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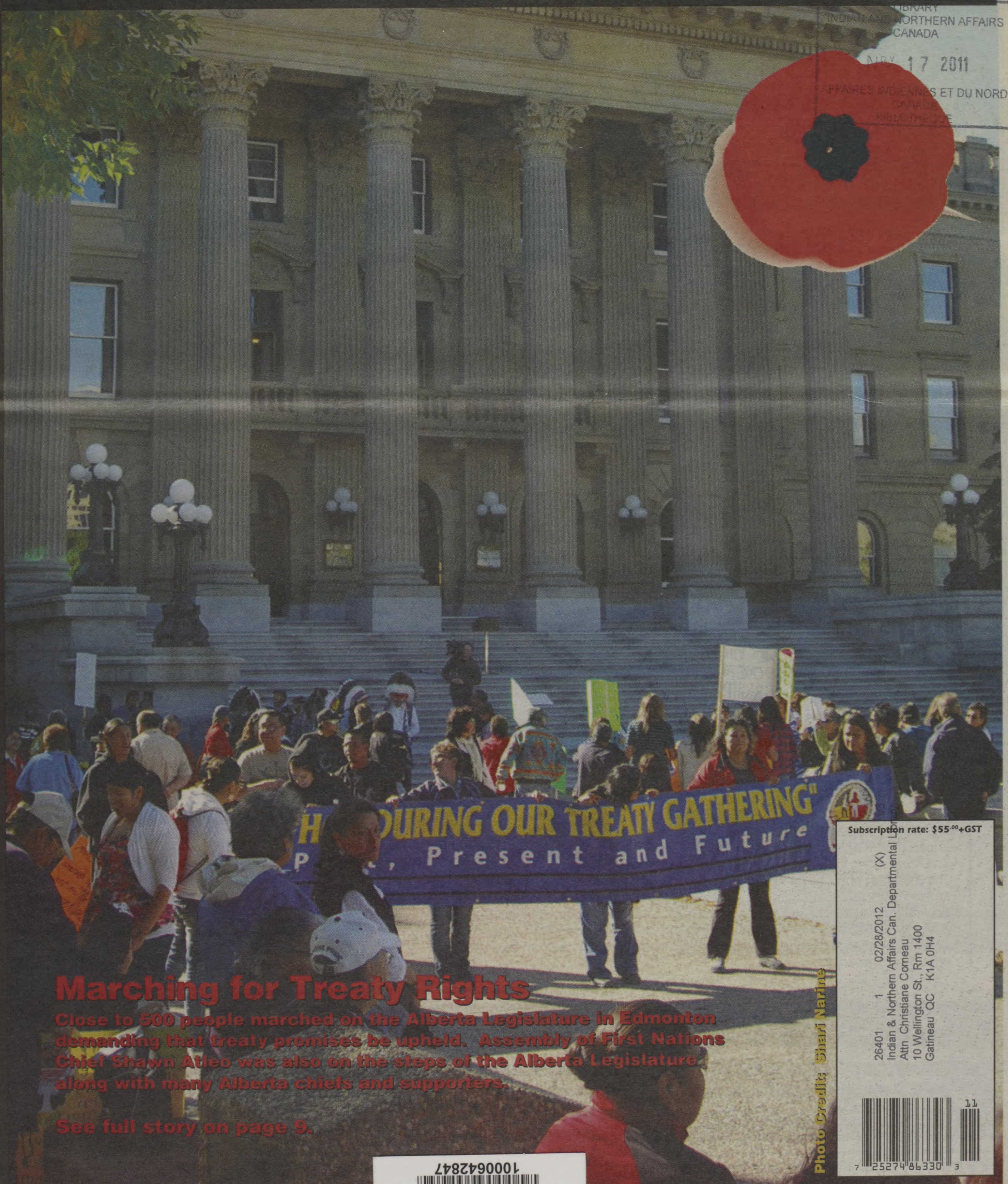
Canada's National Aboriginal News Source

Protesters put personal freedom on the line
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Peacekeeping is a core function of today's Military
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www.ammsa.com
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Marching for Treaty Rights

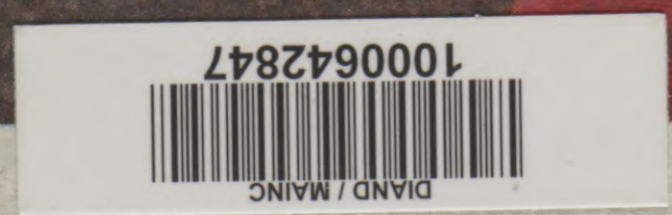
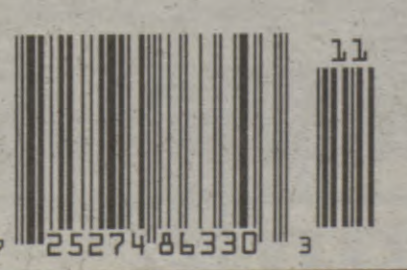
Close to 500 people marched on the Alberta Legislature in Edmonton demanding that treaty promises be upheld. Assembly of First Nations Chief Shawn Atleo was also on the steps of the Alberta Legislature along with many Alberta chiefs and supporters.

See full story on page 9.

Photo Credit: Sharif Narine

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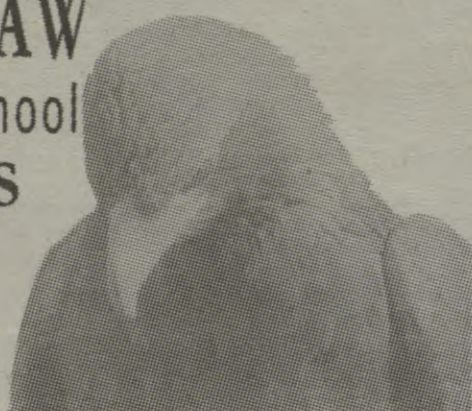
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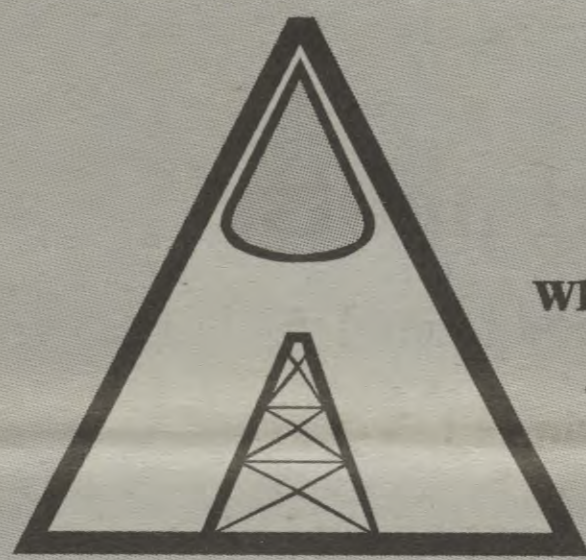
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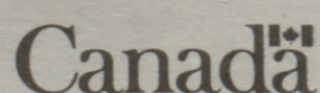
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People's patience is over, says chief 9

First Nations, hundreds strong, marched to the steps of their legislatures demanding that the Saskatchewan and Alberta provincial governments honor treaty rights.

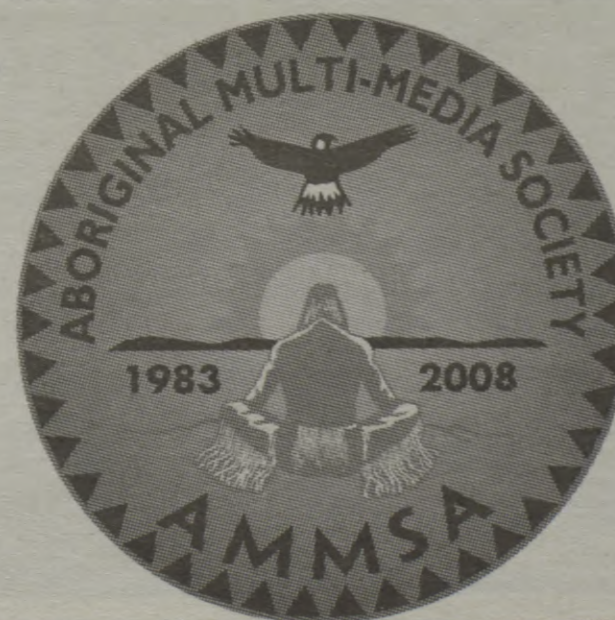
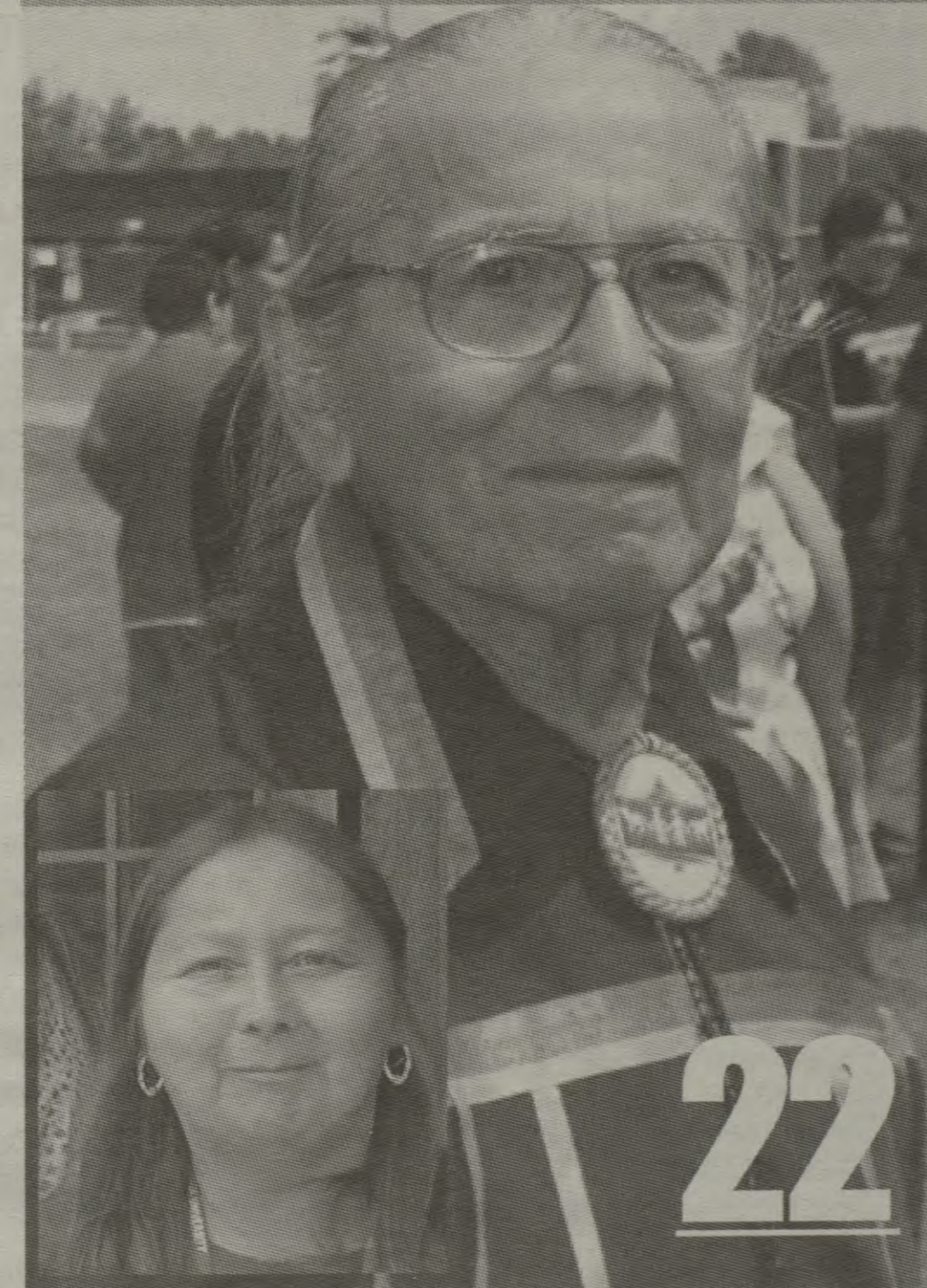
Awareness slowly moving MPs to want to work with First Nations 10

First Nations leaders could be meeting with federal ministers this winter. "The meeting that we have been pursuing is a First Nations-Crown gathering whereby the First Nations, and particularly Cabinet, would sit and have a meeting with First Nations leaders from across the country," said Assembly of First Nations Chief Shawn Atleo.

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This year's passing of Elder Ernest "Ernie" Kaientaronkwen Benedict and his daughter Salli Kawennotakie Benedict deprived the Mohawk community of two great visionaries. Both dedicated their lives to strengthening their nation's identity.



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

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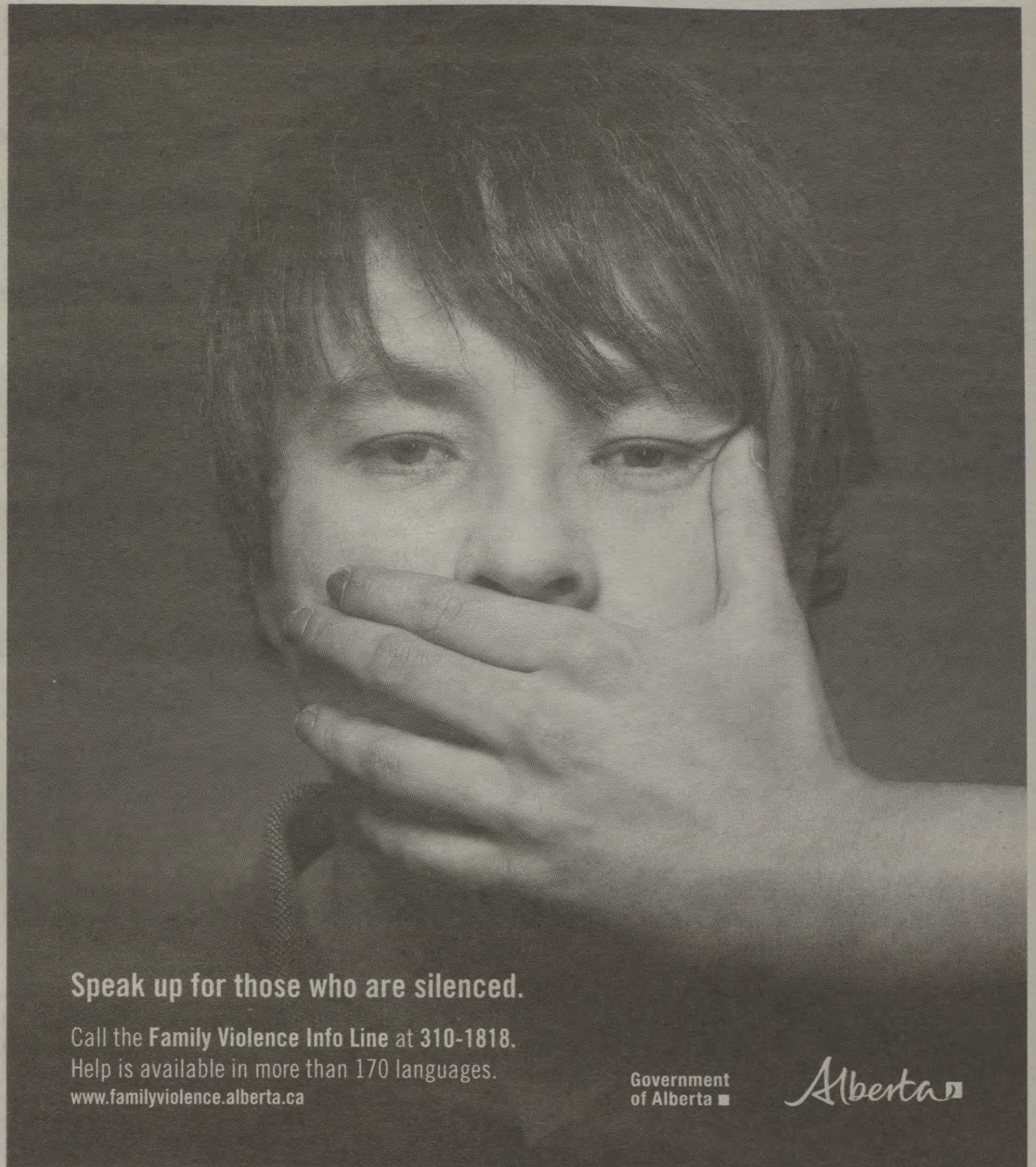
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- The Indian Act Tax Immunity: New Life?
- Aboriginal Consultation and Accommodation: "On the Ground" in the Atlantic Region – a Government Perspective
- Slow and Steady Wins the Race – How Pursuing Small and Achievable Economic Opportunities is Paying Off for Abegweit First Nation
- Water – Politics and Preservation
- Developing Reserve Land: Opportunities and Challenges
- Environmental and Regulatory Challenges for Developers on First Nation Lands
- Reserves – Wills, Estates and Matrimonial Property Law on First Nations
- Application of Human Rights to First Nations: Repeal of Section 67
- Water Quality – Attempts to Introduce a Federal First Nations Drinking Water Bill
- Water Bill
- ... and more

WHO SHOULD ATTEND?

- Chiefs, Leaders and Members of Aboriginal Communities and Associations
- Band Council Members and Officials
- Controllers, Managers of Taxation, Corporate Tax Accountants
- Directors/Managers Corporate Development
- Federal, Provincial and Municipal Government Officials and Employees
- Legal Counsel Practicing Aboriginal Law
- Business Developers and Entrepreneurs
- Aboriginal Policy and Affairs Advisors, Regulators
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AFOA

Aboriginal Financial Officers Association of Canada

Backtracking apologies fail to impress

"Shame, shame on you" seems to be the theme this month with a number of not-so-enlightened comments about Aboriginal people and lawlessness coming from non-Aboriginal "observers."

