, an American TV Pilot for AMC portraying a Pawnee killer, and will appear in *The Plateau*, a feature film where he plays a Native cop battling his own demons, airing on APTN in 2011.

Between acting gigs and voiceover sessions, Auger is chief

executive officer and owner of Black Eagle Entertainment, a production house designed to advance Aboriginal status in mainstream society and debunk cultural stereotypes of his people. Through Black Eagle Entertainment Auger will produce feature films, documentaries and television series. Auger's educational background in business has stood him well in entertainment production. Auger was awarded the National Native Role Model Award by the Governor General in 1996 and was also the first Aboriginal recipient of the Rotary International Integrity Award in 1999 for the Avenue of Nations in Alberta. Check out his website at www.gerdauger.com.

[radio's most active]

OUR PICK

Artist—Eagle & Hawk
Song—What if we could
Album—The Great Unknown
Label—Rising Sun Productions



The title of this CD is *The Great Unknown* and the feel of this music is more a journey, as if this is an Indigenous Pink Floyd or the sound track to a quest. After several listens from beginning to end we must conclude that the journey is enjoyable, if not moody. The album starts with a very strong song called "What If We Could" which is delivered in that classic rock style vocal by Jay Bodnar. It's too bad mainstream radio doesn't give many Aboriginal releases any airplay as this is the clear single. Nonetheless, Aboriginal Radio will surely support it. The quality of the production is superb and the melodies are finely crafted, as is the performance. We can understand how this band was invited to play with the Winnipeg Symphony Orchestra in 2009.

If one can say there is a down side, it is that this CD is much too short, in a day and age when quantity seems to be the focus. However, after checking the Eagle & Hawk discography, 8 tracks is what regular fans are used to. This current release leaves us wanting more, as if the journey they took us on was incomplete.

Review by: K. Kantan

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	ARTIST	ALBUM
Nap & The Boys	Hey Girl	Single Release
Donny Parenteau	Turn It Up	Single Release
Colette Trudeau	Ex-Girlfriend	Colette Trudeau
Conrad Bigknife	Lucky Charm	Full Circle
Shy-Ann Horvorka	Can't Change The World	Pseudo
Joe Maxim Band	Screaming Out Loud	Single Release
Diyet	The Breaking Point	The Breaking Point
Gabby Taylor	It Spells Love	Single Release
Fargo Arizona	My Last Ride	Single Release
Jade Turner	Thanks To You	Single Release
George Anderson	She's A Keeper	Forgotten Warriors
Eagle & Hawk	What If We Could	The Great Unknown
Jace Martin	Falling Stars	Falling Stars
Lori Kole	Bare Feet & Butterflies	Lori Kole
Nathan Cunningham f. P Morin	Stray	Single Release
Don Amero	Right Where I Wanna Be	The Long Way Home
Edward Gamblin	Take It Easy On Me	Classics 1984-2002/Cree Road
Johnny Dietrich	No Particular Place To Go	Johnny Dietrich
Segweh	Open Eye	Segweh
Samantha Crain	Santa Fe	You (Understood)

CONTRIBUTING STATIONS:



Salmon are Sacred activists encourage Cohen inquiry

By Debora Steel
Raven's Eye Contributor

VANCOUVER

Chief Bob Chamberlin of Kwicksutaineuk-Ah-Kwaw-Ah-Mish First Nation (Gilford Island) said people cannot be lulled to sleep by this year's historic returns of sockeye salmon to the Fraser River.

In fact, the 35 million sockeye that found their way back to the river this August after their four-year ocean journey is perhaps a real indication that the department of Fisheries and Oceans Minister Gail Shea doesn't have much of an understanding of what is going on at sea in regard to salmon migration, he said.

She has been blaming global warming or a lack of food in the oceans over the salmon's lifecycle for the poor returns of the resource over the past number of years. These dismal returns prompted the establishment of the Cohen inquiry, charged with investigating the decline of salmon returns in the Fraser

River.

But this summer's run indicates that there may be other elements at work in regards to salmon health and sustainability. Chamberlin believes it's in large part due to the presence of salmon farms along the wild salmon route.

"Look at Alaska," he said. "Their runs are doing very well." No fish farms.

The Cohen inquiry began evidentiary hearings on Oct. 25 in Vancouver. Chamberlin, along with salmon warrior and biologist Alexandra Morton, led a procession of a hundred or so people to the law courts where the Cohen Commission was accepting testimony. Their mission was to voice their support for the commission's work and encourage a truthful and fulsome investigation of the fish farm activity in the province.

Outside on the street, anti-fish farm activists chanted in loud voices.

"I say wild, you say salmon," Chamberlin encouraged. The group's response was enthusiastic.


(See *Salmon* on page 19.)



Top: The wild salmon issue brought together a variety of people on a very rainy Oct. 25 in Vancouver. They walked to the law courts on West Georgia where the Cohen Commission had begun hearing testimony from Vanier Park. Canoes that took part in a paddle for salmon along the Fraser River from Hope had landed there after two grueling days on the water.

Bottom: Chief Bob Chamberlin (right) holds up one corner of the sacred scroll, a deer hide on which supporters of the protection of wild salmon wrote their names, which was to be presented to the Cohen Commission, and inquiry into the decline of the wild salmon in the Fraser River. It began evidentiary hearings in Vancouver on Oct. 25. With him is biologist and wild salmon warrior Alexandra Morton. Henry Charles of Musqueam holds the other side of the scroll.

All photos: Debora Steel

BC hydro 

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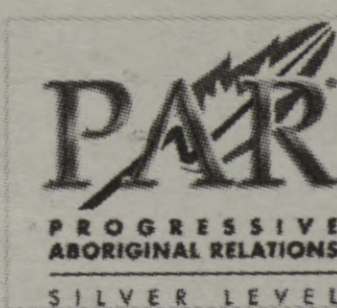
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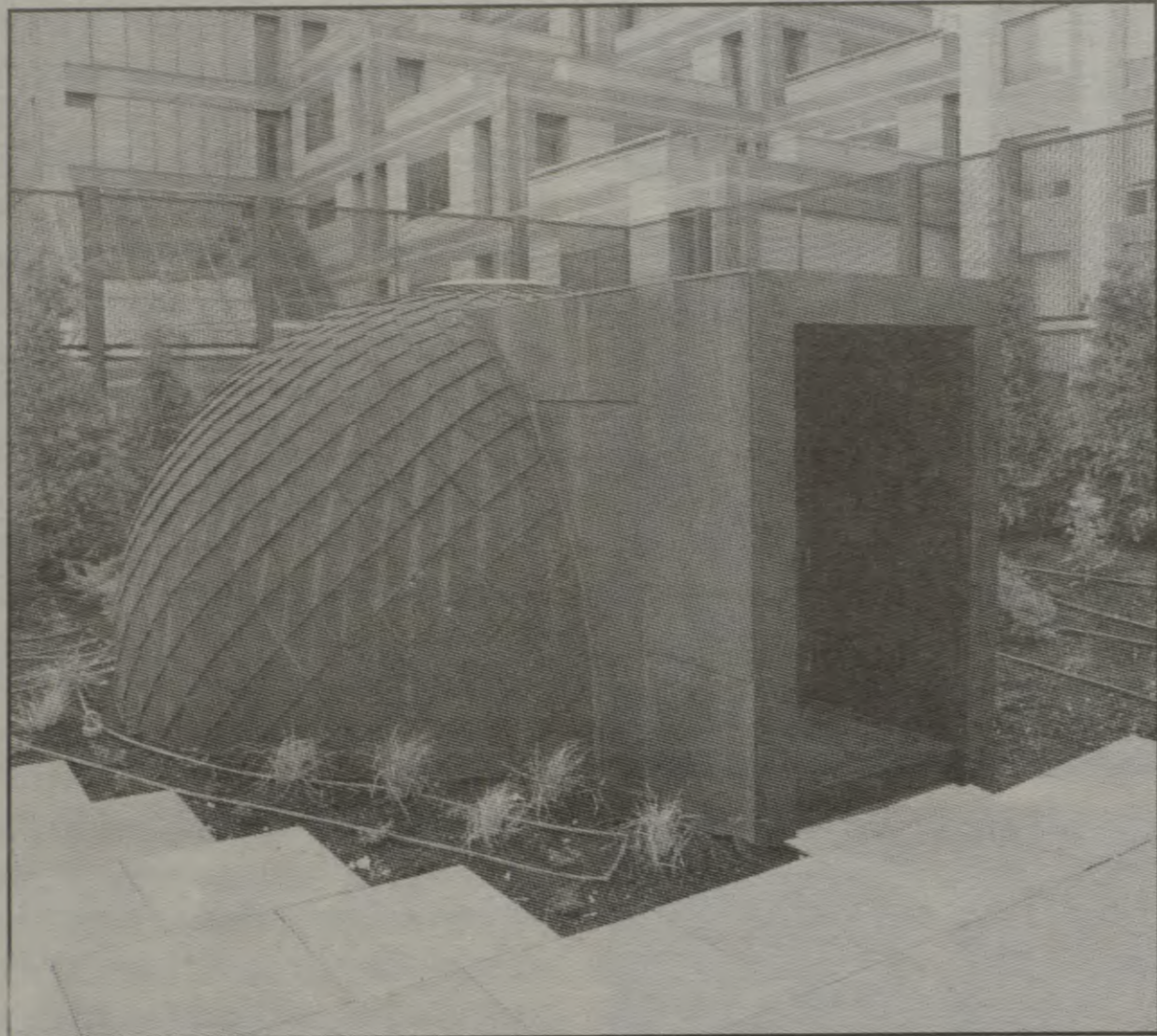
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[health]
**Garden helps and
 heals First Nations
 people**



PHOTOS: KATHERINE MCINTYRE

A downtown rooftop garden provides healing and calm in an otherwise hectic environment.

