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service in communities**
Page 8

**Mclvor is about
family, not status**
Page 10

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at cultural gathering**
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Darianne Drake prepares to dance the Bumble Bee Dance as part of the Sewid Family Potlatch held September 20, 2009.

For more details and photos, see pages 16 and 17.

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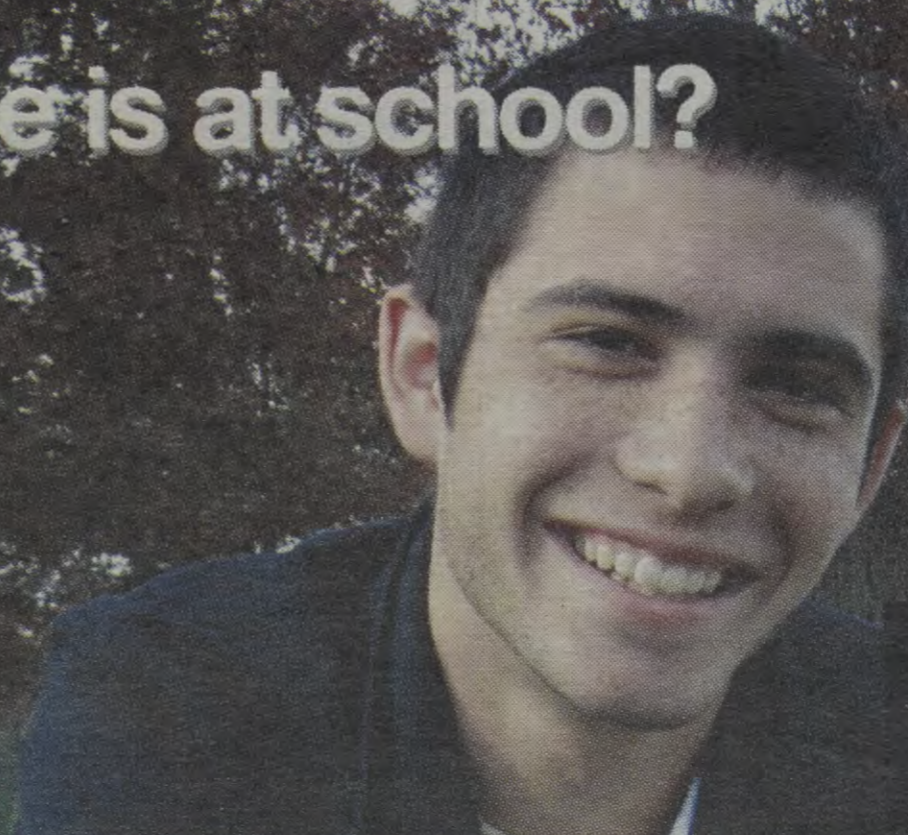
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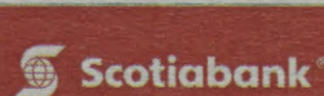
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Tale of two families heads into new season 11

The Canadian television series Mixed Blessings is now in production for their third season. Despite being renewed for six additional episodes, the cast stays grounded with the help of their un-Hollywood location of Edmonton and is confident the new season will be as authentic as the first two.

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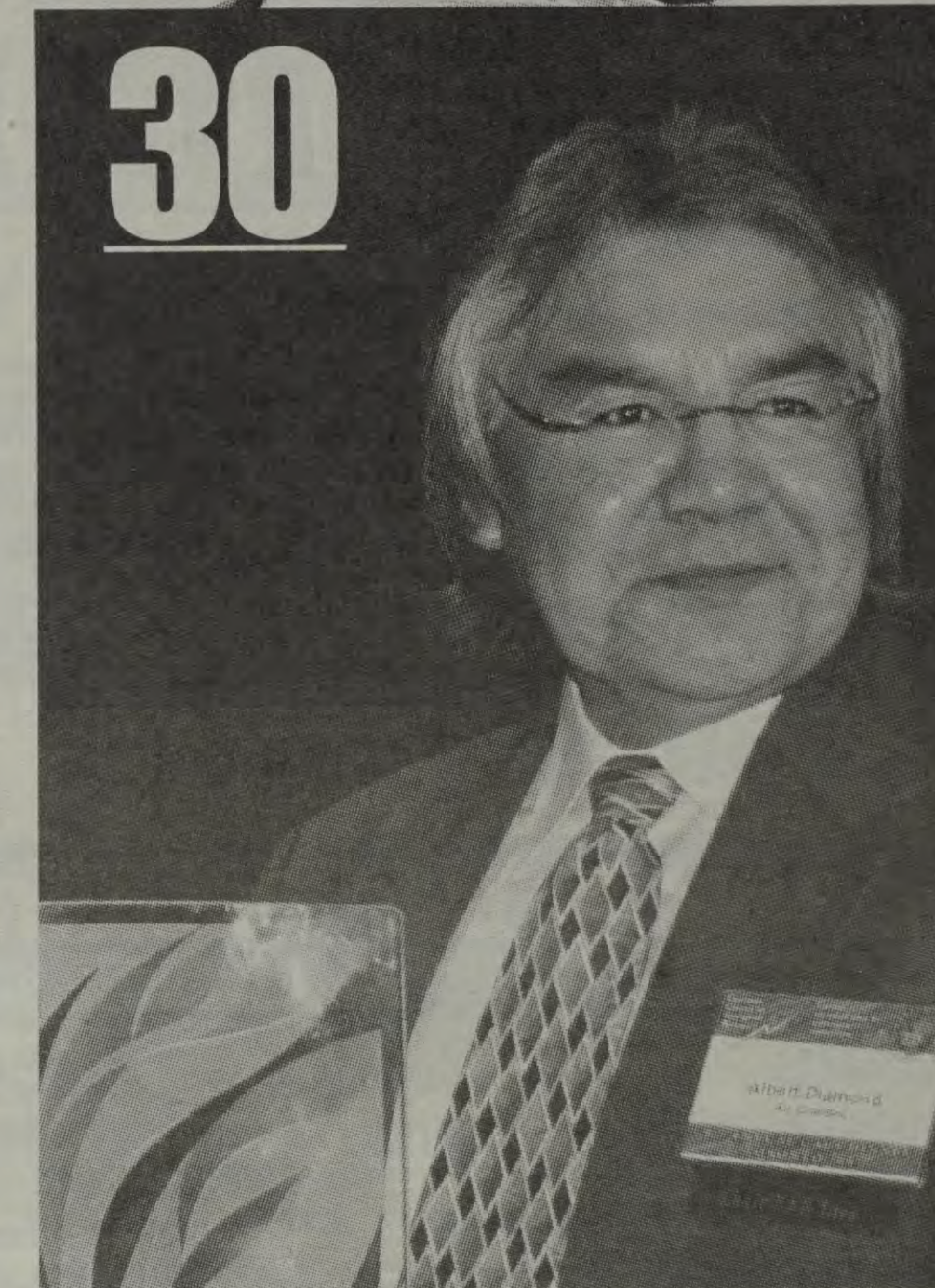
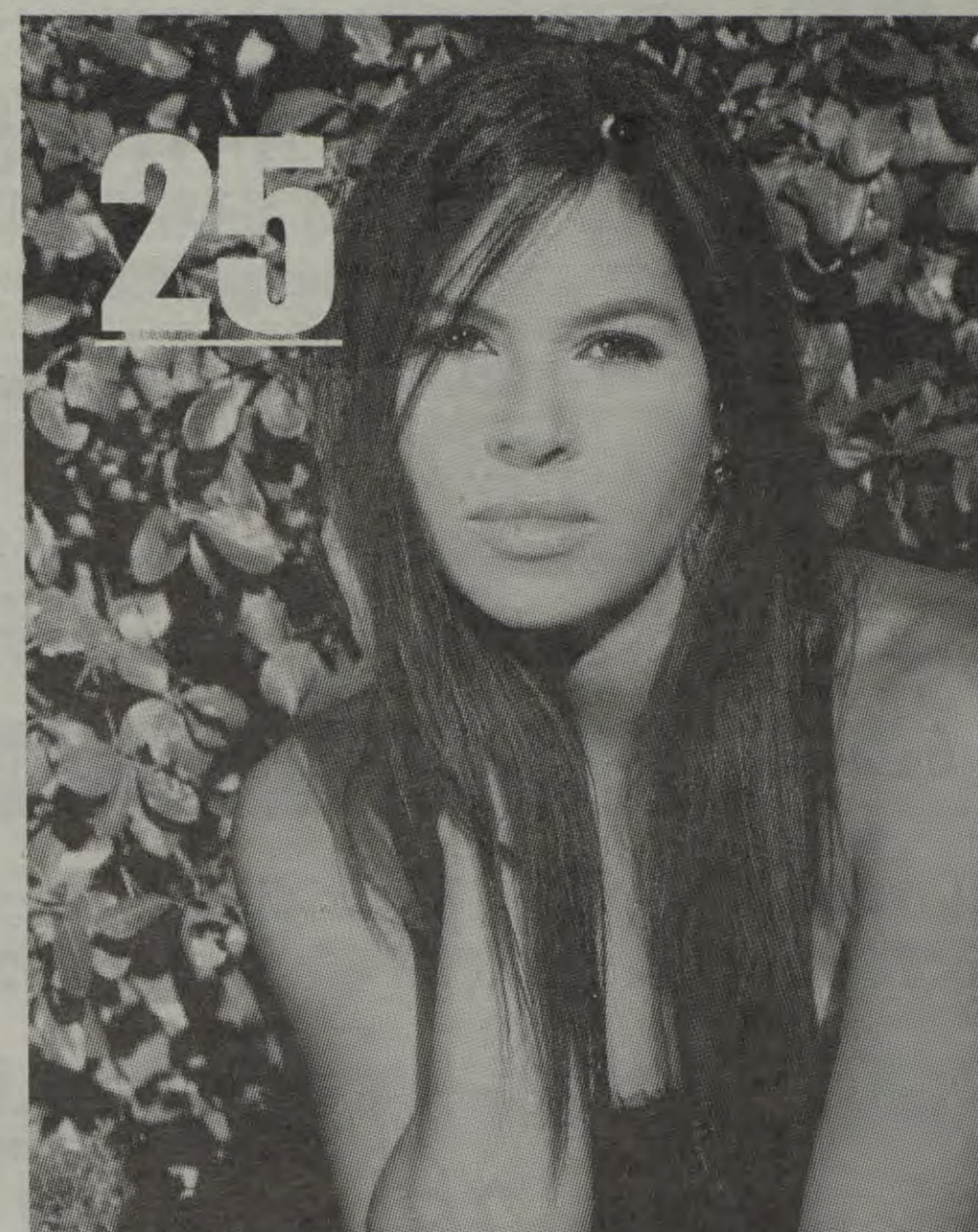
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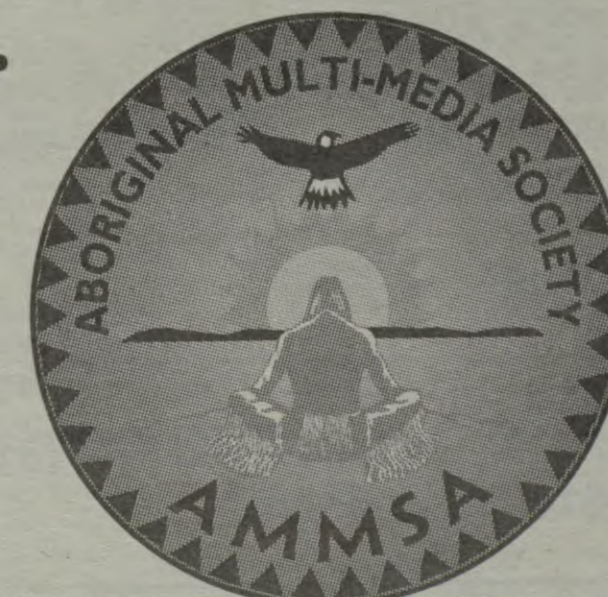
Living shoulder-to-shoulder with three other families on the trapline from September to March taught Albert Diamond about equality. The president of Air Creebec Inc., who passed away suddenly from a heart attack on Sept. 9 at age 58, carried his childhood values into the boardroom to establish unprecedented economic success for Northern Quebec Cree.



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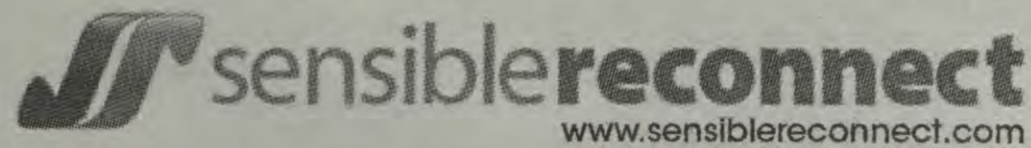
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Heat's on to hide the homeless

The province of British Columbia is looking to introduce legislation that would give police the authority to take homeless people off the streets in freezing temperatures and put them in shelters, whether they want to be there or not.

The whole idea is fraught with troubling concerns, not the least of which is the subversion of individual rights and freedoms.

Those who would say that government has a moral duty to protect its citizens from harm also say sometimes that means having the authority to trump their constitutional freedoms. This may be so, but it should be a difficult thing to strip a person of his rights, and it should involve oversight of the courts and justice advocates. Otherwise abuse is surely to occur.

One columnist justified the legislation by writing "the sad fact is many of the people on the street have profound mental illnesses... Many homeless people should not be on the street, they should be in hospitals." He's right to a point, and if the province really were worried about the wellbeing of its homeless population with mental illness, it would devote more of its budget to their mental health treatment, but British Columbia has all but abandoned them in this regard.

Tom Sandborn of the B.C. Civil Liberties Association said the legislation would turn "our homeless shelters into jails, with shelter employees as the guards." He also said that homeless people who would seek to avoid being taken by force to the shelters would hide from authorities, putting them at greater risk.

What level of force will be allowed under the Assisting to Shelter Act, the first of its kind in Canada? One member of the RCMP was quoted as saying "I don't know how you would force them into housing. What are you going to do, chain them down?"

Further, some communities will find it impossible to accommodate more shelter guests. With limited beds, the swell in numbers during an extreme weather notification, would see people "stacked like cordwood," said one shelter manager.

Last winter across B.C., 40,000 people were turned away from shelters during bad weather, including 16,000 women and children. And those were the ones that willing sought shelter in cold weather. If shelters can't accommodate the willing, then how does the province expect them to accommodate those taken

to the shelters by force?

Homeless shelters across the province should expect a fair bump in their budgets to deal with the spikes in the number of guests they will host, to provide warm meals, enough beds, elbow room, safety.

Now, a fellow by the name of Michael Phillips comments on francesbula.com that we should be turning this around on the province.

"If we accept that a person who is homeless is putting themselves at grave risk to the point that they can be forced not to... why would the government not be forced to see that all individuals are housed if the individuals themselves are expected to see that they're all housed? It seems that if a person's behavior of not seeking shelter is illegally harmful against themselves, then the government not providing shelter to all would be considered illegally harmful against the homeless."

Let's face it. The legislation is just an easy fix for a province with no imagination. Or is it?

The minister responsible for solving the homelessness issue in B.C. is Rich Coleman. He says the impetus for the new legislation was the tragic death of a woman last year who burned to death when she attempted to warm herself by the heat of a candle. Is that really at the heart of the legislation? Are the province's motives really so pure?

One has to wonder what is really motivating this legislation at this time, just before the world comes knocking for the Winter Olympic Games next year. We don't like to be cynical, but there you have it, an ulterior motive of gigantic proportions.

Megaphone, Vancouver's Street Paper, has an interesting link to an essay by George Monbiot on past Olympic street cleansing activities. During Barcelona's Olympics in 1992, city council produced a plan to "clean the streets of beggars, prostitutes, street sellers and swindlers" and "annoying passers-by." Some 400 poor and homeless people were subjected to "control and supervision," Monbiot writes. In Atlanta for the 1996 Olympics, "Quality of Life Ordinances" criminalized people who begged or "slept rough."

Some say British Columbia wouldn't be so stupid as to walk down this same path. But we're saying we're not so sure.

Windspeaker

Letter: Progress made, but racism in schools persist

Dear Editor:

Your article entitled, "Thunder Bay teachers' Aid crosses a cultural line" raised several points that I wanted to address. In the article, you cite an example of intolerance and lack of understanding of Aboriginal beliefs and traditions that is all too common at times in our schools. As a teacher of Native Studies, I have heard stories from parents and other educators about insensitive and often oppressive practises directed towards Native children. I have also experienced outright racist and ignorant comments from colleagues and know there are other examples of this type of intolerant and inexcusable behavior in our public schools. In this article, you interchange "teaching assistant" with "teacher." In Ontario these two categories of professionals differ in key ways. Teachers have a degree, as well as teacher's college training for specific grade levels. Teachers are registered with a professional body, the Ontario College of Teachers, and face sanctions from that body if they do not follow a professional code of conduct. Their membership in this body requires certification as a teacher. Teachers' training includes many varied courses in pedagogy, assessment, etc., but there is no requirement for content related to Aboriginal children and youth and their culturally-specific educational needs. Pre-service teachers do not necessarily get any awareness training about Aboriginal cultures, worldviews and issues. Currently, in Ontario, there is, in theory, a system for teachers to take Additional Qualifications courses such as Teaching Aboriginal Children, Senior Level Native Studies, etc. In 2005, I sent a submission to the Ontario College of Teachers, including a request that they implement a process whereby universities in Ontario would actually start offering these courses. In their overview of Aboriginal Education, there was

a statement that these courses were to be made available. In the intervening years, I have checked each Faculty of Education Web site and have found that some of these approved courses have not been offered at all. These are in-service courses that could train educators already in the classroom about the specific needs of our children. At the Ministry of Education level, there has been much emphasis on Aboriginal education for students in school boards in the last few years. Also, there is special funding for Aboriginal education and for development of both Native Studies and Native language courses in publically-funded elementary and secondary schools. Some school boards have been proactive in making changes in the last few years; others have not, in my view. Teaching assistants, such as the one cited, are hired to assist teachers with the education of our children and youth. There is no specific certification for TAs, nor a professional body that oversees their professional behavior and choices. School boards hire them based on their own criteria and there is no requirement for specific training. Also there is a gap, in my view, between teachers and their assistants in that we do not manage assistants who work in our classrooms. This means that if their behavior and choices are inappropriate, our only recourse is to report this in writing. We are not their bosses and cannot tell them to leave the room, for example, if their behavior is clearly inappropriate. Teaching assistants have no legislated performance reviews and, in some boards, do not have any after their initial probationary period. This gap is unfortunate. Many teachers who have been found abusive, have sanctions, such as removal from the College of Teachers or are required to take awareness/ anger control courses. Educational

(See Letter on page 28.)

[rants and raves]

Page 5 Chatter

ONTARIO'S ADVOCATE FOR CHILDREN AND YOUTH OFFERED

a challenge when he visited Kenora Sept. 24. "When your children ask, 'What did you do, what will you answer?' he asked during his speech to a youth and justice forum, the Miner & News reported. Irwin Elman was referring to the conditions for children and youth in First Nations communities, which he described as "intolerable." He'd already pledged his support for a complaint to the Canadian Human Rights Commission to urge the federal government to provide equal funding to on-reserve child welfare agencies, which are underfunded compared to provincial government agencies. This complaint has been backed by the Assembly of First Nations, the Chiefs of Ontario and Amnesty International. "It really is about children on First Nations having access to resources," he said. While the region and the province are experiencing the worst recession since the Great Depression, he argued this was a reason for increasing the focus on children, rather than reducing this focus.

MIRO CERNETIG OF THE VANCOUVER

Sun wrote an editorial on Sept. 25 pillorying the plan of the Squamish First Nation to put up billboards on its territory. Cernetig wrote that the leaders should be ashamed. Cernetig called the billboards visual pollution, poor citizenship and a money grab. The Squamish First Nation plans to erect "six massive billboards on masts up to 25 metres high in key areas of the city [of Vancouver] before the 2010 Olympics. One will be at the south end of the Burrard Bridge, "obscuring views of the ocean. Another will be at the northeast end of the Lions Gate Bridge, in front of mountain views. Another three will flank the Trans-Canada Highway at the north end of the Second Narrows Bridge. The sixth will soar near Squamish, close to the iconic mountain cliff known as the Stawamus Chief." Cernetig acknowledges the Squamish Nation has a legal right to do this. The Department of Indian and Northern Affairs gave the green light. This "questionable decision" is about aesthetics, Cernetig said. "All we can hope for is that other First Nations, who know a thing or two about the value of not despoiling the scenery, don't follow down this tacky, tacky road."

AT SMALLDEADANIMALS.COM

Kate wrote "First Nations in Canada should seriously consider establishing first rate diagnostic for profit clinics on reserves." She said that since they are considered independent nations they would operate outside the domain or sphere of the Canadian health care system. What a novel idea. Considering that the iconic image of Native sovereignty on reserve is the smoke shack (see Drew Hayden Taylor's column on page 12), then this may elevate our reputation.

A THREE-PARTY AGREEMENT

signed last year to improve the public education system for First Nations students is receiving mixed reviews, reports The Daily Gleaner. Critics are wondering whether the money invested in the agreement is a waste. The new programs, which will cost millions over the next five years, are expected to decrease the dropout rate and help First Nations students feel more comfortable in the public system. But Andrea Bear Nicholas, St. Thomas University's chairwoman of studies in Aboriginal cultures of Atlantic Canada, said many of the initiatives in the programs are just "window dressings" for a system that doesn't work. "Research shows that the best way to improve the academic performance of students is to have them study in their mother tongue," Bear Nicholas said. She said offering immersion in First Nations languages would be costly and difficult to implement. "If you're going to spend money, spend it on bringing back our language and immersing our children in the First Nations culture," the Gleaner reports Bear saying. Don't assimilate them, but show them their history, language and culture is important in both the band operated schools (on the reserves) and the public schools."



