

WJOK.NA.40 P xxx

LIBRARY AND ARCHIVES CANADA
Bibliothèque et Archives Canada
3 3286 57635658 4

Wind speaker



Celebrating 30 years of informing, impacting and inspiring.



**Top court
hears land title
arguments**
Page 8

**Tribal same-sex
marriages spark
sexuality conversation**
Page 9

**Women at
the forefront of
a healing movement**
Page 15

Windspeaker • Established 1983 ISSN 0834-177X • Publications Mail Reg. No. 40063755 Aboriginal Multi-Media Society (AMMSA) www.ammsa.com \$5.00 plus GST/HST where applicable Volume 31 No. 9 • December 2013

LIBRARY
INDIAN AND NORTHERN AFFAIRS
CANADA
DEC 31 2013
AFFAIRES INDIENNES ET DU NORD
CANADA
BIBLIOTHÈQUE



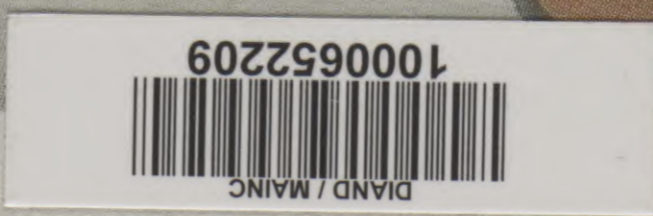
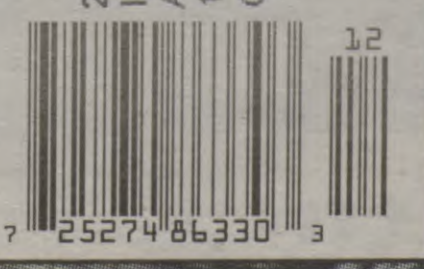
Player has star power in the USA

Kelly Babstock, a member of the Wikwemikong First Nation, playing for the Quinpiac University Bobcats based in Hamden, Connecticut.

Please see story on page 19.

Subscription rate: \$55.00+GST

26401 1 02/28/2014 (P) 7/7
Indian & Northern Affairs Can. Departmental Library
Attn: Christiane Comeau
10 Wellington St., Rm. 1400
Gatineau QC K1A 0H4



Looking to start a new career?
Browse through our career
section on page 20 – then
check our online listings at:
www.ammsa.com



Chief Joe Custer Reserve #201
PO Box 2377
2300 - 10th Avenue West
Prince Albert, SK S6V 6Z1

Sub-office:
202B Joseph Okemasis Drive
Saskatoon, SK S7N 1B1

Email: fnis@sasktel.net
Website: www.firstnationsins.com

Contact:
Helen Burgess
General Manager or
Stuart McLellan
Pension Administrator

FIRST NATIONS INSURANCE SERVICES LIMITED PARTNERSHIP

- Group Life & Health Benefits
- Group Pensions
- Employee & Family Assistance Program
- Individual Life, Health and Financial Services

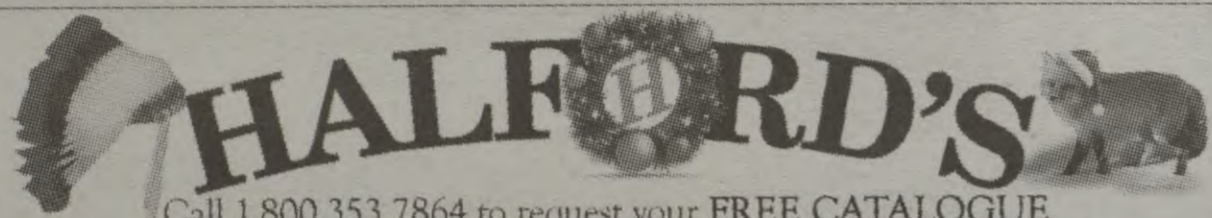
Over
25 years
in business
since
1987.

"Providing Superior
Financial Service to
First Nations and
Their Employees"

A 100% Indian-owned brokerage

1-800-667-4712

Phone: 306.763.4712 | Fax: 306.763.3255



Call 1.800.353.7864 to request your FREE CATALOGUE

8629 - 126th Avenue ♦ Edmonton, AB ♦ 780.474.4989 ♦ (Fax) 780.477.3489

See us for all your traditional Powwow Regalia...and much more!

- ♦ White Buckskin
- ♦ Deer & Elk Rawhide
- ♦ Deer, Elk & Moose Leather
- ♦ Drum Frames & Kits
- ♦ Headdress & Roach Kits

- ♦ Jingles
- ♦ Hairpipes
- ♦ Tin Cones
- ♦ Feathers & Beads
- ♦ Bells & German Conchos
- ♦ Colored Jumbo Deer Tails

We also carry "Pendleton Blankets" and more...



Now buying Traditional Brain-tanned Moose, Elk and Deer hides
(smoked on both sides) as high as \$1,600 per moose hide!

****WE ALSO CARRY A LARGE VARIETY OF BUTCHER SUPPLIES AND SPICE BLENDS****

Visit our Webstore at

WWW.HALFORDSMAILORDER.COM

Order online and we will deduct the value equal to 10%
of your order (before taxes) towards shipping for
web orders over \$350



GET YOUR MONEY NOW!!!

WE UNLOCK:

- FORMER EMPLOYER PENSION PLANS
- LOCKED IN RETIREMENT ACCOUNTS

FUNDS WILL BE
DEPOSITED
DIRECTLY
INTO YOUR
BANK ACCOUNT

PAY NO
WITHHOLDING
TAX WITH
INDIAN STATUS
CERTIFICATE



CALL MARK Toll Free
1(888) 451-6133

BC Registered funds do not qualify. Not available in QC.

aptn National News

Every weeknight our journalists from across
Canada, along with hosts Cheryl McKenzie
and Michael Hutchinson, deliver the stories
that affect us all.



NEWS THAT NOT ONLY INFORMS, BUT INSPIRES



CHECK YOUR LOCAL LISTINGS

aptn.ca/news

@aptnnews facebook.com/APTNNationalNews

the Indian Resource Council

Representing the oil and gas producing First Nations

2013 ANNUAL MEETING AND OIL & GAS CONFERENCE

DECEMBER 4 & 5, 2013

at the

RIVER CREE RESORT
EDMONTON, AB

Come and hear First Nations perspectives on:

- Consultations
- Indian Moneys and FNOGMMA
- Pipelines
- Joint Ventures
- Bakken Development
- Indian Oil and Gas

Fax Registration to IRC
Fax: 403-281-8351 or
Ph: 403-281-8308 or visit
www.irccanada.ca



If you would just go ahead and order a Windspeaker subscription then you could get Windspeaker delivered right to your office or home.
For only \$55.00 +gst you would not only help support independent Aboriginal communications, but also keep your letter carrier from being bored.

Subscribe to Windspeaker today! 1-800-661-5469 Email: subscribe@ammsa.com

Publisher
Bert Crowfoot

Editorial
1-780-455-2700
E-mail: windspeaker@ammsa.com

Contributing News Editor
Debora Steel

Staff Writers
Dianne Meili

Production
Judy Anonson

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

Director of Marketing
Paul Macedo

National Sales
Shirley Olsen

Accounts
Carol Russ

Circulation
Joanne Rediron

AMMSA BOARD OF DIRECTORS

President
Leona Shandruk

Vice President
Rose Marie Willier

Treasurer
Chester Cunningham

Secretary
Noel McNaughton

Directors
Harrison Cardinal
Jennie Cardinal

Monthly Circulation: 20,000
Windspeaker 1-year subscription: \$55.00+GST
Published since 1983, *Windspeaker* is politically and financially independent.

COPY RIGHTS

Advertisements designed, set and produced by *Windspeaker* as well as pictures, news, cartoons, editorial content and other printed material are the property of *Windspeaker* and may not be used without the express written permission of *Windspeaker*.

Letters to the editor and all undeliverable Canadian addressed copies can be sent to:

Windspeaker
13245 - 146 Street NW,
Edmonton, Alberta T5L 4S8
General Enquiries: windspeaker@ammsa.com
Rants and Raves: letters@ammsa.com
Twitter: @windspeakernews
Facebook: /windspeakernews

MEMBERSHIPS

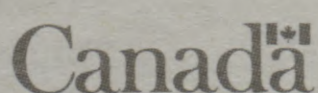
Magazines Canada
Alberta Magazine Publishers Association



ADVERTISING

The advertising deadline for the January 2014 issue of *Windspeaker* is December 12, 2013.
Call toll free at: 1-800-661-5469 for more information.

Windspeaker acknowledges the financial support of the Government of Canada through the Canada Periodical Fund – Aid to Publishers for our publishing activities.



Features

Top court hears land title arguments 8

The Supreme Court of Canada is expected to rule next year on whether land claimed for Aboriginal title is restricted to that which specific First Nations people have "intensive presence at a particular site" or if a regular, patterned use of the land by a semi-nomadic people is enough.

Markers will be something to remember them by 8

For children who died at residential schools, commemorative markers will serve as memorials. "This is a very important project," said Kathy Kettler, policy analyst with the Assembly of First Nations (AFN). "These monuments will be memorials for people who died in these schools. Not everybody who went to residential school came home."

Tribal same-sex marriages spark sexuality conversation 9

A number of Indigenous tribes across the United States have moved to recognize same-sex marriages this year, bringing the total to eight, many of which are in states that moved in the opposite direction.

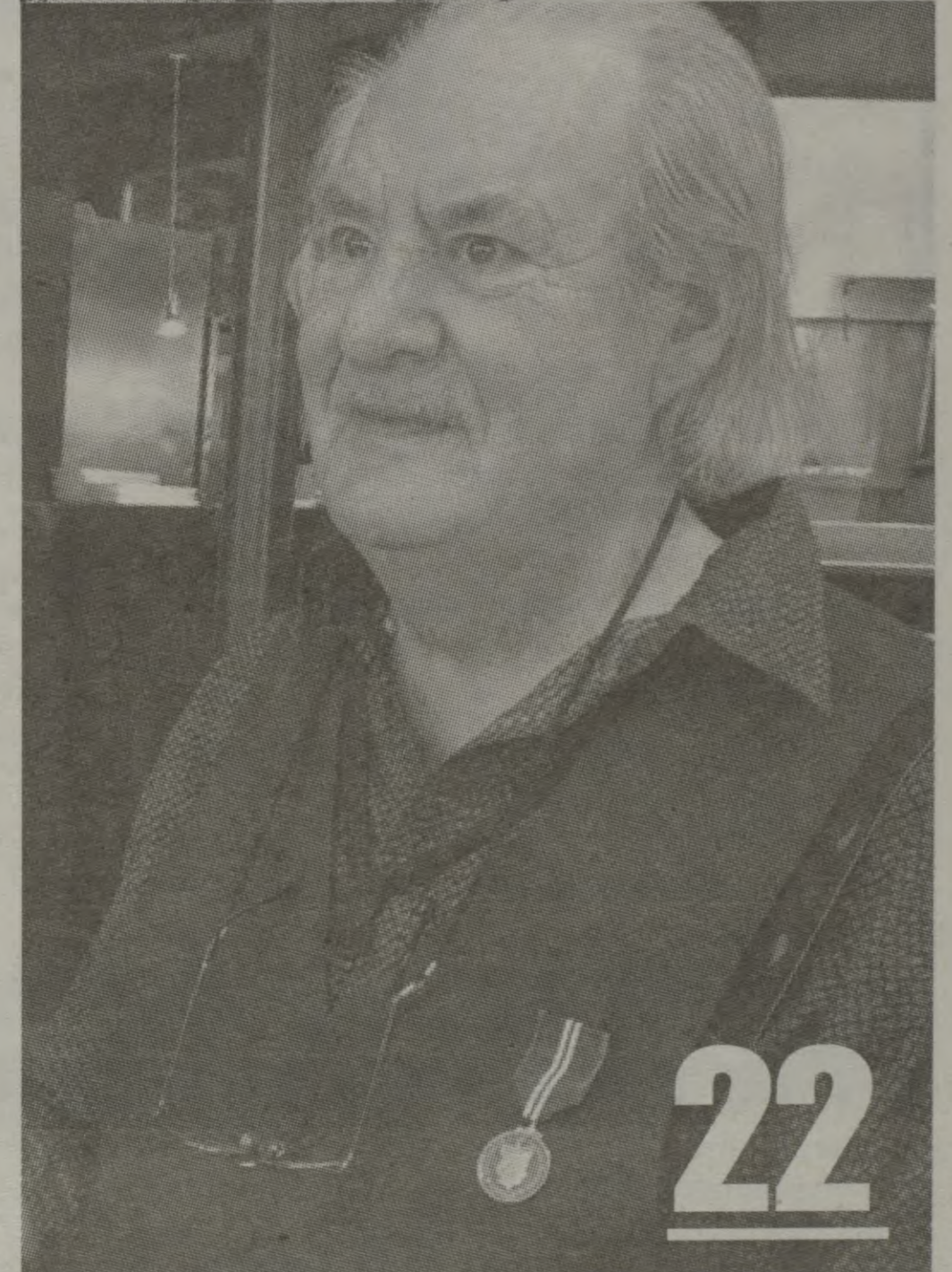
Toronto shows leadership in journey to reconciliation 15

On Nov. 12, the City of Toronto, together with the Truth and Reconciliation Commission (TRC), proclaimed the year to Nov. 12, 2014 the Year of Truth and Reconciliation. About 150 people were at City Hall to celebrate the Proclamation that acknowledges the impact of residential schools on Aboriginal peoples and on all Canadians.

Departments

- [rants and raves] 5
- [drew hayden taylor - column] 6
- [richard wagamese - column] 6
- [what's happening] 7
- [windspeaker briefs] 9
- [provincial news] 10 - 14
- [book reviews] 16 - 17
- [health] 18
- [sports] 19
- [careers & training] 20 - 23
- [footprints] Eugene (Gene) Rheaume 22

Métis statesman Eugene (Gene) Rheaume grew up on the edge of European and First Nation communities – unable to live in either – and spent a distinguished life trying to level the playing field for Aboriginal people.



.....
Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information.

AMMSA's other publications include:

- Alberta Sweetgrass* – The Aboriginal Newspaper of Alberta
- Saskatchewan Sage* – The Aboriginal Newspaper of Saskatchewan
- Business Quarterly* – Canada's Aboriginal Business Magazine



You're Invited...

To an open house for the Blackrod SAGD Commercial Project

BlackPearl is committed to ongoing dialogue with all stakeholders and we would like to update you on the progress of the Blackrod SAGD Commercial Project.

You are invited to attend our open house event where the Project footprint, regulatory progress and the stakeholder engagement process will be showcased.

About the project:

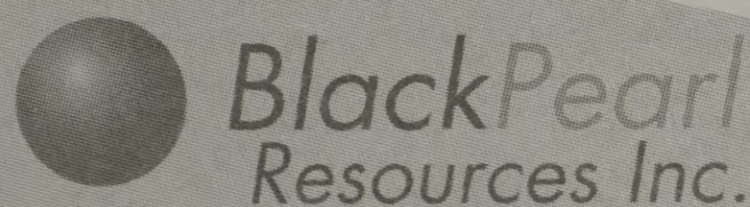
- An *in situ* Steam-Assisted Gravity Drainage (SAGD) bitumen recovery project
- Located on Crown Land on the east side of Athabasca River approximately 50 kilometers northwest of Wandering River, Alberta
- 3 Phases over a 30-year period
- No water from the Athabasca River will be used
- Footprint comparable to conventional oil developments



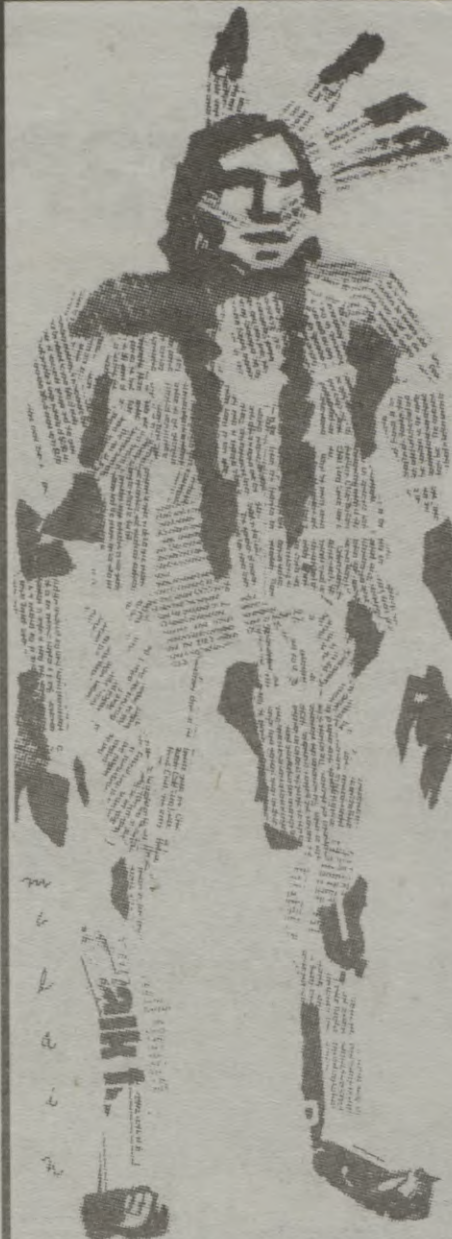
Date	Time	Location
Wednesday, December 11	3 – 7 p.m.	Grassland Community Centre 4802 50 Street, Grassland, AB

Your input is important to us. We hope to see you at the open house.

www.blackpearlresources.ca/s/Blackrod-SAGD.asp
 info@blackpearlresources.ca
 (403) 215-8313
 #700, 444—7th Avenue S.W.
 Calgary, Alberta T2P 0X8



Canada's National Aboriginal News Source



Discover why *Windspeaker* is the most respected Aboriginal publication in Canada. Every month *Windspeaker* features award-winning coverage of the news and events important to Canada's Aboriginal people.

Read news, editorials, columns, and features on topics ranging from politics to arts and entertainment – it's all in every issue of *Windspeaker*.

ORDER NOW AND SAVE

One year (12 issues) only \$55.00

USA subscriptions: \$65.00 Cdn per year (12 issues).
 Overseas subscriptions: \$75.00 Cdn per year (12 issues).

Name: _____
 Address: _____
 City / Town: _____
 Province: _____ Postal: _____
PLEASE ENCLOSE CHEQUE OR MONEY ORDER - Payable to "AMMSA"
CHARGE TO YOUR CREDIT CARD
FAX THIS ORDER FORM TO (780) 455-7639
 CC: _____
 Card Type: _____ Exp.Date: _____
 Signature: _____

By mail: *Windspeaker* • 13245 - 146 Street NW • Edmonton, Alberta • T5L 4S8
 OR PHONE TOLL FREE 1-800-661-5469 • e-mail: subscribe@ammsa.com

DON'T BE LEFT OUT!



The most respected Aboriginal publication in Canada featuring award-winning coverage of the news and events important to Canada's Aboriginal people.

News, editorials, columns, humour, features and much more — it's all in every issue of *Windspeaker*.

A new edition at your home or office every month for the low price of \$55.00/year.



Saskatchewan Sage provides coverage of the news and events from Saskatchewan's Aboriginal communities.

Profiles of youth, elders, artists, writers and many others from communities throughout Saskatchewan — every month.



Alberta Sweetgrass provides coverage of the news and events from Alberta's Aboriginal communities.

Profiles of youth, elders, artists, writers and many others from communities throughout Alberta — every month.

SAVE!! – You will receive *Alberta Sweetgrass* every month for only \$25.00/year when you also subscribe to *Windspeaker*.

SPECIAL RATE ON MULTIPLE SUBSCRIPTIONS:

- WINDSPEAKER – 1 YEAR (12 ISSUES) - \$55.00 +gst (includes Sage for Saskatchewan subscribers and Raven's Eye for BC subscribers) ADD ALBERTA SWEETGRASS – 1 YEAR (12 ISSUES) - \$25.00 +gst (Get Sweetgrass alone for just \$35.00 +gst)

PRICING PLEASE ADD \$10.00 PER YEAR FOR EACH PUBLICATION FOR DELIVERY IN THE USA

Name: _____
 Address: _____
 City / Town: _____ Phone: _____ VISA: _____ EXPIRY DATE: _____
 Province: _____ PC: _____ SIGNATURE: _____

PLEASE ENCLOSE CHECK OR MONEY ORDER OR CHARGE TO YOUR VISA/ MASTERCARD/AMEX NUMBER
FAX THIS ORDER FORM TO (780) 455-7639

Mail to: AMMSA • 13245 - 146 Street NW • Edmonton • Alberta • T5L 4S8
 toll free: 1-800-661-5469 • web: www.ammsa.com • e-mail: subscribe@ammsa.com

Page 5 Chatter

Stay on target

It's hard to get a word in edgewise in this news climate, dominated as it is with the Senate Scandal and the ruling Conservative malfeasance, the RCMP investigations of Duffy and Wright and now the PMO, and, of course, the clown car that is the Ford Nation in Toronto. How can anything sane compete for attention when the circus rolls into town? What a head-spinning mess we've witnessed from Rob Ford, who I'm sure should be getting a lovely muffin basket sometime soon for getting the Prime Minister off the front pages for at least the last couple of weeks. Darn those pesky police investigators for dragging the focus back to Harper and what he knew about a \$90,000 cheque cut to "pay back" the housing allowance for a senator who shouldn't have had the job in the first place because he didn't live in the region of the country for which he was appointed.

