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# Windspeaker

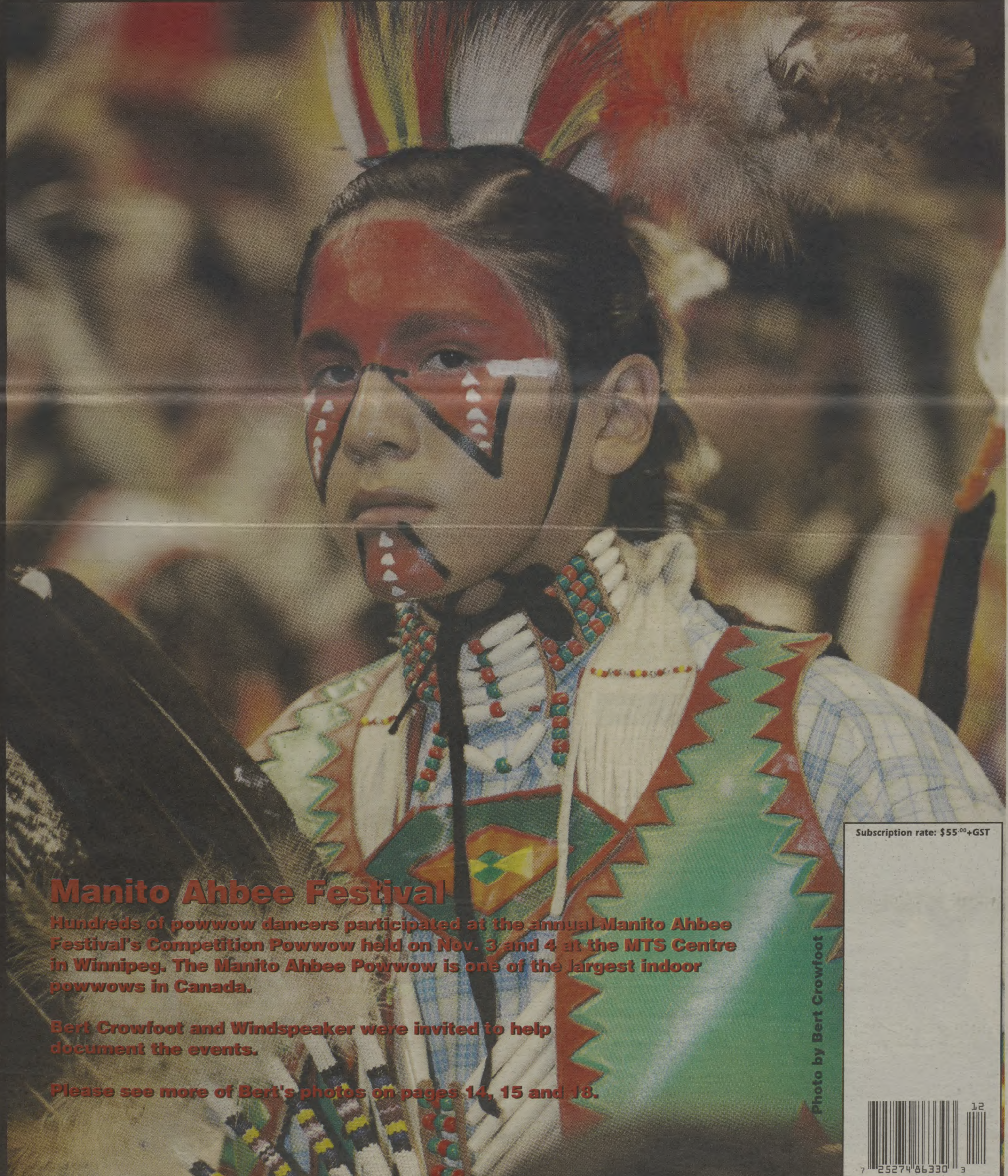


Inform. Impact. Inspire. Independent. Indigenous.

Release the evidence,  
says UBCIC's  
Stewart Phillip  
Page 8

Suspicious raised as bill  
takes odd route to  
become law  
Page 8

Nations worry China  
treaty will negatively  
impact territories  
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## Manito Ahbee Festival

Hundreds of powwow dancers participated at the annual Manito Ahbee Festival's Competition Powwow held on Nov. 3 and 4 at the MTS Centre in Winnipeg. The Manito Ahbee Powwow is one of the largest indoor powwows in Canada.

Bert Crowfoot and Windspeaker were invited to help document the events.

Please see more of Bert's photos on pages 14, 15 and 18.

Photo by Bert Crowfoot

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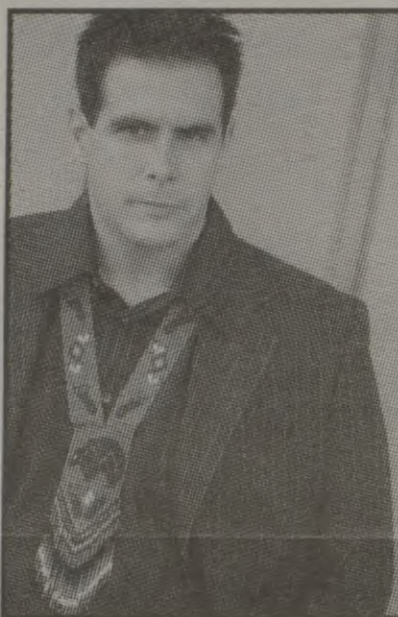
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## Features

### Release the evidence, says UBCIC's Stewart Phillip 8

A prominent First Nations group is calling for the release of the full investigation report that influenced B.C. Crown Council to excuse Terrace RCMP of charges in an incident that left a First Nations man with a serious brain injury.

### Suspensions raised as bill takes odd route to become law 8

It wasn't received well the first time. It didn't go through the second time and died on the Order paper the third time. The Conservatives are still facing opposition on the Matrimonial Rights and Interest Act, or Bill S-2 as it's currently known.

### Reserve leader ponders 'nature's wrath' in wake of Sandy 9

Looking back on his community's helicopter evacuation from Michipicoten First Nation in the aftermath of Superstorm Sandy on Oct. 29, Chief Joe Buckell told *Windspeaker* that the reserve near Wawa, Ont. has learned an important lesson for the future.

### Reserve leader ponders 'nature's wrath' in wake of Sandy 11

Prime Minister Stephen Harper has locked Canada into a deal with China when he signed the Financial Investment Protection Agreement with that country. The agreement had been kept under wraps until leaks from the Conservative camp revealed the Prime Minister would be signing the document during House of Commons business.

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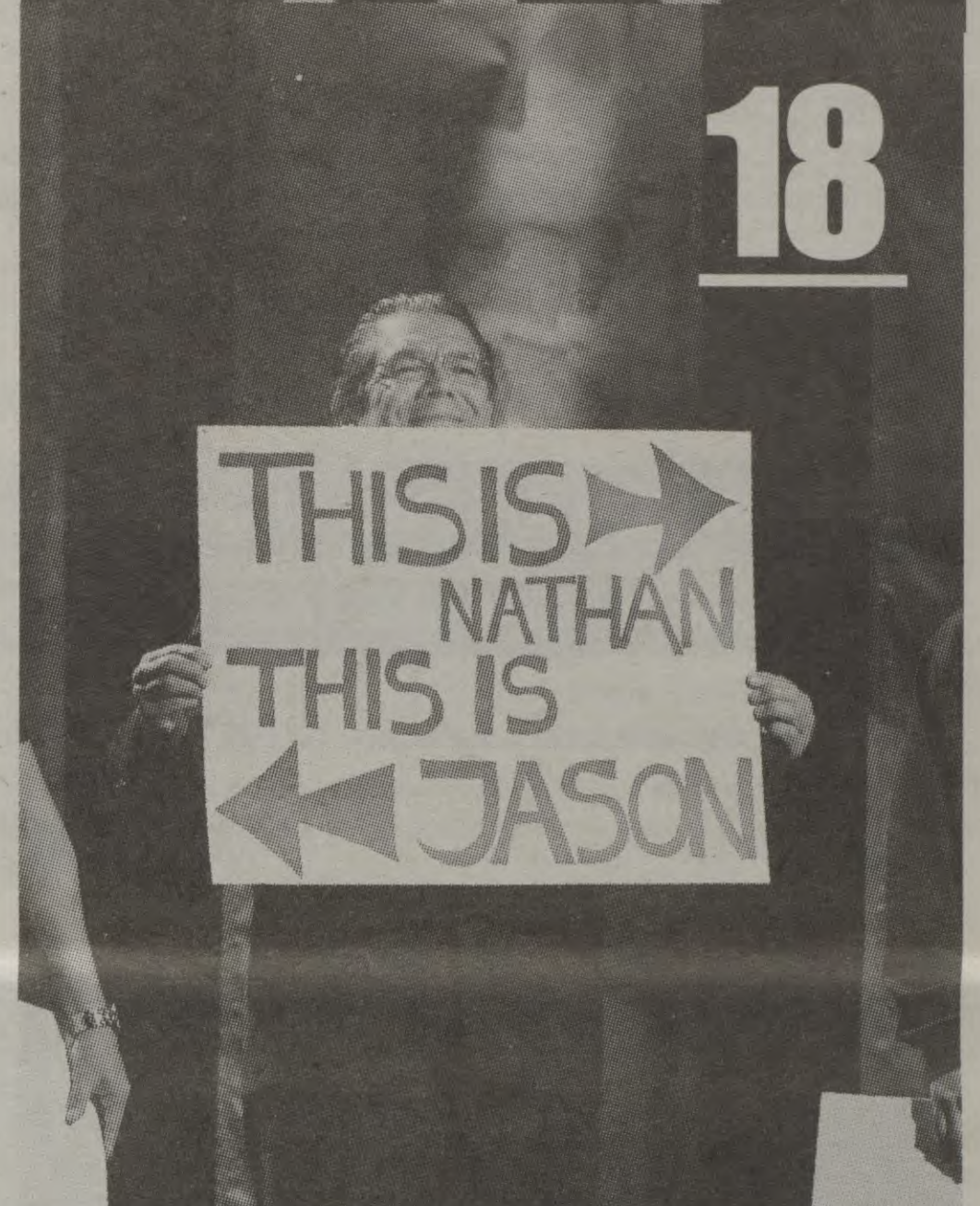
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[ footprints ] Russell Means 26

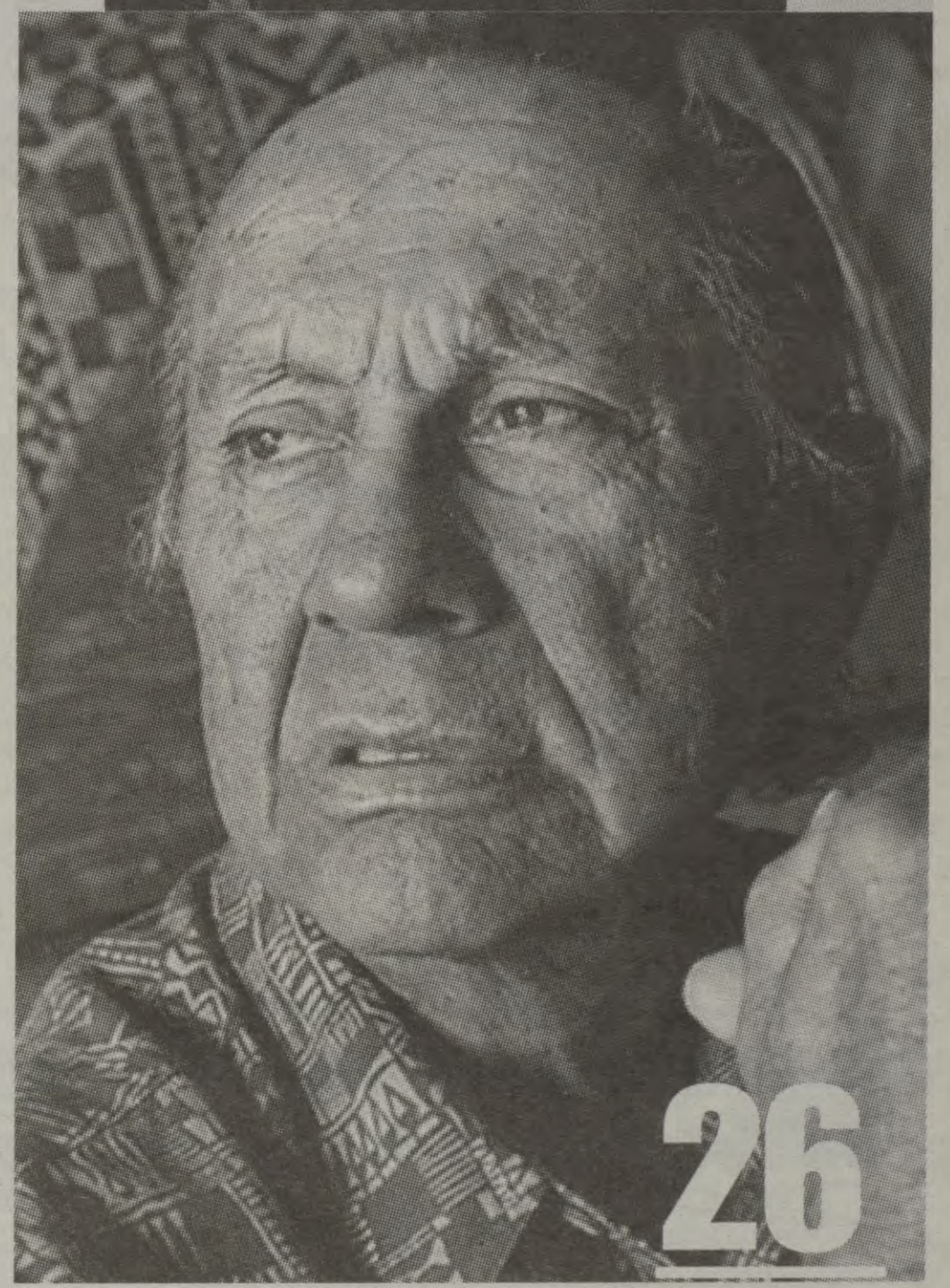
Braving the damp cold of a late autumn rainstorm, Winnipeg's Harrison Friesen was one of many across North America who held vigil for AIM activist Russell Means after he passed away on Oct. 21.



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## Legend an inspiration for the push back

It's an unusual thing to ask of readers, but we're going to do it anyway. Turn to the final page of editorial in this paper—the footprints page—and read this article first. The story on this page every month deals with a person who has passed away who has created a path forward for us, or broke trail, or provided us an example. This month's story is about militant activist Russell Means who passed away on Oct. 21.

Means was a controversial figure, especially for his time, but what struck us about this recount of his life is that despite his efforts, and they were at times extreme, we are still fighting the same battles as he did some 40 years ago. It would be discouraging to think that we haven't made any gains over all that time. We have. Still, we have to acknowledge that the larger war continues to rage on.

The footprints article on Means quotes a poem by Birgil Kills Straight. He writes, the American Indian Movement that Means led grew from the "dark violence of police brutality and voiceless despair of Indian people." In this issue of *Windspeaker*, readers will find a story about yet another Indian man who suffered badly while in police custody, so we can add Robert Wright's name to that ever growing list that represents the brutality that Aboriginal people still face when dealing with Canada's police authorities.

"We want to see how a man, kneeling down, surrounded by police, in handcuffs, presents such a threat to three police officers that he must be 'taken' to the ground causing a terrible head wound," said Grand Chief Stewart Phillip in calling for the release of video evidence from the night in cells where Wright suffered a brain injury.

Yes, we think that evidence should be made public too... We believe it will be just as enlightening as the footage of the disgusting treatment of Frank Paul in 1998, where Vancouver police dragged the drunken Native man out to a police wagon and then abandoned him in an alley in sub-zero temperatures where he later died of hypothermia.

Another name to add to that list is Alexis Young. She is a two-spirited transgendered person who was fortunate to survive a starlight tour that the Saskatchewan police became so famous for after

the death of Neil Stonechild and others.

That list is a very long one, and despite all reason, every inquiry and investigation into each incident, there remains this dangerous treatment of our people at the hands of police.

Dark violence, indeed.

And before we went to press, three BC human rights organizations released a report critical of the Missing Women's Inquiry headed up by Wally Oppal in BC. The report said the inquiry, which will soon release its own report, excluded the voices of marginalized women from the Downtown Eastside.

"Every day that this inquiry went on, you saw Aboriginal women outside on the street protesting, not inside the inquiry testifying," said Lindsay Lyster, president of the BC Civil Liberties Association.

"Our voices were not being heard. No one was listening to us once again. Just like when my cousin went missing, you saw it all over again," said Lorelei Williams. Her cousin's DNA was found on serial killer Willie Pickton's farm and her aunt went missing in the mid-1970s and was never found.

"The biggest error is not listening to the people," said another family member of one of the missing women.

Voiceless despair, still.

Aboriginal people, having access to a wide variety of new tools to combat the assaults on our sovereignty, our title and our rights, assaults on our very existence as Indigenous people, are showing that, for their part, they are still willing to fight for what they believe to be right, just as Russell Means did back in the 1970s. It's a far more sophisticated fight today, but a fight nonetheless.

And as we watch the activism from coast to coast, it's like watching a fireworks display lighting up the sky over Canada... a burst of fire and color here, flares and fountains, Roman candles and whistling rockets, raining down over the countryside.

Not sure if Means would approve of the tactics being employed, but his memory will remain an inspiration for what is to come. And if there is no change to the way our people are being treated today, then more to come is what Canada can expect.

*Windspeaker*

[ rants and raves ]

## Page 5 Chatter

### CONCERNS ARE GROWING OVER

the creation of a cheaper generic version of the powerful and highly-addictive pain medication OxyContin. The Anishinabek Nation believes the government of Canada has a moral and fiduciary responsibility to block pharmaceutical companies from making these alternative drugs. Oxy is destroying communities and families, said Northern Superior Regional Grand Chief Peter Collins. First Nations have urged the federal government to work with them in battling the drug in their communities. They cautiously applauded the March announcement by Health Canada that OxyContin sales were being halted. Now First Nations are saying that the federal government had an opportunity to stop the generic drugs being developed, but Ottawa says it will not intervene. OxyContin is an opiate-based drug that has proven to be a significant problem in addiction and related criminal activity. It can be easily altered to create a heroin-type high and its over-prescription has created a plague, especially in First Nations, the nations say. "Fighting the use of OxyContin is still an issue," said Collins. "Supplies are dwindling, but those with access or supply to the drug are still making it available. Introduction to the market of generic versions will only add to the problem."

### THE GOVERNMENT OF ALBERTA

has decided to extend its deadline for comment on reforms to consultation after Aboriginal leadership balked at the government's proposed plan. Aboriginal Relations Minister Robin Campbell met with chiefs across the province on the issue of consultation regarding development on traditional lands. The chiefs say the proposed reforms give too much say to the government to decide when industry has done enough to include First Nation in their development plans. The chiefs say the reform plan will lead to more court battles. Government hopes to have a new policy by November next year.

### SENATOR PATRICK BRAZEAU IS

again making headlines for all the wrong reasons, this time over the annual \$20,000 housing allowance for claiming his principal residence is in Maniwaki, Que. Senators are entitled to the allowance if their principal residence is at least 100 km outside of Ottawa. Maniwaki is 130 km from the capital. But CTV News has uncovered that Brazeau is rarely seen in that region of the province. Brazeau rents a house in Gatineau with his girlfriend, but says he still lives at his father's house in his hometown of Maniwaki when the Senate is not sitting. "Only the papa," said the butcher when CTV asked who lived in the house across the street. The local letter carrier has stated mail addressed to the senator has never been delivered at the home, CTV revealed. CTV News is claiming the senator has financial difficulties, despite earning an annual salary of \$130,000. Over the holidays, Brazeau bakes and sells his own homemade meat pies at a Gatineau bar to make extra money, CTV claims.

### ASSEMBLY OF FIRST NATIONS CHIEFS

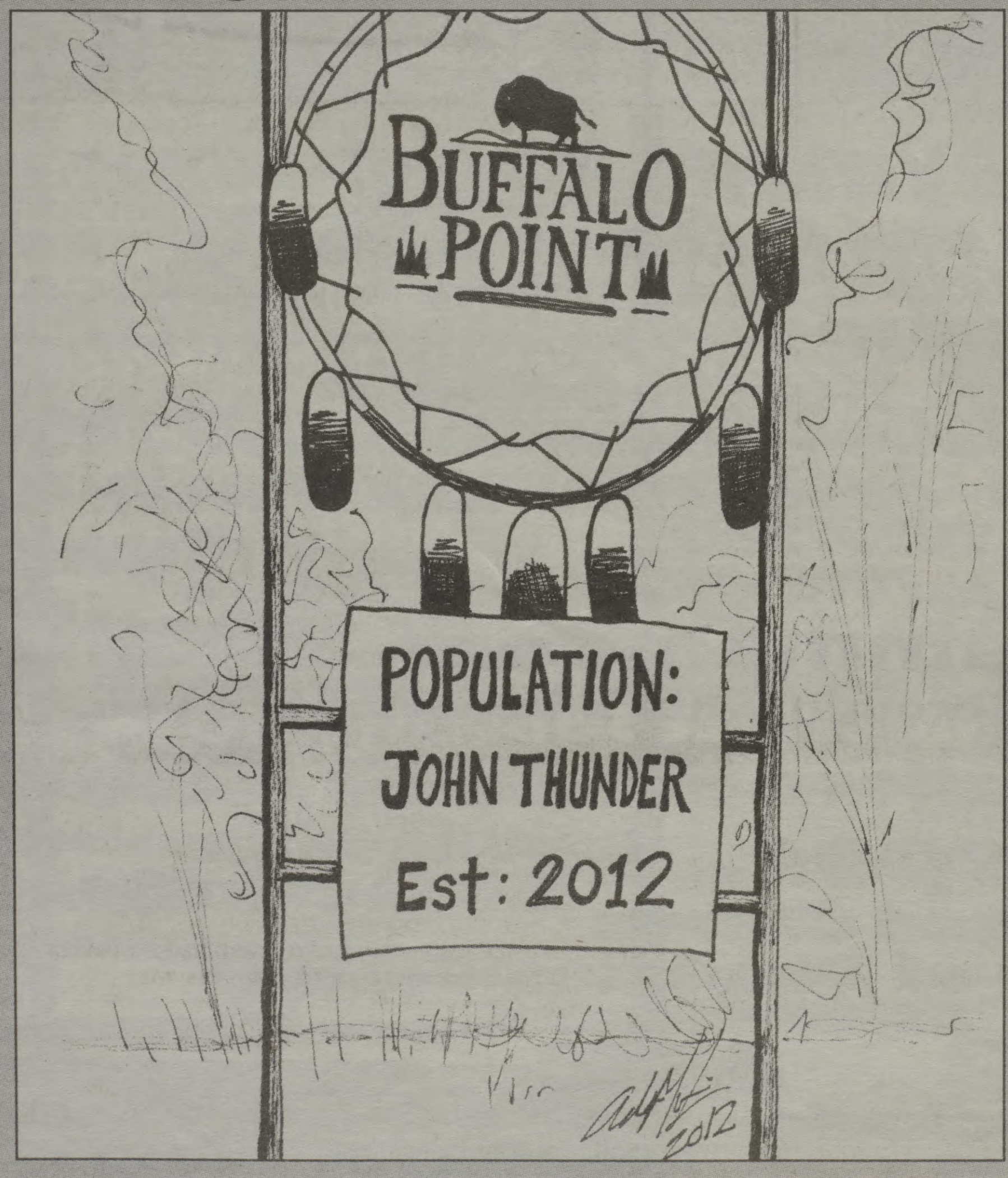
of New Brunswick released their plan "Restoring Hope for First Nations" in November outlining 10 ways to increase economic stability and meaningful employment for their people, but the chair in Native Studies at St. Thomas University said their plan is doomed to fail because it doesn't address the root causes of First Nations poverty. Andrea Bear Nicholas said loss of culture is to blame for the social challenges facing Aboriginal people. "Our culture has been under assault since Europeans arrived here," she said. "You basically destroy a people if you attack their culture. We have a tendency to think the attack ended with residential schools. In fact, it continues as long as our children are put into public schools with no option to learn their language." Bear Nicholas said Native children should have a separate education in their traditional languages. "If you're teaching in the language, the culture is incorporated in that," Bear Nicholas said, CBC reports. "The French fought for that right a long time ago. I'm sad that I'm not seeing the chiefs fighting for that right."

### THE KASKA NATION SAYS IT

will shut down all mining exploration in their traditional territories, with a planned blockade of the North Canol road to mining activity. It says the move is the direct response to proposed amendments to the Oil and Gas Act that would erase the Kaska's veto rights over developments in southeast Yukon. The Ross River Dena Council and the Liard First Nation said they are also considering blocking mining activity on their traditional territory. "That could well include roadblocks and protests as well as legal action," said Liard McMillan, the Liard First Nation's chief. The Kaska have not extinguished their Aboriginal rights to the land, said McMillan. Kaska wants to be partners with the mining industry, but he said the "reckless" and "confrontational" approach by the Yukon government is getting in the way.

## Rank Comix

by Adam Martin





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Dawn Madahbee



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# Release the evidence, says UBCIC's Stewart Phillip

By Shauna Lewis  
Windspeaker Contributor

## VANCOUVER

A prominent First Nations group is calling for the release of the full investigation report that influenced B.C. Crown Council to excuse Terrace RCMP of charges in an incident that left a First Nations man with a serious brain injury.

On Nov. 6, the Union of BC Indian Chiefs (UBCIC), along with the BC Civil Liberties Association (BCCLA), demanded the full disclosure of all evidence pertaining to the April 21 arrest and detainment of Robert Wright.

Wright, who lives in Terrace, had been arrested and detained for impaired driving. While detained in the Terrace RCMP holding cell, Wright suffered a brain injury requiring emergency surgery.

The circumstances surrounding Wright's injury lead to a six-month police investigation ending last month with RCMP freed of any criminal wrongdoing.

The police exoneration was announced Nov. 2 after a report was released by the Criminal Justice Branch (CMB), which relied on surveillance video, cell block videotape, audiotape and a use-of-force expert's report in deciding not to approve the charges recommended by the incident's investigating agency, the New Westminster Police Department (NWPD).

The report further states that

Wright visited hospital three times after hitting his head twice while in police custody. The evidence states that during one of the two incidents Wright was kneeling, handcuffed and facing the wall and being searched by three police officers when he was "taken" to the ground where he consequently hit his head, requiring stitches. Wright's physical condition deteriorated through the night and he was admitted to hospital where it was determined he needed emergency brain surgery.

Wright's interactions with police were video and audio recorded and the UBCIC and the BCCLA want to view the evidence for themselves.

"The video and audio tape in this case must be released," said Grand Chief Stewart Phillip, president of UBCIC. "We want to see how a man, kneeling down, surrounded by police, in handcuffs, presents such a threat to three police officers that he must be 'taken' to the ground causing a terrible head wound. What possible scenario could the videotape capture that justifies this use of force against a restrained man, asked Phillip.

"We're trying to get to the bottom of why charges weren't laid," said David Eby, executive director of the BCCLA. "We're in contact with the RCMP to see if they will voluntarily disclose the footage to the [Wright] family and the public," he told Windspeaker. "The family has a legal right to the footage," added Eby.

Heather Prisk-Wright, Robert's wife, agreed.

"Let's see everything," she said. "If the family requests evidence, why would they hold anything back?" she asked.

Prisk-Wright said she needs the evidence to help answer the many unanswered questions she has regarding her husband's in-custody injury.

"There are a lot of holes in the story," she said, adding that she wonders why the Terrace RCMP failed to inform her of her husband's injuries until the morning after he was detained.

Prisk-Wright also doubts that extreme use of force was necessary to restrain Wright. She suspects that with the high level of alcohol in Wright's system he could have easily been detained and should have been closely monitored for alcohol poisoning.

"Why would they bring him back to city cells? Why did it take so long for Rob to get emergency surgery? Why didn't they treat him like a human being?... They thought, 'just some drunken Indian,' she suspects.

"He is my best friend," Prisk-Wright continued. "Rob is a really good person. He is someone who would give you the shirt off his back," she said.

Prisk-Wright said in the months since her husband's surgery she has been "helping him remember who he is," adding that while Wright can walk and talk he gets easily confused and disoriented.

"I'd like a complete review of the evidence," she said. "We all have a right to know what happened."

Constable Angela Rabut,

spokesperson for the Terrace RCMP, told Windspeaker that while the criminal investigation is over, there is currently an internal investigation underway and "therefore it would be inappropriate to comment at this time on the details of this incident."

Rabut did confirm that the investigation was handled by the NWPD and "decisions to the release of audio/video footage and any other details of the criminal investigation rests with them."