By Katherine McIntyre
Windspeaker Contributor

TORONTO

On a rooftop in Toronto's busy downtown, a native garden with a sweatlodge, traditional plants and an area for a healing circle connects the city's Native clients with their culture.

Designed by Levitt Goodman architects, the recently opened garden completes a three-year redevelopment project undertaken by Native Child and Family Services of a deserted office building at 30 College Street.

"The building just didn't happen," said architect Dean Goodman. "We had a year of consultation with Aboriginal resources, artists and historians who were familiar with Aboriginal imagery and ceremonies."

Facilities manager Norman Clarke adds "As a result, we were able to incorporate significant cultural essentials into the lives of our city clients."

The building's green roof was part of the architect's original, dual purpose, renovation plan. It would eliminate a Toronto hot spot roof by installing a roof top

garden to reflect First Nation values.

Lack of funds postponed the project. Once back on track, and in anticipation of heavy materials required to build the garden, the roof was reinforced. As a side benefit, the now completed rooftop garden is an environmentally-friendly source of heating and cooling.

Access to the garden is by a maple staircase that winds through the open four storey and friendly building. Entering through glass doors one discovers a carefully planned garden oasis. A sweat lodge faces a healing circle area with its traditional fire box. Soft pavers lead along a pathway, past waving Ontario grasses to traditional plants used by the Anishnaabe peoples for centuries.

There is sweetgrass for ceremonial smudging, cedar for teas and medicines, Saskatoon berries for pemmican and tobacco for ceremonies. Entwined together and planted in the traditional manner are the three sisters, squash, corn and beans, the historical vegetables of local tribes.

(See Rooftop on page 21.)

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Windspeaker sports briefs

By Sam Laskaris

New sports body

Ontario's Aboriginal sports body has a new name and a new Board of Directors. The Aboriginal Sport & Wellness Council of Ontario (ASWCO) held its first meeting Sept. 17 and Sept. 18 in Sudbury. ASWCO is governed by 12 volunteer directors.

The board has representatives from all parts of the province with four members each from the northern, central and southern parts of Ontario.

Marc Laliberte from Thunder Bay has been named as the ASWCO's chair. Also, Kim Wheatley from the Shawanaga First Nation has been selected as the association's secretary, while Thunder Bay's Stephanie Feletto was chosen as the treasurer. The Board of Directors also includes a vice-chair and two directors from each of the province's three regions.

"Sport, recreation and physical activity are a part of our identity," Laliberte said. "The Aboriginal Sport & Wellness Council of Ontario will provide opportunities for our people to achieve improved health and fitness." ASWCO's vision is to encourage Aboriginal people to have an active and healthy lifestyle in order to improve their physical, emotional, mental, spiritual, cultural and social well being. Despite its new moniker, when athletes from the province compete at national and international events they will continue to represent Aboriginal Team Ontario (ATO).

Details about a logo contest for the association are expected to be available soon at the Web site which is at www.aswco.com.

Logo revealed

Yet another major multi-sports competition in Canada will have an Aboriginal connection. There were numerous Aboriginal ties to the Vancouver Winter Olympics staged earlier this year. And now the 2015 Pan American Games, which will be staged in Toronto and surrounding cities, has an Aboriginal inspired logo.

The logo was revealed at a ceremony in Toronto in late September and is based on Aboriginal art forms. It includes three different shapes in red, green and blue.

Two of the shapes resemble the letter T and the letter O. Put together they spell out Toronto's nickname of T.O. The letter T is coloured green while the O is blue. Each letter also contains two numbers inside of it, all in white, signifying the year the Pan American Games will be staged in the city.

The letter T has the number 20 inside while the O has the 15. The third shape of the logo is a red mark, located above the letter T. This lone shape transforms the T to look like a human figure.

Funding for program

Road to Gold, an Aboriginal youth sports program in Winnipeg, has received \$50,000 in funding from the city. An announcement about the funding came in mid-October. Road to Gold is an initiative of the Manitoba Metis Federation (MMF). Winnipeg Mayor Sam Katz said funds will be used to assist athletes aspiring to compete in the North American Indigenous Games.

"As Mayor, I am committed to ensuring we are providing opportunity for our young people to find success," Katz said. "This initiative will allow the successful mentorship of Metis youth athletes to provide growth and development."

The Road to Gold program began in 2005. Since its inception, about 120 Metis youth have benefitted from the program through free camps that have been offered in hockey, golf and martial arts.

MMF president David Chartrand believes the program has been a huge success. "Through the Road to Gold initiative, we have seen the magnitude of recreation influence in our Metis youth as they become engaged and aspire to become athletes and role models," he said.

Pilot project launching

The Indigenous Sports Council Alberta is looking for communities or organizations interested in taking part in a pilot project. In an effort to reduce and prevent crime, the Alberta government has started a Safe Communities Innovation Fund. Through this fund a pilot project called The Future is Now is being launched. The goal of the project is to promote and develop the physical, spiritual, cultural and mental health of youth aged six to 18 who live in First Nation communities and Metis settlements.

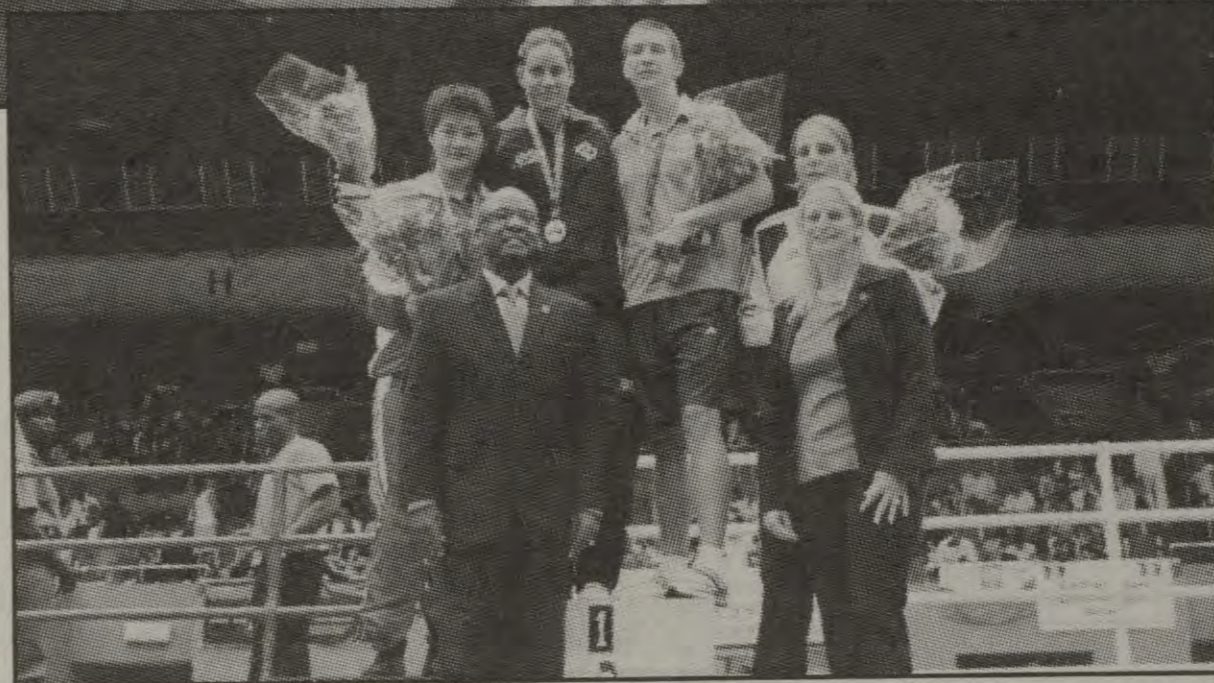
The project is aimed at those who face issues of substance abuse, violence and high-risk behaviours. For those communities or organizations that are picked to take part in the project, they will receive funding for a recreation leader for a three-year period. The project will also cover the training for recreation leaders, including a three-week leadership program where participants will be provided with skills that will help them develop sport, recreational and cultural programs and services in their own communities.