When Air Canada announced it would no longer put up flight crews in a Winnipeg downtown hotel because of an increase in crime in the area, it blamed the safety situation on the influx of "1,000 displaced people from rural Manitoba."

It didn't take much to read between the lines to figure out that those displaced people were Aboriginals who were forced to flee their homes because of flooding. Yes, there was an "apology," though anyone with a lick of sense isn't buying what Air Canada is selling with it.

"It appears that certain inferences are being drawn from the contents of a recent internal bulletin relating to accommodation for flight crews on overnight layover in Winnipeg," said the airline's spokesman Peter Fitzpatrick. "Air Canada wishes to state categorically it had no intent to cause offence to any individual or group and apologizes if it inadvertently did so."

Nope. No matter how many times we read that, it still smells like manure.

And then there's the Saskatchewan Party's Yorkton candidate Greg Ottenbreit, who, after talking to "many" First Nations people, has decided that the "free and easy" money—handouts, he's calling it—that would come from resource revenue sharing would most assuredly be used to purchase drugs and alcohol and contribute to the social decay of the province. He made the comment at an all-candidates forum in October.

Shame. And really? Are we back to that old song and dance? Papa wants to save us from ourselves, and that's why he won't share the wealth. We just wouldn't know what to do with that kind of money, except shoot it into our veins, or pour it down our throats. We couldn't possibly be responsible with it. He's protecting us from ourselves. Isn't that nice?

Oh, yes, he's apologized for his public paternalistic musings, if not the greed and grasping that he attempted to disguise as concern for First Nations people, but the Federation of Saskatchewan Indian Nations is calling upon

Ottenbreit to step down, or for party leader and Premier Brad Wall to release him. Wall has refused, saying Ottenbreit is a good man "and he immediately understood this was the wrong thing to say and apologized."

Wall insists his party does oppose "a special" revenue-sharing deal for First Nations "or any group," because the resource revenue of the province belongs to "everybody equally."

"That's it. It's the only reasoning behind our position," he said. Seems that Ottenbreit, an incumbent looking for re-election, just went off-script. Hey, it happens when ignorance, engrained racist attitudes and misconceptions bubble to the surface in the heat of a debate.

Interesting that Wall lumped First Nations in with "any group", which tells us that he'd prefer not to acknowledge the legal and constitutional uniqueness of the First Peoples in what is now known as Canada.

The spin Wall is trying to put on this is that this is about the subject of revenue sharing, and not about the ignorance and intolerance that exists in his party. So, that's why we've come out swinging. It's because First Nations people have to do a better job of pushing back.

"Comments such as these cause the public to form opinion and reinforce negative images of First Nation people," FSIN Vice-Chief Morley Watson said in response to the Ottenbreit comment. Um, that's true, but we don't think Watson has much credibility when it comes to condemning those who would reinforce the public's negative images of First Nations people.

If there was an organization that has, over many years now, worked to "cause the public to form opinion" of a negative kind about First Nations, it's the FSIN. If you're looking for the moral high ground, it's back there where you left it when you dropped the ball on First Nations University, Saskatchewan Indian Gaming, parts 1 and 2, featuring Dutch Lerat, and the sad debacle around the ouster of reformers SIGA Board Chair Kirk Goodtrack and former Grand Chief Guy Lonechild. So shame on you FSIN for being the pot that calls the kettle black.

Windspeaker

[rants and raves]

Page 5 Chatter

THE CHAIR OF THE NATIONAL PANEL

on First Nations Elementary and Secondary Education said the many stories he has heard as the panel tours the country will stay with him, like the one about an entire class that failed Grade 9 math. They had four different teachers that year. "I think most Canadians have no idea," Scott Haldane told Canadian Press, as the panel finished meetings in British Columbia. Haldane said the conditions in on-reserve education are shocking. "We have one educational system run by provinces and then we have a non-system, with some exceptions. You couldn't really call this a system...It's piecemeal, it's leaving schools to fend for themselves and it's under-funded."

THE ASSEMBLY OF FIRST NATIONS

said the use of Canada's counterintelligence unit to monitor Native organizations and protest plans implies that their advocacy can be compared to terrorism. The unit constructed eight reports on Native groups over 18 months from 2010 to 2011, reports the *Globe and Mail*. National Chief Shawn Atleo said it was offensive that Native activism is deemed "threatening to national safety and security." He noted that all of the events monitored by the unit were peaceful demonstrations conducted with the full co-operation and notification of all relevant authorities." National Defence spokesman Navy Captain Dave Scanlon said the Canadian Forces "do not spy on Canadians, nor do we monitor Aboriginal or other groups... We're keeping a watch on activities in Canada that could affect Canadian Forces operations. It doesn't matter [which] group. It's the activity that matters." Ontario Regional Chief Angus Toulouse said the country "should spend more time educating themselves about the rights of First Nations people in this country." He said advocacy by the Chiefs of Ontario and First Nations in Ontario should not be viewed as a threat to national security because the advocacy is based on rights recognized in the Constitution of Canada and in international human rights instruments such as the United Nations Declaration on the Rights of Indigenous Peoples and the Convention Against All Forms of Racial Discrimination. "Our relationship does not have to be based in conflict or plagued by fear. That is a fact. Working towards a dialogue and relationship based on our rights, honoring the treaties and the principle of free, prior and informed consent is the clear alternative to dispute and mistrust. We will continue to pursue this proactive and productive agenda."

THE SASKATOON STARPHOENIX HAS

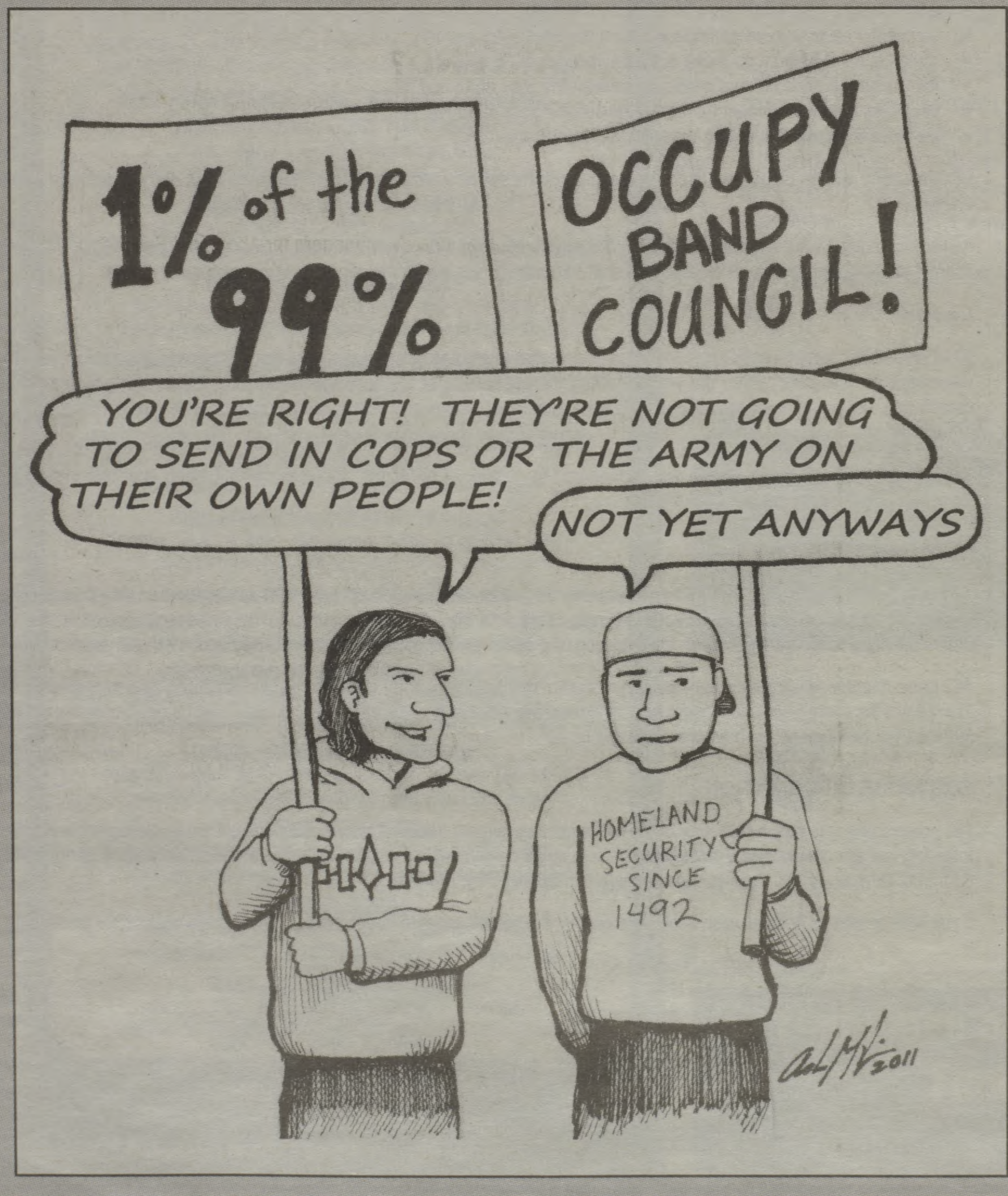
reported that expenses for board members of the Saskatchewan Indian Gaming Authority (SIGA) topped \$900,000 in 2010/11, an increase of more than \$250,000 over the previous year. In comparison, the board overseeing provincial government casinos in Moose Jaw and Regina totalled less than \$145,000 in expenses. It was unfettered spending the former SIGA board chair Kirk Goodtrack was working to wrestle to the ground. His goal to reduce expenses to only \$250,000 was met with opposition and resulted in his ouster from the position. Reporter Jason Warick wrote "A recent StarPhoenix series contained other revelations about SIGA operations, including a controversial million-dollar insurance settlement, the existence of a \$3-million-per-year series of political sub-boards and bureaucracy to administer SIGA's community development funds and the continued involvement of fired SIGA CEO and current FSIN vice-chief Edward "Dutch" Lerat on the SIGA file. Premier Brad Wall has said the revelations at SIGA and an earlier buyout of former FSIN chief Guy Lonechild "just isn't giving anyone any confidence," and mused about distributing funds directly to individual First Nations."

LOUISE FLAHERTY, OF IQALUIT,

was named the recipient of the 2011 Council of the Federation Literacy Award for Nunavut. "Louise Flaherty has made a significant contribution to our society and I am honored to recognize her exceptional commitment to Inuktitut literacy in Nunavut," said Premier Eva Aariak. "After the recent release of Nunavut Tunngavik Inc.'s Annual Report on the State of Inuit Culture, it is especially timely to commend Louise for her work publishing Inuktitut books and resources. Louise is actively ensuring that our language stays strong and is helping Inuit develop the literacy skills necessary to contribute to the prosperity of both Nunavut and Canada." The 2011 Premier's Council of the Federation of Literacy Award honors the achievements of an adult learner who has worked to promote their language and supported, encouraged and shared with others ways to strengthen their language skills. The Council of the Federation Literacy Award was created in 2004 by the Premiers of Canada to recognize the importance of literacy as a major factor in the ability of Canadians to participate as full and active citizens in all areas of society. Each recipient receives a certificate, signed by the premier of their province or territory, as well as a Council of the Federation Literacy Award medallion.

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by Adam Martin



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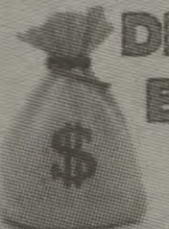
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SETTLEMENT OF THE CLASS ACTION REGARDING FUEL TAX PAID BY INDIANS ON RESERVE IN QUEBEC

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NOTICE OF A SETTLEMENT AGREEMENT

The Plaintiff, Ghislain Picard, and the Agence du Revenu du Québec have negotiated an agreement to settle this class action. The agreement will be submitted to the Court for approval on November 29, 2011. This notice summarizes the important points of the settlement.

WHO IS AFFECTED BY THE CLASS ACTION?

- All Indians within the meaning of the *Indian Act* who are registered in the Indian Register, except for Cree beneficiaries under the James Bay and Northern Quebec Agreement;
- who have paid the tax collected pursuant to the *Fuel Tax Act* since its coming into force on July 1, 1973;
- for a purchase of gasoline or diesel on an Indian reserve, within the meaning of the *Indian Act*, located in Quebec, or on Cree or Naskapi Category IA or IA-N land within the meaning of the *Cree-Naskapi (of Quebec) Act*.

All affected Indians became group members automatically if they did not ask to be excluded in 2007.

WHAT IS THE CASE ABOUT?

The fuel tax imposed by Quebec

Since 1973, retailers situated on reserve have had to collect the fuel tax from all customers who buy gasoline or diesel. Since 1987, registered ("status") Indians could obtain a refund if they applied using the form and within the time-period required by Quebec.

Mr. Picard opposed the application of the fuel tax to purchases made by Indians on reserve. In addition, he opposed the refund mechanism established in 1987.

Since July 1, 2011, registered Indians who have a registration card ("attestation d'inscription") issued by the Agence du Revenu du Québec may buy fuel on reserve without paying the tax if they buy it from a retailer participating in the new mechanism.

The Class action authorized by the Court

In 2007, the Superior Court authorized Mr. Ghislain Picard to bring a class action on behalf of all members of the group seeking:

- a declaration that the *Fuel Tax Act* violates the tax exemption provided for in the *Indian Act* and the *Cree-Naskapi (of Quebec) Act* and which take precedence over all provincial legislation;
- restitution of the tax to registered Indians who have paid it since 1973 without applying for a refund;
- damages for trouble and inconvenience suffered by those who obtained a refund, on the grounds that the system they complied with was illegal.

WHAT ARE THE ADVANTAGES PROVIDED BY THE AGREEMENT?

Compensation

The settlement agreement provides for the creation of a fund of:

- \$24.3 million to be distributed on an individual basis;
- \$2.7 million to be provided to the Assembly of First Nations of Quebec and Labrador (AFNQL) for the benefit of its members.

The agreement covers the period ending June 30, 2011.

Compensation will be paid to registered Indians residing in Quebec or Akwesasne without their having to prove that they bought gasoline or fuel oil on an Indian reserve or on Cree or Naskapi land and without having to prove that they paid the fuel tax. Compensation will be paid according to their age at the date they file a claim and based on the following criteria:

- a basic amount for those between the ages of 18 and 24;
- double the basic amount for those between the ages of 25 and 34;
- triple the basic amount for those between the ages of 35 and 44;
- four times the basic amount for those between the ages of 45 and 54;
- five times the basic amount for those between the ages of 55 and 64;
- six times the basic amount for those 65 years and older.

Compensation will be paid according to the same criteria but at a reduced rate for members of Quebec bands who reside elsewhere.

Registered Indians who reside elsewhere but are not members of a Quebec band must prove that they paid the tax. They will share a total maximum amount of \$300,000 and will each receive a maximum individual compensation of \$50.

Claims

If the settlement agreement is approved, each Indian who wishes to receive compensation will have to file a claim with the settlement administrator within the year following the publication of the final notice of settlement by using a form to be determined. The claimant will have to provide certain supporting documents confirming their Indian status, date of birth and place of residence.

The amount that individuals receive will depend on the number of claimants. You may make a claim after approval of the agreement. Further notices will be published.

IF YOU OBJECT

A hearing will be held in Superior Court on **November 29, 2011, at 9:30 AM in room 3.21 of the Quebec City Courthouse located at 300 Jean-Lesage Boulevard in Quebec City, G1K 8K6** concerning approval of the settlement agreement, various orders provided for in the agreement, the selection of a settlement administrator and the adjudication of other related issues.

As a group member, you have the right to make representations at this hearing. If you prefer, you may submit your representations in writing to the address indicated above **before November 25, 2011**, to the attention of Justice Jean Lemelin, or by fax to 418-528-9883 or by email to sonia.levasseur@judex.qc.ca.

FOR MORE INFORMATION

The present notice is only a summary of the settlement agreement. Group members may consult the whole agreement at the following website: www.apnql-afnql.ca. The settlement agreement can also be consulted at the office of the Superior Court, District of Quebec, at 300 Jean-Lesage Boulevard in Quebec City, G1K 8K6.

If you have questions or if you wish to obtain a copy of the settlement agreement, please contact legal counsel for the Plaintiff:

David Schulze, lawyer
Dionne Schulze LLP
507 Place d'Armes, Suite 1100
Montreal, Quebec H2Y 2W8
Telephone : 514-842-0748
Fax : 514-842-9983

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Police investigating police conduct remains a concern

By Shauna Lewis
Windspeaker Contributor

VANCOUVER

Aboriginal leaders in British Columbia are calling on the federal government to reform policies that allow the RCMP to investigate itself when allegations of misconduct against its members have been levelled.

The request comes amid a landslide of incidences that have shined a spotlight on strained relations between First Nations and the RCMP in Canada.

Tensions in B.C. are rising over the number of violent incidences between Aboriginal people and the RCMP. Aboriginal leaders are demanding reform.

The First Nations Summit, the Union of BC Indian Chiefs (UBCIC), the BC Assembly of First Nations (BCAFN) and the Native Courtworker and Counselling Association of BC (NCCABC) expressed shock and outrage on Sept. 29 at an alleged RCMP beating of a 17-year-old handcuffed Aboriginal girl in Williams Lake, and another incident regarding the death of a young Aboriginal man who was in custody in Prince George.

The groups are also expressing their support of the Gitksan First Nation in its call to the provincial Solicitor General for action following a coroner's inquest into the 2009 RCMP shooting of Rodney Jackson.

BCAFN Regional Chief Jody Wilson-Raybould said these incidences, and others, support the fact that federal policy reform is crucial.

"It is time for the Solicitor General of BC to take a hard look at Aboriginal people and the justice system in central and northern B.C. We have already

had an inquiry into this problem and the Solicitor General needs to take appropriate action and institute necessary changes to policy and ensure policing reform," she stated.