Sergeant Diana McDaniel, spokesperson for the NWPD, did not comment on the request for release of evidence. She did state that "The NWPD is confident it has conducted a professional, thorough and independent investigation into this matter. A report to Crown Counsel was submitted and Crown decided not to approve charges."

But on Nov. 13 another bombshell was dropped when the CJB reported that their decision not to approve charges relied, in part, on Vancouver Police Sergeant Brad Fawcett's use-of-force expert report.

Fawcett is best known for being the expert that cleared RCMP officers in the 2007 Taser death of Robert Dziekanski at Vancouver International Airport.

As an expert in the Dziekanski case, Fawcett's police use-of-force report had been described as both "blinker" and "troubling" by Commissioner Thomas Braidwood in his 2010 final report on the incident that made headlines around the world.

"I'm absolutely flabbergasted

that the CJB would use the same expert in the investigation that was largely responsible for the Robert Dziekanski debacle," Grand Chief Phillip told Windspeaker.

The BCCLA said the police investigation process in B.C. needs an overhaul.

"They hand it off to an 'expert' who is in the pockets of the police and then it's handed over to Crown who then just rubberstamps it all," said Eby.

But the Crown said they weren't responsible for choosing Fawcett as an expert and his testimony didn't highly influence the Crown's decision in the case.

"It was only one element in the material that was received," CJB spokesperson Neil Mackenzie said.

MacKenzie said the decision to use Fawcett was made by the NWPD.

"The Crown doesn't decide who the police consult in a report of this nature," said MacKenzie. "Police must consult with Crown, but the choice is left in the hands of the investigation agency," he explained.

The UBCIC and the BCCLA say they will continue to lobby for the full release of evidence pertaining to the Wright case.

"This is not an isolated incident," Phillip continued. "This is one of a litany of cases in which Aboriginal people have been severely injured while in police custody and we are demanding full disclosure of this investigation..."

"We're certainly not going away," Phillip said.

# Suspensions raised as bill takes odd route to become law

By Jennifer Ashawasegai  
Windspeaker Contributor

## OTTAWA

It wasn't received well the first time. It didn't go through the second time and died on the Order paper the third time. The Conservatives are still facing opposition on the Matrimonial Rights and Interest Act, or Bill S-2 as it's currently known.

The bill was debated in the House of Commons on Nov. 1. During the debate, Opposition MPs Jean Crowder (NDP) and Carolyn Bennett (Liberal) and Green Party MP Elizabeth May had many questions for the Conservative Member of Parliament responsible for the Status of Women, Rona Ambrose.

Crowder was supplied with a lot of ammunition. The Royal Commission on Aboriginal Peoples (RCAP), for example, had in 1996 made recommendations for the division of property after a marital breakdown. Those recommendations were never implemented.

Bennet had court cases and knowledge of jurisdictional issues. Provincial legislation conflicted with Indian Act legislation and the bill contradicted the United Nations Declaration on the Rights of Indigenous Peoples due to the lack of free, informed and prior consent.

Crowder also pointed out that the proposed legislation didn't start in the House of Commons, as is usually done when introducing a bill. It instead originated in the Senate.

"Others in the House have noted that the bill was introduced in the Senate and is now referred to the Status of Women committee," said Crowder. "Although this is a very competent committee with very capable members, there are questions arising. First of all, about why the bill was introduced in the Senate rather than the House of Commons, where one would think it legitimately should have been introduced."

Crowder said the NDP will not support the bill.

Pam Palmater, chair of

Indigenous Governance at Ryerson University, also takes issue with where the bill originated from. In a telephone interview, she said, "You have this really heavy, paternalistic legislative agenda which is actually moving far backwards in time, in terms of federal control, and what they're doing is removing the sober second thought concept from the Senate, so they're putting all the bills in Senate, having them pass as a majority when the Senate is supposed to function as a sober second thought for government action."

Palmater suggested the government was only doing that for the majority of First Nation-type bills, not for any others. She said the bill, if implemented, would introduce non-Native interest on First Nations land. That same issue was discussed during the debate on the bill.

Crowder said, "... the larger context of this is about land regimes on reserves. They are not private property... they should look at the larger context around Aboriginal rights and title."

When the issue was brought up

during the debate, it was dismissed. The Parliamentary Secretary for the Status of Women, Susan Truppe said, "... the bill clearly states that it doesn't affect the title to reserve lands or change the collective status of reserve lands and it does not allow non-members to make claims of ownership to reserve lands. The provisional federal rules will not lead to non-Indians or non-members acquiring permanent interest in reserve land because exclusive occupation orders and emergency protection orders are temporary."

Palmater, who is also a lawyer, has studied the bill and written papers about it. Her analysis is that the bill will indeed introduce non-Native interest on reserve lands. In her warning about the bill, she said, "What's worse about this bill is, in the case of an emergency protection order, if you have a non-Native wife and a Native husband, under this new legislation, they can accuse the Native husband of violence without ever being charged or convicted, take him out of the house, give an emergency protection order for the non-

Native wife and then extend those orders up to an entire life interest. As for the emergency protection order, there's no notice to the First Nation for that."

MPs also questioned why the bill will go through hearings in the future through the Standing Committee on the Status of Women instead of the Standing Committee on Aboriginal Affairs. At issue was the lack of knowledge of First Nation land rights on reserve in the Status of Women Committee.

There's even more bad news about the bill. Bennett pointed out the bill lacks financial resources for the purposes of implementation.

"This afternoon we will see the same thing on the water act, that 'thou shalt have clean drinking water' and there are no resources to make sure it happens, Bennett said. "This is exactly the same thing. In the objective of the bill on matrimonial real property, there are just not the resources to actually give women real choices with their families for them to remain safe in situations of violence."

(See *Suspensions* on page 9.)



# Reserve leader ponders 'nature's wrath' in wake of Sandy

By David P. Ball  
Windspeaker Contributor

## Michipicoten First Nation

"We're still at Mother Nature's mercy."

Looking back on his community's helicopter evacuation from Michipicoten First Nation in the aftermath of Superstorm Sandy on Oct. 29, Chief Joe Buckell told *Windspeaker* that the reserve near Wawa, Ont. has learned an important lesson for the future.

"We're going to start preparing for this," he added, describing the helicopters full of escaping reserve residents. "This was just an eye-opener – a lesson.

"We're working on the plan right now, with the municipality too. We're all in this together... If it ever happens again, which I hope it doesn't, we're prepared."

When Hurricane Sandy hit with full force on the U.S. Eastern Seaboard – shuttering New York's famed subway system, shattering neighbourhoods and killing at least 70 people, including two in

Canada – its superstorm remnants blazed north across the border.

The people in Michipicoten already knew that weather knows no boundaries. The 700-person community on the shores of Lake Superior already faces its share of storms and wind.

"They tend to get a lot of rough weather right on Lake Superior," said Bobby Jo Chenier, regional director of the Union of Ontario Indians. "So if there's any severe weather, they usually get a severe impact.

"There's been a lot of damage. As with most northern communities, the availability of resources is not always handy... In the long-term, we're hoping we can offer any support needed."

That damage ranged from vehicles washed into Lake Superior – "They're still there; it was a phenomenon!" Buckell said – to washed out roadways, including the Trans-Canada Highway, and collapsed bridges. All told, nearby Wawa's Mayor Linda Nowicki guessed at the time, the storm cost the

community at least \$10 million.

Community resident Linda Peterson expressed her gratitude for the support that flowed to evacuated reserve members as they holed up in a Wawa motel awaiting repairs to Michipicoten's only road.

"Thank you very much for thinking of us," she wrote on a Facebook page which became a community forum during the crisis. "Happy to report that no one has lost their lives, a lot of damage though, our neighbors who live just off the rez lost their home, their cars washed into the lake.

"They are fine now but I can't imagine how they feel. My prayers go out to them."

In the wake of the disaster, Ontario's Ministry of Community Safety and Correctional Services issued a statement pledging to help rebuilding efforts.

"Our thoughts continue to be with the residents of Wawa, the Michipicoten First Nation, and the surrounding region as they go through this difficult time and work to rebuild," the ministry

said. "The province will continue to help the people of Wawa, the Michipicoten First Nation, and the surrounding communities in every way possible."

While it's often a cliché that communities bond in the face of adversity, for Chief Buckell—who flew into the evacuating community from a holiday to take leadership during the disaster—the truth of the statement remains.

"It was a real community effort," he said. "My staff worked very, very diligently with all the other services—EMO (Emergency Management Ontario), the township, the Ministry of Natural Resources—they did a super job.

"Everybody had to pull together... We're having a supper to recognize all those people, and to acknowledge who they are – to say, 'We appreciate what you did; it showed that when a community is in peril, everyone pulls together. Even people who don't talk to each other!'"

And while cleanup efforts continue, the most important thing is that community

members sustained only property damage, with no injury or loss of life, said Union of Ontario Indians Grand Council Chief Patrick Madahbee.

"They had a pretty disastrous situation up there: roads and bridges wiped out, on the First Nation," he told Birchbark. "It's my understanding that a house and possibly vehicles got washed down the stream.

"Houses can be rebuilt and cars can be fixed, but you can't replace human life. We were very concerned about the safety and well-being of community members."

But while some media outlets labelled the Wawa and Michipicoten flooding an instance of "freak weather," for Buckell the lessons about environmental sustainability seem obvious, and should be heeded as a warning of worse extremes to come.

"We never expected to see it," he said, "but we could see it here.

"With climate change, the weather patterns are changing. We chalk it up to Mother Nature showing her wrath."

# 'Divided loyalties' hamper wild fisheries protection: Justice Cohen

By David P. Ball  
Windspeaker Contributor

## VANCOUVER

Justice Bruce Cohen delivered his much-anticipated report on the collapse of the Fraser River sockeye fishery on Oct. 31, to muted applause from First Nations and environmentalists.

And though the province's Conservatives immediately blasted him as "a timid man" and his inquiry an "abject failure," the former B.C. Supreme Court judge minced no words.

Key among Cohen's findings were that the Department of Fisheries and Oceans (DFO) has failed to protect wild salmon because of "divided loyalties" in promoting the aquaculture industry, that climate change poses a "grave" threat to salmon, and that the precautionary principle must be applied to limit fish farm expansion—and most importantly, that if any future scientific evidence deems the industry poses anything more than a "minimal risk," it should be shut down.

"When DFO has simultaneous

mandates to conserve wild stocks and promote the salmon farming industry," Cohen told reporters, "there are circumstances in which it can find itself in a conflict of interest because of divided loyalties.

"DFO's current role in relation to salmon farming is broader than the protection of wild stocks. It extends to the promotion of the salmon farming industry and farmed salmon as a product... DFO's first priority must be the health of the wild stocks."

And while Cohen warned that federal cuts to the Fisheries Act in its omnibus budget implementation bill, Bill C-38, could contribute to the loss of wild salmon through habitat loss – "I find troubling the thrust of some of the amendments," he said – the commissioner found no single cause for the disastrous 2009 collapse of the sockeye fishery, which shuttered the Fraser River's commercial fleet and curtailed Aboriginal food, social and ceremonial (FSC) fisheries.

"Some, I suspect, hope that our investigation would find 'the

smoking gun' – a single cause that explained the two-decade decline in productivity," he told reporters gathered in a Vancouver hotel for his report's release. "That notion is appealing but improbable.

"In my view, unless significant remedial measures are introduced soon, the stressors that are currently believed to affect sockeye negatively will continue to do so... My concern is that... amendments to the Fisheries Act will be focused more on fisheries than on habitat. I heard time and time again from First Nations witnesses, from non-First Nations witnesses and from scientists that the priority ought to be on the health of wild fish. You can't have healthy wild fish unless you have healthy habitat. Any move away from a focus and attention to habitat could be very damaging to the health of the wild stocks."

First Nations fisheries advocates told *Windspeaker* that the report—though cautious in its approach, not making a final ruling on evidence of disease transfer from fish farms—deserves a passing grade.

(See *Divided* on page 24.)

As it stands, the bill has yet to go through second reading and there is no time frame for completion of that stage, nor is it known when Bill S-2 will be referred to a parliamentary committee for review.

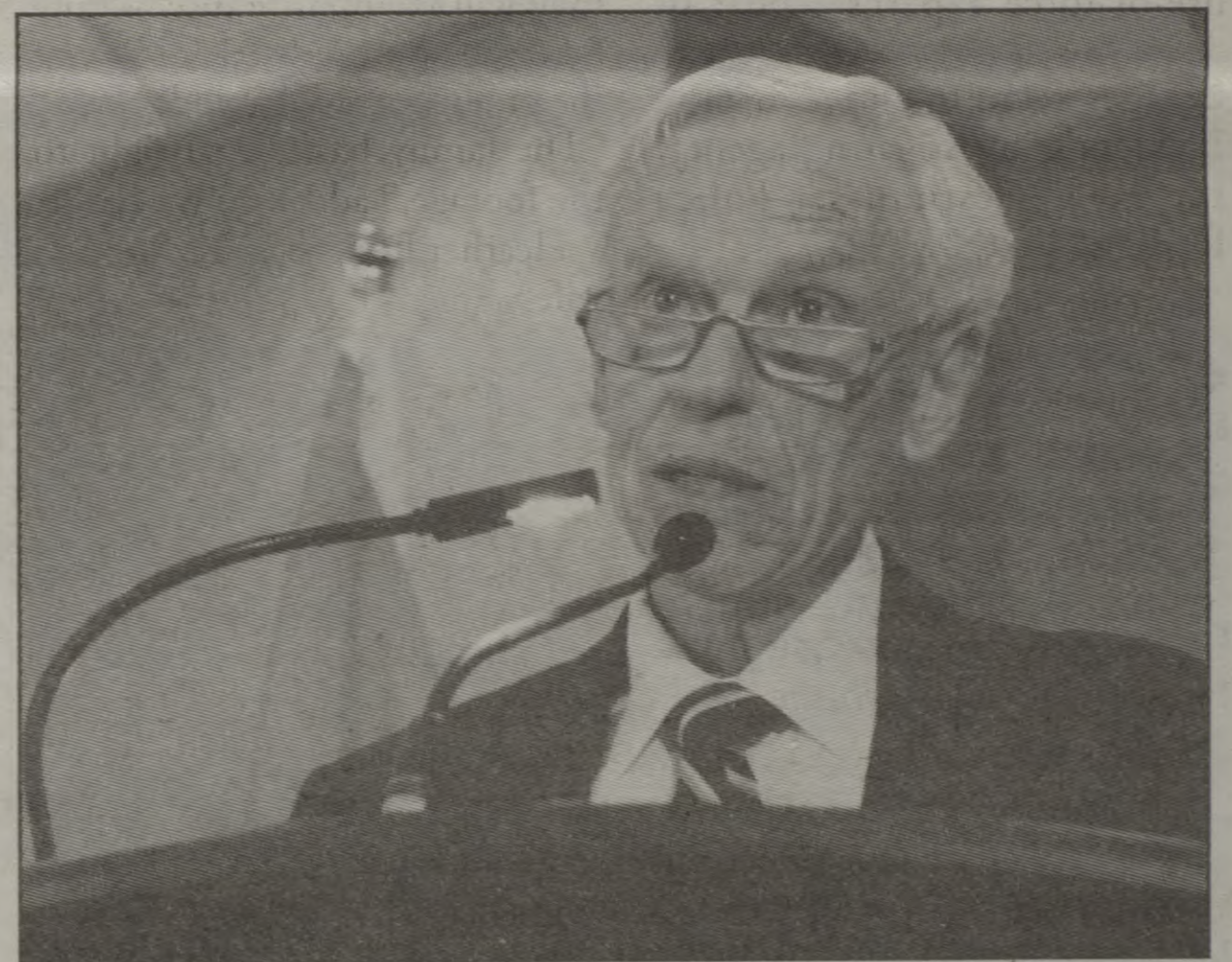


PHOTO: DAVID P. BALL

Former B.C. Supreme Court Justice John Cohen released his report on the decline of the Fraser River sockeye fishery on Oct. 31.

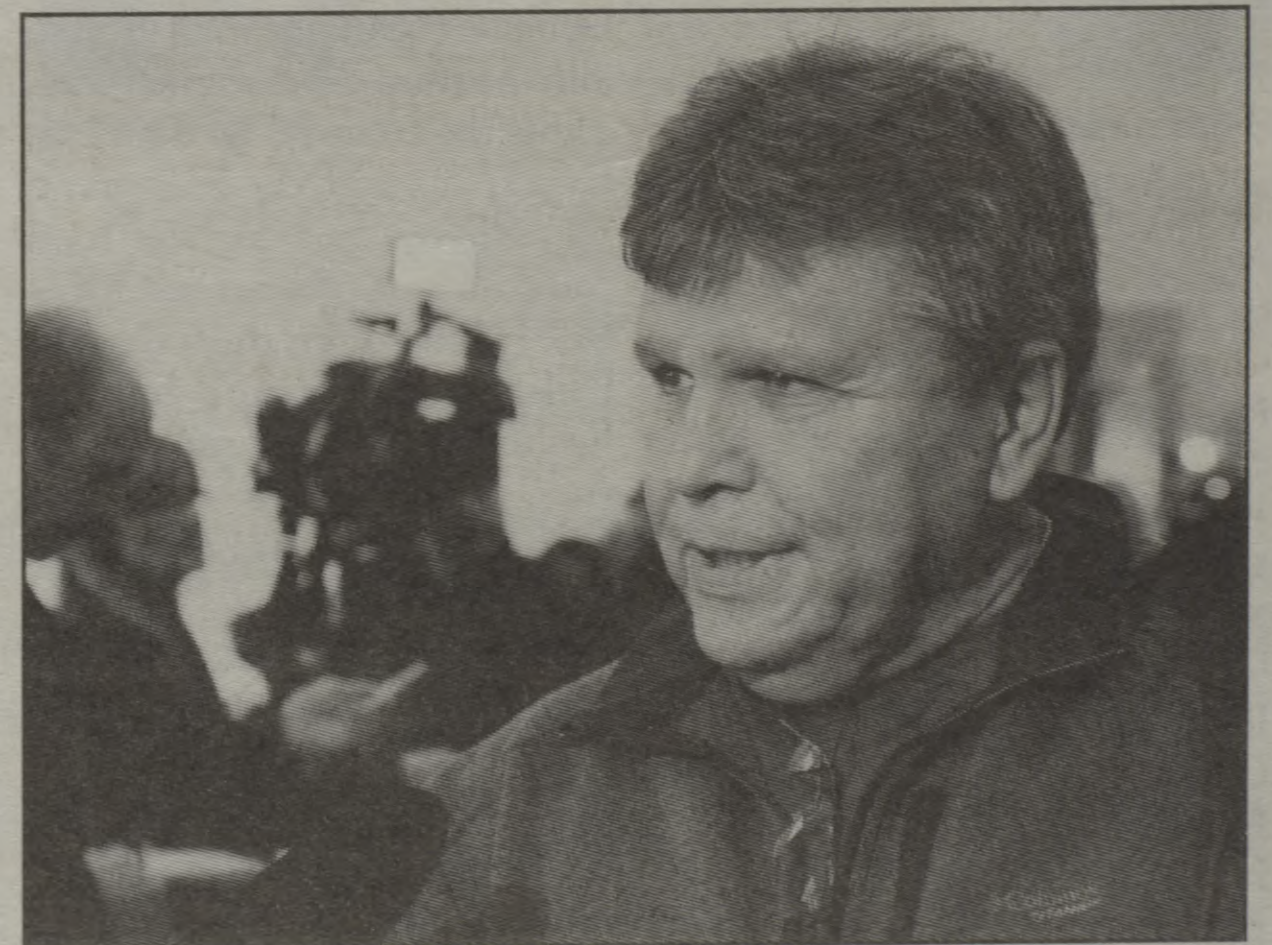


PHOTO: DAVID P. BALL

Ernie Crey, fisherman and Senior Policy Advisor at Stó:lō Tribal Council, speaks to reporters after the launch of Justice John Cohen's report on Fraser fisheries.

## Suspicious raised

(Continued from page 8.)

Native Women's Association of Canada Executive Director Michèle Audette also wondered about resources that go beyond the financial. In a telephone interview, she said, "In all the

violent situations we have or are facing in our communities, what are the protections going to be for our women? And who's going to reinforce that? First Nations probably don't have the capacity financially or humanly to give those services."



[ news ]

# Aboriginal Team Canada takes its place on world stage

By Shari Narine  
Windspeaker Contributor

## ERFURT, GERMANY

The days were long and intense—and worth every minute. “It was an extremely emotional day,” said Chef Ben Genaille, who led Aboriginal Culinary Team Canada at the World Culinary Olympics at Erfurt, Germany in October.

The team, consisting of Faith Vickers, who prepared tapas; Paul Natrall, who completed a platter display for eight people; and, Samantha Nyce, who presented a five-course plated lunch meal, was exhausted by the time they had their cold plates ready for judging. Each dish consisted of Indigenous ingredients from British Columbia, ranging from seaweed from the Nass to traditionally prepared salmon. The ingredients were shipped in locked crates and kept secret up until the day they were needed. Team members spent 33 straight hours awake leading up to plating their food. The day before they worked for 18 hours.

The team earned a diploma “in recognition of outstanding achievements” in a competition with 46 other teams, but more important than that, team members earned their coach’s praise.

“These guys can hold their heads up so high,” Genaille said.

Genaille isn’t the only one proud of the work undertaken by the Aboriginal culinary team.

“They were phenomenal,” said Donald Gyurkovits, president of the Canadian Culinary Federation/ Fédération Culinaire Canadienne. The team is “still developing,” but Gyurkovits’ international friends who were at the competition commented on the professionalism of the members.

“They really showed they are stand-up members of the chefs’ community around the world.”

Genaille was particularly impressed by how team members pulled together to help each other in preparing the food. While other teams had entourages who helped in the preparation work and displaying the food, the Aboriginal culinary team members did it all themselves.

Genaille said the best advice he ever received when dealing with his team came from Chef Ben Pernosky, who was a coach with the national culinary team in 2008. Genaille asked Pernosky to help coach the Aboriginal team. Pernosky helped out for a year-and-a-half and then backed down.

“(Pernosky) said I need to let these guys do it by themselves,” said Genaille. “When coaches become involved, it becomes (the

coaches’) food.”

After their plates were turned out, team members “walked around in haze for a while just very pleased with the whole effort,” before returning to their hotel to catch a few hours of sleep. But when they awoke and went out for dinner, the conversation turned to how to give back for the opportunity they had just received.

“The conversation for the last four years has been about them being role models in the Aboriginal world and now sharing that they have done this journey and the possibilities are there for everybody to go on that journey,” Genaille said.

Now back on Canadian soil in Vancouver, Genaille will turn his attention to promoting the program and raising money to allow the 2016 team to participate in both national and international events leading up to the next Culinary Olympics. It cost about \$40,000 for the Aboriginal culinary team to participate in Erfurt. Genaille said he heard rumours that one Canadian team raised \$700,000 for its participation.

Genaille is hopeful that based on the Aboriginal team’s success and experience in taking part in an international competition, he will be able to get sponsors more readily, which will allow him to increase his team to 12 members and prepare both cold and hot foods.

“It seems as if a few more doors are opening now and there’s interest,” he said.

Team members have already started making presentations, focusing on high schools with large numbers of Aboriginal students. Genaille expects to start promoting and fundraising in the west and work his way east. A fundraiser is already scheduled for Dec. 8, with the Culinary Arts program at Thompson Rivers University in Kamloops hosting an evening of dining with foods prepared by Aboriginal Culinary Team Canada.

Gyurkovits would like to see Genaille extend the invitation to join the team to Aboriginal chefs across the country. By doing so, Gyurkovits said, the Indigenous ingredients used for the food could include product outside of BC. He also offers the Canadian Culinary Federation help to further Genaille’s cause, noting the membership for the organization spreads across the country. Gyurkovits said he knows there is interest in the Aboriginal culinary team.

If the Aboriginal culinary team wants to present both hot and cold foods, Gyurkovits said, the team could compete in the catering category, which serves hot food, along with the regional category, for the cold food.



PHOTO: SUPPLIED

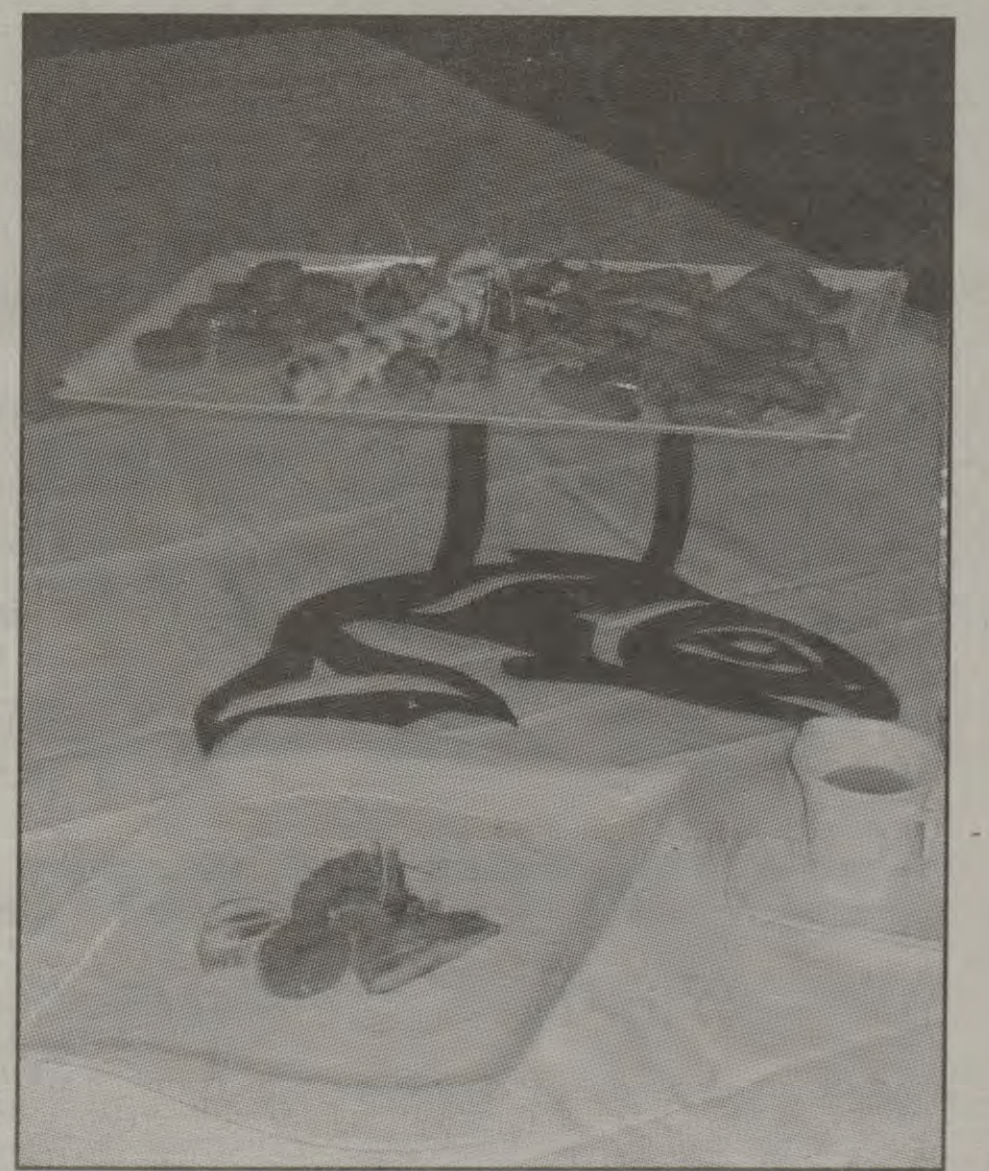
Donald Gyurkovits, president of the Canadian Culinary Federation/ Fédération Culinaire Canadienne (centre) stands with members of the Aboriginal culinary team (from left) Paul Roy Natrall, Samantha Nyce, Faith Vickers, and Chef Ben Genaille.



Faith Vickers prepared tapas or bite-sized hors d'oeuvres.



Samantha Nyce served a five-course lunch menu, which included seaweed from the Nass, oolighans, smoked and dried, Indian Ice cream, herring eggs on kelp.



Paul Natrall presented a platter for eight using the five different salmon species of BC prepared using “traditional” methods.



# Nations worry China treaty will negatively impact territories

By Jennifer Ashawasegai  
Windspeaker Contributor

OTTAWA

Prime Minister Stephen Harper has locked Canada into a deal with China when he signed the Financial Investment Protection Agreement with that country. The agreement had been kept under wraps until leaks from the Conservative camp revealed the Prime Minister would be signing the document during House of Commons business at the beginning of November.

But, once word of it got out, people were tweeting against it, politicians began asking questions in the House of Commons and First Nations were alarmed.

Leaders are worried the implications of an agreement such as this one will spell disaster in traditional territories in regard to resource development. They're scared the doors will be blown wide open in the natural resources sector, and First Nations will be left vulnerable in their territories. There is also a fear the agreement will violate treaties.