But there is other business at hand, important business, which is getting serious short shrift. Namely, the First Nations Education Act that will be seriously damaging to First Nations across the country, with its oppressive oversight and control by the federal government. The legislation runs contrary to the goals of self-determination, taking us back to the mid-last century. It runs contrary to what the people have been telling the government what they want and need, including adequate funding for a service that is directed by First Nations for themselves.

This is no short-term damage we're anticipating if this bill is allowed to become law. It's not something that can be undone if we don't get it right now. Our children will be stuck with the consequences of this for years after, so let's not rush things. History shows us that enough harm has been done over the brief time since contact.

It was good to see the young people who attended the AFN National Youth Council Summit stand up and hold Aboriginal Affairs Minister Bernard Valcourt's feet to the fire on the proposed act. Nice to see they are engaged and working actively, even if Valcourt dismisses the pushback as "rhetoric". Never mind him. He'll learn not to underestimate your interest and resolve. Our young people have taught many lessons to ministers over the last year.

Remember former minister John Duncan's dismissal of Idle No More as just a social media thing? Out of touch they are with your power.

You see our Elders efforts for you have paid off in spades. Back in the 1960s and '70s, it was deemed so important for First Nations to take back control of the education of our children that our parents and grandparents put it all on the line for us. There was a determined fight to wrestle back education responsibility and authority from the federal government, with sit-ins and protests staged, walks on parliament and legislatures, because the minds of the children were at stake.

Our parents wanted us to be taught in the right way, built up and empowered, not torn down and abused like they had experienced in the residential and public school systems. They sacrificed to get us to this point, and now we must continue the fight to ensure their efforts were not in vain.

That's how important getting this right, right now is. And with the Summit participants' reluctance to take the minister at his word that this version of a First Nations Education Act would be a good thing for everyone, like they did in Saskatoon Nov. 20, it tells us that our parents' vision remains strong inside the children and grandchildren. All those who occupied schools, signed petitions, made placards and spoke truth to power 50 years ago would be proud of those young people today.

Valcourt left the room after addressing the youth having said he might not even table the legislation at all, shelving the bill if consultation determines it fails the smell test. That's some leverage there to be used, we'd say. A crack in the wall is beginning to develop.

However, if we have learned anything from the Harper government, we know that what they say they might do and what they actually do can be completely opposite things. So keep it up at the grassroots level and work with like-minded people to build the education system that your parents dreamed for you to have. Let's not let the distractions of kings and fools sidetrack our long-term, hard-fought agenda.

Windspeaker

BHP Billiton and three First Nations have inked

a "first of its kind" deal in southern Saskatchewan for the province's potash industry. The mining giant's agreement with the Kawacatoose, Day Star and Muskowekwan First Nations provides for employment, business and community development opportunities involving the Jansen potash project. The deal ensures the groups work together to maximize benefits of the project. "First Nations are forging new relationships with industry in order to reinvest in our community," said Chief Darin Poorman of Kawacatoose First Nation. The Jansen project, which BHP calls the world's best undeveloped potash resource, is located approximately 140 kilometres east of Saskatoon.

The truth is what the Nuu-chah-nulth Tribal Council

and the Tseshaht First Nation are seeking when they co-host a forum on the biomedical experimentation that was conducted at Alberni Indian Residential School in the 1940 and '50. The day-long event will be held Dec. 11 in Port Alberni, and the keynote address will be given by Dr. Ian Mosby of the University of Guelph. Mosby is the researcher who brought to light the experimentation done at the school. Children were denied food and medical treatment in the schools in an effort to understand the effects of a lack of calcium and vitamins. "Tseshaht and other aboriginal children became guinea pigs for the federal government, said Tseshaht First Nation Chief Councillor Hugh Braker. "These children were helpless victims for the government's experiments. They had been forcibly taken from their homes, had no parents available to protect them, were beaten and abused in school, forbidden from speaking their language, and then the government conducted experiments on them. This shocking treatment cannot be swept under the rug or ignored." The forum will include information from a doctor about the lasting effects of nutrition deprivation, and a lawyer to discuss potential litigation.

Of the federal departments spending money

on legal fees, Aboriginal Affairs and Northern Development Canada tops the list in big money expended on litigation. Newly released public accounts figures show AANDC spent \$106 million in 2012-13. Canada Revenue Agency comes next with only \$66 million spent in legal fees. Law Times writes "With the federal government aggressively pursuing economic development on lands subject to claims by First Nations and movements like Idle No More providing aboriginal groups with 'political capital,' the legal process is becoming even more complex and difficult to get through, according to David McRobert, a member of the Ontario Bar Association's aboriginal law section." This is not the first time the department has been at the top of the heap in legal spending. Last year \$110 million was spent in legal services. "Comprehensive land claims arise in areas of the country where aboriginal rights and title have not been resolved by treaty or by other legal means," the public accounts report states. "There are currently 81 comprehensive land claims under negotiation, accepted for negotiation or under review."

The Seaway International Bridge between Cornwall

and the U.S. was closed for an hour Nov. 7 when First Nations protesters took to the bridge for an "information march" about the hydraulic fracking gas extraction process. About 50 protesters from the Akwesasne First Nation handed out information flyers. Organizers said the intention of the march was to highlight the fact that the extraction process was "spreading out all over the place." Cornwall Const. Sherri Cameron said the Seaway International Bridge Corp. decided to shut the bridge while the event was staged. "There was no difficulty. It was just a matter of everyone's safety," she said.

Alderville First Nation in Ontario has completed

its 5.7MW solar park. The power will feed the grid supplying energy to neighboring farms and homes. The system will provide about seven million kilowatt hours of power annually or enough energy for 729 homes. It will also offset 4,732 tonnes of carbon dioxide annually. The ribbon cutting ceremony was held Oct. 25 and was attended by Chief James Marsden, Grand Chief Patrick Madahbee, and David Zimmer, Ontario minister of Aboriginal Affairs, who said the solar park was the first in the province entirely owned by a First Nation.

A Vancouver Island First Nation

has been named Community of the Year at the B.C. Clean Energy Awards. The Tla-o-qui-aht First Nation near Tofino was cited as "being a model for caring for the environment, economic development and lasting infrastructure," said Paul Kariya, executive director of Clean Energy B.C. Tla-o-qui-aht has two hydro-electricity partnerships with the province, Haak-suuk Creek and Canoe Creek, sharing ownership and revenue.

Do you have a rant or a rave?
Criticism or praise?

E-mail us at: letters@ammsa.com
twitter: [@windspeakernews](https://twitter.com/windspeakernews)
facebook: [/windspeakernews](https://www.facebook.com/windspeakernews)

Subscribe to Windspeaker today!
1-800-661-5469
Email: subscribe@ammsa.com

[strictly speaking]

What's Spanish For 'Not Them Again!'

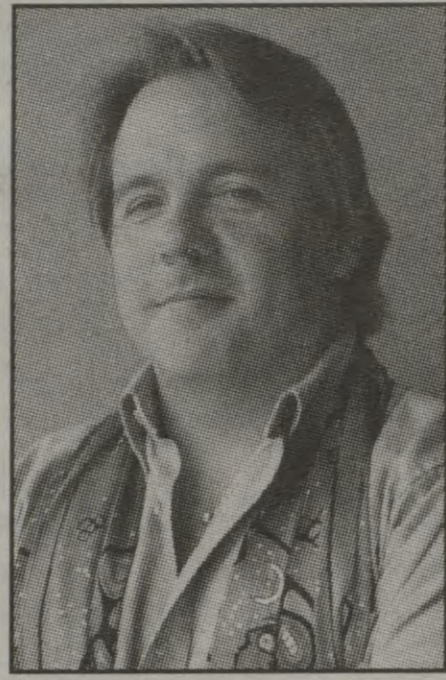
Why is it always the Lakota? Personally I have nothing against the Lakota. I have met many in my travels and they all seem cool and great people. Was it that memorable showdown with Custer back in 1876 that made them so popular, or the more recent movie "Dances With Wolves" perhaps? It seems they have a better publicist than most nations.

Before I continue my rant, perhaps some context is in order.

Just recently I returned from a trip to Spain. My novel, "Motorcycles And Sweetgrass" was translated into Spanish and I was there for the launch and a small publicity tour.

At one event in the town of Alicante near the Mediterranean, there was a gentleman quietly waiting in the audience for my reading/interview. He had contacted my publisher a week before, having seen some of the publicity, to say that he was going to try and be there.

The guy, who had hitchhiked 10 hours to attend, was wearing jeans, a t-shirt with a simple unadorned open vest. Over his shoulder he wore a leather bag



THE URBANE INDIAN

Drew Hayden Taylor

with fur trimming. Add to this an impressive bone choker around his neck.

His long hair was tied off in the back with a feather and beaded hair clip. He looked very Native. In fact, when he arrived at the book store before me, the translator thought he was me. In truth, not a drop of Native blood flowed in him. Pure Spanish. Didn't even speak a word of English. And then I showed up, in dress pants, a nice shirt, short blondish hair, and blue eyes. Once again, I disappointed an audience in Europe.

This guy was what I called a Fandian – a fan of Indian (or more correctly, First Nations)

culture. There are lots of them out there scattered across the globe. And frequently they know more about us than we do.

Over the years I have lectured all across that far off continent, in particular in Germany. It's no secret how fond and obsessed many Germans are with Native culture.

There are clubs that embrace various Native customs and practices. They have powwows. A few live in tipis. I have come across various stores in many different German towns that sell only Native jewelry, pottery, dreamcatchers/medicine wheels, cuisine, etc.

In one way it's quite flattering.

In another way, the romanticization (if that's a word) can get quite annoying. It's hard describing the thrill of hunting buffalo bareback when you live in central Ontario in a brick bungalow and have led a primarily horse free existence.

And the Lakota, for whatever reason, have an especially proud place in Fandian hearts.

Once when I was directing a documentary on William Commanda and his Gathering of All Nations in Kitigan zibi, Que., I met and interviewed many people from all over the world, including these three people (two white women, one Black guy) from New York City, who said they followed the Lakota spiritual path, holding their ceremonies in Central Park. It takes all kinds of people, I suppose.

And now, unexpectedly, this guy in Spain. He told me he and a group of followers call themselves the Clan of the Wolf or Clan Del Lobo, and live up in northern Spain. They have opted to embrace the Lakota lifestyle. Their Web site is amazing... though obviously I could not read it. But it's very pretty.

And this gentleman's dream, and quite probably many of his associates, is to visit the Lakotas next year and live with them.

I asked him how he planned to do this without speaking any English. He didn't think it would be much of a problem. "We will find a way" I believe was his translated response. Well, that should be an interesting experience for both parties.

I am not even sure if this guy has ever even heard of the Ojibway/Anishnawbe. Yes, we weren't at Little Big Horn... there was a baseball tournament that weekend. And you know Ojibways and baseball. Instead of "Dances With Wolves," we had "Dance Me Outside." Though the original story dealt with the Plains Cree (as filtered through a White guy's perception), the movie and subsequent series was shot in Ontario. Dancing is dancing...

So I ended up telling this guy about great Ojibway places and things like Head Smashed In Raccoon Jump and the great battle of Sciatica (not to be confused with Wounded Knee).

I know. I'm bad.

The passions of others can take root within us

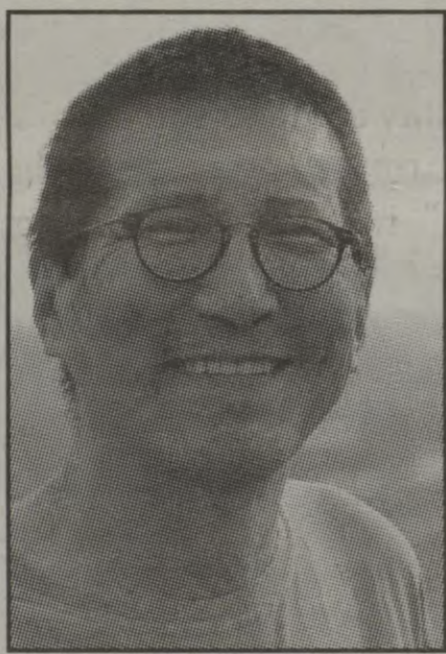
Life has a way of bringing you the answers you seek in the most unexpected ways. It has a way of presenting things that you didn't even know you were searching for.

It has a way of leading you to discoveries in the simplest, most mundane, most every day kinds of things. I suppose if there's magic to the unfurling of a life, that's where it lies – in the ability of life itself to lead us to exactly where we need to be.

Once near the end of summer, I was wandering through the city. I had no particular destination in mind; I had no errands to run. I was just walking and taking in the sights and watching all the people.

It was a classic summer's day. Warm. Sunny. Enough of a breeze to keep things pleasant and it seemed as though the day was a magnet, drawing people from everywhere out to wander. I had no idea that a great teaching was about to come to me.

As I rounded a corner I came across a young woman sitting on



WOLF SONGS & FIRE CHATS

Richard Wagamese

a small fold-out camping chair and playing a ukulele. She had wild purple hair, a mass of tattoos, numerous piercings on her face and body and she was dressed in combat fatigues, sandals and bedecked with all kinds of bangles. She was rough looking and I didn't pay much attention.

Then she started to play. I'd heard ukulele music. For the most part it had been simplistic, three chords ditties that always reminded me of Don Ho and his classic sing-along song "Tiny Bubbles." But what she played was far removed from anything I was familiar with. It moved in

strange rhythms. It had a weird beat. The chords were complicated and jazz sounding. I listened to her song though, and at the end of it was prepared to move on and forget her.

But then she started to play another song and I found it impossible to move. I stood there on the sidewalk with streams of people moving passed me and found it impossible to take my eyes off this woman. She was wonderful. She bent over her instrument like a mother comforting a newborn. She caressed it. She coaxed sounds out of it that were haunting and memorable.

Then, she stood up and raised her face to the sky and closed her eyes. She strummed the ukulele and then began picking individual notes to augment the chords. She wove the elements of that song together into a tapestry that hung over the street and called everything into its center.

It was a music that was rich, complex and beautiful. When she began to sing I was transported beyond the street I stood on.

I fell into the spell of it. I closed my eyes too and let that music carry me wherever it would. There was the sensation of being moved closer to my own center. I didn't know the song she sang but it felt familiar and I wanted to sign along.

I settled for humming and swaying. It was amazing. When she was finished I fumbled a bill out of my wallet and laid it in the ukulele case on the sidewalk. Then I shook her hand and thanked her for the song.

I fell in love with her music that day. I learned to love the strange, off kilter rhythm and the

diverse elements of what she played. I became one with this odd style of music and I wanted more of it. When I walked away that song was still in my head and weeks later I can still hum it as I move about my home doing all the every day things I do. When I pass that corner of the street where I found her that day, it feels empty and rather sad without her.

What I learned from the experience was this; sometimes you have to watch someone love something in order for you to learn to love it too. There is so much stuff to life that we can't possibly experience everything. But when we find someone who holds a joy, a passion, an overwhelming exuberance for the activity that they're engaged in, it has the ability to become our joy too if we let it.

Such people are beacons for us. They become our leaders, leading us back to our essential selves.

Life itself calls us forward into being. If we watch and listen we become more.

If you would just go ahead and order a Windspeaker subscription then you could get

Windspeaker delivered right to your office or home.

For only \$55.00 +gst you would not only help support independent Aboriginal communications, but also keep your letter carrier from being bored.

Subscribe to Windspeaker today! 1-800-661-5469 Email: subscribe@ammsa.com

Top court hears land title arguments

By Shari Narine
Windspeaker Contributor

OTTAWA

The Supreme Court of Canada is expected to rule next year on whether land claimed for Aboriginal title is restricted to that which specific First Nations people have "intensive presence at a particular site" or if a regular, patterned use of the land by a semi-nomadic people is enough.

David M. Rosenberg, counsel for Chief Roger William and the Tsilhqot'in Nation, argued in front of the Supreme Court of Canada on Nov. 7 that a declaration by the British Columbia Supreme Court at the trial level should be allowed. That declaration would grant Aboriginal title to 40 per cent of the land for which the Tsilhqot'in Nation had originally sought title.

Rosenberg said the trial Justice David Vickers had heard 300 days of testimony by 29 witnesses over a five-year period and then drew boundaries for the land he said the Tsilhqot'in Nation had proved physical occupation of, exclusivity of occupation and continuity of occupation, the three-part criteria to claim Aboriginal title. This land, 175,000 hectares, is only two per cent of the area that Tsilhqot'in Nation believe as its overall traditional territory.

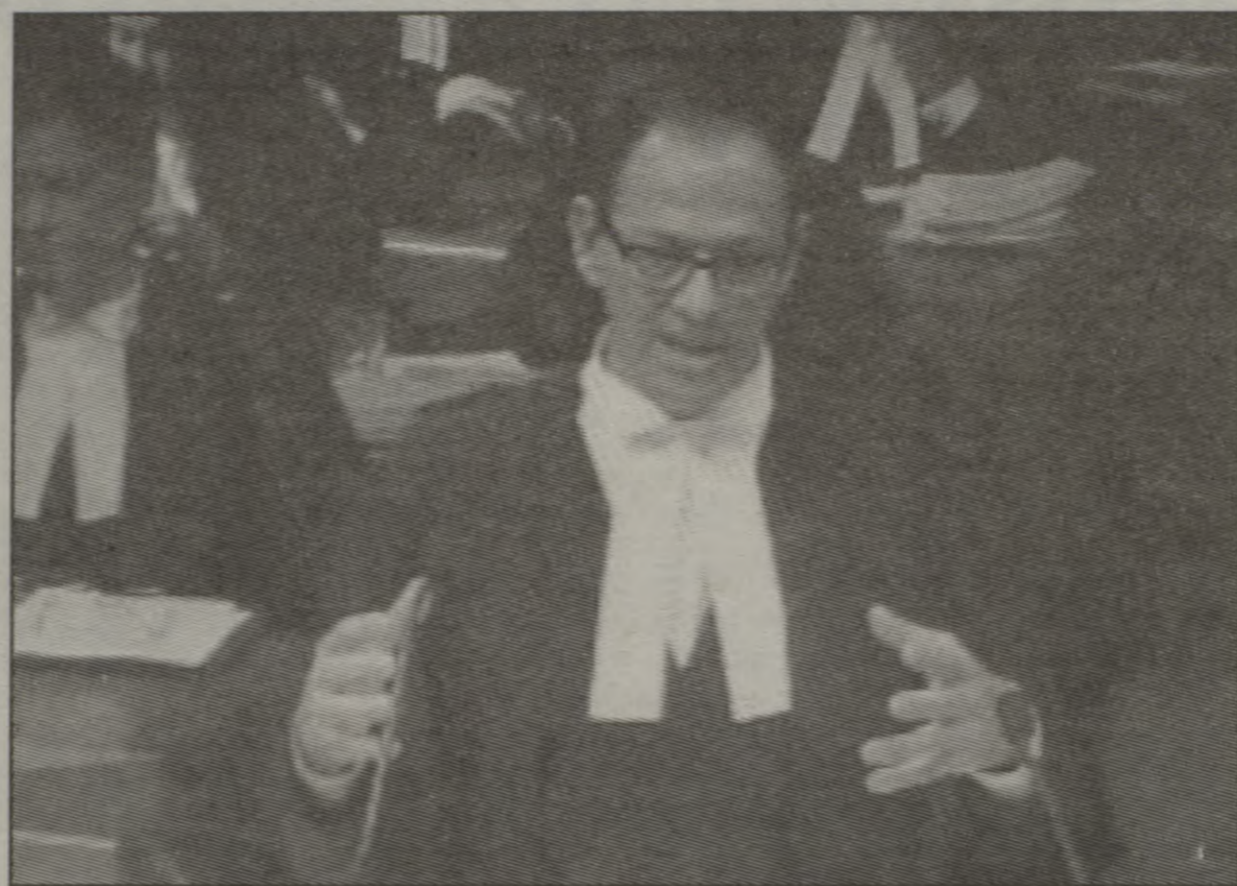


PHOTO: SHARI NARINE

David Rosenberg, counsel for Chief Roger William and the Tsilhqot'in Nation, spent more than an hour outlining his argument to the justices of the Supreme Court of Canada.

Rosenberg argued that the BC Court of Appeal, instead of accepting Vickers' delineations, drew its own conclusions from the evidence presented and applied a standard to Aboriginal title that conflicted not only with common law but with Aboriginal laws, which established the occupancy of lands through Aboriginal practice.

"The new test created by the Court of Appeal by intensity and site-specificity is not found in the common law... and it's our submission that a test that subjects Aboriginal peoples to a stricter and more inflexible test than the common law is... legally

wrong," he said.

Rosenberg argued that the Court of Appeal's decision was guided by policy, not facts.

"The court of appeal... said it doesn't really matter what the facts show here because as a matter of policy we're going to put a cap on Aboriginal title land. We're going to say it can't be a certain size for policy reasons," he said.

BC and Canada, however, argued that Justice Vickers set out an arbitrary plot of land, which, while bound on three sides by geography, the northern boundary had no such geographical significance or legal standard. Then Vickers said title

could be awarded to the land that fell within those boundaries.

"To the extent in which they are discernible, the boundaries in the opinion area first appeared in the trial judge's reasons for judgement. None of the parties had the opportunity to make submissions in support of or against those boundaries," said Patrick Foy, counsel for the BC Minister of Forests.

BC and Canada advocated that the decision by the BC Court of Appeal, which restricted all Aboriginal title claims to particular sites that were under "intensive use," should be upheld.

Mark Kindrachuk, counsel for the Attorney General of Canada, said that while the Tsilhqot'in Nation used the land on a regular basis that gave them access to Aboriginal rights and not Aboriginal title.

"This concept of title operates within a broader spectrum of rights," he said. "This court has said... that the process of recognizing title flows from translating the Aboriginal practice... and taking account also of the requirements of common law with respect to proof of title by prescription or occupation."