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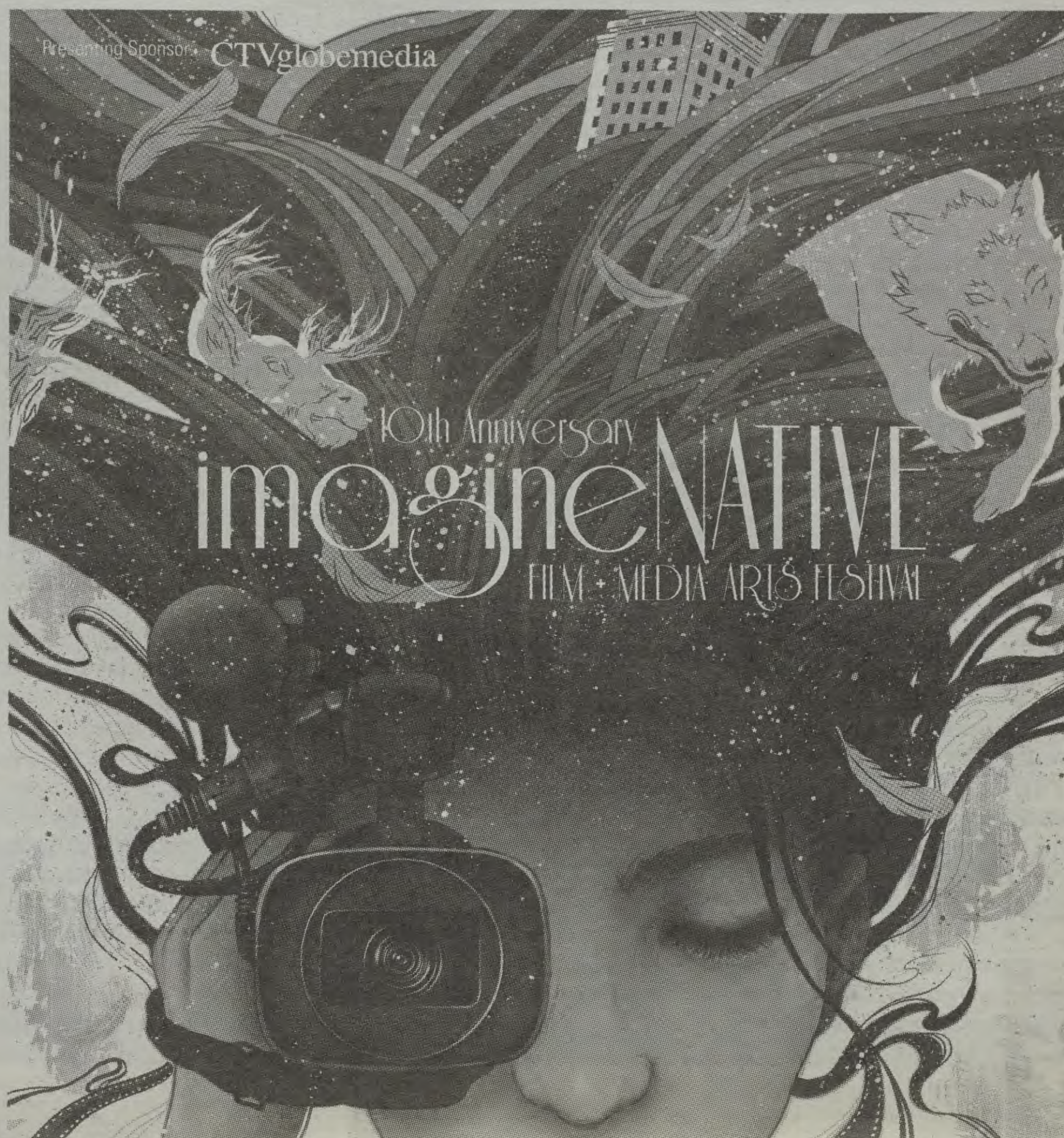


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Greyhound a much-valued service in Aboriginal communities

By Shari Narine
Windspeaker Writer

OJIBWAY OF ONEGAMING FIRST NATION, Ont.

Norman Copenace is hopeful that a reprieve given by the Greyhound bus company in Manitoba will translate to continued service throughout Ontario as well.

Chief Copenace's Ojibways of Onegaming, like other First Nations and communities in northwestern Ontario, is facing the withdrawal of Greyhound bus services by Dec. 2.

"Most of our people utilize the bus service for medical trips and for our post-secondary students to go back and forth," said Copenace. "No bus service would have a tremendous impact on us."

The route from Fort Frances (which connects to Thunder Bay) to Kenora is an important one for Ojibways of Onegaming.

In early September, Greyhound Canada gave 30 days

notice that it would be cutting off services in Manitoba and 90 days notice it would be ending its services in northwestern Ontario.

However, discussions between Greyhound officials and Manitoba Transportation have resulted in Greyhound Canada agreeing to continue providing service in that province until at least the end of October. By that time, said Stuart Kendrick, senior vice-president of Greyhound, "we hope to get a positive resolution."

The issue, said Kendrick, is that once profitable routes for Greyhound are now suffering financial setbacks and are no longer supplementing the costs of running services in northern, rural and remote areas of Canada.

"Greyhound has been bleeding for a while in rural Canada, and now in urban Canada," said Kendrick.

Greyhound approached the federal government in April to discuss the difficulties the

company was facing in the regulated industry and to ask for a one-time shot of \$15 million to cover the losses the company experienced this past year. That money would provide Greyhound with "12 months breathing room and we wouldn't have to adjust any services across the country," explained Kendrick. But the federal government has not granted the subsidy.

Kendrick is hopeful, however, that with the Manitoba government agreeing to look at options, that province will take a leadership role in getting the issues resolved on a national level.

Garrison Settee, newly-elected chief of the Cross Lake First Nation, in Manitoba, is hopeful as well.

"No Greyhound service has definitely raised concerns. It's an essential service in our community."

Presently, Greyhound provides daily service between Cross Lake First Nation and Norway House

Cree Nation, and with family members in both communities, it's a valuable and convenient means of transportation.

"With our community having 85 per cent unemployment, it's a very economical way to travel," said Settee.

Greyhound provides connection to the larger points of La Pas and Thompson for Cross Lake First Nation as well.

While Greyhound Canada's September announcement impacted services in Manitoba and Ontario, the company is also reviewing its operations in Alberta, Saskatchewan, British Columbia, Yukon, and the Northwest Territories.

Kendrick said a long-term solution needs to be put in place to ensure cost-effective service in rural Canada and that will mean looking at the regulatory system. While the services fall under federal regulations, the federal government has downloaded the responsibility to the provinces. And deregulating bus services is not the answer, said Kendrick.

"Intercity deregulation may end up with less service than you have now. That may lead to rural Canada and other areas not having any service at all," said Kendrick.

Kendrick noted that if Greyhound leaves any of the markets, it will continue delivering freight with trucks and vans. He said that Greyhound's freight bus run is not regulated and in the past has subsidized the cost of operating the less travelled passenger routes. But that income has also been dropping off.

Settee said no bus service would be devastating for his community. "(Greyhound's) announcement came as a surprise to everyone. You expect the services to be there every time. The communities affected need to come together and raise our concerns. We need to find a way to keep these services going."

Said Copenace, "I know it's up to the political level now. (Greyhound) is a service we need."

Ambitious mandate for Truth and Reconciliation Commission

By Shari Narine
Windspeaker Writer

WINNIPEG

Education was a "serious and significant component" negotiated by First Nations ancestors in treaties across Canada, but none expected the 150 years of residential schooling that resulted.

And, said Justice Murray Sinclair in response to a question directed to him, the Canadian government could have fulfilled its educational obligations to First Nations without having carted their children away from their families and way of life.

On Sept. 21, Sinclair made a presentation to a full house at the University of Winnipeg, broadcast live on the Web, outlining the mandate of and the work to be undertaken by the Truth and Reconciliation Commission, which he chairs.

"Education does not mean that you have to give up your identity," Sinclair told a U of W student, who wanted to know if an earlier school system could have been established that would have been beneficial to First Nations' children.

"If the demand by the treaty negotiators to have schools in their communities had been properly honored, those schools would have educated the children in the way that was consistent with the customs and traditions of the people where the schools were. That's the way it should have been."

Sinclair pointed out that

education did not become compulsory in Canada until after the Second World War, except if you were an Aboriginal child between the ages of five and 17. From the early 1870s, the law required the government to strip children from their homes and put them in residential schools.

Sinclair stressed that while the majority of residential school students did not experience physical, sexual or psychological abuse at residential schools, they were "all made to feel helpless. They were all made to feel afraid. And the one thing that has come out of the hearings we have been able to conduct ... has been the constant refrain of fear they have talked about."

That fear centred around being taken away from family at a young age and not being able to have contact with siblings, being told "how bad it was to be an Indian person," and having language, culture and tradition taken away. Children were "Christianized" and marriages were arranged between students.

"(The government) did (all of this) with the consent of the (Canadian) people and for survivors and children who were taken to those schools, that is probably the hardest thing for them to understand. It's a recurrent theme we hear all the time: how could you let them do this to me?" said Sinclair.

He noted that government regulations went beyond the school. The law made it impossible for parents to withdraw their children from the residential schools and the law

made it illegal for communities to have traditional ceremonies to pray for their children.

"Instead of becoming a tool to strengthen the communities, (education) became a means by which the communities would be undermined in the most extreme way," said Sinclair.

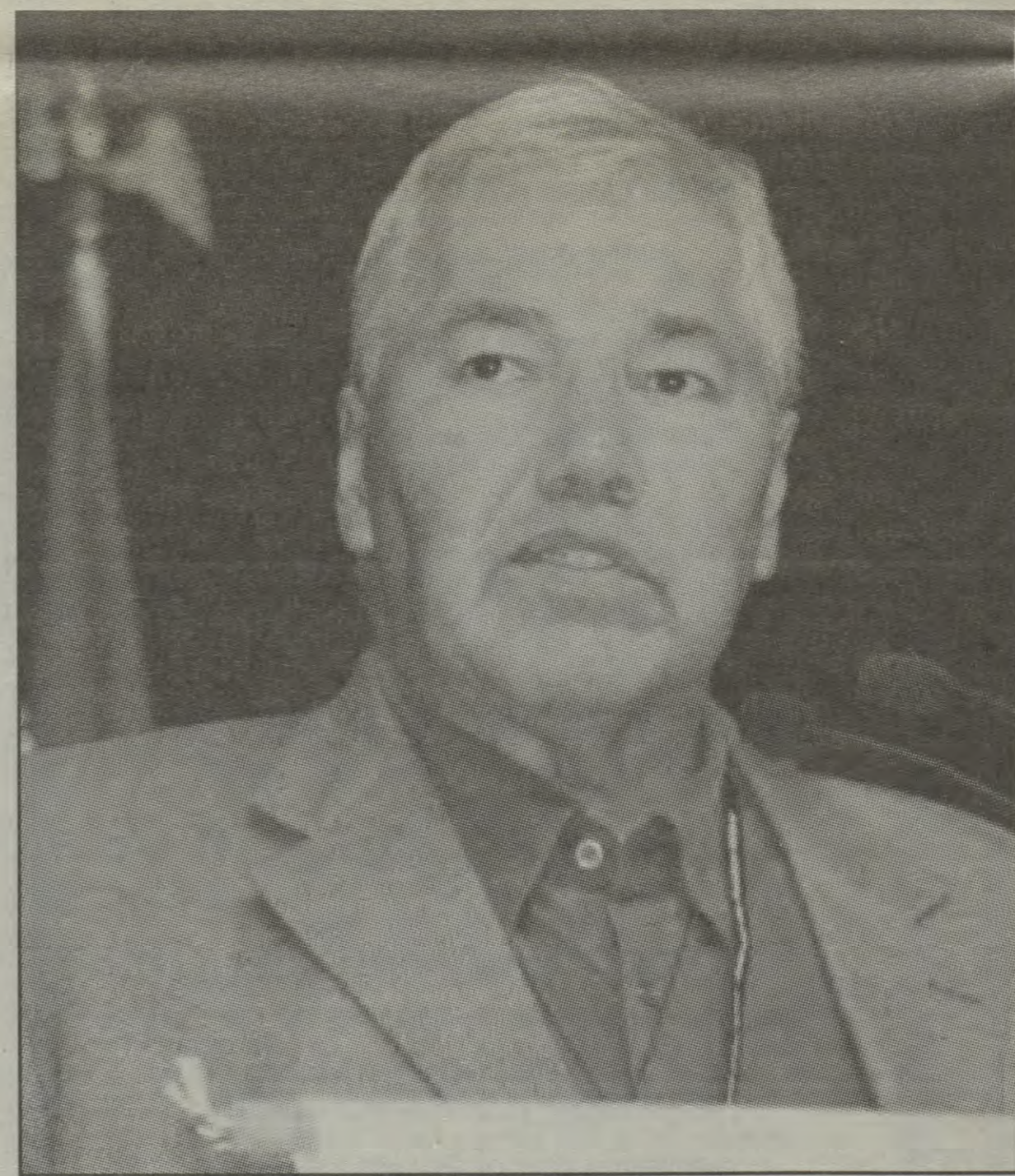
Not only were children who were educated in residential schools unable to function in the communities they had come from because they couldn't relate to their culture or traditional ways, but they felt betrayed by and alienated from their parents and relatives, who gave them up to the residential schools.

"But the most important skill that they lost was the skill to interrelate to each other as human beings and the skill to raise children," said Sinclair. "If you are raised in an institution... you do not learn how to take care of a home, you don't learn how to raise children, you do not learn how to be a parent, you do not learn how to be a partner. You do not see healthy relationships in those places."

First Nations communities are still feeling the impact of the residential school legacy with high suicide rates, high crime rates, high violence levels, and high gang numbers among other social impacts.

It is Sinclair's desire to see the TRC help communities get past these hurts.

"If we are going to allow communities to heal from this, if we are going to allow the survivors to get past this, if we are going to allow families to



Murray Sinclair

PHOTO: FILE

recover from this and become fully functioning individuals and families and members of society, then we have to look for ways to get past this. We have to look for ways to get this behind us. And that is why I think we have a Truth and Reconciliation Commission."

Sinclair called the TRC's mandate "ambitious" and noted that it would take longer than the commission's five-year time frame to correct the issues that were created by 150 years of residential schools and government policies based on

residential school thinking.

"What we are going to do, though, is we're going to engage you in a discussion with members of the public with this issue. We're going to get you thinking about the issue of reconciliation and we're going to show you how reconciliation can be done, how it can occur. And we're going to talk about your goal in contributing to that reconciliation. That's ambitious. I understand that. But I think at the same time it's important for us to think in those ambitious terms," said Sinclair.

First step positive, but there's a few more to go

By Isha Thompson
Windspeaker Staff Writer

GARDEN HILL FIRST NATION, Man.

The Sept. 19 announcement of the communications protocol that has been designed to get more information about H1N1 to First Nations reserves across Canada is a positive step in the right direction, according to band leaders, but they say it's far from enough.

Chiefs in northern Manitoba are pleased the Minister of Health Leona Aglukkaq, Assembly of First Nations National Chief Shawn Atleo and the Minister of Indian and Northern Affairs Chuck Strahl signed a mutual communications agreement to help educate Canada's First Nations about the potentially deadly H1N1 virus before the flu season arrives. However, the chiefs said their communities are in need of very specific resources.

"Basically all that does is communication. What we want are incident managers up and running," said Garden Hill First Nation Chief David Harper.

Incident managers were only one of the many things Harper felt his community needed to help ward off H1N1; however, they are at the top of his list.

Harper is confident that if he had staff members whose sole responsibility it was to educate band members on proper sanitation and help care for people who were infected, there

would be less chaos in their modest emergency facility.

Garden Hill is one of the many reserves that is very isolated. Harper said the nearest hospital is in Winnipeg, which is a one-hour flight away. Band members make do with no doctors and one nursing station, where Harper said patients have at least a five-hour wait for help.

Harper needs things to change and he has very specific ideas he wants to communicate to both Aglukkaq and Strahl.

"In Texas they are putting a triage centre in the field and that's one of the things we need... We need to put triage tents on the reserve, because if we don't have hospitals, what do we do?" said Harper, who was ready to share his thoughts at a one-on-one meeting scheduled with Aglukkaq on the same afternoon as the communications announcement—"Ever since the protocol agreement, she is willing to sit down with local First Nations. This is very good"—and Harper had plans to go to Ottawa to speak with Strahl the following month.

The chief admitted that he foresaw positive changes coming from the new protocol, but it doesn't offer immediate solutions to very visible problems.

Birdtail Sioux First Nation Chief Ken Chalmers agreed that his community is still awaiting specific resources that would help his band be prepared for the flu season.

Chalmers is aggressively

spreading the message that community members must wash their hands more regularly and is accommodating people who don't want to travel to the city by stocking up on extra food. However, he believes more must be done.

"If you shut down the schools, then it has less of a chance spreading through the community," said Chalmers, who is worried that the reserve's kindergarten to Grade 12 school will become a breeding ground for the virus.

"All my teachers come from off the reserve from big urban areas where you know it's going to spread... If they come and give it to the children it will be real chaotic," said Chalmers.

Chalmers accused the provincial government of not ordering a closure to schools due to the salaries they would have to continue to pay school staff members. If the chief closes his school without the order from the province, the band would be responsible for teacher's salaries, money he is not sure the community can afford.

"It's all about money instead of the safety," said Chalmers.

The chief made it clear that he is not panicking, as he felt some media had implied in recent articles. He said he is merely keeping his options open.

"If I feel like my kids are in jeopardy, then myself and council keep that option open to shutting down the school."

(See First Step on page 24.)

Baby steps for Jordan's Principle in Saskatchewan

By Michael Bell
Windspeaker Contributor

REGINA

Out of a child's death comes a sign of hope: Jordan's Principle will be implemented in Saskatchewan.

First Nation families whose children have multiple disabilities can expect to receive the health services they require in a timely fashion, according to a press release issued Sept. 16 by the Federation of Saskatchewan Indian Nations, the government of Saskatchewan and the federal government.

Jordan's Principle emerged from the tragic story of Jordan River Anderson, born in 1999 in Norway House, Man. He had a rare neuromuscular disorder and was in hospital for the first two years of his life. As his condition stabilized, preparations were made to properly accommodate his needs for his eventual return to Norway House. Doctors approved his release from hospital after his second birthday. However, a dispute broke out

between federal and provincial authorities over which jurisdiction should pay for Jordan's continuing home care.

The payment squabble took two years to resolve, during which Jordan had to remain in hospital. Jordan died from his illness at age five never having lived in his family's home.

Out of Jordan's death arose Jordan's Principle, a concept that puts the needs of the child first, and questions of jurisdictional responsibility second. Jordan's Principle was introduced and passed unanimously as a bill in the House of Commons in 2007, though no province or territory has fully implemented it.

But the Sept. 16 announcement means that the Saskatchewan government is taking steps.

"We all agreed on the end result, which is that no First Nations child should fall through the gaps when they need services," said Giselle Marcotte, executive director of Aboriginal policy and operations. Working in the Ministry of First Nations and Metis relations, Marcotte was

central to the process of bringing together the ministries of health, social services and education to figure out ways to implement Jordan's Principle within the system.

The agreement on an interim basis means that Saskatchewan and the federal government will provide health services without delay to First Nations children and their families. The difference now is that any disputes that may arise over funding between governments will be handled through internal processes and out of the public eye, Marcotte said.

"If a dispute arises, we know that we can't carry on a dispute without solving the problem first. The service has to be provided and then we can go and fight about (who pays) later," Marcotte said.

The provincial and federal government and the FSIN agree that Jordan's Principle needs to happen, and meetings will continue to work out the dispute avoidance processes, Marcotte said.

(See Jordan's on page 24.)

Windspeaker news briefs

TWO ABORIGINAL MOUNTIES ARE SUING

the RCMP for harassment and discrimination. Two years ago they both served in a special training detail in Afghanistan. Cpl. Greg Blain works for the RCMP in Kamloops and is chief of the Ashcroft Indian Band. Sgt. Derrick Ross is a 21-year veteran from Surrey. He is Metis. They have filed separate civil cases. Included in the suits are Kamloops RCMP Supt. Jim Begley, the province's solicitor general, the federal attorney general and the federal minister of public safety. The two Mounties claim the racial discrimination occurred while they were in Afghanistan to teach policing techniques to recruit local members. They were placed in the multi-ethnic group called Team B, which the officers claimed were treated differently than Team A, which consisted of mostly white members, the two allege. They also allege their superiors did not address the problems when they were raised and the treatment continued after they returned to Canada.

DUTCH LERAT HAS DECLARED HIS

candidacy in the election for the Federation of Saskatchewan Indian Nations. Some will remember Lerat as the man at the centre of the 2000 scandal surrounding casino spending. He was fired as CEO and board chair of the Saskatchewan Indian Gaming Authority for misappropriation of \$300,000. The provincial auditor said the amount was more likely \$800,000. Lerat hopes that voting delegates will choose him to fill the position of third vice-chief. The police and justice officials said at the time of the scandal that the spending did not meet the criteria of criminal fraud, and noted that Lerat had not concealed his actions, with SIGA officials being aware of the spending. In a letter to the StarPhoenix Lerat wrote: "Did we spend lots of money? Yes. Were some expenses unaccounted for? Yes. Did we lack financial controls? Yes. Was I a high roller? Yes... I don't dispute any of those charges. But I do have some unanswered questions. The main one is: Was I out of control or was I doing my job?"

TAHLTAN MEMBERS ARE TAKING DIRECT

action after an announcement by the province of British Columbia. BC has said the Ministry of Environment will not act to protect moose populations within Tahltan territory from overhunting. In response, Tahltan is blockading Klappan Road. "We have been trying to work with the province for several years to improve the regulation of the moose hunt in Tahltan territory without success," said Annita McPhee, the Tahltan Central Council (TCC) chair. "Our members are frustrated and feel they can no longer sit by and allow another season of overhunting to take place without doing everything possible to protect our land and most precious resources." The Tahltan's ongoing concerns with the yearly moose hunt include the length of the season, the number of animals taken and the shortage of reliable data on the existing moose population. "Moose are our most important food source," said Chief Rick McLean. "We have a sacred trust to protect the moose population for our future generations. We can't sit by and watch the moose in our territory get pushed to the edge of extinction due to the mismanagement of the province."

ON PARLIAMENT HILL SEPT. 18 AND 19,

the elected chiefs of the Association of Iroquois and Allied Indians (AIAI) gathered to raise awareness of access to health. Chiefs say that the Non-Insured Health Benefit (NIHB) program is severely underfunded and the government focuses on cost containment rather than the health and wellness of First Nations people. "The range of health services available through the NIHB program has been steadily eroded over the past few years and that trend has to stop," said Grand Chief Randall Phillips. Chief R. Donald Maracle, who holds the health portfolio for the AIAI said, "The government must consult with First Nations on the changes to the NIHB program and ensure that these changes are based on the health needs of our people and not motivated by cost containment measures or budget decisions."

FIRST NATIONS UNIVERSITY OF CANADA

will partner with Treaty No. 6 Chiefs to support the Medicine Chest Task Force (MCTF) on Indian Control of Indian Health. The official announcement was made at a special signing ceremony held in September at the First Nations University of Canada in Saskatoon. The task force will provide new opportunities for First Nations University professionals in health, sciences, and social work to contribute to the research, planning and development of a First Nations traditional and contemporary health system as it falls under First Nations jurisdictions and laws. "We are thrilled with this new partnership," said Charles Pratt, president of the First Nations University of Canada. "It provides an opportunity for our academics and technical professionals to help better the First Nations current health and health care systems by allowing our staff and faculty at the university to contribute to the development of these projects." MCTF is administered and operated by Thunderchild First Nation, comprising of leaders from Thunderchild First Nation, Big Island Cree Nation, Battleford Agency Tribal Chiefs, Moosomin First Nation, Onion Lake Cree Nation, Beady's and Okemasis First Nation, Poundmaker Cree Nation, Battlefords Tribal Council, and the Confederacy of Treaty 6 Nations.

[news]

McIvor is about family, not status, says Atleo

By Shari Narine
Windspeaker Contributor

OTTAWA

Indian and Northern Affairs Canada has begun consultations in response to a decision by the British Columbia Court of Appeal, which requires amendments be made to the Indian status registration provisions in the Indian Act.

But it's the wrong decision, said Shawn Atleo, national chief for the Assembly of First Nations (AFN).

INAC's actions are in response to the McIvor case, which is still awaiting a ruling from the Supreme Court of Canada. Sharon McIvor has applied to that court for leave to appeal the B.C. Court of Appeal's decision.

The appeals court has directed parliament to amend Section 6(1)(a) and 6(1)(c).

Section 6(1)(a) preserves the status of all persons who were entitled to status immediately prior to the April 17, 1985 amendments that came about through Bill C-31. Section 6(1)(c) restores the status of (among others) people who were disqualified from status under the Marrying Out Rule and the Double Mother Rule.