First Nation leaders Stewart Philip, grand chief of the Union

of BC Indian Chiefs, Grand Chief Stan Beardy of Chiefs of Ontario, as well as Lake Huron Regional Grand Chief Isadore Day each penned letters of opposition.

In a telephone interview, Phillip said "It's the second biggest free-trade agreement since NAFTA (North American Free Trade Agreement), and will certainly have significant impacts on lands and resources within our territories, and we find it completely unacceptable that there has been no public debate but the government is just pushing ahead with this agreement."

Phillip wasn't the only one concerned that there hadn't been any public discussion about the agreement. In question period in the House of Commons on Nov. 1, NDP Leader Thomas Mulcair asked the Speaker of the House, "Mr. Speaker, the agreement with China, which the Prime Minister is prepared to ratify without any debate, study or consultation, will have a huge impact on certain transactions... The Prime Minister is giving the Chinese government the absolute right to purchase and develop Canada's raw natural resources. The Conservatives are not only giving China access to

our natural resources, but they are also guaranteeing unlimited expansion. That is what is at stake here. Why are these decisions being made in political backrooms, without any debate, study or consultation?"

Prime Minister Harper side-stepped the question with his reply, "Mr. Speaker, the Leader of the Opposition is completely wrong. The Investment Canada Act will remain in place under this new agreement. We have been trying to sign this agreement for quite some time, in order to protect Canadians who are trying to create investments and jobs for Canadians in the Chinese market. This is an important step towards protecting the Canadian economy and our jobs."

The investment treaty with China had been signed by Harper while he was at the APEC (Asia-Pacific Economic Cooperation) summit Sept. 9 in Vladivostok, Russia, before it was ratified in Canada.

In his open letter, Huron Regional Grand Chief Day stated, "Trade and investment treaties with other countries are very critical and complex endeavors affecting access to lands and resources. Neither China nor any other country

should be legally granted delegated access to treaty lands that are still under current arrangements with First Nations in this country."

Phillip thinks the agreement will have a negative impact First Nations.

"This investment treaty agreement with China will obviously look towards large scale development projects within our territories, such as pipelines, mines, dams, across the prairies and the rest of Canada where there are similar concerns with respect to large projects like in northern Ontario and northern Quebec."

"The pace of development being fueled by off-shore investments, including significant investments on the part of China, are of grave concern to First Nations, vis a vis their Aboriginal and treaty rights," he added.

The Chiefs of Ontario are also worried about treaty rights. In addition to those worries, the organization points out that the FIPA agreement grants China investment preferences, favoured nation treatment, plus disputes would be heard by secret arbitration boards.

In the House, Mulcair had similar concerns when he also

asked the Prime Minister if he was exposing the country to liability if resource deals are not struck. Prime Minister Harper assured that the country would be protected under the agreement.

Phillip thinks before the agreement came up, there should have been consultation.

"There's a constitutional and legal obligation on the part of Canada to engage and consult with First Nations when there are proposals that have a very real potential to impact on our Aboriginal and treaty rights."

With proposed pipeline developments from Alberta to British Columbia, plus other proposed developments in his province, Phillip is also worried about foreign investment in combination with looser environmental regulations.

"This investment treaty is absolutely designed to spur six developments in our territory. I think the fact that China has significant investments in the tar sands, as well as the Enbridge pipeline development, are examples of how that can impact the environment in our territory, not to mention the fact that the Harper government recently gutted the environmental processes."

## Alexus Young showcases healing from starlight tour abuses at ImagiNATIVE

By David P. Ball  
Windspeaker Contributor

TORONTO

Filmmaker Alexis Young's face transforms from anxious—the result of the week's struggle with a noisy and insecure housing situation in one of Toronto's poorest neighbourhoods—to a sly grin when Windspeaker approaches.

We had interviewed her at a policing conference several years before for an earlier article in this publication, but today the subject is filmmaking. In particular the Métis woman's ImagiNATIVE film festival short film, "Where We Were Not Feeling Reserved."

The film uses surreal animation style mixed with shaky, collage-style archive footage to tell Young's harrowing story. Throughout, snowflakes fall heavy across the screen. Young appears in drawn form. Starry, enthralling winter skies are prominent.

We walk to Toronto's Allen Gardens, where an 80-metre mural is underway by Indigenous painters, depicting various creation stories and traditions. Nestling confidently on a park bench, Young excitedly discusses her screening. In some ways, her own journey as a filmmaker echoes the artists nearby sharing

the story of their cultures, painting scenes in hopes of creating some spark of inspiration in others.

"People are curious and want to know," she said, brushing her long hair out of her eyes in the breeze. "That's really encouraging."

"As long as there are people out there who want to listen and hear my story, I will gladly tell it. I've gone through so much in my lifetime that I consider myself a survivor. For me, the social aspect of everyday living—everything from trauma to addictions to mental health—it's a passion for me because I have a mentality where if I can help just one person, it'll all have been worth it."

Young is a survivor of the infamous "starlight tours" or "midnight rides" whereby Saskatoon police officers abandoned Native men and women outside the city limits in sub-zero winter temperatures, often stealing their shoes and forcing them to walk home in the snow.

The all-too-common occurrence in Saskatoon—also reported in several other prairie cities—blew up into national scandal in 1990 with the death of Neil Stonechild, a 17-year-old Cree teenager who froze in -28C temperatures from the practice.

"I could have died," she explained. "And that saddens me,

that the others died and I didn't.

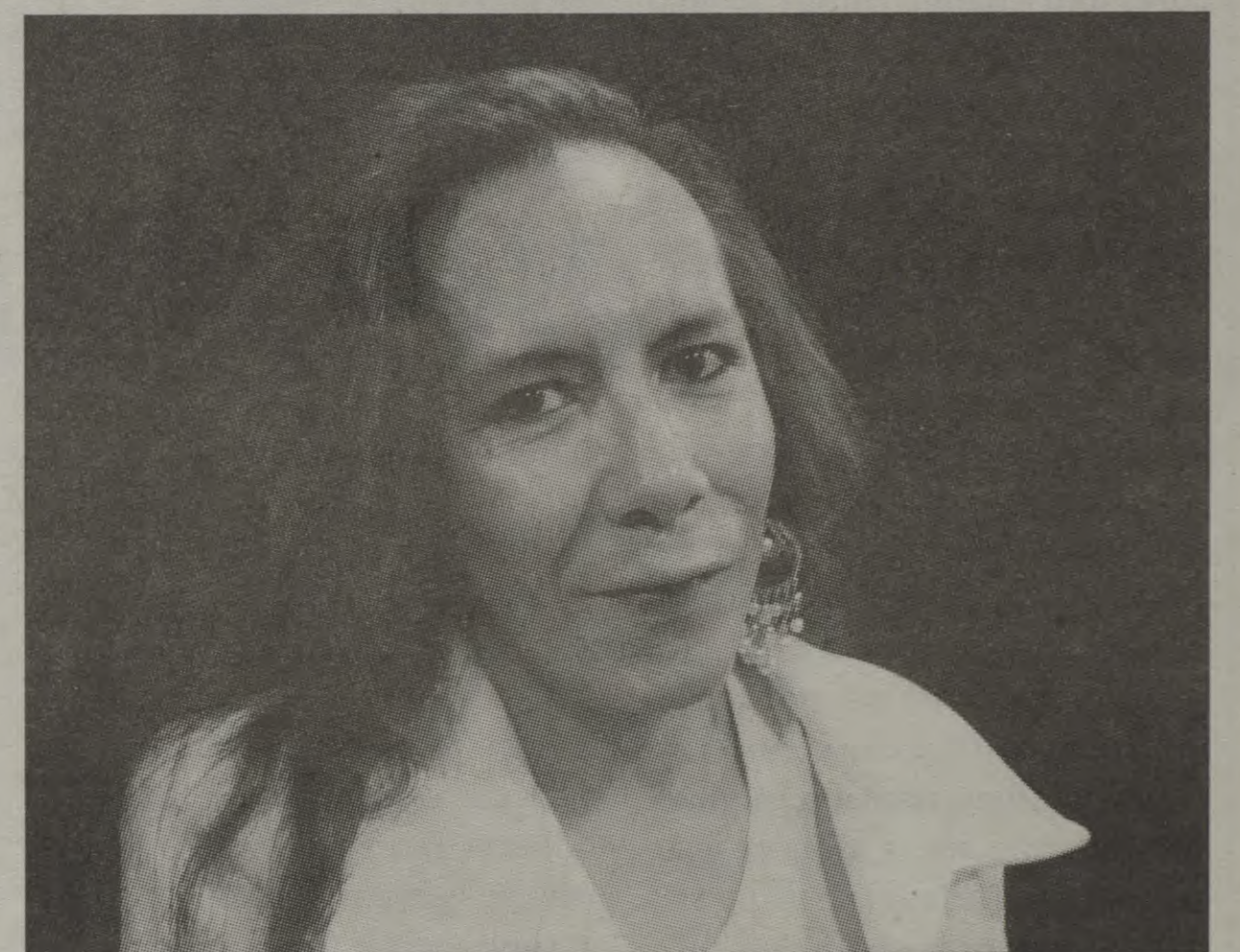
"Yes, it was horrible, but you have to remember I survived. I'm already familiar with the fact that we go through racism, ignorance and just plain disrespect. It's to be expected. What happened to me in Saskatoon just confirms what we, as First Nations people, are going through."

"Where We Were Not Feeling Reserved"—the film about her starlight tours story, co-created with artist Jessica McCormack—just scratches the surface of Young's life.

"I've actually gone through much, much worse," she said. "It gives me pride to be able to stand up and say I'm two-spirited, and I'm not dead. In the past, I've lost a lot of transgender sisters who have been murdered simply because they were trans."

"There are some days when I am scared of violence; I'm scared of a rock being thrown at me... There is sometimes a fear I'm going to get shot dead on the street."

Two-spirited people, in many Indigenous cultures, blur the lines between male and female. Some identify as transgender, but not all. As Young explains, the term is a source of pride and honour, and a reminder of the prejudice imposed upon First Nations with colonization.



Filmmaker Alexis Young

PHOTO: PROVIDED

"Two-spirited folks—back in the day prior to European contact—we were actually valued members within our societies," she said. "We were actually valued to the point where chiefs had us for wives; women of the village would come to us because we had inside knowledge of men, and men would come to us too."

"But due to—and I hate to use this word—but when the White Man came, they just came and destroyed our culture and way of life. It's almost like they just uprooted us and threw us into the wind and said, 'You're on your own.'"

The result: today, many trans

and two-spirited Native people are terrified to return to their reserves, where discrimination has often replaced acceptance.

"If they go home," she laments, "they'll get beaten to a bloody pulp."

"That's a carry-over from the assimilation process. But today, it gives me pride to be able to stand up and say I'm two-spirited, and I'm not dead."

Young's experiences of racism and transphobia have led to a blossoming of creativity and courage. She is passionate about sharing her story and speaking out for Indigenous rights.

( See ImagiNATIVE page 25.)



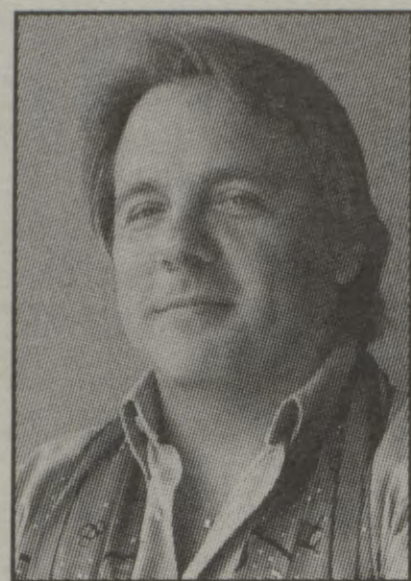
[ strictly speaking ]

## Political correctness has reached the harvest

There is probably no contemporary holiday so full of complex social and political issues for the modern-day First Nations person than Thanksgiving. Mine included. For one thing, it makes me very confused. Like, what exactly is a pilgrim? Is it a group of people who follow a specific branch of Christianity like the Mennonites or Amish or the Elk's club? Or are they a cultural or ethnic offshoot of a larger people, like the Doukhobors or Easter Island people?

I am a pretty well-traveled guy and yet to this day I have never met an actual pilgrim outside of another familiar and popular holiday known as Halloween. Are they an extinct people like the Homo Erectus or our own Beothuk, done in by all that rich turkey gravy, carbohydrate-heavy mashed potatoes, sweet cranberry jelly and apple pie? Or are they so integrated into our own society that they could be living right next to you and you wouldn't even know it, like the Roma (formally known as the gypsies)? Like I said, it's a complicated question.

Me, I try and take the holiday



### THE URBANE INDIAN Drew Hayden Taylor

with a grain of salt. Just last Thanksgiving I was invited to three Thanksgiving dinners; one of the few benefits of being a 50-year-old orphan from a large extended family. But as I drowned myself in turkey and stuffing, I found myself ruminating over something that had happened earlier in the week.

I had been visiting a local farmer's market, eager to scoop up some harvest bounty, when I noticed some familiar bunches of multi-coloured corn that was hung decoratively all over the room. I complimented the owners on the beauty of their Indian corn. The woman looked a little sheepish and said, with an embarrassed hush, "uh, actually we call it decorative corn now."

In this age of political correctness, many things are being renamed to less offensive terms. The term 'squaw' used to populate many maps and atlases, like Squaw Valley, Squaw River etc, but understandably one by one they are being hunted down and renamed. It just never occurred to me that Indian corn would be considered offensive. The odd thing is, it's something so beautiful. I don't mind it being called Indian corn. After all, we did invent it.

I could understand changing terms like the infamous Indian Burn, a nasty brutish act done primarily by bullies. For those uninitiated, you grab somebody's wrist in both hands and twist in different directions, stretching

the skin in between, leaving it red and sore. I have visited over a 130 Native communities across North America and have yet to find a nation or tribe that practices that as a cultural activity. Why it got named after us, I do not know. I've even asked a few Indians from India and they are unfamiliar with the activity too. It's a mystery.

Indian giver is a no brainer. Yes occasionally we ask for our land back, but nobody seems to take us seriously.

But there are so many other terms that have been dumped in our laps but have nothing customarily to do with us. I ask you: Indian poker?! In practice, it's a form of poker where you see everybody else's cards except your own, placed in front of your forehead (like a feather worn by 'Indians' I suppose), and try to guess by assessing all the cards available who has the highest card. Not surprisingly, it's also known as squaw poker or Indian Head (which is a whole different argument).

Crayola Crayons used to have a colour called Indian Red. Not anymore. It's been replaced with European pink.

Many are familiar with the term Indian Wrestling. That's where two combatants lie on the floor facing opposite sides, and then link their legs together at the knees and try to flip the other guy over. Again, 130 communities, no evidence of this as a cultural activity.

Possibly it is in reference to those other Indians on the other side of the world but that didn't prevent kids asking me when I was growing up if I Indian wrestled. When I refused to answer, they gave me an Indian burn. It was a horrible and vicious cycle.

Indian Summer is defined by the U.S. Weather service as unseasonably warm, dry weather, sunny and clear with the temperature above 21 C, after there has been a sharp killing frost. Maybe they could call it NAFNIP Summer – Native, Aboriginal, First Nations Indigenous People Summer

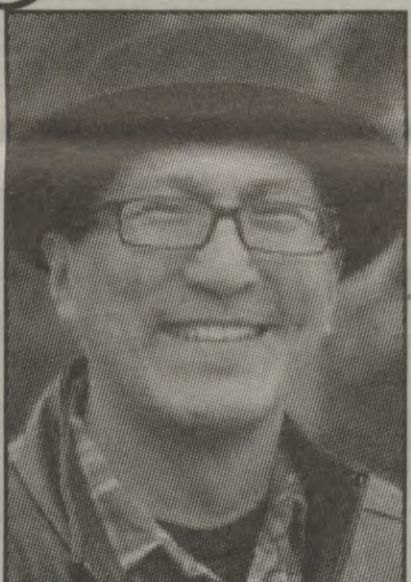
And of course there's the great American city of Indianapolis, Indiana. Two names for the price of one. I am not sure if they have tried to rename them or not, but let's face it, it's only a matter of time.

## The magic of the people in our lives

We meet a varied assortment of people in our time here. Some come and go almost casually and leave little behind but small pools of recollection. Others walk into our lives boldly, trumpeting great things that maybe shake us to our cores and change things so that our lives are never the same again. Still others arrive elegantly, their energy a smooth confluence with our own, like the meeting of streams.

That's the wonderful thing about living. My elders say that 'all we are is the story of our time here.' When we're finished and we carry on in our spirit journey, all we take with us is that story. So, they say, the important thing is to learn to create a beautiful one. That's as true for individuals as it is for communities, municipalities, societies, nations and our species. Our job is to create a wonderful enduring tale of our time here.

As a lifelong loner, it's been hard to learn how to reach out to people. Now that I do my life has become enriched by a plethora of wonderful individuals. But there's a conceit to being a loner. You get to



### WOLF SONGS & FIRE CHATS Richard Wagamese

thinking that you've always been alone, that no one has ever affected you in any meaningful way, or that nothing of the world has influenced you. When you get to the truth of things you realize how many people helped you create the story of your life.

For instance, I met Norval Morrisseau in the early fall of 1987. I was freelancing for a Native newspaper in Southern Alberta and they wanted a story on the famous Ojibway painter. It took a while to track him down but when he heard that I was an Ojibway journalist he agreed to do the interview. He was staying in the ritzy Jasper Lodge and I drove up there from Calgary to meet him.

Earlier that spring there had

been much made in the media about Morrisseau being discovered drunk and wandering Vancouver's Downtown Eastside. There was television footage of him crawling out of bushes bedraggled, unkempt and far from sober. He was an Order of Canada holder and it was big news.

Morrisseau was a painter and a traditional teacher. He was a recluse and an odd sort of character who emanated mystic energy and a magical power that was magnetic. When we talked it seemed to me that time just disappeared. We spent a whole afternoon and evening together and even now I have trouble understanding how the notion of time absolutely disappeared in

his presence.

The strange thing is that we never got around to speaking about the Vancouver episode. Instead, Morrisseau invited me into his world of shamanism and the rich Ojibway heritage that he had carried all his life. He talked of being raised by his grandfather and the stories he was given as a boy. He spoke about the way traditional and cultural teachings were presented to him and how he felt the magic within them and how attractive the pull of that magic was.

He seemed to recognize the need I carried for connection to myself and my identity. So he told me stories. He told me the great rambling tale about the Ojibway migration from the eastern sea to the north, about trickster spirits and the root of our traditions. He told me about shamans and the need for principles to guide our actions. He spoke quietly and eloquently and I didn't miss a word. It was an amazing experience.

Then he talked about his art and the visions that spawned it that had made him famous. He told me how it was spirit that

made it possible and how the blazing hot colors of his canvases were meant to heal, and the hard black lines meant to serve as contrast in order to teach us to see.

Morrisseau was a true original. He wasn't afraid to go beyond convention or to think outside the box. His art resides in a special place; the gallery of magic where visionaries let us see beyond what we think we know of the world.

He's gone now but his art remains to teach us. All he ever wanted us to do was to learn to see and he used color and the stark images of his culture to train our eyes, to let us develop our own vision and in that way create our own lives artfully. I am more for having met him.

He guided me to being a better storyteller. He influenced the way I work and as the loner sits in his writer's space and pecks away at a keyboard, it's the influence of Norval Morrisseau that often drives me. People. Our greatest resource. They come along when we need them most. Always – and we create a better story.

Every single Windspeaker article ever published (well, almost) is now available on our online archives at [www.ammsa.com](http://www.ammsa.com)

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# Ryan McMahon — [ windspeaker confidential ]

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

**Ryan McMahon:** Honesty. And money. Or. An honest friend with money. I like impromptu food binges and a broke friend can't hit a burger joint with you on a whim unless you pay for that broke friend.

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

**R.M.:** This could be a very long list—at the top of the list though is entitlement and ignorance. I run into these two things a lot as I travel around doing shows.

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

**R.M.:** I'm at my happiest when I'm surrounded by my family. Or when I'm on the lake or in the bush. I was raised in the bush. I need the bush. The bush is where I feel at home. Bush. Ya know? The bush.

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

**R.M.:** When I'm hungry, I get grumpy. I'm Bear Clan. I need to eat.

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

**R.M.:** I admire Indigenous Artists. Anyone telling their truth and empowering themselves are my heroes.

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

**R.M.:** Fatherhood. Hands down the hardest but most rewarding thing that's ever happened to me.

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

**R.M.:** Being a father.

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

**R.M.:** I don't have goals. I find myself working in/with what inspires me. I'm not a goal-oriented person. Instead, I have expectations of myself. I expect myself to keep pushing forward as an artist. I expect myself to write every day. I expect myself to be a better version of myself every day.

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

**R.M.:** Working with young people. The youth in this country are incredible and they bring a lot of joy into my life. I work with youth now, when and where I can, and I can easily see myself putting the comedy pen down and working with young people full time.

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

**R.M.:** When you live the good life, life is good. You can call it the Red Road, or being sober, or living a decolonized process. Call it what you may, but the idea is when you're "all in" in regards to your life and you're giving your best daily, good things will come. I like that a lot.

**W:** Did you take it?

**R.M.:** Absolutely.

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

**R.M.:** As a good father and a good partner. I don't buy into the ego stuff too much. If people enjoyed themselves while I was onstage, if they learned something or gained some perspective, or if they vehemently disagreed with my point of view in a joke, then I've done my job.

Ryan McMahon is the second

Native graduate of the Second City Conservatory. He auditioned on a whim and ended up with a full scholarship, bringing him inside the Second City family and getting his best shot at the National Touring Company and the Main stage. He was awarded the Toronto Theatre Alliance Cross Cultural Scholarship to study at Second City. There were 2,600 applicants for the scholarship and he was awarded one of the six spots. McMahon said of this time in his life "While I was at Second City I immersed myself in seven days a week, 24 hours a day comedy nerdism. I studied it. I watched it. I wrote it. I improvised. I wrote sketches. I wrote poetry. I wrote theatre. I wrote monologues. I wrote and wrote and wrote. For 18 months I worked as hard as I could to learn as much as I could. I fell in love with comedy."

McMahon refers to himself as the "product of residential school." He is the son of a mother and father whose parents were attendees at the schools and says that the alcohol and drug abuse of his parents is a direct result of that upbringing. He said there were many great things about his childhood in Northwestern Ontario, and credits his parents "with doing the best that they could with the cards they were dealt." McMahon said his early days were filled with many a night he wishes he could forget. McMahon also said "I wasn't raised with my culture and the language and ceremony and understanding of what being Anishinaabe was. I knew we were 'Indian'. I just didn't



Ryan McMahon

PHOTO: SUPPLIED

know what that meant."

While building his career in Toronto he came to realize that he too had addiction issues. He said of his time in Toronto, "My biggest lesson - accepting myself. My low point was waking up, drunk on the streets of Toronto and not remembering how I got there. I was a mess. I had been a mess for a long time. I was slowly killing myself with booze. I reached out for help. Elders took me in. They nurtured me. I sought counselling. I cried. A lot. All through the pain I experienced though, I saw light. I was learning. Growing. I was accepting myself. Accepting myself for who I was and what I hoped to become. I had to learn to accept my past, my childhood, my family struggles and my own personal struggles."

McMahon has recently

completed a CBC one-hour comedy special, entitled "Ryan McMahon, UnReserved." It was taped in front of a live audience in Calgary in June 2012. As well as the CBC special, McMahon had his Just for Laughs debut in July 2012. He is presently on the road performing his UnReserved act.

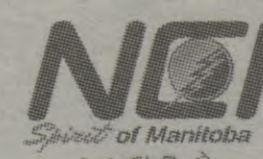
"It began as a modest undertaking, 10 cities, 10 shows during the month of October. Word got out that the tour was happening and the demand was incredible. People in places that didn't make the tour wanted the show to roll into their city. This was an incredibly humbling and exciting time for me. Quickly, the tour grew to 26 cities, 30 shows and I have six weeks to pull it off." Check his Web site for tour dates and locations at [www.ryanmcmahonunreserved.com](http://www.ryanmcmahonunreserved.com)

## [ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

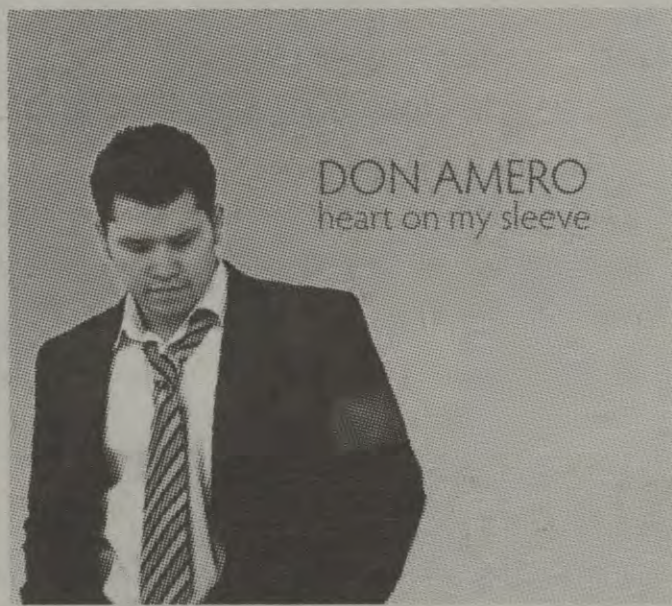
SONG	ARTIST	ALBUM
Happy Here With Me	Tracy Bone	Woman of Red
Forever and a Day	C-Weed Band	Forever
Supernation	Indian City	Supernation
Ela	Digawolf	Nake De
Some Days	Leanne Goose	Single
So You Think That You Can Dance	Burnt Project 1	The Black List
Free Yourself, Free Your Mind	Indigenous	Indigenous Featuring Mato Nanji
Newleaf	Plex	Demons
Closer	Crystal Shawanda	Just Like You
Freedom Now Begins	Adam James	Children of the Sunrise
Come and Save Me	Alexander McKay Jr.	New Cowboy In Town
I Feel Lucky	Murray Porter	Songs Lived & Life Played
Made For More	Christine	Made For More
Big Bear	Liv Wade	My Great
3 Wise Men	Nathan Cunningham Ft. Rayne & Phenom	Single
The Glue	Shy-Anne Hovorka	Interwoven Roots
Purple Mountains	The Napoleon Collective	The Napoleon Collective
Destiny	Franklin McKay	Single
Love Shines	Will Belcourt	Coast Of Gold
Turn These Grey Skies Blue	Don Amero	Heart On My Sleeve

CONTRIBUTING STATIONS:



## OUR PICK

Artist— Don Amero  
Song— Turn These Gray Skies Blue  
Album— Heart On My Sleeve  
Year— 2012



Don Amero has developed quite the reputation as a premium quality Aboriginal performing artist and at this year's 2012 Aboriginal People's Choice Music Awards, he accepted his award for Entertainer of the Year by pointing out no one else had as many nominations and not won an APCMA award up to this point. This cd is what I feel is his "coming out" music offering that dispels any doubts whether he deserves the accolades and attention he has received by critics and fans alike. The first song and our pick, "Turn These Grey Skies Blue" is already in heavy rotation on Aboriginal radio networks across Canada and is a lovely melody that is memorable and heartfelt. Heartfelt may be a theme to describe the emotional investment by Amero and his supporting artists that are recorded on this cd. This is very much a sit down and take a focused listen kind of album, meaning the depth of the songs may not be first apparent in a casual listen. Just like the sounds of legendary artists Simon & Garfunkel, Amero gives us songs that soothe the soul, tug at our heart strings and move the spirit musically. The backing vocals on many of the songs are a perfect complement to Amero's own vocal, never overshadowing or competing. It is safe to say this acoustic artist understands that keeping the instrumentation simple is the best way to feature his songs and vocals yet the instrumentation has many layers on songs like Sound of Us Going Down without ever being muddy. This is a mature release that mainstream vocal song-masters like Celine Dion or Mariah Carey would surely be adding to their own set lists if they heard them. Songs of love and living fill the theme of many of the tracks and given a chance, you too will find your heart on your own sleeve as much as Amero clearly wore his in writing and recording this album.

Review by : K. Kantan



[ manito ahbee powwow ]



ALL PHOTOS: BERT CROWFOOT



Cecil Nepoose from Hobbema, Alberta



Kevin Haywahe from Carry the Kettle Sioux Nation, Sask.



Deanna Ledoux (center) from Saskatchewan.



Peter Brule from Onion Lake, Saskatchewan.