Woman boxer is "ready to rumble" in London



Top: Mary Spencer (left) has to bulk up to be eligible to compete in the 2012 London Olympics where women's boxing will make its debut.

Right: Boxer Mary Spencer won her third world championship in Barbados in September.



By Sam Laskaris
Windspeaker Contributor

TECUMSEH, Ont.

Mary Spencer eventually wants to return to her university studies, but that's probably at least a couple of more years away as she focuses on another goal she's had since last year.

The 25-year-old Aboriginal boxer, who won her third world championship in Barbados in September, is hoping to represent Canada at the 2012 London Olympics. Women's boxing will make its Olympic debut at those Games.

Spencer has been yearning to become an Olympian since August 2009 when it was announced that women's boxing was being added to the Olympic lineup.

Upon hearing this news, Spencer, who was halfway to earning a psychology degree from the University of Windsor, decided to put her schooling on hold. But Spencer, whose father Clifford is Chippewa, said the announcement about the games resulted in mixed emotions.

Though officials with the International Olympic Committee opted to add female pugilists, they only decided to include three weight categories—a 51-kilogram category, 60 kilograms and 75 kilograms.

"I expected them to be going," Spencer said of female boxers. "But I wasn't expecting them to say it would only be in three weight categories."

The announcement forced Spencer to put on some weight

and move up to the 75-kilogram division. She won her first two world titles, in Russia in 2005 and in China in '08, while participating in the 66-kilogram category.

Spencer, who is about half-an-inch under six feet, said she was able to put on additional weight by making minimal changes to her diet. She said her training has also not been altered that much. A key difference though is she cut down on long-distance runs and added more short explosive runs.

Spencer is considered a favorite to make the 2012 Canadian Olympic squad.

"My chances are looking good, especially after this year's worlds," she said.

Spencer was one of 28 competitors in the 75-kilo class at the International Amateur Boxing Association's world women's championships, which concluded on Sept. 18 in Barbados.

She won the world title by winning all four of her bouts at the tournament. She defeated rivals from Sweden, Spain, Ukraine and China. Her Chinese opponent, Jinzi Li, had been the reigning world champ.

For Spencer, it was actually the second time she had faced and defeated Li. Her first victory was at a tournament in Turkey last year.

Spencer is from the Cape Croker First Nation near Wiarton, Ont., but at the age of seven she moved with her family to the Windsor area and settled in the suburb of Tecumseh.

Spencer spent her high school days suiting up for soccer,

basketball and volleyball teams. Eight years ago she decided to take up boxing, in part because she was joining a friend who started the sport in order to lose weight.

"Being in shape for basketball is a lot different than being in shape for boxing though," said Spencer, who has been a member of the Windsor Amateur Boxing Club for eight years.

Spencer has compiled an impressive record since she started competing in the ring. As of late October, her record was 107 wins and just seven losses. Spencer had already fought 16 times this year alone, losing just twice.

"It's not my goal to have as many fights as possible," she said. "Definitely staying active is important, but a lot of them come from tournaments that I go to. When I do have tournaments, I have 3-4 fights there."

Though she is a world champion now, Spencer still has to earn her way to the London Olympics. Only 12 boxers will compete in the women's 75-kilo division in London.

In order to make it there, Spencer must first win the Canadian national title, which will be held in early 2012. And then to guarantee herself a spot, she would require a Top 8 finish at the 2012 world tournament.

The remaining four spots will be chosen by officials from the sport's world governing body.

Spencer is unsure how much longer she will continue to box.

"Right now I just have one goal which I can make within two years, and that's to win the gold medal (at the London Olympics)," she said.

Chiefs and governments partner to improve education

By **Christine Fiddler**
Windspeaker Contributor

WHITECAP DAKOTA, Sask.

An education bundle was created at the Whitecap Dakota First Nation community school to commemorate an agreement that is the first of its kind in Saskatchewan.

Elders, government officials, chiefs, band members and students looked on as a document was signed Oct. 14. The document focuses on providing the 11,000 students in band schools at Whitecap, Kinistin, Mistawasis, Muskeg Lake, Muskoday, One Arrow and Yellow Quill First Nations, and provincial schools within the Saskatoon Tribal Council service area, with a greater understanding of First Nations culture and people. It also promises that the federal, provincial and First Nations governments will commit to working together to enhance education outcomes for First Nation students.

Indian and Northern Affairs Minister John Duncan, tribal council Chief Felix Thomas, and the province's Minister of Education Donna Harpauer signed the document.

"We are keen and ready to work with willing partners to improve First Nations education," said Minister Duncan.

"To help mark the importance of this partnership, we are creating an education bundle

which will serve as both a symbol and a tool."

The bundle held a variety of items, including a copy of a treaty document—this was placed into the bundle by Thomas—a Canadian flag from Minister Duncan, and a brass bell from Minister Harpauer.

"I want to encourage everyone to work together," said Harpauer while addressing the students in the crowd.

"I want to say to the students, 'You are why we are here,'" she added.

Currently there are no specific funding commitments set out in the agreement, said the tribal council's acting director of education John Barton, as the partners have just begun to work together.

The agreement was based on a proposal the tribal council submitted to Indian Affairs to access funds from a \$30-million pot of cash made available for regional First Nations governments seeking to develop educational programming.

Barton said the idea for the bundle came from First Nations Elders of the Cree, Saulteaux, Sioux and Dakota groups who had gathered to speak on new education partnerships.

"We tried to find something that was connected to education that was important in all the cultures (of the) communities," Barton said. "In terms of actually putting it together, Louise Smokeyday and Albert Scott were

two key people from Kinistin First Nation, who helped."

"The bundle is like a baby," said Scott. The handing over of the bundle is like saying "My children's lives are in your hands".

After the education bundle changed hands from Chief Thomas to Minister Harpauer to Minister Duncan, it was taken by an elder, after which all parties exchanged gifts of Native paintings.

Master of Ceremonies George Lafond told the crowd gathered that gift giving was a traditional practice in treaty making to solidify relationships and bring friends together.

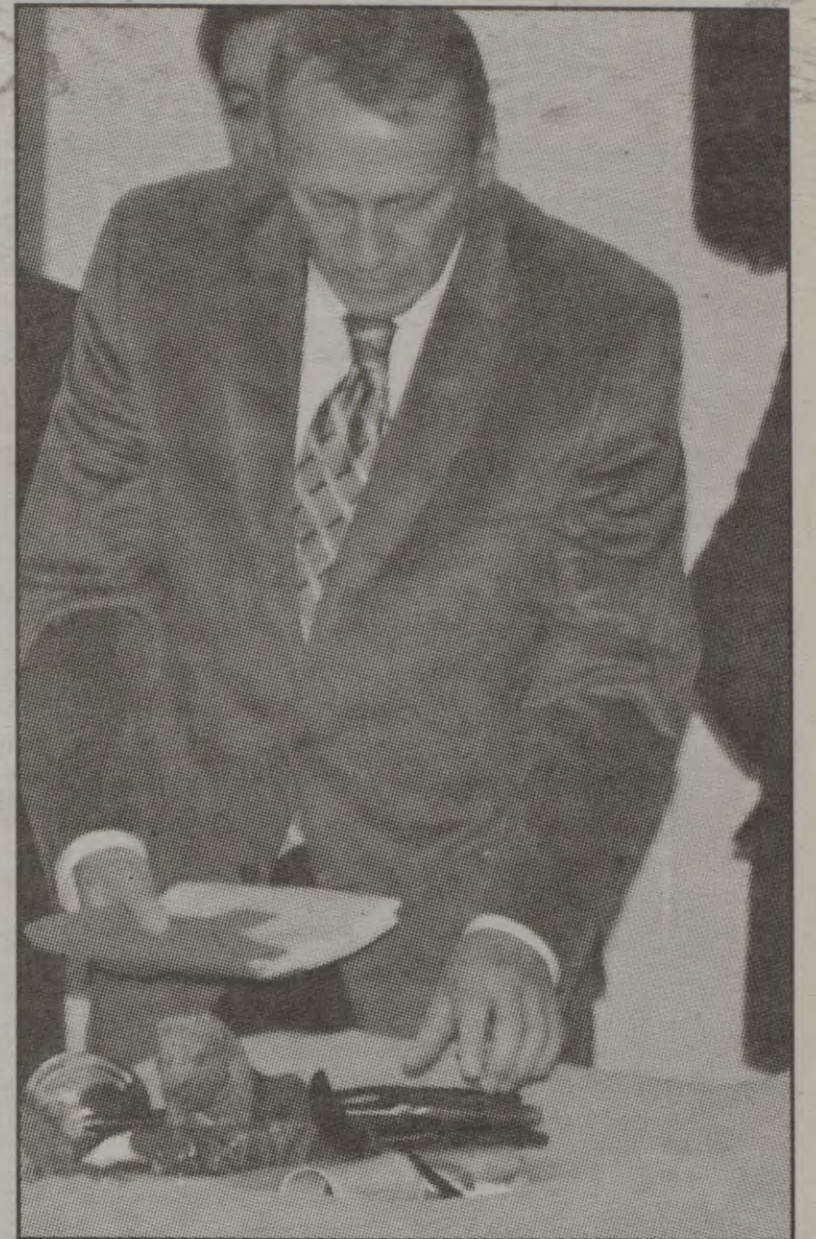
Afterward, Minister Duncan spoke briefly with reporters and was asked about recent concerns brought up at a Regina rally about the \$2,000 funding gap per student between Saskatchewan's on reserve schools and provincial-run schools.