But the McIvor case, said Atleo, is not about defining who receives Indian status.

"(The government) needs to recognize that this case is about a woman who cares deeply about connecting with her family."

In an earlier interview with *Windspeaker*, McIvor said she wasn't clear if the directions outlined by the B.C. Court of Appeal for amendments to the specified sections of the Indian Act grant her grandchildren full Indian status.

McIvor launched her court action in July 1989 challenging Bill C-31 amendments because the amendments continued to discriminate against the children and grandchildren of some women who regained status. McIvor (an Indian woman who married a non-Indian man prior to April 17, 1985) and her son Jacob Grismer asserted that the *Indian Act* discriminated against them on the basis of sex, contrary to section 15 of the *Canadian Charter of Rights and Freedoms*. In particular, they alleged that they were unable to transmit status to Jacob Grismer's sons, born after April 17, 1985, even though his cousins would be entitled if their grandfather was an Indian.

Atleo would like to see citizenship defined by

each First Nation.

"It's about nations deciding who their citizens are. It's about Treaties 1 to 11 and their right and responsibility to determine who their citizens are," he said.

The Federation of Saskatchewan Indian Nations is creating a Citizenship Act as an alternative to federal government action and the FSIN's proposal would leave citizenship to be defined by each First Nation. There are more than 600 First Nations in Canada.

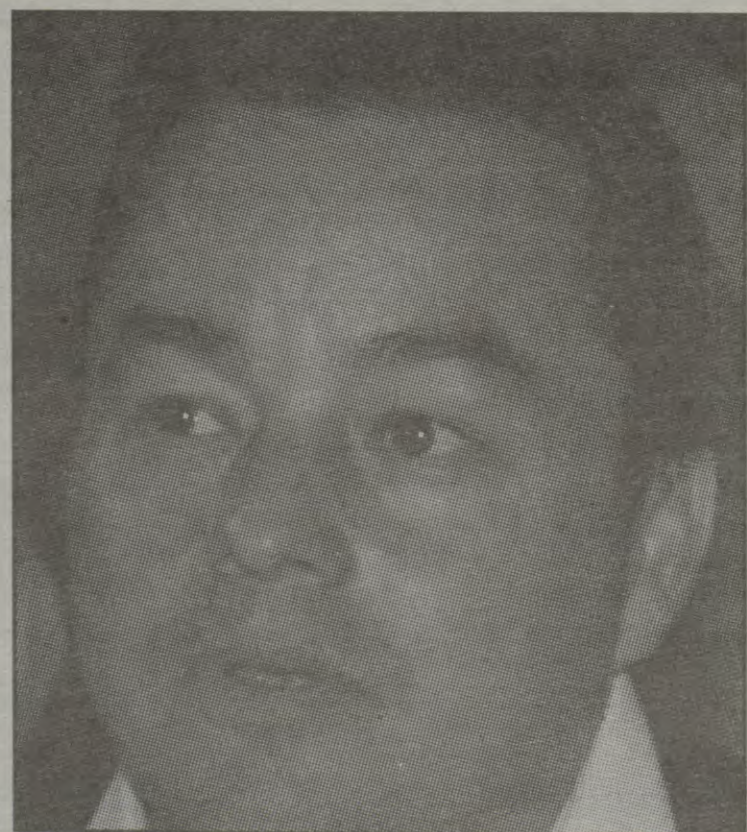
However, INAC has begun the process of consultation, which will wrap up in mid-November. The time frame is short, said INAC spokesperson Patricia Valladao, because the B.C. Court of Appeal has set an April 6, 2010 deadline for the government to have the necessary amendments in place. Because of the restricted period, only Section 6(1)(a) and 6(1)(c) will be amended.

Along with a discussion paper prepared by INAC to be distributed widely to Aboriginal organizations, the government is proposing technical briefing sessions to be held with such organizations as the AFN, Native Women's Association of Canada, Congress of Aboriginal Peoples, the Métis National Council. Both national and regional engagement sessions will take place.

"I don't think the weight of one (organization) will be more than the weight of another one. That would be unfair," said Valladao.

Once the proposed legislation is presented to parliament, further opportunity for input from Aboriginal groups or individuals may be sought, said Valladao.

In a question and answer information sheet, INAC noted, "We are aware there are a number of broader issues related to the question of registration and membership. However, given the short time lines and in the interest of averting a legislative void in British Columbia, the government will propose to implement changes that specifically respond to the Court of Appeal's decision."



Shawn Atleo, national chief for the Assembly of First Nations

Marks just doing what she can, and that's a lot

By Andréa Ledding
Windspeaker Contributor

REGINA

Jaimee Marks is a woman who can't hide her passion and enthusiasm even during a phone interview with *Windspeaker*.

Genuine and positive, she speaks from the heart about her recent nomination for an EMCY Award.

"Enriching My Canada and Yours" is a national award recognizing individuals and organizations for contributing to the celebration of cultural diversity.

Marks balances her time as a full-time student with her duties as owner/operator of "100 Per Cent Pure Fitness", providing motivational speaking to youth in goal setting and planning for their futures. She is also a project officer and researcher for "Winds Of Change," an Urban Aboriginal Strategy initiative to increase positive life choices for

urban Aboriginal people.

"I think there's so much more I could be doing, so I didn't think much about the nomination," she confessed, and was surprised when her boss and mentor sent a message she had been listed in the *Regina Leader-Post* as a finalist.

One wonders how much more she could fit in going between 20 to 22 hours a day, with a full load of classes and doing 10 hours of volunteering in the community while running her own business.

"I just do what I can wherever I'm needed. Every couple of months I crash, lie on the couch for a day or so, and then I'm good to go."

When her marriage ended a little over a year ago, she was stuck in what she calls "a bad situation."

"I had no skills per se, no career, and I thought, 'I'm good with people, I've worked at Curves as a personal trainer, let's give it a shot.' It was my passion, and once I figured out it was my passion I collected pop bottles and donations and worked for

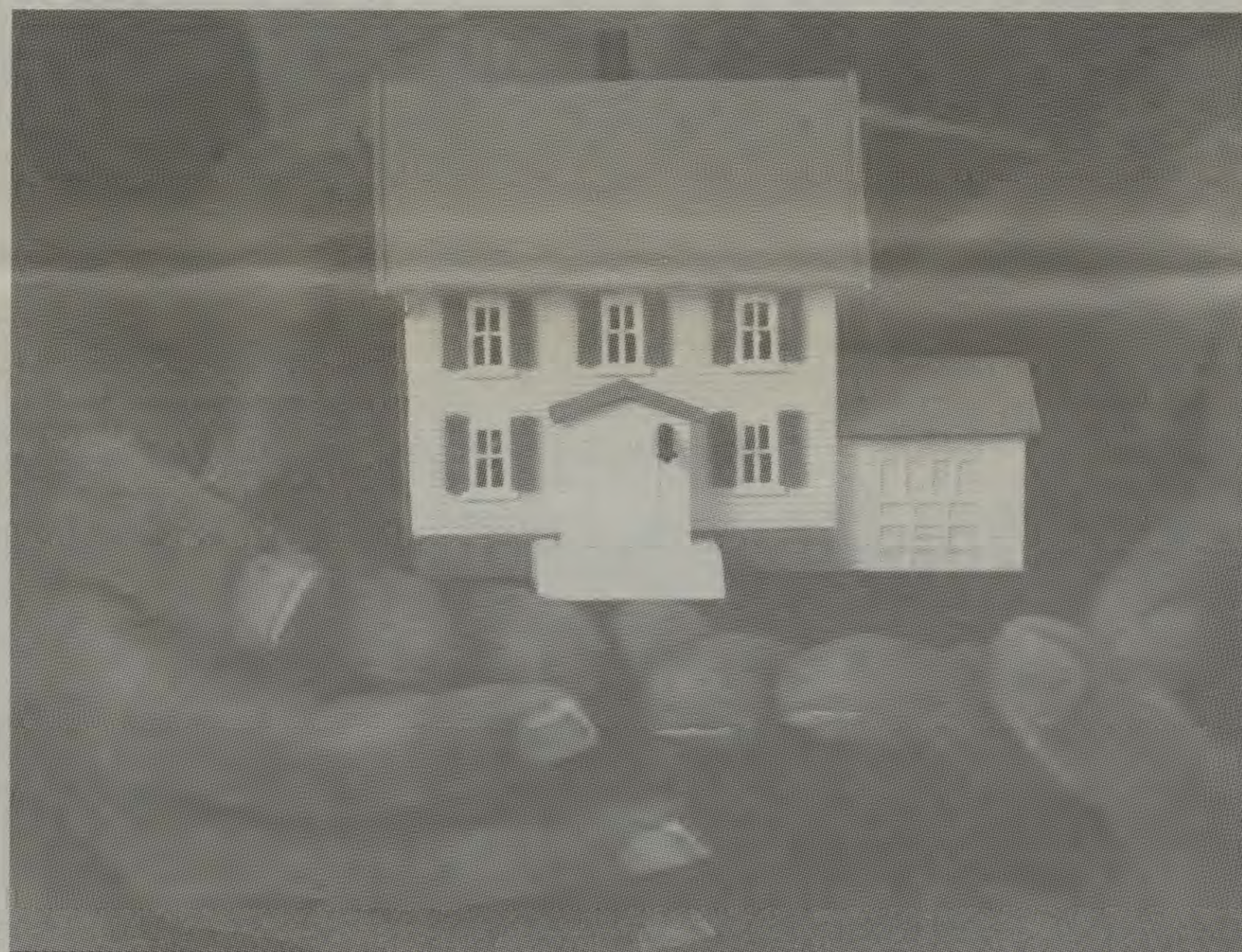
whatever people could afford me, and kept picking up another piece of equipment here and there, and suddenly I had a studio."

Besides owning her own fitness "health and wellness" studio, which she runs full time, she is in her third year of Health Sciences and her second year of Political Science at First Nations University of Canada. A double degree program would be enough of a challenge for most students, but Marks said she will definitely keep going with the fitness business.

"There's more and more interest in health policy for Aboriginal people, and we need to change things so it's not such a Third World policy," said Marks, adding that she wants to see First Nations have access to good quality health care and options.

"We need policy that ensures our communities have what they need to be healthy and successful."

(See Jaimee on page 28.)



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Tale of two families heads into season three

By Isha Thompson
Windspeaker Staff Writer

EDMONTON

The Canadian television series *Mixed Blessings* is now in production for their third season. Despite being renewed for six additional episodes, the cast stays grounded with the help of their un-Hollywood location of Edmonton and is confident the new season will be as authentic as the first two.

The premise of the comedy is anything but simple; however, that may be why so many people can relate to it.

Tina Lameman is a Cree actress who is the matriarch of her new family that evolved when she married her second husband 'Hank', who is played by Gary Basaraba. Both the widowers find a balance in raising their new Ukrainian-Cree family and explore the inevitable humor of inheriting a new culture.

"These are the stories of what happens when you blend two families and come together and the challenges and issues that they

face and how they overcome them," said the show's producer Jesse Szymanski, who was thrilled when she was told *Mixed Blessings* had been renewed for a total of 13 episodes, which makes it the longest season to-date.

Viewers can expect to see the wild ride of Hank and Josie raising their new "U-cree-nian" baby, more crazy antics from Josie's sister Kate (Michelle Thrush), and a stronger connection made between Hank and his oldest stepson, Mick, who was slow to warm-up to his new father-figure.

Despite his character celebrating his third wedding anniversary and becoming a father again, Basaraba is confident his character Hank remains as loose-lipped and unedited as he was on the first season.

"Hank is what he is—Hank is kind of an elemental constant," said Basaraba.

Basaraba is the cast member with the most eye-catching resume that includes past roles on television series such as *Boomtown* and *Judging Amy*. He has also had regular appearances

on *Law & Order*, *NYPD Blue* and feature films, including *The Taking of Pelham 1 2 3* and *Fried Green Tomatoes*.

After playing a variety of roles throughout the years, Basaraba is sure the commonality of the *Mixed Blessings* cast and the everyday hardships that they deal with are what make the show connect with everybody.

"They're working people... Most of TV is doctors, lawyers and cops. This is a show about regular people," said Basaraba, from his private trailer on the set of *Mixed Blessings* in Strathcona County.

Even though Basaraba moved from sunny Los Angeles to film over a seven-week period, he said he is just as comfortable shooting in the Canadian prairies as he is anywhere else in the world. It's the life of a working actor.

"It's just like shooting anywhere else," said Basaraba, who was born in Edmonton, but moved to Vancouver when he was a young child.

Manipulating Alberta's capital city as the backdrop for a show set in Fort McMurray isn't easy,

but *Prairie Dog Film and Television* (PDFT), which produces *Mixed Blessings*, has certainly found the beauty in it.

"Shooting in a smaller market definitely has its challenges, but there is something fulfilling about supporting your hometown and your local industry and Indigenous production," said Szymanski, who was born and raised in Edmonton and has worked on the production team of *Mixed Blessings* since its inception in 2007.

PDFT was founded by the show's executive producer Ron E. Scott. As a Métis filmmaker who was raised in a blended family, the show was inspired by Scott's upbringing.

Thrush confirmed that Scott is certainly staying true to capturing all of the dynamics of a blended family. After all, she should know.

"I've just merged families in the last year with my partner who has children," said Thrush, who has two young daughters from a previous relationship.

"It doesn't matter if you're Native, Ukrainian or Scottish, those dynamics between siblings are universal."

However, as a Plains Cree woman originally from Calgary, Thrush also said her role as the wacky and outspoken sister certainly delivers lines that only Native viewers would truly appreciate.

"We have a very distinct

humor," said Thrush of Natives. "There are going to be moments in the show where non-Native people are not going to get it and that's okay."

Thrush has an extensive background in theatre and is the current artistic director of the Crazy Horse Theatre Company. Despite the 5:30 a.m. call times and days where she is required to work 13 hours, she said at the end of the day she loves getting made up to look like her character Kate. Thrush has even more fun once the camera starts rolling.

"I have a very easy time making a fool of myself— I just thrive on being a fool," said Thrush, who enjoys doing the physical comedy that is required to bring Kate to life.

Even though Thrush appreciates and enjoys the perks of being a part of *Mixed Blessings*, she can't help but miss the two people in her life that she considers her biggest blessings: Daughters Imajyn, 10, and Indica, 7, who stay at their family home in the B.C. Okanagan while Thrush films in Alberta.

"My biggest blessing is definitely my daughters," said a visibly emotional Thrush as she swiftly wiped away her tears in order to preserve her makeup before going on set. "They're my everything."

Mixed Blessings airs four days a week on APTN. Check your local listings for times.

Public Notice
Korea National Oil Corporation
BlackGold Expansion Project
Proposed Terms of Reference for Environmental Impact Assessment

Korea National Oil Corporation (KNOC) continues to evaluate the potential of oil sands leases, located approximately 10 km southeast of the community of Conklin, Alberta in the Regional Municipality of Wood Buffalo. KNOC plans to expand operations in the BlackGold Project area. The proposed Expansion Project will be located adjacent to and integrated with KNOC's Initial Project. KNOC holds a 100% working interest in 15 sections of land that make up the leases in Township 76, Range 7, W4M.

KNOC has identified sufficient oil sand reserves to support an additional 3 180 m³/d (20 000 b/d) of bitumen production over a period of 25 years. Initially, 28 SAGD well pairs will be drilled from three well pads, together with some modification of the Central Processing Facility (CPF) and associated infrastructure to facilitate bitumen recovery on the site and its export off the site either by pipeline or truck. Additional production wells and well pads will be developed, as required, to maintain production throughout the Project life.

The Director responsible for Environmental Assessment has directed that an Environmental Impact Assessment Report be prepared for the BlackGold Expansion Project. Korea National Oil Corporation has prepared a proposed Terms of Reference for this Environmental Impact Assessment, and through this public notice, invites the public to review this document. Any comments filed concerning the proposed Terms of Reference will be accessible to the public.

The proposed Terms of Reference and associated project information can be viewed at the following locations:

- Fort McMurray Public Library
- Chipewyan Prairie Dene First Nation Band Office
- Conklin Community Centre
- Heart Lake First Nation Band Office
- Lac La Biche Public Library
- Web site: www.knoc.co.kr
- Alberta Environment's Register of Environmental Assessment, 111 Twin Atria Bldg., 4999 – 98 Avenue, Edmonton, Alberta, Attn: Melanie Daneluk; <http://environment.alberta.ca/1283.html>

For further information on the BlackGold Expansion Project or copies of the proposed Terms of Reference and associated project information please contact:

Mr. Byeong Kim, Administration and Finance Manager
Suite 2010, 520-5th Ave SW
Calgary, Alberta T2P 37R
Tel: (403) 718-7076
Fax: (403) 269-8081
Email: bikim85@knoc.ca

Individuals wishing to provide written comments on the proposed Terms of Reference must submit them by November 20th, 2009 to:

Director, Environmental Assessment, Northern Region, Alberta Environment
111, Twin Atria Bldg., 4999 – 98 Avenue, Edmonton, Alberta, T6B 2X3,
Fax: (780) 427-9102, E-mail: environmental.assessment@gov.ab.ca

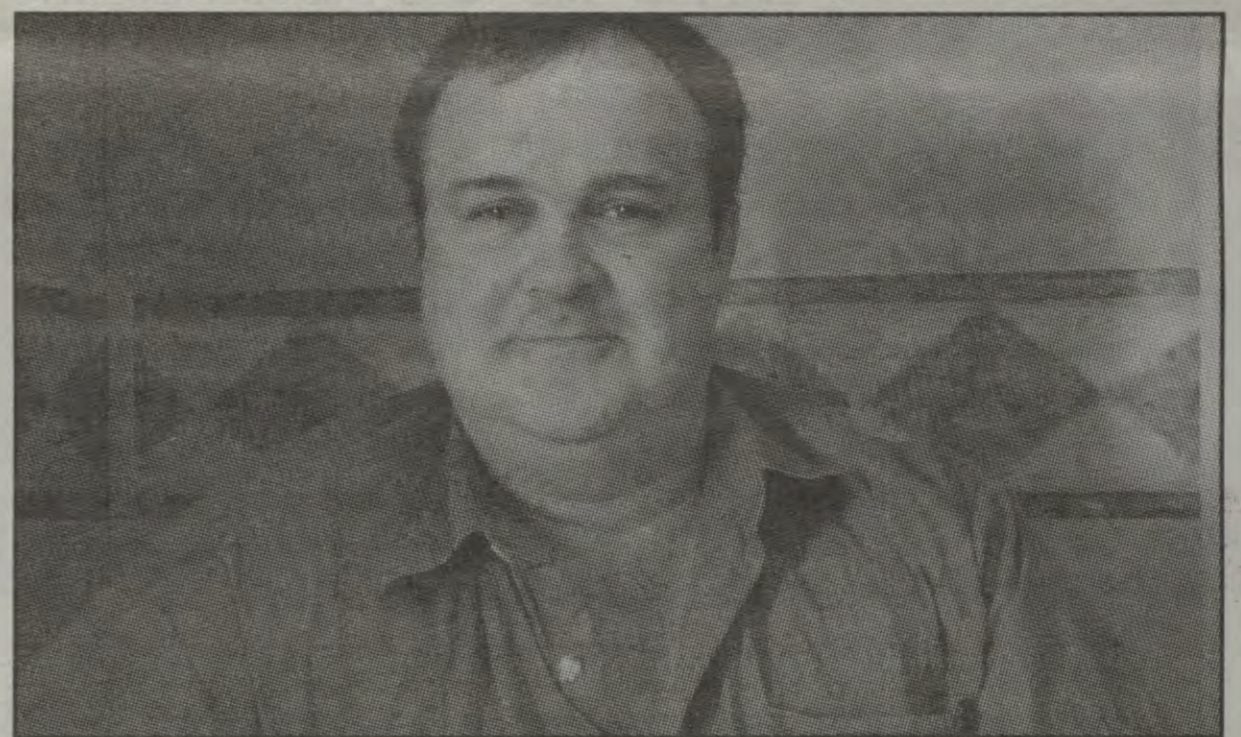


PHOTO: ISHA THOMPSON

Gary Basaraba takes some time to review his lines before shooting his next scene on the set of *Mixed Blessings* on Sept. 24.



PHOTO: ISHA THOMPSON

Gary Basaraba (right) prepares to shoot a scene with co-star Rosanne Supernaut who plays 'Teresa' on cycle 3 of *Mixed Blessings*.

[strictly speaking]

Smoke shacks represent a cut-rate Native sovereignty

Highway 21 is the highway that runs along the eastern shore of Lake Huron. Somewhere south of Grand Bend is a place that is forever emblazoned in the Aboriginal psyche. To many, it is a name no different than Oka or Gustafsen Lake or Caladonia. I am talking about Ipperwash, once a Native community, then an army base, and now, once again, a Native community.



THE URBANE INDIAN Drew Hayden Taylor

Since its return to Native hands several years ago, it had been indigenized very quickly. You can tell this because as you drive by you will notice at least two smoke shacks set up amid the deserted army barracks, the most obvious and immediate examples of Native occupation. And I thought to myself, 'not exactly the proud manifestations of Aboriginal culture I was expecting to see there.' This is what Dudley George died for? Discount cigarettes?

Obviously, I am of mixed feelings on the topic. I don't smoke, never have, but everybody picks their own poison, as the old saying goes. Who am I to pass judgment? However, it is becoming an increasingly politicized issue because, to many,

the selling of tax-free cigarettes on reserve to white people is highly illegal.

One side of the discussion would argue that, good or bad, smoke shacks are rapidly becoming one of the leading images of contemporary Native life and existence in Canada. Practically every Native community has at least one, and more than likely, a lot more. My First Nation has at least six. The reason: simple economics. These smokes are substantially cheaper than those bought at most corner stores in non-Native environments. They are at the forefront of a limited economic revival. If you sell it cheaply, they will come.

So here's the irony, very few people I know personally in my community still smoke. A few do, but clearly the vast majority of the people patronizing these places belong to that group the First Nations citizens like to call in

these politically correct times the color challenged or pigmentally denied. By far. I know. I've seen and watched them, much as a biologist might study a cat looking for catnip.

I remember standing in line at one particular store, wanting only to buy a tub of ice cream, and there was a Person of Pallor standing in front of me buying 37 bags of cigarettes. I counted them as I stood there waiting. Two thoughts came immediately into my head: 1.) Melatonin deprived people sure like to spend an awful lot of money to save a little, and 2.) the person that owns this particular store is wasting his time selling a single tub of ice cream to me.

The flip side of this whole issue is that it's all a symptom of this thing called sovereignty. And as most students of political science and history can tell you,

sovereignty, like tobacco, can be quite addictive. Once you start going down that path, you ain't never getting that monkey off your back.

What's that old saying, something about the world will end not with a bang, but with a whimper. Well, the same could be said about Native sovereignty, it won't be achieved with a big gun battle or with elections or First Minister's conferences. Smoke shacks. I bet you Karl Marx never thought of that. Add to that the fact we invented tobacco a thousand years or so ago. It all has a certain completion or resolution to the journey, doesn't it?

Of course, most people might understandably disagree with this philosophy. Unfortunately, the end result of this branch of sovereignty is usually cancer, emphysema, heart disease and a host of other lovely maladies. Hospital wards will be awash with unknowing supporters of Aboriginal autonomy. I think next we should have oxygen tank shacks ready for the next wave.