# RAVEN'S EYE

Special section providing Aboriginal news from BC & Yukon

**JUMBO** ski project has been given the thumbs up  
Page 2

Monumental pole to be raised in Gwaii Haanas  
Page 2

Award-winning band puts members to work in forestry  
Page 3



PHOTO: BERT CROWFOOT

## Aboriginal People's Choice Music Awards

Aboriginal musicians and performers from across Canada gathered for the seventh annual Aboriginal People's Choice Awards held on Nov. 1 and 2 in Winnipeg. The Awards are held as a component of the Manito Ahbee Festival. Please go to [www.ammsa.com](http://www.ammsa.com) to view our gallery of event photos.

## CN Rail rejects pleas for a safer river crossing

By Shauna Lewis  
Raven's Eye Writer

### Kamloops

The Tk'lemlups Indian Band in Kamloops vows to continue the fight for a pedestrian walkway alongside a railway bridge on their land, despite rejection of the proposal by owners Canadian National Railway.

For the last decade, said Tk'lemlup band Chief Shane Gottfriedson, his community has been pleading with CN Rail to build the walkway on the rail bridge that crosses the Thompson River and connects his community to the adjacent Riverside Park.

"It's always been the number one item on our [band] agenda," Gottfriedson said.

The band, along with support from the City of Kamloops, approached CN last spring with their request to approve the walkway and contribute to

project costs. In August the three parties met to discuss the safety risks to pedestrians using the rail bridge.

Then in a letter dated Oct. 5 and addressed to the band and the city, CN announced it would not consider building the walkway, citing safety concerns.

"Safety is a priority for us at CN and putting a walking trail on our bridge generates an unacceptably high level of risk," said CN spokesperson Emily Hamer.

But Gottfriedson argues that the likelihood of public risk is greater without a walkway in place.

"When you look at the number of people we've lost that have fallen off that bridge, it's always been the number one priority for our people," the chief said. He said six band members have died falling from the bridge in recent years.

"The reality is that a lot of people don't have access to

transit and some don't have access to vehicles and walking is their only mode of transportation."

While band members can use an alternative route, many choose to use the rail bridge as a shortcut.

"[Using] the alternative 'red bridge' increases the walk," Gottfriedson said, adding that "crossing the [railway] bridge is a risk they take."

But CN said the rail bridge attracts a low volume of pedestrians.

"We conducted a two-week around-the-clock survey monitoring the number of people that used the rail bridge in comparison to the number of people that used the red bridge," said Hamer. Findings showed that in a two-week span about 1,600 pedestrians used the safer red bridge crossway compared to the 36 who walked the CN rail bridge.

"We were pleased to see that the vast majority of community

members were taking the safer route," Hamer said.

But Gottfriedson claims he has never seen the survey or any report associated with the findings.

"That survey is probably biased," he said. "They're more concerned with liability," he added.

When asked what the cost would be to CN for the walkway, Hamer said the company "would not speculate."

Gottfriedson said CN should be more accommodating to the First Nation, especially considering the rail line is on band land.

"Historically, CN Rail appropriated the land and for many years we've had a major railway running through our reserve," he said.

"I think it would have been a good corporate initiative for CN to work with us," he added. "[But] they don't want to work with us. It's frustrating," he

said.

Kamloops Mayor Peter Milobar said it was not the numbers of people that are using the bridge that should be the concern, but the fatalities that are occurring.

Gottfriedson said the band's new leadership will further explore avenues to secure a pedestrian walkway for the community.

"We've got a newly-elected council so we are going to sit down and strategize what our next steps will be. We want to develop a strategy and initiative that benefits all of our citizens," said Gottfriedson.

Milobar said the city continues to stand behind the Tk'lemlups First Nation. Council plans to send a letter to CN expressing their disappointment with the decision.

The band is also considering lobbying the Ministry of Transportation to assist in their request.



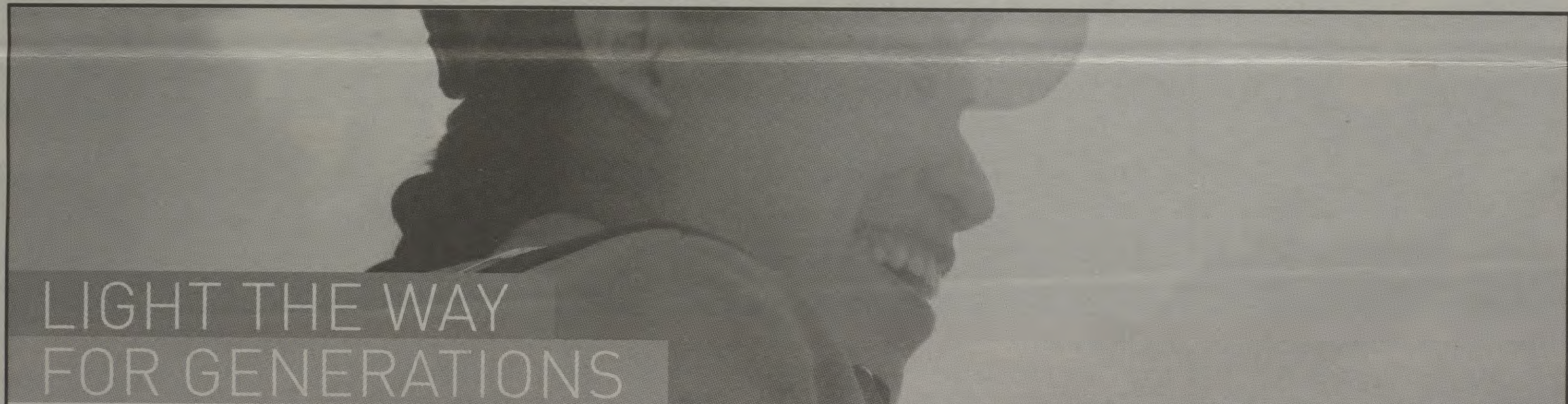


In Skidegate on Nov. 15, the Government of Canada and the Council of the Haida Nation via the Archipelago Management Board unveiled designs for the first monumental pole to be raised in the remote protected area of Gwaii Haanas in over 130 years. The pole will be carved by Jaalen Edenshaw and his apprentice Tyler York at the Haida Heritage Centre in Skidegate throughout the year. The Gwaii Haanas Legacy Pole will be raised in August of 2013 as part of the 20th anniversary of the signing of the Gwaii Haanas Agreement, a document that paved the way for the ground-breaking cooperative management relationship between the Government of Canada and the Haida Nation.

**THE JUMBO SKI PROJECT HAS BEEN GIVEN THE THUMBS UP** for incorporation as a mountain resort municipality, despite the controversy swirling around the \$450-million development. Minister of Community, Sport and Cultural Development Bill Bennett even appointed a mayor and two councillors to the new community in November. The project has been in the planning for 22 years. Ktunaxa First Nation has actively opposed it, as the Purcell Mountain region holds special significance to the people. Kathryn Teneese, Ktunaxa First Nation chairwoman, said the province is not listening to Ktunaxa's concerns. "We have clearly and consistently indicated that if this resort is built, it will critically damage our religious rights and freedoms, as well as our Aboriginal rights, all of which are recognized by the Canadian Constitution," she told the Vancouver Sun.

**THE GOVERNMENT OF BRITISH COLUMBIA** has publically expressed its regret to the family of a Hesquiaht man who was hanged on a Vancouver Island beach in front of his relatives 150 years ago. Aboriginal Affairs Minister Ida Chong joined the Hesquiaht Nation in a reconciliation feast on Nov. 17 after offering the words of regret, and band members forgave the government for its actions in 1869. John Anietsachist and a man named Katkinna were accused of murdering two people who had been shipwrecked on the island. The men were hanged after faulty translations of testimony. Chong said the province regrets that the Hesquiaht people were forced to watch such violence, the pain of what happened to Anietsachist and his friend enduring over the generations. "With all our government was doing with respect to other First Nations — with reconciliation, with recognition, with respect — we felt that this was one area that had to be dealt with before we could move forward with any other matters," Chong said. The expression of regret, and not an apology, was made because British Columbia did not officially become a province until 1871, Chong said. "It's about some closure to the pain they have been feeling. Every generation hereafter, when they hear the story of what happened, now they can plug in this chapter and say 'But on this day what took place was an offer from the province of regret and an offer from the Hesquiaht of forgiveness.'"

**ON NOV. 1, AFTER FIVE YEARS, STEVEN POINT** ended his posting as B.C.'s 28<sup>th</sup> lieutenant-governor. Point is a former Skowkale First Nations chief, provincial court judge and chief treaty commissioner. He was the first Aboriginal person appointed to represent the Queen in the province. "He brought dignity, humility and no small measure of humour to this prestigious appointment," said Premier Christy Clark. Said Point "I feel like Dorothy at the end of the *Wizard of Oz*. I'm going to go home now, but not without having brought with me and [wife] Gwen a lot great memories and great moments here at the legislative assembly and throughout British Columbia."



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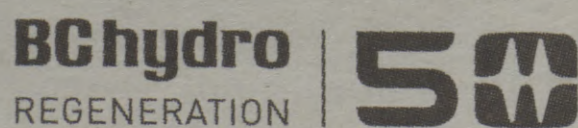
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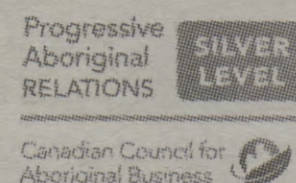
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# Award-winning band puts members to work

By Shauna Lewis  
Windspeaker Contributor

## Vancouver

Successful First Nation entrepreneurs and corporate leaders were publically recognized for their steadfast achievements in the world of business and celebrated at the Fourth Annual BC Aboriginal Business Awards in Vancouver Nov. 26.

Nora Newlands, executive director of the BC Achievement Foundation said the awards give recognition to the determination and dedication of Aboriginal people through their many economic developments. Newlands added that the awards also honor the fact that Aboriginal businesses contribute greatly to the local market and deserve public recognition as leaders in business.

"There are outstanding Aboriginal businesses—whether they be First Nations, Metis or Inuit—throughout the province," said Newlands. "It's been a great thing to identify them and showcase them. These businesses are greatly contributing to the province's economy," she said.

"We cover a wide-range of businesses," said Newlands.

"We celebrate Aboriginal businesses that are joint-ventures and community-owned businesses, to name a few.

Lax Kw'alaams Chief Garry

Reece, who received the award for Individual Achievement, which honours a person who has made a significant impact in the Aboriginal business community, says he was thrilled to learn of the esteemed tribute.

"I was really surprised and happy," Reece said of the honor. "It reflected all of the hard work we've done and where we are today," he added.

Reece said that when he became Chief Councillor 15 years ago the band was \$6 million in debt due to what he called "bad decisions."

"We were bankrupt," said Reece.

But, with the help of the council and outside business advisors and management, the band began to get ahead again and acquired a logging license in 2005.

The band, located near Prince Rupert, B.C., received a bank loan for \$9 million, got a forestry licence and started a logging and forestry company. Forestry export has been the band's largest business development, said Reece.

While Reece wouldn't say what the band's annual revenue is from the venture, he did say it is "quite huge."

Since the band signed on to a logging license in 2005 they have moved their flourishing business into global markets and gotten out of major dept.

"We (the council) have pulled together and made some good

decisions" he said.

"We've opened an office in Beijing," said Reece, adding that the band also has business ties with Japan and Korea.

The business venture has garnered economic ventures for his band in a major way.

"We've created over 200 jobs since the forestry company opened," he said. "We have a number of band members working there and we'd like to see more." For now the band has hired an outside company to oversee operations," he said. "They've done an excellent job."

Other business ventures include a band-owned fish plant.

"We did a major upgrade to our fish plant. We've put just over \$11 million into it," said Reece.

The plant, which can hold 600,000 lbs. of wild salmon, is a prime economic development for the band. Recently the plant has also started producing various forms of rock fish to contribute to the economy in the down salmon season, Reece explained.

The band has signed a land-use deal with the Port of Prince Rupert regarding their shipping centre.

Reece said their success is largely due to the support he has had in the community and within his council.

"To me this award is about my council and my community for supporting me" he said.

Chief Reece got involved in band

politics 25 years ago, when his father-in-law encouraged him to run for council. Reece is in his fourth consecutive term as chief of the Lax Kw'alaams band.

Beyond business and economic development ventures, Chief Reece says it is important to address the needs of the community and especially the youth.

He said his band, once plagued with youth suicide, has now become healthier due to the investment of dollars and time into creating recreation projects for the member youth. Reece, who lost his youngest son to suicide at the age of 17, says a few years ago the youth in his community had voiced the need for a swimming pool, so the leadership decided to build a \$10.5 million aquatic centre on their territory.

"When we built that we had—knock on wood—not one suicide from our teenagers," he said proudly.

For Reece it is all about educating youth, adding that the band also has a school in their community.

"I think education is very important. That's what our people need," said Reece.

"We need our young people to step forward and get an education because they're the ones who will be running the band," he said.

Fellow award recipient Cliff Braker said he was "surprised" to learn his business, Braker Electric, had been chosen for the award.

"I didn't even know I was nominated," he said, adding that he hopes the acknowledgement will show other Nuu-chah-nulth band members that dreams and hard work can and do pay off.

Established in 1992, Braker Electric Ltd serves Port Alberni, Uclulet and Torino. The company specializes in residential, commercial, and industrial electrical installations and is committed to training and employing band members. It is known as a strong supporter of the local economy.

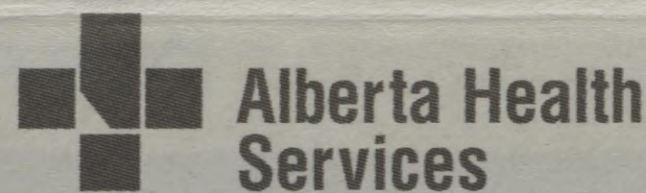
For Braker, who now owns the long-time family business, the award is a testament to the hard work and drive started by his father, Tinus Braker, in 1978.

"I always helped when I was in junior high school," Braker said of his father's business.

"I think it is very important for First Nations to go to school and get a trade or any other education. It's important to show that anything is possible," he said. "I always tell kids that are interested in the business that the best thing you can do is take a 10-month electricians course."

"For my trade you must be good at Math," continued Braker. "I wasn't great at Math," he admits with a laugh. "I had a hard time but I was determined to be my own boss," he said.

"It just worked out great," he said.



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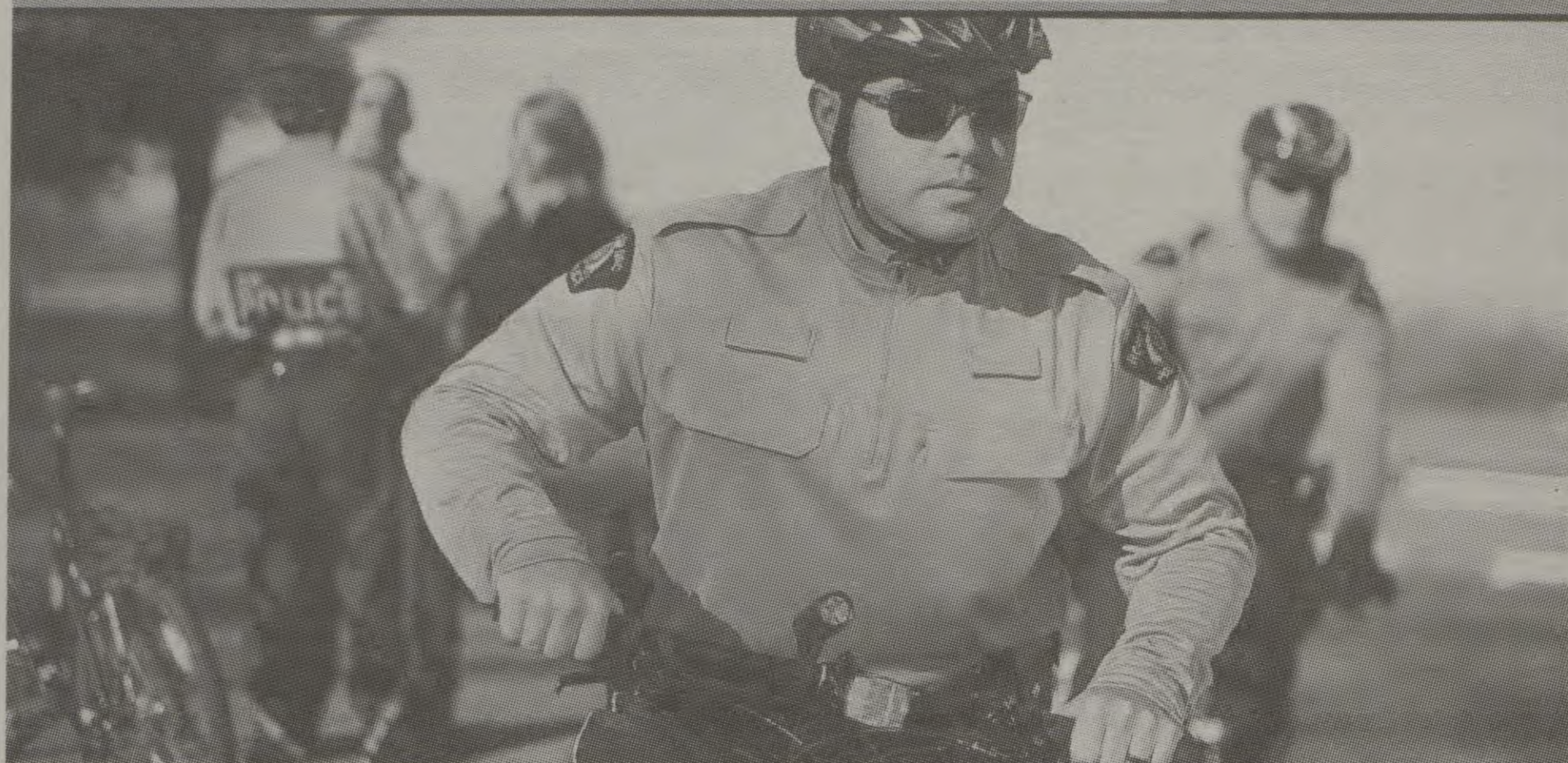


PHOTO: METISNATION.CA

**Jim Sinclair made significant contributions to the Métis cause.**

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### Metis leader dies of cancer

Jim Sinclair, one of the most significant figures in the advancement of Aboriginal interests in Canada, died of cancer Nov. 9 at the age of 79. "The Métis Nation has lost one of the most significant leaders in the history of our Nation," said Robert Doucette, president of Métis Nation—Saskatchewan. "Sadly, we mourn the passing of Jim Sinclair, a trail blazer and one of the key leaders responsible for the Métis being entrenched in section 35 of the Canadian Constitution in 1982." Sinclair entered Métis politics in 1967 as a member of the Métis Society of Saskatchewan and moved on to be the organization's president from 1971 until 1989. He helped to establish and lead the Native Council of Canada, now known as the Congress of Aboriginal Peoples, and was president of the Congress of Aboriginal Peoples of Saskatchewan from 1996 until his passing. He played key roles in the creation of many institutions, including the Gabriel Dumont Institute. Sinclair's work garnered him several recognitions over the years, including a lifetime achievement award in 2006 at the National Aboriginal Achievement Awards. Sinclair was born in Punnichy. He is survived by six children, 20 grandchildren and 17 great-grandchildren.

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## Bill C-45 rally

By Shari Narine  
Sage Contributing Editor

### SASKATOON

"We have to do something. By law, if you are silent, then your silence is consent," said Sylvia McAdam, one of the coordinators for the rally organized by grassroots against Bill C-45. The rally took place in Saskatoon on Nov. 10.

Bill C-45 or the Jobs and Growth Act is the second omnibus bill to be introduced by the federal government to further implement provisions of the March budget.

The bill is a threat to First Nations, says McAdam, member of the Big River First Nation and Indigenous Studies instructor at the First Nations University of Canada.

The Assembly of First Nations is still analyzing the bill, but in its October parliamentary report, the AFN pointed out a number of areas of concern contained within the bill including amendments to the *Indian Act* and amendments to Bill C-38, such as technical changes to the *Canadian Environmental Assessment Act 2012* and the definition of Aboriginal fishery. Bill C-38 is the first omnibus bill introduced to implement the budget.

Amendments to the *Indian Act* give the Aboriginal Affairs minister authority to "extinguish reserve land. This is what I'm understanding from it," said McAdam. "And what I can't figure out is what does that have to do with the budget bill to have that in there?"

The amendment allows the federal government to call a band meeting or referendum in order for the band to decide on releasing reserve land. McAdam sees the amendment as furthering the push to privatize reserve lands.

Bill C-45 also removes the protection of water, exempting major pipeline and interprovincial power line projects from proving they won't damage navigable waterways.

"That's a big deal. That's a huge deal," McAdam said. "If our water is contaminated by chemicals, especially radioactive chemicals, there's no way to repair that water. So this bill affects everyone."

Further impacting the environment are amendments contained to the *Environmental Assessment Act*, which exempts designated projects from undertaking environmental assessments.

But it's not only what the bill contains that has McAdam concerned, it is how the information is presented.

"For parliament and the people involved to read this in such a short time frame, I really question if they're getting the full opportunity to really read through it," McAdam said. "I have a law degree and I'm struggling to read through this document with all the legalese in there."

She says the government has different people reading different sections of the 400-page plus bill with comments due Nov. 20.

McAdam says she has sent her comments to the committee that is examining the Aboriginal content of the bill.

"I sent them my letter telling them I don't agree with this, that the bill needs to be put on hold until people are consulted that it directly affects," she said.

At the rally, McAdam spoke fervently about the right of First Nations people to work toward self-determination and not have their lives dictated by the *Indian Act*.

She was joined by Metis advocate Max Morin and First Nations lawyer Sharon Venne.

"The main issue here is that they're not consulting with people," McAdam said.

She added that the government is attempting to "fast-track" the bill so it can make the changes it wants to make.

"The biggest hope is to put a stop to (the bill) until its properly reviewed and the people who are impacted are properly consulted," she said.



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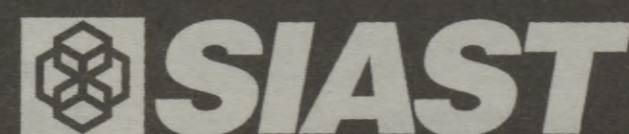
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### Indspire award winners

Four of the 14 Indspire 2013 recipients hail from Saskatchewan. Winston Wuttunee, of Red Pheasant, Eagle Hills, received the Culture, Heritage and Spirituality award. Wuttunee, a renowned Cree entertainer and respected Elder, performs songs that carry messages of cultural pride in order to help his people through difficult situations such as suicide, lost identity and drug and alcohol abuse. Metis Theoren Fleury, born in Oxbow, was the recipient of the Sports award. Fleury's National Hockey League career spanned 10 years and included stops with the Calgary Flames and New York Rangers. His 2009 autobiography "Playing with Fire" detailed his difficult past and recounted his stories of troubled home life, sexual abuse, the use of drugs and alcohol as a coping mechanism and overcoming addiction. Two of the three youth awards went to Saskatchewan products: Gabrielle Scrimshaw, First Nations recipient from Hatchet Lake, and Graham Kotowich, Metis recipient, from Regina. Scrimshaw graduated

from the Edwards School of Business at the University of Saskatchewan in the top five per cent of her class and was chosen as an associate in the Graduate Leadership Program with the Royal Bank of Canada. Kotowich is a professional ballet dancer, who has trained at the National Ballet School and the Royal Ballet School in London, England. A special Indspire Awards gala event will be held on Feb. 15, 2013, at the Sid Buckwold Theatre in Saskatoon.

### Roy seen as top NHL prospect

Eric Roy, the 17-year-old Métis from Beauval, is being projected as an early pick for the 2013 National Hockey League entry draft next June. Roy, a defenceman, is currently in his third season with the Manitoba-based Brandon Wheat Kings of the Western Hockey League. He was named the Wheat Kings' most improved player last season tallying 53 points in 69 games. Roy was 14 when he left home to play a season of midget hockey in Prince Albert before joining the Wheat Kings. Roy has two seasons of

junior eligibility remaining and anticipates returning to Brandon for at least one more season even after he is drafted.

### Saskatoon teacher recognized for giving history life

Elizabeth Phipps, Grade 2/3 teacher at Fairhaven Elementary School, in Saskatoon, has been recognized by Canada's History Society for her innovative teaching approach. Phipps is one of seven recipients of the society's 2012 Governor General's Awards for Excellence in Teaching Canadian History. Her unique approach for learning about Saskatchewan's history includes tables covered with brown paper to represent land and ribbons of blue for rivers, role playing, creation of artifacts and building communities based on traditional First Nations' life, Metis culture and the harsh realities of the European sod busters. Phipps will join the other winners on Dec. 10 to be recognized by Governor General David Johnston.

Compiled by Shari Narine



## Bellegarde returns to lead FSIN for third time

By Shari Narine  
Sage Contributing Editor

SASKATOON

Putting aside differences and working together were the messages delivered by the interim Chief, outgoing Chief and new Chief for the Federation of Saskatchewan Indian Nations.

Before voting on Oct. 25, Bobby Cameron, who serves as Second Vice Chief but took over as Interim Chief during the election period, was adamant about coming together.

"I can't stress this enough that whoever we choose, we support that person. We can't hold grudges, we can't hold any bad feelings inside. We listen today to any of our kookums and mooshums and Elders: that's who we support and move forward," he said.

That support was given to Perry Bellegarde, who was selected as the new Chief of FSIN on the first ballot. Bellegarde received 488 votes.

Morley Watson, who stepped in to fill the position when former Chief Guy Lonechild resigned in the final year of his term, finished third with 182 votes. Delbert Wapass received 240 votes.

"The election is over. We need to come together, north, south, east and west. We need all of our treaty territories ... to work together. We need all of our nations ... to come together again now," Bellegarde said in his address when accepting his new position.

It was the same message delivered by Watson.

"We talk about unity, if unity starts today maybe the battles we face tomorrow can be a lot better," he said.

Also elected, was Kim Jonathan as First Vice Chief. Jonathan won a tight race against Sheldon Wuttunee. She garnered 457 votes to Wuttunee's 448. Jonathan is the first woman to serve on the FSIN since its restructuring in 1982.

"When we think about going forward, it's not an I, it's a we as family, all of us," Jonathan said.

For Bellegarde, who is chief of Little Black Bear First Nation, it is his third time heading the FSIN. He was elected as chief of the FSIN in 1995 and 1998. Bellegarde made a run for the position of National Chief for the Assembly of First Nations in 2009, taking winner Shawn Atleo to eight ballots. Bellegarde did not challenge Atleo for the position in 2012.

Bellegarde called his return to FSIN head "an honour and humbling experience."

He pledged to return the organization to its days as a leader for First Nations issues.

"We're going to build it back up to where it was again so that there is that respect, that relevancy, and the responsiveness," he said. "We pledge our hard work, our openness, our transparency, our honesty, and to never ever

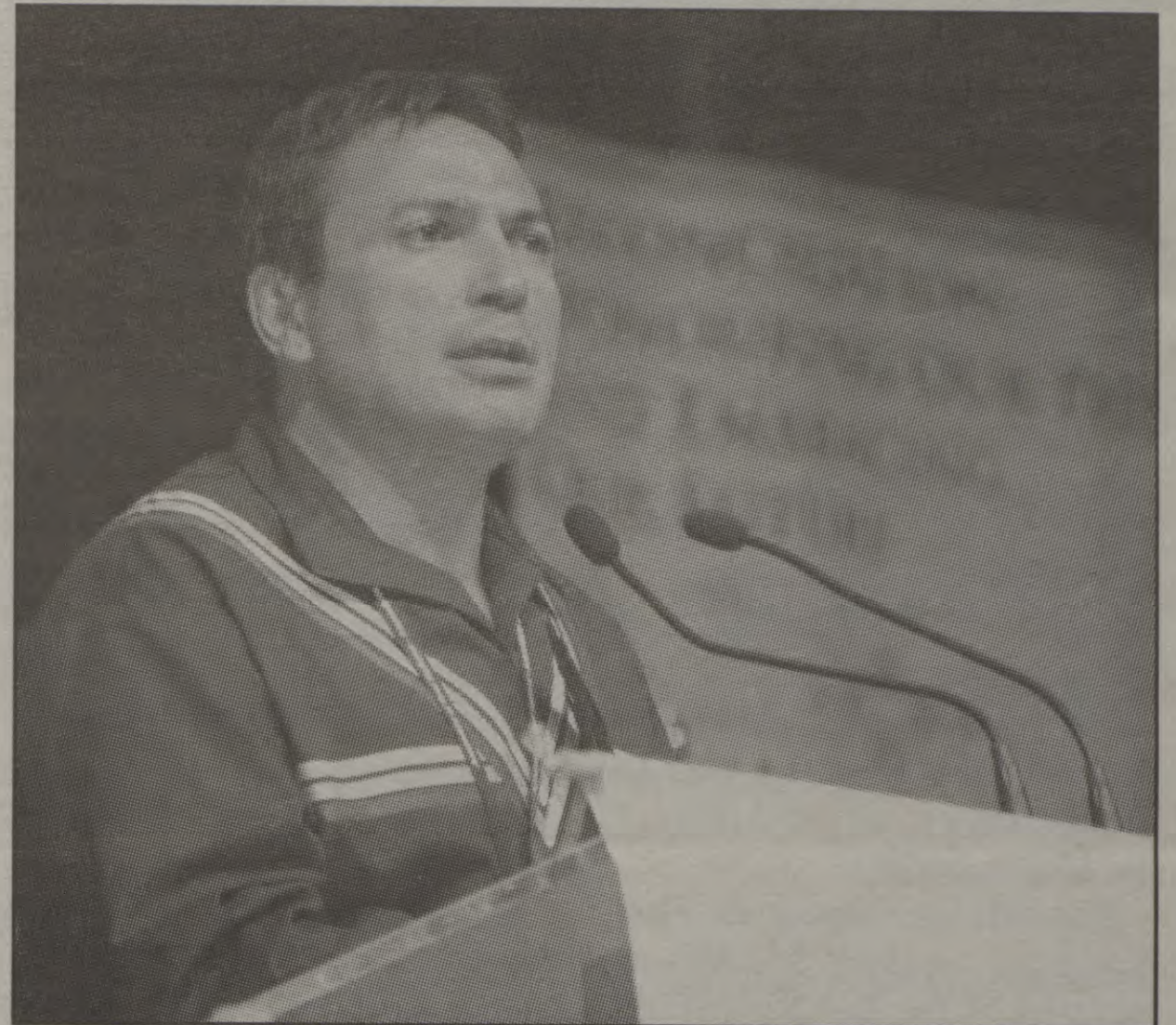


PHOTO: SHARI NARINE

**Perry Bellegarde: elected as chief for the Federation of Saskatchewan Indian Nations for the third time.**

surrender and give up that fight for our inherent rights and jurisdiction...I will not let you down. Let's build this up again."