Duncan said his ministry was addressing those funding concerns alongside the provincial governments, because they deliver a lot of the educational services."

He said the two per cent cap in funding growth in education has not always applied in the strictest sense because in these types of agreements Indian Affairs puts extra money into educational partnership proposals.

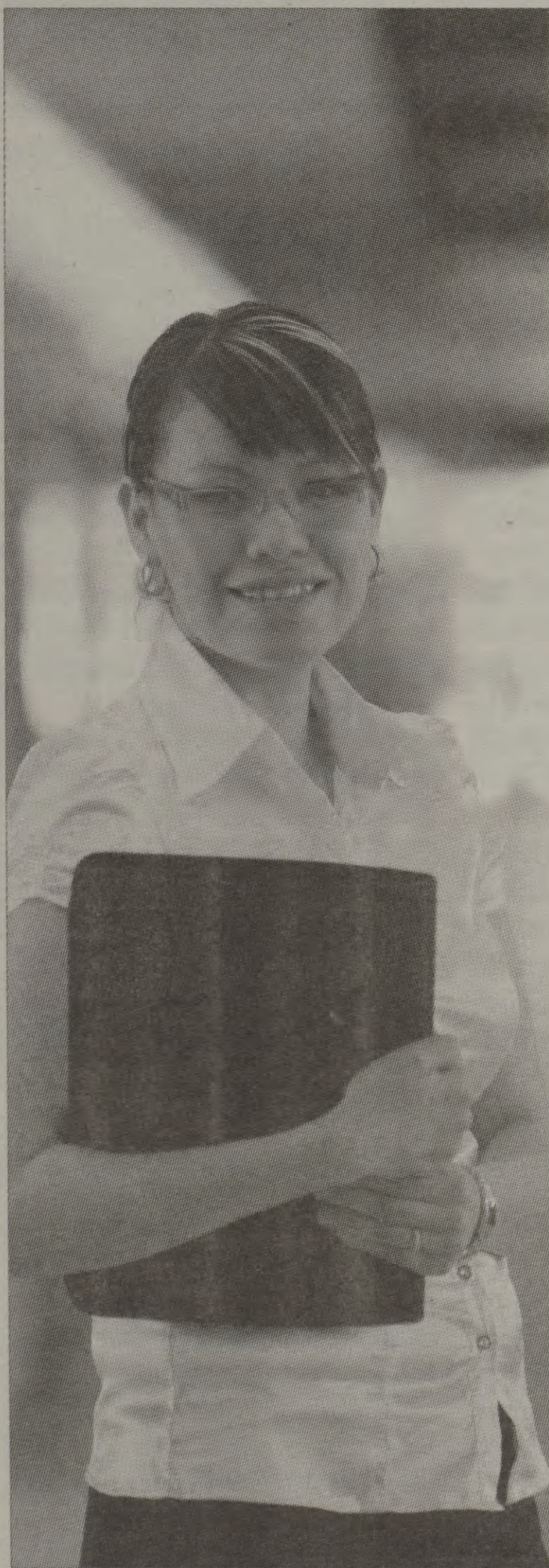
"Yes, this money goes into the education partnership program, which is over and above the two per cent (funding cap)," he told reporters.

Right: Indian and Northern Affairs Minister John Duncan places a Canadian flag into an education bundle.



PHOTOS: CHRISTINE FIDDLER

Below: After signing an education agreement on Oct. 14, Saskatchewan's Minister of Education, Donna Harpauer, hands an education bundle to Minister of Indian Affairs John Duncan as Saskatoon Tribal Council Chief Felix Thomas looks on.



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Travel plans generate First Nations' opposition

By Susan Solway
Windspeaker Staff Writer

THUNDER BAY, Ont.

Ontario First Nations are once again battling it out with industry and the activity that takes place near their homes.

This time the issue is with Canada's nuclear power energy company Bruce Power. The business of the company is set in the areas of the Great Lakes, and First Nations are concerned with a possible threat to the environment.

Bruce Power is set to refurbish its nuclear units and plans to ship radioactive waste through Canada's waterways to be recycled.

According to John Peevers, manager of Investor and Media Relations for Bruce Power, the idea behind the multi-billion dollar refurbishment is to replace the company's 20- to 25-year-old steam generators.

The plan is to ship 100 tonne, 16 school bus-sized, radioactive generators to a recycling plant in Sweden via the Great Lakes.

"It can separate out the clean steel and reduce the amount that can go into long-term storage by 90 per cent...it seems like the right thing to do... from an environmental perspective."

It has been reported that there is not enough radioactive residue in the generators to do any harm to the waters if, for example, the ship in which they are being transported sinks.

However, the idea alone sits unsteady with many opposition groups, including the First Nations of Ontario.

Chief Angus Toulouse, who represents the 133 First Nations

of Ontario within the Assembly of First Nations' executive, along with the Chiefs of Ontario Secretariat, expressed his concern with the plan.

"Any amount of nuclear radioactive waste that comes through is plenty. Even the license that is required to ship these things is not being met, because what is actually being transported is radioactive levels that are 50 times higher than what is licensed even in this time. So again, there is high potential for something to go wrong," said Toulouse.

The chief said all one needs to do is look to BP and the massive oil leak into the Gulf of Mexico last summer to know that communities can't take industry at its word around the safety of the environment.

"There are many harmful situations that can occur when industry is the one that's dictating to us what is safe and what isn't," he said.

The plan has been brought to the attention of the Canadian Nuclear Safety Commission (CNSC) and is now in the review process, with mid-November being the time set for a response to the plan.

Toulouse's concern is the track record of the Canadian Nuclear Safety Commission and their failure to have considered First Nations' concerns in the past.

"We have concerns around the treaty, the Aboriginal treaty title lands that could be really affected by the shipment.

"What we've seen time and time again in this particular case is the failure of the Crown to consult, and at the end of the day to accommodate our concerns."

Chief Toulouse does not know why the commission has failed to

seek First Nations' input into the matter.

"There were no sessions held for the First Nations nor were any First Nations notified by any of CNSC, even about the one-day session that they planned.† We managed to be notified by a non-government group, Great Lakes United."

Toulouse said First Nations in the territory take their responsibilities to the water very seriously. They developed the Water Declaration of Ontario, which outlines First Nations' relationship to the water, deals with the condition of the water and major themes addressing water issues.

The development of the Water Declaration has been created with input from the communities, leaders and Elders of the three predominant nations in Ontario, the Anishinabek, Mushkegowuk, and the Onkwehonwe, said Toulouse.

"The need to have at least some appreciation as to how we relate to the environment, (is why) we came up with the declaration that says how everything is interrelated, how water is the life blood of who we are. And that is again a reminder of our obligations and duty as Indigenous people on this earth, on this turtle island. We need to protect what we all believe is a right, which is water."

While awaiting the decision on the plan transport of nuclear waste from the CNSC, Chief Toulouse continues to address the dysfunction of governments to continue to allow industry to destroy and pollute the waters.††

"It's time we make a stand and stop the potential destruction before it actually destroys us."

Salmon are sacred

(Continued from page 15.)

"No," Chief Bob Chamberlin would shout. "Fish farms," went the chorus. This went on for many minutes as police blocked traffic for the procession on one of Vancouver's main thoroughfares.