And the Aboriginal tobacco industry is unregulated, meaning

nobody really knows what is going into those Indigenous cigarettes. They are manufactured completely independently with little or no safeguards. I heard one rumor that little kittens are somehow used in the process. As I said, people tend to pick their own poison.

And, as usual, Native people are being blamed for White people's weaknesses. We usually are. We sign treaties and expect what's in them. We don't get it and complain about it. We then are now considered whiners. Because the federal and provincial governments are losing lots of money, the support of this kind of Aboriginal enterprise is somewhat limited. Recently, police forces are treating this complex issue like another complex issue, prostitution. They're going after the Johns, not the ladies. Just outside Six Nations, where there are approximately 100 smoke shacks, the police have been catching and releasing smoke-shack patrons after confiscating their booty.

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TransCanada plans to submit an application to construct the above mentioned facilities to our regulator, the National Energy Board, in February 2010. Pending approvals, construction of the pipeline and meter station is expected to begin in November 2010, with the facilities in service by July 2011.

To assist in developing project plans, TransCanada invites public input with respect to these proposed facilities.

Any person having a bona fide interest in the proposed project is encouraged to forward their concerns or areas of interest prior to December 31, 2009 to:

Kearl Extension
Chris Pelto, Project Manager
Phone: 403.920.6624 Email: chris_pelto@transcanada.com

Kearl Sales Meter Station
Connie Wang, Project Manager
Phone: 403.920.5959 Email: connie_wang@transcanada.com

Or write to Chris Pelto or Connie Wang at:

TransCanada
450 - 1 Street S.W.
Calgary, Alberta T2P 5H1

If you would like further information regarding the National Energy Board's approval process, we would be pleased to provide you with information or you can contact the board directly:

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444, Seventh Avenue S.W.
Calgary, Alberta T2P 0X8
Phone: 1.800.899.1265
Email: info@neb-one-gc.ca
Website: www.neb-once.gc.ca

Proposed

Kearl Extension Pipeline
LSD 13-34-94-7W4M to
Section 10-97-07W4M

Kearl Sales Meter Station
Section 10-97-07W4M

First Nations artists revisit the 1876 Indian Act

By Marie White
Windspeaker Contributor

WENDAKE, Que.

The Huron-Wendat Museum has just unveiled its first visual arts exhibit. It features a sampling of up-and-coming First Nations artists from one coast of the country to the other.

Each was asked to explore a theme and express it through his or her unique medium and vision. The theme is no less than the Indian Act itself, the 1876 law that continues to govern most First Nations across Canada.

At the grand opening, Grand Chief Konrad Sioui welcomed the elders who honored the artists and the museum by their presence. Then he emphasized the importance of expressing and claiming "our identity which comes from inside us."

He congratulated the organizers, the museum and its partners, such as Tourisme Wendake for their fine achievement. *The Indian Act Revisited* is the first temporary art exhibit since the museum's opening in March 2008 and complements the ongoing permanent collection.

Eight artists from various communities and nations contributed their take on this sensitive, but unifying subject. Angela Steritt is from the Gitanmaax community and lives in Vancouver; Jackie Traverse is Ojibway from Winnipeg; Maria Hupfield is Ojibway from Ontario; Nadia Myre is Algonquine from Kitigan Zibi and lives in Montreal; France Gros-Louis Morin and Taharihulen Michel Savard are from Wendake, and Eruoma Awashish is Attikamek from Obedjiwan but works mostly out of Mashteuiatsh in the Lac St. Jean area. All are graduates of art programs that range from interdisciplinary art to

photography, visual arts, sculpture, jewelry, traditional art mediums and art history.

"First of all, the *Indian Act Revisited* is an artistic statement, more than a political one," explained organizer Louis-Karl Picard-Siouï. "It's all about giving emerging Native artists a say about their world, to give them a way to showcase their talent in a professional setting."

Picard-Siouï contributed a display called *Word for Word* which is a clever, witty take on the role of the Indian agent in giving his permission to destroy property on reserve. The artist uses the story of a rock given to him by a child in the community which he asks the agent to be able to destroy since he has no room for it at his place. The ensuing letter exchange between himself and the present agent, Indian and Northern Affairs Minister Chuck Strahl, is biting and brilliant.

Huwennuwanenhs Louis-Karl Picard-Siouï, a Huron-Wendat writer, poet, artist, historian and anthropologist, oversaw the project, calling himself the superintendent, as a witty recall of the title used for the Indian agents who oversaw the reserves and all that happened therein.

First Nations people in the 19th century became wards of the Crown through the Indian Act legislation "by which they were divided – whether willingly or by force – into small isolated bands, and treated as wards under the authority of the superintendent of Indian Affairs," explained Picard-Siouï.

"The *Indian Act*, combined with other measures, such as forced settling and residential schools, was aimed at solving, once and for all, the "Indian problem."

More than 100 sections mark out all spheres of life of the First Nations peoples, from birth till death, by putting them under the totalitarian control of the

superintendent's discretionary power. More than one century after its enactment, notwithstanding a few cosmetic amendments, the Act remains in effect, roughly in its original form, and is still applied in an undifferentiated manner to most First Nations, whether Wendat, Atikamekw, Algonquin, Ojibway or Gitksan."

What prompted Picard-Siouï to revisit or re-explore this sensitive subject?

"I recall that the idea of revisiting that Act in an exhibition was born, as all good ideas, when least expected. It was during quite an ardent conversation I had one pleasant evening with Teharihulen who, besides being a friend, is also a very gifted artist. We were discussing upcoming projects for the Huron-Wendat Museum, future collaborations, and the need to promote the talent of our Wendat artists, particularly the emerging ones. I remember very clearly the copy of the (Indian) Act that was lying around on Teharihulen's table that evening, inviting me to seize an opportunity. A path revealed by destiny, or perhaps by the eternal triumvirate of Crow, Coyote and Wolverine. It didn't matter. The idea was there. It was stated. It deserved much thought."

(See Artists on page 28.)



PHOTO: JEAN-LOUIS RÉGIS OF TOURISME WENDAKE

Louis-Karl Picard-Siouï describes himself as the superintendent of the *Indian Act Revisited* exhibit on display at the Huron-Wendat Museum.



PHOTO: JEAN-LOUIS RÉGIS OF TOURISME WENDAKE

Artist Taharihulen Michel Savard was inspired to lash out against a copy of the Indian Act, thereby creating the thematic poster for the exhibit.

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Debra Sparrow — [windspeaker confidential]

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

Debra Sparrow: Honesty. I want my friends to always be honest with me. But then, some people think they're being honest, even when they're not.

W: What is it that really makes you mad?

D.S.: When you raise your kids one way and they do the opposite. You spend your life being an example, you go by the book like we did with our own mother, and you hope your kids follow you.

W: When are you at your happiest?

D.S.: When I'm standing in front of my loom, creating. It's not work at all. It's pure joy for me.

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

D.S.: Disappointed. I'm at my worst when I'm disappointed with my kids. I really care about them and hate to see them take a wrong turn.

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

D.S.: It's not a person, it's a spirit. I admire the Creator and appreciate the path he's laid out for me. It's a path. All I've had to do is notice the direction and embrace it.

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

D.S.: I've had to accept raising my grandchild because it means my daughter isn't going to be the mother I was hoping she'd be. It's especially hard because I thought I was done. My son has graduated school and now I'm starting over again raising my four-year-old grandson.

W: What is your greatest accomplishment?

D.S.: It's having my textile installation—all 16 feet of it—mounted at the Vancouver airport because I dedicated it to my grandfather. He was 95 and got to see it before he passed away. Every step I have made along the way led up to him seeing what I had accomplished.

W: What one goal remains out of reach?

D.S.: After the airport installation of my work all of my goals have been met. From now on, I look at anything I do as a responsibility. It's my responsibility to take my art—Musqueam, Coast Salish art—to as many places as possible. My art has a life of its own and I'm the vehicle who brings it where

it wants to be. It's moving through communities, the city, and now Canada with the hockey shirt logo. My art is about the way we speak. It says who we are.

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

D.S.: I had to think about this. But, I guess if I had it to do over, I would have gone to school to be a doctor and naturopath—marrying those two together. I really admire Daniele Behn-Smith, the "Medicine Woman" in those television shows who's a doctor and got to travel the world talking to Indigenous people about plants and healing. I love plants and used to use them to dye my wool for weaving. Now, I have a line of aromatherapy. The idea came from the way salmonberry shoots—we call them saski in Salish—smell. I thought if I could put that wonderful smell in a bottle it would be amazing. So, now I have three scents in my Salish Scents collection: Salmonberry; Forest Blend, which is a mixture of cedar, pine and lavender; and Wild Rose.

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

D.S.: That comes from my mom. She said, "If you don't respect yourself, no one else will." And she always said it at a time when I was burning my own fingers. It saved me from a lot of things. I would always think of her and stop before doing something I realized no one, especially myself, would respect me for.

W: Did you take it?

D.S.: Yes. I still do.

W: How do you hope to be remembered?

D.S.: My grandfather said, "You have to know who you are and where you came from." I always kept that close to me and I want to be remembered as someone who knew who she was from the roots up.

Debra Sparrow powered into news headlines across the country when she was revealed as the creator of the artwork displayed on the 2010 Olympics hockey team jersey.

"It was a big thing for me," she confirmed. "I had to think about it when Nike asked me to be a part of this project. I'm pretty private about my designs. They're more involved with a personal self-journey to discover my roots than making art for sale and profit," she explained.



PHOTO: LAURALEYSHON

Debra Sparrow holds the Team Canada hockey jersey for the 2010 Olympics with the crest she designed.

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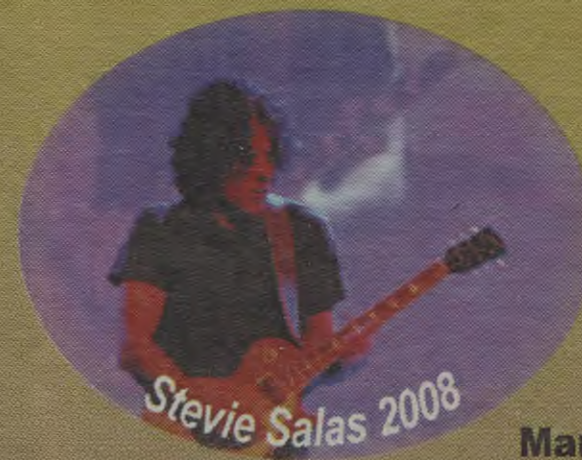
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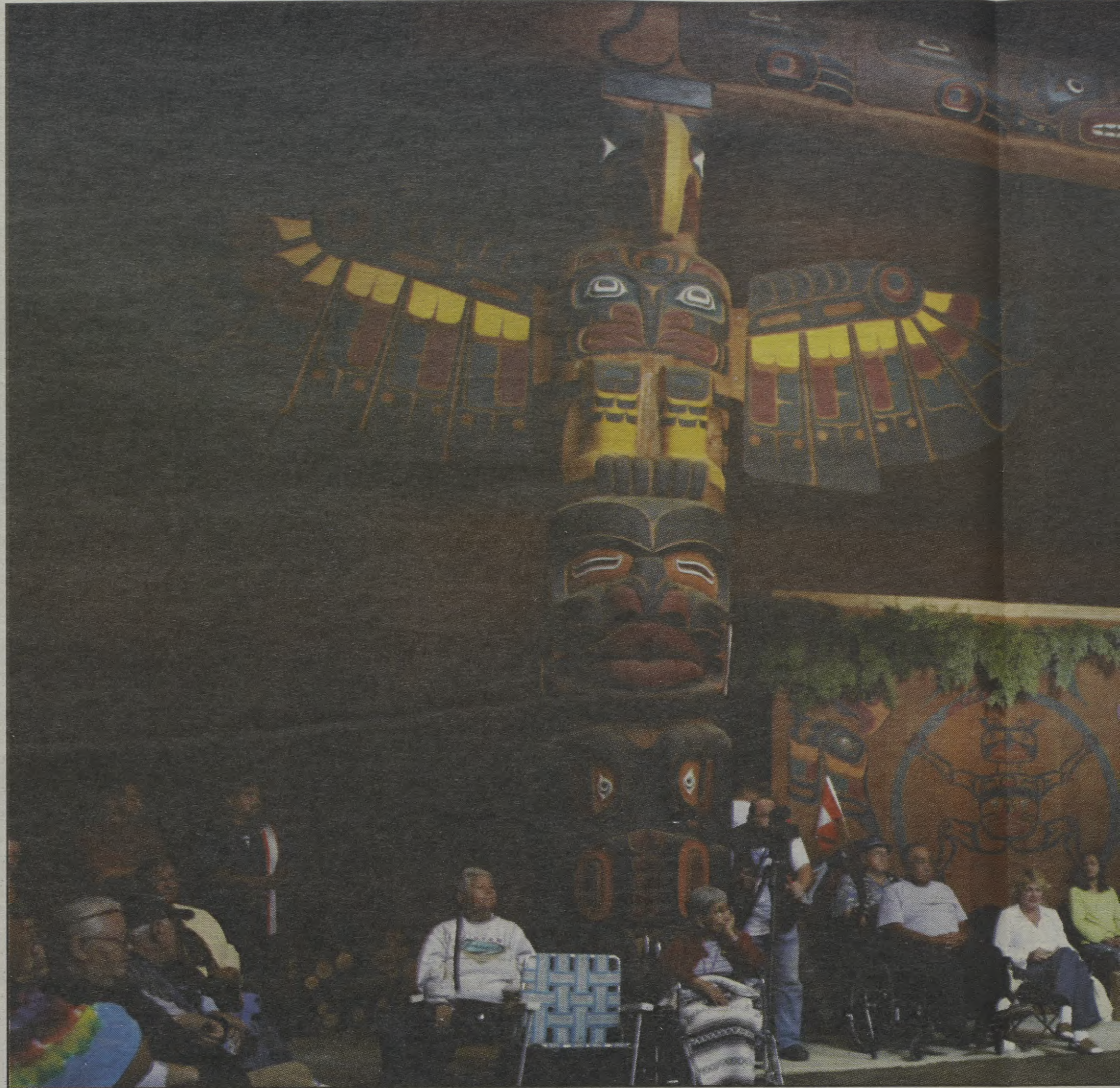
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HOME TO CANADIANS



Passing the Talking Stick to the next generation

By **Kim Recalma-Clutesi**
Windspeaker Contributor

On Sept. 18th and 19th, 2009 Mumxow Olsewidi, Harold Sewid with his wife Cindy by his side, hosted his first potlatch as the new Clan Chief of the Weumasgum Clan of the Qwiqwasu'tinuxw (Gilford Island, BC). He automatically assumed this position when his father Chief Robert Ol Sewid passed away in 2007. The

ceremonies began with the raising of a memorial totem pole in Sequoia Park in Campbell River to honour his late father, his eldest aunt Dora Sewid-Cook and his grandfather Chief James Ol Sewid.

The two day Memorial Potlatch was conducted at the Qwin'wa'dzi Big House on the Wei Wai Kum First Nation in Campbell River, BC. More than 1200 guests from around the world attended the two days of ceremonies and feasts.

The family of Clan Chief Mumxow Ol Sewidi participated in over 50 dances that demonstrated his Clan's origins, history and lineage in the Ceqqa (Cedar Bark Ceremony) and the Dwa'willaka (Peace Dances); with more than 150 family members being given ancestral names. The Ceqqa ended on the second day with James Ol Sewid VI, son of the new Clan Chief being named heir to the Clan seat in a special ceremony.

Above: Sewid Family Potlatch

Left: Hammacca Hok Hok mask with Chief George Shaughnessy as attendant

Below left: Clan Chief Harold Sewid

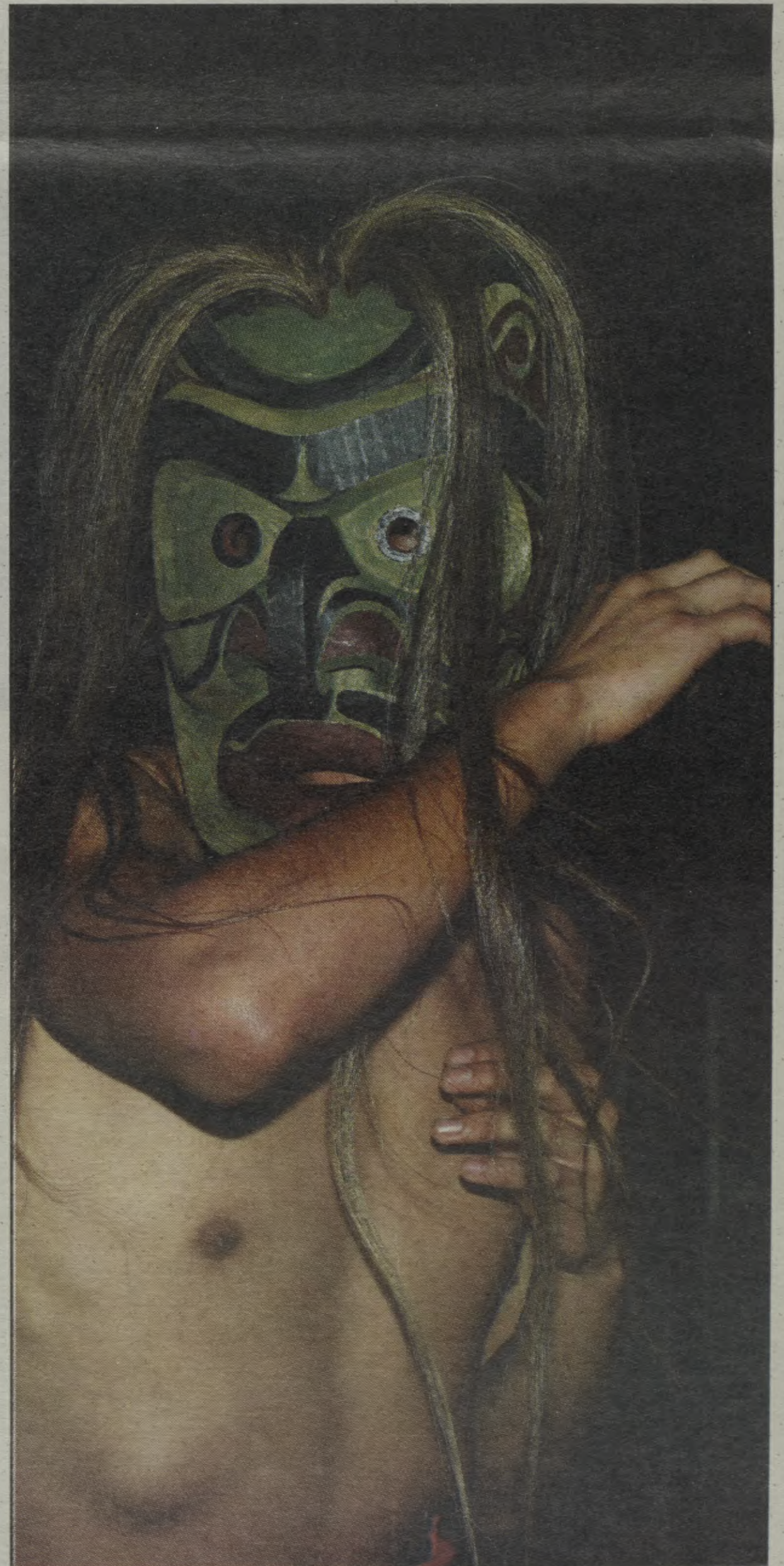
Below right: James Sewid VI, eldest son and successor to Clan Chief Harold Sewid, dancing Hammacca

ALL PHOTOS: BERT CROWFOOT





Above: Princess Daisy Sewid dances with her niece Maya (background Jackie Rufus)



Right: Bookwis dancer, Kelsey Alfred is the Wild Man of the Forest.

Below: Potlatch Speaker, Clan Chief Adam Dick and Potlatch Recorder Daisy Sewid Smith





Above: Igniting the fire delegates surround offering tree at Manitou Api in Whiteshell Provincial Park, a spiritual site considered to be the geographic centre point of Turtle Island.



Left: Taiko drummer Phoebe Man sang and drummed before Higa Yoshimaru and Higa Riku, two priests from the Taikoku Miroku Taisha Shinto shrine in Japan, gave the audience a peace message and shared stories of their parents' experience of Hiroshima and the atom bomb.

Below: Children gathered around Thunderbird petroform at Manitou Api where they were later given teachings.

ALL PHOTOS: DIANNE MEILI



Women's teachings dominate cultural gathering

By Dianne Meili
Windspeaker Staff Writer

They will come to a fork in the road.

One road will lead to Materialism and Destruction ...

For almost all living creatures ...

The other road will lead to a Spiritual Way upon which the Native people will be Standing ...

-Anishnabe Prophecy

At a place called Manitou Api—in the geographic centre of North America—more than 700 people again answered the call of Spirit, vowing to learn more from the Elders about the ways of their ancestors.

Prophetic visions were shared, healing circles were assembled—eagle-wing fans fluttering and

eagle-whistles shrilling—and sacred fires were lit. But for organizer Dave Courchene, a message from Sioux Valley Dakota Nation's Katherine Whitecloud summed the gathering all up.

"She said the first thing we're responsible for is our families—our children," Courchene explained. "She spoke as a mother who's had a busy life and has come to understand what is important—her children. When we talk about life, it's teachings like Kathy's, teachings of the women that count.

"The coming age is the age of the feminine. We are nourished by the mother. If you can't be in good relationship with your mother, Mother Earth included, how can you be in relationship

with anything else?"

Highlighting the four-day event was the arrival of children and youth who sang a song for the congregation and were taken to Manitou Api (meaning "where the Creator sat") to dance and place tobacco ties onto trees. Standing over petroforms—rocks arranged into animal shapes like thunderbirds, snakes and turtles—they were given teachings about the site.

Later, taking to the microphone, a young doctor from Nova Scotia told the audience he dreamed of Sabe (Anishnabe for Bigfoot or Sasquatch) crying for mankind and then smiling because the people were again gathering to receive spiritual teachings, and a grandmother grieved the suicide

of her grandson.

A Shinto priest from Japan delivered a message of peace in the wake of Hiroshima and the atom bomb, telling of how his mother always feared for his health since she believed her womb and breast milk were contaminated in the blast.

He also shared a Japanese prophecy about North America, and a sea turtle swimming in the amniotic fluid of the ocean, who brings a message of birth.

"We are birthing a new life cycle of mother goddess," Higa Yoshimaru said, affirming Courchene's comments about the coming feminine age. "We are told that when this mother goddess appears, we will be surrounded by a whole new spirit of mother love ... and a new

fellowship of women and men's love, new wisdom and discipline."

At next year's gathering, in response to the needs of the people, Courchene announced sweatlodge ceremonies will be offered.

"And some people who don't speak their language said they feel looked down upon. So, we're going to discuss the best ways to teach language. Next year, maybe people can come away from the gathering speaking a few words and phrases of Anishnabe."

Next year, too, "we'll have more people that carry the teachings that represent our natural laws of living together and how we can become a sovereign, self-determined people despite the government we live under," Courchene said.

Windspeaker sports briefs

By Sam Laskaris

Smith named top pick

Sid Smith will continue to play lacrosse in the state of New York. But now the lacrosse star from Oshweken, Ont., will be getting paid to do so.

Smith, who starred with the Syracuse University men's field lacrosse team the past two years, was selected as the top pick over-all by the Rochester Knighthawks in the National Lacrosse League's Entry Draft held on Sept. 9.