Office of Third Vice Chief was retained by Edward (Dutch)

Lerat by acclamation. Rounding out the executive is Fourth Vice Chief Simon Bird. Elections were not held for the positions of second and fourth vice chiefs this year.

## SASK BRIEFS

### Wind power project one step further

Cowessess First Nation has selected Saft to design, produce and install a battery energy storage system as part of the high wind and storage project near Regina. This will be Saft's first wind power application in North America. Saft is a world leader in the design and manufacture of advanced technology batteries for industry. The system is designed to harness intermittent wind power and provide a more continuous and predictable output for both on-grid and off-grid applications. "This is an extremely important project that will increase the amount of renewable generation we can deploy on the grid," said Cowessess Chief Grady Lerat, in a news release. The installation is scheduled to begin operation in early 2013. CFN is running the project in collaboration with the Saskatchewan Research Council. The project has received funding from Natural Resources Canada's Clean Energy Fund, Aboriginal Affairs and Northern Development Canada's ecoEnergy Fund and the Saskatchewan Ministry of Environment's Go Green Fund.

### Flood claim settlement approved by membership

In a nine-to-one vote last month, the Muscowpetung First Nation membership voted in favour of accepting a \$30.6-million settlement. In return the First Nation agrees to give up a permanent flooding easement so that Saskatchewan and Canada can operate dams in the Qu'Appelle Valley. "It's almost like we're done now because it's been my main focus, it's been priority No. 1 for the past 10 years," Chief Todd Cappel told the *Leader-Post*. "To find out that it was passed, it was like a new day." The dispute dates to the early 1940s when the federal Prairie Farm Rehabilitation Administration built dams on First Nations' land to raise the level of the lakes to help farmers. First Nations were neither asked for permission to house the dams nor compensated for land they lost when the lake levels rose. The affected First Nations formed the Qu'Appelle Valley Indian Development Authority in 1979 to press their claims. In 1998, the Indian Claims Commission recommended the federal government either remove the structures or begin negotiations to obtain the lands affected by the flooding and compensate the First Nations. For the settlement to proceed, the Pasqua First Nation also has to accept its flood settlement.

### History online portal includes Aboriginal

"Saskatchewan History Online" showcases the province's culture and history, including First Nations and Métis culture, in a central location. This allows anyone to find collections that were less accessible due to the physical location or the fragility of the work. Users of the portal will be able to search the collection using keywords similar to a library search to find artifacts like photos, scrapbooks and personal items that tell Saskatchewan's history. The government committed \$950,000 over three years in 2010 for the project.

Compiled by Shari Narine




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PHOTO: MCPL DANY VEILLETTE, RIDEAU HALL

Following the presentation of medals and banners, former Chief Lorne Wadikata, of the Wahpeton Dakota First Nation, spoke about the King George III medal.

### Dakota First Nations recognized for role in War of 1812

Standing Buffalo Dakota, Wahpeton Dakota and Whitecap Dakota First Nations accepted flags and medals from the Canadian government on behalf of their communities for their involvement in the War of 1812. While the war was fought mainly in the western Great Lakes, Niagara and St. Lawrence regions, many of the descendants of Aboriginals who fought alongside the British settled in Saskatchewan. In a special ceremony in Ottawa on Oct. 25 marking the 200<sup>th</sup> anniversary of the War of 1812, 48 First Nations and Métis communities were recognized by Gov. Gen. David Johnston for their role.

### Online casino met with controversy

The provincial government will be monitoring the operation of Northern Bear online casino to check out the legalities. Bernie Shepherd, CEO of Northern Bear, began operating the online casino on Nov. 5. Provincial approval is required by Canadian gambling laws and the province has not given the go-ahead to the venture. "I'm establishing our jurisdiction," said Shepherd. The online casino is being run by the White Bear First Nation. "We have inherent rights - treaty rights and constitutional rights. In our minds, this is legal." The government says it will monitor the situation "and decide what steps to take at the appropriate time." Shepherd says the new casino is an opportunity to provide jobs and create revenue for the First Nation.

### Kahpeysegat fights for position of Chief

Elliott Kahpeysegat, former Chief of the Moosomin First Nation, is challenging his dismissal by Aboriginal Affairs and Northern Development Canada. The department says an independent investigation found evidence that Kahpeysegat gave money to multiple electors for their votes in the January election for chief and council. However, Kahpeysegat says affidavits filed against him were fabricated. The former Chief says his lawyer has filed for a judicial review, challenging Ottawa's authority to remove him from office.

### LaRonge to provide full child, family services to off-reserve members

An agreement signed between the provincial government and the Lac La Ronge Indian Child and Family Services Agency will come into full effect by Dec. 1, giving authority for child and family services for both on- and off-reserve residents to the La Ronge band. The agency took over child protection and foster care services to off-reserve residents in La Ronge, Air Ronge, Pinehouse, Brabant Lake, Southend and Stanley Mission in October. The band's child and family services agency has been offering after-hours emergency services to off-reserve residents since December 2010.

### STC, Saskatoon Health Region sign agreement

Last month the Saskatoon Tribal Council and Saskatoon Health Region signed a Memorandum of Understanding. The MOU builds a framework aimed at integrating First Nations and Métis communities in the city's health sector. STC Chief Felix Thomas said his organization will recruit employees for the health region in hopes they can be retained there. STC will also help Aboriginal businesses get involved with other services in the healthcare sector such as janitorial and laundry. Both STC and SHR have committed \$10,000 each to offer 20 scholarships

to First Nations and Métis individuals pursuing careers in the healthcare sector. The goal is to have the SHR Aboriginal workforce to 10 per cent by March 2014. Presently, four per cent of the health region's 13,000 employees are Aboriginal. "We've been working very hard with the First Nations and Métis community to talk about what a Métis and First Nations health service will look like and how we might help people from the north and how we could link with those communities to have those people return home," Thomas said.

### Historical agreement signed for local education efforts

The Muskoday First Nation and the Saskatchewan Rivers Public School Division have signed an agreement to work together and honour, value and equate Indigenous knowledge with mainstream teachings. Muskoday First Nation Chief Austin Bear said, "This is not an idle, meaningless understanding to be set aside by others. We're talking about education. (It's) critical. (It's) important. We have to continue to build these relationships, these agreements (and) these understandings so that, in our societies, in this great land, there is not one person, student (or) family left behind." SRPSD board chair Barry Hollick said his school division is hoping to sign similar partnership agreements with other neighbouring First Nations.

### Regina Transition House expansion

New space at the Regina Transition House will allow shelter staff to offer safe housing and transitional support services to more women and children trying to rebuild their lives after experiencing domestic violence.

"The most difficult time for the women we serve is when they have made the brave decision to leave an abuser and come to our shelter. Shelter staff often make the heartbreaking decision to turn away women and children needing emergency refuge because there is no room," said shelter executive director Maria Hendrika in a news release. More than 13,000 women and children have had experiences like this since the Regina Transition House first opened its doors 36 years ago. The expansion increases the shelter's capacity by 50 per cent.

## Lakehead UNIVERSITY

## Vice-Provost (Aboriginal Initiatives)

Lakehead University is seeking nominations and applications for the position of Vice-Provost (Aboriginal Initiatives).

Lakehead is a comprehensive university with a reputation for innovative programs and cutting-edge research. With campuses located in Thunder Bay and Orillia, Lakehead has approximately 8,680 students, 11% of whom are Aboriginal students, and 319 full-time faculty. Known for its multidisciplinary teaching approach and its emphasis on collaborative learning and independent critical thinking, Lakehead offers a variety of degree programs at the undergraduate, Master's and doctoral levels, as well as on-campus and community-based programs, continuing education and distributed learning. The University offers specific Aboriginal Programs such as Honours Bachelor of Education (Aboriginal), Native Language Instructors' Program, Native Teacher Education Program, and Native Nurses Entry Program. In addition, Lakehead has a Native Access Program and the Nanabijou Aboriginal Graduate Enhancement Program. Further, there is a Department of Indigenous Learning at Lakehead University and Native Language Programs are also offered. The University also has a Canada Research Chair in Indigenous Education.

The Vice-Provost (Aboriginal Initiatives) is the senior administrative officer responsible for Aboriginal academic programming, Aboriginal student support services and Aboriginal community relations. The Vice-Provost reports to the Provost & Vice-President (Academic) and works with Deans' Council and Lakehead University Senate (for academic programming), the Vice-Provost for Student Affairs (for student support services), and the Ojimaawin-Aboriginal Governance Council (for community relations) to implement Lakehead University's mission-specific commitment "to work with Aboriginal peoples in furthering their educational aspirations."

The Vice-Provost (Aboriginal Initiatives) heads the Office of Aboriginal Initiatives. More specifically, Aboriginal Initiatives facilitates a centralized cooperative approach to Aboriginal programming, external community liaison and services to

students offered on and off campus. The mandate of this office is to provide leadership in Aboriginal development and to advance, within the University community, an understanding of Aboriginal culture, heritage and language through activities which heighten the awareness of Aboriginal issues and identity.

The successful candidate will be someone who is familiar with the post-secondary system and who has a strong record of leadership and administration, preferably with a PhD; however, strong applicants possessing a Master's degree will be considered. The new Vice-Provost will build on the past success of the Office of Aboriginal Initiatives. He/she will have the vision, energy and drive to continue to develop the University's profile and commitment to Aboriginal initiatives. Applicants must be aware of and support Aboriginal history and culture. Knowledge of Aboriginal issues specific to Northern Ontario would also be a decided asset.

Located at the head of Lake Superior, Lakehead's Thunder Bay campus is one of the most beautiful in Canada. Lakehead University's newest campus, opened in 2006, is located in beautiful cottage country in Central Ontario in the city of Orillia. Further information about this singular university and its enterprising ways can be found at [www.lakeheadu.ca](http://www.lakeheadu.ca).

Lakehead University is an equal opportunity employer. Preference will be given to Aboriginal applicants who meet the requirements for the position. The Search Committee will begin considering potential candidates immediately and will continue until the position is successfully filled. The appointment is for a term of five years and is renewable. Applications, including a letter of introduction, curriculum vitae, and the names of three references (who will not be contacted without consent of the applicant), should be submitted in confidence to the address shown below.

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**Bellegarde returns to lead FSIN for third time**

**Page 3**

**Bill C-45 or the Jobs and Growth Act protested at rally**

**Page 4**

**Special section providing Aboriginal news from Saskatchewan**



**Manito Ahbee Powwow**

PHOTO: BERT CROWFOOT

Hundreds of powwow dancers of all ages participated at the annual Manito Ahbee Festival's Competition Powwow held on Nov. 3 and 4 at the MTS Centre in downtown Winnipeg. Dancers from throughout Saskatchewan, Alberta and Manitoba make the Manito Ahbee Powwow one of the largest indoor Powwow events in Canada. Please go to [www.saskatchewan.sage.com](http://www.saskatchewan.sage.com) to view our gallery of photos from this exciting event.

## Survey results opens discussion on Aboriginal issues

By Shari Narine  
Sage Contributing Editor

**SASKATOON**

The attitude of Saskatchewan residents has changed little in the past decade toward Aboriginal issues.

"When it comes to Aboriginal issues, I would suggest that views and opinions have not changed much....It's not shocking but certainly a bit disheartening," said Jason Disano, director with Social Sciences Research Laboratories with the University of Saskatchewan.

In October, the U of S released the results of Taking the Pulse of Saskatchewan, which contained questions that related to Aboriginal issues. While the questions were not identical to a survey conducted in 2001, there were enough similarities to draw a correlation.

"It seems that when it comes to Aboriginal issues, there seems to be some sort of block that individuals just can't get past," Disano said. "I honestly don't know why ... but lack of education is part of it."

That lack of education was no more obvious than when it came to views on taxation. Sixty-three per cent of those polled believed that Aboriginals did not pay enough income tax.

But the facts say different: most Aboriginal people pay the same as non-Aboriginal. The Indian Act only exempts First Nations people who live on reserve and work on reserve in a job that is "intimately connected to the reserve or is an integral part of reserve life." Only about 26 per cent of Aboriginal people qualify for tax exemption.

Self-governance was another issue that the people polled had concerns with. Just under half, at 49 per cent, felt that self-governance was not important to the future of Saskatchewan.

"I think one of the major reasons would be the lack of understanding of what self-government is," said Rob Innes, undergraduate chair of the Department of Native Studies with the U of S. Innes believes that people associate self-government with independence. However, self-governance in the

First Nations' realm is the ability to decide land ownership, design legal and political institutions, and preserve and promote culture and language.

Innes is encouraged with the response questions on education, housing and Aboriginal contribution to the Saskatchewan economy received.

"There appears to be some movement in terms of people's perception of importance of First Nations and Metis people to the Saskatchewan economy," he said.

While 57 per cent of respondents believed that Aboriginal people contributed to the present economy, 74 per cent believed Aboriginal people would make a more significant contribution in the future. Innes believes this point of view links directly into the support for public funding of Aboriginal education (72 per cent held the view that public investment in Aboriginal education paid off in the long run) and better housing (71 per cent believed on-reserve housing should be properly funded by government).

Innes, a member of the Cowessess First Nation, was part of a committee that determined the questions on the survey. Also on that committee was Ron Laliberte, a Metis.

"That was the most difficult part of this. That took a lot of discussion," he said, "and these were definitely not the only questions that were discussed (for inclusion)."

Not everyone is pleased with the direction of the survey. In a strongly worded news release, Kim Beaudin, president of the Aboriginal Affairs Coalition of Saskatchewan, referred to the reporting of some of the polling results, in particular the view on taxation, as "a blatant example of headline seeking at the expense of the majority of Aboriginal people...."

Innes says the survey has opened up discussion to such misconceptions as Aboriginal people and taxation.

"Taking the Pulse has really allowed us to bring this to the foreground and say, 'No, this is not true,'" he said.

But to keep this education going, individuals and the

government play a role, Innes says. He notes the provincial government requested copies of the report and he is hopeful that meetings will be held with various departments to discuss the findings.

The U of S partnered in a ground-breaking move with a number of media in order to publicize the results of the survey.

"Universities across the country and some in the United States and media outlets have really looked at us as a model on how to meld media and research together to better inform the public," he said.

Innes makes it clear that media played no role in determining the questions for the survey, which consisted of 15-minute telephone interviews conducted with 1,750 randomly-selected residents between March 5-19, 2012.

Innes expects another Taking the Pulse survey to occur in the next couple of years. While it may not focus solely on Aboriginal issues, Innes says it will include a question or two on that topic.





ALL PHOTOS: BERT CROWFOOT





# [ careers & training ] U of T hosts conference on 30 years of section 35

By Barb Nahwegahbow  
Windspeaker Contributor

## TORONTO

Justice Murray Sinclair, Manitoba's first Aboriginal judge and chair of the Truth and Reconciliation Commission, gave the keynote address at a Toronto conference to commemorate the entrenchment of section 35 in the Canadian Constitution 30 years ago.

The conference entitled 35@30 was hosted by the Faculty of Law, University of Toronto and held in co-operation with the National Centre for First Nations Governance on Oct. 25 to Oct. 27. The conference brought together experts on Aboriginal and constitutional law from Canada, Australia, New Zealand and the United States to offer their critical reflections on the impact of section 35.

It started off with a bang, it's whimpering just a little bit, but Justice Sinclair said he thinks

section 35 still has got potential

The Supreme Court's decision in the Sparrow case (1990) was an important start for section 35, he said, because it seemed to signal a new legal era, one where the rights of Indigenous peoples in Canada were finally going to get the respect to which they were entitled.

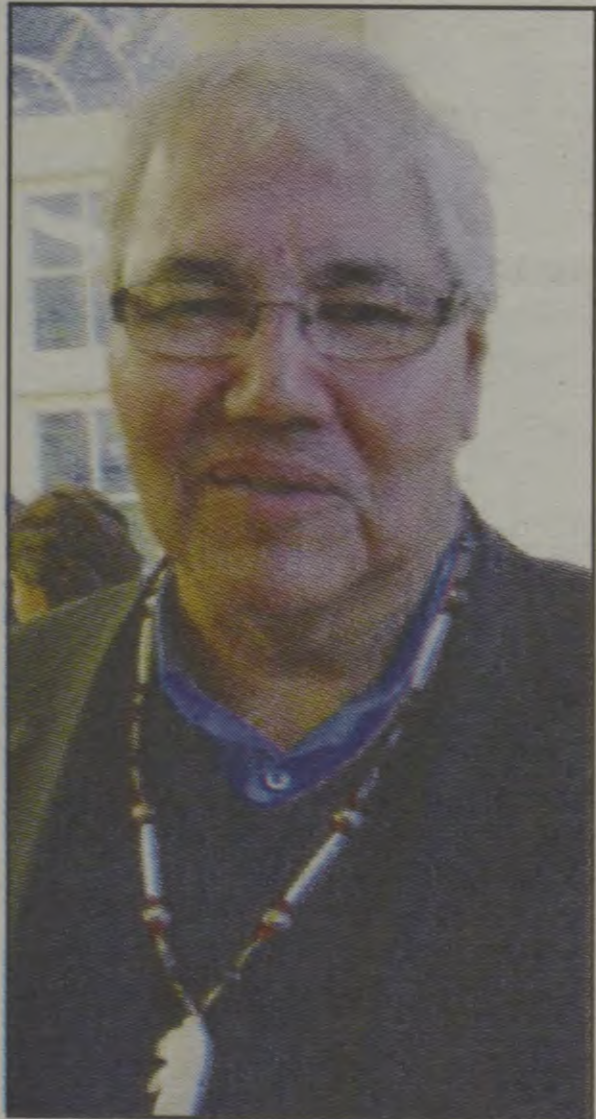
However, decisions by the Supreme Court subsequent to Sparrow, Sinclair said, obliterated the idea that section 35 was an opportunity to argue a nation-to-nation relationship had been established. The tendency to look at Aboriginal rights as needing to be limited in order to fit under Crown sovereignty has continued to dominate the Supreme Court's thinking, he said. The United Nations Declaration on the Rights of Indigenous Peoples is an important document in terms of the way section 35 is going to be interpreted in the future, said Sinclair.

( See *Conference* on page 17.)



ALL PHOTOS: BARB NAHWEGAHBOW

Elijah Harper with Justice Todd Ducharme at 35@30 Conference in Toronto.



Justice Murray Sinclair, keynote speaker at 35@30 conference in Toronto




Pam Palmater at 35@30 Conference in Toronto

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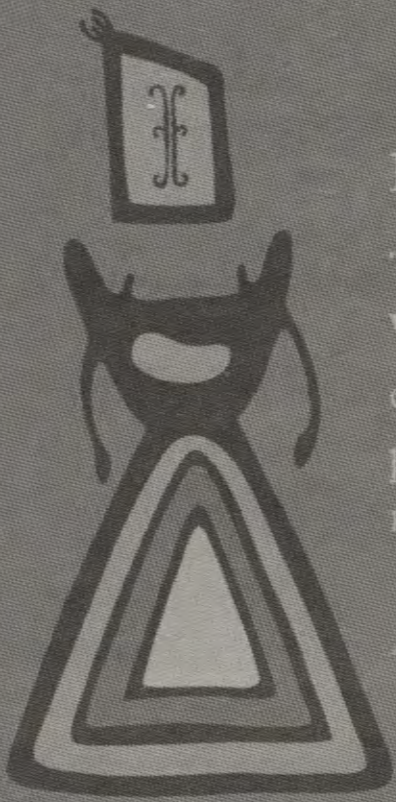
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[ careers & training ]

## Conference on 30 years of section 35

(Continued from page 16.)

Elijah Harper, who was present at the Constitutional Conferences with the Prime Minister and First Ministers of the day, was the conference Elder and one of the presenters on the Recognition and Reform Panel. When he was introduced, panel chair Justice Todd Ducharme said, when he thought of great moments in Canadian history, tops would be Elijah Harper holding the eagle feather and voting no to the Meech Lake Accord.

Harper said that his life's work has been committed to getting recognition for Aboriginal people and fighting against the government's assimilation attempts. Aboriginal rights, he said, are broader than treaty rights, and include who Aboriginals are as a people, their very existence and identity, and that is what the Canadian government continues to attack.

Even to this day, Harper said, First Nations people are living under the Indian Act, colonial legislation that defines who an Indian is, what an Indian can do and what he can say. The Indian Act undermines the nation-to-nation relationship, Harper said, and no amount of tinkering will fix it.

For true reform to happen, Harper said, Canada has to step up to its moral obligation to deal honorably with Aboriginal people. At the same time, the general public must be educated about Aboriginal people to get them on side.

Pam Palmater, Mi'kmaq from the Eel River Bar First Nation in New Brunswick, was one of the panelists speaking on how section 35 has impacted Indigenous identities. Palmater, who came to national attention when she ran for the leadership of the Assembly of First Nations in July of this year,

was introduced by panel chair Jean Teillet as a provocative speaker.

Palmater said Aboriginal people are worse off with section 35 and that the courts have treated Aboriginal people like cultural minorities with a few extra rights. Aboriginal rights and identities remain frozen in time, she said, and limited to pre-contact cultural practices.

While the courts recognize traditional activities like singing, dancing and subsistence hunting, fishing and gathering, they have not recognized traditional law, government, economies and politics. The notion of independent nations is not recognized, Palmater said, and the concept of wardship with the federal government's paternalistic attitude hasn't really changed over time and this is being reinforced by the Supreme Court.

She said conditions for First Nations have not improved with section 35; every socio-economic indicator has gotten progressively worse to such a state that First Nations are now in crisis.

Michael Ignatieff, former leader of the federal Liberal Party, shared his experiences, observations and reflections at the closing of the conference. One of the unintended consequences of section 35, Ignatieff said, was to legalize the battle letting the politicians off the hook because the courts are dealing with issues that should be dealt with in the political arena.

Discussions about Aboriginal sovereignty were unresolvable, he said, because the Supreme Court cannot deny the supremacy of Canadian law. The discussion needs to be focused on shared jurisdiction, on the question of who does what and, for discussions to succeed, Aboriginal people must be recognized as equal partners.

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# [ Aboriginal People's Choice Music Awards ] Awards show moves to summer in 2013

By Shauna Lewis  
Windspeaker Contributor

## WINNIPEG

The Seventh Annual Aboriginal People's Choice Awards, held as a component of the Manito Ahbee Festival, brought together the best of Canadian Indigenous Music in Manitoba last month.

Jacquie Black, manager of the awards held Nov. 1 and Nov. 2 in Winnipeg, said the awards are a true testament to the success and dedication of Indigenous people in the music industry.

"For the artists the awards are very important. They need to have recognition that they are heard. Music is their craft and a gift they are given," said Black.

She said exciting changes are underway for the awards next year, including the addition of an award nomination category and voting changes.

Black said the biggest change facing the ceremony will be the event date. The 2013 APCA will be held in August instead of November.

Black also said that a new category for 'Best International Indigenous Artist' has opened up on the ballot.

"We wanted to make sure that no one was left out," she said.

Black said the organization has also expanded its networking to reach out to potential new artists. Through attending powwows, social networking sites and various events, the organization has been successful in spreading the word to rising stars in the industry.

"It had to do with being proactive on our end," said Black.

Another change in the awards concerns voting, said Black. In the past voting has been mutually open to the public and industry peers during the same three-week span. This year, however, Black said the committee held a three-week exclusive vote so music industry players and musicians could formally acknowledge their peer nominees. It is a move that has pleased the nominees.

"That [request] came from the artists," said Black. "It worked out very well. A lot of the artists wanted more recognition from their peers so it just wasn't a popularity contest," she said.

"It's important to acknowledge our colleagues," agreed award-winning Ojibwa singer/songwriter Shy-Anne.

"It's pretty easy to have 10,000 friends on Facebook and get 10,000 votes," she said. But Shy-Anne said industry votes from peers really acknowledges the art and honors the work.

Shy-Anne, whose surname is Hovorka but uses only her first name in music, has been the recipient of eight APC awards since 2010.

This year Shy-Anne took home six awards: 'Best Female Entertainer of the Year, Best Single of the Year, Best Album

Cover, Best Country CD and Best Producer/Engineer and Best Music Video.

Shy-Anne won 'Best Music Video' for her song titled Too Young Too Late, which has been licensed to the Ministry of Transportation Ontario and will be incorporated in their new 2012 advertising campaign against texting and driving.

"It's pretty surreal. I am shocked and humbled and can't believe I had that much support," she said.

Shy-Anne, 36, describes her music style as "eclectic," admitting that in the past she has been asked by industry managers and experts to become "more streamline."

Today Shy-Anne said her style is a mix of country folk and country pop with a nice sprinkling of traditional First Nation culture throughout.

"It's who I am," said Shy-Anne when asked how much of her life experience goes in to her song writing. Having spent time in foster care as a child, Shy-Anne was adopted at age seven and placed in a non-Native family that respected her First Nations lineage and helped cultivate her rich roots.

"They made sure I knew my roots and that I was proud of them," she said.

"If you have a dream, follow it. You can have everything taken away from you but the one thing you have is your dreams," she said.