"There are clearly systemic issues at play, of which these deaths and beatings are only the tip of the iceberg and symptoms of a justice system gone horribly wrong," said Chief Doug White III of the First Nations Summit political executive. "While investigations into individual incidents are important, it is also critical to launch a global inquiry into these systemic problems," he said.

"There are two distinct justice systems in B.C.; one for Aboriginals and one for everyone else," said Grand Chief Stewart Phillip, president of the UBCIC. "As a father and grandfather, I am sickened and disgusted to learn that a 17-year-old girl was handcuffed in the back of a police vehicle and then suffered such horrific injuries after being brutally and repeatedly punched by the arresting police officer," he added.

"Having the police investigate themselves is not sufficient," said Hugh Braker, NCCABC president. The fact that RCMP can investigate their misconduct internally does nothing to foster trust between First Nations and law enforcement in B.C.

"There's been a litany of incidences in B.C. that cause Aboriginal people to be leery of the RCMP," he said.

"The public, and especially Aboriginal people, see the police as a 'brotherhood' that protects one another." The 'boys club' perception is compounded when events like the one in Williams Lake occur.

"Aboriginal people feel that the

RCMP and other police forces discount them," Braker continued.

"The RCMP has a lot of work to do to foster a good working relationship with the Aboriginal people of BC."

British Columbia's concerns about RCMP/Aboriginal relations are not confined to provincial borders, however, if recent incidents outside of B.C. tell us anything.

Last month, members from the La Loche RCMP in Saskatchewan made four arrests after a riot ensued Sept. 30. Police estimated 70 people were involved.

The incident began with an All-Terrain Vehicle (ATV) crash, and the belief by some community members that the RCMP had struck and killed the driver.

The man riding the ATV, who did not die, but passed out at the scene, has made claims that he was struck by police. RCMP, however, say the men traveling on the ATV accelerated around a police truck when RCMP attempted to stop them, rolled the ATV and the driver ended up in the ditch.

Following the accident, police officers were allegedly pelted with beer bottles and followed to the hospital by groups of people that had emerged from house parties in the area.

The angry mob set a police truck ablaze and damaged an ambulance.

Charged in relation to the incident are Deano LaPrise, 22, Fabian LaPrise, 27, and Randall LaPrise, 25.

All three were charged with assaulting a peace officer with a weapon, arson, mischief, obstruction and participating in a riot.

An investigation into this

matter continues.

Days after the La Loche incident, the Carrot River RCMP, also in Saskatchewan, laid charges on a 19-year-old member of the Red Earth First Nation. The arrest followed an incident involving gunfire between police and at least one man. Davis Demery Lester Whitehead is facing charges of attempted murder, possession of a firearm and multiple breaches of probation.

As a result of the ongoing investigation, three additional people were arrested in relation to the incident and released without charges.

The investigation is ongoing.

Russ Mirasty, assistant RCMP Commissioner, claims the two violent incidences involving First Nations in Saskatchewan and police are isolated. He said the events shouldn't represent the relations between the parties.

"I don't believe these incidents are an accurate reflection of our relationship with the communities we serve," he said. "We don't judge other

communities based solely on one or two incidents, and the same standard should apply to these communities," he insisted.

"We know these incidents are the results of the actions of individuals and are not representative of the larger community," he continued. "These are isolated incidents that took place hundreds of miles apart and are not an accurate reflection of what occurs as part of our work in communities across the province."

Mirasty said the seriousness of these incidents should not be discounted, however.

Of course, we have challenges and our members have a difficult job, but it's an important job. Our members are working on a day-

to-day basis to protect and make our communities safer," he said.

Mirasty, who is Cree, admits the RCMP can do better at building relationships between police services and the Aboriginal population, but he claims that law enforcers and peace keepers work to establish relationships with each community they serve.

A spokesperson at RCMP National Aboriginal Policing Services in Ottawa also said that relations between First Nations and the RCMP are strong.

"The Royal Canadian Mounted Police has maintained a rich and evolving relationship with Canada's Aboriginal people over the course of its

history, going back to the early days of the Northwest Mounted Police in the 1870s.

"Now, over 140 years later, this relationship continues to flourish as trust between the RCMP and Aboriginal communities continues to grow," the spokesperson stated.

On Feb. 4, 2010, the RCMP implemented a new policy on external investigations and reviews, the spokesperson added.

Under the policy, the RCMP will request an independent external investigation whenever:

- there is a serious injury or death of an individual involving an RCMP employee, or;
- when it appears that an employee of the RCMP may have contravened a provision of the Criminal Code or other statute and the matter is of a serious or sensitive nature.

The RCMP will refer all matters that meet the established criteria to a provincially or federally established regime to conduct the investigation, where one exists, or to an external law enforcement agency.

(See *Police* on page 20.)

Protesters put personal freedom on the line

By Shari Narine
Windspeaker Contributor

OTTAWA

Indigenous people in North America are standing together in Ottawa and Washington to deliver the same message: Unchecked oil development is destroying Mother Earth.

"(The solidarity) just shows the cause for concern, the severity of these projects and how widespread these issues are. The implications for these types of projects are dire and they need to actually be addressed," said Melina Laboucan-Massimo, Greenpeace spokesperson and member of the Lubicon Cree First Nation.

Greenpeace, Council of Canadians and the Indigenous Environmental Network officially endorsed a rally on Parliament Hill on Sept. 26, which resulted in more than half of the 212 people who crossed police lines being arrested.

Lionel Lepine, territorial

environmental knowledge coordinator for the Athabasca Chipewyan First Nation, was one of 117 people arrested in Ottawa.

"This goes to show (that) this government, when people watch out for their rights and what they believe in and try to stand up to fight for it, automatically they're either arrested or they're muzzled somehow," said Lepine. He added that his arrest angered him, but it also provided an opportunity for him to speak to the media.

Laboucan-Massimo also participated in a Washington rally, which occurred at the end of August and into early September. Protestors were back in Washington in October as the final hearings for the Keystone XL pipeline took place Oct. 7.

While the U.S. protests focused on pressuring President Barack Obama to not approve the Keystone XL pipeline, which will run through both the U.S. and Canada, the focus of the Ottawa demonstration, said Laboucan-Massimo, was on the larger picture

of the impact of tar sands development and related infrastructure.

The Ottawa demonstration was comprised of the rally on the Hill and civil disobedience, which was expressed as a sit-in in front of the police line. Arrested along with Lepine were former Mikisew Cree Chief George Poitras, Athabasca Chipewyan member Gitz Deranger, and Fort McMurray First Nation Elder Roland Woodward. They were each fined \$65 for trespassing and banned from Parliament grounds for one year.

"I think (the rally) went great," said Laboucan-Massimo. "People I've spoken to, older than me, say they've never seen over 200 people willing to risk arrest through massive disobedience on Parliament Hill."

Laboucan-Massimo explained that as an official spokesperson she couldn't take part in the sit-in, however.

Dene Chief Bill Erasmus and Chief Jackie Thomas of the

Saik'uz First Nation addressed the crowd, which stood about 1,000 people strong at the height of the demonstration. First Nations members from Alberta, B.C., Ontario, Prince Edward Island and the Northwest Territories were among those counted.

"We're trying to keep the same representation, ensuring that people are present (in Washington) as well," said Laboucan-Massimo.

One day in the two weeks of protests in Washington saw an Indigenous Day of Action, with Indigenous keynote speakers, including Erasmus and Poitras. The day was organized by the Indigenous Environmental Network.

"The impacts (of these types of projects) are vast and it's important that First Nations and tribal nations are coming together," said Laboucan-Massimo. "People are very much aware of these types of issues and spills and the ramifications that these types of projects entail."

Erasmus and other representatives from the Dene Nation hand-delivered The Mother Earth Accord, a solidarity document, to representatives of the U.S. government in Washington.

Action undertaken by the First Nations has been endorsed by the Assembly of First Nations.

"We support the efforts of Indigenous rights holders, including First Nations and Tribal Governments, impacted by TransCanada's proposed Keystone XL tar sands pipeline development," said AFN National Chief Shawn Atleo.

The Keystone XL pipeline would run from Hardisty, Alta. south through Montana and South Dakota to join the main pipeline in Nebraska. It will branch off from there to Texas and possibly join the U.S. refineries on the Gulf Coast.

The Obama government is expected to make a decision on the Keystone XL pipeline by early November.

People's patience is over, says chief



PHOTO: SHARI NARINE

Close to 500 people marched on the Edmonton Legislature demanding that the treaty promises be upheld.

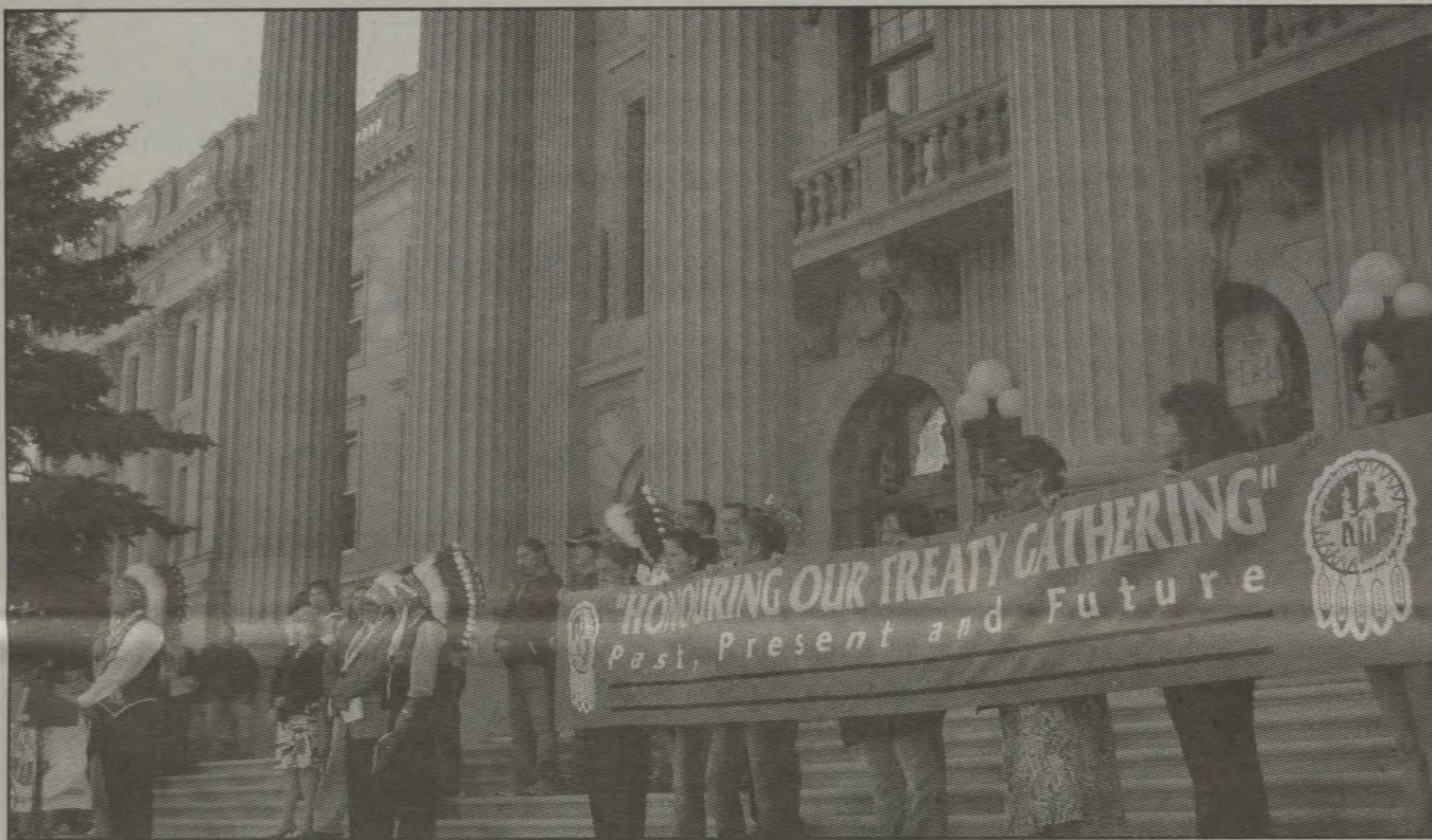


PHOTO: SHARI NARINE

Supporters for First Nations rights stand on the steps of the Alberta Legislature.

By Shari Narine
Windspeaker Contributor

EDMONTON

First Nations, hundreds strong, marched to the steps of their legislatures demanding that the Saskatchewan and Alberta provincial governments honor treaty rights.

"Our people are saying this injustice is no longer okay and we will step forward and we will even use tools of mainstream democracy, like rallies in front of legislatures, to make sure that our voices are going to be heard," said Assembly of First Nations Chief Shawn Atleo. Atleo attended the rally in Edmonton.

Both rallies occurred in the provincial capitals on Sept. 26. That the events happened on the same day was a coincidence. The Saskatchewan rally, dubbed "the day of action," was carried out through a resolution passed in July by the Federation of Saskatchewan Indian Nations. In Alberta, the "day of awareness" was the result of a resolution passed by the Alberta Assembly of Treaty Chiefs in June.

That the rallies were staged at the same time speaks to the overall discontent of First

Nations, not only in the West, but across the country, said Yellow Quill First Nation Chief Larry Cachene, who helped organize the Saskatchewan event. "(These rallies are) just the tip of the iceberg," he said.

Atleo agreed. "It's a people's movement. It's the power of the people stepping forward and in some respects pushing the leaders to say we're going to stand up and not only are we going to support what it is that you're doing but we're going to push all of you."

Issues of concern were numerous and included those that face people living on reserves: Lack of education, lack of health care, lack of housing, lack of social programs, and lack of economic development.

"The minerals come out of the ground, come out of Saskatchewan. Every citizen from Saskatchewan benefits from those except the First Nations," said Cachene, speaking to more than 700 people, many of whom marched several blocks from the Cree Land Mini Mart to the legislature.

The erosion of treaty rights and the lack of consultation with First Nations also figured prominently.

"We've had enough," said

Chief Allan Adam of the Athabasca Chipewyan First Nation in Alberta. "We're standing up here because we're tired of being trampled on. We're tired of them suppressing us."

Adam informed the crowd of 500 that held signs and cheered loudly at the foot of the Alberta legislature steps that his council would be taking court action once more. This time the target is the province's Public Lands Act which severely limits the time First Nations can spend on the land.

The words of the leaders and the cry to action, which included demands for meetings with the provincial governments and the signing of petitions to back up the demands, were met with overwhelming support and a sense of restlessness.

The time is now, said Cachene.

"We have our Elders, who are leaders in our communities, the most patient people in our communities, and they're saying 'Enough is enough.' If the Elders are getting to the point where they're saying that then I think that everybody else is ready for it, too. They're saying, 'Why do we stand for that? Why do we allow this to happen?'"

Windspeaker News Briefs

THE ROYAL CANADIAN MINT HAS DEDICATED the world's first 10-kilo, 99.999 per cent pure gold coin to Bill Reid's *The Spirit of Haida Gwaii*, one of the most celebrated masterpieces of Canadian art. The bold contours of the sculpture commissioned in 1985 for the Canadian Embassy in Washington, D.C. are captured in an ultra-high relief engraving. The obverse of the coin features the effigy of Her Majesty Queen Elizabeth II. This first-ever Canadian coin to bear a \$100,000 face value was unveiled at the Bill Reid Gallery for Northwest Coast Art in Vancouver on Oct. 21. "Of all the materials Bill Reid worked with to create his imaginary bestiary, red cedar and gold were his favorite and he particularly loved to work with 22-karat gold for its properties: color, malleability, softness, warmth and luster," said Dr. Martine Reid, director of Research and Content at the Bill Reid Gallery. "All those who knew and worked with him think he would have been delighted by the Royal Canadian Mint's bold tribute to *The Spirit of Haida Gwaii* on a stunning 10-kilogram coin made of the purest gold in the world." No more than 15 of the coins will be crafted for collectors. Its price is a combination of the gold market rate at the time of purchase, plus a premium for its manufacturing and very limited mintage.

NISHNAWBE ASKI NATION GRAND CHIEF

Stan Beardy is disappointed that Ontario Premier Dalton McGuinty appointed Kathleen Wynne as what has been described as the 'part-time' minister of Aboriginal Affairs, lumping in the duties with the job of running the Ministry of Municipal Affairs and Housing in Ontario's new Cabinet announced Oct. 20. "It is blatantly obvious that once again Premier McGuinty is expressing very little regard for Aboriginal Affairs and working to resolve concerns by First Nations people in Ontario, as he does not see the merit of having a stand-alone minister responsible for working with us," Beardy said. He concluded that the premier is demonstrating a lack of commitment to making Aboriginal Affairs a priority. "With the enormous potential for development in the north, First Nations are now more than ever demanding their treaty and Aboriginal rights be respected when dealing with matters affecting their homelands, but Premier McGuinty continues to disregard those rights." Anishinabek Grand Council Chief Patrick Madahbee, however, says he is pleased with McGuinty's cabinet announcement. "We hope this Liberal government will take immediate action on issues with First Nations education, health, child welfare, economic development and resource-revenue sharing which all have been long-standing issues," said Madahbee. He said he hopes Wynne will focus her attention on the outstanding Ipperwash recommendations.

THE SASKATCHEWAN NDP LEADER WILL

negotiate a resource revenue sharing agreement with the province's First Nations if his party is elected in the upcoming Nov. 7 provincial election. "We recognize that the negotiations will be complex, but just as the NDP worked with First Nations government to forge a new and groundbreaking Treaty Land Entitlement Agreement, we will seek a new relationship in revenue sharing," said party leader Dwain Lingenfelter. The NDP also promised funding to increase the graduation rate of Aboriginal high school students by 50 per cent over four years. There will also be \$5 million for training programs for First Nations people.