Inside the federal court, and through the media, Chamberlin called upon the commission to direct fish farm companies to hand over their disease and medication records. Chamberlin said the fish farm companies themselves have a high paranoia of disease transmission from one farm to another. It's only reasonable to assume that that disease can migrate to wild salmon stocks, he said.

Chamberlin, Morton and Henry Charles of Musqueam attended the inquiry briefly before heading off to a rally in front of the Vancouver Art Gallery. They hoped to present a "sacred salmon scroll" to the commissioners.

Scores of people from along the

salmon migration route had signed the deer hide. Security was watchful as the salmon activists made their way to the court room at 701 West Georgia to present the scroll. Media representatives were† forbidden to take photos of the procession while in the hallways in front of the court room. Interviews had to be conducted in a cramped media room where video of the commission's proceeding was being fed to a small television.

There was even some question of whether the scroll could be taken into the court room. Was it a placard? Was it a document? Eventually, the scroll was allowed entry.

The group stood quietly at the back of the room, and the testimony that was being heard continued without any public acknowledgement of the delegation or the scroll. After about five minutes the group exited the room with the scroll in hand. It was rolled up on the floor

and then slung over Chamberlin's shoulder.

A reporter asked if he was disappointed that it couldn't be presented to the commission at that time. He was not outwardly concerned and said the intention of the group was to be respectful of the commission and behave with dignity.

He said the message to the commission today was that people, many people, were watching their work. He encouraged the commission to do thorough a job as possible.

He also said he was concern with the lack of understanding of DFO as to what is happening to salmon stocks, and yet the department continues to prop up an industry without regard to its affects on the environment.

He said the department has been dismissive of First Nations and environmental concerns. He said fish farming was the only industry allowed to externalize its waste into the environment.

Windspeaker business briefs

TIM HORTONS WILL OPEN

three locations in Iqaluit, Nunavut in November, adding to its more than 3,000 stores across Canada. It will then be in every province and territory in the country. Many of Iqaluit's residents are excited about the prospect. Tim Hortons has partnered with the North West Company and will set up a kiosk in each location, running its bakery out of the general store. Coffee will be more expensive than in the rest of the country, ranging from \$1.79 for a small to \$2.39 for an extra-large. The city's deputy mayor is happy he's not going to have to travel so far now for a fix. David Ell travels regularly to Ottawa, and brings back Tim Hortons' doughnuts and coffee to Nunavut's capital city, he said. "I get a dozen or a couple of dozen before I get on the plane," he said. "I think it will be good to have it here," said Ell. Other fast food restaurants have opened and failed in the north. Subway folded. The costs were just too much. They had to charge more for their sandwiches than the people in Iqaluit were willing to spend; as much as \$26. Currently there is a KFC-Pizza Hut, but it offers much fewer items than the chain would offer in its southern locations.

THE NISHNAWBE ASKI DEVELOPMENT FUND

was celebrated at its 20th annual business awards gala in Thunder Bay, Ont. Oct. 20. The awards were developed in 1991 to promote Aboriginal economic development in Northern Ontario. The theme of the awards this year was Eliminating Barriers. The event highlighted co-operation and networking between Aboriginal and non-Aboriginal entrepreneurs. Gabby's Spudz and More received the award for New Business of the Year, a newly added category. Louise Dupuis and Pierre Pelletier, owners of Pelletier's Gas Bar and Native Art Gallery, won the partnership award. Janey Furoy is the Youth Entrepreneur. Dorcas Barnes is Business Woman of the Year. Clayton Clace is Business Man of the Year. Pertrand Neilsen won in the Building Communities Category. And, the Anemki Mountain Corporation won Corporation of the Year.

THE 2010 YOUNG ENTREPRENEURS

Symposium (YES) will be hosted in Vancouver at the Renaissance Harbourside Hotel from Nov. 22 to 25. This is a three-day entrepreneur symposium for 200 youth between the ages of 19 and 30. Delegates are Aboriginal business people or aspiring entrepreneurs. They will take part in business challenges in four categories: team building, sales, marketing and promotion and culture. Teams will be judged on each challenge and the top three teams will be awarded cash prizes, with first prize making a \$5,000 payday. This symposium will also feature entertainment, panelists and speakers and will be capped off by a formal gala dinner where awards from the competition will be presented.

RAWLCO RADIO LTD.

has donated \$30,000 to the University of Regina to establish a new scholarship for First Nations or Métis students pursuing a Master of Business Administration degree. The Rawlco Aboriginal Graduate Scholarship in Business will be awarded in three annual installments of \$10,000 each, beginning in fall 2010. The scholarship will be awarded to a self-declared Aboriginal student enrolled in the Master of Business Administration program at the Kenneth Levene Graduate School of Business University of Regina.

A RUN-OF-RIVER PROJECT

is now dead in the water after Smith's Landing First Nation pulled its support of the \$5-billion hydroelectric project. The nation was concerned with the flooding of its traditional lands and turned down the project that would have harnessed the power of Alberta's Slave River to produce about 1,200 megawatts of energy. Local residents, river users and environmentalists opposed the project since it was brought forward in 2007 by ATCO. "Due to the high volume of water, the rapids along this stretch of river possess enormous hydroelectric potential," reported the Alberta Environment department. But without the band's support, the project had to be scrapped.

THE SIMPCW FIRST NATION

and Commerce Resources Corp. have signed an exploration agreement for the Blue River Tantalum/Niobium Project located in the Kamloops Mining Division of British Columbia, about 10 km north of the town of Blue River in the heart of the Simpcw First Nation's traditional territory. The agreement formalizes a process for ongoing dialogue between the Simpcw First Nation and the company regarding all exploration activities planned for the Blue River property, recognizing the cultural, traditional heritage and environmental interests of the band, while ensuring that benefits from the project are realized by band members. Traditionally, First Nations become involved in exploration projects during advanced stages of mineral exploration, usually during the feasibility stage once the deposit has been defined. This agreement provides both the Simpcw First Nation and Commerce Resources Corp. with an opportunity to work closely together during the grassroots exploration phase to ensure their mutual interests are respected and met.

More control over health concerns required

By Shari Narine
Windspeaker Contributor

EDMONTON

The Canadian Institutes of Health Research has taken strides to ensure that the health of Canada's Indigenous population is not only one of the major focuses of the CIHR, but that the Indigenous population is "part of the health research that affects their own health," said Dr. Malcolm King, scientific director of the CIHR- Institute of Aboriginal Peoples' Health.

King spoke at a workshop for academics and journalists hosted by CIHR- IAPH in Edmonton on Sept. 23 and 24.

The CIHR came into operation in 2000 and the Institute of Aboriginal Peoples' Health, one of 13 institutes that form CIHR, is the only one of its kind in the world devoted to Aboriginal health.

"Until 2009, the responsibility for dealing with health inequities in the Aboriginal peoples within CIHR was mainly the responsibility of (the IAPH)... Now it's the responsibility of the whole CIHR enterprise, all 13 institutes. That's very important because that gives us much more possibilities and partnerships," said King.

He said sharing the responsibility enables the IAPH to develop partnerships, which is one of five strategic directions of the institute. Capacity and infrastructure building, the inclusion and recognition of Aboriginal values and culture in health research, resolving critical Aboriginal health issues, and translating Aboriginal knowledge into policy and practice are the other strategic directions.

There is an obvious disparity in health between the Aboriginal and non-Aboriginal population, said King, which is seen not only in the seven-year gap in life expectancy, but in the fact that Aboriginals are more likely to have hearing, sight and speech disabilities, as well as significantly higher rates of diabetes and other diseases.