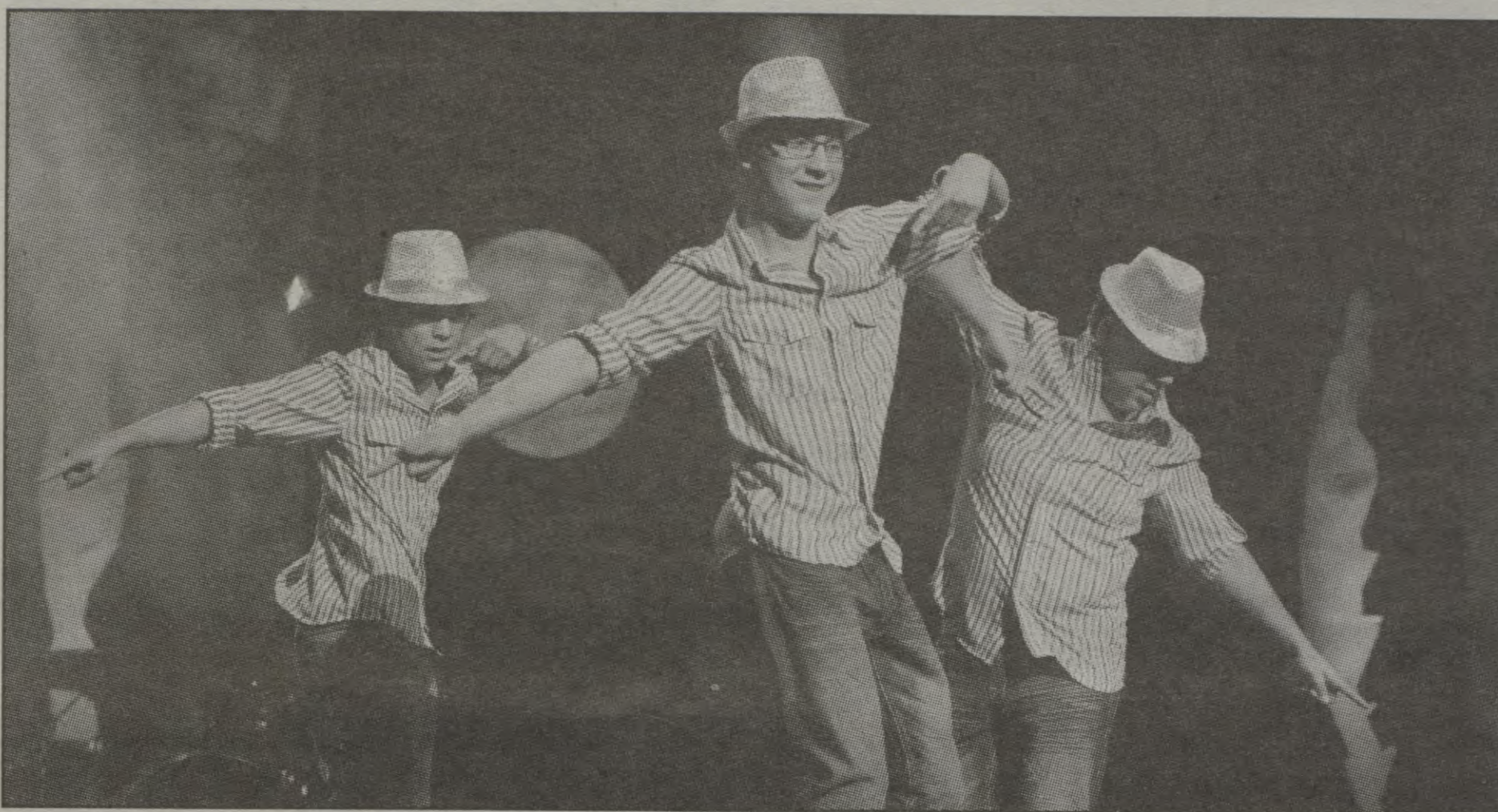
"I finally got one!" exclaimed musician Don Amero, who took home the 'Male Entertainer of the Year' award. For Amero the win was worth waiting for. "I had been nominated 19 times," he told *Windspeaker* over the phone from his Winnipeg home.

"It's pretty incredible!" continued Amero. "Of all the awards I have this is my favorite because it's been so elusive to me and because it was the people's choice," he said.

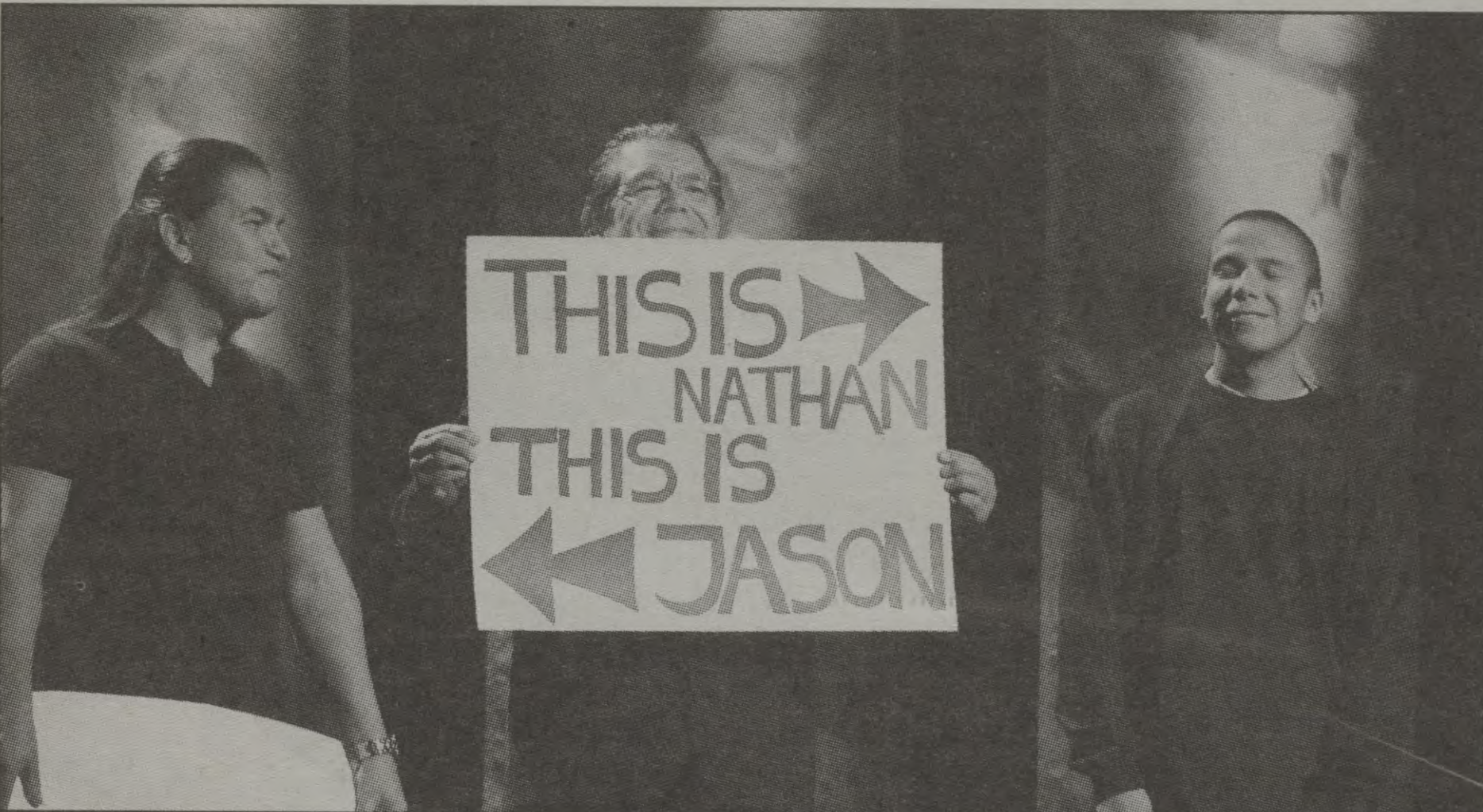
Since Amero began his music career six years ago he has launched three albums (Change Your Life, Deepening, and The Long Way Home) and has received four national and international awards – Aboriginal Recording of the Year (2011 Western Canadian Music Awards), Best Folk Recording (2011 Native American Music Awards), Aboriginal Songwriter of the Year (2009 Canadian Folk Music Awards), Male Artist of the Year (2009 Canadian Aboriginal Music Awards) – and garnered 18 additional nominations.

Amero said he always had a musician's soul, from playing music and writing songs in his youth to having "dabbled in music, playing here and there" as an adult. Today Amero, 32, is a notably successful—and refreshingly humble—artist, husband and father to a one-year-old son. Amero is living the life he envisioned for himself.

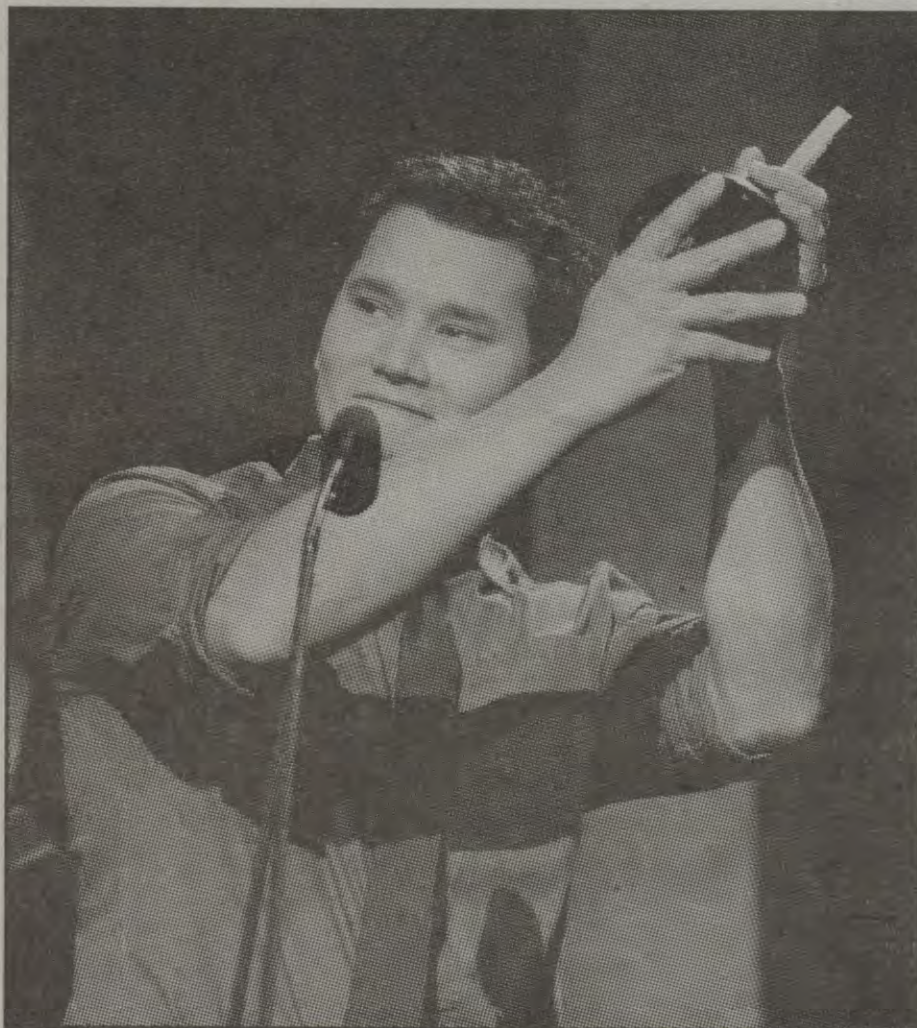
"I had this vision of me when I



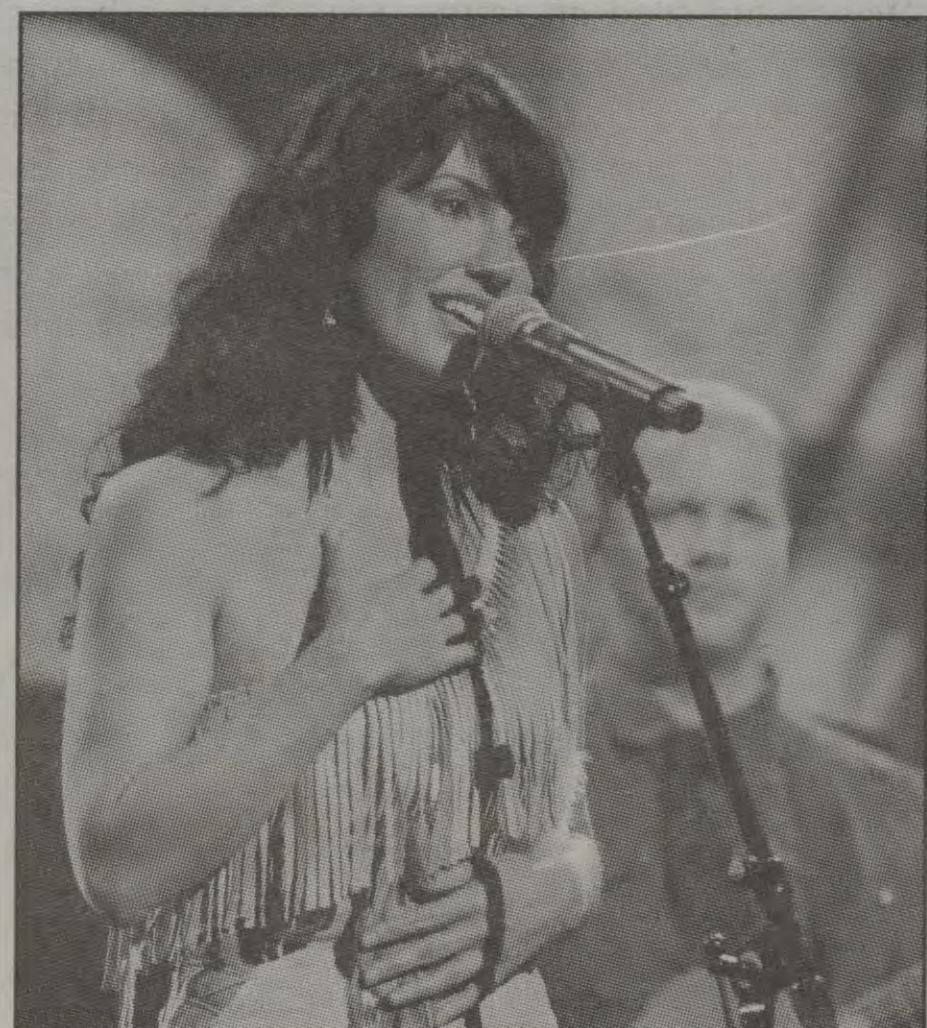
Sagkeeng's Finest performs during the Seventh Annual Aboriginal People's Choice Awards



APC Awards Show host Lorne Cardinal (center) has some fun with some staff.



Don Amero accepts his APC Award.



Shy-Anne performs at APC.

was 60 years old and didn't want to be unhappy thinking of all the things I could have done," said Amero. So he just did what made him happiest—music.

Defining his music style as "a bit all over the map," Amero said that his main style rests in the sounds of country, pop and folk.

Asked if he views himself as a role model for aspiring young Aboriginal musicians, and Amero says he hopes so.

"The goal is to always be a good role model," he added. "If you're an artist then you always understand that there will be people that will look up to you."

Michel Bruyere, drummer and vocals for the First Nation band Bruthers Of Different Muthers, couldn't be more thrilled with the band's award wins for Best New

Group and Most Outstanding Aboriginal Manitoban Award.

"It's definitely a great accomplishment," he told *Windspeaker*. "We all feel that it was hard work and we really went out of our way to make a good recording," he continued.

"This is really a blessing and we're not taking this for granted. It made us feel like we're doing something right, like we are on the right page," Bruyere said.

Bruyere's bandmates are Donovan, Mojopin, Bruyere on vocals and guitar; Jesse Green on lead guitar; and Leroy Constant on vocals and bass. They deliver hard-hitting rock music with blatant Indigenous themes and bold messages.

Bruthers' album *Speakers of Tomorrow* takes a candid jab at

the issues that plague First Nations lives, like the song entitled *How Long*, which illuminates the tragedies around missing and murdered First Nations women in Canada. The single *Speakers of Tomorrow* carries a strong message to youth asking "Who'll be the Elders of tomorrow?"

"Our style is straight-up alternative rock," Bruyere said when asked how he defines the group's flavor.

"As much as we try to write mainstream songs there's always a hint of Canadian First Nations issues in there," said Bruyere.

For more information about the artist and to view other 2012 APCA recipients visits <http://aboriginalpeopleschoice.com/home/>



Ontario Birchbark: Special Section providing news from Ontario

# Mining exec's comments set relations back 60 years

By Jennifer Ashawasegai  
Birchbark Writer

**Sudbury**

There's a dust-up on the horizon in northern Ontario. The shot was fired when a mining industry representative took aim on First Nation rights. The bullet came in the form of comments made at a recent mining symposium by Solid Gold Resources CEO Darryl Stretch.

Stretch referred to First Nations as "hostile third-party governments," frustrations stemming, in part, from being blocked from gold exploration near Lake Abitibi due to an injunction filed by Wahgoshig First Nation. He also insisted that "third parties, such as industry groups, do not have a legal obligation to consult Aboriginal groups."

Burial and archeological sites in the area are located where drilling exploration had been taking place. Wahgoshig First Nation and Solid Gold Resources have been battling in the courts since last year. Wahgoshig filed an injunction against the company to stop exploratory work because there had been no consultation. They wanted the drilling stopped and studies done in the area to ensure protection of heritage sites. The injunction was granted on Jan. 3 of this year.

This fight is happening in the midst of changes to Ontario's Mining Act to take effect on April 1, 2013, which will require Aboriginal consultation. The "soft" launch kicked off on Nov. 1.

Stretch has been making his opinion known for quite some time. In March of this year, at a mining symposium in Toronto, a group, calling themselves Mining United, which includes Stretch as a member, spoke out about their dissatisfaction with the changes. In particular, they were upset that prospectors would no longer be allowed to use the 'free entry' system, and instead will have to file plans with the province and First Nations. Stretch told a national newspaper, "It's not my obligation to go find arrowheads for these people. Period."

He also had other concerns. "If they don't like you, you don't work. What kind of deal is that? Because I didn't do it right, the way the Indians wanted me to? Because I didn't give them money? Because I didn't beg their permission to go? It's just ridiculous, the whole concept."

Stretch has not been quiet about the court injunction, and the fight to overturn it. In a Nov. 6 news release posted on the Solid Gold Resources Web site, he stated, "I see no basis in the facts of this case for an imposition of a duty to consult on Solid Gold. If the Crown

wishes to delegate operational aspects of its duty it must establish a legislative or regulatory scheme. The mining act does not presently contain such a scheme."

But, just a few weeks before that, Stretch stated his resistance to the mining act changes and the duty to consult Aboriginal groups. In an Oct. 19 news release, he said, "These regulations result in a total transfer of all natural resources to the control of hostile, third-party governments. It is my opinion that Canadians must do everything possible to stop this ill-conceived, race-based initiative."

There was also backlash after the prospector's symposium that was held in Sudbury, Ont. in early November. Batchewana

First Nation of Ojibways had representatives from its Natural Resources attend the conference, who were incensed by a presentation made by Stretch. Soon after the event, the community sent out a media release and claimed Stretch's presentation was inappropriate and included slides of "offensive cartoons, absurd comparisons, and irrelevant quotes all of which ironically conveyed the archaic principles of the Solid Gold Resources Corporation."

Wahgoshig First Nation is under the umbrella of the Nishnawbe Aski Nation. In their media release, the two called for the province to withdraw its support of radical mining groups, considering the comments being reported in the media. Grand Chief Harvey

Yesno stated, "Representatives of this radical association of junior mining groups [Mining United] has waged a racist media campaign against the Wahgoshig First Nation, who are taking a legal and principled position to defend their Treaty and Aboriginal rights, as well as ensuring Ontario meets its obligations on the 'duty to consult' in good faith."

Mushkegowuk Council also supports Wahgoshig and NAN. Grand Chief Stan Louttit was appalled when he read Stretch's comments reported by media. He said, "Remarks like that, take the industry back to the 50's. Well, it wasn't right then, and it's not right now."

The case between Wahgoshig and Solid Gold will be back in court in the New Year.



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# Poetic tale of a life of hardship

**My Mother Is Now Earth**  
**Mark Anthony Rolo**  
**Borealis Books 2012**

Reviewed by Shari Narine

In *My Mother Is Now Earth*, Mark Anthony Rolo tells the heart-wrenching story of the last three years of his childhood, which coincides with the last three years of his mother's life. In the way only a young child can view events and people, Rolo is stark in the presentation of his family: his Ojibwe mother, who even in her wedding picture is looking away; his drunk white father, who Rolo refers to as "the old man," until his mother's death; his older brothers, whom he both idolizes and criticizes; his only sister Philly, who pushes him away and then clings to him at the time of their mother's passing; and his younger brothers, who he argues with and then tends when he is thrown in to the role of caregiver.

The autobiography begins with the majority of the Rolo family, including dog Whiskey, making the trip from Milwaukee to Big Falls, Minnesota in the dead of winter in the father's Oldsmobile in 1971. The Rolo family has been uprooted by a fire and are

on their way to a farm, where the house is uninhabitable, because of a fire. For the winter, they live in the garage.

What unfolds is continued hardship. Don Rolo, the family patriarch, is full of big plans – chickens and cows and a farm that can provide for the whole family. But Don's drinking colours those plans, leaves his wife Corinne and his children on edge. In the end, though, Don does realize his goal. His family is much smaller than when he arrived, the oldest boys moved out, Philly and the youngest son in foster care. Don makes his final payment on the farm four years after Corinne's death and immediately puts the farm up for sale.

To her death, Corinne Rolo remains a mystery to the young Mark. He is scared of her and the long-handled broom she uses to mete out punishment and he craves her affection. Corinne is always writing letters "to the sisters," her three sisters who remained behind in Milwaukee. But she carefully edits her letters. She exudes strength and dignity, but in return gives up the ability to present love openly.

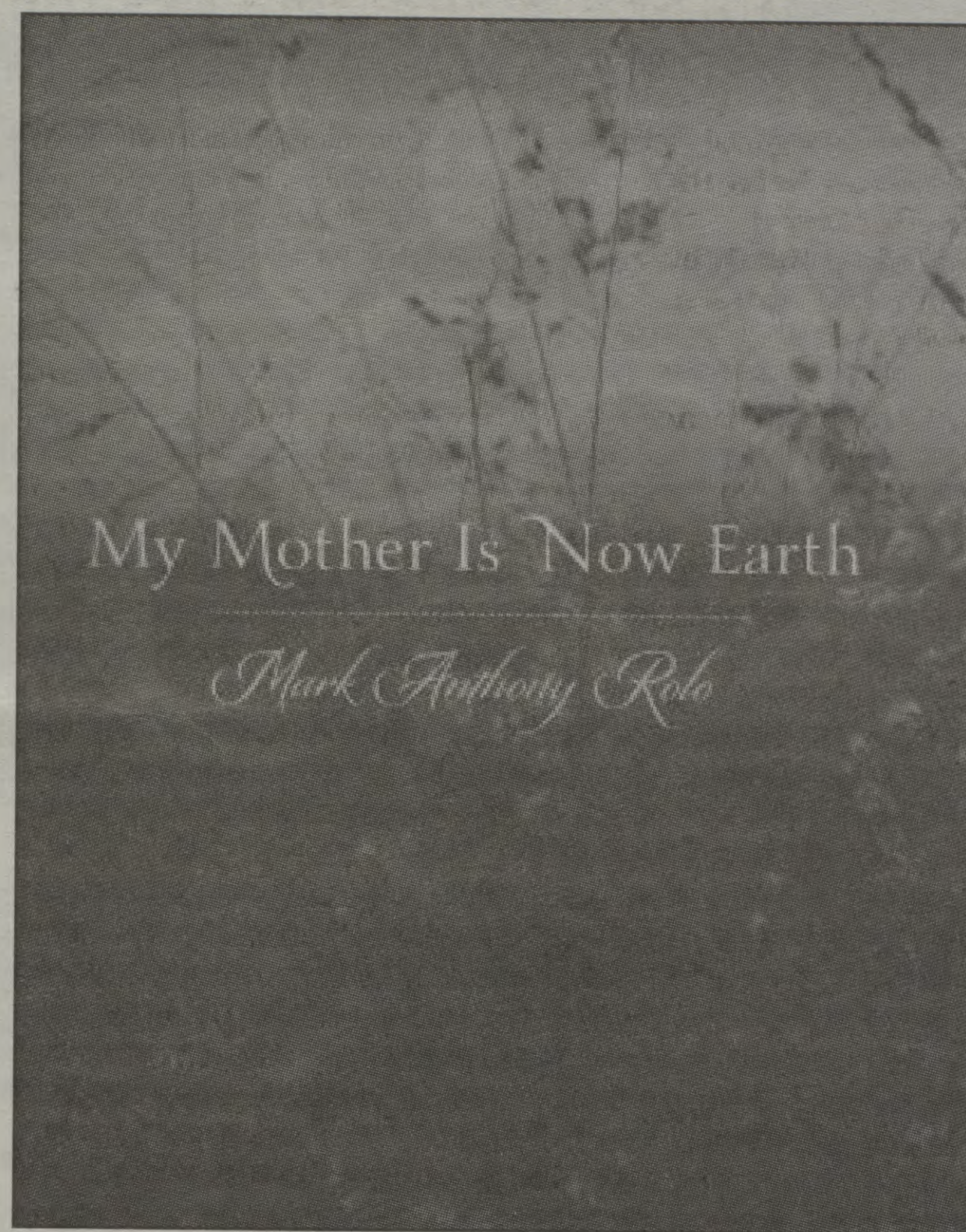
In the summer of Rolo's tenth year, he goes off to camp. When he returns home, he finds his

mother sick. Shortly after that she dies on the operating table. It is her return to him in a dream in 2010 that prompts him to write his memoir.

*My Mother Is Now Earth* is full of nuances as Rolo stays true to his childhood self, understanding only what a pre-teen can, but in some of those moments his understanding is brilliant, like when he refers to the letters Corinne receives: "we know she likes to think about what's in the letter, sometimes more than actually reading." And in this same adolescent way, Rolo is harshly judgmental of his brothers and father, yet soft toward his mother, his fear of her as palpable as his need for her.

The young Rolo must not only navigate the world of his family but he must also navigate the wider world around him. He is an Indian, and although he knows very little of his culture (his mother shares almost nothing of her people's ways), his Grade 5 teacher forces him to watch the news and orders him to make an oral presentation on the Indian standoff in South Dakota.

*My Mother Is Now Earth* is beautifully written. It paints the picture of a bleak, wintery landscape yet adds hope with



such descriptions as "warm winds return as the winter weakens, drips away from the skies." This is the same picture that can be painted of Rolo's life. Although the young Rolo struggled in grade

school, today he has a university degree and is a journalist, author and storyteller. He is also an enrolled member in his mother's band, the Bad River Band of Ojibwe of Wisconsin.

## Widen the gaze beyond profiling and racism

**Racialized Policing: Aboriginal People's Encounters with the Police**  
**By Elizabeth Comack**  
**Fernwood Publishing – Halifax and Winnipeg, 2012**

Review by Shari Narine

The most disturbing aspect of Elizabeth Comack's *Racialized Policing: Aboriginal People's Encounters with the Police* is not the first-hand experiences it relates in the pages, but the stories it mirrors from today's headlines.

Take for example a recent case in Ontario which has pushed a coalition of First Nations led by Nishnawbe Aski Nation to file a complaint with the Ontario Human Rights Tribunal. The coalition claims that an internal email, written by a Thunder Bay Police Services detective and mistakenly released publicly, is an indication of the lack of respect Aboriginal people face. That email was entitled "Fresh Breath Killer Captured" and referred to a murder investigation that involved a First Nations victim and the arrest of a Thunder Bay man for second-degree murder. NAN pushed for an investigation by the police service. While the police service agreed to investigate, both the chief and the mayor of Thunder

Bay (who happens to serve on the police commission and is a former police officer) claimed there was no racism involved. Not expecting a fair inquiry by the police, the First Nations coalition took its concerns to the Human Rights Tribunal.

This sort of incident is exactly what Comack talks about, making the distinction between racism and racialized policing. Says Comack, "While racial profiling and individual racism are significant issues and must receive attention, we need to broaden our gaze to include the ways in which race and racism play out in institutional practices and systemic processes." This wider picture is what Comack refers to as "racialized policing."

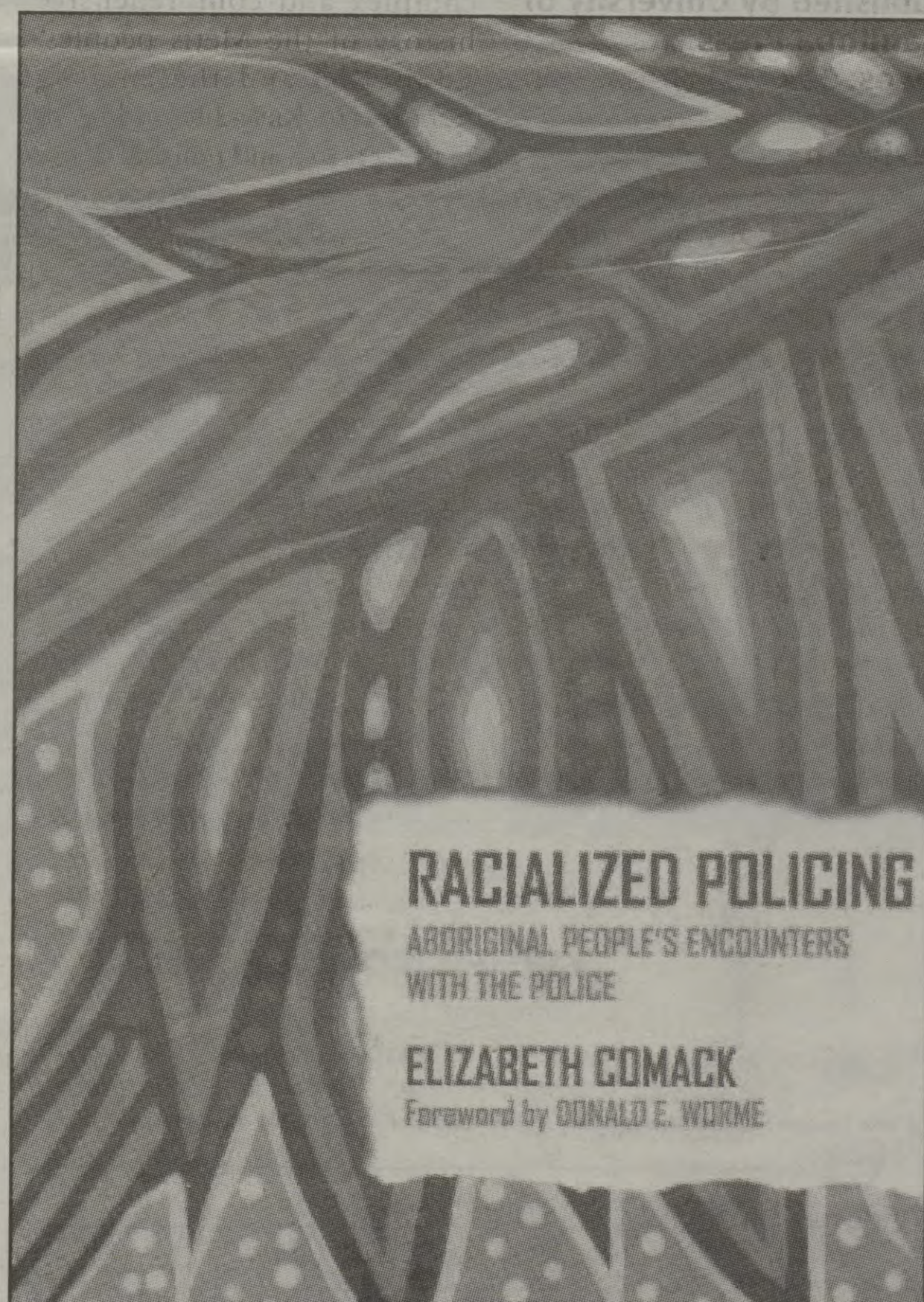
There is no lack of incidents for her to choose from when making her point. And these cases are not focused in a single province or one region of the country, but right across Canada.