AN INDEPENDENT STUDY RELEASED BY THE

Atlantic Policy Congress of First Nations Chiefs (APC) has reviewed the compensation levels of band chiefs and compared them to a broad range of public and private sector organizations. The study concluded that compensation is below market based on three groups of comparator organizations. The study says chief compensation is consistently below the median (middle of the market). Base salary is below the median of the markets in all cases, with many of the band chiefs below the 10th percentile (below 90 per cent of the comparators). The study noted that band chiefs generally donate up to 25 per cent of their own personal income to support individual band members in their times of need. If this flow through of income were quantified, the positioning of the band chiefs would weaken even more against the comparator markets, the study reports. The study was conducted by HayGroup. It is the first such study by First Nations communities in Canada. "There is a general lack of understanding, and certainly many misconceptions, about the role of chief and the important role they play in their communities," said John Paul, executive director of APC. "Chiefs in our region have been working hard, collectively, and within their own communities, to provide leadership and approaches that offer transparency, good governance and accountability. This report is one of a number of initiatives that we hope will help to inform our discussions."

Gary Lipinski, president of the Métis Nation of Ontario (MNO) offered congratulations to Métis lawyer Jean Teillet on being awarded the designation of Indigenous Peoples' Council by the Indigenous Bar Association. The IPC is awarded annually to an Indigenous lawyer in recognition of outstanding achievements in the practice of law. Previous designations include Wilton Littlechild, Roberta Jamieson, Paul Chartrand, David Nahwegahbow, Delia Opekokew, James [S-kéj] Youngblood Henderson, Don Worme, Mary Ellen Turpel-Lafonde, Roger Jones, Darlene Johnson, Mark Stevenson and Justice Murray Sinclair. Teillet was acknowledged for her well-known legal work on behalf of Aboriginal peoples.

Awareness slowly moving MPs to want to work with First Nations

By Shari Narine
Windspeaker Contributor

OTTAWA

First Nations leaders could be meeting with federal ministers this winter.

"The meeting that we have been pursuing is a First Nations-Crown gathering whereby the First Nations, and particularly Cabinet, would sit and have a meeting with First Nations leaders from across the country," said Assembly of First Nations Chief Shawn Atleo. "(The Prime Minister) has by letter expressed an openness to that and we've had further developments." The meeting has been talked about for almost a year.

"What we're looking to do is to see the First Nations-Crown gathering as an opportunity to reset that relationship so that we jointly design a way forward," said Atleo.

He anticipates a heavy agenda

that would challenge the federal government and First Nations to work together, which Atleo said has "always been the objective of the treaties." As well, the agenda would include implementing First Nations governments and finding the support necessary to reach that goal, and the creation of new fiscal relationships.

"We will be unrelenting in our pursuit for this," he said.

Atleo said he doesn't accept the Canadian government's plea that a strained economy means no additional money for First Nations concerns. When the economy was strong, he said, the government still didn't have money for First Nations. He noted that the federal government has stuck stubbornly to the two per cent cap when it comes to First Nations support, while providing funding at more than six per cent to the provinces in such areas as education and health.

Atleo also said that First Nations have propriety rights to

all that lies below the surface.

"We've got to communicate that First Nations poverty is expensive to this country," he said. "Resource revenue sharing...should be seen as a way not only to give effective treaty rights, but to support First Nations governments to be self-determining and to be autonomous and to be sovereign."

Economists say that First Nations have the potential to contribute \$400 billion to the economy if education and labour market gaps were closed. They say the federal government could save \$150 billion in expenditures.

Atleo said he would push for the First Nation right to be consulted in resource development, with the principle of the United Nations Declaration on the Rights of Indigenous People as a guiding document.

There are so many issues to discuss, he said, that it could "feel numbing." His list includes the

issues of clean drinking water, the retention of culture and language, lack of housing, developing an education system that battles the damages caused by residential schools, standing vigil for murdered and missing women, and the high number of young people incarcerated.

Structural changes are needed, Atleo said, and that should include the formation of an independent tribunal to address treaty matters, such as outstanding land negotiations.

"Other elements of potential structural change (are) to move toward a treaty-based and rights-based relationship as opposed to one that is only defined as the way the Indian Act currently defines our relationship," he said.

However, Atleo stressed that he has not said the Indian Act has to go but that the government has to reassess its approach to treaties.

In a recent meeting with Members of Parliament, Atleo said there were "expressions of

will (from MPs) to address these long outstanding relationship problems we've got between First Nations and the rest of Canada."

He also said that there is a "growing awareness" from elected officials but that didn't mean that all MPs understood the issues facing First Nations or how dire the situation was on many reserves. Atleo said that work with premiers and territorial leaders also had to continue.

"The time (for change) is not five or 10 years from now. We would encourage the federal government to walk with us to set an agenda for change. We could start putting deposits in a mutual trust account and I mean working to overcome the mistrust by starting to see action that could actually be tasted by our people and felt by our people," said Atleo.

"There's no reason why the government can't make commitments in budget year 2012."

Gala celebrates talent of northern Quebec

By Marie White
Windspeaker Contributor

QUEBEC CITY

On Oct. 8, the first ever Teweikan Music Gala was held in Quebec City amidst the rich décor of the Capitoile Theatre.

Geoffrey Kelley, the Quebec Minister responsible for Native Affairs, attended the gala organized by the Société de communication Atikamekw-Montagnais (SOCAM) under the direction of Bernard Hervieux.

SOCAM, a non-profit organization that seeks to promote and recognize excellence in Native music in the regions of Quebec and Labrador and to enhance visibility for Native artists, hopes to hold the gala every two years.

"The first edition of this musical event is a true success. I'm convinced that the gala will give First Nations and Inuit culture even greater visibility, because it's an extraordinary showcase for Aboriginal artists and a great way to pay tribute to their talent," said Kelley.

"I hope that Teweikan will become an event that everyone interested in culture in general and Aboriginal culture in particular marks off on their calendar."

The minister had the honour of giving out two awards: the Public's Choice Award and the New Native Talent Award. The Quebec government gave a \$21,000 grant to sponsor the gala.

Artists submitted their candidatures in September.

The artists, composers and interpreters had to be 18 years old, a member of a First Nation, Métis or Inuit community from Northern Quebec, and reside in

Quebec or Labrador. All musical styles were welcome.

Awards were given in eight categories, and seven of the winners were revealed prior to the gala. The jury awarded the following prizes: Best Song in a Native Language to the Innu singer Philippe McKenzie for his work entitled "Innu"; Best Song to the Innu singer Shauit for "Shapatesh Nuna"; Best 2011 Album to the Anishnabe singer Samian for "Face à la musique"; and Best New Native Talent Award to the Attikamek singer Laura Niquay for "Kakinkwantioc." The SOCAM, JBCCS Cree Radio and Taqramiut Nipingat Inc. (TNI) awarded the Best Ambassador Personality to the Inuit singer Elisapie Isaac, the Radio Choice Award to the Eeyou/Cree group CerAmony, and the Honorary Recognition Award to the Attikamek singer René Wezineau.

Wezineau's lively country-western style music made the audience stomp its feet and cheer. The evening culminated with the announcement of the winner of the Public's Choice Award, which had been selected by online voters from among 60 nominees. The award went to Denis Chachai from the Attikamek community of Obedjiwan.

The Assembly of First Nations Regional Chief for Quebec and Labrador, Ghislain Picard, an Innu, told *Windspeaker* "Tonight is a packed house in a beautiful setting, and the organizers should be very happy. We've always known that the talent was there, but now it's out in the open. It's very positive." He later told the audience how honoured and privileged he felt to be present at this unique first gala.

The drum that gave its name to

the gala, the *teweikan*, was talked about first to open the evening.

"It is a very important instrument that our parents taught us to use with great respect," explained the host, who invited all to stand for a tribute song.

Then, the six members of the Black Bear drum group, Attikameks from Manawan, performed from their collection. Two Inuit throat singers from the James Bay area, Alacie Sivuarapik and cousin Akinisie Sivuarapik, followed with several of their traditional songs.

When the Inuit singer from Salluit, Elisapie Isaac, received her award as best ambassador, she said, "I try to preserve our music as much as possible. Though we singers seem to be making music for ourselves, really we are just the deliverers of the song, of the emotions. Thank you so much for your support."

Well-known Innu performer Florent Vollant, the gala's spokesperson, united all the performers on stage at the end for an energetic grand finale, to the delight of the enthusiastic crowd.



PHOTO: MARIE WHITE

Ghislain Picard, AFN Regional Chief for Quebec and Labrador, chats with SOCAM Director Bernard Hervieux, who organized the first Teweikan Music Gala.



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Festival's reputation continues to expand



PHOTOS: AARON PIERRE

The 12th Annual imagineNATIVE Film & Media Arts Festival opening celebration included a round dance. The Festival opened in Toronto on Oct. 19.



German Khatylaevs from the Republic of Sakha part of the Russian Federation perform a traditional Yakutia performance.



Cynthia Lickers-Sage, a co-founder of imagineNATIVE Festival.



Naomi Martin performs a hoop dance for the Festival's opening.

By Aaron Pierre
Windspeaker Contributor

TORONTO

The 12th Annual imagineNATIVE Film & Media Arts Festival kicked off in Toronto Oct. 19 at the Native Canadian Centre bringing festival goers and performers together from the far reaches of the earth.

It all began with Cynthia Lickers-Sage, a co-founder of imagineNATIVE with Lisa Steele. They were working at Vtape, Canada's largest independent international distribution centre, when the idea of a festival of this type started to form.

"We had been cataloguing a lot of independent film work, and work by NFB, The National Film Board, and we had access to all this information," said Lickers-Sage, referring to a vast catalogue of Aboriginal-made

films without an outlet to showcase them.

The feeling from the organizers of the other, larger film festivals was that there weren't enough Canadian Indigenous films to build a program, and the film-makers that were around hadn't progressed to the level of professionalism that mainstream films had reached.

Lickers-Sage and Steele decided to push on.

Steele, the then executive director at Vtape, wrote an application and received some funding to launch a film festival.

"We'll have to start off big," Lickers-Sage had said at the time, referring to the decision in 1999 to have imagineNATIVE go international Indigenous rather than stay with local Aboriginal-made films.

Throughout the years, imagineNATIVE continued to expand its international presence to become the largest Indigenous

media arts festival in the world, while also extending its reach through the Web.

"This is by far the largest imagineNATIVE ever," said first year executive director Jason Ryle of this year's event. "I have my first white hair to prove it."

The festival presents a selection of the most compelling and distinctive Indigenous works from around the globe every fall. There are screenings, parties, panel discussions, and cultural events, which attract and connect filmmakers, media artists, programmers, buyers, and industry professionals during the five-day event.

Ryle spoke at the opening night of "On the Ice," a gritty coming of age film about two Inupiaq teenagers living in Barrow, Alaska, directed by Andrew Okpeaha MacLean.

"We have over 110 works representing 66 Indigenous nations from 11 geographic countries," said Ryle, referring to

the global Indigenous presence that imagineNATIVE has carved out for itself.

imagineNATIVE, however, has not forgotten its local Canadian Aboriginal roots.

"The majority of our work has always been Canadian. It's like 60 per cent," Ryle said about the local focus that Imaginative has always strived for.

Ryle talked about the festival's longevity.

"There's not a lot of turn-over at the board level or the staff level, and that's important for any organization just to keep momentum going," Ryle said.

Taking advantage of social media this year, imagineNATIVE organizers released an iPhone Application that allows festival goers to take photos and upload them so they will be showcased on the imagineNATIVE Web site

"Well, really, in the next few years we really want to carry on and continue with having that

home for film and video at the festival. We also work to elevate the radio and the media arts" Ryle said.

"I am really proud of imagineNATIVE and other Aboriginal arts festivals," said Buffy Saint Marie during an interview. Saint Marie was a featured performer, which included taking part in a panel discussion about her life and career. "I think imagineNATIVE will continue to expand."

imagineNATIVE gives young, first-time filmmakers exposure, like Niki Little, who was one of three people that made the film Maiden Indian, a four-minute short featured at the festival.

"It's so fun. I think it's been really great," said Little, a citizen of Garden Hill First Nation, Man. "It's so many different aspects that are coming together really well. I think what they are trying to do is really amazing and it gets bigger and better every year."

[strictly speaking] Playing the 'what if....?' game

Being a professional writer often requires a different set of perceptions and interests. Like most authors (particularly in the fiction genre) who try to put a little effort into what they do, I spend most of my professional time—and a sizable amount of my off-hours time—imagining 'what if....?'

In places like my car, my mind will wander off as I ponder some mysterious and peculiar concept involving me wondering 'what if?' and I frequently get caught up pondering those possibilities, i.e. something did something that caused something to happen.

Word of advice—the car is a bad place to do this. As with many things, sometimes it pays off. Sometimes it doesn't. Sometimes I sell a book or a play, other times I don't. Sometimes I get sent a cheque, most times I have to send out a cheque. It's a sad dance.

What's most amazing about the game—and I use the term 'game' loosely, is that it allows you to go to places a normal, dare I say sane, person might not normally go.

You can ask questions that if asked at a dinner party might get a puzzled raising of an eyebrow or a bowl of soup in the lap. All



THE URBANE INDIAN Drew Hayden Taylor

things are possible with the 'what if...' game.

Let me give you some examples.

- What if Christopher Columbus' ships had gone down in a hurricane and never found the Caribbean?

- Instead of a Tim Horton's on every corner, there would now be Neechi Kakagamic's serving up your cedar tea with a double/double (double buffalo milk and maple syrup).

- Or instead of Hockey Night in Canada, it would more likely be Lacrosse Night On Turtle Island with some poor Mohawk guy dressing like Don Cherry.

- Where would the Indigenous Gross National Product be with having nobody to sell cigarettes, Inuit sculptures and toy wigwams to?

Here's another interesting one.

- What if it wasn't just the Catholic, Anglican or those few other Christian denominational churches that set up residential schools? What if it were churches or religions of a less expected selection? Try and wrap your heads around these:

Imagine, if you would, a residential school set up by the Church of Scientology? Part of their belief system is a type of spiritual rehabilitation through a form of counselling called auditing. Practitioners are encouraged to re-experience traumatic or painful events in their past in order to free themselves of their limiting effects.

If your auditing process isn't done properly, or you speak your

Aboriginal language while reliving those traumatic events, no food for a week.

Scientology also teaches that your soul, also known as a thetan, is immortal and is constantly reincarnated, including lives on other planets in the universe, however, if your thetan has been already born as a Native person before this existence, that measures up to two strikes against you. No more reincarnation for you. And a week without food.

What about a residential school set up by the Amish? If you use buttons instead of hooks, you have to pull the buggy. Or, you have less than eight children, you have to pull the buggy, with somebody else's eight children in it.

What if a residential school had been operated by the Unification Church under the care of Rev. Sun Myung Moon, otherwise known as the Moonies?

They throw a mass wedding with two-dozen other couples and you don't show up to marry your 'wife' that you've never met, so you're sent to south Korea to work at a kimchi factory.

If you don't believe Moon received from Jesus himself the mission to become the second coming of Christ and the new

Messiah, you will be sent to Brazil where the Church plans to build the literal Kingdom of God on Earth where you will be given a butter knife and told to clear the almost 200,000 acres they have purchased.

How about this one: What if the Iroquois were aliens from another planet?

Look at the evidence: They speak a very distinct and unique language with no known connections to any other languages on Turtle Island or anywhere else, almost like they just plopped down in up-state New York out of nowhere.

Speaking of which, their whole creation story about Sky Woman falling through a hole in the sky and landing on Turtle Island. Interesting and telling. Get where I'm going to?

But it was the Iroquoian contribution to world cuisine that first got me thinking. The three sisters – corn, beans and squash. There is a star cluster a few hundred light years away called the Pleiades, also referred to as the Seven Sisters. How coincidental. Somewhere on the journey from there to here, they seemed to have lost four sisters.

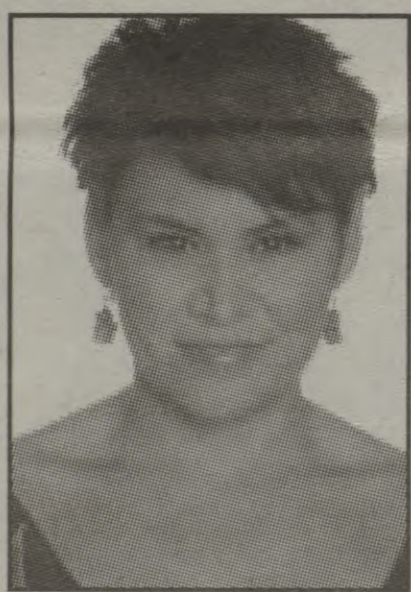
I rest my case.

Relationship occupies the shadows of another's marriage

Dear Auntie:

I have feelings for a married co-worker. It all started with a simple lunch, and now we're sharing the intimate details of our lives. He understands me. I understand him. And I think he's ready to leave his wife. I want to move forward, but I don't want to pressure him into that decision. I don't want to be the person who breaks up a marriage.

Signed
Waiting on the Sidelines



DEAR AUNTIE By J'net AyAy Qwa Yak Sheelth Cavanagh

will most likely be dishonest in all relationships. If there is any integrity in this co-worker, he will do the right thing and end his marriage.

Through my years of schooling, I have learned to love the origin of words. In this situation, the word *desire* comes to heart. When you look at the etymology, or origin, this word is borrowed from the Latin *dēsōderare*, meaning long for, wish for or await what is not in the stars for you.

So broken down a little more, *de* is the Latin prefix for "no or not" and *sire* is part of the Latin word *sōdere* for stars that translates *not in the stars*. While you could wait to see what the stars bring, because what you have with your co-worker is not actually there, you could accept he is not in your stars.

With all this waiting, you are also holding yourself back from enjoying the growing intimacy you two are sharing. You are caught up in a web of lies designed to protect your co-worker. Who wins while you wait?