Counsels for the provinces of Alberta, Saskatchewan, Manitoba and Quebec argued that provincial laws could infringe on Aboriginal title if justified under Sect. 35. However, provincial

infringement did not extinguish Aboriginal title.

BC's claim to log the land in question is what precipitated court action by William on behalf of the Xenigwet'in and the larger Tsilhqot'in Nation. In 1990, the BC government granted permission for 438,000 hectares of land in a remote part of the Chilcotin region to be logged. The Tsilhqot'in Nation sought title to two tracts of the land within the logging area.

Vickers ruled that the provincial Forest Act did not apply within Aboriginal title lands and BC had infringed on the rights and title of the Tsilhqot'in people.

Vickers also established that the band had Aboriginal title to less than half of the claimed land. However, he could not grant a declaration of title to that parcel of land because the claim was pursued as "all or nothing."

Kindrachuk said the decision by the Court of Appeal allows the claims to be dealt with anew and did not "prejudice the appellants' ability to make those claims and doesn't foreclose the ability of the court to deal with them."

Intervener status was granted to a number of organizations including the Assembly of First Nations, First Nations Summit and the Coalition of Union of B.C. Indian Chiefs and the Okanagan Nation Alliance.

Markers will be something to remember them by

By Shari Narine
Windspeaker Contributor

OTTAWA

For children who died at residential schools, commemorative markers will serve as memorials.

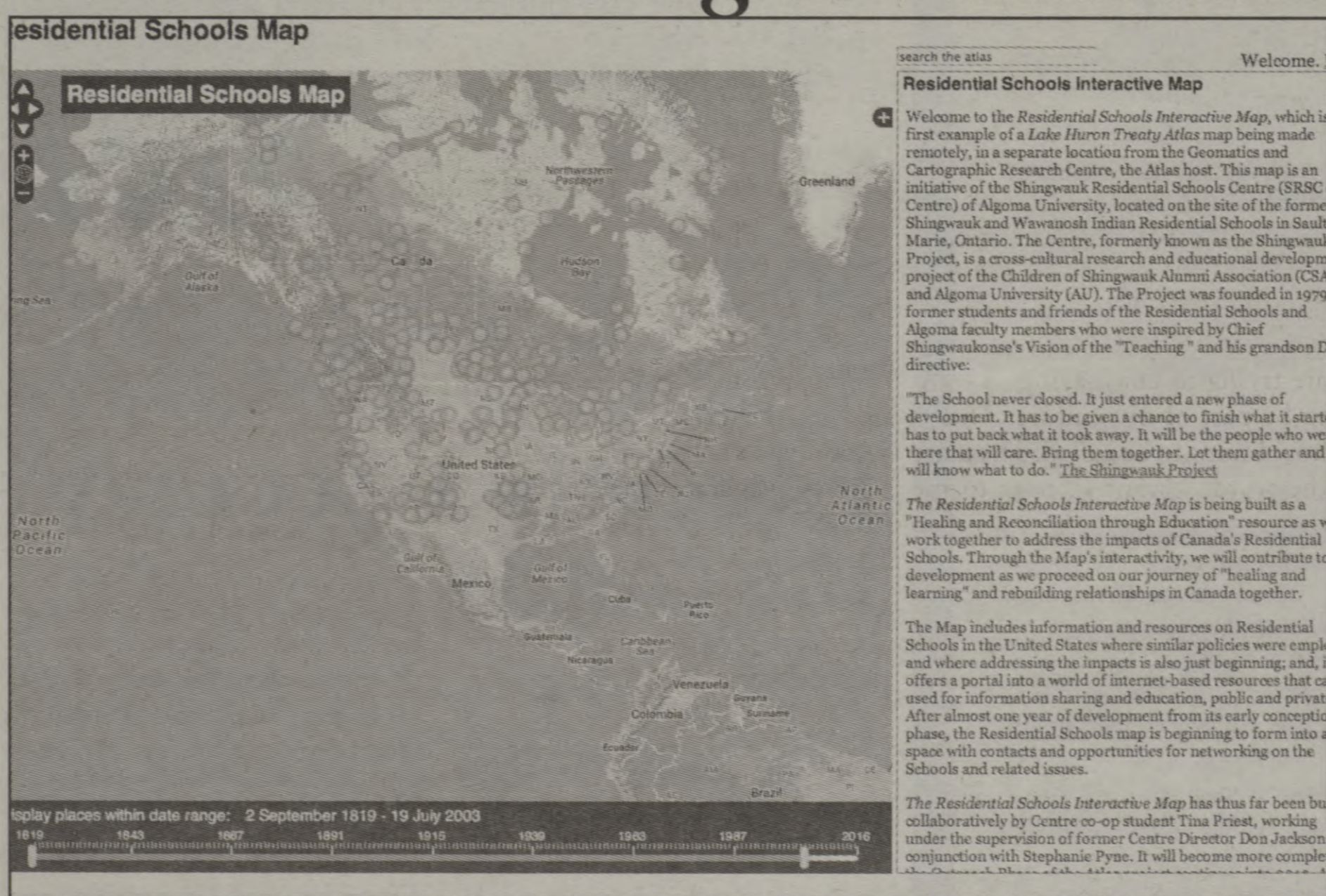
"This is a very important project," said Kathy Kettler, policy analyst with the Assembly of First Nations (AFN). "These monuments will be memorials for people who died in these schools. Not everybody who went to residential school came home."

The AFN and Aboriginal Healing Foundation (AHF) have received \$1.6 million through the commemoration project fund, which was established by the Indian Residential School Settlement Agreement. Funding will be used for the National Commemorative Marker Project, which has as its goal to physically mark the 139 residential schools included in the IRSSA and host community ceremonies.

As the AFN and AHF launched the project, Kettler said she was surprised to learn that although the agreement names the schools, it does not include legal locations.

"There's no one list of geographical information on the schools," she said.

In order for negotiations to occur for the placement of commemorative markers, property owners need to be identified. Kettler and her



GRAPHIC PROVIDED BY STEPHANIE PYNE

A virtual map marking Indian residential schools similar to this one created by the Shingwauk Residential Schools Centre is one of the goals of the National Commemorative Marker Project.

counterpart in the AHF, Trina Cooper-Bolam, director of Legacy Projects, is working with communities that the residential schools served to do just that.

"We're asking volunteers who live or work close to the sites, (if) they can go to the site, get the GPS readings, take the photos and be part of this mapping project," said Cooper-Bolam, adding that no one is expected to go on private property without permission or disobey no-trespassing signs. Getting a

reading as close to the site as possible will suffice.

The pair is pushing to get as many of the sites marked by global positioning systems on Nov. 20, which is National Geographic Information Systems Day.

Also helping out in the project are students from geography departments in nearby universities, as well as the Canadian Association of Geographers.

Those doing the site marking

will be asked to upload the GPS coordinates along with photos to a Facebook page established for the project.

Cooper-Bolam expects uploads will come for schools not included in the IRSSA. The IRSSA does not compensate survivors of day schools, Metis residential schools, provincially-run schools, religiously-run schools or schools not operated in part by the federal government.

"We knew this was an issue," said Cooper-Bolam, "and we're

not going to remove (those schools) from the Facebook site at all. They'll stay up there. What we're trying to do is use Facebook as a way to capture information."

It will be Stephanie Pyne's job to mark the residential schools on an interactive virtual map. Pyne, a graduate student at the Geomatics and Cartographer Research Centre at Carleton University, already has experience with a virtual map. Her thesis, which is on the Lake Huron Treaty Atlas, includes a virtual map, which is the initiative of the Shingwauk Residential Schools Centre.

Pyne is the lead student researcher with Dr. Fraser Taylor as principal investigator for the Lake Huron Treaty Atlas project.

"In order to understand something like the Lake Huron Treaty story, you need to understand a lot of context in the past and the present," said Pyne. "An atlas allows you to map those different dimensions. Residential schools is not a direct story link but it is a link to the treaty story because it has to do with how the treaty relationships played out over time and also there's a need for reconciliation in treaty-based relationships."

Cooper-Bolam is hoping to get about one-third of the recognized schools marked on Nov. 20. Coordinates will be accepted on an ongoing basis after that.

(See Markers on page 13.)

Tribal same-sex marriages spark sexuality conversation

By David P. Ball
Windspeaker Contributor

A number of Indigenous tribes across the United States have moved to recognize same-sex marriages this year, bringing the total to eight, many of which are in states that moved in the opposite direction.

With a tribal judge of the Leech Lake Band of Ojibwe, the largest reserve in Minnesota, performing its first same-sex ceremony in November, and other recent same-sex weddings in Cheyenne and Arapaho territories in October, and on Suquamish territories a month earlier, where do First Nations in Canada stand on sexual and gender diversity?

"Our communities are still far behind when it comes to inclusivity around these things," said Mi'kmaq comedian Candy Palmater, star of the Aboriginal People's Television Network's *The Candy Show*. She is currently developing an upcoming television dramedy called *The Pink Indian*.

"I do think we are moving, but not fast enough for young people on the rez who happen to be gay and are in a precarious situation — that feeling of hopelessness."

Many Indigenous people who are also lesbian, gay, bisexual or transgender (LGBT) are increasingly embracing the term "two-spirited" to describe themselves, recognizing the special role many cultures reserved traditionally for those who didn't conform to strict male and female roles and relationships — that is, before Christian values arrived with colonization.

"Two-spirited is basically when a male and female spirit live within the body," explained Anishinabe playwright Waawaate Fobister, in an earlier interview. His play *Agokwe* explores two-spirit stories.

"Back in the day, they had roles and responsibilities in the community. They were shamans, leaders, and spiritual leaders of ceremonies."

"Because of the assimilation and colonization through the residential schools ... we've been assimilated to Christianity; it's very homophobic. But (traditions) are not completely gone — they're just faded. It's our turn to bring everything back and make our culture strong again."

When United Nations Indigenous rights rapporteur James Anaya toured the country this fall, among the delegations he met were advocates with the Native Youth Sexual Health Network (NYSHN), an Indigenous youth-led group working on sexual and reproductive health issues and human rights. Their submission called for more "culturally safe" services for lesbian, gay, bisexual, transgender and two-spirit Indigenous people.

The youth-led organization

submitted a letter to Anaya on matters ranging from HIV/AIDS to youth incarceration, sexual education, violence and other issues affecting both LGBT and straight Aboriginal youth.

NYSHN advocates on issues of sexual and reproductive health, and in its submission it said those issues are "directly linked with the right to self-determination, especially over our bodies."

"For two-spirit youth or gender non-conforming youth, they face many challenges in terms of human rights violations," said Métis and Cree artist Erin Konsmo, the network's media arts project coordinator. "We see incredible amounts of violence against these youth."

"You can't not talk about our rights as Indigenous people and the right to self-determination over our bodies. We represent leadership and vision for our communities and sovereignty over our bodies. We know that is intimately linked to sovereignty over our lands, territories and all aspects of our culture."

She added that many barriers lie ahead for Indigenous communities to have "hard conversations" about sexual and gender diversity, but that a first step is to listen to youth who are already leading the way in many communities.

"There is lots of healing still to happen," she said. "We see Indigenous two-spirit and gender non-conforming youth leaving their reserves — leaving rural or remote communities — to go to urban centres."

This "difficult reality Indigenous two-spirit youth are facing requires the whole community to talk about it ... Communities need to listen to two-spirit youth. Many of them are trying to talk, saying, 'I want to be part of my culture. This is how I want to be called. These are the words I want to refer to me by.'"

When it comes to same-sex marriage, tribes across the U.S. are in a much different position than in Canada because tribal justice systems are sovereign from state laws and can determine many of their own regulations.

But despite growing media attention to the number of U.S. reserves now issuing marriage certificates, many two-spirit advocates see legally sanctioned relationships as being a relatively low priority in the face of the crises facing so many youth in their communities.

"The conversation sometimes does start with same-sex marriage, but it has to go beyond that," explained Cree advocate Harlan Pruden, with the U.S.-based National Confederacy of Two-Spirit Organizations. "Same-sex marriage is important; however, there are so many other issues impacting our communities."

"If you look at the impact of HIV/AIDS within Native communities, we have one of the

highest-risk prevalence and incidence rates; that also holds true in Canada. Creating a place to say, 'Our relationships are going to be recognized' is really cool, don't get me wrong, but how much cooler would it be that we resurrect some of the ceremonies that have been lost or taken from us as two-spirit people?"

Palmater traced the loss of two-spirit recognition in many Aboriginal cultures to residential schools, where most aspects of Indigenous cultures were declared "evil," from languages and spirituality to sexual and gender roles.

"Everything from our natural way of living, our way of understanding our place in the ecosystem, our natural ways of justice and leadership — all the things that came naturally from the Creator — all that was said to be evil by the colonizers," she explained.

"That colonization is still happening. There is nothing post-colonial; we are still colonized. Our people have not freed themselves from that yet."

For Fond du Lac, Saskatchewan-raised Gerrah Adam, Indigenous recognition of homosexuality is a matter of life-and-death urgency. Now in Vancouver, the 49-year-old described his friend's suicide at 22, and his own flight from his community to the city to find acceptance at age 17.

"I left — either that or kill myself," he said. "That was the coldest, darkest and loneliest period in my life, actually ... I had to run away from home, closeted."

"Due to Christianity's beliefs, we've been shamed by our families ... Take the Indian outta the children really worked, I'd say. They alienated them right to the core."

He said he hopes his story and those of two-spirit and LGBT Aboriginals will bring a sea-change on reserves across the country.

"We all have our stories," he mused. "We need to start talking and get these stories out of the closet."

"It's the kind of story every kid in the country should somehow read, even if they're not gay. It'll put things in perspective, and who knows — maybe even save a life."

As many look to U.S. tribes pioneering same-sex marriage rites, even as some states move against them, Pruden said a more crucial priority is taking a "holistic approach" to creating a valued place for two-spirit people in communities, whether rural or urban, through ceremonies, language and dialogue.

"For us, there are so many other issues impacting our communities," he said. "For many urban Indians, many have had to choose between being gay and lesbian, and being Native."

"How many others are out there now, lost and dislocated from their communities? How can we bring that union to bring them back to the circle?"

Windspeaker News Briefs

Aboriginal Affairs Minister Bernard Valcourt

said the federal government is working to make it easier for First Nations to receive help after a natural disaster. The plan comes in the long shadow of flood evacuations in Manitoba that have been costly and prolonged. Ottawa is streamlining disaster relief so First Nations communities get funding more quickly. There is also a commitment of \$19 million to help with emergency preparedness. "I truly believe that this new approach that I'm introducing today will put the emergency management on reserves on better footing and protect the well-being of First Nation residents much, much more effectively," Valcourt said Nov. 19 at a meeting of a federal-provincial Aboriginal affairs working group. "We want First Nations to be able to get the same type of good response and services that other communities are getting." About 2,000 Aboriginal evacuees are still displaced following Manitoba's 2011 spring flood. Food and shelter has cost Ottawa about \$88 million to date, and that number increases each month to the tune of \$1.5 million.

Members of the Mi'kmaq First Nation Assembly

of Newfoundland is seeking legal advice on a challenge to the way Aboriginal Affairs and Northern Development Canada is handling the enrolment process for applications to the Qalipu Mi'kmaq First Nation Band. It is believed that applications are being rejected unjustly and for insignificant concerns. Adding to the frustration is the lack of an appeals process. Applicants have been denied because of unsigned applications or missing documents and told they cannot supply this new information or appeal the decision to reject their applications. Some rejected applicants claim their documentation was completed properly. The assembly could file for a judicial review and bring one or two claims forward as test cases or the assembly may opt for a longer process and file a statement of claim that challenges the entire enrolment process. The assembly also accuses the Qalipu Mi'kmaq First Nation Band Council as being uncooperative with applicants seeking information. An estimate of the number of applicants they would be dealing with was 30,000, but that number was wildly low with about 100,000 people seeking to apply. It is not the first time there have been complaints about the way Aboriginal Affairs is doing its work. In September it was revealed an anonymous letter was sent to Minister Bernard Valcourt from bureaucrats working in the Treaties and Aboriginal Government, Specific Claims branch which accused management of arbitrarily holding up specific claim settlements for months over "insignificant issues." "Delays of several months is not unusual for even the most simplest and straightforward matter," read the letter, reported APTN National News. "Settlement agreements are needlessly delayed over minor and insignificant issues that have already been addressed. Constant and endless reviews come with continual requests for changes. These are not substantive changes... which do not change the substance of agreements... We believe this is largely due to micromanaging." There have also been widespread complaints over the take it or leave it style of "negotiations" with the federal government.

A billion litres of coal waste-water from the Obed mine

spilled into the Athabasca River Oct. 31 after a storage pond leaked. The Alexis Nakota Sioux Nation said this is exactly the type of environmental issue they're worried about when considering the construction of new coal mines. The Alberta Energy Regulator is investigating the cause of the incident. Ten municipalities were warned of the contamination, including Hinton, which is upstream from the spill site and uses the river for drinking water. Warnings were given to not draw drinking water from the river, and farmers were warned not to allow their livestock to drink from it. There has been some damage to fish habitat from the slurry spill. The water storage pond contained coal and silt as well as thickening chemicals called flocculants. A full assessment of the damage won't be available until the spring.

The chief of the Federation of Saskatchewan Indian Nations (FSIN)

said the decision to extend the work of the Truth and Reconciliation Commission is a positive thing. "I welcome the extension," said FSIN Grand Chief Perry Bellegarde. The TRC was to release its final report in June 2014, but the Commission is only part way through its work. Calls for an extension came from a variety of organizations. Bellegarde said the commission has been struggling to obtain thousands of residential school documents, which piece together the history of the school system, and it will take more time to get them from governments. "There is so much more that needs to be done," he said. "We're all in this together."



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

The BC Ferries plan to decrease its northern ferry services in April 2014

will have serious economic impacts on the Heiltsuk Nation, said Chief Marilyn Slett. The Heiltsuk Tribal Council Chief Councillor said ferry service is a life line for those who live on B.C.'s coast. "What BC Ferries is proposing is equivalent to cutting off a major highway in the Lower Mainland and the people living there wouldn't allow it to happen." Local businesses will suffer, costs related to using ferries will likely increase while services are reduced, already high food prices will increase and community members who need access to health services will be negatively impacted, Slett said. "Instead of proposing cuts we should be working together to find solutions that don't unduly impact northern routes. We should be talking about how ferry services can support and grow coastal communities." Slett questions the legitimacy of the BC Ferries small group

meeting in Bella Bella on Nov. 23. "This "engagement" process is a sham. If BC Ferries is serious about making decisions "based on an affordable, efficient and sustainable system which protects basic service to coastal communities for future generations" then it should be working with us to find a solution and not coming into our community telling us what kind of cuts we're going to face."

Natives near Kamloops and Chase say the expansion

of a section of the Trans-Canada Highway cuts through Secwepemc ancient village sites. The Ministry of Transportation plans to widen 7.5 km of the highway near Pritchard calling it a "major and much-anticipated safety and mobility improvement that's very important to all motorists." The ministry appreciates the First Nations heritage and cultural significance of this area and has been working in

cooperation with First Nations to ensure the design of the highway expansion respects and preserves these heritage and cultural values, said spokesman Robert Adam reports The Vancouver Sun. He said crews began construction of a retaining wall to protect the site of the ancestral remains found in 2009, but at the request of local First Nations, the work was halted to allow for a four-day ceremony. Adam said the ministry requires that the project have monitors from the area nations to watch for artifacts or remains.

Coastal First Nations executive director Art Sterritt

said the new pipeline framework agreement between Premiers Christy Clark and Alison Redford, announced Nov. 4, is good news forcing the Alberta government to recognize First Nations consultation rights. "For once the Alberta

government has recognized that BC First Nations have Aboriginal rights and title, and what they don't understand very clearly is that First Nations in BC are going to have to approve this project, Northern Gateway, if it was ever to go ahead," Sterritt told CFTK TV. Sterritt said the greatest concern for the Coastal First Nations is a spill and not having the ability of cleaning it up or containing it. He said the agreement will show Premier Redford the dangers of shipping oil by sea. One of the terms of the agreement is the creation of world-leading marine spill prevention and recovery systems. "So Alberta making those commitments to looking at those I think is going to make them step back and realize that this is not an easy thing to do," Sterritt said. The agreement does not address the fact that no technology exists to clean up diluted bitumen. "Industry has not invested any dollars to either prevent oil spills or clean them up. A recent BC government oil

spill study supports our view. It found that only three to four per cent of a relative small oil spill off the north coast would be recovered in the first five days," Sterritt said.

Victoria, Esquimalt and Songhees First Nations are in talks to use an ancient burial area

in Beacon Hill Park for the re-interment of First Nations remains discovered at construction sites. "If you were at the top of the hill at the pavilion and you were looking down toward Dallas Road, it is off to your left. You can see cairns — rock outcroppings — and that's a traditional burial site and that is an area they had identified as a potential site to establish an area for reburials," said director of parks Kate Friars in a report to Victoria city councillors. "It won't be an active cemetery. It's an area that would be utilized more for relocating the human remains that are found."

LIGHT THE WAY
FOR GENERATIONS

LEARN MORE ABOUT BC HYDRO CAREERS

Visit bchydro.com/careers to search for Current Opportunities.