Recognizing that this is only one aspect of the IAPH, a summit that recently crisscrossed the country was told that the Aboriginal population wants to be involved in finding solutions

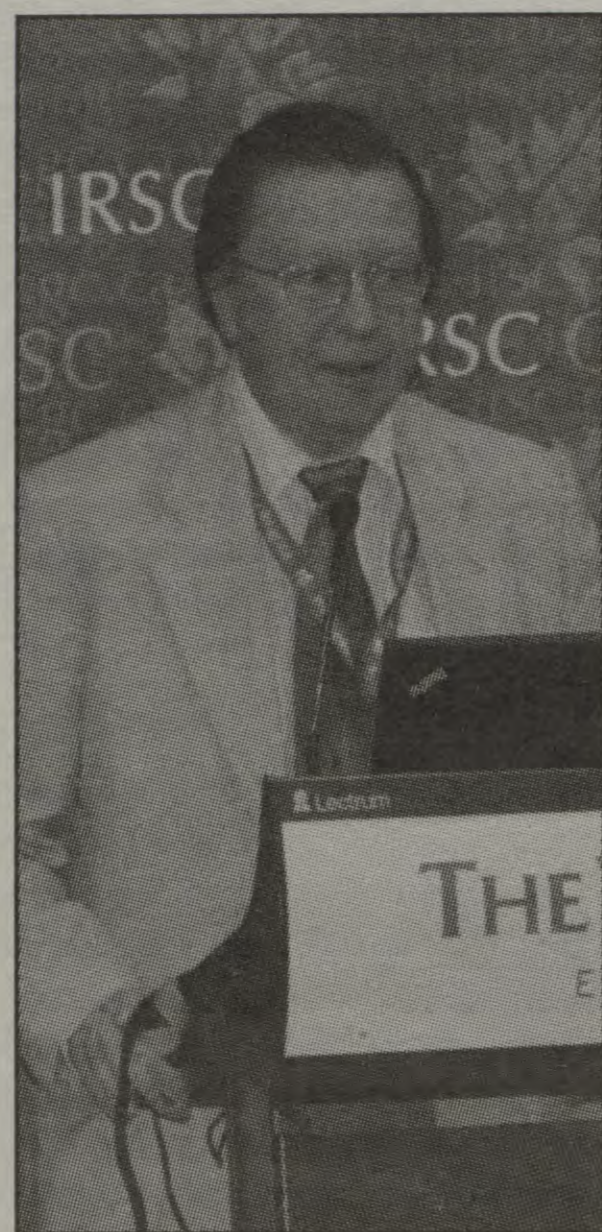


PHOTO: SHARI NARINE

Dr. Malcolm King

to their health concerns.

"We need to find ways to reach out to those (Aboriginal) communities and enable them to take a much more active role in health research alongside our academic communities," said King.

However, he noted "a discordance, if you like, a mismatch between where our Indigenous community people live and where our academic centres are."

Eight academic centres, stretching from the West to the East Coast, which build Aboriginal capacity and research development, operate in Vancouver, Edmonton, Regina, Winnipeg, Ottawa, Toronto, Quebec City and Halifax.

The IAPH encourages Aboriginal students to do research and bring their perspective along with the perspective of their communities to what is developed.

"We need to make sure that the research is done in a way that will lead us to success and we strongly believe that needs to be done in full partnership with our communities," said King.

The vision of the CIHR-IAPH is to "strive to improve the health of First Nations, Inuit and Métis people by supporting innovative research programs based on scientific excellence and Aboriginal community collaboration."

Elders' knowledge showcased

(Continued from page 10.)

"Zach is the only person who could have done this film," said Mauro. "He spoke the language and the Elders trusted him."

"For me, I'm no scientist. I'm just a filmmaker," said Kunuk. "I'm just giving the Elders a chance to speak. They are on the front line of climate change. As a filmmaker, we're just a tool to get the message across."

Mauro said the entire film crew was made up of Inuit people (minus himself), adding that an Inuit Elder joined them for the entire editing process. The Elder also helped translate Inuktitut descriptions into English, which Mauro said was a difficult process when trying to capture the true essence of the Elders' words.

Mauro and Kunuk said despite the drastic changes the Elders are seeing in the north, their message

is not angry or alarmist. It is clear Inuit people are open to finding ways to adapt to the changing climate.

"Because the Inuit people have a positive attitude, their message was very clear. 'Yes, there are serious challenges, but we're confident in our abilities. We trust that we'll be able to endure and adapt,'" said Mauro. "That's a message of hope to me."

The film premiered to a sold-out crowd at the 11th annual imagineNATIVE film and media festival in Toronto Oct. 20 to 24.

The screening was also simultaneously broadcast on isuma TV, a Web-based interactive media portal that showcases film and video by Inuit and Indigenous people from around the globe.

Following the screening, co-directors Kunuk and Mauro were

available for questions with many coming from different parts of the world via skype. The co-directors took questions from New South Wales, Australia to the Garden River First Nation in Ontario.

Mauro is pleased with the response so far to the film and he hopes it encourages a movement towards "Indigenous Environmentalism" which brings together two very important perspectives, science and the Inuit knowledge of the land.

"They may not read books and they can't speak English, but their perspective is so incredibly important," said Mauro. "It is an oral culture and people are willing to share."

"They have the ability to read the land and comment on the land. But only if they are asked," said Kunuk.

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Cold Lake First Nations

DIRECTOR OF FIRST NATIONS OPERATIONS

Summary:

This position is part of the executive management team responsible for the operation, growth, and development of Cold Lake First Nations. He/she is responsible for the daily management and delivery of the First Nation's administrative services. Specifically, the incumbent will liaise between the departmental directors and Chief & Council to ensure that the Nation's vision is being carried out and that the issues and concerns of management are being addressed.

Minimum Qualifications:

- Degree in: Finance / Commerce / Business Administration or a related field;
- A minimum of 2-5 years experience in an upper-level management position, or an equivalent combination of education and experience;
- Demonstrated administrative skills, including leadership, coaching and team building, financial management, policy development, and project management;
- Excellent verbal and written communication skills and strong interpersonal skills with the ability to work closely with departmental directors;
- Meticulous attention to detail and the ability to meet deadlines;
- Demonstrated teamwork, judgment, diplomacy, tact, and decision-making skills;
- Knowledge and understanding of the aspirations of First Nations people for self-determination and an understanding of Northern Alberta's First Nations' political, government, governance, socio-economic, and community issues;
- Knowledge of the Canadian Labour Code, the Alberta Labour Code and Employment Standards is considered an asset.

Salary: Negotiable depending upon education and experience, plus an attractive pension and benefits package. All salaries are determined using the approved Cold Lake First Nation salary grid.

DEADLINE for SUBMISSIONS: November 12, 2010

Please mail/fax your resumé to:

Cold Lake First Nations
c/o Chase Reed
P.O. Box 1769
Cold Lake, AB T9M 1P4
Fax: (780) 594-3577
creed@clfn.com

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**CHIPPEWAS OF NAWASH UNCEDED FIRST NATION
BOARD OF EDUCATION**

The Board is now inviting applications for the position of:

ELEMENTARY PRINCIPAL/TEACHER

CAPE CROKER ELEMENTARY SCHOOL – Commencing 03/01/11
Persons of Native Ancestry are encouraged to apply

Qualifications Required:

- ◆ Baccalaureate of Arts and Education, and Principal's Certification (PQP with Principal's course Part I & II) or Principal of First Nation Schools Certification.
- ◆ Valid Ontario College of Teachers Certification of Qualification.
- ◆ A minimum of 2 years of successful teaching experience and principal duties within a culturally diverse school(s) and community.
- ◆ Knowledge of Neyaashiingmiing First Nation heritage, appreciation of community aspirations and ability to promote Ojibway language and culture.

Interested candidates are asked to provide the following documentation:

- ◆ Letter of Application.
- ◆ Updated Resume or Curriculum Vitae with verifying documentation.
- ◆ Three names of Employment Related References.
- ◆ Copy of OTC, PQP parts I & II and or Principal of First Nation Schools Certification.
- ◆ Copies of clear CRC, CAS, as well as a current immunization record and T.B. test are required if employment is offered.

Salary: Commensurate with qualifications and experience as per CNUFNBOE Salary Grid.

Duties: A detailed job description is available upon request.

Deadline: OPEN UNTIL A SUITABLE CANDIDATE IS SELECTED. All documentation MUST be submitted. Late applications will not be considered.

Submit applications to:

Judy Nadjiwan - Education Administrator
CHIPPEWAS of NAWASH UNCEDED FIRST NATION BOARD OF EDUCATION
6 Harbour Rd, RR 5 Warton, Ontario, N0H 2T0
Telephone: (519) 534-0882 • Facsimile: (519) 534-5138
or email: nawashed.administrator@gbtel.ca

Administration thanks all who apply; however, only those selected for an interview will be notified.

SAMSON MANAGEMENT LTD.

Samson Management Ltd. is a for profit organization that is currently comprised of an auto repair shop, pharmacy, retail gas bar, fast food, and real estate holdings. The Board of Samson Management Ltd. is currently looking to recruit a qualified person to for the position of

GENERAL MANAGER

Summary:

The General Manager is responsible for the overall leadership and management of the Corporation by giving guidance and taking direction from the Board of Directors, and ensuring the direction is accomplished through managing the relationship(s) between the employees, shareholders, the community and industry both on the community and off the community.

Employment Requirements:

- Degree in Business, Management, Commerce or any related field relating to position
- Minimum five (5) years experience in a senior management position
- Accounting knowledge required
- Experience working with First Nations organization an asset
- Experience speaking and understanding Cree an asset
- A combination of the above criteria will be considered
- Current Criminal Record Check must be provided

Wage Expectations: Salary will be based on experience and knowledge

Closing Date: November 8, 2010

Interested persons are requested to **submit a cover letter defining what makes them suitable for this position, Resume, current Criminal Record Check and three (3) reference letters** by mail, personally, fax or email to:

Samson Management Ltd.
Attn: Stephen Wagner
P.O. Box 539
Hobbema, AB T0C 1N0
swagner@smlcorp.com
Business: 780-585-2468 • Fax: 780-585-2393

**Rooftop garden helps
and heals**

(Continued from page 16.)