Ontario Provincial Police shot and killed unarmed protester Dudley George during a 1995 standoff with Aboriginal people in Ipperwash Provincial Park. In Winnipeg, there were the shooting deaths by the police of JJ Harper (1998) and 18-year-old Matthew Dumas (2005). In Saskatoon spanning from 1990 to 2000 there is the infamous Starlight tours, in which Aboriginal people were taken

from the downtown area and dropped on the outskirts of the city. Such treatment resulted in the deaths of Neil Stonechild (1990) Rodney Nastius (2000) and Lawrence Wegner (2000).

In Comack's examination of the system, she also looks at why Aboriginal people sometimes react the way they do to police or figures of authority. Many don't have the expectation of fair treatment, whether that's based on present occurrences or having grown up with family who were part of the residential school system. After all, it was police who accompanied the priest or school master to the homes to take away the children. The roots of distrust are deep and there is no clear indication that there are reasons for that distrust to change.

Comack also examines the inquiries called as a result of some of the questionable deaths of Aboriginal people. These are as disturbing – if not more so – than the actual incidents. They are more disturbing because there is always the belief that an inquiry starts from a place of wanting answers and will end in a place of getting those answers. However, in a system where the police department investigates the actions of its own police officers, often times the officer is not found culpable or receives a light reprimand. It is no wonder



NAN and the other First Nations in the Thunder Bay situation are pushing for an outside inquiry. It is the wider commissions that seem to get results.

Comack is clear in presenting her work that it is not about

police bashing but about examining the system.

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# Book documents the launch of APTN

**Original People Original Television: The Launching of the Aboriginal Peoples Television Network**  
**Jennifer David**  
 Published By: **Debwe Communications Inc.**  
 Pages: 214

Review by **Christine McFarlane**

“Original People: Original Television,” is a behind-the-scenes look at Aboriginal Canadian broadcasting, beginning with Robert Flaherty’s documentary *Nanook of the North* in 1922 to the creation and launch of the Aboriginal Peoples Television Network (APTN) in 1999.

The story of how the Aboriginal Peoples Television Network was created is not only intriguing, but it describes the positive leap for Aboriginal peoples of Canada. Before the creation of Aboriginal/native broadcasting, Aboriginal people were often depicted as the Other, “seen as exotic creatures to be observed, and even admired by

the audience and narrator,” writes author Jennifer David.

Within mainstream media, how Aboriginal people were portrayed was problematic because this included “decades of Western movies replete with bloodthirsty savages, shifty half-breeds, stoic warriors and exotic Indian Princesses in buckskin.” David curiously asks “Aboriginal people are the original inhabitants of the land we now call Canada. So how did Aboriginal Canadians become the outsiders?”

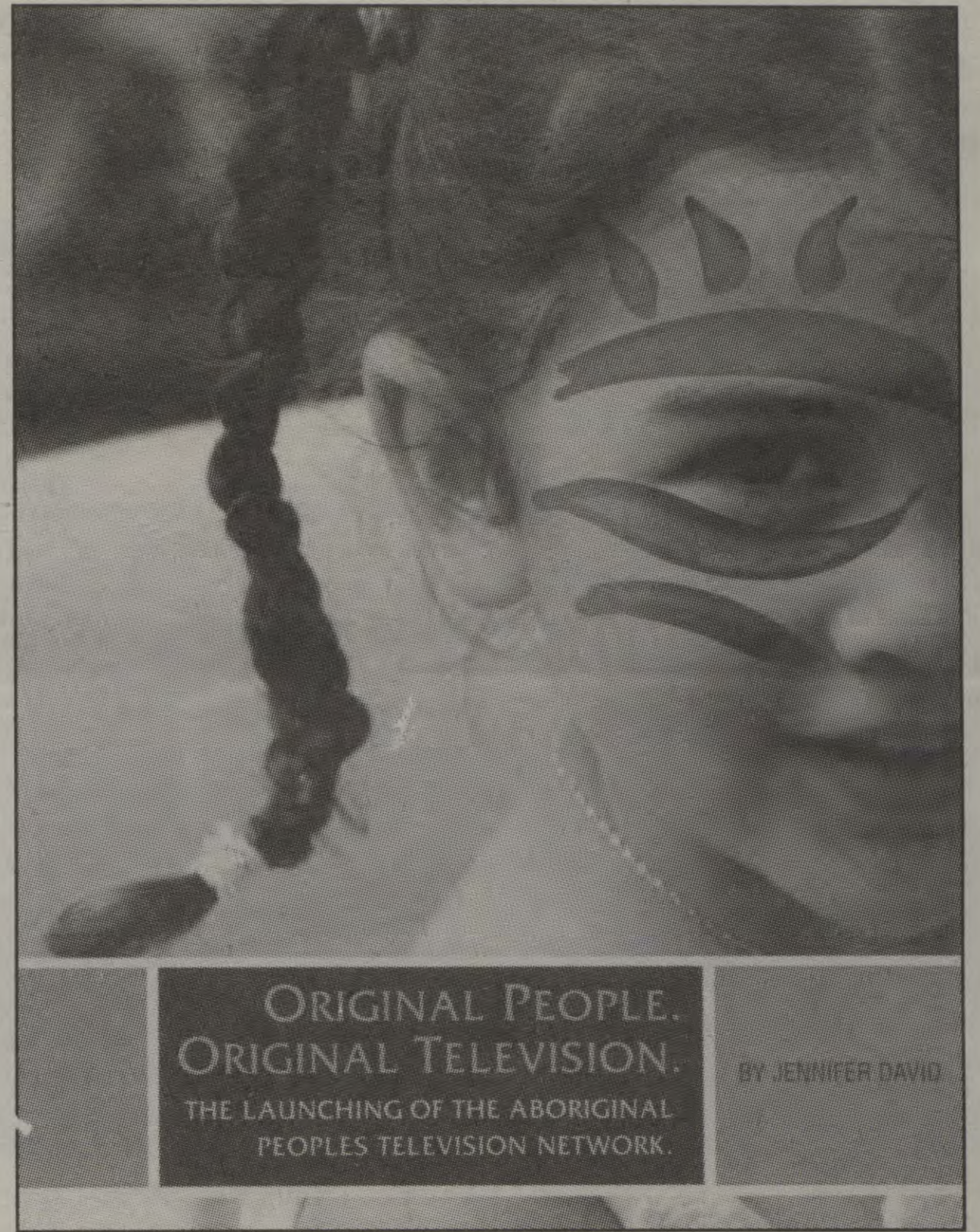
The creation of APTN started with two movements in the 1960s and early 1970s, which were backed by initiatives like the National Film Board’s Challenge for Change program, and the Anik E-1 satellite experiments in northern Canada. Political and policy changes also brought about the creation of northern Aboriginal broadcasters and Television Northern Canada.

With the onset of television becoming Canada’s primary source of information and entertainment, these movements

brought together Aboriginal filmmakers and producers in southern Canada and attracted the attention and support of various political bodies, such as the Assembly of First Nations (AFN). This changed the face of media in Canada.

“Original People, Original Television” relays the story of decades of hard work and the dreams of people who wanted their own television network. APTN allowed First Nations people to have their own voice and to tell their own stories, and Jennifer David does a great job of letting reading audiences know about the creation of Canada’s first Indigenous television network.

Original People, Original Television: The Launching of the Aboriginal Peoples Television Network is a must read for those interested in media, the arts and culture, contemporary Aboriginal life, grass roots and national politics, and those seeking confirmation that a dream can come true.



# Louis Riel and the Creation of Modern Canada

**Louis Riel and the Creation of Modern Canada: Mythic Discourse and the Postcolonial State**  
**Jennifer Reid**  
 Published By **University of Manitoba Press**  
 Pages: 314

Review by

Christine McFarlane

Jennifer Reid’s book, “Louis Riel and the Creation of Modern Canada” gets readers to look at a complex and comprehensive history of the Metis peoples, Louis Riel and the ensuing response to Riel’s life and work in the modern and political entity

we call Canada.

Louis Riel as a revolutionary and as Canada’s most celebrated ‘traitor’ has been a highly contested subject of debate since Riel’s trial, the Red River uprising of 1869-70 and the Northwest Rebellion of 1885.

Reid notes that the uprisings at Red River and in the Northwest

have been the subject of more books than any other in Canadian history; and more histories, biographies, novels and poetry have been written about Riel than any other Canadian figure.

Reid examines Riel’s religious background, the mythic significance that has been ascribed to him and how these elements tie into and influence Canada’s search for a national identity. Reid argues that a lot of why Louis Riel has become such an iconic Canadian historical figure has to do with the concepts of nationalism and the nation in the Canadian situation.

She gives a brief overview of the Metis uprisings and the area in which they transpired, speaks about the historically contested colonial space that became the Canadian West and delves into how all these issues tie into the Canadian mythic imagination.

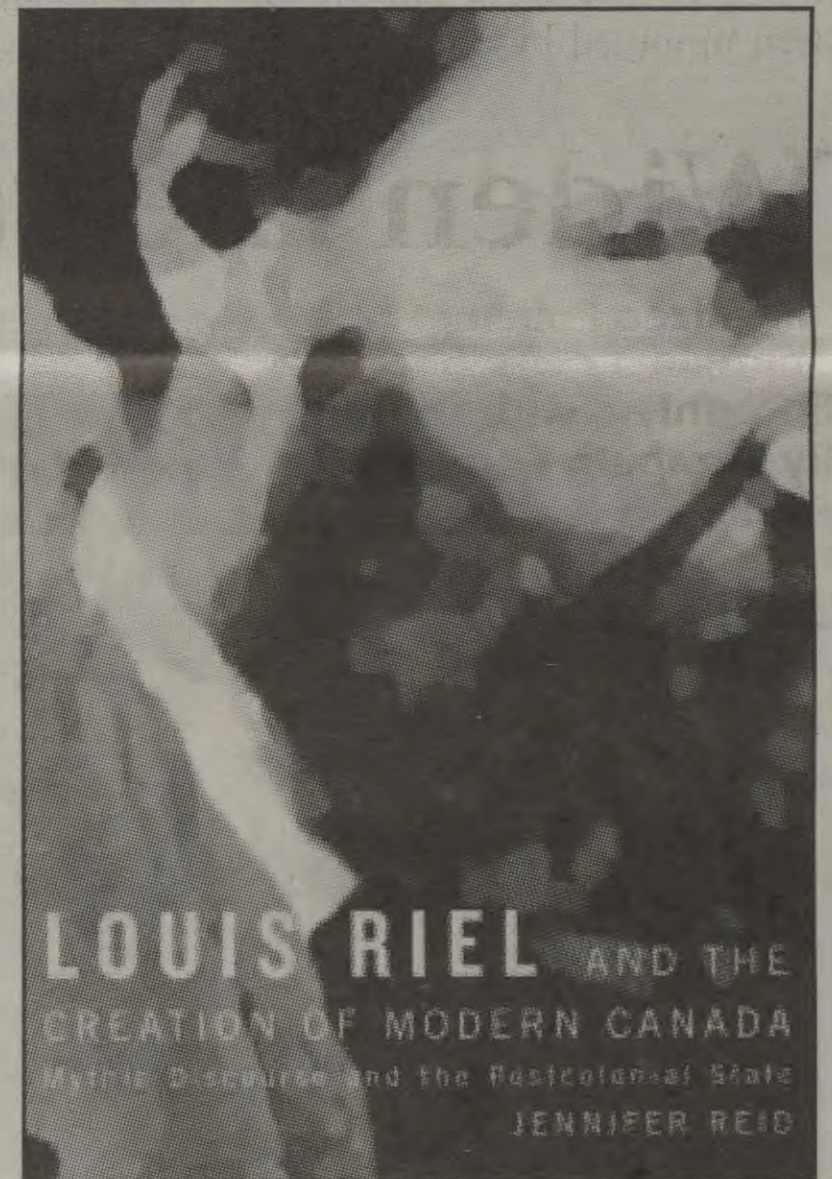
The book provides a framework for readers to rethink the geopolitical significance of the modern Canadian state. We are also given a glimpse into how the historic role of Confederation played out in establishing the country’s collective self-image, and the narrative space through which Riel’s voice speaks in regard to these issues.

It is also intriguing to read how “in seeking a legitimate place for a Metis presence in Canada, Riel set forth a pattern and paradigm that became the template for all

the major subsequent attempts to order the many and various regional, Euro-American ethnics, Metis, and Aborigines, as well as the various economic interests into some kind of ordered Canadian entity.”

“Louis Riel and the Creation of Modern Canada: Mythic Discourse and the Postcolonial State” is an examination of myth and history. Reid examines in great detail “the mythicization of both Riel and the rebellions that have betrayed a desire on the part of many Canadians to locate a source of collective identity in a figure, and an event that are not only historical, but profoundly symbolic and enmeshed in consciously religious language.”

This book is a great read for those with an interest in history, but can be difficult to read for those who do not often engage in historical texts that examine identity alongside a nationalist discourse.

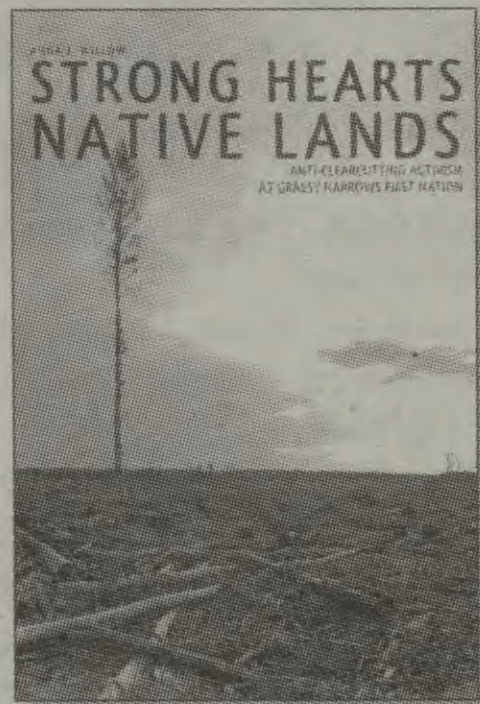


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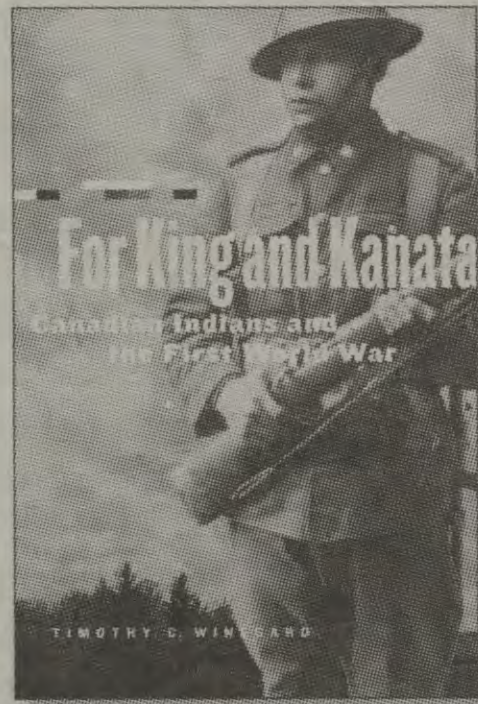
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# Don't let pride get in the way of a diabetes check

By Shari Narine  
Windspeaker Contributor

## BIG COVE FIRST NATION, N.B.

"I've always said that people shouldn't be ashamed to go get tested," said Stephen Simon. "Some people are ashamed to admit they have diabetes."

Simon, a Korean War veteran and recent recipient of the Queen Elizabeth II Diamond Jubilee Medal, lives on Big Cove First Nation in New Brunswick and describes himself as "an 80-year-old retired old dog."

In 2002, he lost sight in one of his eyes because of diabetic retinopathy. He was diagnosed with diabetes in 1984, clued in that something was wrong when he started losing his appetite, was always thirsty, and suffered leg cramps.

"I think people need to take a book, study what diabetes is all about so that when they become diabetic, they know how to deal with it," Simon said.

He has experienced firsthand people who don't want to be made aware of their medical condition.

"I had a friend who was ashamed about being diabetic. He eventually died," Simon said.

"Too bad a person has to be too proud to admit to being a diabetic."

According to the Canadian Diabetes Association, diabetic retinopathy is projected to increase 61 per cent by the year 2031. The Canadian National Institute for the Blind has begun to step up its efforts to address eye diseases in the Aboriginal community.

"We've really identified that we're not serving the Aboriginal population well," said Cathy McFee, executive director with the Alberta/Northwest Territory branch of CNIB.

In 2004, the CNIB completed a federally-funded report entitled "Circles of Light Project," which identified obstacles preventing Aboriginal people from accessing vision health services and gaps in services. It was determined that access to services was "severely limited" and that Aboriginal people wanted their own programs delivered by their own people within their own communities.

Lack of reliable, long-term funding has made it difficult for the CNIB to address the issues identified in the report, McFee said. Pilot or project funding only allows for a limited amount of work to be carried out.

"The only way ... that we can

be successful in any kind of partnership in outreach is if we are able to engage Aboriginal leaders in that process," she said, noting that the process takes time to build.

Recent funding from BHP Billiton has allowed the CNIB to go into remote communities in the N.W.T. and provide both eye service as well as train-the-trainer workshops. BHP Billiton funding has also enabled the CNIB's caregiver's manual to be upgraded.

"(The manual) is taking the information about vision loss and some of the rehab approaches and talking about some of the services, but it's putting it within a cultural perspective," said McFee.

The CNIB is also pursuing a relationship with the CDA as a means to reach Aboriginal communities.

"We felt there would be an opportunity to work closely with them," McFee said.

Diabetes has reached epidemic proportions among the Aboriginal population. According to Health Canada, First Nations on reserve have a rate of diabetes three to five times higher than that of other Canadians. Diagnoses occur, on average, 15 years earlier than the general population, with 25 to 40 per cent of First Nation adults

diagnosed. More First Nation women than men have diabetes, a reversal of the general population trend.

The Canadian Diabetes Association is funding Aboriginal-focused projects as a means to both address the increasing needs and to understand the reasons behind it.

The CDA is funding a five-year project in British Columbia targeting children of three Pacific Coast First Nations communities.

Dr. Dina Panagiotopoulos, an assistant professor in the Department of Pediatrics at the University of British Columbia in Vancouver, is studying the rates of obesity, pre-diabetes or type 2 diabetes in those children. Obesity and type 2 diabetes are major health problems in First Nations children.

Dr. Ellen Toth, professor in the Department of Medicine at the University of Alberta, in Edmonton, recently received funding from the CDA to study the prevalence of diabetes in First Nations communities that practise self-determination.

"We want to know whether cultural continuity mitigates against prevalence of diabetes," Toth said. Cultural continuity includes control of education, language, and culture.

This is not Toth's first foray into

examining diabetes and its impact on Aboriginal people. She was a guiding force in forming the partnership between the U of A and BRAID research initiative which provides a Mobile Diabetes Screening Initiative to Aboriginal people living off-reserve, in Métis communities and to remote communities throughout Alberta, screening individuals to see if they have diabetes, or if they are at risk of getting diabetes or cardiovascular disease.

Universities in Saskatchewan, Manitoba and Ontario are also involved in undertaking diabetic work and studies with the Aboriginal population.

Dr. Stewart Harris of the Schulich School of Medicine and Dentistry of the University of Western Ontario is coordinating a national effort, which includes Toth and other members of the academic community for a primary care reform project on the management of diabetes. Funding is still pending. Harris is the CDA chair in diabetes management.

In response to the climbing diabetic figures, the federal government established the Aboriginal Diabetes Initiative in 1999. ADI has entered the third phase, now spanning 2010-2015, with the focus to reduce type 2 diabetes.

# AIDS driven by addiction in Aboriginal communities

By Shari Narine  
Windspeaker Contributor

## REGINA

Margaret Poitras doesn't expect the statistics to be released Dec. 1 to be any different than what is already known: too many Aboriginal people are presenting with AIDS before they are even diagnosed with HIV.

"Our people are dying on the streets. They're walking around palliative," said Poitras, executive director with All Nations Hope AIDS Network, the only Aboriginal-focused HIV/AIDS organization in Saskatchewan.

In the Aboriginal population, AIDS is driven by addiction and intravenous drug use and addicts rarely choose to get help at early stages, Poitras explained. HIV or AIDS is usually diagnosed because of a clinic or hospital visit for a different reason. Then when diagnosed, few AIDS patients choose to get help. For some, that decision is made because of the way they are treated at the medical facility.

But the health system is not the

only place where difficulties lie. Another system that isn't meeting the needs of Aboriginal people is the justice system, said Poitras, who points out that Aboriginal people are over-represented in the prisons.

"The correctional institutions don't treat people who are living with an addiction fairly. They put them in jail and in jail they don't have access to a lot of the care treatment and support," she said.

Poitras said that presently there are no statistics available to indicate the percentage of incarcerated Aboriginal people and the rate of HIV or AIDS. However, her group is working to get those figures for Saskatchewan.

The plight of Aboriginal men and women in the justice system and the barriers that stop the treatment for addiction and of HIV will be the topic of discussion on Dec. 4 when All Nations Hope AIDS Network and the Canadian Aboriginal AIDS Network host a one-day event in Regina. The conference is one of a number that will take place the first week of December

which marks Aboriginal AIDS Awareness Week.

CAAN will also be collaborating with organizations in Winnipeg (Dec. 1), Halifax (Dec. 2), Iqaluit (Dec. 3), Toronto (Dec. 5), and Vancouver (Dec. 5 and 6) to look at the broader spectrum of AIDS in the Aboriginal community.

According to 2008 surveillance data from the Public Health Agency of Canada, Aboriginal people experience AIDS at a rate 3.6 times greater than other Canadians. Eight per cent of all people living with HIV and 12.5 per cent of all new HIV infections in Canada are Aboriginal. Aboriginal women and youth experience the highest rates.

The week-long events are a combination of keeping Aboriginal-related AIDS/HIV issues at the forefront, as well as promoting the work undertaken by CAAN, said executive director Ken Clement. CAAN recently received a five-year grant of \$1.5 million to pursue community-based research across the country.

One of the biggest challenges facing organizations like CAAN,

said Clement, is getting both the non-Aboriginal and Aboriginal populations to understand that AIDS is a wider issue that goes beyond the disease itself. That is why CAAN's vision statement includes the organization turning its research into action.

"People forget that ... we have to look at the health determinants that impact Aboriginal people," Clement said.

There are many factors that contribute to the large number of Aboriginal people who have AIDS: colonization, the legacy of residential schools, poverty, housing conditions, homelessness, poor education, unemployment, not enough social programming, and limited resources.

"This point is often missed," Clement said. "The social kind of issues that affect our people across Canada put us in a vulnerable situation to HIV and poor health standards generally."

The Aboriginal population also needs to be educated, but the focus there is on the disease itself, which still has a stigma attached to it. Often times, especially on-

reserve, those who have been diagnosed with HIV or AIDS are ostracized and labelled, and community and family support is not available.

"We have to ensure that our Aboriginal leadership is aware and sensitive to the issues around HIV," Clement said.

HIV does not have to be the death sentence it once was, said Poitras.

"Today with HIV you can live. It's a disease that's like a chronic illness today," she said. "What we're wanting to promote in our communities is that life with HIV after a diagnosis, yes, you have to look at your life mentally, emotionally, spiritually and physically, but it's not a death sentence anymore."

The theme for this year's AIDS Awareness Week is "Getting to Zero. Zero new infections. Zero discrimination. Zero AIDS-related deaths."

"I think it's time to be ambitious," Poitras said. "It's time now we took care of our own people. It's time now to move forward and to be advocates once more."

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## Sports Briefs

By Sam Laskaris

### Aboriginal partners named

A total of 14 Aboriginal Leadership Partners have been named for the 2015 Pan Am Games, as well as the ensuing Parapan Am Games. Both games will be held in Toronto and surrounding areas. The Parapan Am Games, which feature athletes with physical disabilities, are traditionally held in the same city shortly after the Pan Am Games, which are staged every four years.

The Aboriginal Leadership Partners, announced in mid-November, are comprised of Aboriginal leaders, communities and organizations. Their role will be to help create an engagement strategy for economic development, volunteer recruitment, arts and culture, as well as youth engagement.

Chief Bryan LaForme of the Mississaugas of the New Credit First Nations will serve as the chairperson of the Aboriginal Leadership Partners. LaForme's First Nation is one of the partners. The others are Six Nations of the Grand River, Métis Nation of Ontario, Chiefs of Ontario, Huron-Wendat Nation, Aboriginal Sport and Wellness Council of Ontario, Canadian Council for Aboriginal Business, Hamilton Executive Directors Aboriginal Coalition, Native Canadian Centre of Toronto, Native Child and Family Services of Toronto, Miziwe Biik Aboriginal Employment and Training, Ontario Federation of Indian Friendship Centres, Toronto Council Fire Native Cultural Centre and Two-Spirited People of the First Nations.

More than 10,000 athletes, coaches and team officials are expected to participate in the two games.

The Pan Am Games, featuring athletes from 41 countries, will be held July 10 to July 26 in 2015. The Parapan Am Games, which attract participants from 26 nations, will follow from Aug. 7 to Aug. 14.

### New equipment

Thanks to the efforts of their coach, some Aboriginal football players in northern Quebec will be receiving some new equipment. Trevor Allen Monaghan was one of two runners-up in the National Football League's Youth Coach of the Year contest. The Canada-wide contest received 687 submissions. People had been asked to nominate coaches and write a short essay or why they deserve some recognition.

A team's record was not a factor in deciding the winners. Instead, judges were looking for individuals who make an impact on young players in their community. A panel of football journalists as well as officials from the National Football League and Football Canada then selected the winners.

The first-place winner was Dave Hocking, an Ontario-based coach, who will be awarded \$5,000 in football equipment. He coaches with the London Minor Football Association and John Paul II Catholic Secondary School.

Monaghan, a Wemindji band member, was honoured for introducing Cree youth to football. He's had an instrumental role in an Aboriginal youth six-a-side football program in northern Quebec. Monaghan's team, called the James Bay Eagles, will be receiving the \$2,000 in new equipment. The Eagles represented Football Quebec in a recent national tournament.

Monaghan, a fitness centre manager and personal trainer, had grown up in Ottawa. He went on to play football for the University of Ottawa Gee-Gees, graduating in 2001.

Nick Longval, from Russell, Ont., was also a runner-up in the contest. His high school team will also receive \$2,000 in equipment.

The contest has been running for the past 14 years. More than \$170,000 in equipment has been presented to deserving coaches for their programs.

### Former pro charged

Stan Jonathan, a popular member from Six Nations and a former National Hockey League player, has been charged after a man was killed in a hunting accident.

Jonathan was charged with criminal negligence causing death on Nov. 11 after a 28-year-old Hamilton man, Peter Kosid, was accidentally shot and killed on Six Nations near Brantford, Ont.

Kosid, who had been cross bow hunting for deer, was wearing camouflage at the time of the accident. He was reportedly shot from about 375 metres away.

Jonathan was also hunting for deer at the time. The ex-pro hockey player, who is now 57, was released following a bail hearing on Nov. 14. There's a publication ban on details from that hearing. His next scheduled court appearance is set for Dec. 14.