- Complete the online Diversity Self Identification survey in your application
- Forward the email recruiter message you receive to aboriginal.employment@bchydro.com

Create and receive Job Alert emails

Check out Student & Grads and Scholarship opportunities

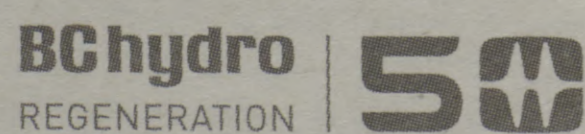
FOR MORE INFORMATION

Jeannie Cranmer,
Aboriginal Education and Employment Strategy Manager
13th Floor—333 Dunsmuir Street, Vancouver, B.C. V6B 5R3
Phone: 604 623 4401
Toll Free: 1 877 461 0161
Fax: 604 623 3799
jeannie.cranmer@bchydro.com

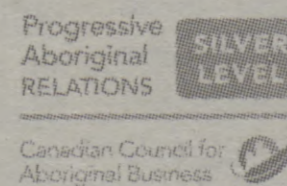
JOIN OUR TEAM

We have opportunities in:

- Administration
- Communications
- Engineering
- Finance & Accounting
- Human Resources
- Technology
- Legal
- Management
- Marketing & Sales
- Safety, Health and Environment
- Skilled Trades



bchydro.com/careers



GDS11-255

Education Act may end up in courts

(Continued from page 7.)

responsible for developing any regulations necessary in order to implement the act.

The lack of a funding mechanism is also a concern. First Nations children educated on reserve is the federal government's responsibility and First Nations proponents of education have long claimed that the funding dollars received from the federal government fall far below – in some cases as much as 40 per cent – that of their provincial counterparts.

The First Nations Education Act states that funding will be “in accordance with the methods of calculation prescribed by regulation.”

“There's so little language in there with respect to funding, you can hardly even speak to it,” said McNeil. “In terms of the bill itself, the funding isn't relevant, at least as it appears from the fed's perspective.”

“If you have a legal framework money is needed to provide services and to take action,” added Bastien. “I know it's not proper to say we need additional funding, but we do.”

The act also bypasses another concern voiced by First Nations: that of culture and language in the schools.

“This act has to recognize the

identity, the language, the cultural heritage and what it says in the draft legislation is that the school would have the possibility to or could. What's that? It's not saying the minister will have the obligation,” said Bastien.

She also expresses concerns with what she sees as the federal government downloading educational responsibilities to the provinces. Under the act, First Nations can enter into a tuition agreement allowing a provincial school board to operate a school on the reserve.

FNESC finds itself in a unique situation, specified in the act as being the only group of Nations exempt from immediate implementation of the new legislation. This past summer, the federal government, BC and FNESC signed a five-year extension to continue negotiations on a tripartite education agreement. When this extension expires in June 2017, FNESC is expected to come under the First Nations Education Act umbrella.

The tripartite agreement, which was approved through federal legislation in 2006 and provincial legislation in 2007, provides additional funding to FNESC for on-reserve education. However, the federal government is presently pushing

FNESC to have its members use own-source revenue to top up dollars as the federal government claws back funding. However, McNeil is confident that once First Nations demonstrate that funding education out of their own pockets presents a hardship government dollars will be forthcoming. But if the First Nations Education Act is approved, any headway in funding FNESC makes will only be temporary.

Like many other First Nations and education organizations, FNESC is still in the process of analysing the First Nations Education Act. And while the federal government is soliciting feedback and comments, little hope is being held that the minister will listen now.

In fact, the Anishinabek Nation has been succinct in its feedback. Recently its chiefs endorsed a resolution “vehemently” condemning the federal First Nations Education Act as “an unwelcome intrusion into Anishinabek Nations inherent jurisdiction.”

Bastien says FNESC will likely go further. At a recent meeting of Quebec Chiefs, legal action was discussed.

“It's a strong possibility,” she said. “And we are going to talk to other regions to see if they want to do the same.”

Taseko fires warning shot at feds

(Continued from page 7.)

“The UBCIC will follow the lead and will always stand with the Tsilhqot'in and Secwepemc.”

In a sign the battle may not be over yet, Taseko released another statement reiterating its claims that the mine would provide “thousands of person-years” of jobs and “billions” in taxes, and that the environmental assessment panel bore little relevance to the final decision.

“This project must go ahead and will be of enormous benefit to British Columbia and Canada,” the statement said. “It is for the government to make this decision – the panel just provides its report and views.”

As the New Prosperity controversy unfolds, the Tsilhqot'in are simultaneously embroiled in another landmark court case at the Supreme Court of Canada. The “William case,” which headed back to the

courtroom on Nov. 7, seeks to affirm the nation's title to its traditional territories. A press release issued by the Assembly of First Nations declared the case “is highly significant and will have far-ranging” implications.

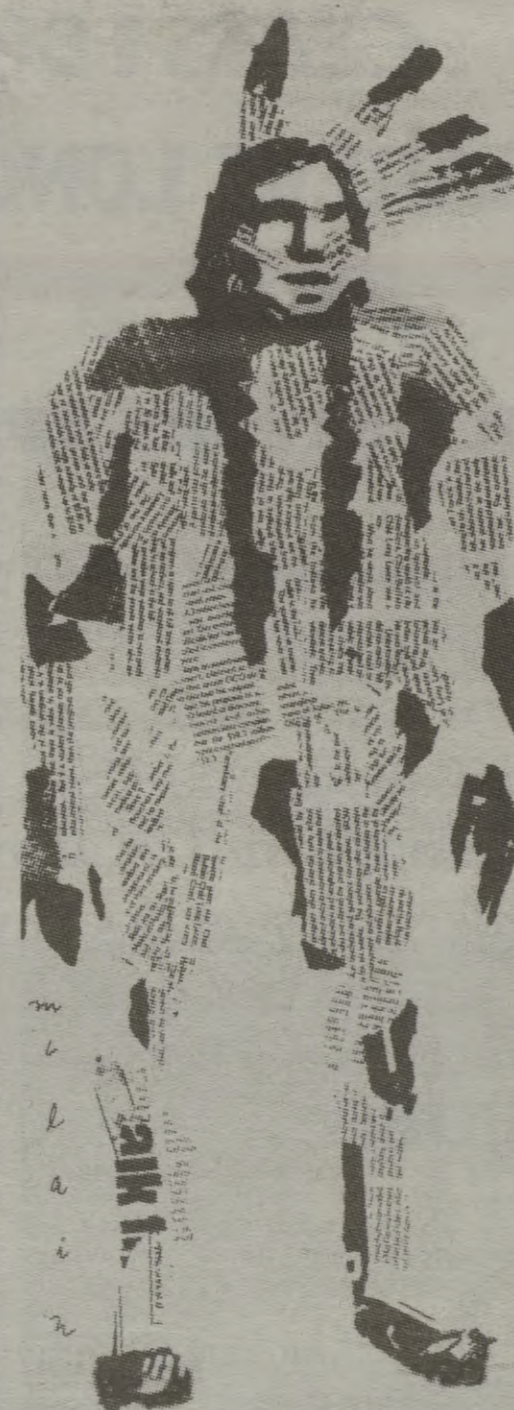
Alphonse agreed, saying the Aboriginal title case would “push the envelope” of the widely-cited groundbreaking 1997 Delgamuukw case.

“It's about the whole ball of wax: recognizing First Nations as a third layer of government in Canada,” he explained. “We have to be a part of land use and resource extraction. The levels of poverty in our communities are not acceptable.”

“We've inspired a whole new generation of Tsilhqot'in, making Tsilhqot'in people believe that they matter and can have a say on the land. To inspire our members like that, I feel we're already winners.”



Canada's National Aboriginal News Source



Discover why *Windspeaker* is the most respected Aboriginal publication in Canada. Every month *Windspeaker* features award-winning coverage of the news and events important to Canada's Aboriginal people.

Read news, editorials, columns, and features on topics ranging from politics to arts and entertainment – it's all in every issue of *Windspeaker*.

**ORDER NOW
AND SAVE**
One year (12 issues)
only \$55.00

USA subscriptions:
\$65.00 Cdn per year (12 issues).
Overseas subscriptions:
\$75.00 Cdn per year (12 issues).

Name: _____

Address: _____

City / Town: _____

Province: _____ Postal: _____

PLEASE ENCLOSE CHEQUE OR MONEY ORDER - Payable to "AMMSA"

CHARGE TO YOUR CREDIT CARD

FAX THIS ORDER FORM TO (780) 455-7639

CC: _____

Card Type: _____ Exp. Date: _____

Signature: _____

By mail: *Windspeaker* • 13245 - 146 Street NW • Edmonton, Alberta • T5L 4S8
OR PHONE TOLL FREE 1-800-661-5469 • e-mail: subscribe@ammsa.com

Aboriginal Business Service Network Society
Invites you to join us at our
Annual Forum:

**STRATEGIC CONVERSATIONS
TOMORROWS BUSINESS TODAY**

Dates: December 4 and 5, 2013

Time: 8:30 a.m. - 4:30 p.m.

Conference Location:
SFU at Harbour Centre
Joseph & Rosalie Segal Centre
Rooms 1400 - 1430
515 West Hastings Street
Vancouver, BC V6B 1L6

Conference Registration Fee:
~ \$99.00 ~

To receive the Agenda or Conference Registration Form contact:

Marie Baptiste at:
Email: marie@absn.ca
Phone: 250-828-9834

or download from the ABSN website: www.absn.ca

Saskatchewan Sage: Special Section providing news from Saskatchewan



PHOTO: PROVIDED

RCMP change in command

The Change of Command ceremony was held at the Regina Armoury on Nov. 6 when outgoing Commanding Officer, Assistant Commissioner Russ Mirasty, welcomed the incoming

Commanding Officer, Chief Superintendent Brenda Butterworth-Carr. Butterworth-Carr is from Dawson City, Yukon, and a member of the Tr'ondeck Hwech'in Han Nation and becomes the first Aboriginal women to lead an

RCMP division. Mirasty, a member of the LaRonge First Nation, also made history in 2010 when he became Canada's first Aboriginal person to head a division. Butterworth-Carr presented him with a gift of an eagle feather. Kimberly

Jonathan, first vice-chief of the Federation of Saskatchewan Indian Nations, and her young daughter Karyss presented Butterworth-Carr with a starblanket and moccasins — "to help you on your journey." Jonathan, praising her determination and hard work, also sees the top cop as a role model for Aboriginal girls. "Success just never happens to anybody."

First Nations, Billiton sign Jansen potash agreement

Kawacatoose, Day Star and Muskowekwan First Nations have signed an opportunities agreement for the Jansen potash project with BHP Billiton. There will also be assistance for building First Nation businesses by giving entrepreneurs and community-owned business development access to opportunities at the project. The agreement will also see the sharing of environmental management practices and governance processes to co-manage implementation of the agreement. "First Nations are forging new relationships with industry in order to reinvest in our community," said Chief Darin Poorman of Kawacatoose First Nation, in a

news release. BHP Billiton has currently committed close to \$3.8 billion (US) for the Jansen potash project, with both mining shafts expected to be completed in 2016 and surface infrastructure in 2017.

Saskatoon raises Treaty, Métis flags

Saskatoon City Hall joined its Regina and Lloydminster counterparts in flying Métis and Treaty Six Territory flags permanently. Saskatoon held a special ceremony on Oct. 25. In attendance were Perry Bellegarde, grand chief of the Federation of Saskatchewan Indians Nations, Saskatoon Tribal Council Chief Felix Thomas, Métis Nation Saskatchewan President Robert Doucette, and the province's Lieutenant-Governor Vaughn Schofield. "Saskatoon has the number one economy overall in Canada," said Saskatoon Mayor Don Atchison. "But I can tell you right now if the Aboriginal community doesn't have an opportunity to participate in the success we're having, it really doesn't mean a lot to anyone."

CLASS 1 DRIVERS WANTED TO OPERATE TRACTOR-TRAILERS LONG-HAUL ON A FULL-TIME PERMANENT BASIS

SINGLE OR TEAM DRIVERS ARE WELCOME!

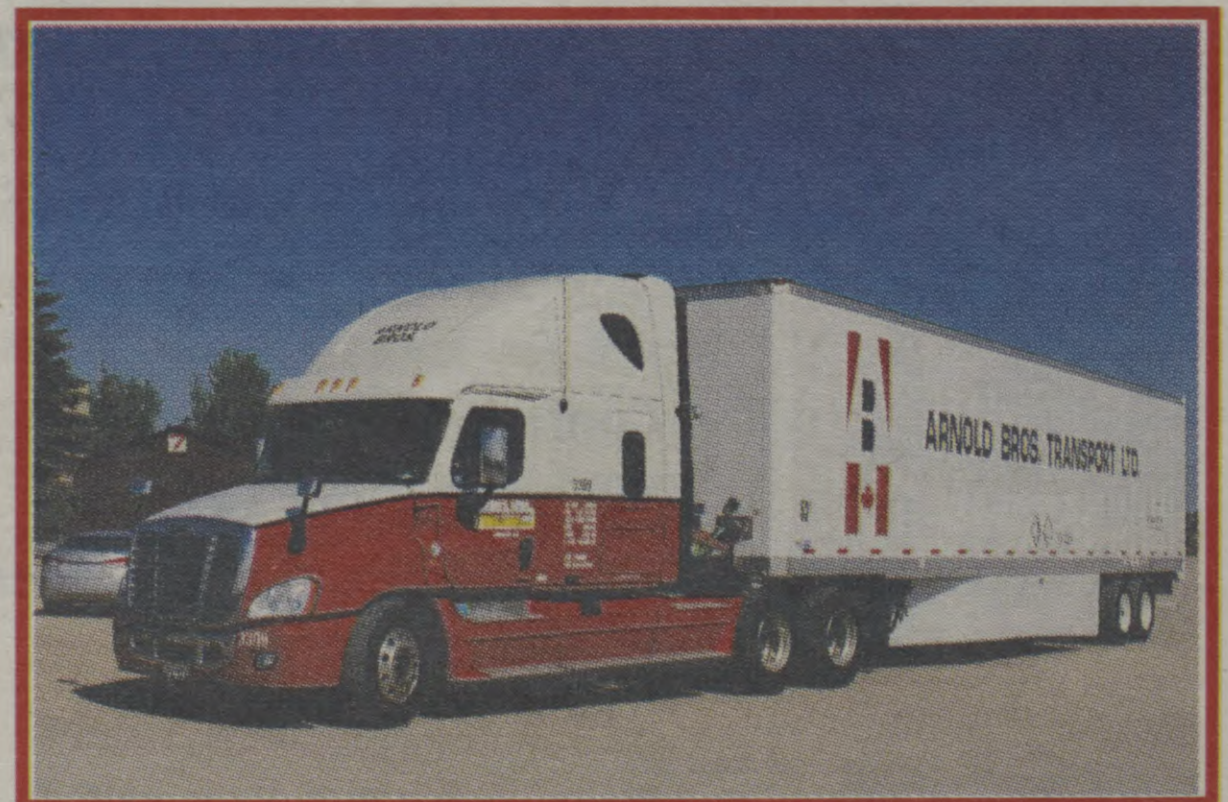
- Yearly salary starting at \$41,000 per 40 hour weeks.
- Pay is calculated on a per mile basis with USA mileage premiums.
- Minimum 1 year over the road experience.
- Loads to go cross-Canada and USA.
- Must be FAST card approved or able to apply for FAST and have US border crossing documents.
- Company or Owner Operators welcome.

BENEFITS INCLUDE:

- Dental
- Medical
- Vision Care
- Life Insurance
- Group Insurance

Drivers will be based out of Winnipeg, MB terminal.

If interested please contact recruiting at 1-855-JOINABT (564-6228), by email at recruiting@arnoldbros.com, or mail to 739 Lagimodiere Blvd, Winnipeg, MB R2J 0T8.



**ARNOLD BROS.
TRANSPORT LTD**
On the road and on time!

Saskatchewan Sage: Special Section providing news from Saskatchewan

Unemployment rate five times higher for First Nations

The unemployment rate for Saskatchewan's First Nation people is close to five times higher than non-Aboriginal residents, according to September's labour force survey. Unemployment for First Nations people was 18.5 per cent averaged over a three-month period, compared to non-Aboriginals, who have a 3.8 per cent unadjusted employment rate, the lowest in Canada. The First Nations distinction does not include Métis or Inuit. The three month average for Saskatchewan's total Aboriginal population is 12 per cent. Although it's a complex issue, one thing most experts agree on is that education is one of the key factors to lowering the jobless rate.

Judge dismisses Métis residential students' class-action lawsuit

Regina lawyer Tony Merchant says a judge has refused to give class-action certification to a Métis lawsuit over residential school abuse of about 2,000 students who attended the Timber Bay residential school in Montreal

Lake, Sask., between 1952 and 1994. Merchant says he plans to appeal the decision. The plaintiffs claimed they were physically, sexually and emotionally abused. The Timber Bay School is one of many across Canada the federal government does not recognize as a residential school. As a result, its former students were left ineligible for compensation under the residential school settlement that awarded \$1.9 billion to thousands of victims.

Little Pine seeks FSIN support

Little Pine First Nation is seeking support from the Federation of Saskatchewan Indian Nations in their plans to build a casino complete with sports betting, 800 slot machines, a 200-room hotel and a 1,500-seat convention centre in Lloydminster. However that support did not come in October because of a lack of delegates at the FSIN assembly. The vote will likely take place in December. Chief Wayne Semaganis is asking for FSIN approval to make Little Pine First Nation the sole owner of the casino. All six First Nations casinos in the province are under the control of the Saskatchewan Indian Gaming Authority, and

share revenue with all bands.

Burial site forces re-routing of gasoline

Work on a TransGas transmission line has come to a halt near Bethune, Sask., where ancient human bones were discovered. University of Saskatchewan forensic anthropologist Ernie Walker is examining the bones which seem to be the remains of a single person. Archaeologists have determined the remains are human and estimate the bones are more than 1,000 years old.

Carry the Kettle First Nation Chief Barry Kennedy wants the pipeline company to stop digging in the area, claiming they are developing through a cemetery. He says the bones are likely ancestral remains and ceremonies need to be performed. TransGas, which is a subsidiary of SaskEnergy, said the pipeline will be redesigned to minimize impact to the newly discovered cultural grounds. TransGas says First Nations Elders and monitors will be on site to give advice on the project. TransGas is installing a transmission pipeline to supply natural gas service to a new potash mine site.

Markers will be something to remember them by

(Continued from page 8.)

It will be difficult to obtain GPS for some of the schools, admits Kettler. In the Arctic, hostels were temporary tent-like structures and in other places the buildings have been dismantled or burned down. Other properties have been subdivided and now have multiple owners, including private land owners. Others have been repurposed and now serve as provincial buildings, post-secondary schools or commercial operations.

Kettler knows of one former residential school where the private landowner would not allow a commemoration marker to be placed on site. In cases like that, markers will either be put on nearby public property or in the neighbouring community.

That lack of legal locations has set the National Commemorative Marker Project back. Funding needs to be committed by March 2014, but frozen ground will make it difficult to install markers. Kettler is seeking direction from Aboriginal Affairs and Northern Development Canada to determine how the project's

needs may be accommodated.

The steering committee that drove the commemorative markers project includes representatives from Canada Heritage and Parks Canada. Cooper-Bolam is hopeful that these federal departments will be able to identify additional funding that will allow the project to move beyond the IRSSA-recognized schools. As well, additional funding will be required to include schools that win court cases that put them on the IRSSA list of approved-schools, to maintain commemorative markers on-site, and to update the virtual map.

Cooper-Bolam anticipates the virtual map will be layered, starting with the 139 residential schools. Additional layers would include schools that applied, schools that were excluded, and other pertinent information.

"We're laying the foundation for something much, much larger," she said. "We want it to grow and we're laying the ground work for that to happen."

The virtual map, which could become the property of the National Research Centre, will be accessible to survivors and other Canadians.



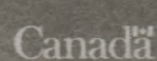
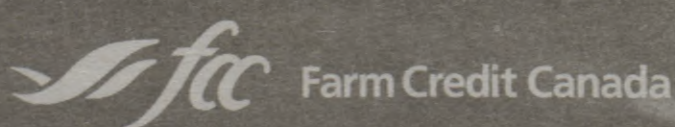
Feels like a fit

Be comfortable with diversity

At FCC, we've built a culture where you can be yourself. You're an individual and it takes strong individuals to make a strong team. So, be who you are and feel at home when you go to work.

We're proud to recognize December 3 as the International Day of Persons with Disabilities.

fcc.ca/diversity



MAVERICK

FURS & LEATHER TANNERY (2012)

Quality Custom Fur and Hide Tanning (Veg Tan, Brain Tan)
Large selection of Buffalo, Moose, Elk and Deer Rawhide
Buffalo Robes, Beaver Pelts, etc.

mavericktannery@gmail.com P.O. Box 1795
Unity, SK S0K 4L0
1-306-228-3737

**Do you have a rant or a rave?
Criticism or praise?**

E-mail us at:

letters@ammsa.com

twitter: @windspeakernews

facebook: /windspeakernews

Ontario Birchbark: Special Section providing news from Ontario

Aboriginal population underrepresented in mainstream reporting

The report, Buried Voices: Media Coverage of Aboriginal Issues in Ontario, which monitored 171 publications using quantitative analysis of media coverage examining trends, news spikes, and tone of media focused on Aboriginal people, has offered three conclusions regarding coverage of Aboriginal people in Ontario media: the Aboriginal population is widely underrepresented in mainstream media; when Aboriginal people choose to protest or 'make more noise' the number of stories focused on the community increased; and as coverage related to the protests and talks between Aboriginals and government became more frequent, the proportion of stories with a negative tone correspondingly increased. "Many reporters lack the knowledge of history and context that is essential for understanding complex issues that have long historical antecedents," said University of Fraser Valley social work and human rights instructor Robert Harding. "Furthermore, they often lack the tools to work with Aboriginal sources and issues in an effective and culturally sensitive way." Harding suggested the quality in Aboriginal reporting could be improved if reporters were more committed to reaching out and visiting the communities they're reporting on. Publications could also hire more Indigenous

journalists with inherent knowledge of Native culture, and consider speaking with Indigenous people more often about stories as routine as the weather or interest rates. The report was conducted by Journalists for Human Rights.