Smith, 23, has had his share of success in recent years. He began his collegiate career with New York's Onondaga Community College Lazars in 2006. He helped the Lazars register a perfect 18-0 season that year, capped off by a national junior college championship. Smith, who won the Tom Longboat Award as Canada's top amateur Aboriginal male athlete in 2006, was also part of championship squads during his two years with the Syracuse Orange. The club won back-to-back NCAA titles in 2008 and '09. Smith, a defender, played a key role in this year's NCAA final. He stole the ball from a Cornell University player in overtime and then set up a teammate for the game-winning goal. Smith also starred in his home province. He was a member of the Six Nations Arrows Express that captured the Minto Cup, the Canadian Junior A box lacrosse title in 2007.

Despite being a defender, Smith was selected as the most valuable player in Ontario's Junior A playoffs during the '07 season. Smith will be re-united in Rochester with Knighthawks' owner Curt Styres, who also operates the Six Nations Junior A Squad.

Youth gathering in B.C.

Being an elite-level athlete is not the only way to get to be part of next year's Winter Olympic experience. Aboriginals from across the country will also be participating in the 2010 Vancouver Indigenous Youth Gathering.

The event, which will begin Jan. 30 and continue until Feb. 14, will be operated by the Four Host First Nations as well as the Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games (VANOC) and its partners. Those participating in the youth gathering will be ages 19 to 29. And they must have First Nations, Inuit or Metis ancestry.

Besides taking part in various scheduled activities related to the gathering, participants will also have the chance to perform in cultural activities and celebrations related to the Winter Games.

Cheechoo in nation's capital

Jonathan Cheechoo is hoping a change of scenery will help him become a feared National Hockey League sniper once again.

The 29-year-old, from Ontario's Moose Factory Cree Nation, had spent his entire NHL career with the San Jose Sharks. For the first time in a decade, however, Cheechoo will be playing his home games in Canada. That's because he was traded to the Ottawa Senators in early September in the deal that saw Dany Heatley join the Sharks.

Cheechoo was once considered among the NHL's best players. He scored 56 goals during the 2005-06 season and captured the Maurice Rocket Richard Trophy, annually presented to the NHL's top goal scorer. Cheechoo, however, has since seen his offensive production decline every year since then and he has come nowhere close to hitting the 50-goal plateau. He dropped down to 37 goals during the '06-07 season and then had 23 goals the following year.

As for last season, Cheechoo had just 12 goals in 66 regular season games with San Jose. And he scored just once in six post-season matches as the Sharks were upset in the opening-round of the playoffs by the Anaheim Ducks.

Cheechoo last played for a Canadian team during his junior days. He spent three seasons with the Ontario Hockey League's Belleville Bulls. During his final season with the Bulls, during the 1999-2000 season, he proved why he was a solid pro prospect as he collected 91 points, including 45 goals, in 66 games. The Sharks had selected Cheechoo in the second round, 29th over-all, in the 1998 NHL Entry Draft.

Tournament raises \$25,000

A fundraising golf tournament held in early September raised \$25,000 for the New Pathways Foundation, whose mission is to fight poverty among Aboriginal youth. The Assembly of First Nations of Quebec and Labrador (AFNQL) held its annual golf tournament at Le Versant Golf Club on Sept. 3 in Terrebonne, Que. This marked the first time that all of the money raised from the tournament was donated to the New Pathways Foundation. The AFNQL is a regional organization made up of First Nations chiefs from Quebec and Labrador.

[sports] Reid hopes to find his groove for NHL future



Darren Reid

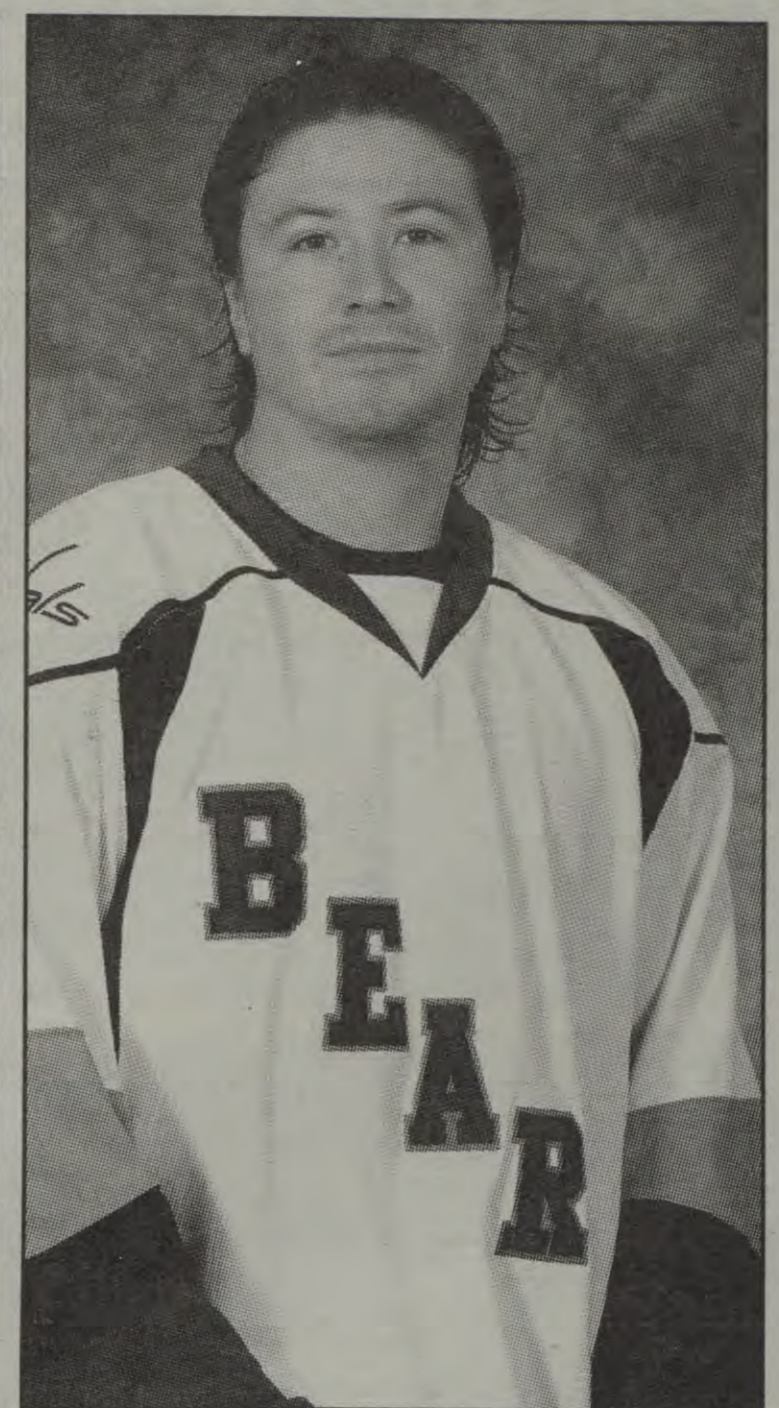


PHOTO: KEN CARR/AKRON AEROS

By Sam Laskaris
Windspeaker Contributor

HERSHEY, PA.

Darren Reid would have preferred to start the 2009-10 season in the National Hockey League. But the 26-year-old Metis from Alberta's Buffalo Lake First Nation instead finds himself in Hershey, Pennsylvania.

Reid, a 6-foot-3, 205-pound right winger, will start the year with the American Hockey League's Hershey Bears.

The Hershey squad is the top affiliate of the NHL's Washington Capitals. And the Bears are also the defending Calder Cup champions, having won the AHL title this past spring. Hershey is scheduled to kick off its 2009-10 regular season on Oct. 3 with a home game against the Virginia-based Norfolk Admirals.

Reid attended the Capitals' training camp in mid-September. But he was there for only a few days before he was reassigned to the Hershey camp, in large part because of an injury he sustained during the opening day of the Washington camp.

"It's always disappointing when I get sent down," he said. "For myself, it's kind of a step down. But they can call you up at any time."

Reid already does have some NHL experience. He had a seven-game stint with the Tampa Bay Lightning during the 2005-06 season. And he suited up for 14 games with the Philadelphia Flyers the following year.

Reid believes returning to Hershey, at least for the start of the upcoming season, isn't all that bad.

"That's fine," he said. "It's a great organization. And our GM is probably the best GM in the American league."

Bears' general manager is Doug Yingst, who is entering his 28th season with the organization. Yingst, who has been Hershey's GM since 1996, is pleased to have Reid back with the Bears.

"We're extremely happy," he said. "He meant a lot to us last year. And he was a force for us in the playoffs."

Reid actually didn't play as much as he would have wanted to with the Bears last season. A recurring groin problem kept him out of some games. But he also purposely sat out numerous contests in order to avoid falling under the league's 'veteran rule' for this season. AHL clubs can only dress a maximum of five players each game who at the start of each year have played 260 or more regular season career games in the NHL, AHL or in a pro league in Europe. Since he only played 11 out of the Bears' final 30 games last season, Reid ended up with 259 pro games played, so he will not be classified as a veteran in the AHL this season and the Hershey squad can utilize him in as many matches as they wish.

Reid doesn't mind being back in Hershey, a noted hockey town.

"It's unbelievable," he said. "They have the best fans in the American league. I've been to a lot of the arenas in the league and Hershey has the best fans that I've seen."

The Bears also have to once again be considered as legitimate contenders for the AHL crown.

"Lots of guys are returning," Reid said. "We're expecting about 15 guys to come back (from last year's championship squad)." He said these returnees are keen to enjoy some more success.

"Every team comes in and wants to win the cup every year," he said. "With this team that's what we have in our mindset."

Reid, however, is also yearning for a return to the NHL. He's currently on a one-year deal with the Bears and would have to sign an NHL contract if the Capitals wish to call him up at any point during the season.

Reid realizes hard work is what he'll need to get back to the NHL.

"That's totally up to me," he said. "I guess the only thing that I can do is work my butt off and prove to them what kind of player I am."

Reid is hoping to eventually get another chance to prove he can become a regular in the NHL.

"I know I can play at that level," he said. Reid added he doesn't think he was sufficiently able to showcase his abilities during his previous NHL stints.

"When I played with the Lightning, they were the defending Stanley Cup champions and they had a lot of big-name players there," said Reid, who had a single assist in his seven appearances with Tampa Bay. Reid was then pointless during his 14 NHL games with Philadelphia.

"I just thought they had a different interest or different expectations," said Reid, a player who has a reputation of also being able to duke it out as evidenced by the 357 penalty minutes he racked up during his final two junior seasons with the Western Hockey League's Medicine Hat Tigers.

Reid has proven he can pick up some points in the pro ranks. He collected 30 points, including 16 goals, in 43 games with the AHL's Philadelphia Phantoms during the '06-07 season. Last year he had just five points (two goals, three assists) in 38 games with Hershey.

"I want to contribute more offensively," Reid said. "I just didn't find my groove last year."



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

Language inclusion is a complicated thing, says board chair

By Isha Thompson
Raven's Eye Writer

PRINCE RUPERT

Giving the green light to teach Aboriginal language in a Prince Rupert school district is not as easy a decision as some may think, say school board members.

School District 52 of Prince Rupert is still considering the June proposal by the local Haida Nation to include their language in the current curriculum.

The district is not only burdened with deciding if the Haida language should be part of student education, they also struggle with being fair to the Nisga'a Nation which has also requested that their language be taught in local schools.

"It's not as simple as 'Oh, okay, let's introduce the Haida language'," said District 52 board of education chairwoman Tina Last. "It's a complicated thing."

On at least two occasions in the past, the Nisga'a Nation had asked for a program that introduced students to their language, but nothing came of it.

Last, who has been on the board

of education for the past seven years, emphasized that it is difficult to balance the best interests of the students, fairness to each community and the logistics of how the proposed language program could be carried out.

"You want to show respect for all languages... How do you show equality? It's a work in progress," said Last.

School District 52 has approximately 2,400 students, 60 per cent of whom are Aboriginal.

Students in grades 5 to 8 have the choice between French or Tshimshian as their required second language.

It is mandatory that Tshimshian be offered because district 52 resides on the nation's territory. Children from the nearby Haida and Nisga'a nations also attend the schools.

The language issue will be discussed further at the Oct. 13 school board meeting. Last said she was doubtful a decision would be made at that meeting, but she was hopeful the superintendent would have had the opportunity to discuss the issue with the School District 52 Aboriginal

education committee. Its feedback as to whether each language should have a place in the curriculum will be taken very seriously.

Debbie Leighton-Stephens, district principal for the Aboriginal education program in Prince Rupert, said a decision on the language question is a long way away.

"We have no idea. The conversations haven't started about the logistics of it," she said. Leighton-Stephens added that the Aboriginal education committee had yet to meet and discuss any details, such as how much money would be needed to implement new language programs.

Funding isn't the only hurdle that must be overcome in order for an Aboriginal language program to be successful in any of the district's two secondary schools and six elementary schools, according to board of education member Leonard Alexcee.

"It's not as easy as it sounds. [The nations] have to get Elders to teach the language," said Alexcee, who stressed that finding community Elders willing and

able to teach children how to read and write their language can be a challenge.

Cam Pinkerton, superintendent of schools for School District 70 on Vancouver Island, has first-hand experience implementing a new Aboriginal language program in his district, and he agreed that finding Elders to instruct is one of the hardest parts.

"The school district had no problem with it," said Pinkerton about the implementation of their Nuu-chah-nulth language program. "It was just finding people who could actually deliver the language program."

Pinkerton said most Elders he came across had no interest in being in a classroom all the time. He attributed the forecasted success of a language program that began at the start of the current school year to the nations' willingness to find younger members who teach alongside the Elders. The younger band members are qualified to guide students through assigned exercises, so Elders don't need to be in class every day.

Mark Aquash is the director of

the University of British Columbia's Native Indian Teacher Education Program (NITEP). He believes that Aboriginal languages taught to youth in public schools is a great way for students to attain a skill, while connecting with the local culture.

"I think it's very practical to be able to connect to a tribal language, whether it is a part of your ancestors' language or outside of that. It has to do with making that connection to the territory."

Aquash described Aboriginal languages as spiritual. He also agreed with Pinkerton's belief that creating modern language programs that teach a new generation of students the language of their grandparents is a way to rebuild some of the damages of Indian residential schools.

"Through residential schools, language was basically beaten out of kids because it was thought to not help them with the assimilation process," said Pinkerton. "Language is culture, so for Aboriginal people, for them to maintain that cultural lineage is crucial."



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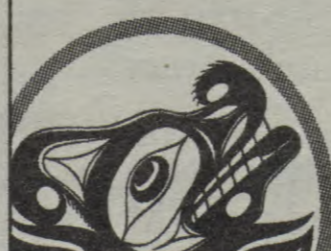
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FOR GENERATIONS

Unique arts display officially blessed

On Sept. 24, the Greater Victoria Harbour Authority and the Esquimalt and Songhees Nations welcomed guest to a unique arts occasion, the blessing of the Ogden Point Land and Sea Mural.

Artists Darlene Gait (Esquimalt Nation) and Butch Dick (Songhees Nation) created the artwork for the mural with the help of a team of six young artists-in-training.

The mural covers the inner and outer wall of the Ogden Point breakwater. The images for the mural are based on centuries-old Songhees and Esquimalt art traditions combined with contemporary elements.

Gait's images represent the "Land" theme and include representations of the gatekeeper (cougar), running deer, raven, and eagle. Each of the images has its own story and spirit. Gait designed the layout of the mural and framed the land and sea under the symbol of the wolf.

"The symbol of the wolf represents both Esquimalt and Songhees Nations. The wolf is the symbol of family unity. The spirits

of our ancestors live on in those of us who try to bring dignity and nobility back to our people, through honesty, generosity and respect," said Gait.

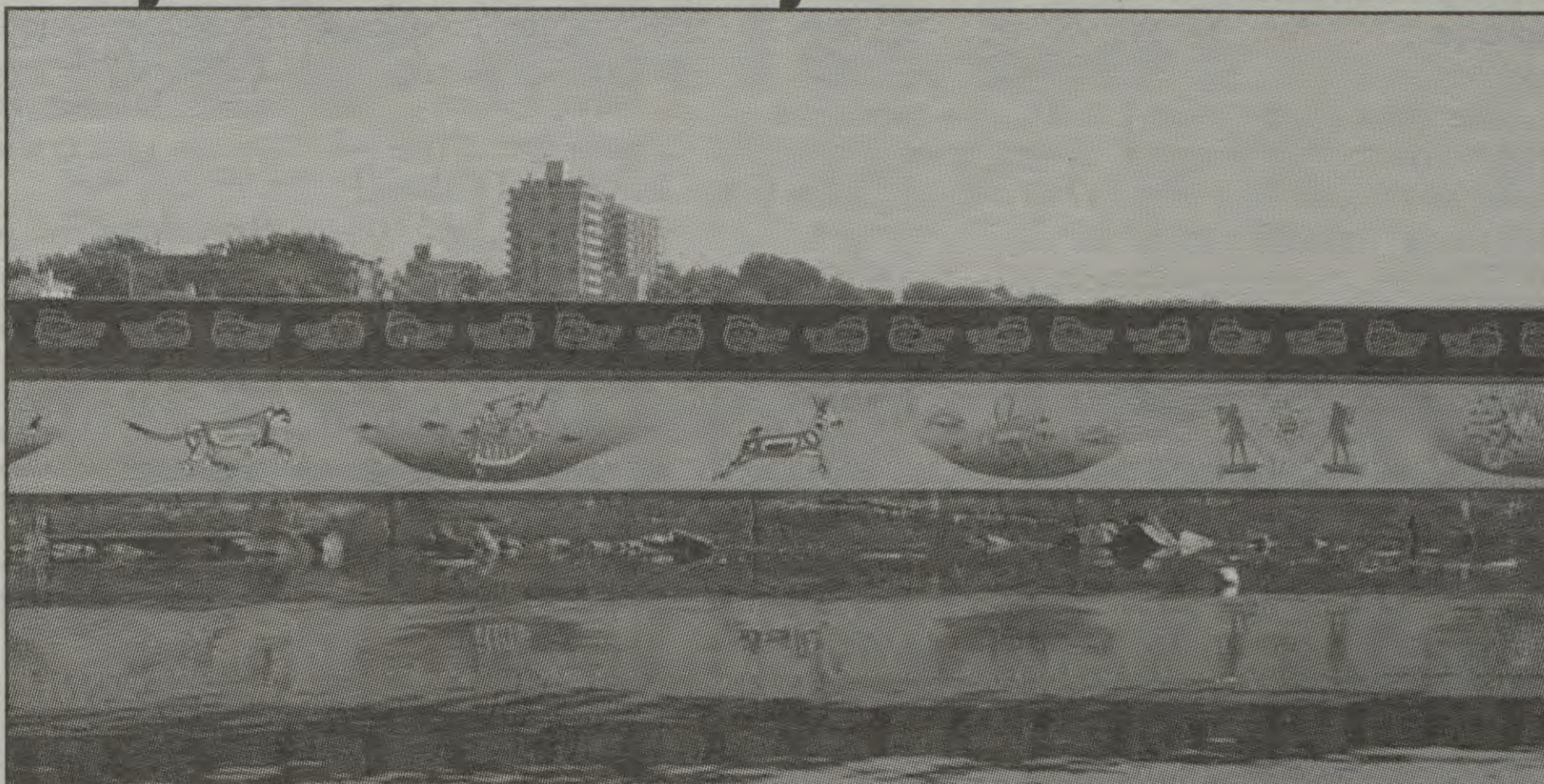
Butch Dick's images connect with the "Sea" theme and include salmon, the harbour seal, the devil fish (octopus), and the sea monster.

"I thank the ancestors and elders for their stories and the teachings, and this project is an acknowledgement of their endurance and sustainability. I thank those with vision who see beyond time and into the future, as their vision creates reality through awareness and enrichment," said Dick.

(See Unique arts on page 22.)

Above: The Land and Sea Mural covers the inner and outer wall of the Ogden Point breakwater in Victoria. The mural was blessed on Sept. 24.

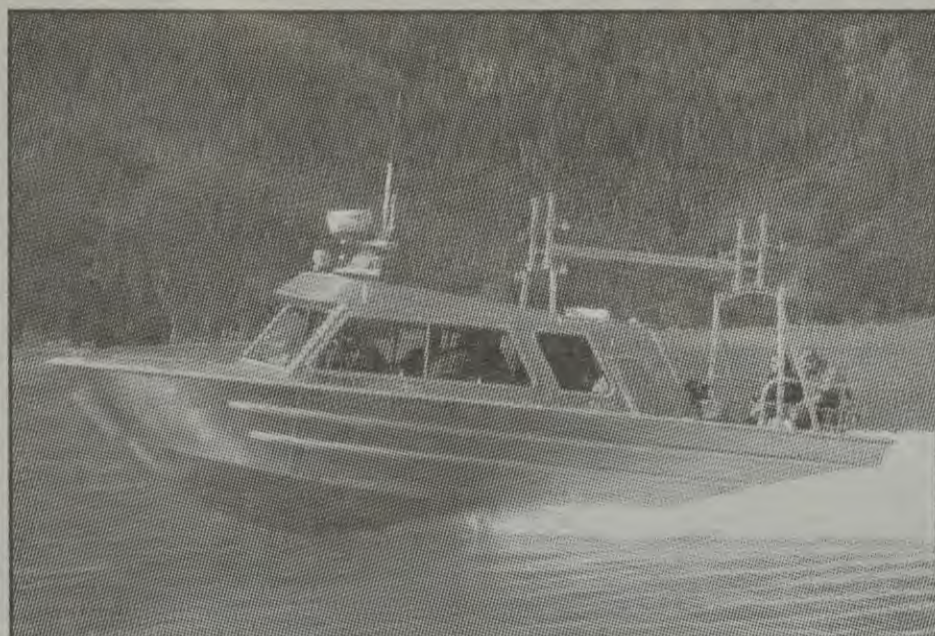
Right: The work on the "Land" theme was designed by Darlene Gait. The "Sea" theme designs were by Butch Dick. Land and Sea is framed by the wolf, which symbolizes the family connection of the Esquimalt and Songhees nations.



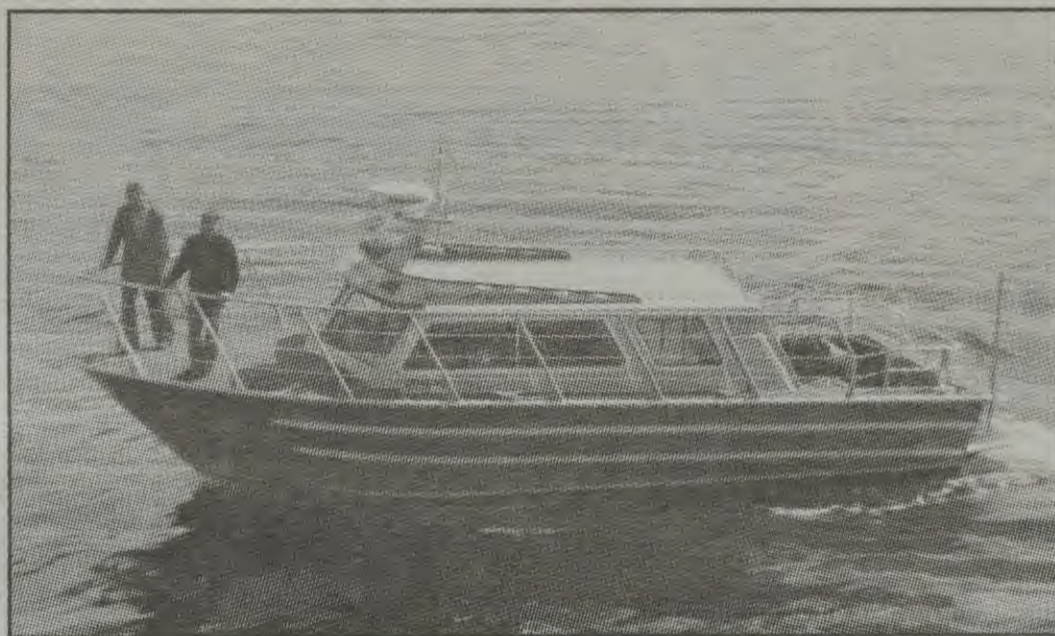
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Chilly reception given to Enbridge execs

The Gitga'at have given Enbridge the cold shoulder. The oil company's proposal to ship oil from Alberta's tarsands through their territory has received a firm "no, and never" from the First Nation.