Jonathan played a total of 474 NHL contests, primarily with the Boston Bruins. In his final NHL season, 1982/83, he suited up for 19 games with the Pittsburgh Penguins. He scored a total of 213 NHL points, including 99 goals. His best season points-wise in the pros was during the 1977-78 campaign with the Bruins. He earned 52 points (27 goals, 25 assists) in 68 games.

Though he was listed at 5-foot-8 and 175 pounds during his playing days, Jonathan was also known as a scrapper. He had a career high 208 penalty minutes in the 1979/80 season.

[ sports ]

# Charity works to broaden the horizons of remote youth

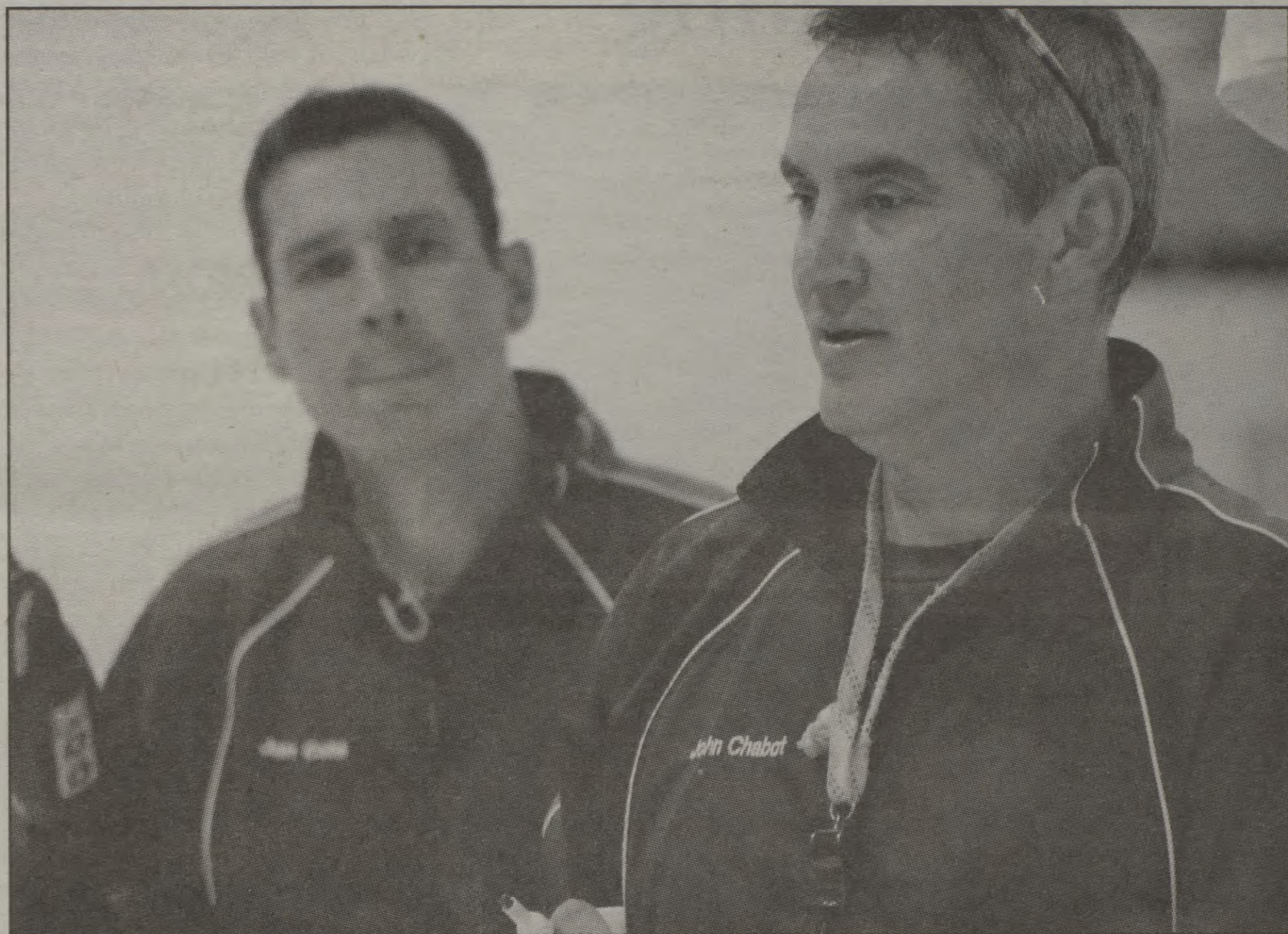


PHOTO: SUPPLIED

John Chabot (right) has launched First Assist Charity.

By Sam Laskaris  
Windspeaker Contributor

### OTTAWA

Former National Hockey League player John Chabot has created a non-profit organization aimed at helping Aboriginal youth.

Chabot, who is Algonquin, has launched First Assist Charity. The organization's goal is to bring Aboriginal youth from remote fly-in communities to a major city.

"We want them to get a feel for the cities," Chabot said, adding those on trips will visit schools and workplaces. "It's a chance for them to set a goal and realize that their goals can become a reality."

Though his organization was started in October, Chabot said the work he is doing is nothing new.

"I've brought kids (to cities) on my own dime since 1998," he said.

Chabot's organization though has been receiving some attention lately thanks to the efforts of numerous current National Hockey League players.

Since they have been locked out in their labour dispute with league owners and are not playing NHL games yet this season, Chabot has managed to organize various exhibition contests with the pros. Proceeds from these events are going to First Assist Charity.

The first game Chabot organized was staged Nov. 5 in Cornwall, Ont. A total of 20 NHL players participated in that match, which attracted about 4,400 fans.

Among those who took part were Ottawa Senators Captain Daniel Alfredsson and Brian Gionta, the captain of the Montreal Canadiens.

Chabot said that game was

relatively easy to organize since many of the participants were from nearby Ottawa and surrounding areas.

An exhibition match had also been scheduled for Thunder Bay in mid-November. But that game was cancelled when a sufficient number of players were unable to make the journey to northern Ontario.

Chabot though was expected to have about two dozen NHLers on a five-day trip through the Northwest Territories and the Yukon.

Jordin Tootoo, an Inuit who signed a free agent contract with the Detroit Red Wings this past July, is the only player of Aboriginal descent that was expected to participate in the venture.

This trip, which was scheduled for Nov. 18 to 22, would see the pros play three games in northern Canadian centres.

For starters there was a match in the N.W.T. capital of Yellowknife. That was followed by a game in Inuvik, another N.W.T. town. And the northern Canadian tour was to conclude with a contest in Whitehorse, the Yukon capital.

Flights and expenses of the participating NHL players were covered, but they did not receive any monetary compensation for their efforts.

"The money goes to charity," Chabot said. "They understand that coming in. They just want to play games."

And should the NHL labour dispute drag on, Chabot said he is willing to help organize other games this season in numerous other centres across the country.

"This is all player dependent," he said. "We hope players will buy into what we want to do and where we want to go."

Chabot added he was hoping to eventually stage a game in

Thunder Bay to satisfy those who were disappointed when the earlier announced tilt had to be scrapped.

Chabot's involvement with these charity games can be traced back to this past summer when he was filming episodes for Hit The Ice, a series featuring Aboriginal teenage hockey players from across Canada.

This 13-episode series will begin airing on the Aboriginal Peoples Television Network in January.

Hit The Ice officials brought in various NHL players to help out with some of the training sessions Chabot was leading during the filming of the series.

Shortly afterwards some of the NHLers asked Chabot if he would run some on-ice sessions for them since their own team officials are prevented from organizing any practices during the labour dispute.

"I didn't know any of them," Chabot said. "I did it because they asked me to. And it's progressed to these charity games now."

Chabot appeared in 541 NHL games during his pro career. He played for three NHL franchises, Montreal Canadiens, Pittsburgh Penguins and Detroit Red Wings. He also suited up for a couple of different minor pro squads in the American Hockey League.

And after his NHL days were over in 1991, Chabot continued to play professionally overseas for another decade. He toiled for squads in Germany, Italy and Switzerland before retiring in 2001.

Chabot then entered the coaching ranks. He primarily coached in the Quebec Major Junior Hockey League but he also served two seasons (2007 to 2009) as an assistant coach with the NHL's New York Islanders.



## [ education ] Harnessing technology to access learning



PHOTO: BARB NAHWEGAHBOW

Audra Sewell-Maloney, Executive Director of the Amos Key Jr. E-Learning Institute speaking at the Chiefs of Ontario Education Conference in Toronto

By Barb Nahwegahbow  
Windspeaker Contributor

### TORONTO

The Amos Key Jr. Institute had the opportunity to present its e-learning model to delegates at the Chiefs of Ontario Education Conference held in Toronto Oct. 24 and Oct. 25. One of the reasons for the conference, said Gord Peters, grand chief of the Association of Iroquois and Allied Indians, was to bring together leaders and people in the education field to share successes.

Audra Sewell-Maloney, the executive director of the Amos Key Jr. E-Learning Institute located in Brantford, spoke to Windspeaker. What makes our model truly innovative, she said, is that it's first peoples control over first peoples' education. It's our response to the lack of action when it comes to education for our people, she continued.

Sewell-Maloney is Mi'kmaq and has a Bachelor of Aboriginal Education from Brock University. She's been working in Aboriginal education for 15 years and knows the barriers and challenges faced by Aboriginal children and youth when it comes to education.

Because of this experience, she said, she and Amos Key grabbed onto the idea of the e-learning model when they heard about it. They hooked up with Sunchild in Alberta, a group that developed the model. Sunchild has been delivering the program to Alberta First Nations communities for the past 12 years. The Amos Key Institute has an exclusive agreement to host the program in Ontario.

What makes this program unique, said Gary Donovan, the principal of the Institute, is that

we have scheduled classes and there's a live teacher present who students can interact with. Students can engage with the teacher and with other students while class is in session through a chat room, by typing in questions which appear on the blackboard that all students can then see, or through verbal communication using the microphone they're all equipped with. All classes are archived, said Donovan, and students can access them at any time.

The other unique feature, said Sewell-Maloney, is the course offerings, particularly Aboriginal languages and Native Studies. The Institute offers courses in Cayuga, Mohawk and Ojibway, with plans to offer more in future. English courses will feature Native authors. When students see themselves reflected in the course content, you get a better engagement with them, she said, and a better chance of successful secondary school completion.

The Institute was set up three years ago by the Niagara Peninsula Aboriginal Area Management Board (NPAAMB) as a private school. NPAAMB covers the cost of tuition for students living in their catchment area. Right now, they have 25 students and they offer courses for grades 9 to 12.

There was a positive response to the presentation at the conference, said Donovan and a lot of interest from First Nations communities. We have to sit down and show people how it works, he said. It's hard to get your mind around it, that kids can do this instead of getting bused to a regular high school.

Students living anywhere can access this program, said Sewell-Maloney, and I'd like to see it go right across Canada.

## 'Divided loyalties' hamper wild fisheries protection

(Continued from page 9.)

"I'm generally comfortable with it," said Ernie Crey, senior policy advisor at Stó:lō Tribal Council. When asked to grade Cohen's report like a term-paper, Crey chuckled: "C-minus."

"It came up short in some really important areas to us—specifically the importance of including Aboriginal knowledge and know-how in fisheries management, or recommending a stronger role for First Nations in management," he explained. "I was hoping for a recommendation that would be transformative, that would call for substantial change in that area. All along, it's been government's management of the resource that's, by-and-large, brought us to the point where we are."

For Union of BC Indian Chiefs Vice-president Chief Bob Chamberlin—who recently launched a constitutional challenge against fish farming in his nation's territory Kwicksutaineuk/Ah-Kwa-Mish First Nation (KAFN)—the report deserves celebration because it prioritizes wild stocks over farmed ones.

"Just on the report itself, I'd give it a B or B-minus," he said. "The final grade is going to be dependent on how well Harper listens, and how well he actually embraces and acts upon the recommendations found in this report."

"It was good to see in [Cohen's]

recommendations his comments on aquaculture and the impacts it potentially has—and to bring DFO back to its primary objective, which is to safeguard wild fisheries, instead of being a big cheerleader, promoter and investor of aquaculture and fish farms."

Said Clare Backman with the BC Salmon Farmers Association regarding the report, "These recommendations are all about protecting wild salmon, which is central to the work that we do each day on our farms. We're confident that our farms are not a risk to wild salmon and support more research to confirm that."

There wasn't only cheering outside Cohen's report launch. BC Conservative Party leader John Cummins—who has long been an activist for commercial fisheries, occasionally clashing with Aboriginal fishers and the DFO on the waters and in the courts—called the report an "abject failure."

"F-minus," he replied to Windspeaker's term-paper query. "It's a complete and abject failure."

"The expectations were quite simple: that he was going to provide a blueprint for management of the Fraser River fishery," Cummins continued. "That was the responsibility. It's not there."

"He heard testimony in there that 97 per cent of the fish that are caught under [Aboriginal]

food, social and ceremonial licenses were sold illegally. I don't see where he's addressing that. I don't see where he's giving advice to the department to ensure that the law is enforced. That's the problem — there are no concrete steps or suggestions in that report."

The inquiry generated widespread interest from Indigenous communities in B.C., partly due to the central importance of salmon in coastal First Nations cultures.

"Wild salmon are part of our cultural reality, our social reality, our spiritual and supernatural reality, and our food security here in B.C.," said Annie Ross, assistant professor of First Nations Studies at Simon Fraser University. "Salmon are our sacred relatives."

"[Cohen] talked about the importance of biodiversity and what he called 'ecosystem-based values,' which to me are First Nations values. It means the bioregionalism of a place: knowing the species names, their personalities, what they're able to do in their life, and how they interact with humans. The precautionary principle is really just adhering to what has been an ancient practice here on the coast in order to care for our wild salmon stocks... All of the protection that humans afford salmon, and all of the relationship we've had for many centuries here, is critical to continue."

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## Vice-Provost (Aboriginal Initiatives)

Lakehead University is seeking nominations and applications for the position of Vice-Provost (Aboriginal Initiatives).

Lakehead is a comprehensive university with a reputation for innovative programs and cutting-edge research. With campuses located in Thunder Bay and Orillia, Lakehead has approximately 8,680 students, 11% of whom are Aboriginal students, and 319 full-time faculty. Known for its multidisciplinary teaching approach and its emphasis on collaborative learning and independent critical thinking, Lakehead offers a variety of degree programs at the undergraduate, Master's and doctoral levels, as well as on-campus and community-based programs, continuing education and distributed learning. The University offers specific Aboriginal Programs such as Honours Bachelor of Education (Aboriginal), Native Language Instructors' Program, Native Teacher Education Program, and Native Nurses Entry Program. In addition, Lakehead has a Native Access Program and the Nanabijou Aboriginal Graduate Enhancement Program. Further, there is a Department of Indigenous Learning at Lakehead University and Native Language Programs are also offered. The University also has a Canada Research Chair in Indigenous Education.

The Vice-Provost (Aboriginal Initiatives) is the senior administrative officer responsible for Aboriginal academic programming, Aboriginal student support services and Aboriginal community relations. The Vice-Provost reports to the Provost & Vice-President (Academic) and works with Deans' Council and Lakehead University Senate (for academic programming), the Vice-Provost for Student Affairs (for student support services), and the Ogimaawin-Aboriginal Governance Council (for community relations) to implement Lakehead University's mission-specific commitment "to work with Aboriginal peoples in furthering their educational aspirations."

The Vice-Provost (Aboriginal Initiatives) heads the Office of Aboriginal Initiatives. More specifically, Aboriginal Initiatives facilitates a centralized cooperative approach to Aboriginal programming, external community liaison and services to

students offered on and off campus. The mandate of this office is to provide leadership in Aboriginal development and to advance, within the University community, an understanding of Aboriginal culture, heritage and language through activities which heighten the awareness of Aboriginal issues and identity.

The successful candidate will be someone who is familiar with the post-secondary system and who has a strong record of leadership and administration, preferably with a PhD; however, strong applicants possessing a Master's degree will be considered. The new Vice-Provost will build on the past success of the Office of Aboriginal Initiatives. He/she will have the vision, energy and drive to continue to develop the University's profile and commitment to Aboriginal initiatives. Applicants must be aware of and support Aboriginal history and culture. Knowledge of Aboriginal issues specific to Northern Ontario would also be a decided asset.

Located at the head of Lake Superior, Lakehead's Thunder Bay campus is one of the most beautiful in Canada. Lakehead University's newest campus, opened in 2006, is located in beautiful cottage country in Central Ontario in the city of Orillia. Further information about this singular university and its enterprising ways can be found at [www.lakeheadu.ca](http://www.lakeheadu.ca).

Lakehead University is an equal opportunity employer. Preference will be given to Aboriginal applicants who meet the requirements for the position. The Search Committee will begin considering potential candidates immediately and will continue until the position is successfully filled. The appointment is for a term of five years and is renewable. Applications, including a letter of introduction, curriculum vitae, and the names of three references (who will not be contacted without consent of the applicant), should be submitted in confidence to the address shown below.

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## ImaginATIVE showcases film

(Continued from page 11.)

"If I can't sway the politicians or bureaucrats or institutions, then at the very least I can continue to encourage my own people and our supporters to carry on the battle," she said. "Even if we only win one battle at a time, that's still worth it."

"If I let the anger take over, it's only a matter of time before I start to hate. I'm not going to embrace the kind of mentality others out there have against us; I'm no better than them... I'm definitely not giving up. By telling my story, hopefully others won't give up too."

With human rights outrages such as Young's, why didn't she and McCormack simply film a traditional documentary? Why the collage of grainy historic footage, inter-woven with cartoonish animated sirens, caricatured police frowns and narration-less news footage?

"We chose that style because ... I still never know if there is a

vigilante policeman out there who has a mandate to kill me," she admitted.

But animation, she adds, also conveyed a story far larger than her own. It's not about Saskatoon, or even individual police officers. It's the story of racism and assimilation in Canada, a system of "segregation" upheld by the Indian Act, Young points out.

"I look at it as being almost like a story-book," she said. "It's something that's going to grip you because of the animation used."

"I'm not actually showing a picture of Saskatoon, because I'm not blaming Saskatoon. The people who live there are not to blame; it's the police and the justice system that are to blame... If we did it by video, it would showcase the beauty and glamour of Saskatoon, as opposed to the horror of what happened to me. But the night skyline is absolutely enthralling."

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Our Canadian division located in Yorkton, Sask. is experiencing considerable growth and due to the increase in production demands we are increasing our Maintenance team and are **seeking energetic individuals to join us.**

We are currently accepting applications for:

### Journeyman or 3<sup>rd</sup> Level Apprentice Electricians (2 positions)

Reporting directly to the Maintenance Manager, you will be responsible for thorough and high quality installations, repairs and maintenance of all electrical, PLC and industrial control instrumentation equipment on site.

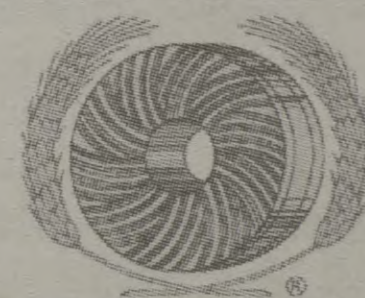
Duties also include routine and preventative maintenance, trouble shooting and critical repair. The successful applicant will possess an Electrical Journeyman certification or completion of the 3<sup>rd</sup> level Apprentice, at minimum. Preference will be given to those with experience in an Industrial environment.

While these positions are currently primarily day shifts, availability to work some shift work may be required.

Candidates for both positions must be team players with good communication skills and be willing to perform all duties following strong food handling and safety guidelines. These individuals must have no allergies to grain or dust and be confident with working with heights.

### Journeyman Millwright (1 position)

Reporting directly to the Maintenance Manager, you will be responsible for the completion of thorough and high quality installations, repairs and maintenance of all mechanical, pneumatic and hydraulic equipment on site. Duties include routine and preventative maintenance, trouble shooting and critical repair. The successful applicant will possess a Journeyman certification and be eligible to work in Saskatchewan. Preference will be given to those with experience in an Industrial environment



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Fax: (306) 786-6733  
Email- [hr.canada@grainmillers.com](mailto:hr.canada@grainmillers.com)

While we thank all interested applicants, only those considered for an interview will be contacted.

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[ footprints ] Russell Means

# Militant AIM activist led Wounded Knee uprising

By Dianne Meili

Braving the damp cold of a late autumn rainstorm, Winnipeg's Harrison Friesen was one of many across North America who held vigil for AIM activist Russell Means after he passed away on Oct. 21.

"I was proud of everyone who came out to show respect for a great leader and warrior of our time," Friesen said in a telephone interview after the ceremony. "It was pelting rain but we kept a good fire going, and we helped send off his spirit with honour songs and dances.

"He inspires us and reminds us of who we are. I hope we can carry on with what he started."

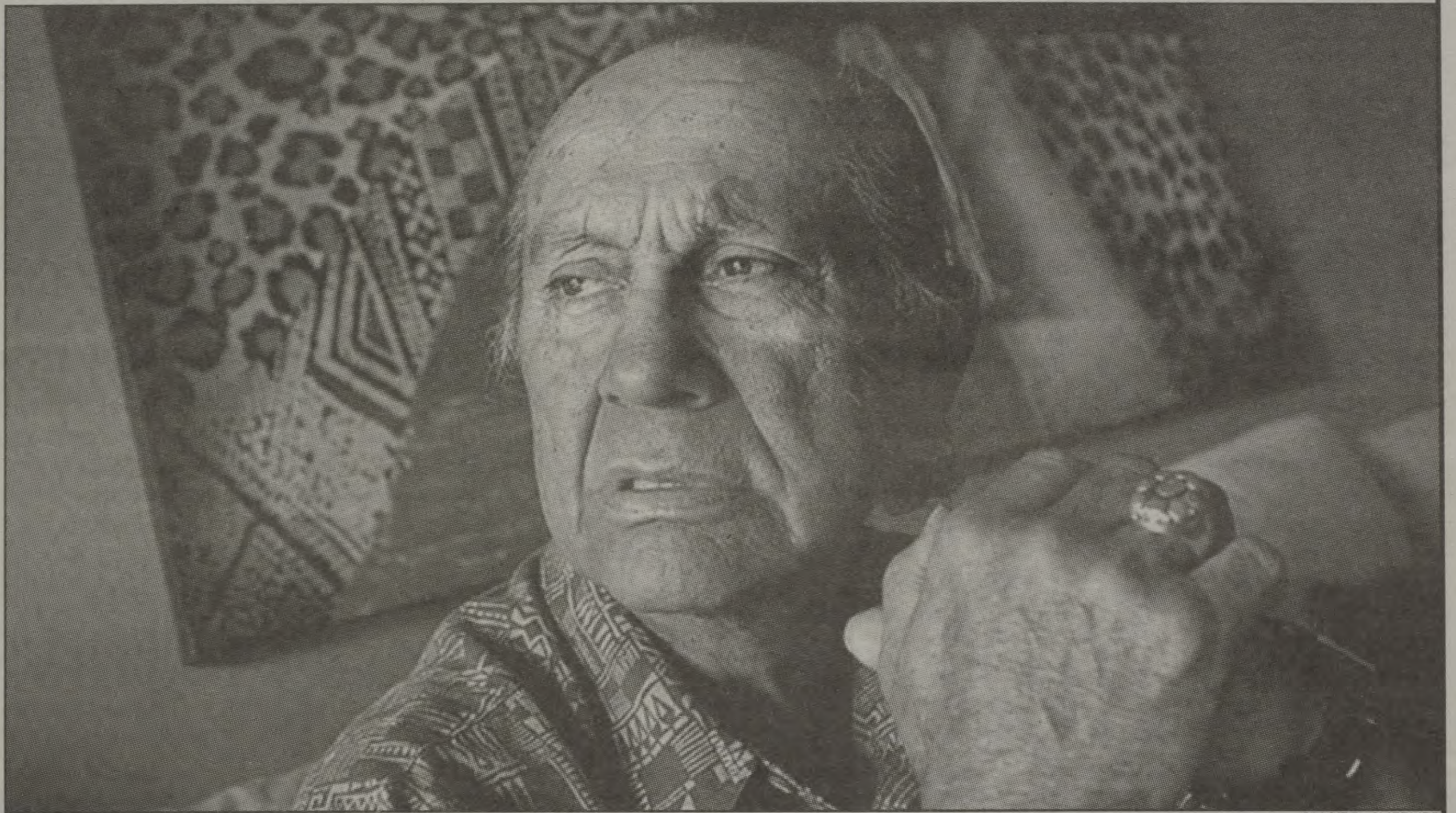
Friesen, who leads a Native rights movement in Canada and is a trainer in non-violent, direct action activism, recalls seeing Means – best known for his early leadership of the American Indian Movement – on television during the Oka Crisis in 1991.

"Just hearing his words gave me strength. He definitely was an early influence in my life," said Friesen, who recalls Means said what needed to be said, and wasn't afraid to do so.

"I look up to all those guys – other AIM members like John Trudell and Leonard Peltier, too. In fact, when I was a youth, it was an AIM member who took me into ceremony and gave me my first eagle feather."

As the leader of AIM, Means led its 1973 armed occupation of the South Dakota town of Wounded Knee. It was the site of the 1890 massacre of some 350 Lakota in the last major conflict of the American Indian wars. In what became a 71-day siege that involved gun battles with federal officers, he and his followers demanded government recognition of historic treaties and protested corrupt tribal governance.

Means first gained national attention in 1970 when he directed protestors to seize the Mayflower II ship replica at Plymouth, Mass., on Thanksgiving Day. According to the New York Times, the confrontation between Indians and costumed "pilgrims" attracted network television coverage and made Means an overnight hero to



Russell Means

PHOTO: SUPPLIED

dissident Native Americans and sympathetic whites.

Later, he organized a prayer vigil on top of Mount Rushmore in South Dakota, above the huge sculpted heads of past American presidents, to dramatize Lakota claims to their homeland in the Black Hills

With his long braids and rugged good looks, Means cultivated a militant warrior image. He, and other AIM members, presented tough exteriors; necessary due to the "dark violence of police brutality and voiceless despair of Indian people" that the movement grew out of, claimed AIM member Birgil Kills Straight in a poem he wrote in 1973.

Means and his AIM members were often violent, and became synonymous with the 1975 killing of Annie Mae Aquash. Authorities believe three AIM members shot and killed her on the Pine Ridge Reservation on the orders of someone in AIM's leadership. They believed she was an FBI informant. Two activists – Arlo Looking Cloud and John Graham – were both eventually convicted of murder. The third

has never been charged.

Means was born on the Pine Ridge reservation on Nov. 10, 1939. He was the oldest of four boys and moved with his family to the San Francisco Bay area when he was three. His father, Harold Feather Means, worked in wartime shipyards there as a welder and auto mechanic.

In public school the young Means was taunted for being Native American and earned poor grades, but managed to graduate in 1958. He enrolled in four different colleges, fought alcoholism, and worked as a printer, janitor and even a dance instructor before taking a job in 1969 with the Rosebud Sioux tribal council in South Dakota.

Months later he became the founding director of an urban Native American centre in Cleveland and met Dennis Banks, who was developing the American Indian Movement. By 1970, he was the movement's national director, and over the next decade, according to the New York Times, his deeds would make him America's best known Indian since Sitting Bull and Crazy Horse.

Aside from conflict hounding him as AIM front man, Means also fought personal legal battles. In 1976 he was acquitted in a jury trial in Rapid City, South Dakota, of abetting a barroom murder. Wanted on six warrants in two states, he was convicted of involvement in a 1974 riot during a clash between police and Aboriginal activists outside a Sioux Falls, South Dakota, courthouse. He served a year in prison, where another inmate stabbed him.

He also survived three gunshot wounds: one in the abdomen fired during a scuffle with an Indian Affairs police officer, one that grazed his forehead shot by a would-be assassin, and another to the chest fired during another attempt on his life.

In 1987, Means ran for president. He sought the Libertarian Party nomination but lost his bid. In 2002 he ran for the governorship of New Mexico, but was barred procedurally from the ballot.

Ever the showman, Means began an acting career after retiring from AIM in 1988. He played Chingachgook opposite

Daniel Day Lewis in *The Last of the Mohicans* in 1992. Over the next 20 years he appeared in more than 30 films and television productions, including voicing Chief Powhatan in the 1995 animated film *Pocahontas*.

In his autobiography *Where White Men Fear to Tread*, Means admitted to his frailties and evils, but also acknowledged his successes. When AIM was founded there was no pride and self-dignity amongst his people, he said, but now "there is activism in virtually every American Indian community and there is Native American curriculum in schools."

Means was 72 when he died of esophageal cancer. It had spread to his tongue, lymph nodes and lungs and doctors told him in the summer of 2011 that it was inoperable. He had already resolved to shun mainstream medical treatments in favour of herbal and other traditional medicines.

He had nine children and adopted many others following Lakota tradition.

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