Lesser charge "appals" Garden River community

The Oct. 13 traffic death of Jessie Roach, 22, of Garden River First Nation, and the subsequent laying of a charge under the Highway Traffic Act, have left the community distraught. Terry Mosher, 73, of St. Joseph Island, has been charged with obstructing a peace officer and failing to report an accident. Roach was found dead on a straight stretch of Highway 17B about 500 metres west of Bell's Point Road. Mosher claims he did not strike Roach but found him lying on the highway. "The decision to charge the person responsible in (Roach's) death with a lesser offence is contrary to what our First Nation leaders have been working on with the Attorney General: fair and balanced justice for all," said Ontario Regional Chief Stan Beardy, in a news release. Garden River's Chief and council has issued a statement giving their full support to the Roach Family in their efforts to seek justice for Jessie.

Carleton unveils new Aboriginal centre

Following eight-months of construction, Carleton

University unveiled its new Aboriginal centre in October. The centre, which is called Ojigkwanong meaning morning star in Algonquin, was designed by renowned architect Douglas Cardinal. The new 1,850-square-foot space is significantly larger than the existing Aboriginal lounge. The centre is circular in design, a common theme among Aboriginal communities. The largest circle, called the Elders' circle, will be used for gatherings and ceremonial events. A set of four smaller circular structures will provide a computer lab, as well as work and study spaces for students. A kitchen is also included in the design to facilitate food sharing. The centre will be a hub for more than 500 Aboriginal students and faculty, as well as Elders and non-Aboriginal members of the Carleton community. The centre was initially proposed by the task force on Aboriginal Affairs, comprised of Carleton faculty, staff, students and community members. Carleton University has adopted an Aboriginal Coordinated Strategy that defines the fundamental values governing our relationships with Aboriginal peoples and communities.

Agreement signed for further exploration CLFN traditional territory

Constance Lake First Nation has signed an exploration agreement with GTA Resources and Mining Inc. for the continued exploration on GTA's Auden Property in northern Ontario, located within CLFN traditional territory. The agreement compensates CLFN for cultural and environmental impacts and includes the issuance of 100,000 GTA common shares on signing and the issuance of 200,000 common share purchase warrants on the first to the third anniversary dates (subject to regulatory approval). The agreement also allows for local work opportunities and business ventures, and for continued consultation on land use issues.

A/ORMC extended

The Anishinabek Nation and Ontario have signed their fifth memorandum of understanding to ensure coordination on natural resource management issues. The MOU extends the work of the Anishinabek/Ontario Resource Management Council for the next three years. "This forum is crucial to convey our

First Nations priorities and the current relevant issues of our regions directly to the MNR," said Grand Council Chief Patrick Madahbee, in a news release. Through the A/ORMC process, the Anishinabek Nation will work in partnership with Ontario to ensure that natural resources management issues within the Anishinabek Nation will be discussed and resolved.

James Street Bridge burns

A fire on Oct. 29 destroyed the James Street Bridge, which links Fort William First Nation to Thunder Bay. Chief Georjann Morriseau said she will be pursuing the construction of a new bridge. The James Street Bridge was also a railway bridge that a sawmill business relied on. The bridge outage will impact many offices in Fort William, including the Union of Ontario Indians satellite office, Chief of Ontario, Indian Affairs, Dilico and Wasaya. Cause of the fire is undetermined. Residents will have to access to Thunder Bay via highway 61B, which means an additional 10 minutes of travel, which is a concern in case of emergency situations.

Compiled by Shari Narine



Discover why *Windspeaker* is the most respected Aboriginal publication in Canada. Every month *Windspeaker* features award-winning coverage of the news and events important to Canada's Aboriginal people.

Read news, editorials, columns, and features on topics ranging from politics to arts and entertainment - it's all in every issue of *Windspeaker*.

ORDER NOW AND SAVE
One year (12 issues) only \$55.00

USA subscriptions: \$65.00 Cdn per year (12 issues).
Overseas subscriptions: \$75.00 Cdn per year (12 issues).

Name: _____

Address: _____

City / Town: _____

Province: _____ Postal: _____

PLEASE ENCLOSE CHEQUE OR MONEY ORDER - Payable to "AMMSA"

CHARGE TO YOUR CREDIT CARD

FAX THIS ORDER FORM TO (780) 455-7639

CC: _____

Card Type: _____ Exp.Date: _____

Signature: _____

By mail: *Windspeaker* • 13245 - 146 Street NW • Edmonton, Alberta • T5L 4S8
OR PHONE TOLL FREE 1-800-661-5469 • e-mail: subscribe@ammsa.com



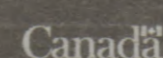
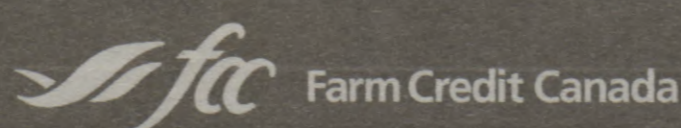
Feels
like a fit

Be comfortable with diversity

At FCC, we've built a culture where you can be yourself. You're an individual and it takes strong individuals to make a strong team. So, be who you are and feel at home when you go to work.

We're proud to recognize December 3 as the International Day of Persons with Disabilities.

fcc.ca/diversity



Women at the forefront of a healing movement

By Barb Nahwegahbow
Windspeaker Contributor

Toronto

Idle No More Toronto organizer Wanda Nanibush delivered a lecture to an overflowing house at the University of Toronto's George Ignatieff Theatre on Nov. 12.

She delivered the 16th Annual Dame Nita Barrow Lecture on the subject of Idle No More: Histories of Indigenous Women's Resistance. Writer, media creator, community animator and arts consultant, Nanibush is also Curator-in-Residence at the Justina M. Barnicke Gallery.

Two well-behaved little girls played quietly with books and colouring pencils on the stage just below the lectern where Nanibush delivered her lecture. It was a reminder to the audience that this was a gathering organized by Aboriginal women.

There were no adults to chase the girls back to their seats, urging them to be quiet and sit still; another reminder, this one of cultural differences, that children are cherished by the community and, as such, are never a nuisance. The



PHOTO: BARB NAHWEGAHBOW

Wanda Nanibush at University of Toronto, November 12, 2013.

opportunity for listening and social interaction is a learning experience for the child.

The thrust of Nanibush's lecture was the resiliency of Indigenous women and how their traditional leadership role fell victim during the process of colonization and how women have reclaimed it, most recently

through the Idle No More movement.

The INM movement, she said, is largely led by grassroots Indigenous women, but is not exclusionary.

"It's a movement where men and women, Elders and children hold hands together and round dance," she said. It's based on traditional cultural teachings and "we think of the mind-body-spirit as engaged together in a dance of balance," unlike Western thinking that splits the mind and body away from each other.

The actions under the INM banner have been mainly peaceful and ceremonial in nature, making it markedly different from other massive international Indigenous-led movements in history, she said.

Nanibush spoke about the history of racism against Aboriginal women in Canada that started at the time of contact and was reinforced by policies and legislation, primarily the Indian Act.

Women were shut out of Indian Act-leadership until 1952 and, even now, there are very few Indigenous women who are leading Band governments, she

said.

Nanibush explained at length about how the Indian Act dictated that status Indian women who married non-Indians lost their status, which included treaty rights, rights to education and health benefits and the right to live in their home community.

When this was challenged in the courts by Indigenous women in the 1960s, Nanibush said, the male leadership did not support them. In fact, the National Indian Brotherhood (the forerunner of the Assembly of First Nations), along with some of the prairie Indian organizations, were intervenors in the case together with the Canadian government.

"They made strange bedfellows," said Nanibush. It was not until 1985 that the Indian Act was amended and the discriminatory section removed.

Indigenous women have assumed leadership roles in the healing movement, said Nanibush. Friendship centres, most of the major urban organizations, day care centres, have largely been started by Aboriginal women across the country.

"They've been working at the ground level healing their communities from historical trauma...and have counteracted cultural discontinuity all brought on by colonialism and racism," she said.

Later in her talk, she said, "The amount of control exacted over Indigenous people, it's more than a policy. It's something that's lived through the body and the mind and that's where our women have worked, getting that level of control out of our bodies, out of our minds, out of our spirit. And out of our families."

The main thrust of the INM movement that is taking centre stage right now, Nanibush said, is the Indigenous nationhood movement.

"That nation-building process is an action that we are doing as a people for ourselves and with each other as Indigenous peoples. That is all the work we have to do to de-colonize, de-Christianize, to pick up our bundles...and learn how to govern from that place and learn how to raise our children from that place and learn how to heal from that place. That's the Indigenous nationhood movement."

Toronto shows leadership in journey to reconciliation

By Barb Nahwegahbow
Windspeaker Contributor

Toronto

On Nov. 12, the City of Toronto, together with the Truth and Reconciliation Commission (TRC), proclaimed the year to Nov. 12, 2014 the Year of Truth and Reconciliation.

About 150 people were at City Hall to celebrate the Proclamation that acknowledges the impact of residential schools on Aboriginal peoples and on all Canadians.

City Councillor Mike Layton in his statement to the gathering said, "I'm proud to say that Toronto has the largest Aboriginal population in any city in Ontario... The City values the contributions of the Aboriginal community of Toronto, many of whom are Residential School survivors or family members who have been affected by the legacy of the Residential School system.

"This year-long Proclamation acknowledges the injustices of the Residential School system on Aboriginal people, but I hope that it can go much further than that. While apologies and proclamations are an important part of the healing, they must be followed by action and change."

Following his remarks, Layton read the Proclamation with former Assembly of First Nations national chief Phil Fontaine acting as Honourary Witness.

Justice Murray Sinclair, chair of the Truth and Reconciliation Commission, addressed the gathering and congratulated the

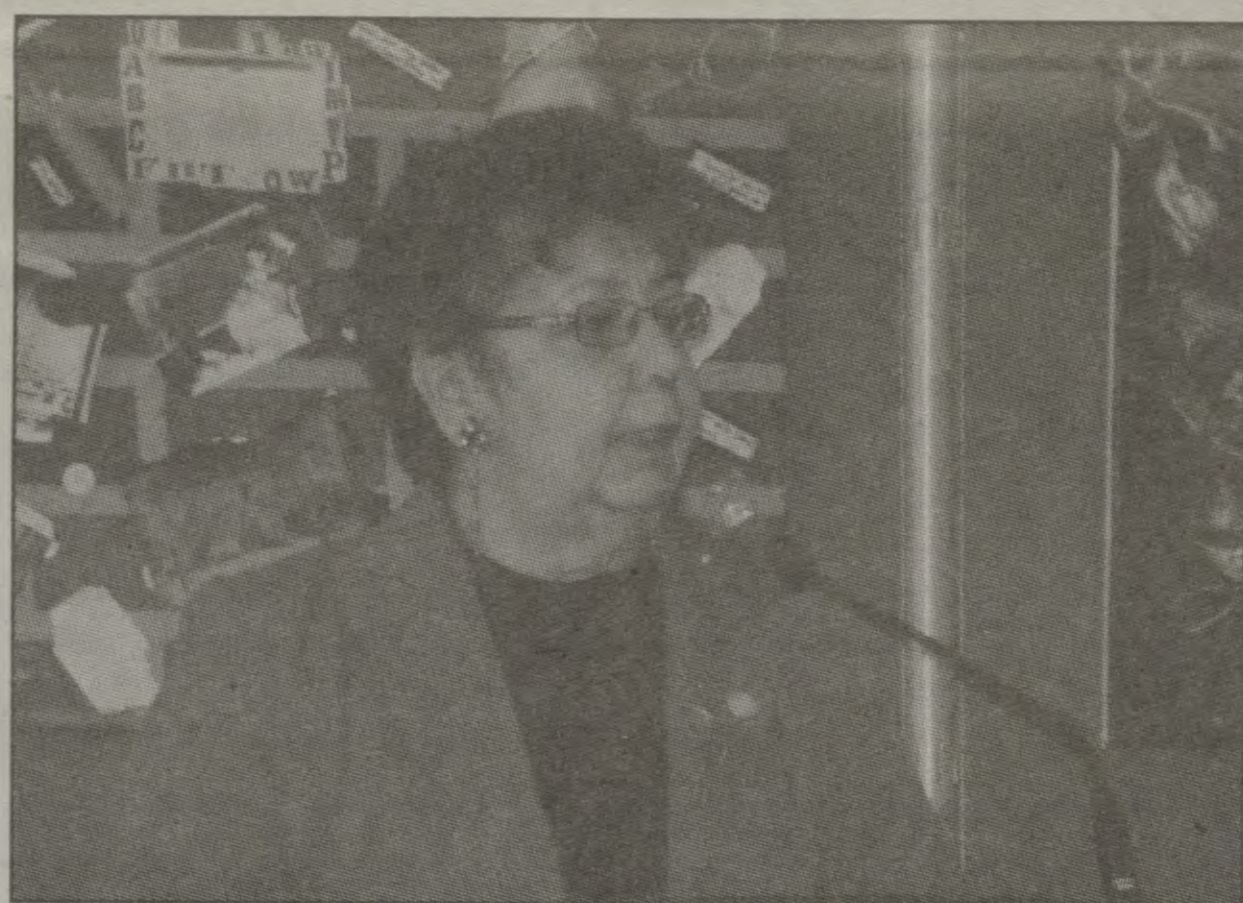


PHOTO: BARB NAHWEGAHBOW

Frances Sanderson, Co-Chair of City of Toronto Aboriginal Affairs Committee speaking at Proclamation of Toronto's Year of Truth and Reconciliation at City Hall on November 12, 2013.

City for recognizing that things must change.

In talking about the work of the TRC, he said it was uncovering the true, full and complete story of residential schools and their legacy and "to show that, in fact, the situation that Aboriginal people face and the space they occupy in this country is very closely connected to the oppressive relationship that has existed in the past."

The reconciliation dialogue has to occur at many levels, said Justice Sinclair, not only between the Canadian government and Aboriginal communities, but it must occur at the very personal level. It must occur within families, families of survivors, between survivors and communities.

"Reconciliation must also occur within the larger urban

environment," Justice Sinclair said, "because history has shown that often urban development has been founded upon the government supporting municipal initiatives to move Aboriginal people off their territories."

With the Proclamation and the commitment in place, said Justice Sinclair, it is imperative that the people who govern the City of Toronto ask themselves a key question when making decisions: Is what this government is doing going to improve the relationship between Aboriginal people and non-Aboriginal people?

"That's the question that must always guide governments in future if they are serious about reconciliation," he said. He acknowledged that the ongoing dialogue and changes would require effort and



PHOTO: BARB NAHWEGAHBOW

Justice Murray Sinclair, Chair, TRC, speaking at City of Toronto Proclamation of Truth and Reconciliation.

accommodation on both sides, the Aboriginal people and the City representatives.

In his remarks, Fontaine said there are so many gestures of reconciliation, but that Toronto's initiative was particularly important because "Toronto is the fourth largest city in North America and it's been said that this is the largest reserve in Canada."

The story to be told on reconciliation is just starting, Fontaine said. It's going to be a long process, and will probably not happen in our lifetime, he said.

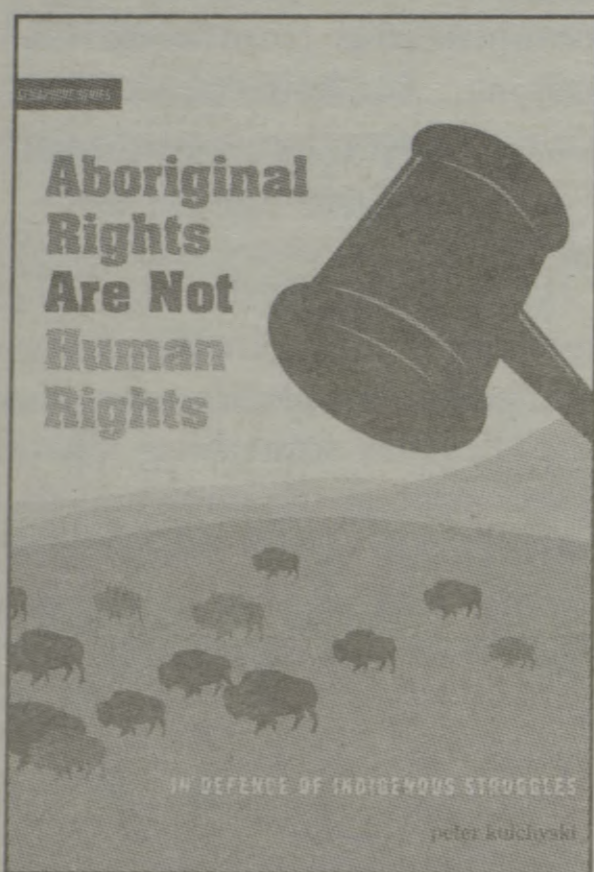
In an interview following the ceremony, Frances Sanderson, co-chair of the City's Aboriginal Affairs Committee and executive director of Nishnawbe Homes, said it was her hope that the Proclamation would be supportive to survivors by

creating an awareness of Aboriginal people in the city and the legacy of residential schools.

"It will give an opportunity for the City to educate their staff to the importance of the Aboriginal community", said Sanderson, "and to the importance of...creating a space for Aboriginal people right here at City Hall."

Councillor Layton, in an interview, said the Proclamation "accomplishes another piece of the healing. We need to acknowledge the wrongdoing and acknowledge the hurt that's been done in order for us to actually overcome and change the situation for Aboriginal people in Toronto and across this country." Layton said the City was working on some key policies related to commitments to Aboriginal people, but this did not involve any new funding at this time.

Aboriginal land defence with a bush culture philosophy



**Aboriginal Rights are Not Human Rights
In Defence of Indigenous Struggles**
Author: Peter Kulchyski

Review by David P. Ball

When hundreds of police raided a Mi'kmaq anti-fracking blockade near Elsipogtog First Nation only days after the United Nations Indigenous rights envoy left the country, many immediately appealed to James Anaya to speak out against the RCMP action.

Over the years, sustained—and successful—pressure was aimed at a recalcitrant Prime Minister Stephen Harper to sign onto the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), which the Conservative leader finally did in 2007.

But the widespread push to hold Canada accountable to international rights norms when it comes to Aboriginal communities caused one University of Manitoba Native Studies professor to examine the celebrated document more closely.

The result: Peter Kulchyski's provocatively titled new book, *Aboriginal Rights are Not Human Rights* (Arbeiter Ring, 2013). He admits his conclusions about UNDRIP, outlined in one of the 173-page book's chapters, might raise some eyebrows in Indian Country.

"I took a more serious look at the UN Declaration, and realized that really it confuses Aboriginal rights and human rights," he told *Windspeaker*. "Aboriginal rights are distinct."

"Much of the struggle of Aboriginal people is oriented around trying to gain recognition and protection for Aboriginal and treaty rights ... I found (UNDRIP) was deeply flawed. That's not popular for me to be saying that!"

As he defines them, Aboriginal rights are communally held rights rooted in distinct cultures and practices enshrined in the Canadian Charter of Rights and Freedoms. The constitutional document also ensures that the human rights enjoyed by all individual Canadians cannot trump the inherent collective rights and culture of Aboriginal communities.

On the other hand, he argues that human rights are European concepts applying only to individuals, not to communities or cultures.

"There are good things about the UN Declaration," he argued, "but structurally there's a problem in that it doesn't see the fact that human rights can be used to violate Aboriginal rights."

Former Neskonlith First Nation chief Arthur Manuel, chairman of the Indigenous Network on Economics and Trade, told *Windspeaker* that Kulchyski argues valid criticisms

of UNDRIP, but that international human rights mechanisms are still important because "you need to use all the tools you can access."

While Kulchyski agreed that both forms of rights can be useful as tactics, Manuel agreed that inherent Aboriginal rights under Charter Section 35 continue to form a backbone of many struggles.

"There have been issues about the UN Declaration," Manuel acknowledged. "It's not really a law, but a declaration between nations."

"But UNDRIP does another thing: it applies self-determination to Indigenous Peoples. Canada tried to water it down a bit, but they are accountable, without question, to it ... Section 35.1 hasn't been able to force the government to recognize and accommodate Aboriginal title, but has given us enough protection that they have to get our approval to modify or extinguish it. That's where Canadians have to realize that Canada is a real human rights violator and culprit under the present UN policy – you can't extinguish title."

Lest anybody mistake his slim, accessible book's title for some Tom Flanagan-esque rightwing tract denying Aboriginal people have rights, Kulchyski's offering is subtitled, *In Defence of Indigenous Struggles – struggles to which the scholar, as a longtime non-Aboriginal activist, is no stranger.*

His decades of advocacy and accompaniment with Aboriginal communities, including Grassy Narrows First Nation in Ontario, northern Manitoba's Cree communities, and Inuit on Baffin Island, have shaped his driving

call to a "bush philosophy" rooted in rural hunting culture.

His previous book, *The Red Indians*, explored a history of Indigenous resistance to capitalism in Canada, and as a non-Aboriginal, his close involvement with the group Defenders of the Land has highlighted a strategy of linking together remote rural Indigenous communities in the disparate reaches of the country.

Several chapters explore the controversial politics of his own Manitoba backyard – Indigenous struggles against hydroelectric power projects in the province's north, an injustice Kulchyski hopes to draw more attention to despite rare media attention nationally.

"Once again there's a wave of hydro projects in northern Manitoba," he said, "but they're not on the national radar because the energy issues we're more interested in today nationally are tar sands."