Ernie Hill Jr., the hereditary chief of the Gitga'at, told Enbridge president Pat Daniel and Northern Gateway Pipelines president John Carruthers that they were welcomed in the territory as individuals, but their project was not.

Vessels ranging from cruise ship size to supertanker would be negotiating the waters where the Queen of the North went to the bottom. The Gitga'at at Hartley Bay are already dealing with that disaster with the upswelling of hydrocarbons from the sunken ferry, they have no intention of putting their people or resources at further risk.

"History has a way of repeating itself," said Helen Clifton, a community matriarch. "Our experience with BC Ferries taught us many things; among the lessons: Corporations do not act honorably. They put their responsibilities to care for the planet far behind their greed for profit."

Gitga'at spokesman Cam Hill said of the pipeline and shipping project "It's all about risks and benefits. For the Gitga'at, it's all risk and no benefits, and for Enbridge it's all benefits and no risk."

Traveler traces slave's journey

Neil Jewitt of Hull, England won a week's walking tour of Andalusia's Moorish trails for his adventure travel piece in the Guardian newspaper entitled Prisoner in paradise.

Jewitt traveled to the West Coast of Vancouver Island to retrace the steps of his ancestor John Jewitt, who was taken as a slave in 1803 by Chief Quatlazape Maquinna of the Mowachaht, one of the current 14 nations that make up the Nuu-chah-nulth Tribal Council.

Maquinna had the entire crew slaughtered, but kept John as a slave for three years.

"His subsequent book, the "Narrative", has been described as a classic of captivity literature," writes Neil.

He was welcomed by the current Chief Maquinna at Yuquot, the traditional summer home of the Mowachaht where only one family continues to live, but where the tribe celebrates a homecoming each year at Summerfest.

"In John's day there would have been more than 500 warriors and 1,500 people," writes Neil, but today there are only about 350 that make up the band.

Neil bathed in the Aa-aak-quaksius lake where a small islet once housed a whaler's shrine where the Mowachaht conducted purification ceremonies, "rituals so secret even John didn't know of their existence."

"The carved wooden figures, human skulls and the shelter that protected them are now in the American Museum of Natural History in New York."

As Neil left Yuquot on a freighter, two whales emerged from the ocean, "blow holes spraying a cloud of water," before they disappeared. The Mowachaht believe that whales are the spirits of the ancestors.

"I named these two John Jewitt and Quatlazape Maquinna. John had been desperate to leave this place, but I had become a willing captive."

Fashion week celebrates Aboriginal designers

This year from Sept. 28 to Oct. 3, BC Fashion Week included a special focus on Aboriginal contemporary and traditional fashion design. Bee the Change Aboriginal Fashion held in Vancouver featured seven designers from across Canada, and included a showcase of traditional Aboriginal designer shoes and unique swimwear.

Among the designers was Nadine Spence of Rev/ Evo Fashions.

"I am an eco-friendly artist and designer. Everything I design and make is inspired by the environment and sustainability of the environment. My message of preservation of Beautiful BC is from my artistic vision to finished product. I only use natural fabrics, natural dyes and recycled materials," she said.

Her earthy contrasting color palette reflects the Thompson/Shushwap nation's landscape. She presently resides in Kelowna.

Chessa Syrette is a new designer introduced at the Aboriginal showcase. Her unique and vibrant formal dress creations are inspired by nature's beauty. Syrette specializes in custom pieces that incorporate modern Aboriginal inspired details into each piece, including beadwork.

The other designers featured in the show were Tracy Toulouse, Gloria Cardinal, Danita Strawberry, Shannon Kilroy and Linda Kay Peters.

Meaningful involvement a must under law

The New Relationship Trust (NRT) released the report *Best Practices for First Nation Involvement in Environmental Assessment Reviews of Development Projects in British Columbia* on Sept. 25. The report

provides suggestions on how to promote the meaningful involvement of First Nations in environment assessment (EA) processes. The suggestions are based on discussions with EA practitioners, mostly from First Nations in British Columbia (BC), but also from government and industry.

The report provides an overview of the methods and systems that could be used to support First Nations involvement in the EA process and suggestions on how to improve the EA processes to better enable First Nations to become involved in the processes.

"By sharing the best practices report, NRT hopes to assist BC First Nations to improve their ability to deal with the EA processes," stated NRT General Manager, Chanze Gamble. "But the report isn't just for First Nations – it also has recommendations that should be considered by BC and the federal governments, not only from the legal perspective but also common sense. The First Nations are asserting inherent rights and title to the land and the courts have confirmed their legitimacy – the EA processes need to mirror this reality."

"Environmental Assessment is an important process for reconciling interests on the shared land base," said Rick Krehbiel, member of the First Nations Environmental Assessment Technical Working Group. "We are very hopeful that the wide range of options and perspectives included in this guide will contribute to increasing its effectiveness."

Unique arts

(continued from page 21)

The mostly Aboriginal youth who made up the team of artists in training currently attend school in Victoria. They painted the designs on panels for the mural under the mentorship of the senior artists and the supervision of project manager Dean Kalyan. The artists-in-training have also created one image that was included in the large mural.

Gait is an international known painter whose work celebrates her culture. Prominent in her work are the animals of the Northwest Coast—bear, eagle, raven, salmon—and are depicted from encounters she has had with them in their environment. She incorporates Coast Salish elements to illustrate the interdependence of her culture and the environment.

She runs the One Moon Gallery and Showroom on the Esquimalt Reserve where you can view the natural world from Gait's unique perspective, a point of view that represents connectedness, strength, harmony and beauty.

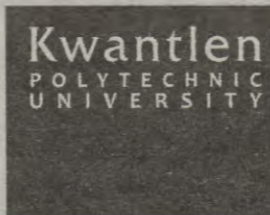
Dick is a First Nations art teacher, storyteller, designer, illustrator and carver. The search for balance in life is reflected in his designs, as is the strength that is seen in the animal kingdom.

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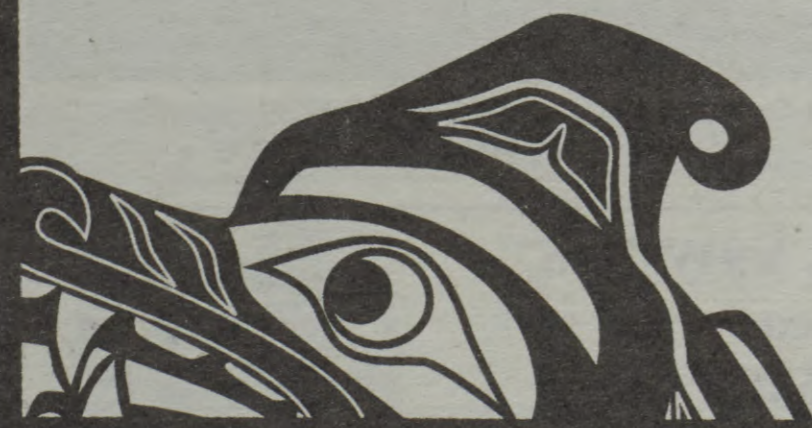


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OUR PICK

Song—Cold East Wind
 Artist—Arlette Alcock
 Album—Wolfgirl
 Label—Independent

Art of expression comes with risk of failure



The art of expression always comes with the risk of failure, not being accepted and criticized; this also applies when a person leaves their hometown for the big city. The song 'Cold East Wind' by folk/roots artist Arlette Alcock from the album, 'Wolfgirl' describes just that. The song is beautifully arranged, let's just say it is a song that I have had the opportunity to listen to continuously and appreciate more and more. The violin is extraordinarily timed with the acoustic guitar and drums. The instruments compliment each other so vibrantly; it feels as if it will be the last song that they will ever play.

Arlette has won numerous awards and currently is nominated for several at the 2009 Aboriginal Peoples Choice Awards. For more info go to: www.arlettemusic.com

Review by Angela Pearson

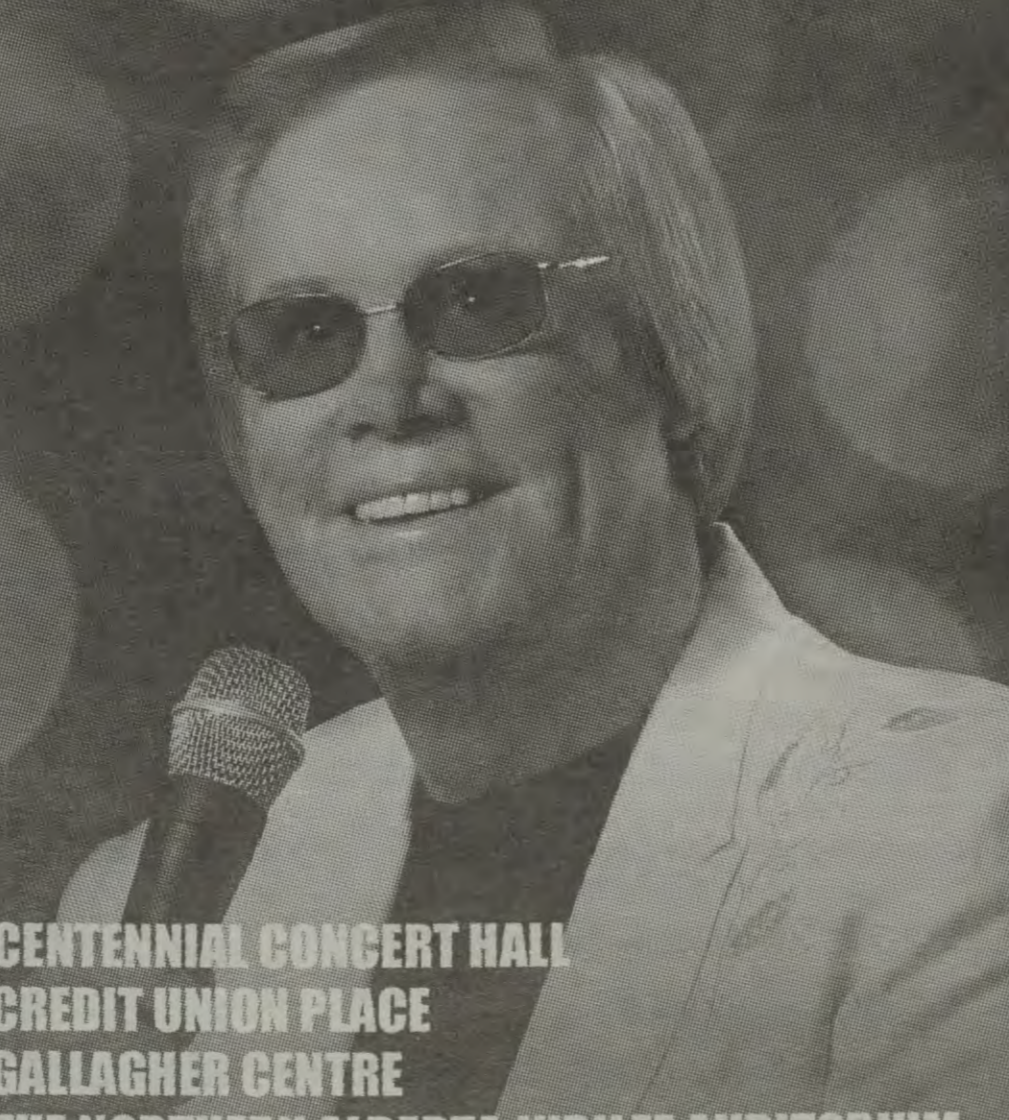
ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Art Napoleon	Creejun Stomp	Siskabush Tales
Don Amero	She	Deepening
Digging Roots	We Are	We Are
Jerry Sereda	Simple Life	Campground Camping
Mark Jacob f. Ashley MacIsaac	Long Journey Home	Vindictive
Stephanie Harpe Band	Baby You're The Only One	Stephanie Harpe Band
isKwe	Wandering	Single Release
The Dusty Roads Band	Killin' Time	Searchin' For A River
Johhny Dietrich	Another Place, Another Time	John Dietrich
Arlette Alcock	Cold East Wind	Wolfgirl
Darrellyne Bickel	M.I.A.	M.I.A.
Simeon Ross	New Brunswick	Sound At Sea Level
The Mosquitoz	No Place To Go	Single Release
McKinley Matters	Prairie Winds	Seventh Day
Eric & Winston Wuttunee	I've Got A Girl	Family Songs And Memories
Jason Burnstick	I Pray	Colours Of My Life
Billy Joe Green	Los Sin Dios	First Law Of The Land
Wayne Chartrand	Could It Be You	Single Release
Rick Burt	Manigotagan River	Manigotagan River
Chris Barker Band	Rock And Roll Getaway	Six String Highway

CONTRIBUTING STATIONS:

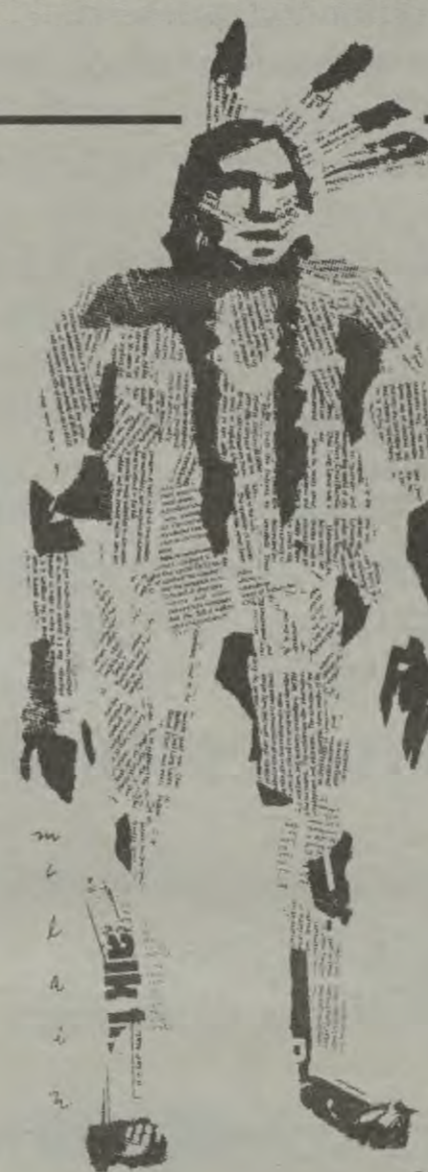


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Week devoted to mental illness awareness

By Jennifer Ashawasegai
Windspeaker Contributor

WHITEFISH LAKE, Ont.

Recovery is possible.

That slogan is like a mantra to Whitefish Lake First Nation Elder Brian Nootchtai.

The 57-year-old has lived with depression and anxiety for most of his life, but he's been in recovery for 21 years now.

Not only is he a mental health worker in his community, he speaks out about mental illness. Nootchtai has been named one of the national faces of Mental Illness Awareness Week (MIAW).

The week runs Oct. 4 to Oct. 10, and is co-ordinated by the Canadian Alliance on Mental Illness and Mental Health along with its member organizations across the country and other supporters.

Nootchtai is among the Canadians affected by mental illness.

A staggering number of Canadians suffer from any number of mental disorders

which can be debilitating. According to MIAW's Web site, of the 10 leading causes of disability worldwide, five are mental disorders. Close to 4,000 Canadians commit suicide each year and it is the most common cause of death for people ages 15 to 24.

Another startling fact on the Web site points out how suicide rates and addictions are higher in rural areas, including Aboriginal communities. Some communities in rural and remote areas of Canada have rates of suicide and addiction that are among the highest worldwide; many of these are Aboriginal and Inuit communities.

Although Nootchtai didn't mention suicidal thoughts in a telephone interview with *Windspeaker*, alcoholism and drug use was not unknown to him in his younger years. The soft spoken man admits he was self-medicating.

"When I was high, I felt detached from my emotions."

Nootchtai said he was trying to get away from feelings of

anxiety and depression, which stemmed from the psychological effects of sexual abuse when he was a child.

Depression and feelings of anxiety are things Nootchtai knows he will deal with for the rest of his life, and he has accepted that. It's treatable, and recovery is possible, he said.

Mental illness awareness campaigns also aim to dispel stigmas attached to mental illnesses. However, Nootchtai said First Nations are already stigmatized for just being First Nations.

"Our First Nations are so stigmatized already; it's how they are."

So, maybe because of that, coupled with education and awareness, Nootchtai says, "There's more acceptance in our communities now."

As a mental health worker in his community, Nootchtai said incorporating culture would be ideal to help people in recovery from mental illness. However, not everyone follows their culture, and Nootchtai says "I

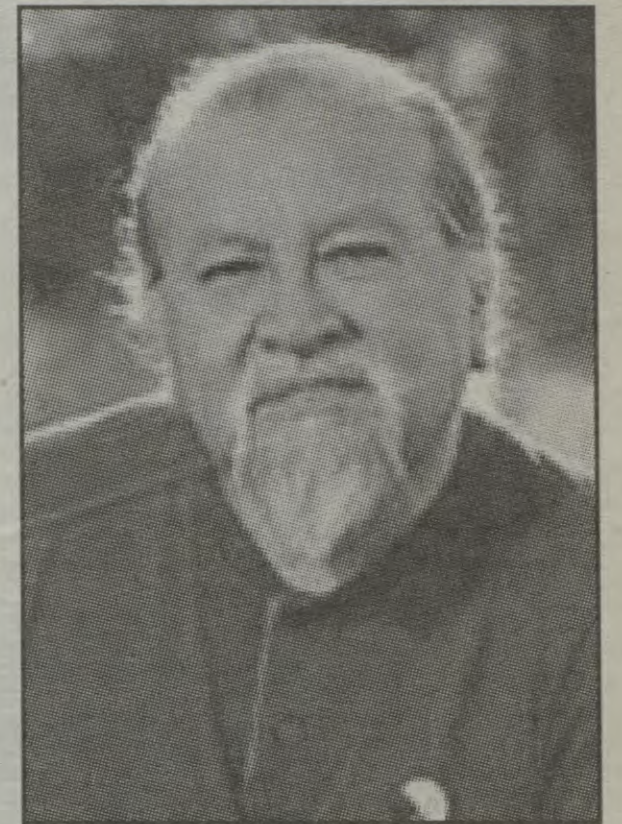
can assist someone to get in touch with their person or spirituality."

He uses teachings from the medicine wheel as an aid when he is helping someone. The centre of that wheel, Nootchtai says, is self, and when someone is mentally ill, the focus changes from self to their mental illness. He commends people who are on the road to recovery.

"It takes a lot of courage to say 'I am walking with this illness' and not say 'I am the illness'."

It was 21 years ago when Nootchtai began his recovery, and it was something in his culture that brought him around, along with something he heard when he walked into a workshop. "The sacred fire brought me to recovery, and also the first words when I walked into a workshop, late. The workshop was about sexual abuse, and when I walked in, I heard the facilitator say, we need to break the silence."

Even though he's been in recovery for 21 years, Nootchtai says depression creeps up once in awhile, and he needs to



Elder Brian Nootchtai

remember his own teachings, and celebrate himself, and his humanness, he said.

Nootchtai said he was incredibly honored to be asked to become one of the national faces of Mental Illness Awareness Week, and loves its slogan. He says it softly and you can actually hear the smile in his voice over tears close to the surface.

"Recovery is possible, and I get emotional when saying that phrase."

First step

(Continued from page 9.)

Some argue that options are the least Manitoba First Nations deserve after many were in the spotlight for receiving body bags with a federal shipment of supplies to help protect communities from H1N1.

Harper said a shipment of body bags was received on Garden Hill First Nation by one of his staff members on the reserve.

Liberal health critic Dr. Carolyn Bennett is skeptical of the motives behind the communications protocol that promises First Nations consistent updates in regards to their communities and H1N1.

"It's an important first step," said Bennett. "[But] it only seems to be because of body bags."

Bennett stressed how each First Nation is unique, and listening to the needs of each individual reserve is important to protect as many people as possible.

Atleo has confirmed that the communications protocol will include a "virtual summit" that will offer First Nations an online connection to flu experts.

The summit is scheduled to occur before the end of October and will be hosted by Aglukkaq and Atleo.

"This summit will provide key players with a forum where we can all participate in and benefit from a comprehensive overview of pandemic preparedness tools, strategies, policies and guidelines," said Health Canada spokeswoman Christelle Legault through email.

Jordan's Principle

(Continued from page 9.)

For the moment, Saskatchewan's implementation of Jordan's Principle applies exclusively in the area of health.

But Jordan's Principle is intended to apply to all services provided by government, including education, child care, recreation, culture and language services. Whether the Saskatchewan government may expand Jordan's Principle to its other service areas, Marcotte would not comment.

Cindy Blackstock said the agreement is a good first step for Jordan's Principle in

Saskatchewan, but it must be expanded.

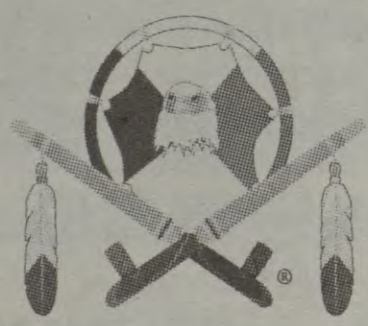
"It only applies to children with multiple disabilities, and it needs to reach into all health and social services and education services that are provided by government and are available to every other child in Saskatchewan," said Blackstock, executive director of the First Nations Child and Family Caring Society of Canada.

She points to numerous examples from around the country of First Nations children who suffer from jurisdictional disputes. From high school kids

denied off-reserve education funding in Ontario, to a girl in B.C. who needed speech therapy before she lost her hearing, Blackstock wonders how long it will take provincial governments to implement Jordan's Principle.

"I don't see why those kids can't get their needs met right now," Blackstock said.

Two years after the House of Commons bill "all the government of Saskatchewan has done is implement it for children with complex medical needs? How long is it going to take for them to do the right thing for all children?" Blackstock said.



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The Bigstone Health Commission (BHC) is seeking a Community Health Nurse to join our Community Health Team. This is a rewarding opportunity if you have an appreciation for First Nation culture, a desire for continuing professional development and enjoy the support and collaboration from our multidisciplinary team and various other professionals and agencies.

You will possess excellent interpersonal communication and organizational skills, proficiency with computers, effective teaching skills, a valid driver's license, and be medically fit. This position offers a competitive salary and incentives. Fully furnished accommodations are available.

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- Organize and jointly conduct breast screening and cervical cancer screening clinics with health partners.
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- Participate in Community health program planning

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- Licensed with the College and Association of Registered Nurses of Alberta.
- Minimum of 1 year experience in community health nursing.