Architects travelled to visit Mississauga Ojibway at Curve Lake Reserve near Peterborough, Ont. to absorb the traditions of their First Nation hosts. The garden's east facing sweatlodge is modelled after an original sweatlodge on the reserve. But, for fire regulations its rounded dome of brown rusted steel is not of traditional wood saplings, nor is it heated by traditional methods of hot rocks in an open fire. It is heated by the same fundamentals used in a modern Finnish sauna. This urban sweat lodge and neighbouring healing circle in the heart of Toronto give local Aboriginal peoples the same chance as their country contemporaries to benefit from traditional healing practises throughout the year.

Their roof-top garden is not the only innovative architectural trend. The building seamlessly blends together open and private spaces in a light and airy environment. Reception areas, long spacious halls, their maple staircase that connects each floor, a child drop-in centre and day-

care provide communal spaces for daily activity and events.

A very contemporary cedar clad longhouse that incorporates Native cultural elements that architects absorbed from their Curve Lake experience is used for circle sessions and ceremonies.

Bev Costki, an artist with Seventh Generation a First Nation art group, interpreted traditional designs for the many frosted glass windows and for the main cement floor. Then Debbie Hawkins, a graphic designer, took these designs of birds, fish and animals to the scale required for a four story building.

It is the first building of its kind in Canada that targets culturally relevant services and amenities to urban First Nation, Métis, Inuit and anyone with Aboriginal heritage who comes to the agency. It does this by creating a service model that is culture based and respects the values of Native people, their extended families and their rights to self determination. And it is the first Native building in Canada with a garden on the roof to extend these services.

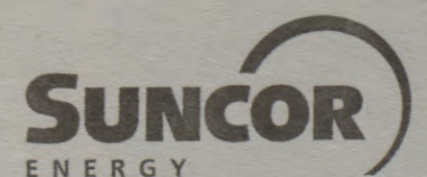
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[footprints] Billy Diamond

The diamond in the rough became a polished gem of a man

By Dianne Meili

When Billy Diamond was a skinny, seventeen-year-old he watched young Cree leader Robert Kanatawat tell bureaucrats that English would be the language used in the new community school to teach students, not French.

The government officials agreed with him, and the visiting Kanatawat flew out of the reserve, then known as Rupert House, but not before he'd left a lasting impression on the politician-to-be.

"He was carrying a briefcase – a briefcase in Rupert House!" recalled Billy in *Chief, The Fearless Vision of Billy Diamond*, a biography written about him by Roy MacGregor.

"Every eye was on him, not because of the way he was dressed or anything, but because of the way he carried himself ... so calm and so sure of himself," he added. For the first time in his life, Billy saw "the kind of authority a real chief should have."

Back in his Sault Ste Marie high school, Billy was beginning to feel Indian pride and become politically aware. He helped set up the first Indian Students' Council in the city and edited the group's newspaper.

After high school, Billy returned to his community, now known as Waskaganish First Nation in Quebec, and helped his father Chief Malcolm Diamond with political affairs.

He quickly established himself as a major player in his small village, organizing grant applications, handling welfare cheques, and becoming the first resident to own a shiny new skidoo.

In 1970, at the age of 21, Billy was elected as chief of his community. A month later, eight bedraggled Cree elders walked into his office saying they had met land surveyors in the bush who told them their magnificent lake was going to be flooded.

It was true. Premier Robert Bourassa wanted to harness the power of James Bay in a \$6-billion hydroelectric project that would

give Quebec economic stability and create 125,000 jobs.

Even though the Cree had hunted and trapped for more than 5,000 years along the coastal rivers, they were forgotten in development of the "project of the century." Billy took on the government like the fighter he was, and he brought out the battling instinct in his people.

He showed trappers maps indicating the devastation of the flooding to their livelihoods, and began organizing meetings so the government would have to listen to a galvanized front. In 1974 he became the first Grand Chief of the Grand Council of the Crees of Quebec and later signed one of the biggest land claim settlements in Canada – The James Bay and Northern Quebec Agreement – with the provincial and federal governments.

Billy created national and international media attention to spotlight the plight of the Cree and Inuit of the north, and went to the United Nations to argue the Aboriginal case. His land claim action set a new standard for how government engaged with Aboriginal communities.

In his personal life, though, Billy was so caught up with the fight over the flooding that he barely noticed his wife Elizabeth was almost to term with her second pregnancy.

His wife wanted him home for the birth and she complained it was all she could do to care for their toddler with him away so much. He promised to be there for her – the first of many he would not keep – but arrived late to a feverish newborn and distressed mother. At the community medical clinic the parents watched helplessly as their daughter took a final shallow breath and died.

Billy didn't have long to mourn; he took on the role of businessman and entrepreneur, as well. The Cree were awarded \$136 million in cash and investment infrastructure that totalled more than \$1.4 billion, and he helped

establish companies that would take his impoverished community into new prosperity: Air Creebec, the Cree Construction Company, and Cree Yamaha Motors.

Billy's next big battle came in the 1980s around the table with Pierre Trudeau and Jean Cretien regarding the Canadian Constitution.

"He took a tremendous negotiating role in those talks," recalled Chief Patrick Madahbee, of the Anishinabek Nation Grand Council. "He took a hard line and he always knew his stuff. He was the quickest man to counter any argument."

Billy's efforts resulted in Section 35 of the Constitution being amended so that "treaty rights" would include current rights that existed by way of land claims agreements or those that may be acquired. There was now no question that the country's Constitution protected the claims of his own Crees and all other Aboriginal Canadians.

Though Billy was such a prominent leader "he stayed down-to-earth and was likeable," said Madahbee. "He kept us laughing through all the political strife. He was an excellent impersonator and he was quite the comedian with his impressions of some of the government politicians we were dealing with."

In 1982, a coup in Billy's career came when he sought an audience with Pope John Paul II. Seeking favor with his Cree people who had become suspicious of his high-profile dealings, Billy knew the Catholic church held power over them. He announced the meeting before even fathoming how he would arrange it, but managed to cut through levels of command to find himself at the Vatican telling the pope about the neglect his people experienced in their own country.

As his public life flourished, the chief's personal life deteriorated. At 34, he had four children but he was seldom home to see them. Away from his community, he