"What's happening here is tragic in many, many ways. They've re-engineered the rivers ... They have to flood significant acreages of land, which releases mercury into the water that gets into the food chain through the fish. There are absolutely disastrous local and ecological impacts. Yet they keep advertising (hydro) as 'clean.' They should recognize the damage they're doing."

Aboriginal Rights are not Human Rights deals with far more than the United Nations or specific protests. Kulchyski brings much-needed and long-overdue attention to anti-hydroelectric movements in his province, which he described as being unfortunately eclipsed by other priority environmental issues, but

deserve criticism.

"I learn something from every community I travel to," he said. "They're all unique and their particular problems are always unique."

"I find it's the hunting families in any community I go to where I am going into the bush, and whenever I get a chance I go into the bush with them and see how people are living. It gives me a particular perspective on Indigenous peoples' struggles."

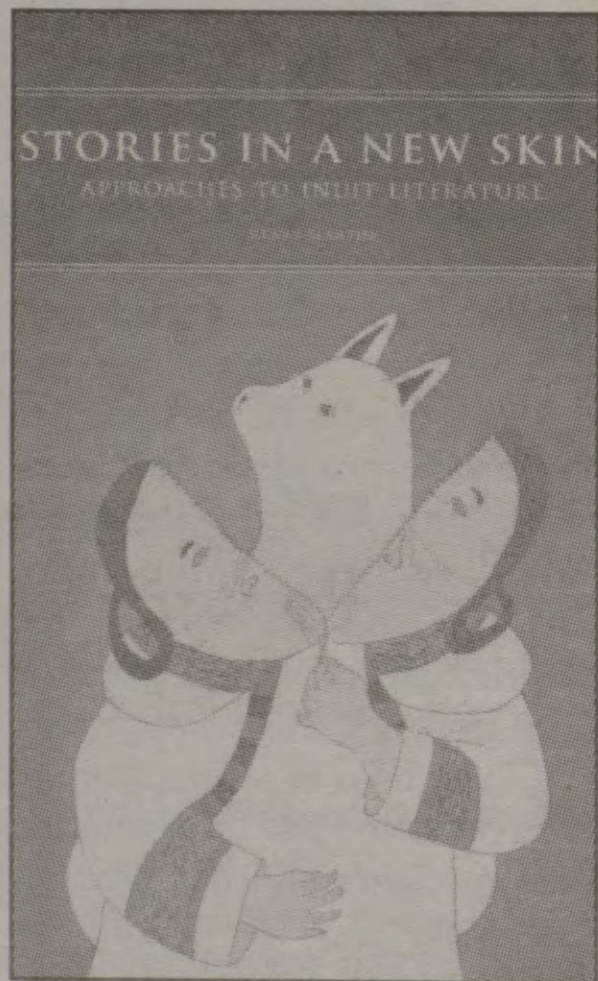
As he writes in the book, the "bush ... allows us to think a lived relation to and in this landscape... You can find the bush, even in the Eaton Centre, but first you have to get the mall out of your head."

As Kulchyski sees it, it's in the "bush" where we find "the ghosts of this country," from the violence of Canada's history, he adds that "no amount of pavement can pave over that dark history. But the bush is both a philosophical symbol and lived reality for many rural communities, and one Kulchyski hopes might inform a forward-looking strategy for Indigenous peoples seeking liberation from ongoing colonialism."

"We're in a moment when things are still reactive, as happened out on the east coast," he said, alluding to events at Elsipogtog First Nation. "A community is responding to a threat, that struggle escalates, and there's a fairly large solidarity movement."

"We will turn a page when communities decide themselves not to wait for something to happen, but to push the issues and be proactive – to plan coordinated actions that push the government to change some of its worst policies."

Southern audience changes northern literature



Stories in a New Skin: Approaches to Inuit Literature
Author: Keavy Martin
(Published by The University of Manitoba Press)
Review by Shari Narine

Keavy Martin presents a circular argument in her academically-heavy *Stories in a New Skin: Approaches to Inuit Literature*.

Martin holds that Inuit literature – which she takes as a broad category – demands to be acknowledged by the western world in the same manner that other Indigenous work is. However, she says that for Inuit literature to be understood by broader society it needs to be explained to such a point that it loses its true Indigeneity.

Inuit storytelling not only entertains but imparts a lesson. What the listener takes from the story is dependent on the place the listener comes from. So in true Inuit fashion, when a story is told, the lesson isn't drawn. However, Martin says, that isn't the case in the southern world where lessons need to be clearly stated in order for the non-Inuit to understand. In this way, in the need to have to explain not only

history and the context of the tale (or song), but also the meaning, true Inuit literature is not what is being shared with the southern reader.

In *Stories in a New Skin*, Martin examines the literature that comes from Nunavut, looking at its storytelling tradition, its history and its politics – both politics that are true to the Inuit and politics that are forced upon the Inuit by a western political structure. Indeed the very title of her work emphasizes this belief.

She points out that "skins and skin clothing are obviously of enormous importance in Inuit tradition," yet an imposed political system forces Inuit literature into a broader audience, which if that audience is to understand what it is reading, forces the literature to grow a new skin or shed the old one.

"It represents both the possibility and the discomfort of

adaptation," says Martin.

While the south is quick to think of Nunavut – and some would argue all three Canadian territories along with Alaska and Siberia – as having a "common land, language and culture," Martin points out that it is this vastness that means this isn't the case as is clearly seen in a broad array of storytelling in its many forms and detail.

She states the Inuit Circumpolar Council is partially to blame for promoting a single-minded approach to literature (and therefore downplaying the diversity) in the same way it has provided a single, unified voice for Inuit politics.

"The most important national trait is the tradition of telling stories that work to define Inuitness by raising the spectre of Otherness," says Martin.

While there is a lack of Inuit literature available to the broader audience, there is, perhaps surprisingly, a fairly

large collection of Inuit work – songs, poetry and tales – available to scholars dating back almost a century.

While *Stories in a New Skin* is highly academic reading, reference heavy and therefore sometimes difficult to ascertain where Martin herself stands on the issue of sharing Inuit literature with a broader audience, she does offer food for thought.

She quotes the IQ Task Force report, which asks the question, "Should the Nunavut government try to incorporate the Inuit Culture into itself, or ... should the Nunavut government incorporate itself into the Inuit Culture?"

This could be the question Martin intends to leave the reader with: "Should Inuit literature fit into the broader southern context or should the broader southern context work within the Inuit literature?"

Valuable lessons to be learned from women's equality rights activists



Disinherited Generations: Our Struggle to Reclaim Treaty Rights for First Nations Women and their Descendants
Authors: Nellie Carlson and Kathleen Steinhauer as told to Linda Goyette
Published by The University of Alberta Press
Review by Shari Narine

It is only fitting to hear that strong women in Alberta not only furthered the cause of non-Aboriginal women to be seen as "persons," but that strong First Nations women in Alberta fought for the treaty rights of their own generation and descendants.

Born into the Saddle Lake Cree Nation, cousins Nellie Carlson and Kathleen Steinhauer are the founders and long-time activists with Indian Rights for Indian Women. Both women lost their treaty status when they married non-status Indians.

Their struggles, both personal and on behalf of other First Nations women is told mainly through anecdotes, both poignant and humorous, to award-winning journalist Linda Goyette. Steinhauer passed away in 2012 before the book was officially launched, while Carlson, 85, now resides in Edmonton.

In the book's foreword, activist Maria Campbell points out that, because of Carlson's and

Steinhauer's relentless work, "170,000 First Nations people benefited from your struggle to restore an inheritance that is about identity, belonging and place."

Goyette does an admirable job of what had to be a difficult task: sorting through four separate conversations that took place between 2000 and 2011 and distilling the facts of the struggle while keeping the personalities of the women intact.

Writes Goyette, "I am aware that a transcriber shapes the story and becomes part of it as an invisible third author."

However, Goyette embraces the storytelling aspect of Aboriginal culture and at times that makes the narration somewhat disjointed.

Goyette traces the two women's fight for justice, which began when they married non-status Indians and lost their treaty rights.

Steinhauer told her husband Gilbert that while she would give up her treaty rights to get married, she would also get them back. In

her words: "And I pounded the table. I was really angry, and he knew it. And I said, 'I'll get my rights and you'll get your rights and our children will get their rights.' He put on his jacket, and I said after him, 'and all our descendants!'"

Carlson points out that the Indian Act section on women and marriage changed six times over the years and on the sixth time, women and their children lost all rights. She also talks about the promise she made to her dying mother that she would fight for the disenfranchised children.

But it wasn't only the federal government that Carlson and Steinhauer had to battle; they also had to fight their own people. They fought the leadership of their own First Nation, stood firm against family members, and took on heavily male-dominated First Nations organizations, such as the National Indian Brotherhood (which later became the Assembly of First Nations) and treaty

organizations in most provinces.

The creation of Indian Rights for Indian Women occurred in 1971, in the midst of the creation of other Aboriginal organizations, court battles for land and treaty claims, and marches against racism.

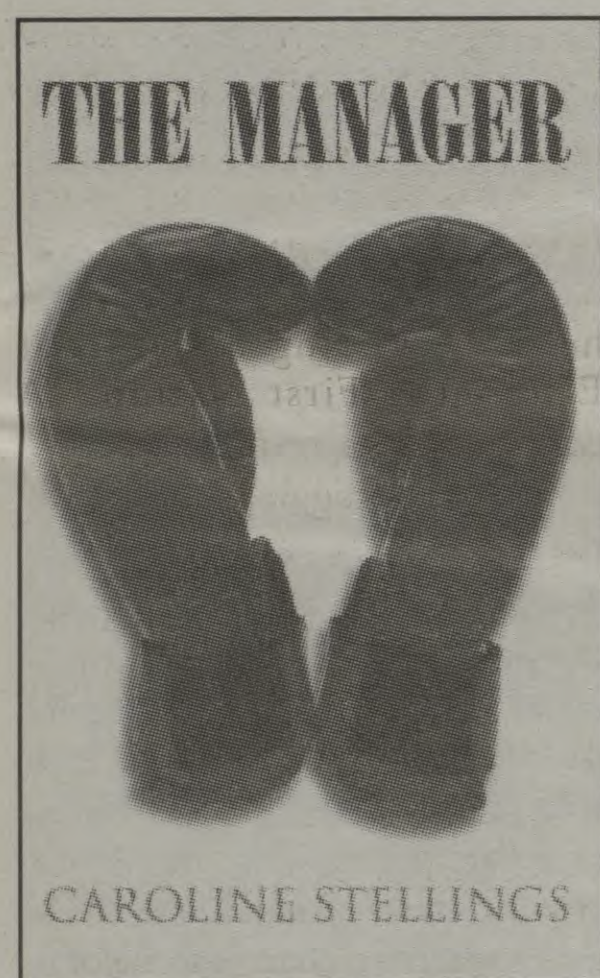
"In this lively atmosphere," writes Goyette, "disinherited First Nations women across the country demanded an end to the sexual discrimination in the membership rules of the Indian Act."

Indian Rights for Indian Women fought the battle for 18 years, much longer than the leaders or any of the women had anticipated.

On June 28, 1985, Bill C-31 was passed, bringing the Indian Act into line with the equality guarantees in the Charter of Rights and Freedoms.

Disinherited Generations provides valuable insight into the hearts and the minds of the women who led the Indian Rights for Indian Women.

Road trip romp an easy, predictable read



The Manager
Author: Caroline Stellings
Published by Cape Breton University Press
Review by Shari Narine

The Manager by Caroline Stellings is a quick, easy, no-surprise read. Or, as the boxing world would say, an easily telegraphed shot from family conflict to family resolution with a bit of razzle-dazzle thrown in.

Classified as a fiction for young people, The Manager is set in 1979 and tells the story of the Mackenzies, a boxing family, which struggles to succeed both as a family and in the boxing world.

The story is told in first person by younger sister Ellie. Her mother is dead, her father is a boxing-obsessed man who runs a struggling gym, and her older sister Tina is a boxing-obsessed young woman who suffers from dwarfism.

When Tina hears about a medical procedure that could cure her dwarfism, she convinces Ellie to accompany her to Boston,

where the operation will take place. So the pair leaves their home of Whitney Pier, a neighborhood in the industrial part of Sydney, with Bonita, the older daughter of a shop-owner friend who owns a car.

Along the way they meet a young Mi'kmaw boxer, Jesse Mankiller. As fate would have it – or perhaps a simple, straightforward plot – Jesse needs a manager and Tina takes the job. As they move through the boxing circuit, they meet a backwoods family in Maine, complete with lusty boy-crazy, breast-baring twins; fall into the good graces of a mobster; and have sufficient money to eat meals and get hotel rooms.

The characters are all too likeable and their flaws are all surface. Stellings misses the opportunity to dig deeply into what makes them who they are.

Or as Tina would say, Stellings misses the combination. She's "throwing one punch at a time. No good. Jab, jab, hook."

Stellings has brought together a group of visibly different people but chooses to tell the story from the point of view of the 'only person who is "normal." She has a wide array of characters – Bonita, who is black; Tina, the dwarf, and Jesse, the Indian – who could have offered a stronger, more poignant look at life on the road.

At one point, Bonita comments, "I know what it's like to face discrimination on a daily basis, believe me." But Stellings fails to deliver the hook on what could be a powerful theme; instead she jabs around it, pokes at a hint here and there, but never delivers the final knock-out blow.

She does the same thing with stereotypes.

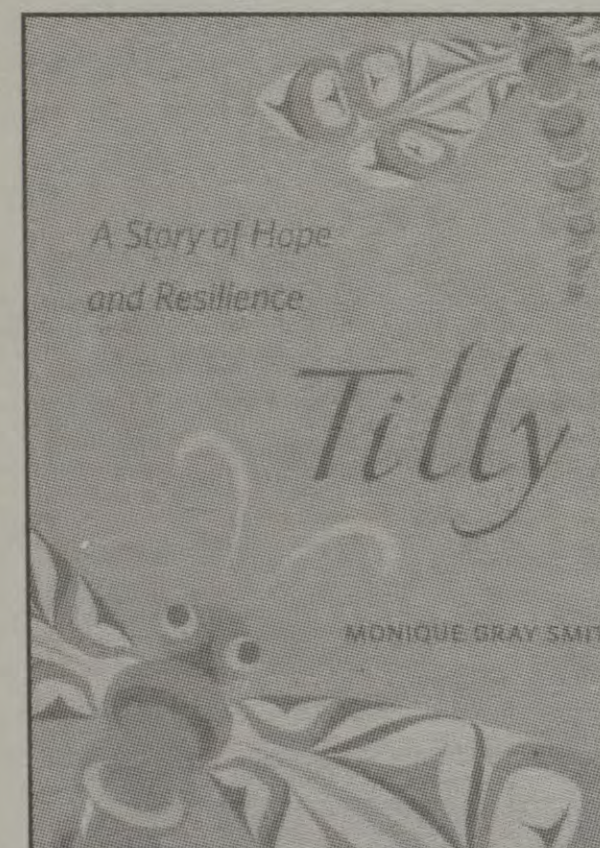
There are the jabs. The first

time the sisters meet Jesse it is on his mother's Nova Scotia reserve. The family resides in a dilapidated trailer with a plywood door, Jesse's mother is in a wheelchair, his sister is an alcoholic, and there are oodles of half-dressed little children running around. Another jab: Tina apologizes for assuming that Jesse's father is in jail. Another jab: Tina assuming Jesse got stopped at the US-Canada border because he was driving a rich man's car. But no hook: how does all of this come together to make Jesse the ultimate fighter?

Instead, the reader is introduced to the backwoods twins who want a piece of the boy-with-the-ponytail.

Instead, Stellings knocks it all down to a love story: in Ellie's words (when she is not drooling all over Jesse or condemning Tina for not caring about their father), "Tina wanted to be loved."

Tilly comes close, but misses the mark on motivation



Tilly, A Story of Hope and Resilience
Author: Monique Gray Smith
Published by Sono Nis Press
Review by Shari Narine

It's hard not to pull for Tilly. After all, who doesn't want someone who becomes attached to alcohol when she's in Grade 7 to conquer her demons? But while Tilly, A Story of Hope and Resilience, does a remarkable job of entwining cultural teachings with Tilly's passage from alcohol-dependency to alcohol-freedom, it does little to help the reader understand Tilly.

Tilly is a loosely-based autobiography of Monique Gray Smith. It is story-telling in its fullest, chronologically following main character Tilly's life from the racist confrontation with a stranger on the sidewalk in Kelowna in 1974 to the death of her namesake grandmother when Tilly starts junior high and ending with Tilly's marriage in a

loving, wholesome relationship, and the birth of twins.

But it doesn't delve into the character. It only provides a cursory examination.

I want to know why Tilly does what she does. I want to know why Tilly is finally ready to attend AA. I want to know why Tilly has the strength to not only walk away from the love of her life but to stay sober. I want to know why Tilly leaves her job as a nurse to be a helper for healing workshops. I want to know why Tilly becomes an alcoholic but her younger sister Marie doesn't. I want to know Tilly. And I don't.

Gray Smith does an admirable job in relating the Lakota teachings of Tilly's grandmother; the Ojibway ways of Bea, the woman at the Native Friendship Centre, who counsels Tilly; the

Sunrise ceremony and smudging at the treatment centre Tilly enters for the full six weeks. Gray Smith even touches on residential schools, Indian hospitals, Harper's apology, and the '60s scoop.

But she also only touches on Tilly's life.

At the midway point of the novel, Tilly writes, "I didn't really know what made me happy. I'd become far removed from 'me.'"

The problem is, the reader doesn't know who Tilly was or is or why she becomes who she becomes.

Central to Tilly's story seems to be her discovery of her culture. She writes that her counsellor Bea "understood the importance of culture in recovery." Indeed, the treatment centre that Tilly eventually attends is marked by

a sign stating "Culture is Treatment."

There are numerous studies that recognize this statement as truth. Gray Smith devotes pages to talking about Tilly's time in the treatment centre, what she learns, how she sticks out the full six weeks although for the first time ever she celebrates her birthday without her family. And though her roommate is a grandmother who befriends her, provides insight and guidance, the reader never learns how Tilly feels about everything.

Yes, she gets up early in the morning; yes, she likes to spend time by the river where it's quiet; yes, she participates in the ceremonies. But what does this all mean to her? What does it

(See *Tilly* on page 21.)

Métis issues lost in priorities of federal department



PHOTO: SUBMITTED

Provincial and territorial Aboriginal Affairs ministers and leaders from five national Aboriginal organizations met in Winnipeg for the semi-annual Aboriginal Affairs Working Group session.

By Shari Narine
Windspeaker Contributor

WINNIPEG

Métis National Council President Clement Chartier is pleased that progress is being made on a national Métis economic development strategy.

The MNC, along with the provincial Métis organizations in British Columbia, Alberta, Saskatchewan, Manitoba and Ontario, have been meeting with Aboriginal Affairs ministers in those five provinces as part of a Métis economic development symposium process.

Now, Aboriginal Affairs Minister Bernard Valcourt has given the nod to move forward in early 2014 with further discussions with the five provincial ministers and Métis organizations.

"The purpose of which is to adopt a national Métis economic development strategy," said Chartier, "so that was significant for us."

Valcourt was in attendance the morning of Nov. 19, the second day of the Aboriginal Affairs Working Group meeting in Winnipeg. It was the second time since the group was created in late 2009 that an Aboriginal Affairs minister has attended.

"The minister came ... and didn't speak to Métis or Inuit issues; simply spoke on two items dealing with First Nations," said Chartier. "The Métis are totally subsumed within the new umbrella of Aboriginal Affairs, so (Métis) are not a significant part

of Indian Affairs, so (the minister's) priority is to address what they see as the bigger pressing issues. Basically we have to accept that."

Valcourt's main address dealt with the First Nations Education Act and new measures to work with First Nations reserves in emergency situations.

Still, Chartier was pleased to make headway with the national Métis economic development strategy.

Headway was also made on Aboriginal housing.

In a news release issued by the Congress of Aboriginal Peoples, National Chief Betty Lavallee said she was "extremely pleased" that Aboriginal Housing was moved out of the economic development subgroup to become its own separate committee, as she had suggested.

"I have always maintained that you first need to have a place to call home before you can expect to see beneficial outcomes in sectors such as education, health and income security. I look forward to getting down and working on this important issue," said Lavallee.

However, the same progress was not made on the call for a national inquiry into murdered and missing Aboriginal women and girls. Once more, Valcourt remained adamant that such an inquiry would not happen.

But the working group is still pushing the federal government to consult with the provinces and territories, along with national Aboriginal groups, to set terms of reference for a national

inquiry.

"Which of course, if they're not going to have (a national inquiry), they're not going to do consultations," said Chartier. "But we're not giving up."

Also on the agenda was closing the graduation gap and closing the income gap as a means to address economic development.

The same issues are discussed at every meeting, said Chartier. The working group meets semi-annually, with the next meeting scheduled for April.

"Nothing really specific or concrete (was determined)," he said. "It's more a continuing dialogue, which is probably the best we can hope for with this kind of meeting because you don't go there with specific proposals."

Added to the agenda this time, though, was a presentation by the Truth and Reconciliation Commission, which recently had its mandate extended by one year to June 30, 2015. Commission Chair Justice Murray Sinclair asked the working group for support to make a presentation to the premiers. Chartier said the TRC has repeatedly asked for time with the premiers but has been unsuccessful in getting it.

"The majority (of ministers) will lobby their premiers to give the TRC an audience," he said.

Chartrand added that the TRC's presentation gave him the opportunity to inform the ministers that most of Métis residential school survivors are not covered under the Indian Residential School Settlement Agreement.