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There are opportunities available, just be aware, says musician

By **Andréa Ledding**
Windspeaker Contributor

GREENWICH, CT

Jana Mashonee is excited about an official Canadian tour, after almost a decade in the music business. The Grammy-nominated artist, a Lumbee Tuscarora from North Carolina, will be launching her album "New Moon Born" Oct. 13 north of the border with Sony Canada.

"I'd love to go out to the Western part of Canada, because I haven't been out there yet," she said in a telephone interview. Mashonee has done shows in almost every state, but Alaska. She's also toured Europe.

"Europeans have a different view of Natives, and it's really interesting because they really are very accepting and just curious."

She has performed in Toronto, and was booked in Edmonton, but due to security issues at La Guardia missed her flight.

In a recent single, "A Change Is Gonna Come", she collaborated with Canadian Aboriginal musician Derek Miller, performing the number at the Native American Inaugural Ball. All proceeds from this release are going to her registered charity, "Jana's Kids" to provide scholarships for First Nations and Native people of America based on academic, athletic, or artistic merit.

"I haven't had anyone as of yet apply from Canada, but I hope that any kids who are in high school and want to go to post-secondary will apply," she noted. While focusing on high school graduates, it is open to any adult going to school. Applications are

taken on her Web site in February or March, and the candidate receives the money in late spring or early summer for upcoming expenses.

She has been raising money since 2006, and so far has given out four scholarships: One athletic, two artistic, and one academic.

"For me I noticed that kids in reserves in North America say 'I don't have the money, I'm just going to go work'. But I talk to the kids and let them know there are opportunities; you just have to be pro-active and aware."

So part of Mashonee's mandate is to raise awareness of opportunities beyond the reserve, not only of her scholarship, but many others in place for youth. She likes to visit reserves as part of her tour, combining speaking with a concert experience to motivate, inform, and inspire other youth about education, culture, and identity.

"I don't want them to give up hope of receiving an education," said Mashonee, who graduated with a degree in psychology before pursuing her musical career.

"Education was really stressed. I listened to my parents."

Her father grew up in Maryland, but her mother was raised, like Jana, in North Carolina, with notable tension between Caucasian, African-American, and Native American groups.

Her mother recalls three water fountains for each race at school; Natives and African-Americans were cordoned off in a separate area of the theatre to watch movies.

"These are things she grew up

with. She didn't get repressed with it. She said, no matter what color I am, I'm going to achieve something. I look up to my parents. They definitely have supported me in my music and are great role models for me."

Her mother became a lawyer, despite the expectation women would become housewives or teachers.

"Women weren't supposed to do that, especially Native women."

Mashonee enjoys school, saying "education never stops." Taking classes at a local community college or centre is important lifelong to keep your mind fresh.

Meanwhile, she is looking forward to the results of four more nominations in October's Native American Music Awards: Artist of the Year, and three different nominations for "A Change is Gonna Come," possibly adding to the seven "Nammy's" already won.

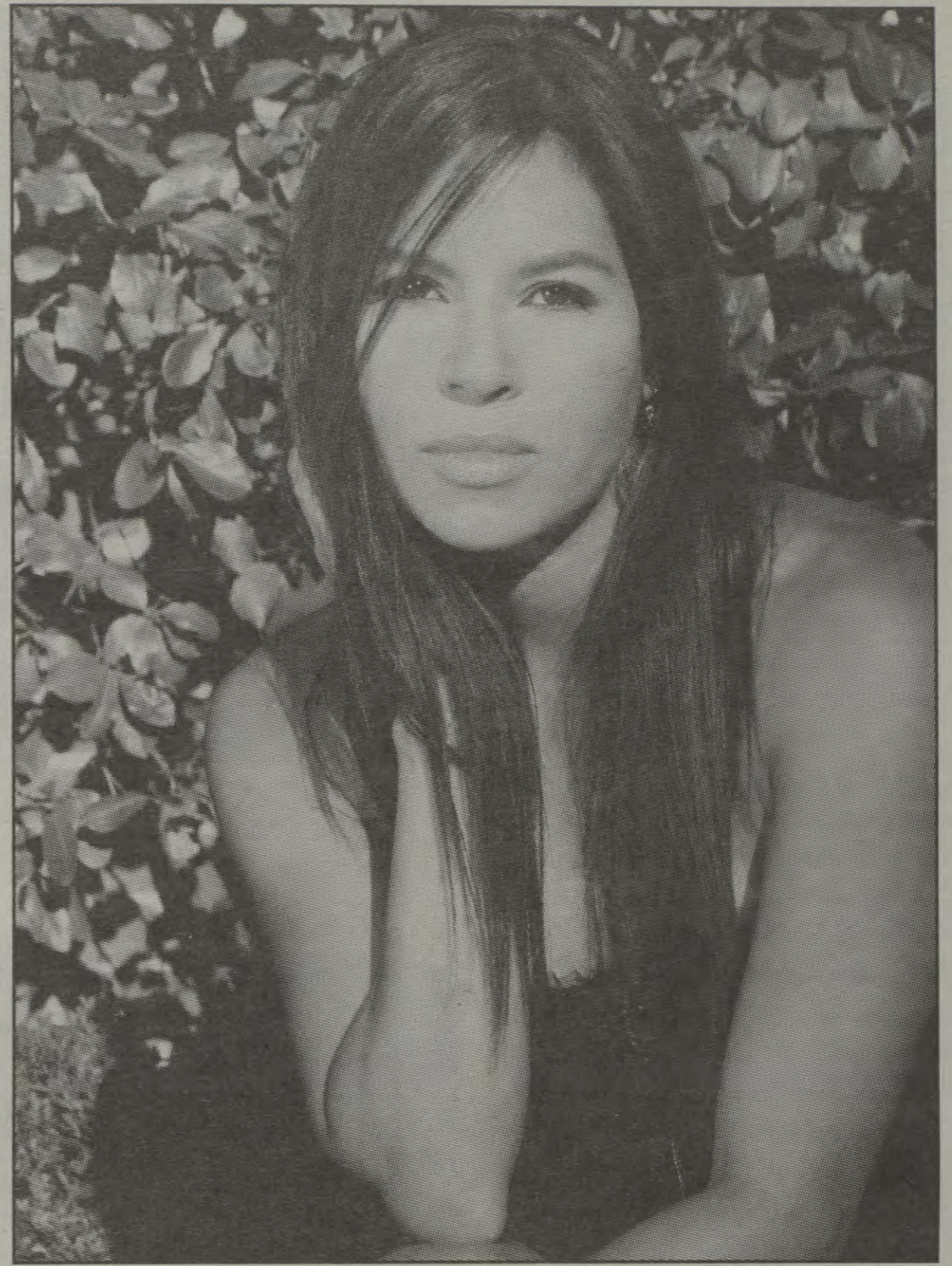
Her album "American Indian Story" was nominated for a Grammy in 2007, which Mashonee calls a definite highlight, but she's really excited about her latest release, "New Moon Born."

"I've worked on this for a year-and-a-half," she said.

It's her first real venture into the kind of music she wants to present, a more personal journey not just of Native issues, but life issues everyone can relate to.

Because she has been doing contemporary music, she admits there was some backlash in the beginning.

"I came out in colored loin cloths with feathers in my hair and everywhere, to get attention and shake things up. I wanted



Jana Mashonee

PHOTO: SUPPLIED

people to talk about it."

But once she had brought out, and reinvented, stereotypes, she also received widespread support from many different tribes, as well as her community, and already has a fan base in Canada.

"Native artists are diverse and we can do many different things. We aren't tied down to one genre specifically," she notes, adding part of her job is also to make people aware that Aboriginal people are multi-talented and multi-faceted.

"There are so many more

Native artists out there doing different things, people are becoming more accepting."

Her album will be available in stores, and she's looking forward to performing for her Canadian connections, including new ones made while performing at the National Aboriginal Achievement Awards in Toronto.

More about Jana, her albums, her awards, her tours and speaking engagements, and "Jana's Kids" scholarships can be found at her Web site www.JanaMashonee.com



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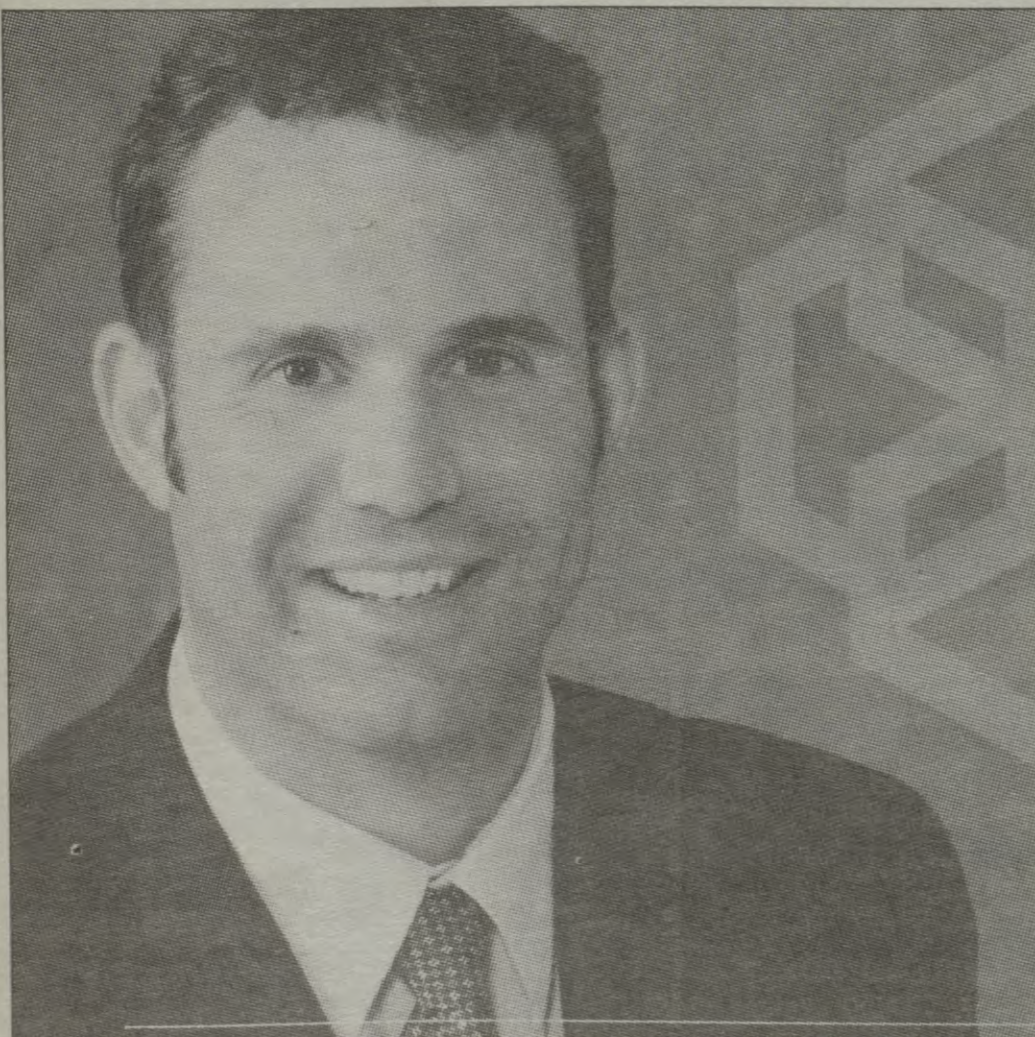
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[education]

First round of Métis scholarships helps dreams become careers

A future Aboriginal doctor, a dentist and a lawyer are among the first recipients of a \$2-million endowment fund for Métis students at the University of Alberta.

A total of \$100,000 has been awarded to 13 students in the first round of scholarships from the Métis Endowment Fund, which was announced in 2008 to give financial assistance to Métis students attending the U of A.

Glen Armstrong, a married father of three growing children, has experienced first-hand the trials and frustrations of accessing family medical care in rural areas, and once he completes his medical degree, he plans to take up family practice in the High Prairie area. He is being helped along in his fourth year of studies with a \$20,000 scholarship from the endowment fund.

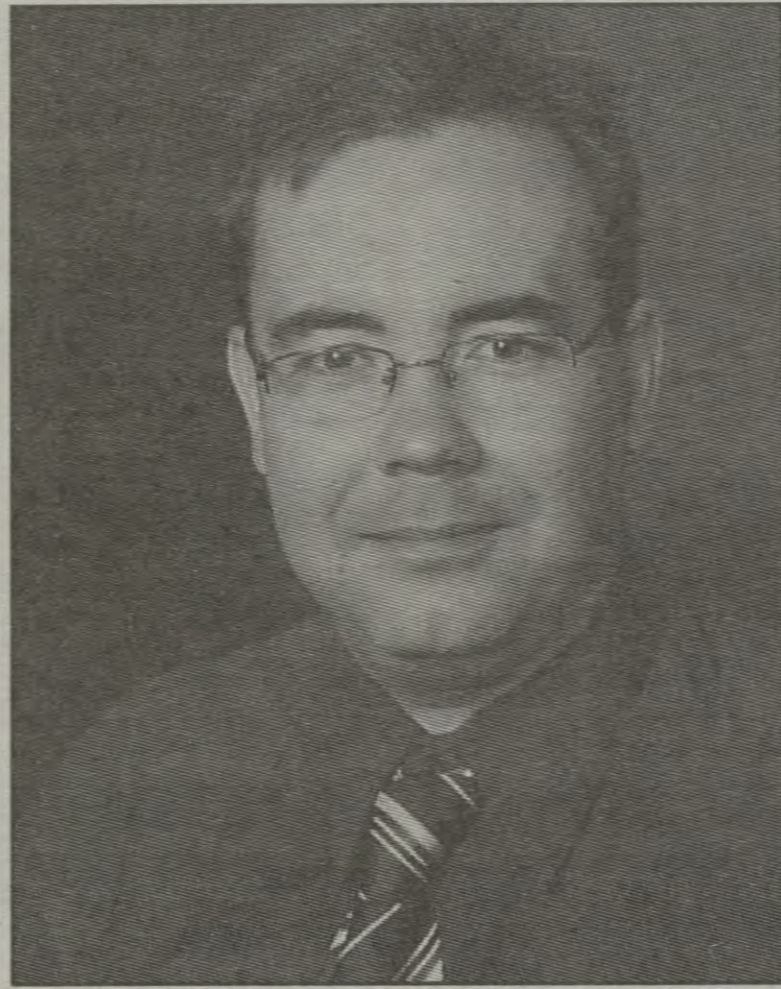
As a child, Rhiannon Lennie endured many surgeries to correct a cleft lip. During numerous visits to the dentist, the Peace River girl dreamed of someday being on the other side of the chair. With the help of a \$5,000 scholarship, Lennie plans to complete her dentistry studies at the U of A, then take her skills home to northern Alberta.

Danielle Fostey of St. Paul plans to complete her sociology degree this year with the help of her \$5,000 scholarship, and then attend law school. After following her mother's divorce proceedings through the courts, Fostey decided to practice family and/or criminal law to give Aboriginal people—women in particular—a voice in the justice system, and to bring changes to the system itself.

The Métis Endowment Fund was created through a \$2-million contribution from the Métis Nation of Alberta, to be matched by the U of A over time, eventually growing to \$4 million. This year's recipients received scholarships worth \$20,000, \$10,000 and \$5,000.



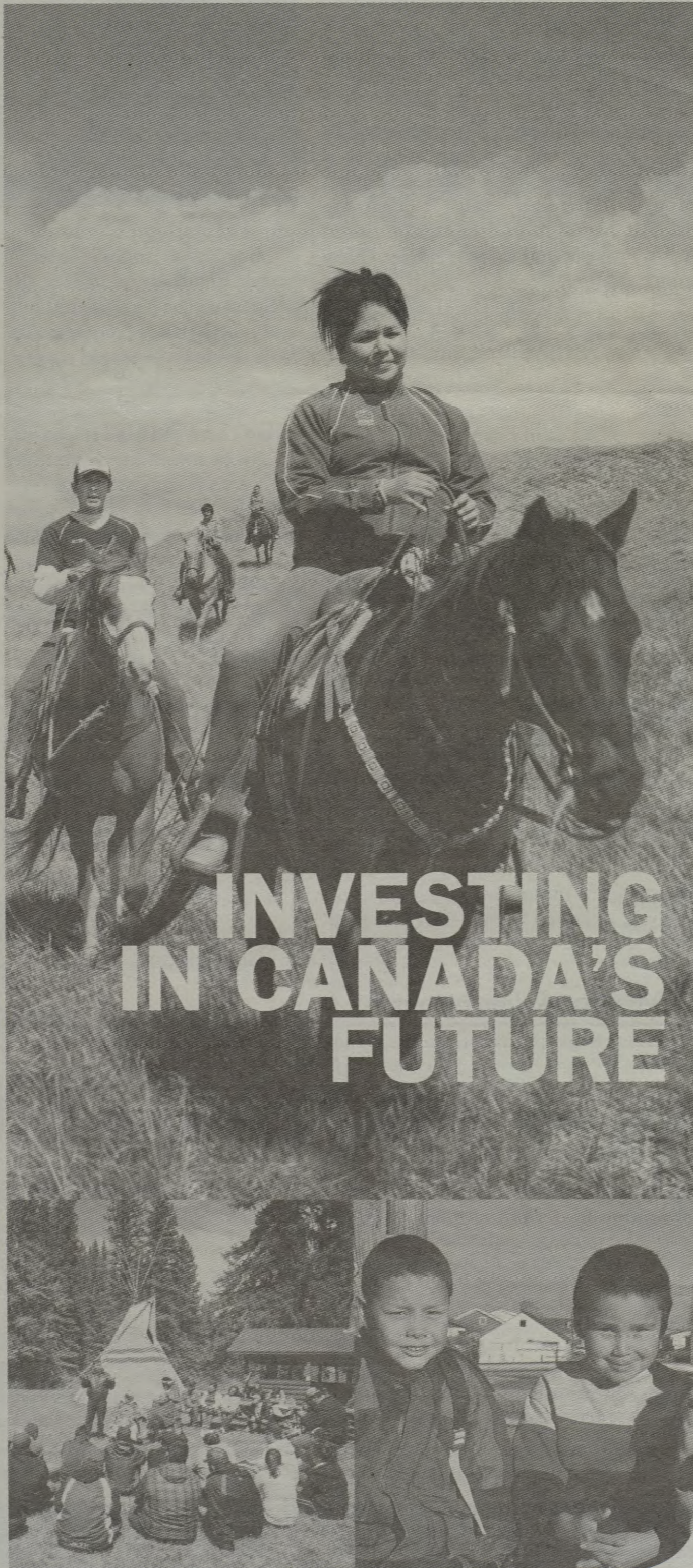
Danielle Fostey

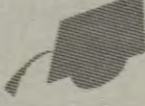


Glen Armstrong



Rhiannon Lennie



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For example, through the program, teachers at the Nakoda Oyade Education Centre at the Carry the Kettle First Nation were able to introduce students to their ancestral homeland in the Cypress Hills of southwestern Saskatchewan. It's an area that holds great cultural and historical significance for the Nakoda people.


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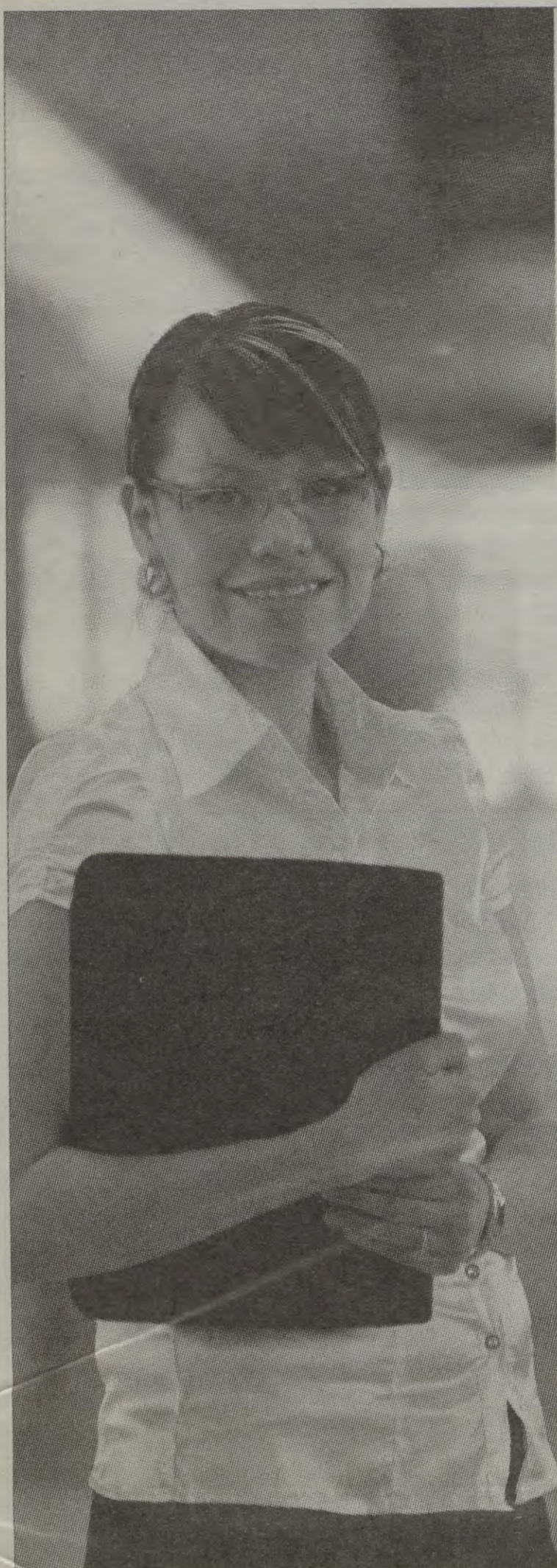
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[education]

New agreement will encourage trades education



Cambrian College President Sylvia Barnard (right) and vice-president Sonia Del Missier participate in the official signing of a new collaborative agreement with Kenjgewin Teg Educational Institute in M'Chigeeng. Appearing via video conferencing was Stephanie Roy, executive director of Kenjgewin Educational Institute.

By Jennifer Hansford
Windspeaker Contributor

SUDBURY

On Sept. 4, a collaborative agreement was signed between Cambrian College in Sudbury and Kenjgewin Teg Educational Institute in M'Chigeeng (on Manitoulin Island.)

A press release states the five-year agreement will "improve accessibility, retention, and success of Aboriginal students in certificate and post-secondary education, and training programs; to respond to the employment and training needs within First Nations communities of† Manitoulin Island and North Shore; and to contribute to the advancement of self-governance, sustainable economic development, and self-sufficiency of these communities."

Some of the First Nations communities that will benefit from this agreement are Sheshegwaning First nation, Whitefish River First Nation, M'Chigeeng First Nation (formerly named West Bay) and Zhiibaahaasing First Nation, among others.

Stephanie Roy, executive director of Kenjgewin Teg Educational Institute, said the agreement is meant to be an access point for the people of these communities to become

specialized in careers relating to trades such as chemical engineering, automotive trades, carpentry or heavy equipment trades, since there is a high need for this type of knowledge in these communities.

There are currently between 600 and 700 Aboriginal students attending Cambrian College's main campus, and as a new partnership between the two institutes begins, there are currently 25 students enrolled in pre-trade technology programs. These students can study Cambrian's program curriculums from the Kenjgewin Teg Educational Institute, which will, upon completion of these programs, allow them to positively impact their own communities without having to leave them.