I read a button that said "Silence is too high a price to pay for your approval!" It helps

demonstrate how held back you are waaaaaiting in the sidelines. You obviously made a connection with this unavailable co-worker. I invite you to step out of the shadow of his marriage and stand in the light to attract someone who is available and truly worthy of your companionship.

Lovingly, Auntie

Dear Auntie:

(Although by blood quantum you are not my auntie, I will still call you auntie, although I may find out soon that you are a relative.)

I am having a serious crisis that involves my personal belief system, and, uh, well, I guess my belief system. I am trying my hardest to be true to myself. I sent my child to a provincial school and she is an Indigenous girl. It is her first experience in a provincial school system. There was much thought involved in this decision, but for the most part it was her choice. I supported her.

I am a teacher in the First Nation school system, and because of my strong beliefs and values regarding Indigenous epistemology I have always said that this is where my children

would be educated.† I am an activist in the voice of Indigenous youth, and the western paradigms that are within the western school of thought are plaguing me each and every day.

I feel like everything that I stand for and believe in is being put on the line by my very own decision to send my children to a provincial school. Everything that I teach my students on a daily basis about pride, identity, solidarity and activism is being counteracted by my decision to send my children to a school that assimilates them into the mainstream culture. I look around and everything seems so surreal. I feel like I don't know what to do. Help please.

Signed,
Confused Activist and Mom

Dear Confused Activist and Mom:

Take comfort that you are not alone with misgivings about the missing Indigenous cultural content in our public school system. Over the years I have described myself to Elders as a *book Indian*. That is to say, most of what I learned about Indigenous history came from my years of university. We all went through the same school system and only heard about explorers, settlers and a lot about the fur trade. Not much has changed: Curricula still give a one-sided view of what happened, missing out on what is still going on because the explorers decided to stay.

This "gap" in our education system is a form of *erasure*. Unless schools, educators and parents

proactively offer alternative curricula and cultural exchange, the education system disappears Indigenous history and experience. What you see missing in the public school system is a nationwide norm, with some alternative success stories here and there. But for the most part you are not alone in thinking our public education is inadequate.

When I first moved to Toronto with my children, my daughter was entering Grade 2 and noticed a map of the world with place names of the originating homes of all the diverse students in the school. While some place names were on the province of British Columbia, my daughter exclaimed they did not include our Nuu-chah-nulth territory. I made sure to mention this to her teacher and school principal and they have since redone the entire map with references to all the Indigenous nations in Canada.

(See *Dear Auntie* on page 20.)

Have a question for Dear Auntie? Then please send it via email to: letters@ammsa.com

Check out *Dear Auntie* on facebook @ AskDearAuntie. You can read previous questions and answers or ask new questions of your own.

Editor's Note: The Ask Auntie column is published for readers' entertainment and consideration only. The opinions expressed are those of the author and are not necessarily endorsed by Windspeaker or the Aboriginal Multi-Media Society.

RAVEN'S EYE

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Families look for answers about their murdered relatives



PHOTO: SHAUNA LEWIS

Drumming and singing filled the intersection of Georgia and Granville streets blocking traffic during the opening day of the Missing and Murdered Women's Inquiry on Oct. 11.

By Shauna Lewis
Raven's Eye Writer

Vancouver

Nearly 300 people battled the rain to attend Day One of the Missing and Murdered Women's Inquiry Oct 11, but instead of filing into Vancouver's Federal Court building, a crowd gathered in the street in protest of what many say is a flawed inquiry process.

The inquiry is to examine the police investigation of the murders of serial killer Robert "Willie" Pickton.

"I feel like I have a target on me," said Gloria Larocque, a 42-year-old mother and member of the Sturgeon Lake Cree Nation. "I'm an Aboriginal woman that is afraid for her and her daughter's life," she said.

Larocque was wearing a placard with a bulls-eye on it. She also built a life-sized coffin from cardboard and garbage bags, which she placed in the middle of the street as a symbol of the miscarriage of justice that she felt the inquiry had become.

She said the injustice that families of the murdered women have endured throughout the Pickton police investigation is nothing short of racism and sexism against all women.

"I'm here to support the ladies," one Carrier First Nation man said quietly. Protester Marvin Dennis

was one of the hundreds that formed a large circle on the street directly below the eighth floor court room where the inquiry had begun, stopping traffic for more than two hours at Vancouver's busiest intersection.

While police, lawyers and friends and family of the murdered women filed into the inquiry, Aboriginal leaders, sex worker advocates, human rights activists and dozens from the First Nations community remained outdoors, drumming and singing and filling the streets with echoing chants for justice and Commissioner Wally Oppal's resignation.

Protesters expressed anger about organizations being denied funding from the province to participate with legal representation in the hearing. Others voiced their disgust at a legal system they say is class biased and based on discrimination against societies most marginalized.

The rally was a boycott of process. The general consensus of rally-goers was that any recommendations to emerge from the inquiry would be riddled with bias and prove ineffective.

"There is a long history of recommendations being made that affect various groups without those groups having input, and it's always been a mistake," said David Eby, executive director of the BC Civil Liberties Association, which pulled out of participating in the

inquiry.

"I think the commission is really determined to finish its work with or without the women of the Downtown Eastside," he added. "But I think the government and the public surely recognizes that this commission can't succeed without women of the Downtown Eastside, because it is about women of the Downtown Eastside and it is for the women of the Downtown Eastside," he said.

But the families of some of the women whose DNA was found on Pickton's pig farm say they are relieved the inquiry process is finally underway. They also feel resentment toward the government for leaving organizations out in the cold.

"Definitely [the inquiry] is one-sided, said Lynn Frey, whose step-daughter Marnie was one of the six women Pickton is convicted of killing.

"All of these people [protesting] are all very important people to this whole puzzle and they have no representation and I think it's a bunch of shit!" she said.

While Frey believes she will never have closure in the wake of her daughter's death, she knows the inquiry could provide needed answers regarding how Pickton was able to continue his killing spree for far too long.

"Hopefully, we will get some answers," Frey said sadly.

"Will we get some peace from this? Possibly," added Lori-Ann

Ellis, the aunt of Pickton victim Cara Ellis. "I think the answers we seek are buried deep, but we have a very good lawyer who I think is really going to dig at that," she said.

"I have faith that Wally Oppal is keeping a clear mind and will take everything into consideration," she continued. Unfortunately, it's not going to be everything that he would have wanted."

"I think in order to get a clear picture of everything, everybody needs to be heard," she said.

"With some of the groups backing out it is a loss [to the process], no question," added sex trade activist Jamie Lee Hamilton.

"I wish that the BC Civil Liberties was still there. They should have got funding," she said.

But along with many organizations, Eby says the BCCLA just couldn't support the inquiry.

"This is without a doubt a human rights issue, it is a women's issue, it is an Aboriginal First Nations issue, and the problem with this commission is that they just don't get it," said Eby.

Inside the courthouse, Art Vertlieb, Council for the Commission, gave his opening statements, addressing issues of trust between citizens and the police.

"The circumstances surrounding the Missing and Murdered Women's Investigation

have lead people to question the effectiveness of the police," he acknowledged. "Whether there is merit to this belief or not will be explored in your inquiry."

He added that the purpose of the inquiry was to examine the Pickton police investigation and to "ensure that mistakes, if any, will never be made again... Without public trust, police cannot carry out their important functions," Vertlieb stated.

But Kerry Porth, former sex worker and executive director of PACE, an organization that assists sex workers, says she can no longer place her trust in the police.

"The people who actually did wrong in this case—the police, the RCMP and the Crown prosecutors' office—are all lawyered-up and the victims in this case, we've got nothing," she said.

"It sends a message to sex workers in the Downtown Eastside: 'You didn't matter then, you don't matter now and you're not going to matter in the future,'" she said.

"This is a national issue when it comes to Aboriginal women," continued Porth. "They are disappearing and being murdered at an alarming rate. If these women had been middle-class, white professional women, none of this would have happened," she said. "And if that is not systemic discrimination, I don't know what is."

Nation challenges province's authority

The Okanagan Nation is proceeding to court on this question: How did the province get the title and authority it claims to the forested land in the province in the absence of treaty? The answer to this question is urgently needed throughout the province, a press release from the nation states.

Under the province's forestry legislation, the province requires that a person must obtain provincial authorization to harvest "Crown timber." In 1999, communities from the Okanagan and Secwepemc Nations were granted permits from their respective tribal councils to harvest trees in accordance with their laws, and the Okanagan Indian Band, under permit issued by the Okanagan Nation Alliance, commenced logging in the Browns Creek Watersheds, an area close to their village. The province commenced a court case to enforce its Stop Work order. In response, the nations filed a constitutional challenge to the province's legislation.

"The land question, and our efforts as Okanagan to have our Aboriginal title and obligation to make decisions to protect our territories and resources is what this case is about from an Okanagan perspective. It is a conflict between the Okanagan Nation's ability to exercise our laws to make decisions

about our Aboriginal title lands and the province's authority to deny our right to exercise Aboriginal title," said Dan Wilson, who was chief of the Okanagan Nation in 1999.

Grand Chief Stewart Phillip said "The province of B.C. is in the awkward position of having to show how they came into title of Okanagan land and, of course, they've got nothing, no deed, no bill of sale and no treaty."

"The occupation of land for well over a century under the guise of an unfounded claim of title is neither noble nor heroic. It is simply the act of State-sanctioned theft on a grand scale and nothing more," said Chief Byron Louis of the Okanagan Indian Band. "The province does not own our territory—they use it—and sooner or later the courts, in the absence of any meaningful negotiations, will have no choice but to recognize that fundamental fact."

The court encouraged the parties to negotiate. Chief Louis pointed out that the province will need to change its negotiation mandates to recognize and respect the title, rights and laws of the Okanagan people. Only through recognition can reconciliation be achieved. "If the government does not recognize our pre-existing rights in our land and our laws, what is there to reconcile?"



Right: Wendy Grant-John, the former chief of the Musqueam First Nation, received an honorary degree on Oct. 7 during Simon Fraser University's Fall Convocation. Grant-John has worked for more than 30 years to improve the lives of Aboriginal people. As chief, she launched the first Aboriginal commercial fishery in Canada and helped the Musqueam achieve two landmark Supreme Court cases that solidified Aboriginal rights in the Constitution. She was also the first woman elected regional chief of the Assembly of First Nations and served as a commissioner on the Pacific Salmon Commission. From 1997-2002, she was Associate Regional Director-General of Indian and Northern Affairs Canada for B.C., and in 2006, she was appointed as the Minister of Indian Affairs representative on the issue of matrimonial real property on reserves. Grant-John, who has four grown children, four step-children, 10 grandchildren and three step-grandchildren, also worked on the Big Sisters mentoring program for First Nations women. She is a founding member and director of the Aboriginal Healing Foundation (1998) and a founder of Musqueam Weavers. Grant-John was awarded a National Aboriginal Achievement Award in 2006 for her decades of work that included diversifying the economic base of the Musqueam reserve. Her many other awards include the 2001 YWCA Woman of Distinction award for social action.

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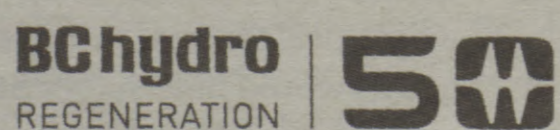
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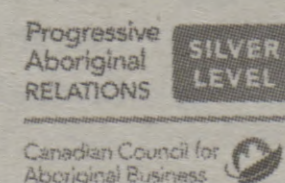
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GDS11-255

Leader denounces inquiry as a 'whitewash'

By Shauna Lewis
Raven's Eye Writer

Vancouver

Despite being granted standing at the Missing Women Commission of Inquiry, which began Oct. 11 in Vancouver, the Assembly of First Nations announced it would not participate. Instead, the organization is demanding that the issue of missing and murdered women be addressed at the national and international levels.

The inquiry's mandate is to examine what, if any, mistakes were made by police during their investigation leading up to the 2002 arrest of convicted serial killer Robert Willie Pickton, who preyed on women in the Downtown Eastside over many years. The public review was called on Sept. 27, 2010 and will focus on police conduct in respect to women reported missing from the Downtown Eastside between Jan. 23, 1997 and Feb. 5, 2002.

In the weeks leading up to the inquiry's start, however, community and Aboriginal resource groups backed out of the hearing citing a lack of transparency on the part of the commission, headed by former BC attorney general Wally Oppal, and the refusal of the province to provide grassroots groups with the funds required to hire legal representation.

The AFN announced it would back out of the process as the hearing was set to begin. National Chief Shawn Atleo said he had hoped that there would be some opportunity for justice in the B.C. inquiry, but now he's looking to other forums to focus attention on the issue of missing and murdered women in Canada.

"The principle objectives behind AFN's participation from the beginning have been to support the families, to bring to light systemic issues that gave rise to these tragedies, and finally to identify efforts toward resolution of those issues," said Atleo.

"We hoped the inquiry would shed light to uncover truths that could help with the healing process for the families, as well as to begin to point the way forward so that all women and the most vulnerable have access to justice. Without equity and balance, systemic issues will not be brought forward and will therefore not be reflected in the recommendations of the inquiry," he said.

Calling the inquiry a "sham," Grand Chief Stewart Phillip, president of the Union of BC Indian Chiefs, said his organization was "absolutely elated" when the provincial government announced there would be a full public inquiry into the issue of missing and murdered women.

When funding for legal representation was denied

community and Aboriginal groups, Phillip said the UBCIC was "bitterly disappointed in the short-sighted, shallow thinking of Premier (Christy) Clark and her government, which provided funding only to the families of the victims."

Gwen Brodsky, legal council for the Native Women's Association of Canada [NWAC], said that although the group was granted full standing to the inquiry, they had to pull out due to lack of legal funds.

"It is the position of the NWAC that there is sexualized racism at work," said Brodsky. "It is discrimination against Aboriginal women. To be excluded from an inquiry, the subject of which they are central to, the question arises: What is it that the government wants to hear?" she said.

"NWAC has been shut out because it is simply unable to participate without representation. It is completely unreasonable and impossible," Brodsky said.

The AFN had pleaded with the province for a fairer, more inclusive inquiry, and in a Sept. 28th letter to the British Columbia premier, the organization requested a meeting of all parties to find a better way forward.

However, interim B.C. Attorney General, Shirley Bond, sent an unequivocal response indicating that such a meeting would not occur.

"Let me be clear," Bond replied. "We will not be intervening in the work of the commission," she said.

"The government has called this inquiry to determine what happened and how we can prevent tragedies like this in future," she said. "We want to see this inquiry go ahead and we recognize how important its work is," Bond wrote.

She said that budget challenges for the ministry had made the funding of legal counsel for the families of the murdered and missing women the priority.

Despite public outcry and a process boycott, the province remained hopeful that the inquiry would yield positive results.

"Lead commission counsel advised the ministry two weeks ago that the commission will be able to fulfill the mandate set for it despite the decision by participants with standing before the hearing commission to withdraw from the proceedings," Bond stated.

But Aboriginal groups aren't so optimistic.

"The families of the many murdered and missing women fought for this inquiry as an essential vehicle to uncover the truth behind their personal tragedies," Jody Wilson-Raybould, AFN regional chief for British Columbia, said in a statement. "The current uneven configuration of the inquiry seriously limits, if not



ALL PHOTOS: SHAUNA LEWIS

Top: Gwen Brodsky, legal council for the Native Women's Association of Canada

Right: Assembly of First Nations National Chief Shawn Atleo

Bottom right: Grand Chief Stewart Phillip, president of the Union of BC Indian Chiefs

eliminates, the potential of the inquiry to achieve this most basic interest," she concluded.

"In our view, this public inquiry has unraveled to the point where it is nothing more or nothing less than a complete whitewash," said Phillip.

"We still believe that Commissioner Oppal, if he so chose, could seize this inquiry and adjourn it until such a time that voices are properly heard," said Atleo.

"Aboriginal people make up only four per cent of the national population, but constitute over half of the victims in an issue like this," he pointed out.

"The AFN will continue to pursue a national public inquiry. This is a national crisis and the chiefs in assembly have made it a national priority," he said.

"We'll stand with the families in expressing to the country that they want justice and we'll stand with them until that is achieved," he promised.



Re-bid mine proposal should be rejected, says nation

The Tsilhqot'in Nation has called on the Canadian Environmental Assessment Agency and the federal government to reject the re-bid Prosperity mine project. "The company is on record admitting this new option is worse than the one that was rejected last year, and a ... review panel has already agreed with that assessment," said Chief Joe Alphonse, chair of the Tsilhqot'in National Government, which represents six First Nations. "To proceed any further will place an unjustified burden on us and on taxpayers and will demonstrate the excessive influence that this company, its lobbyists and hired guns have on government."

Xeni Gwet'in Chief Marilyn Baptiste said it was obvious there are no grounds for wasting more time on a project that has already been deemed worse than its rejected predecessor.

"This company's attempt to ignore the myriad devastating impacts from either version of this project tells us that they have learned nothing from the previous rejection, or about how to respect our rights and culture."

Last summer, the agency's review panel report stated that Taseko Mines Ltd.'s proposed Prosperity mine would have devastating and immitigable impacts on fisheries and wildlife and on existing and future First Nations rights. Ottawa emphatically rejected the project, with then-environment minister Jim Prentice calling the panel's report "scathing" and "probably the most condemning" he had ever read.

Wild salmon stocks need protection

Simon Fraser University professor Rick Routledge and biologist Alexander Morton have reported that sockeye smolts from Rivers Inlet have tested positive for the European strain of Infectious Salmon Anaemia (ISA) as identified by Dr. Fred Kibenge of the ISA reference laboratory at the Atlantic Veterinary College in P.E.I. Fish farm protesters said it's time for the federal department of Fisheries and Oceans (DFO) to take action. "The top priority of DFO should be the protection of wild salmon as per their own Wild Salmon Policy," said Chief Bob Chamberlin, vice-president of the Union of BC Indian Chiefs (UBCIC). "DFO cannot ignore the fact that the only possible source of the European strain of ISA is Atlantic salmon fish farms. DFO cannot continue to be blinded by their insidious relationship with the fish farm industry. We, as Indigenous peoples, British Columbians and Canadians must act now because we cannot afford to allow ISA to take away our children's birthright."