Health Watch

More HIV infection being treated

The number of First Nations people with HIV infections is rising. However, Health Canada spokesman Ibrahim Khan says that isn't a reflection of an increase in the virus but instead a reflection of more people being diagnosed and treated. "We have seen a dramatic rise of [HIV] positive people that perhaps were not even aware of their status," Kahn told the CBC News. "So I think when you offer the testing, that means you offer them the care." Aboriginal people continue to respond to HIV and AIDS with community-based initiatives, but are still experiencing epidemic proportions 3.5 times higher than other Canadians. An estimated 6,380 Aboriginal persons were living with HIV/AIDS; 8.9 per cent of all prevalent HIV infections and comprised about 12.2 per cent of all new HIV infections in Canada in 2011.

Sto:lo Tribal Council pulls out of Wellness Council

Following a recent report by British Columbia's Representative for Children and Youth that found shortcomings in how the Wellness Council was operating, the Sto:lo Tribal Council has withdrawn its support for the Wellness Council. Provincial youth advocate Mary Ellen Turpel-Lafond concluded that BC had spent \$66-million over the past 12 years on discussions and projects for Aboriginal children without any results. "The government gave [delegated agencies] the money without any expectation that a child would receive the service," Turpel-Lafond said. Grand Chief Doug Kelly, president of the Sto:lo Tribal Council, said Aboriginal child care in B.C. could benefit from the approach used in setting up a First Nations Health Authority, which involved First Nations working with agencies that were already providing health services, instead of setting up bodies that might overlap or even be in conflict.

Developing inner-city health specific curriculum

The University of Alberta has received funding through the Arnold P. Gold Foundation Research Institute to examine the practices of teaching inner city health to medical trainees. Inner city health refers to services and treatment options available to marginalized groups within urban areas. Patients often struggle with housing or homelessness, substance use, poverty, participation in the survival sex trade, certain infectious diseases and other health problems associated with high-risk lifestyles. Medical students are often introduced to inner city health indicators as individual characteristics, potentially causing them to identify patients solely by their predominant afflictions. Using these terms, the team will gather all available teaching and curricular resources and analyze the information to develop an Edmonton-specific undergraduate curriculum for inner city health. Kathryn Dong, associate clinical professor in emergency medicine at the Faculty of Medicine and Dentistry, will direct the project.

Participants wanted for MNO study of Métis cancer stories

The Métis Nation Ontario is seeking submissions from Métis citizens province-wide who are willing to share their personal cancer story and experience with the health care system. Specifically, the MNO will be bringing together 10 Métis citizens to participate in a two-day focus group meeting on Dec. 4 and Dec. 5 in Ottawa. The project is intended to help the MNO better understand the Métis Cancer Treatment Journey on issues such as access, quality of services, and care outcomes. The focus group will also help the MNO and its partners, the Canadian Partnership Against Cancer and Cancer Care Ontario, learn about key quality and continuity of care issues facing Métis people in Ontario, and across the full spectrum of health care.

Aboriginal Midwifery Toolkit launched

The National Aboriginal Council of Midwives has launched the Aboriginal Midwifery Toolkit. Developed to provide concrete knowledge and tools for First Nations, Inuit and Métis communities looking to bring birth and midwifery care closer to home, the toolkit is an interactive online resource with a print version designed for communities with limited internet access. "We're in an exciting time where we have a number of Aboriginal midwives working in innovative practices to provide safe and professional care to Aboriginal communities across Canada," said Nathalie Pambrun, co-chair of NACM. The tool kit was launched during the Canadian Association of Midwives annual conference in which the CAM pushed the federal government for funding to get midwives working in remote northern communities where health care falls under federal jurisdiction. Aboriginal women and their infants have a two to four times higher morbidity and mortality rate than the average Canadian.

New training to increase physician sensitivity

Physicians in rural areas of BC's north are getting special training through the "Indigenous Cultural Competency program" in order to deliver better care to Aboriginal patients. Aboriginal health director Leslie Varley with the Provincial Health Services Authority hopes the cultural awareness program will alleviate the stigma of racism that many First Nations encounter when they seek medical attention. Physicians' attitudes prompted the program to change the way First Nations and Aboriginal patients receive care. "There's a high level of distrust among Aboriginal people and health-care providers," Varley said. "Also, a very high level of racism and stereotyping from the health-care system." The provincial government, along with the BC Medical Association committee is granting \$100,000 in funds to allow physician access to training.

Sports Briefs

By Sam Laskaris

Nolan returns to Sabres

Ted Nolan agreed to take on some additional coaching responsibilities for an NHL club with which he previously had considerable success. Nolan, an Ojibwe from northern Ontario's Garden River First Nation, was named the interim head coach of the Buffalo Sabres on Nov. 13.

Nolan was brought in as part of the Sabres' major shakeup in response to the club's start this season. Buffalo only managed to win four out of its first 20 regular season contests. As a result, the Sabres were dead last in the standings of the 30-team league.

Nolan, however, will continue to serve as the head coach of the Latvian men's hockey team, a position he has held since August of 2011. He will be behind the Latvia bench for the upcoming Winter Olympics in Sochi, Russia in February.

With the Sabres, Nolan replaces Ron Rolston, who was relieved of his coaching duties following Buffalo's slow start. Sabres' GM Darcy Regier was also fired. Besides Nolan, the Sabres also brought in one of their former star players, Pat LaFontaine, as the team's president of hockey operations.

Nolan had previously served as the Sabres' head coach for two seasons, from 1995-97. After his second season with the squad, 1996-97, Nolan was presented with the Jack Adams Trophy as the NHL's coach of the year.

But Nolan was not brought back the following season, reportedly because of rifts with then GM John Muckler and the team's goalie Dominik Hasek. After that, it took almost a decade before Nolan returned to the NHL. He was hired by the New York Islanders in 2006 and spent two seasons with that franchise.

Nolan is also a former NHL player. During the '80s he played 60 contests with the Detroit Red Wings and 18 more with the Pittsburgh Penguins.

Teams seek more glory

The Canadian Lacrosse League will once again feature a pair of all-Aboriginal squads. Both the Ohsweken Demons and Iroquois Ironmen will compete in the third season of the loop, which is scheduled to begin in January.

As it did a year ago, the 2014 campaign will feature seven league entrants. But as of mid-November, however, an official league schedule had yet to be released.

Both the Demons and Ironmen, who play out of the Iroquois Lacrosse Arena in Ohsweken, have had their share of successes in the first two seasons of the league. The Demons captured the inaugural league championship in 2012, defeating the Ironmen 15-10 in the final. As for this past spring, the Ironmen pulled off three straight upsets to capture the league crown.

For starters, the Iroquois side, which had placed sixth in the regular season standings upset the third-seeded Demons in a quarter-final contest. The Ironmen then advanced to the league championship by knocking off the top-ranked Niagara Falls Monsters in a semi-final tilt.

The Iroquois team then hoisted the league trophy by defeating the second-ranked Toronto Shooting Stars 14-11 in the final.

Redden in limbo

Pro hockey player Wade Redden finds himself in limbo eagerly awaiting a phone call he hopes will one day come.

The 36-year-old Métis from Lloydminster, Sask., has been a pro since 1996 and has stated he is not ready to retire. He finished off last season with the Boston Bruins, who advanced to the Stanley Cup final.

But Redden, who has appeared in 1,129 NHL contests, is an unrestricted free agent who had not been signed by any team as of mid-November.

Artist designs necklace

Aboriginal artist Corrine Hunt, who designed the 2010 Olympic and Paralympic medals, has now created a necklace for a soccer organization.

Hunt, a British Columbia native who has Komoyue and Tingit heritage, designed the necklace for a non-profit organization called Why the Women's World Cup Matters (WWWCM).

Canada will host the 2015 World Women's Cup. Matches will be held in Edmonton, Moncton, Montreal, Ottawa, Winnipeg and Vancouver.

The necklace was designed as a fundraiser for the WWWCM, which is dedicated to creating positive changes for females on the soccer pitch, as well as off the field.

The necklace is titled Kiwkw, and features an eagle with an equal sign on the top. The other side of the necklace features a soccer ball. Both silver and gold necklaces are now available for sale. They can be purchased at www.wvcmmatters.com.

Some of the proceeds from the necklace will go to support a First Nations girls' soccer program. Proceeds will also go to a World Cup leadership program that will be held in schools, as well as a documentary which will be made exploring the role of soccer around the world and how it changes the lives of females.

Once shy player has star power state-side

By Sam Laskaris
Windspeaker Contributor

HAMDEN, CT

Kelly Babstock is doing her best to conclude her collegiate hockey career on an upbeat note.

Babstock, an Ojibwe from Mississauga, Ont., is in her fourth and final year of eligibility with the Quinnipiac University Bobcats.

During the past few years Babstock has earned her share of records and accolades with the squad based in Hamden, Connecticut. But there is one thing that has so far eluded her and teammates.

"Our team goal this year is to win the league," said Babstock, a member of the Wikwemikong First Nation.

Quinnipiac is one of 12 teams that compete in the ECAC Hockey conference. After a half-dozen contests, the Bobcats were tied for third place in the league with a 3-1-2 record.

Quinnipiac also had an impressive over-all mark, which includes non-conference matches, of 8-1-3.

"We have a very good team this year," Babstock said.

The Bobcats had advanced to the league semi-finals during the first two years Babstock was at the school. And the club had its season come to an end last season following a loss in the league quarter-finals.

Babstock has been a star at the school since her rookie season, when she had a team-high 59 points (30 goals, 29 assists) in 37 games. For her efforts she was selected as the league's top rookie, as well as the ECAC Hockey's player of the year.

Babstock also led the Bobcats in scoring during her sophomore (40 points) and junior (55 points) campaigns.

As for this season, she was once again leading the squad with goals (10), assists (8) and points (18) after a dozen contests.

Bobcats' coach Rick Seeley said he had been keeping close tabs on Babstock several years before she was eligible to attend university. And he's glad she chose Quinnipiac as her school of choice.

"She was a phenomenal natural scorer," Seeley said as to why he was extremely interested in adding Babstock to the Bobcats' roster. "I hadn't really seen too many male or female players that battled for the puck as much as she did."

Seeley added his star centre has made huge improvements during her collegiate days.

"She's much more of a complete player now," he said.

And she's no longer the shy individual he first knew.

"She's matured as a person," Seeley added. "Before it was hard to get a word out of her in an



PHOTO: SUPPLIED

Kelly Babstock, an Ojibwe from Mississauga, Ont., is in her fourth and final year of eligibility with the Quinnipiac University Bobcats.

interview."

Babstock started playing hockey when she was six. But then, when she was either 13 or 14, she made the switch to girls' hockey.

"(The boys) were bigger then and I knew I was going to play college hockey with women so I made the switch," she said. "That was always my goal (to play college)."

Besides her desire to help the Bobcats win a league title this season, Babstock has a fairly simple individual goal.

"I just want to be consistent and continue being a good offensive player and a good defensive player," she said.

Though she will graduate this coming May from Quinnipiac, Babstock is in all likelihood not finished with her schooling.

Next year she plans to enrol—in her home province of Ontario—in a two-year program at a college that will help her in her quest to work with troubled youth.

Babstock is also still hoping to one day don a national team jersey in a competition. But she no longer aspires to represent Canada in international play. Instead, she hopes to crack the roster of the U.S. national women's team in the not too distant future.

Babstock has tried out for Canadian national teams on five

occasions. And she's been cut all five times.

Her last attempt was in the summer of 2012 when she was hoping to be named to the Canadian women's under-22 side.

Babstock had been yearning to join the Canadian national program since her teen days when she had tryouts for the national under-18 side.

Each time she felt she was better than some of those players eventually named to the teams.

"That's why I wasn't happy," she said. "I decided to make the switch because I felt I never got a fair shot with them."

Babstock added a family member is exploring the requirements needed for her to become a dual citizen, in the hopes of one day playing for the American national side.

Though her collegiate eligibility will have been used up, Babstock is hoping to continue playing next season while attending school in Ontario. She's hoping to play in the Canadian Women's Hockey League (CWHL), the top female circuit in North America.

The league has five entrants this season. The two closest teams to her hometown are the Toronto Furies and Brampton Thunder. The league also includes the Calgary Inferno, Montreal Stars and Boston Blades.

Youth and Elders work to recreate relationship lost



PHOTO: BARB NAHWEGAHBOW

Chantelle Richmond, Associate Professor at Western University, London Ontario with Deb McGregor, Associate Professor, University of Toronto at film screening in Toronto, November 1, 2013.

By Barb Nahwegahbow
Windspeaker Contributor

TORONTO

Gifts From the Elders, a 60-minute film, documents a project that focused on the transfer of traditional knowledge from Elders to youth.

Five young people between the ages of 20 and 30 spent their summer vacation in 2011 interviewing Elders in their home communities, Batchewana First Nation of Ojibways near Sault Ste. Marie, Ont., and Ojibways of Pic River First Nation in the Thunder Bay District.

Chantelle A. M. Richmond, a member of Pic River, developed the project and is the producer of the film. Richmond is a Professor of Geography with a cross-appointment in First Nations Studies at Western University in London, Ont. One of her role models when she was growing up, she said, was her uncle Roy Michano, chief of Pic River for more than 30 years. He fought long and hard and passionately for land rights and environmental issues, she recalled. His passion and community involvement shaped her thinking and approach to her work.

In developing the research project, Richmond set out to do it in a way that both respected and benefited the communities involved.

"Typically, a lot of the research that's been happening in First Nations communities does not benefit communities...it's not translating into improved health for Aboriginal communities," she said.

Richmond also wanted to repair the breach that has occurred between youth and Elders as a result of colonization. Traditionally, Elders were responsible for the transference

of traditional knowledge to the young people, taking them on the land and teaching them skills and cultural values about the importance of harmony with the natural world to ensure continuing survival.

The lands that once acted as the classrooms have been taken from First Nations and devastated by development. Traditional hunting, trapping and medicine harvesting grounds have been clear-cut and mined, and toxins have been poured into lakes and rivers that once provided food in abundance for families.

As one Elder in the film says, you can't eat too much of the fish now anyway because of the poisons.

Adding further damage were the government policies and programs that scooped children and deposited them into residential schools and later, child welfare agencies, separating them from Elders, extended family and communities.

For the research project, five youth were selected to interview Elders in their communities. They were trained in community-based research techniques at Western University. In keeping with the participatory research approach, the communities were involved throughout the process from looking at the community's vision and identifying community desires to approving the film before it was finalized.

"The film really centres around the journeys of these kids," said Richmond. At first, she said, "they were really intimidated, but also really excited about the opportunity to spend all that time just sitting with the Elders."

On the other side, Richmond said, "the Elders were really willing and excited and happy for them to come and to share their information with them."

Richmond brings the past forward into the present as the film shows the young people growing under the careful and gentle tutelage of the Elders. They gain an awareness that they have to become the new keepers of the knowledge that will ensure the continuance of not only Indigenous but non-Indigenous communities.

They are determined to do

something about the health status of people in their communities, health issues such as addictions, nutrition, obesity and lack of spiritual involvement. For the Elders, their pride and dignity is restored because of the affirmation that they have something valuable to share.

The final edit on the film was completed after sharing circles

where the rough cut of the film was shown at Elders conferences in both participating communities. The feedback from those gatherings was incorporated during the final edit and then community events were held for the screenings in Thunder Bay, Marathon, Sault Ste. Marie and London.

(See Youth on page 23.)

RIVER CREE
RESORT AND CASINO
ENOCH, ALBERTA



We are now hiring for the following positions:

- ★ **Cooks**
- ★ **Server**
- ★ **Public Area Attendant**
- ★ **Casino Dealer Training**

Some of the reasons to join our team...

- **Competitive Wages**
- **Great Benefits (Health, Dental, Vision, Life Insurance, RRSP Employer Matching, and more)**
- **Free Parking & Free Shuttle Service from West Edmonton Mall**
- **Subsidized Meal Plan & Associate Dining Room**

Please visit our website at www.rivercreejobs.com to view ALL current job opportunities



SIAS

SASKATCHEWAN INSTITUTE OF
APPLIED SCIENCE AND TECHNOLOGY

Director, Aboriginal Strategy

Here is a unique opportunity to put your knowledge of Saskatchewan's Aboriginal communities to work for the benefit of Aboriginal students and the future of the Province.

SIAS aspires to be a national leader in Aboriginal student success. With 18% of its student population self-identifying as Aboriginal, SIAS already provides post-secondary technical education and skills training to more Aboriginal students than any Saskatchewan post-secondary institution. It recognizes that recruitment and retention of these students—the fastest-growing demographic in the province—is essential to meeting the workforce demands of a growing economy.

The primary provider of skills training and technical education in a province enjoying unprecedented economic growth, SIAS is vital to Saskatchewan's current success and is uniquely positioned to ensure its long-term prosperity. Offering certificate, diploma, degree and apprenticeship programs to 26,000 distinct students at campuses in Saskatoon, Regina, Moose Jaw and Prince Albert, SIAS's industry-responsive education touches every sector of the economy. It has an extraordinary record of preparing its students for rewarding, fulfilling careers.

In this newly created role you will report to the V.P., Strategy and Advancement and build on the Aboriginal Student Achievement Plan by involving all members of the SIAS community. As Director, you will work closely with SIAS deans, associate vice-presidents, directors and administrators to advance awareness, development and implementation of ASAP initiatives. Your mandate is to develop and maintain relationships with Aboriginal educators and political leaders to ensure that SIAS responds to Aboriginal community issues, trends, developments and anticipates them with relevant and engaging programs.

An inspirational team leader, adept relationship developer and far-seeing planner, your understanding of Saskatchewan's Aboriginal landscape and treaties will assure your credibility with all of SIAS's stakeholders. Your success in the role will greatly impact the future of the Province and all of its peoples.

CALDWELL PARTNERS

www.caldwellpartners.com

Please indicate your interest in Project 130919 at www.caldwellpartners.com/apply.php

All responses to Caldwell Partners are confidential.

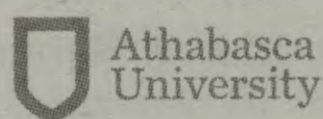


everywhere.

From far and wide.

Athabasca University helps you cross the divide between where you are now and where you want to be. As a world leader in online learning, our campus extends across Canada and around the world. Athabasca University. Open. Everywhere.

The future of learning is everywhere. athabascau.ca



[careers & training]
Tilly comes close

(Continued from page 17.)
change in her?

She states, "I quickly realized how powerful it was to greet the day in a sacred way, from a grounded place and a place of thankfulness."

But what does that mean for Tilly? How does she take this and use it when she learns that the man she loves has betrayed her with lies? After this devastation, Tilly stays strong, never goes

back to drinking. I want to know why. How did what she learn in the treatment centre give her this strength? How was she able to hold on now?

Gray Smith does an excellent job describing and providing an understanding of First Nations cultural teachings and traditions – she even includes a glossary at the end of the novel – but it leaves me still wanting to know the heart and soul of Tilly.



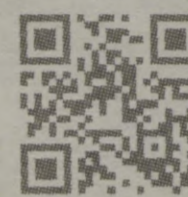
The Gabriel Dumont Institute Saskatchewan Urban Native Teacher Education Program (GDI-SUNTEP) is recruiting students for Fall 2014

SUNTEP is a four year accredited Bachelor of Education program, offered by the Gabriel Dumont Institute in conjunction with the Ministry of Education and the University of Regina.

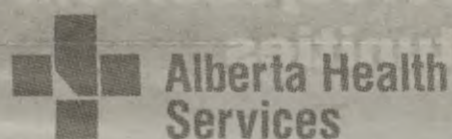
- SUNTEP offers smaller classes, tutoring and counseling support, accessible instructors and an on-campus location
- Specializations are Reading/Language Arts, Cross Cultural Education and Indigenous Studies
- Deadline date for applications is May 1st, 2014



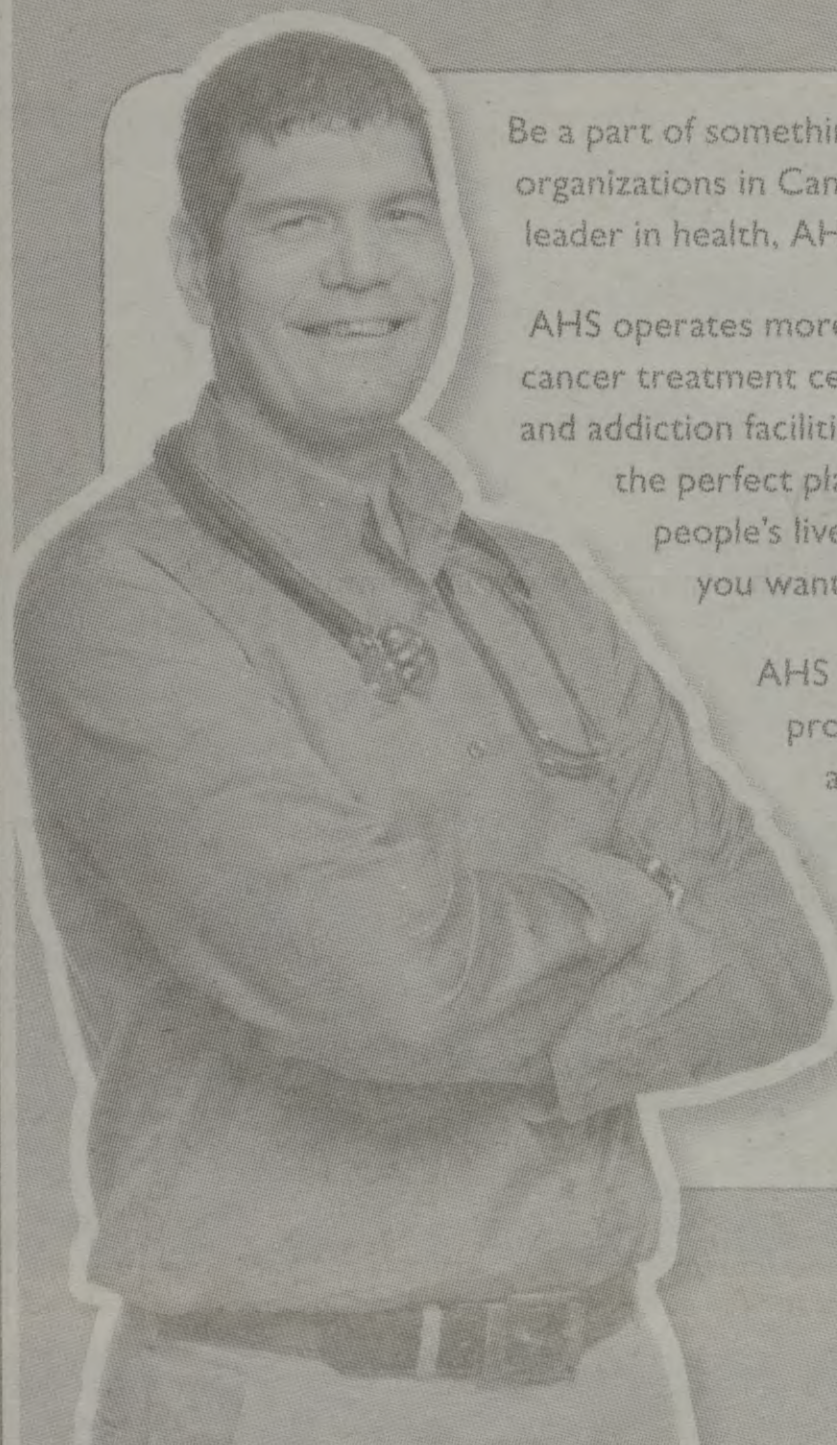
If you are Métis and interested in teacher education, please contact us. First Nation students with band support are welcome to apply.