"We want to ensure that we have skilled tradesmen in our communities," said Roy.

Having this many students enrolled,† shows there is a need for education to be more available to the people of First Nations communities who may not have any other access to higher education, said the president of Cambrian College, Sylvia Barnard, as re-locating may be difficult. It also shows the people of these communities do have an interest in accessing this type of education, and with this agreement, "We are meeting those needs."



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Jaimee Marks doing what she can

(Continued from page 10.)

What she most sees is that current practise and policies don't fit First Nations people.

"As a First Nations woman, I can go to a doctor for a common cold and the first thing he'll say is 'Well, if you're here for me to write you a prescription you can forget about that'. We'll no, I'm a person, and I need to be respected and I deserve to be respected," she said. "But generally First Nations people are shy and quiet, and someone needs to speak up."

Her willingness to go out on a limb extends to helping others explore new ways of being. During fitness consultations, she talks to clients about using their surroundings and family for a positive change.

"Working out, playing ball, throwing the football around in the sun, whatever it takes to get active, because that's what wellness is, getting active and feeling good," said Marks, adding that when Aboriginal people deal with other Aboriginals, walls come down and they know there won't be any strange looks about culture or idiosyncracies.

"They know on some level, 'she's gonna understand'."

And she does. While out and about, if she sees someone homeless, she'll sit down on the ground and talk to them as if they are her father, grandfather, or uncle.

"They've had hard times, and I ask them what they need. And if I can help them, or help them change their circumstance, then I do," she explained. Besides direct outreach and cooking dinners for shelters, she'll perform food, sweater and blanket drives on weekends to make sure those on the streets are warm.

"Wherever I'm needed I just do what I can, try and react as best I can where I am."

She added that just following your heart can take you in many different directions, but the best advice?

"I think be true to yourself and if you believe in the Creator he'll help you through your journey," she said. "This is all new to me. I was a housewife for so many years and I got dumped on my head. I'm just learning life all over again."

EMCY winners will be announced at the Canada Diversity Awards Gala on April 16 at the Conexus Arts Centre.

Letter to the Editor

(Continued from page 5.)

Assistants do not have this system. Also, a teacher's negative performance reviews are reported to the college and other school boards access this information. Also, if a parent is unhappy with the way a school board follows through on an incident, she cannot go to the College of Teachers in regards to a Teaching Assistant. TAs have no professional body that follows through in this way.

This means that the individual referred to in your article, or others who make choices that are detrimental to the well-being of our students, can be hired at another school board. I do know from parental stories, that children in our schools have faced similar kinds of intolerance. According to one, her son also had his hair cut off several years ago by a teacher who did not think it was hygienic for a boy to have long hair. After taking it to senior board staff, she pulled her son from school because they backed the teacher. I have heard of a school that refused to offer Native Studies when parents asked for this. I have also personally experienced examples of misunderstanding about our cultural practises. I had an administration team member call parents to find out what I

was burning in a shell when my students did hidework in class. He did not simply ask me. The students explained to him what smudging was, but he called home to find out if there were drugs involved. This was a difficult experience for me as a seasoned educator. I had to keep my anger in check and respectfully "teach" this educator about why my class smudged when working with traditional materials and why I do not drink, smoke or use drugs. I think we have made great strides since my school days in the seventies and eighties. I get the joy of teaching Native Studies in an urban high school. Since I started this course in 2006, other schools in my board have followed suit. I get the honor of teaching First Nations, Métis and Inuit students, as well as many non-Native students about the joys and challenges our people face in this society. In spite of the progress, oppressive and racist policies and actions continue and until teachers and other educational workers are required to learn about culturally-appropriate education for Aboriginal children, these incidents will continue.

Marg Boyle
Native Studies teacher in Ontario

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EMPLOYMENT OPPORTUNITY

HOME CARE NURSE

The Bigstone Health Commission (BHC) is seeking a Home Care Nurse to join our Community Health Team. This is a rewarding opportunity if you have an appreciation for First Nation culture, a desire for continuing professional development and enjoy the support and collaboration from our multidisciplinary team and various other professionals and agencies.

You will possess excellent interpersonal communication and organizational skills, proficiency with computers, effective teaching skills, a valid driver's license, and be medically fit. This position offers a competitive salary and incentives. Fully furnished accommodations are available.

RESPONSIBILITIES:

- Provide direct nursing care and health education to clients.
- Coordinate and provide day to day home care services and treatments to clients.
- Provide day to day functional supervision for the Home and Community Care staff.
- Receive referrals for clients across their life span with varying health care needs.
- Collaborate and coordinate services with other agencies as required.
- Work independently as required.
- Knowledge of maintaining health records.
- Ability to work in First Nations and cross cultural environment.
- Ability to deliver health promotion, prevention and education programs to all groups.
- Effective interaction with clients, families, staff, supervisors and agencies.

QUALIFICATIONS:

- Registered nurse BN or BScN preferred.
- Current registration with CARNA.
- Experience in acute care and home care nursing an asset.
- Knowledge and experience in management and leadership an asset.
- Knowledge of current procedures in the Home and Community Care program an asset.
- Current certificates in: CPR level C, First Aid, TDG and WHMIS or a willingness to take courses.
- Must have valid drivers' license and current criminal record check.

Please submit a cover letter and resume to:

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The Bigstone Health Commission is seeking a

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This challenging position will oversee six (6) corporations, with over 140 staff, that deliver health related services to members of the Bigstone Cree Nation and surrounding communities of Calling Lake, Sandy Lake, Wabasca, Chipecwan Lake, Red Earth Creek, Peerless Lake and Trout Lake. Successful candidate will possess knowledge and experience on delivery of First Nation health services under a pending health transfer agreement, Health Canada's Non-insured Health Benefits program, and business acumen to successfully operate and grow five for-profit companies: Bigstone Pharmacy Ltd.; Bigstone Medical Transport Ltd.; Bigstone Dental & Orthodontic Services Ltd.; Bigstone Professional Centre Ltd.; and Bigstone Industrial Medical Services Ltd.

The Bigstone Health Commission is a not-for-profit organization wholly owned by Bigstone Cree Nation that is the forefront of delivering community health and wellness services to residents living on Bigstone Cree Nation territory, and one of the few First Nation communities in Canada that successfully delivers the Non-insured Health Benefits program to all of its' members, regardless of residence. With the imminent economical growth in Bigstone Cree Nation traditional territory and surrounding area from oilfield exploration and production, the five (5) for-profit corporations are expected to grow and prosper accordingly. The new President will build upon past successes to ensure the strategic direction envisioned by the Board progresses to manage a self governed health care system, and ensure that all six corporations are in a position to take advantage of opportunities that balances the social and economical challenges that will transpire from expected growth.

This is an exciting and challenging opportunity open to qualified individuals wanting to take on a leadership role of multiple dynamic organizations; especially those candidates who also possess knowledge of the Bigstone Cree Nation language and culture. The Bigstone Health Commission is in the process of a Canad-wide search of eligible candidates. If this position interests you, please forward your CV to:

Chief Gordon T. Auger
c/o The Bigstone Health Commission
PO Box 1020
Wabasca, AB T0G 2K0

Inquires or CV will be accepted by email to allison.yellowknee@bigstonehealth.ca.

This position will remain open until a suitable candidate is selected, and only those qualified will be contacted in the selection process.

Artists revisit the 1876 Indian

(Continued from page 13.)

Then, a few days later, he had a phone call from Teharihulen who was back from the woods.

"I hurried over to his home where he showed me his work. The same copy of the Act that had inspired us a few days earlier was now sprinkled with "blood," a few grains of wampum escaping from a gaping wound, finally free. And Teharihulen, wearing a glorious smile, declared to me: "I painted it with a 12 gauge shotgun." Savard's painting would become the thematic poster for the exhibit.

Teharihulen was completely unaware that West Coast artist Lawrence Paul Yuxweluptun had created a work of the same nature in 1997, but as a performance. The idea pleased Picard-Sioui. "Here were two artists on two opposite sides of a continent coming from dissimilar centuries-old traditions, with distinct artistic approaches and different levels of experience in their respective practices, but, in the end, with an identical reaction: a systematic dismissal, a barely veiled disgust, a global refusal incarnated in a liberating violence. In a very natural manner, was there any other reaction possible for a Native artist in the face of the (in)famous Act than to let himself be carried away by this atavistic reaction, this visceral hatred and to expurgate it by putting holes in the victim with a gun?"

"We were hitting a raw nerve, I

was convinced of that," said Picard-Sioui. "I smiled ear to ear: we had it."

A visionary for art and creativity in all its forms, Picard-Sioui believes in new ways of thinking and exploration. He is also the man behind the museum's permanent collection.

"Though I am only the curator—oops, sorry, the superintendant—of this new exhibit, I think that the director of the museum would also agree that this exhibit is a statement for the new institution as a whole."

"We are an anthropology museum, but we are first and foremost a national museum and we can and will push the limits of what we showcase. We are also dedicated to Aboriginal art. That is somewhat the point that I wanted to make clear in this exhibit, which I think will appeal to a different audience than the permanent exhibit. The general feeling of this exhibition is quite different from our permanent exhibition."

According to Picard-Sioui, the uniqueness of this work lies in having a very focused theme of the Indian Act, which he believes has never been done collectively before, though some artists, such as Nadia Myre, had already worked with the subject.

"But as far as I know, this "Indian Act for Dummies" thing has never been done before," he said. "It's a first. We need firsts. I'm dedicated to that. Not just any firsts, but the ones that can really help to showcase Native artistic

talent to the general public. It's what drives me to do such crazy works, and to put so much time and energy into projects like this."

When asked what he is proudest of in this current exhibit, superintendant Louis-Karl Picard-Sioui answers: "Two things. First, how much everything is integrated to the Indian Act theme."

"Even our catalog has the same format as the Indian Act," adds Picard-Sioui. "And when I say integrated, I also mean balanced. Some work is more reflective, ironic, or, well, really funny. So it is balanced. The same is true about the mediums used. So at the same time it is focused but showcases a whole spectrum of what is done in contemporary Aboriginal art."

"The second thing I love is how each piece is meaningful to the personal artistic process of each artist. Their work speaks a lot about their whole process, and in some cases, they went way further. For example, France Gros-Louis Morin is mostly an art photographer. In this exhibit, she presents pictures, but her piece is really about concept and interaction with the public, which is a first for her, as far as I know. Nadia Myre has been working with beads and the Indian Act for a while, but this new piece is really different. She weaves the medium and theme in a whole new way."

The Indian Act Revisited runs until Jan. 10, 2010 at the Huron-Wendat Museum in Wendake, near Quebec City.

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DEPARTMENT OF PSYCHOLOGY

Multiple academic positions in Psychology, University of Toronto Scarborough

The Department of Psychology at the University of Toronto Scarborough invites applications for three **tenure-stream** appointments in the fields of: **cognitive neuroscience (#0900775), clinical psychology (#0900777) and behavioural neuroscience (#0900778)**. The appointments will be at the rank of assistant professor and will begin on July 1, 2010. We are also searching for a full-time **teaching stream** appointment in the field of **clinical psychology (#0900776)** at the rank of Lecturer, to begin July 1, 2010.

For detailed information about each search and application process, we encourage you to visit the University of Toronto Faculty Career Page at <http://www.jobs.utoronto.ca/faculty.htm> and submit your application online. Please refer to the job posting numbers above.

The closing date for applications is **November 15, 2009**.

If you are unable to apply online (or alternatively have large documents to send), please submit your application and other materials to the following address:

**Professor John Bassili, Chair
Department of Psychology
University of Toronto Scarborough
1265 Military Trail
Scarborough, Ontario, Canada M1C 1A4
psychology-applications@utsc.utoronto.ca**

For more information visit our home page:
<http://www.utsc.utoronto.ca/~psych/>

The University of Toronto is strongly committed to diversity within its community and especially welcomes applications from visible minority group members, women, Aboriginal persons, persons with disabilities, members of sexual minority groups, and others who may contribute to the further diversification of ideas.

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

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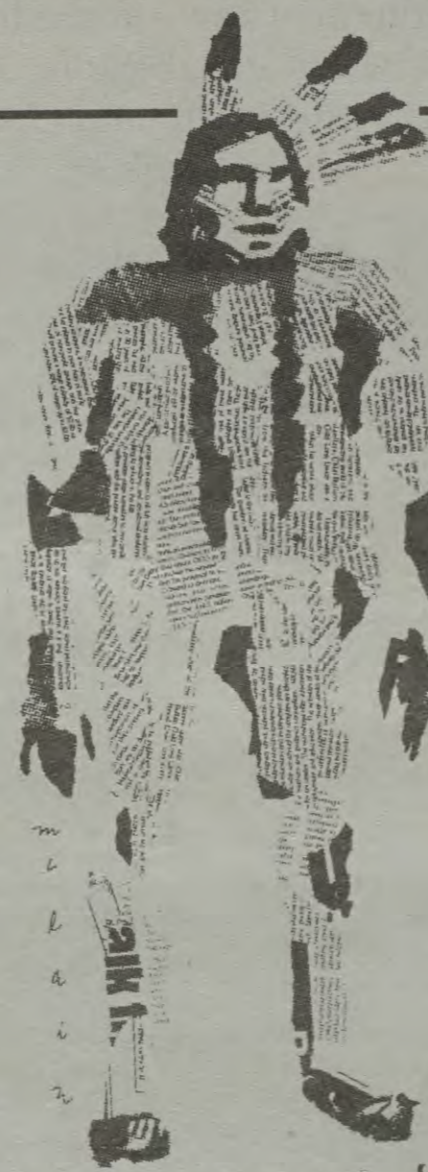
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(quoting file #09367)

CAMH and the University of Toronto are strongly committed to diversity within their communities and especially welcome applications from visible minority group members, women, Aboriginal persons, persons with disabilities, members of sexual minority groups, and others who may contribute to the further diversification of ideas. All qualified persons are encouraged to apply; however, Canadian and permanent residents of Canada will be given priority. Applications will be reviewed on a continuing basis until all available positions are filled.



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[footprints] Albert Diamond

Trapline made Albert Diamond ready for business

By Dianne Meili

Living shoulder-to-shoulder with three other families on the trapline from September to March taught Albert Diamond about equality.

The president of Air Creebec Inc., who passed away suddenly from a heart attack on Sept. 9 at age 58, carried his childhood values into the boardroom to establish unprecedented economic success for Northern Quebec Cree.

The traditional values of caring and sharing, responsible for the fact "there were never really any arguments" and "everyone depended on each other" during the fall and winter cycle, are the same ones Diamond touted in speeches to global organizations that continually sought his advice.

"One of our best values is to share," he said in a video on the Grand Council of the Crees Web site. "And in business, health issues, or anything, if we (James Bay Cree) have knowledge, we'll share it with other communities when they ask."

"I learned early on, if I don't have the resources, not to be afraid to go to the people who do," he added.

Diamond was the first to admit he was not always a traditional person. He was away from home in Moose Factory for schooling 10 months of the year from the age of six.

"I was assimilated into the non-Native culture," he explained, and though he yearned to be with his parents on the land while away at school, he found reason to value his education when he came home in the summertime.

"My dad, as the chief of our community, would have a suitcase of letters for us kids to translate when we got home. He told us 'I wish I could read and write and speak English, then I could do more for our people.' Reading those letters, I could see

the government wasn't giving him the time of day and he was frustrated.

Diamond recalled asking himself 'what do you have to do to make changes happen?' and deciding at a young age the answer was in education.

But in his second year of university, a call from his brother, Chief Billy Diamond, changed his life. Robert Bourassa had announced the James Bay Project and Billy was taking the government to court.

At a time when land claims and agreements were unheard of, the Cree won the case to protect their traditional way of life. In 1975, the James Bay Agreement was signed with Quebec and the Grand Council of the Crees was born.

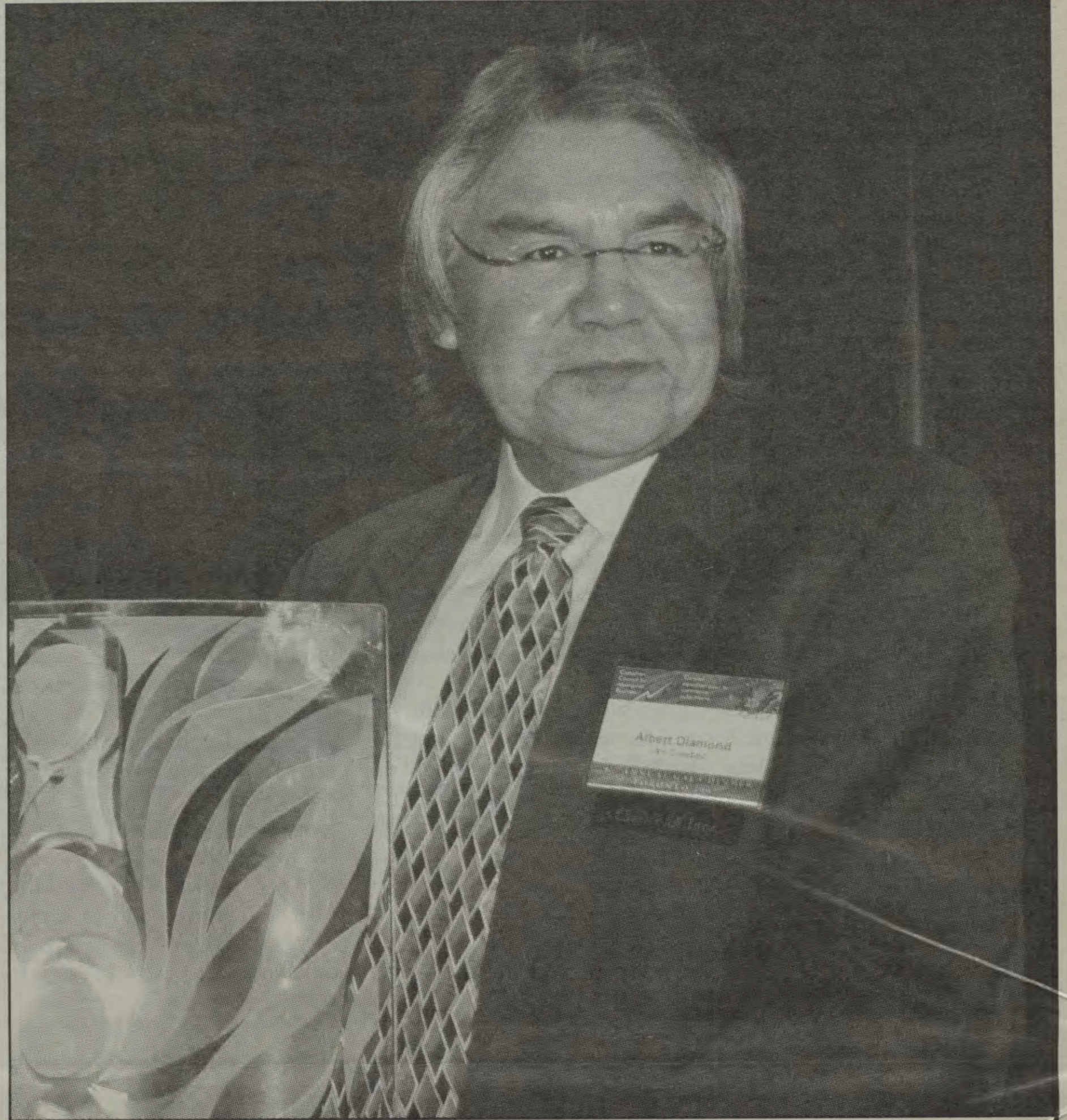
"During the two-year period of negotiations, we tracked down Crees who had college educations and who could come and work for us," Albert Diamond said in his video. "And all this time I was thinking 'this sounds very familiar,' because my father always tried to get people to work together."

Diamond was elected by the chiefs to oversee management, investment and distribution of the money paid to the Crees under the agreement. From its inception in 1978 to 1990, as chairman of the Cree Board of Compensation, he made decisions that saw subsidiaries like Cree Construction, Air Creebec, Servinor and other business ventures flourish.

Under his leadership, the business volume of Creeco grew from \$4 million to over \$100 million, including \$62 million from the Cree Construction Company.

Over the years he lent his expertise to direct ventures other than those with a financial focus, like the board of health and social services.

Despite the money, Diamond



Albert Diamond

PHOTO: FILE

acknowledged his peoples' struggles with violence and drug and alcohol abuse.

"There has been a fast pace of change. Yes, we have the negative aspects that result from that, but we also have our own people to deal with it. We have Cree social workers. On the whole, our quality of life has improved and we have made room for sports arenas, gathering places and homes for the Elders."

Add to this a Cree school board where Cree language is

taught exclusively during the first three years of a child's life, and wherein a mandatory four-week canoe expedition teaches students respect for the land, customs and traditions, and it is obvious Diamond had a hand in keeping his peers' priorities straight.

Air Creebec Inc. Chairman Jack Blacksmith worked alongside Diamond for almost 20 years.

"I am serious when I say no one will ever compare with

Albert," Blacksmith said. "He was our 'go-to' guy. Whenever we had someone new and they wanted to get direction, off they'd go to Albert."

"It's not just anybody who can take three or four companies and totally turn them around. He made it work.

"He was always ready to share, and he was totally respected. His very large presence is gone, and he will be missed."

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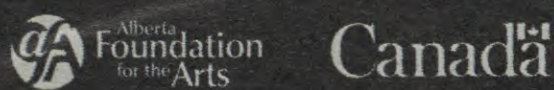
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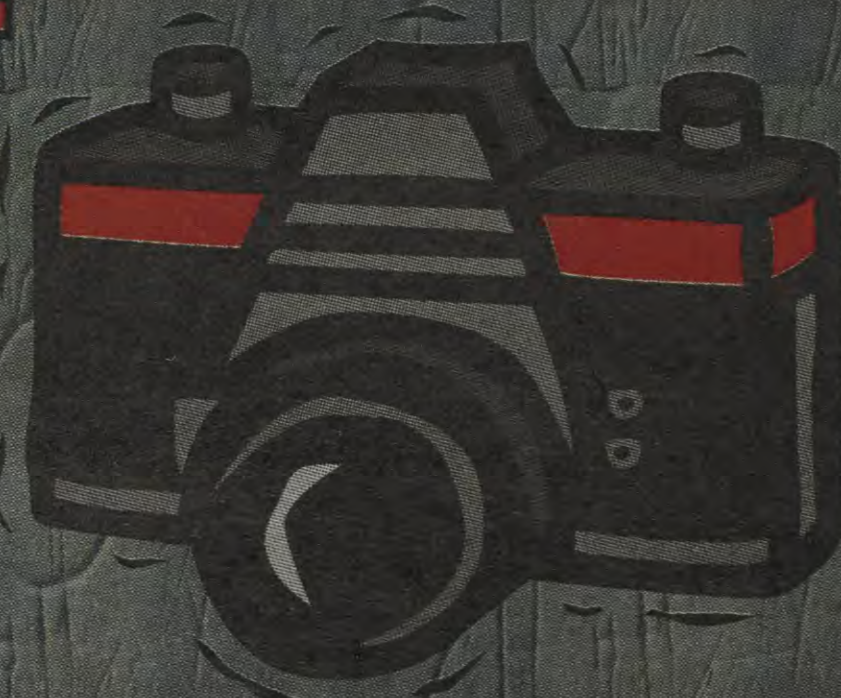
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ENTRY INSTRUCTIONS

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

Your picture could represent the image of
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