Chief Jonathan Kruger of the Penticton Indian Band expressed concerns stating "The Penticton Indian Band has devoted considerable time and significant resources to revive the wild salmon runs in our territory. As a community, we have relied on wild salmon since time immemorial and it is deeply disturbing to hear the horrific news that this deadly virus ISA has been found in wild salmon."

Grand Chief Stewart Phillip, president of UBCIC, said "What we fear is that the Harper government will protect third-party interests at the expense of biodiversity and the constitutionally protected rights of Indigenous peoples. As such, the Union of BC Indian Chiefs will continue to fully support any and all Indigenous communities who choose to pursue all available steps to ensure that their rights are recognized, respected and protected."

Raven's Eye Briefs

How do you spell success?-OSOYOOS

Bellstar and the Osoyoos Indian Band launched the third phase of the South Okanagan's top rated destination resort—Spirit Ridge Vineyard Resort & Spa located in Osoyoos, BC—with \$5 million in sales in the first weekend. The residences at Spirit Ridge is the first development at the resort designed specifically for year-round residential living. Construction is scheduled to start in early 2012 with initial possessions taking place in the late summer to early fall of 2012. "The sales at Spirit Ridge prove there is public confidence in the vision and investment that the Osoyoos Indian Band has made in conjunction with Bellstar and our other partners," said Chief Clarence Louie of the Osoyoos Indian Band. "Spirit Ridge Vineyard Resort & Spa at Nk'Mip has created one of the most unique and successful tourism destinations in Canada."

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Aboriginal Peoples Television Network (APTN), a world leader in Indigenous broadcasting, is seeking applicants to serve on the APTN Board of Directors as Directors-at-Large from the area of British Columbia.

As part of the 21-member board, Directors are required to act in the best interest of the network and must adhere to APTN by-laws, policies and procedures.

Applicants must meet the following criteria:

- Must be a Canadian citizen;
- Cannot be an employee of the network;
- Must be willing to travel;
- Must own a computer with Microsoft Office Suite and Adobe Reader software and a personal e-mail address at home;
- Cannot apply if bankrupt or under bankruptcy protection;
- Must demonstrate previous experience serving on Policy Governance Boards and provide references;
- Must be willing to commit the time to attend four meetings per year and a minimum of four teleconference meetings per year averaging 2 to 3 hours per meeting.

If applicants meet these criteria, then the application must include the following elements:

- A letter stating the area or region where applicant resides and proof of residency in that region (driver's license or similar legal document);
- Resume;
- Letter(s) of support (maximum of three) will be considered by the committee;
- Provide a signed release form to verify criminal and credit status;
- Proof of Aboriginal ancestry.

Preference will be given to Aboriginal applicants. Applications with incomplete or partial documentation will not be considered. Application must reference file #BDA - 11. Send hard copies only, postmarked no later than 3 PM (CT), November 18th, to the following address:



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Don Amero — [windspeaker confidential]

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

Don Amero: Trust. I think it's then when you can truly confide in someone.

W: What is it that really makes you mad?

D.A.: Bad drivers. Especially ones on cell phones... other people's lives are at risk people!

W: When are you at your happiest?

D.A.: Sitting at home having dinner with my wife and watching our favorite TV show 'Happy Endings'

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

D.A.: Lazy! I hate not getting things done.

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

D.A.: Errol Ranville. He's bounced back from something major and he's living like there's no tomorrow. A good man indeed.

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

D.A.: Punch my Mom's ex in the face. It was a tough job, but someone had to do it!

W: What is your greatest accomplishment?

D.A.: Having spent four years in the music industry as a full-time musician. So many try and fail. I am blessed to have such amazing support. So maybe it's "Our" accomplishment.

W: What one goal remains out of reach?

D.A.: Getting an opening spot for Jann Arden. That would be a dream!

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

D.A.: I would love to open a cafe someday. Who knows? It may still happen.

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

D.A.: Be nice to everyone; you never know who you'll meet on the way down!

W: Did you take it?

D.A.: So far so good... I think

W: How do you hope to be remembered?

D.A.: As a man who gave his all, lived a life of love and never swayed from his true values... and as the most Grammy-winning artist ever... one can dream! Ha ha.

Don Amero remembers the day that changed his life. It was Sept. 15 in 2007 that he walked off his job as a hardwood flooring

installer and set out to pursue a full-time career in music. And what a good day that turned out to be.

Since then he has released three albums that generated two national awards (Aboriginal Songwriter of the Year at the 2009 Canadian Folk Music Awards, and Male Artist of the Year at the 2009 Canadian Aboriginal Music Awards), one international award (Best Folk Recording at the 2011 Native American Music Awards), one regional award (Aboriginal Recording of the Year at the 2011 Western Canadian Music Awards) and 14 additional nominations. He has toured Canada from coast-to-coast, appeared on nationally televised concerts, and been invited to perform with the world-renowned Winnipeg Symphony Orchestra.

Amero is considered one of the hardest working 'indie' musicians in showbiz today. And while a lot has happened for him in a seemingly short time, it was actually a long road for him to get to where he is today. From the notoriously tough North End of Winnipeg, Amero faced his share of adversity growing up. With poverty, gangs, drugs and violence all around, fortunately, his life was tempered by love, support, and faith in a Greater Power. Shaped and molded by his own experiences, Amero's music

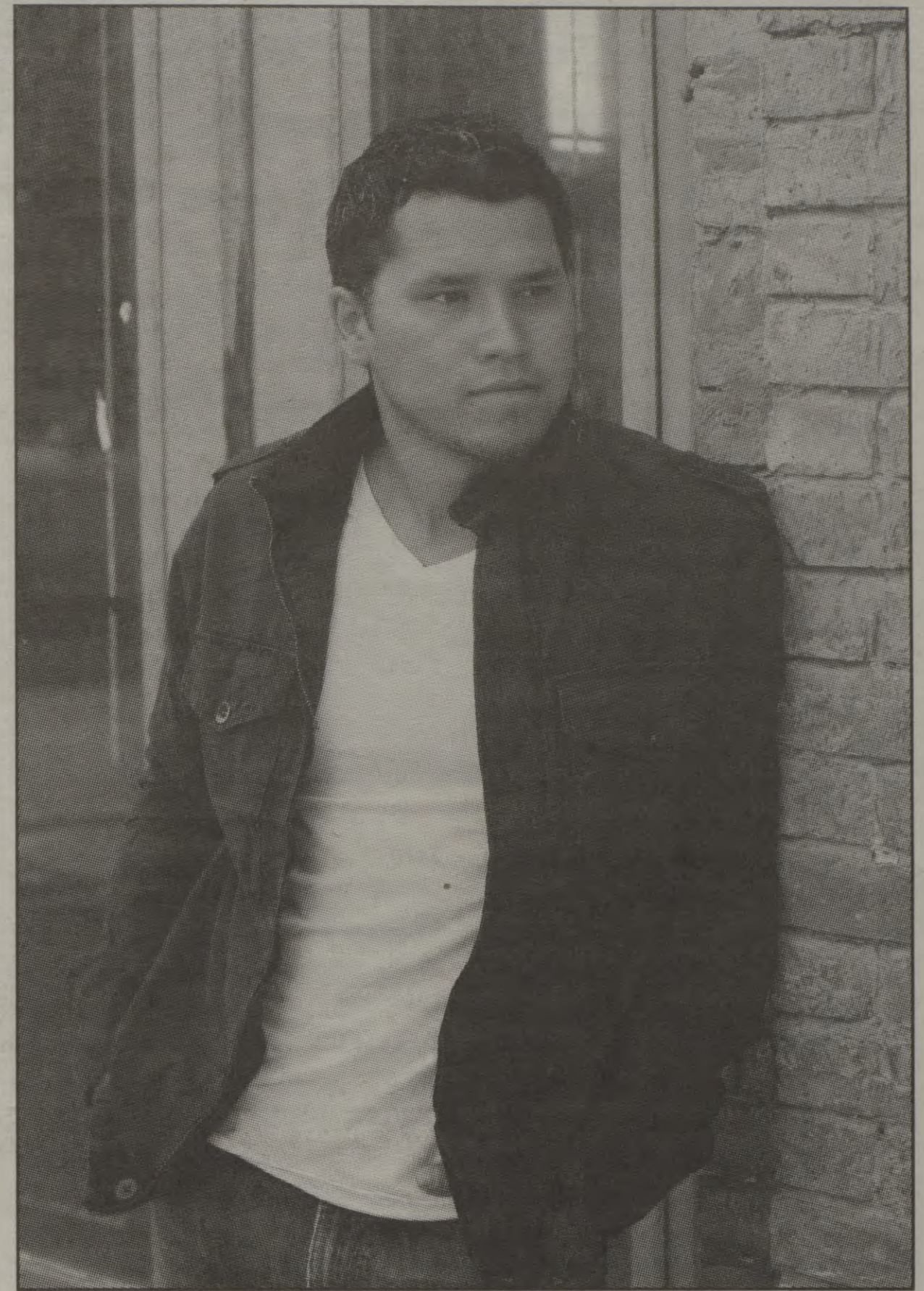


PHOTO: SUPPLIED

Don Amero

now carries both the depth of hardship and luminosity of hope, and messages of encouragement, positivity and beauty, despite the harshness of the world.

Even though it's been a long road for Don Amero, that's okay, because he knows for certain that now he's on the right one. www.donamero.com

OUR PICK

Artist—Genevieve Fisher
Song—Some Letter that you Wrote me
Album—Without Borders (2010)
Label—Independent

Turn to any country based music radio station or tv video station and you'll see there is a nice population of very talented, youthful ladies singing some fresh, catchy and memorable music. Genevieve Fisher is a teenaged young girl from Ontario who seems to have it all figured out pretty early in her music career. A good backing band with great guitar riffs that only emphasize the vocal melodies, similar to what one used to expect from rock and roll hits. Fisher is a song siren that will have you rocking to the opening cut of her cd with "Make You Want To" showing immediately that she has some punch to go with that traditional country twang and ballads. And though it seems hard to believe a young person like Fisher could have a lot of experience in love and life, her songs all are presented as a seasoned singer.

The song "Some Letter That You Wrote Me" is proof enough. On songs like This Is Me Leaving, clearly she's having a lot of fun with a healthy attitude as she blows off some underachieving relationship. But with only 6 songs on this disc, every song is a strong addition to showcase Fisher's vocal talents and great grasp of musical timing that makes one performer just a bit more exciting than another.

One can only wait patiently for a full length album which hopefully isn't a long wait. Fisher is one music artist that should soon be at the top of the country charts if she isn't on some already. She's got it all. Catchy guitar riffs, dancing fiddles and a whole lot of lovable girl next door class. Anyone familiar with country trends knows that Canada has been a singular source for new country trends and Fisher confirms that's not changing soon. Only 6 songs? Play it again. And again.

Stay informed at Fisher's website, <http://www.genevievefisher.ca/>

Review by : K. Kantan



[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Tracy Bone & JC Campbell	Back In Love	Single Release
D'Aoust Brothers	Music Man	Single Release
Crystal Shawanda	Fever	Single Release
John Tees	I Don't Want To Hear You	What Metis Means To Me
Billy Simard	Angel On My Mnd	Single Release
Will Belcourt	Coast Of Gold	Epoch
Genevieve Fisher	Good Thing He Can't Read My Mind	Without Borders
Fargo Arizona	Call My Name	Single Release
Donny Parenteau	My Girl	To Whom It May Concern
Wesley Hardisty	Gilbert's Barn Dance	12:12
Mike Gouchie	I Cried	Shattered Glass
Susan Aglukark	Revolution Road	White Sahara
Cassidy Mann	Kinda Cute	Cassidy Mann
Rhanna Gagnon	Come And Get Me Guy	Single Release
Desiree Dorion	Freedom Ain't Free	Soul Back Jack
John McLeod	The Breed	Do It Anyway
Dey & Nite	Walk It Out	Single Release
Ali Fontaine	Runaway	Ali Fontaine
Priscilla's Revenge	Leave Me Outside The Door	Third Gear
Derek Miller	Wonderful Night	Hard Done By & Still Crazy

CONTRIBUTING STATIONS:



Ontario Birchbark: Special Section providing news from Ontario

Traditional food with an urban twist at Keriwa

By Katherine McIntyre
Birchbark Writer

Toronto

Erin Joseph Bear Robe has raised the bar on time-honoured First Nations cooking in his recently opened restaurant Keriwa Café located at 1690 Queen Street West in Toronto. And it has been a straight path of hard work from his Siksika reserve to becoming a high-end chef.

It was a part-time job in the River Café, an upscale Calgary restaurant, during his time at university that he discovered cooking as a future career. So it was back to school, this time at the Institute of Technology, where he enrolled in the school's culinary program.

"This course included labs and practical experience in a restaurant," Bear Robe explained. "You can push school so far, but I think on-the-job training is most important."

At the River Café he discovered, and learned to respect, fine, regional cuisine using local in-season and organic products grown or produced without chemicals or additives.

As a graduate chef and Red Seal approved, which allows

provincially-trained workers to move from one province to another, he applied to apprentice at Chef Michael Stadlander's world famous small country eatery near Singhampton in rural Ontario.

Ranked as one of the top 10 restaurants in the world, Stadlander is a wizard in combing an area for farm fresh, local and foraged products. To be one of his apprentices is a life changing event.

Bear Robe then brought his newly-honed skills to Splendido Restaurant, where he met his management team. They came with him when he decided to take on Toronto with his own restaurant, specializing in farm fresh products with a First Nation twist.

But first the former tired small store in an up-market area on Queen Street West needed what amounted to as more than a face lift.

"My wife, Marta, a graphic designer, planned the 'look' and we did most of the finishing ourselves, but didn't tackle the mechanical and electrical. We left that to the experts. Fires and floods from faulty workmanship were not on our agenda."

Keriwa, meaning eagle feather, is their finished



PHOTO: KATHERINE MCINTYRE

Erin Joseph Bear Robe works his magic in his new restaurant Keriwa Café

product. The restaurant's décor is of today; sleek and friendly with touches of First Nations culture.

Grandma Maggie Bear's deer skin dress is encased in a shadow box frame. From Bear Robe's father's collection of

ancestral Siksika pieces, it holds pride of place on one wall.

A large birchbark mural, and an equally large collage of three dimensional wooden moulds complements another wall. A narrow strip from a traditional Pendleton blanket weaves through a leather banquette. A post-modern steel eagle feather, designed by Marta, rests on the intake desk. A much larger steel feather is repeated as a ceiling motif.

"First Nation heritage is always with me," Bear Robe said. He attributes this to living on the Siksika reserve as a child.

"I walk both paths; the 21st century is in the forefront, but at the same time I respect what has gone before."

As a reminder, a long tattoo on his left arm from the shoulder to the elbow recounts his Blackfoot heritage. From

the elbow to the wrist is a Scottish tartan and crest symbols of his wife's Scottish heritage.

How does a high end chef meld ancestral ideas within a high-end restaurant? In Keriwa his staff knows just where to find wild products that enhance their menus.

Sous chef Dennis Tay explains.

"We use as much wild food as possible. A forager brings in things like mushrooms, cattails and sea asparagus, and a company specializing in wild foods supplies products such as cedar jam, birch tree syrup and juniper berries."

And does Bear Robe have a connection with First Nations in Toronto?

"That will come," he says. "We are new here. I can envision helping young students as I get to know the community better."

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Peacekeeping is a core function of the military today

By **Reuel S. Amdur**
Windspeaker Contributor

OTTAWA

Aurel Dubé showed up for his interview with *Windspeaker* sporting a chest full of medals.

The veteran of the Canadian Armed Forces was born on the Kitigan Zibi First Nation reserve near Maniwaki, Que., but because his mother was an alcoholic, he and his brothers were put in foster homes when he was five.

He thinks that her drinking had something to do with her experiences in a residential school, though she only stayed less than a year when her father took her out.

"The priest used to beat her when she spoke Algonquin," so Dubé never learned the language.

He lived with two different foster families, and he feels that they did not like Indians.

"They just wanted me for farm work."

When he was 18, he moved to Hull and two years later entered a Quebec community college, but he dropped out and joined the army the next year.

It was in the army that he learned English. His home base was Val-Cartier, Que., but he also found himself at bases in Shilo,

Man., Shawinigan, Que., and Gagetown, N.B.

His overseas postings were all United Nations peacekeeping missions; missions that have been a matter of great pride for Canada.

Cyprus was his first foreign deployment in 1987. Dubé was intrigued by the cultures he encountered there, so different from what he knew back home.

"Religion was so important that they went to war over it; religion and culture."

The locals became accustomed to the UN forces, and people stopped by the camp asking for food and water. On one occasion while on patrol, Dubé was confronted by a group of armed Turks, one of whom pointed a rifle at his head. They had no language in common, so Dubé left and reported the incident at the base. He found the incident unnerving.

During the 1995 election campaign in Haiti, he went there with a Petawawa helicopter squadron to deliver ballots around the country. The poverty was overwhelming, with people living in aluminum shacks. Once again people begged the troops for food, but money as well.

"It was hard to see the poverty, especially the children. It made me think of my own kids back

home."

Dubé one really traumatic experience, however, was at the scene of an accident. Nearby Martinique was flying Haitians back to their home; the people that had tried to flee from the conditions in Haiti.

The plane crashed.

It was night, and Dubé was out on patrol at night to find the crash site. With only a small pen flashlight aiding his search, he stepped on something slippery, and found it was a body. All around him were body parts, except for the babies, who were in one piece.

In one of his domestic assignments, Dubé was placed in an uncomfortable position when he was sent with the forces to deal with the Oka resistance in Quebec.

His family was strongly against his participation against Indian people, but he told them that he was duty-bound as a warrant officer to go. He had no choice, even though he did not want to.