For more information or applications, contact
CW 227, U of R
3737 Wascana Parkway
Regina, SK S4S 0A2
306-347-4110
www.gdins.org



CAREER OPPORTUNITIES



Be a part of something big by joining one of the largest healthcare organizations in Canada – Alberta Health Services. A world-class leader in health, AHS provides healthcare to over 3.7 million Albertans.

AHS operates more than 450 facilities, including acute care hospitals, cancer treatment centres, community health centres, and mental health and addiction facilities. With so many opportunities it's easy to find the perfect place where your skills can make a difference in people's lives and a position that can take your career where you want to go.

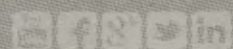
AHS has opportunities for more than just clinical professionals. Join our expert support teams in areas such as Human Resources, IT, Food Service, Maintenance, Finance, Legal and many other non-medical professions.

AHS values the diversity of the people and communities we serve and is committed to attracting, engaging and developing a diverse and inclusive workforce.

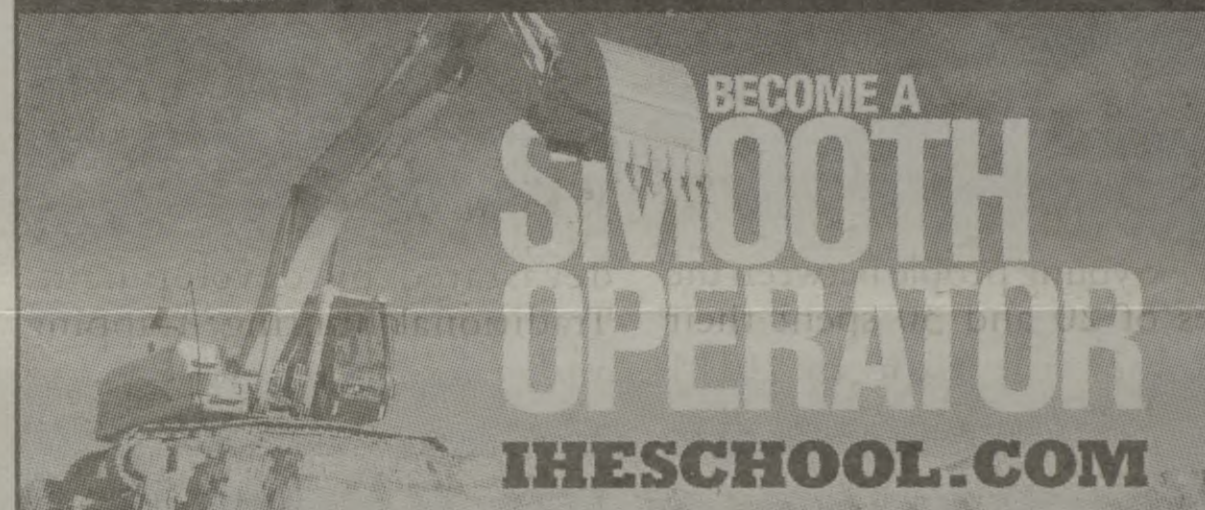
what's your reason?

www.albertahealthservices.ca/careers

For more information email careers@albertahealthservices.ca

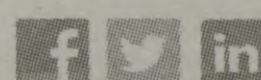


INTERIOR HEAVY EQUIPMENT OPERATOR SCHOOL



NO SIMULATORS - NEVER SHARE MACHINES
START WEEKLY - YEAR ROUND
GET TRAINED - GET WORKING
ASK YOUR EMPLOYMENT COUNSELLOR TODAY

Toll Free:
1-866-399-3853



- Free Site Tours
- Job Boards
- Funding Options
Call for details



PO Box 2039 Stn Main, St. Albert, AB T8N 2G3
Toll Free: 1-800-459-1884 Local: 780-459-1884
Fax: 780-458-1883 Email: info@nechi.com
www.nechi.com

NECHI Training, Research and Health Promotions Institute

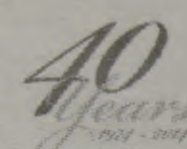
Nechi has over 39 years of academic achievement blending cultural values and traditions with experiential adult learning. We are currently promoting the following upcoming courses and encourage you to register and secure your seat to begin your transformational healing through education:

- INDIGENOUS ADDICTIONS SERVICES CERTIFICATE YEAR 1 – Classes Starting January 6, 2014
- ADVANCED COUNSELLOR TRAINING – Classes Starting January 25, 2014
- COMMUNITY ADDICTIONS TRAINING Summer Session – Classes Starting June 29, 2014
- INDIGENOUS ADDICTIONS SERVICES DIPLOMA YEAR 2 – Classes Starting September 2, 2014
- ALL SPECIALTY COURSES ARE BASED ON A MINIMUM 10 PAID APPLICATIONS TO COMMENCE.
 - TRAINING OF TRAINERS – Weekend Classes Starting January 4, 2014
 - OUR SPIRIT SURVIVED – Class Starting May 5, 2014
 - PHARMACOLOGY – Class Starting May 20, 2014
 - OUR SPIRIT SURVIVED – Class Starting June 2, 2014

NOTE: TO BE ELIGIBLE FOR INTERNATIONAL CERTIFIED ALCOHOL AND DRUG COUNSELLOR (ICADC) CERTIFICATION, NECHI STUDENTS MUST COMPLETE ALL COMPONENTS OF THE COMMUNITY ADDICTIONS TRAINING, ADVANCED COUNSELLOR TRAINING, AND PHARMACOLOGY.

NECHI IS STILL DELIVERING OFFSITE TRAINING, FOR YOUR COMMUNITY TRAINING NEEDS, PLEASE CONTACT OUR OFFSITE TRAINING COORDINATOR AT 1-800-459-1884 OR 780-459-1884.

STAYED TUNED FOR MORE DETAILS ON
NECHI'S 40TH YEAR ANNIVERSARY CELEBRATION
PLANNED FOR JUNE 13-15, 2014



Didn't find your ideal career here?
Browse through more career listings online:
www.ammsa.com

[footprints] Eugene (Gene) Rheaume Métis mentor worked behind the scenes

By Dianne Meili

Métis statesman Eugene (Gene) Rheaume grew up on the edge of European and First Nation communities – unable to live in either – and spent a distinguished life trying to level the playing field for Aboriginal people.

When Rheaume's father moved the family of nine children from Alberta to God's Lake, Man., where gold was discovered, they were prohibited from living on the mining company's site because his mother was Métis-Ojibwa.

Neither could they live on the Indian Reserve that bordered the mine because his father was French Canadian.

"So my Dad built a great big log house mid-way between ... we lived halfway between the whites and the Indians," Rheaume told biographer Fred Favel in a 1998 article.

Inheriting the ingenuity and bravado his father demonstrated when it came to problem-solving, Rheaume became a politician and later an advocate who promoted equitable treatment of Canada's First Nations, Inuit and Métis.

He made numerous contributions on behalf of the Congress of Aboriginal Peoples (formerly known as the Native Council of Canada) which he helped form in the 1970s.

When the God's Lake Mine closed in 1944, the family moved to Flin Flon and Rheaume earned several high school scholarships that he put toward post-secondary studies.

He was hired fresh out of university by the government of Saskatchewan as an untrained social worker. Excelling at his job, the government helped him obtain a degree in social work.

After working for the province as a probation and parole officer, and medical rehabilitation specialist, he joined the Department of Northern Affairs in 1958.

"I spent the summer on the Canadian boat, the C.D. Howe," he told Favel. "It visited all the high Arctic settlements returning Inuit patients from southern hospitals, X-raying the ones in the settlements ... and then taking out the ones with TB that

required treatment."

In those days, there were no treatment centres for Tuberculosis in the Arctic.

Placed in charge of finding foster care for children left behind, Rheaume was appalled at how they were abandoned.

"Before, the Canadian government ships would go in the North and X-ray people and if they found them positive, they just took them out and left families standing on the beach, sometimes just little kids."

He was promoted to regional superintendent, but by 1962 he turned his sights toward politics. Family friend Gillian Zubko recalls how she helped Rheaume find his campaign slogan when he visited her father, Mike Zubko, in Aklavik, N.W.T.

"I must have been six when Gene heard me yelp 'go, dog, go' from the Dr. Seuss book I was reading at the table. He loved it and used it for his campaign slogan: 'go, Gene, go'."

"My Dad ran a charter flight service so he flew Gene around and when they got together, they never stopped joking around and laughing. We kids just loved him and it was an event when he visited."

Rheaume ran unsuccessfully for a seat in the House in March 1962, but was elected to represent the opposition Progressive Conservatives in the Northwest Territories one year later when Lester Pearson was the Liberal Prime Minister.

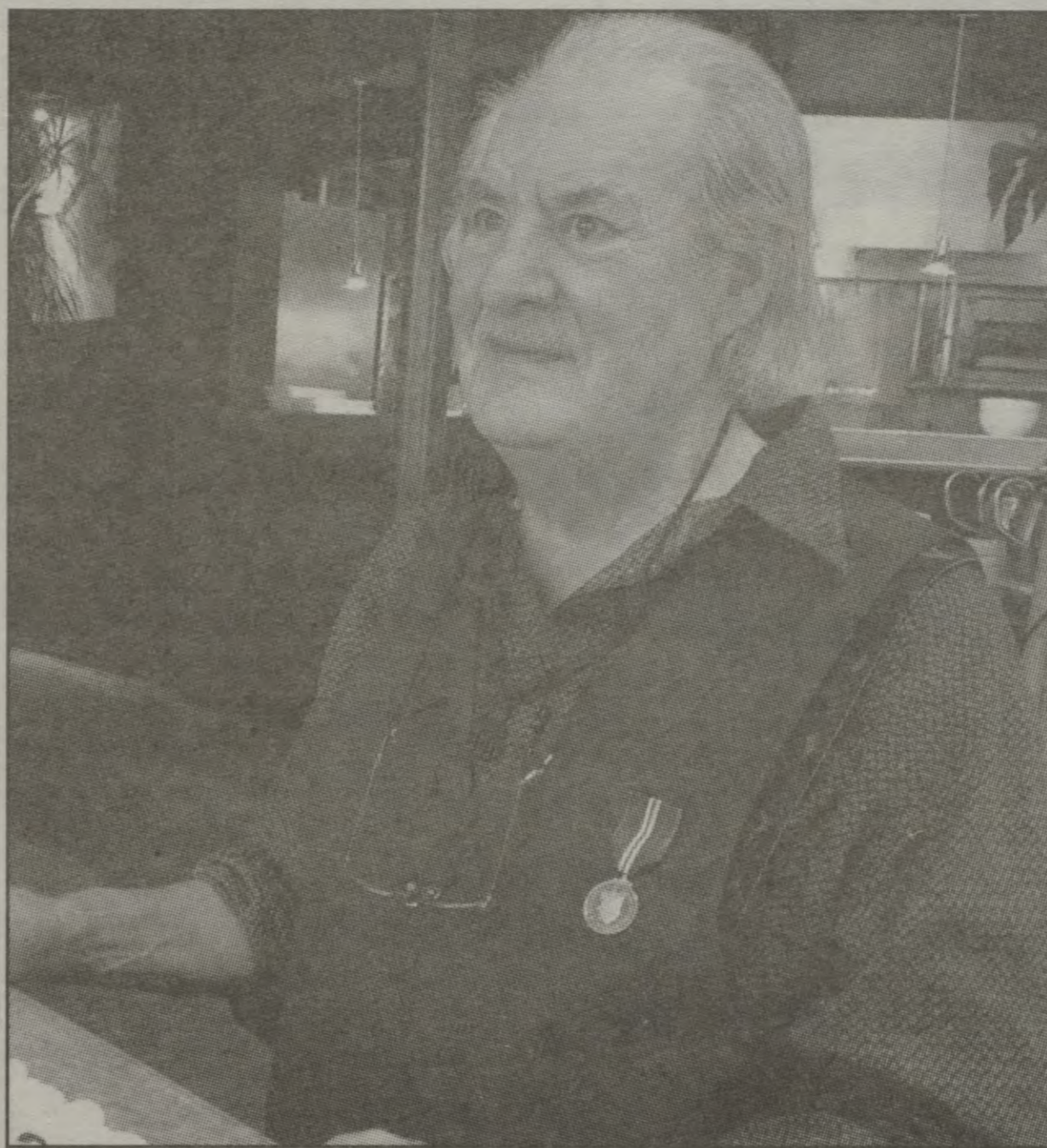
At the age of 31, he went to Ottawa, the first Métis to be elected a member of Parliament since Louis Riel.

He served on nine Parliamentary committees, including fisheries, Indian Affairs, human rights and citizenship; as well as mines, forests and waters.

After being defeated in the 1965 federal election he chose to work as project coordinator for a study on Aboriginal citizens and the law.

A later comeback attempt at federal politics in 1974 would also prove unsuccessful.

He put his political savvy to work organizing Aboriginal groups to promote equitable



Gene Rheaume

treatment, said Rheaume's son Ross, an Ottawa-based artist.

"He was the invisible hand behind the formation of so many groups, like the Native Council of Canada, who pushed for change. He knew the political ropes ... he was good friends with Jean Chretien, the minister of Native Affairs, and he'd been chief of staff for Opposition Leader Robert Stanfield.

"He was a phenomenal wordsmith and speech writer. He was sought after by Aboriginal groups for his skills as a chairperson, and many successful people like Harry Daniels were mentored by him."

Rheaume was involved with the Royal Commission on Labrador, and the Royal Commission on Electoral Reform, and worked as a commissioner to the Human Rights Commission.

As national chairman, Native Housing Task Force, Canada Mortgage and Housing Commission, he helped initiate programs resulting in the construction and repair of well over 25,000 homes.

With his great sense of humour, Rheaume twice won the Northwest Territories Liars Club title with his tall tales. He often quoted acts from

during the country's year-long centennial celebrations.

On May 24, 1967, 10 canoe teams representing eight provinces and two territories began a 5,283 km race from Alberta to Quebec. Paddling and portaging 104 days from Rocky Mountain House to Montreal, the athletes arrived on Sept. 4. The pageant holds the Guinness record, as of March 2012, for longest canoeing race in history.

"He spent a huge amount of time on that canoe race. That was his baby," said Ross.

"His roots definitely went back to God's Lake. He always said 'anything is possible. If I can go from living in a log cabin with a mud floor, along with eight brothers, and end up in the House of Commons, this must be true.'

"He may have been away a lot as a father, but he had a huge impact on me. When I said I wanted to be an artist he brought me books about Leonardo Da Vinci and said 'this is the guy to emulate.' He didn't do things for us kids, but he said if we worked hard and applied ourselves, we could do, and become, anything."

Rheaume died from complications of cancer surgery on Nov. 1, 2013. He lived in Okanagan Falls, B.C. for the past 14 years.



Gene Rheaume on-the-air with CBC radio.

If you would just go ahead and order a Windspeaker subscription then you could get
Windspeaker delivered right to your office or home.

For only \$55.00 +gst you would not only help support independent Aboriginal communications,
but also keep your letter carrier from being bored.

Subscribe to Windspeaker today! 1-800-661-5469 Email: subscribe@ammsa.com

Youth and Elders work to recreate relationship lost

(Continued from page 18.)

“That’s the way we’re giving back,” said Richmond who said, “my heart has always been in the community and making sure that the work I do is really promoting community wants and desires...and to ask the sorts of questions that they’re interested in.”

Richmond is hopeful that the film will inspire other communities to create opportunities for Elders and youth to sit together.

“I think that both youth and Elders are open to that,” she said, “but there hasn’t been enough. The structural mechanism hasn’t been put in place to allow for that to happen. I think that was one of the biggest messages coming out of the film. Make

more space for the interaction between Elders and youth before that knowledge is gone.”

Each community was given 500 copies of the film to distribute to their members and to share as they wish. Gifts From the Elders was chosen for two film festivals – the American Indian Film Festival and the LA Skins Festival. The film screened at the University of Toronto on Nov. 1.

Starting in January 2014, the film will be available for online viewing at www.giftsfromtheelders.ca. In the meantime, Richmond may be contacted directly for a copy of the film. Richmond is the producer/writer and James Fortier, also a member of Pic River is the director.



WWW.ATCO.COM
STRUCTURES & LOGISTICS | UTILITIES | ENERGY | TECHNOLOGIES
 ATCO Structures & Logistics | ATCO Sustainable Communities | ATCO Australia | ATCO Electric
 ATCO Energy Solutions | ATCO Gas | ATCO Pipelines | ATCO Power | ATCO I-Tek | Northland Utilities | Yukon Electrical



“I want to change Indigenous Law to better respect and protect my ancestors’ rights. Osgoode Hall Law School provided me with the tools to do so.”

— Ashley Stacey, JD Class of 2013
 Member of the Mohawk Nation of Kahnawá:ke who completed Osgoode’s Aboriginal Lands, Resources & Governments Intensive Program.



Dean Lorne Sossin presents Ashley with the Dean’s Gold Key Award for her leadership as President of Osgoode’s Indigenous Students’ Association.

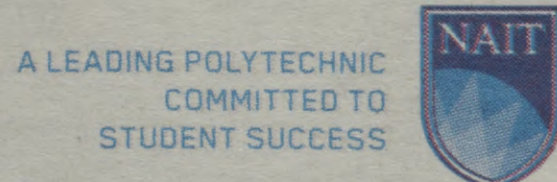


SUCCESSFUL CAREERS START IN YOUR COMMUNITY

As a leading polytechnic, NAIT offers hands-on, technology based learning, essential to serving the needs of Aboriginal communities in Alberta and across Canada. We promise relevant knowledge, real skills and rewarding careers to our students and we deliver on that promise every day.

Through partnerships with Aboriginal groups and industry, we can design and develop programs in essential skills, safety certification, employment preparation and trades, and we can deliver that training onsite in the community.

Invest in your team.
nait.ca/cit | 780.378.1230



Siemens
 TRANSPORTATION GROUP INC.
www.siemenstransport.com

Hiring Long Haul Truck Drivers & Truck and Transport Technicians

Toll Free 1.888.878.9585 Fax 306.668.5849
driver.recruitment@siemenstransport.com

A Career of Caring

Aboriginal Addictions Services Counselling Certificate

Develop the multilevel intervention skills necessary to support Aboriginal and Non-Aboriginal individuals and families in managing a range of addictions, including substance abuse and gambling.

This eight month full-time certificate program is classroom based and offered at our downtown Calgary campus. The 16-month full-time diploma program is scheduled to commence September 2014.

APPLY TODAY! Call 403-410-3217 or 1-866-428-2669
bowvalleycollege.ca/addictions

This program is accredited by the First Nations Wellness & Addictions Counsellor Certification Board.

be more

informed

for less

ORDER
ONLINE!
www.windspeaker.com

Order Windspeaker, Canada's favorite Aboriginal publication, in quantity and save.

Who qualifies?

The Aboriginal Multi-Media Society (AMMSA), publisher of Windspeaker is a non-profit Aboriginal communications society dedicated to providing objective coverage of Aboriginal news, issues and events and providing low-cost access to its publications to Aboriginal people throughout Canada.

AMMSA/Windspeaker extends this special offer to the following organizations:

All Aboriginal non-profit or charitable groups, First Nations, Métis Settlements, Friendship Centres, Tribal Councils, Schools, Libraries, Education Centres, Colleges, Universities,

Literacy Groups/Organizations, Drop-in Centres, Treatment Centres, Clinics, Hospitals, Correctional Centres/Facilities.



ORDER IN BULK AND SAVE!

1 copy/month for \$55.00/year +GST

5 copies/month for \$140.00/year +GST

10 copies/month for \$180.00/year +GST

15 copies/month for \$225.00/year +GST

25 copies/month for \$250.00/year +GST

Phone: 1-800-661-5469 Fax: (780) 455-7639

e-mail: subscribe@ammsa.com www.windspeaker.com