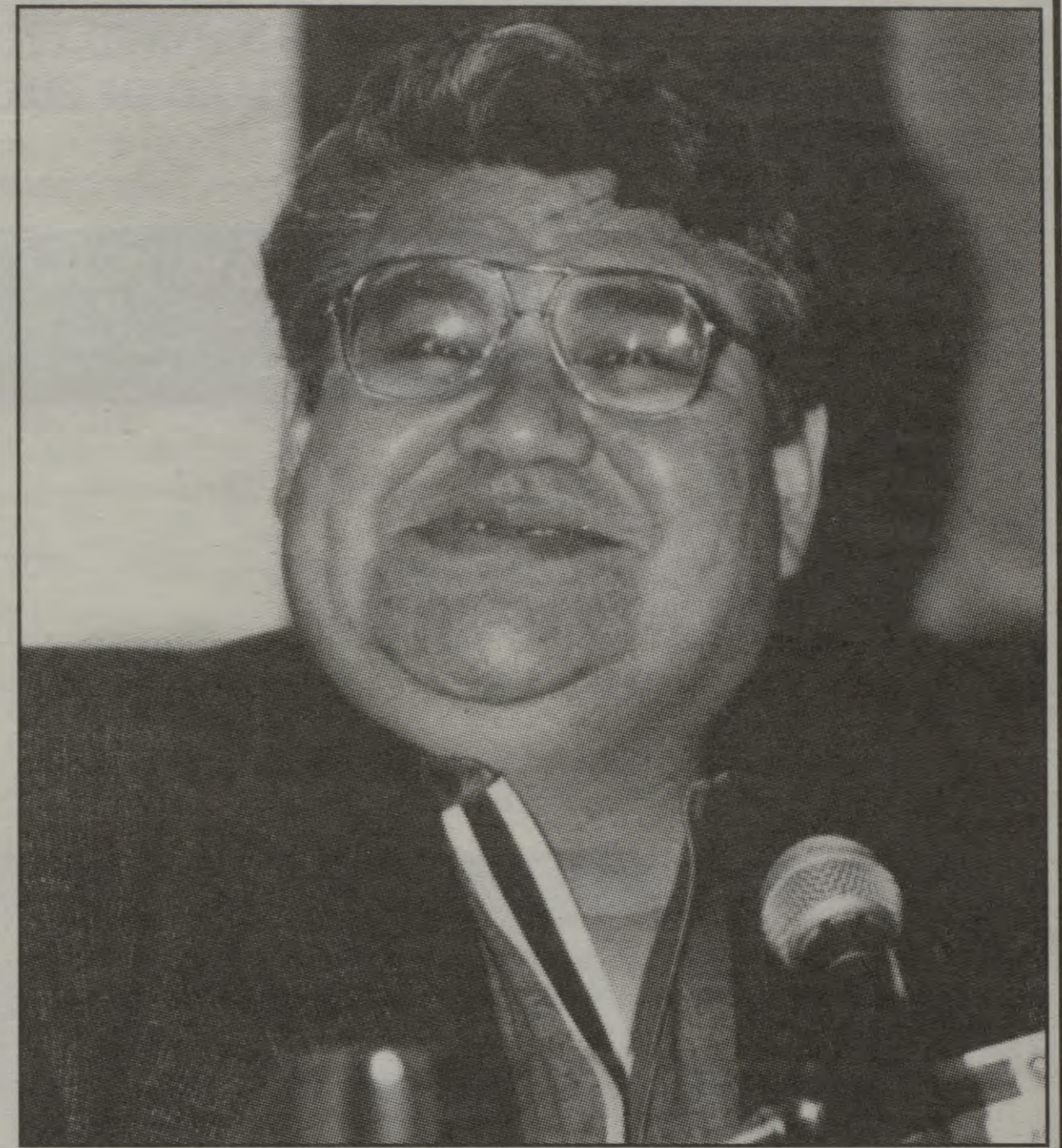


PHOTO: FILE

Billy Diamond

smoked and drank hard with business associates and peers, and he was becoming alienated from his wife.

She had joined the local Pentecostal church and was "reborn." Billy tore up the simple religious messages Elizabeth left pasted on the refrigerator door and even showed up drunk to an evening service she was attending.

Billy's residential school days had left him hating God, and he was sure nothing good could come of his wife's obsession with this judgmental and punishing icon.

After binge drinking and terrorizing his family, he was alone and sick. Overweight and overworked, he was seeing double and his heart raced periodically.

In Val d'Or one night, as he drove himself to the hospital, he turned into the local Pentecostal church. There, he fell to his knees and prayed for himself. A warmth came over him and he stayed "basking in the glow of what was happening to me," for a long time, he recalled.

The pain in his chest, arms and hands was gone.

Renewed, Billy became a spiritual man, reuniting with his wife and family and quitting booze and cigarettes. In 1984 he informed the Grand Council of the Crees of Quebec that he was stepping down as grand chief.

"I feel the age of confrontation is now basically over and now it's down to nation building," he told delegates.

Retiring to his home community, Billy created and fostered groundbreaking businesses like Air Creebec and even brokered a deal with Yamaha Motor Canada to re-design old-style river boats and manufacture stream-lined, fibreglass, Waskaganish-built craft.

He would even become chief of his community once again before his passing.

The much-lauded business and political leader, and father of six, died on the morning of Sept. 30 from a heart attack, his wife Elizabeth at his side.



AFOA

Aboriginal Financial Officers Association of Canada

AFOA National Conference

For Aboriginal financial professionals, management and elected leaders

Nation Building – Keys to Success for the Next Decade

February 15-17, 2011
Westin Bayshore Hotel
Vancouver, British Columbia

AFOA 2011
NATIONAL CONFERENCE

Nation Building Keys to Success for the Next Decade

In the next ten years, Aboriginal communities across Canada will be focusing their efforts more and more on strategies to support Nation Building. If we are going to succeed, these efforts must focus on achieving two critical goals. One – creating a professional, effective Aboriginal public service to support governments and provide necessary services to community members. And, two – building a cadre of competent business leaders to take the reins of economic development and participate in the economic engine of the country.

The most significant challenge that we now face is the lack of competent, trained Aboriginal financial and management professionals

– people that can form the nucleus of our government's public service – people that can take advantage of the increasing opportunities for wealth creation and private sector partnerships – people that can lead the corporations and industries that will fuel our economy. It is these people that will be the foundation of Nation Building.

What strategies can we employ to fill this need? How can we recruit, educate and retain a professional workforce to support our government and our economy? What skills and competencies are required? How can we attract our youth into the management and finance professions? What changes need to be made? The answers to these questions and more will be the focus of AFOA's 11th National Conference.

Featuring

- Opening reception with entertainment
- A mixture of over 25 sessions focusing on issues impacting Aboriginals and professional development skills
- Over 60 trade show exhibits featuring a wide range of products and services
- Product/Service Information Sessions
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- Banquet featuring the Aboriginal Group Bitterly Divine and other Aboriginal entertainment.
- One free night to enjoy your stay in Vancouver

Program

Concurrent workshops will focus on six themes: Financial Management, Leadership, Band Administration, Beginners, Healthy Workplace and Business Development.

Visit www.foa.ca/conference/2011 for more information and to register. Contact the conference secretariat by email at conference@foa.ca or toll free 1.866.775.1817.



Canada's National Aboriginal News Source

A brief history of Windspeaker...

1983

The Aboriginal Multi-Media Society (AMMSA) is incorporated and begins publishing the AMMSA newspaper to serve Alberta's Aboriginal people.

1985

The AMMSA newspaper is renamed Windspeaker.

1987

Windspeaker expands coverage to western Canada.

1990

AMMSA and Windspeaker develop a 5-year plan to become self-sufficient.

1991

AMMSA and Windspeaker (along with 10 other Aboriginal publishers) lose all government funding to support training of Aboriginal people in publishing careers.

1993

Windspeaker celebrates its 10th anniversary and self-sufficiency by expanding distribution and coverage to include all of Canada.

1996

AMMSA and Windspeaker launch the web site: www.ammsa.com

2001

AMMSA and Windspeaker re-launch www.ammsa.com to include archived articles.

2003

AMMSA and Windspeaker celebrate 20 years by expanding operations and moving into a new and larger location.

2010

AMMSA and Windspeaker celebrate 27 years with a major re-launch of the web site.

Please visit the new and improved ammsa.com and share your thoughts and comments with us.



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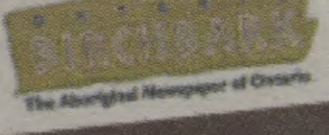
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Alberta Golf Tournament
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AMMSA



The Aboriginal Multi-Media Society

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Check out the new web site. New material is being added daily. Please be patient as we work out some of the bugs.
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Bursary and Scholarship application deadline:

JUNE 1:

- Post Secondary Education
- Aboriginal Health Careers

[footprints] Sophie Thomas

By Dianne Meilli
Traditional healer offered help when doctors said 'no' "You've brought me to heaven." That's all the late Sophie Thomas could say when her daughter Minnie Thomas drove her to Tamarack Lake near Skookumchuk, B.C. years ago. "She looked around and she..."

Windspeaker News Briefs - May

Compiled by Debora Steel
MARCH 31 MARKED THE 50th anniversary of the right to vote for First Nations. "This is an important milestone and a cause for reflection," said Indian and Northern Affairs Minister Chuck Strahl. The Diefenbaker government amended the Canada Elections...

TRC open for business and planning Winnipeg event

By Shari Narine, Windspeaker Contributor, WINNIPEG
"Survivors and their families are at the heart of all the work we do at the TRC," said Commissioner Marie Wilson in explaining the design of the newly opened office space in Winnipeg, which includes a prominent survivors' gathering room. About 250..."

Flying high v Aerospace e!

By Isha WINNIP



Innovative approach to oil, gas development

By Shari Narine, Sweetgrass Writer, Edmonton
The Ermineskin Cree Nation has signed an agreement with a fledgling oil and gas company that both partners are hoping is the start of doing energy business on First Nations' land in a new way. After six months of negotiations, Ermineskin Chief...

Calgary Briefs - April

Compiled by Shari Narine
CPS IRS training video made available to all The Calgary Police Service is making its award-winning Indian Residential Schools Settlement Agreement training video available for anyone who wishes to use it. "Although the video was developed for our..."

Exhibit celebrates lifetime works of Métis artist

By Isha Thompson, Sage Staff Writer, SASKATOON
The memory of one of Saskatchewan's most all known artists is being kept alive... hope is that...

Sounds like coming home...

EDMONTON 98.5

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- CFWE-FM Alberta Radio Network
 - Play Radio Bingo
 - Buffalo Spirit Foundation
- #### UPCOMING ISSUES
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 - June Alberta Sweetgrass - June 7th
 - Saskatchewan Sage - June 7th

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