His last overseas posting was in Bosnia.

"We were there to protect the Bosnians from the Serbs," he said. Once again, he found himself providing material aid to people. He got a pair of beds for a family that was sleeping on straw. It was in Bosnia that he suffered his

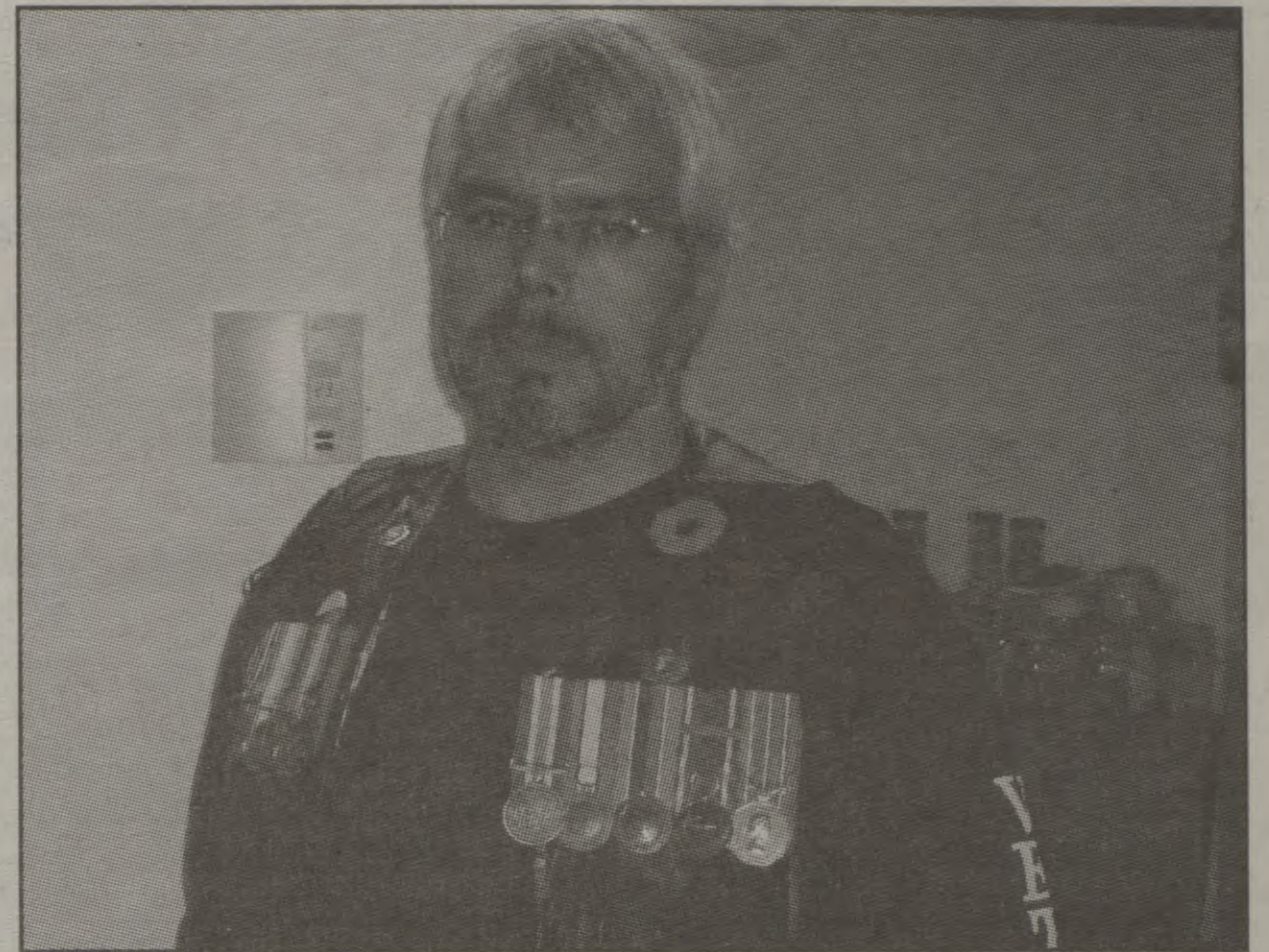


PHOTO: REUEL S. AMDUR

Aurel Dubé

career-ending injury. It was not in combat, however. While on patrol, he ran into a street post. The impact injured his back.

Racism was a constant irritation in the military.

"Big time," he said.

Yet, the Forces tried to do something about it. They had a training film showing a family looking out the window as another family was moving in next door.

"Look who is moving in! We don't want that kind in the neighborhood!"

The film was stopped and the men watching were asked who

the new family was. Some said it was Blacks, others Chinese, others Aboriginals.

As the film progressed, the men saw the new family— they were military.

"Then," said Dubé, "I took out my Indian status card and slapped it on the table for them to see."

Dubé meets up with a group of fellow vets from United Nations and NATO missions once a week.

"You can take the boy out of the military," he said, "but you can't take the military out of the boy."

Doig River First Nation

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(Subject line must read: Band Manager)

We thank all applicants and advise that only individuals to be interviewed will be contacted.

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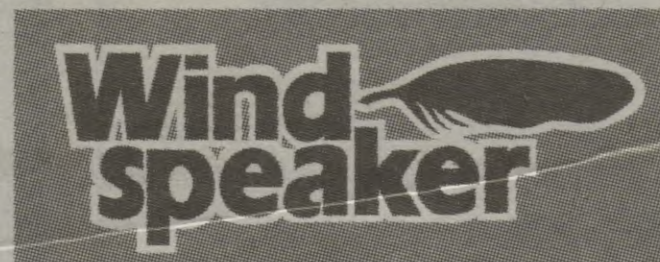
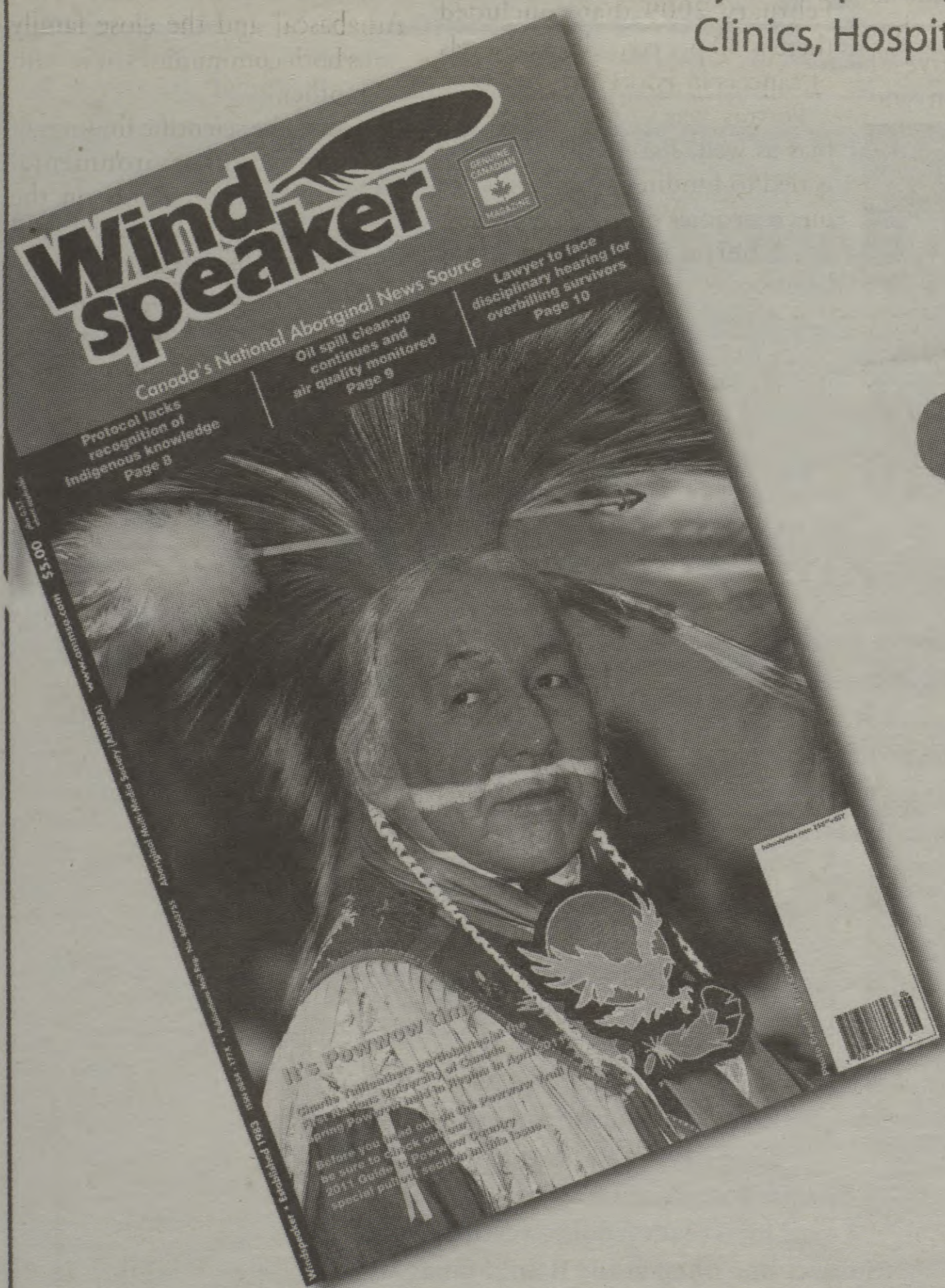
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Cancer concerns an obstacle for study initiative

By Duff Twin
Windspeaker Contributor

FORT MCKAY, Alta.

On Sept. 29, Fort McKay First Nation and Fort McKay Métis Nation, in partnership with Alberta Health and Wellness and Alberta Aboriginal Relations, announced their shared commitment to work together on a community health assessment for the Fort McKay community.

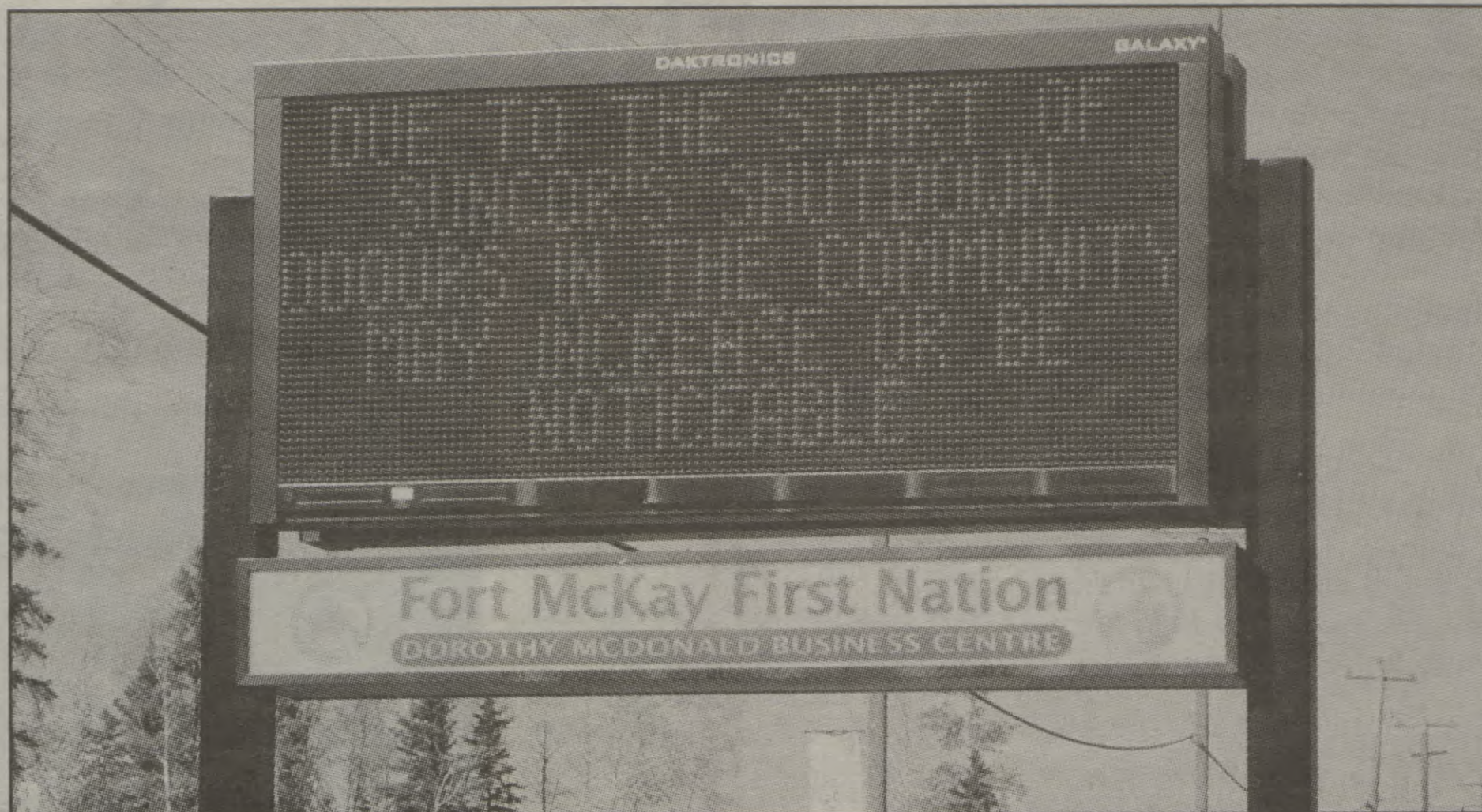
"This community health assessment is an historical first for Alberta," said Gene Zwozdesky, minister of Health and Wellness.

Zwozdesky had been attending meetings to set up a health study like this in the area since May of 2008, however, those meetings were not with Fort McKay. Instead, they took place between the minister and the leadership of the Fort Chipewyan area.

It was in Fort Chipewyan that health concerns were raised as far back as 2001, and many from the area wanted those concerns investigated for possible links to the oil sands industry.

Health concerns in Fort Chipewyan grew to the point that the Minister of Aboriginal Relations and the Alberta government were forced to take notice.

On the Aboriginal Relations section of the Alberta government Web site there is a stand-alone section entitled "Fort Chipewyan." Inside it states, "The Government of Alberta acknowledges (Fort Chipewyan's)



Sign at Fort McKay First Nation in northern Alberta.

concerns on health and environment issues and is taking action to help address them.

"Officials from Aboriginal Relations, Health and Wellness, and Environment have visited Fort Chipewyan many times to build relationships, hear concerns and collaborate on solutions."

One of the proposed solutions was the "development of a community health study, led by Alberta Health and Wellness." This is basically the same study as the one now set to take place in Fort McKay.

The oil sands development in the Fort McKay area relies heavily on the Athabasca River, which flows through Fort McKay on its way to Lake Athabasca, Fort Chipewyan's main source of water

and fish.

Some people in the area are wondering how Fort Chipewyan could still be without a health study and how the Alberta government could switch its focus from one community to another.

When asked about the switch, a representative from Alberta Health and Wellness stated simply, "we were able to come to an agreement with Fort McKay first."

The First Nations of the Fort Chipewyan area point to politics for putting the discussions about the health study on hold.

The chief of Athabasca Chipewyan First Nation was unavailable for comment due to upcoming elections in that community. A representative of Mikisew Cree First Nation said

"we are in the works on that (health study)...but we are going into a new chief and council so there is a period of catching up."

The former chief of Mikisew Cree Nation, George Poitras, was available for comment, however, and said there are other reasons why the Fort Chipewyan study got side-stepped.

"The biggest concern the community had was the fact that the Alberta government did not want to look at the cancer issue whatsoever. The Alberta government has publicly stated that they see no concerns with cancers in Fort Chipewyan; that, despite their own study in February 2009 that concluded there is 30 per cent elevated levels of cancers in Fort Chipewyan."

Poitras was concerned about bias as well, stating "If the study is tied to funding from either the oil companies or the government of Alberta, there is a great likelihood of bias... they (the Alberta government) will attempt to control what the study question is, how the study is undertaken, any outcome of the study, and most definitely how the study outcome is communicated to the

public. This has been the experience of Fort Chipewyan with the 2009 Alberta Cancer Board Study."

A representative of Alberta Aboriginal Relations said that the Fort McKay study is "community driven" and that the community will decide what they want the study to entail.

While there is some direct mention of surveys being conducted to "determine the health priorities of Fort McKay residents" most of the actual letter of intent for the study says that everything will be done with input from representatives on all sides, as highlighted in clauses like "to jointly design and implement appropriate community health assessment activities to identify the health issues and concerns of the residents of the community of Fort McKay..."

The committee over-seeing the study is to be made up of an equal number of representatives from Fort McKay and the Alberta government.

Dr. John O'Conner is the doctor who initially helped bring the high rates of cancer and other health issues in the Fort Chipewyan area to public scrutiny. He now works in Fort McKay and is in a unique position to comment.

For his part, Dr. O'Conner feels that "the health study needs to involve Fort Chip along with Fort McKay. This on account of the physical connection [the Athabasca] and the close family links both communities have with each other."

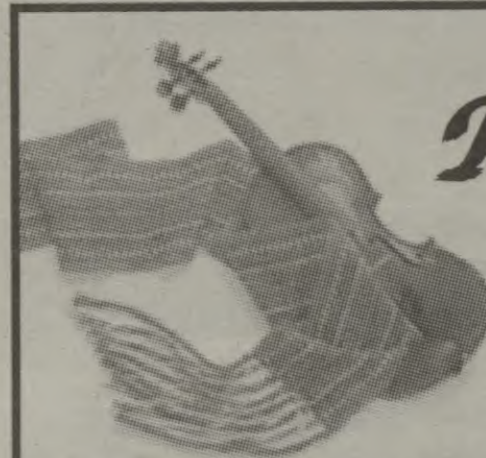
"Given the scientific findings of the significant environmental impact of the tar sands on the lands and water downstream, and the lack of provincial and federal government monitoring of the industry (despite their claims to the contrary), and the documented health issues that are begging investigation, I firmly believe both communities need to be studied, and with some urgency."

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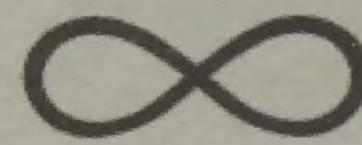
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Sports Briefs

By Sam Laskaris

Yellow Horn leads Americans

Colton Yellow Horn is once again expected to be one of the top offensive threats for the Texas-based Allen Americans. Yellow Horn, who is Blackfoot, is from Brocket, Alta. The 24-year-old is now in his fourth season of professional hockey. He joined the Americans, who compete in the Central Hockey League, early on during the 2009-10 season.

Last year, during his first full season with the club, Yellow Horn led the Americans with 88 points (33 goals, 55 assists) in 66 games. He added 16 points, including six goals, in 10 playoff contests.

The Americans are the fourth pro team that Yellow Horn has played for. He had stints with the East Coast Hockey League's Elmira Jackals and Stockton Thunder. And he started his pro career with Salzburg, a squad in Austria's pro league. He played 11 games with Salzburg during the 2008-09 campaign before returning to North America and joining the Elmira team.

As for his junior days, Yellow Horn spent three seasons toiling in his home province, suiting up for the Western Hockey League's Lethbridge Hurricanes from 2003-06. He spent his final two junior seasons with the WHL's Tri-City Americans, who are based in the state of Washington.

The Allen Americans compete in the 14-team CHL. The club was scheduled to begin its 2011-12 regular season on Oct. 21.

Starring in Dallas

Though it's still rather early in the season, Sheldon Souray just might be in for an impressive National Hockey League campaign.

Souray, a Metis who is from Elk Point, Alta., is a three-time NHL all-star, having participated in the league's showcase match in 2004, '07 and '09.

The 35-year-old is obviously hoping to continue his solid play from the early portions of the 2011-12 season. Souray, who signed on as a free agent this past July with the Dallas Stars, collected five points, including one goal, during his first six games in the Lone Star State.

No doubt Souray is pleased just to be back in the NHL. Earlier in his pro career, Souray was viewed as one of the NHL's best defencemen.

And he was thrilled when he signed a five-year contract worth \$27 million to play in his home province with the Edmonton Oilers in 2007.

Souray though suffered through his share of injuries during his years in Edmonton. And after criticizing the Oilers' medical staff, the club's brass banished him to the minors last season.

He spent the entire 2009-10 year with the American Hockey League's Hershey Bears.

The Oilers then bought out the final year of his contract, allowing him to become a free agent and paving the way for him to sign with Dallas.

Should he remain healthy (play all 84 regular season contests with the Stars) and continue to produce at his current pace, Souray would end up with a 70-point season.

This figure would represent a career high in the NHL. His best season thus far offensively was during the 2006-07 campaign with the Montreal Canadiens when he earned 64 points, including 26 goals in 81 games.

Hoops tournament

Alberta's Siksika First Nation is looking for entrants for its SUNS Classic basketball tournament.

The event, which is scheduled for March 8 to March 10, will be staged at the Siksika High School.

The tournament will feature both girls' and boys' division for those in grades 7 to 9.

The registration fee is \$150 per team. The registration deadline is Feb. 14. More information is available by calling Guy Morin at (403) 734-5400 or by emailing moring@siksikaboardofeducation.com

Sports forum in Manitoba

An Aboriginal sports forum will be staged in Dauphin, Man. The event, which is scheduled for Nov. 4, is hosted by the Manitoba Aboriginal Sports and Recreation Council. All were welcome to attend the forum, including sports leaders and recreation directors.

Among those who will be speaking at the forum are officials from the host council, as well as representatives of various groups including Softball Manitoba, Athletics Manitoba and Special Olympics Manitoba.

There is a \$10 registration fee to attend the forum. Those who pre-register by Oct. 31 are eligible to win two tickets to a Winnipeg Jets' game.

For more information contact Melvin Magpantay via email, melvin.magpantay@sportmanitoba.ca, or call (204) 925-5737.

[sports]

Time may be right for new lacrosse league

By Sam Laskaris
Windspeaker Contributor

OHSWEKEN, Ont.

Aboriginal lacrosse fans will have a pair of teams to cheer for in a new professional league starting up this January.

The Canadian Lacrosse League, also known as CLax, will have six entrants, all in Ontario, during its inaugural season.

Two of the participating teams will be the Ohsweken Demons and the Iroquois Ironmen. Both of these squads will play their home contests out of the Iroquois Lacrosse Arena in Ohsweken.

All six CLax clubs will play 14 regular season matches. The regular season is scheduled to commence on Jan. 7, 2012 with a tripleheader, seeing all of the league's teams playing a game in Ohsweken.

The regular season will conclude in late March. The top four finishers will then advance to the league playoffs.

The Demons and Ironmen: There's a good chance both teams will probably feature all-Aboriginal rosters, but they will not be the only CLax squads sharing the same arena.

Names of the other four squads in the league had not been revealed by mid-October. But there will be an Oshawa team and a Durham squad playing out of Oshawa's General Motors Centre. Plus Brampton's Powerade Centre will be home to both the Brampton and Peel clubs.

Vince Hill is serving as the director of operations for both the Demons and Ironmen. He doesn't believe there is any conflict of interest in working for both Ohsweken-based teams.

"That's mostly an administration role," he said.

Hill will also serve as the Demons' general manager. The Ironmen squad will have its own GM. And both clubs will have separate coaching staffs. These personnel members were expected to be announced by early November.

Jim Veltman, arguably the best lacrosse player Canada has produced, is the Deputy Commissioner of the CLax. He also believes there is no problem having Hill work as the director of operations for two teams.

"The director of operations is mostly working on season ticket sales and sponsorships," Veltman said, adding the two Oshawa and both Brampton franchises also have just one individual serving as director of operations.

For the past three years Hill has also been the general manager of the Six Nations Chiefs, a senior men's team that competes in the Ontario-based, summer league



PHOTO: SUPPLIED

Jim Veltman Deputy Commissioner of the Canadian Lacrosse League

dubbed Major Series Lacrosse.

The Chiefs, who played out of the Iroquois Lacrosse Arena, averaged about 300 fans per game during the 2011 season.

Hill is hoping the Demons and Ironmen draw considerably better than average between 2,000 and 3,000 fans per game.

The Chiefs' relatively low attendance can partly be attributed to the fact Six Nations had two other men's teams operating out of the same facility. The Ohsweken Warriors, a Senior B side, competed in the Ontario Lacrosse Association (OLA). And the Six Nations Slash took part in the Can-Am Lacrosse League.

Six Nations also had a pair of junior squads competing in their OLA loops, the Junior A Arrows and the Junior B Rebels.

Hill is confident lacrosse mad Six Nations will support both the Demons and Ironmen.

"It's going to be the only game in town," he said.

This isn't the first time a Canadian pro lacrosse league has been attempted. A four-team Ontario-based circuit called the Canadian National Lacrosse League operated for just one year back in 1991.

"It's been tried before," Veltman said. "Maybe the timing is right now."

About 300 individuals have expressed an interest in playing in the league.

A league-wide draft to stock the teams will be held on Nov. 6.

For starters, each club will be able to select 10 local players. That will be followed by an eight-round draft of remaining available players.

And then after that it is expected teams might have some open tryouts to fill out remaining spots on their rosters.

CLax officials originally wanted to have teams in British Columbia and Quebec as well for this coming season.

"I think we have a better model now going forward," Veltman said. "We had big plans, maybe more grandiose plans than we should have had."

Veltman said many other potential centres had expressed interest in having teams in the league.

"In the end they said they want to see it for a year before they commit to it," Veltman said.

But the plan is still to expand to other provinces in the future.

"We're thinking of branching out," Veltman said. "(After all) we are calling ourselves the Canadian Lacrosse League."

The CLax will not be the only new professional lacrosse league starting up this year. The North American Lacrosse League, which will have five franchises in the U.S., is also scheduled to begin play in January.

The majority of the continent's best players though will continue to toil in the National Lacrosse League, which has three Canadian (Toronto, Calgary and Edmonton) and six American franchises.

Young girl lets nothing stop her from reading

By Lillian Blackstar
Windspeaker Contributor

TORONTO

Fatty Legs, a true story written by Margaret Pokiak Fenton and Christy Jordan Fenton, has been chosen as the First Nation Communities Read program 2011/12 selected title.

It's a story of courage and great endurance.

The story was selected by a six-member jury of librarians from First Nation public libraries in Ontario, with support from the Southern Ontario Library Association. It was selected from 29 titles submitted by 13 publishers from across Canada and timed to fit with Ontario Public Library Week (Oct. 16 to Oct. 22).

First Nation Communities Read encourages family literacy and intergenerational storytelling, and promotes the publication, sharing, and understanding of Aboriginal voices and experiences.

Fatty Legs provides readers with a glimpse into the residential school experiences of a young Inuvialuit girl named Olemaun, later known as Margaret Pokiak.

Margaret, now 75, grew up in the northern community of Banks Island in the Northwest Territories. Her family consisted of 16 kids and her parents and

subsisted on hunting and trapping.

One day at the age of seven, as her older sister was reading to her, Margaret began to want to go to school. With much pressure put upon her parents from little Margaret, she was allowed to go to the Immaculata Catholic School in Aklavik where she attended from age eight to 12 years of age.

After a few days there, however, she says she wished she had never gone and wanted to return home. She was immediately targeted by a nun who would bully her, and who gave her red stockings to wear to embarrass her in front of everyone. She was the only girl at the school forced to wear them.

From the time of the customary cutting off of the hair, to the other humiliations of institutionalization, Margaret decided to fight back. In the face of bullying and oppression, she learned to knit and sew, an occupation she still does today.

Margaret decided to allow her story to be written when her daughter-in-law convinced her that her story would take others on an empowering journey.

"At first I did not like the idea. I was worried that my grandchildren would know I was naughty at one time," said Margaret.

She said she was also reluctant

for her son to know about her having to wear red stockings. Now Margaret is happy that by sharing her story she is helping others.

Margaret married in 1962 and with her husband had six children. Her co-writer, and wife to her son Garth, is Christy Jordan-Fenton. Christy wanted Margaret to write her touching story, so she helped her to write it.

Today, Christy and Margaret live on little farms beside each other in Fort St. John, B.C. They share their stories, and Margaret still does her baking and does traditional crafts to sell at the local market garden.

Public libraries in Ontario, Nova Scotia, Manitoba, British Columbia, and the Yukon will receive the 2011/12 First Nation Communities Read poster promoting Fatty Legs; A True Story, and 19 other titles recommended for adults and young adults.

Fatty Legs, written in 2010 and illustrated by Liz Amini Holmes, is published by Annick Press and was shared at the Truth and Reconciliation National Event in Halifax.

There is also a sequel that is called A Stranger at Home, and a music video by Keith Secola coming out. Secola was just inducted into the Native American Music Awards Hall of Fame.



PHOTO: SUPPLIED

Book cover: Fatty Legs, written by Margaret Pokiak Fenton and Christy Jordan Fenton.



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Police investigating police

(Continued from page 8.)

When there is no available alternative and the RCMP must investigate its employees, these cases will be assigned a team of at least two

members, who will be screened for any actual or perceived conflict of interest.

"The RCMP would prefer if we never had to investigate our own employees, but it is not always possible for an outside agency to take on an investigation due to its own workload requirements and the availability of resources," said the spokesperson.

Some provinces already have regimes in place to conduct investigations independent from RCMP, such as in Alberta, with the Alberta Serious Investigation Response Team. Similar models are being developed in Manitoba and Nova Scotia, the spokesperson said.

In B.C., however, a Sept 29th statement by RCMP confirmed that Abbotsford municipal police is now conducting an investigation into the Williams Lake incident.

"Although Williams Lake detachment had already initiated an investigation by members from outside of Williams Lake, senior managers in the division felt that, in order to ensure public confidence in the outcomes of the investigation, an independent police agency should be called in," said Sgt. Rob Vermeulen, a spokesperson for the RCMP in BC.

The Abbotsford investigating team will investigate both the allegation that the 17-year-old female was assaulted by police, as well as the allegation that the female assaulted a police officer.

Cst. Ian MacDonald, head of the Abbotsford investigation team, said the department will be "looking at the whole ball of wax" and examining the alleged assault from all possible angles to determine every aspect of what happened in the incident.

But while the RCMP won't be investigating itself regarding the case, Braker said having one police department investigate another is hardly unbiased.

"They [RCMP] say that it is a step away from a conflict of interest, but we still say it doesn't erase the conflict."

"The NCCABC has no faith in any investigation of the RCMP in Williams Lake by another RCMP officer," Braker said.

"It must be independent. It is up to the Solicitor General of Canada to ensure the public maintains confidence in the RCMP and the justice system and he can only do that by ordering an independent review," Braker said.

Aboriginal leaders have also demanded that the Solicitor General of Canada consult with Aboriginal groups before appointing an independent reviewer of police conduct.

"Governments must appoint individuals in whom we have faith and must ensure inquiries have proper terms of reference and the necessary authority," Wilson-Raybould said in a statement.

The Minister of Public Safety did not respond by press time to *Windpeaker's* request for an interview.

Dear Auntie

(Continued from page 12.)

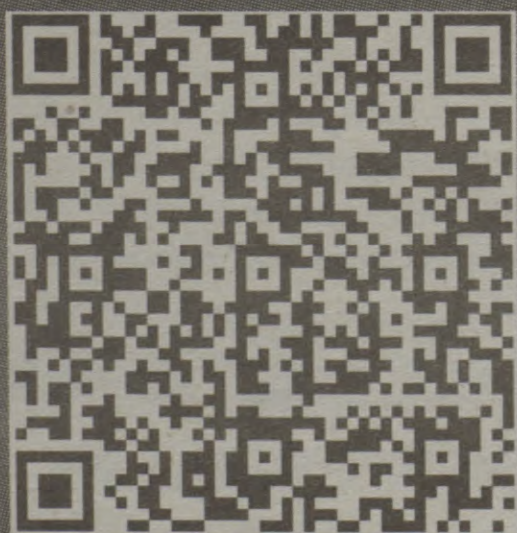
I am glad my daughter inspired me to say something. Being involved in your child's education through committees, boards and other volunteer efforts has been shown to increase student success (actually true for any culture). I invite you to be gentle with yourself and trust that you are making a difference in your children's cultural upbringing. The career path you have chosen models your determination to achieve your goals and actively revive cultural identity in a way public education does not.

The report *Decolonizing Our Schools* may be of interest and can be found on the Aboriginal Education Centre webpage to share with your child's teachers: www.tdsb.on.ca/_site/ViewItem.asp?siteid=185&menuid=781&pageid=603

On a more academic level, you can keep studying and find ways to impact systemic change through your own writing and research.

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University of Regina

Faculty of Education
University of Regina

TENURE-TRACK POSITION - ASSISTANT PROFESSOR INDIGENOUS EDUCATION and EDUCATIONAL CORE STUDIES

The Faculty of Education, University of Regina is inviting applications for a full-time, Tenure-Track position appointment beginning July 1, 2012 (or possible earlier start date).

The Faculty of Education seeks an individual who can contribute to our programs with expertise in Indigenous Education and Educational Core Studies. The Faculty has a strong orientation towards social justice issues in education and is committed to enacting the themes, vision, values and mission of the University's Strategic Plan - *māmawohkamātowin: Our Work, Our People, Our Communities*. Consistent with this orientation, all undergraduate students in the Faculty of Education take common Core Studies courses intended to foster and support critical examinations of schooling practices, curriculum, and pedagogy. Priority areas for the Faculty include the integration of Indigenous Education across programs and subject areas, Indigenizing teaching practices and curriculum, and supporting the University of Regina's Aboriginal Initiative.

DUTIES: The individual will be responsible to teach undergraduate and graduate classes in Core Studies and Indigenous Education, supervise undergraduate students in field experiences, supervise graduate students, assume active involvement in Faculty endeavours and engage in individual and collaborative scholarly research.

QUALIFICATIONS: The successful individual should possess a Ph.D. degree or the equivalent with an academic focus on Indigenous Education. The individual should demonstrate successful teaching experience in K-12 schools and university environments.

SALARY RANGE: Depending on qualifications and experience, normally in the Assistant Professor range (\$72,567 - \$93,831, currently under review).

STARTING DATE: July 1, 2012 (or possible earlier start date)

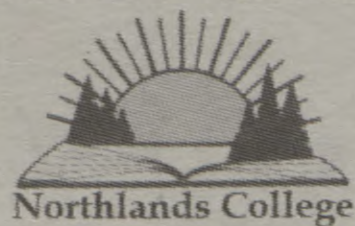
For more information, please contact:

Dr. Jennifer Tupper, Associate Dean
Faculty Development & Human Resources
E-mail: Jennifer.Tupper@uregina.ca
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TO APPLY: Applicants should send a letter of introduction, current curriculum vitae, teaching philosophy, a description of current research interests and projects, the names of three referees and photocopies of transcripts by **December 31, 2011** to:

Dr. James McNinch, Dean
Faculty of Education
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All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Regina is committed to achieving a representative workforce. Qualified diversity group members are encouraged to self-identify on their applications.



CHIEF EXECUTIVE OFFICER

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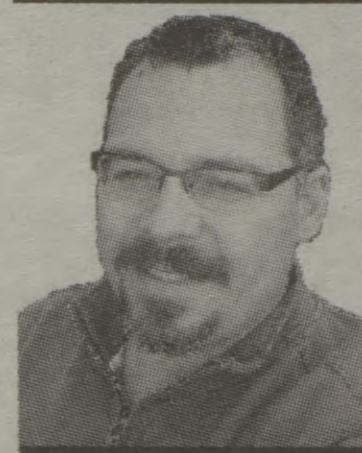
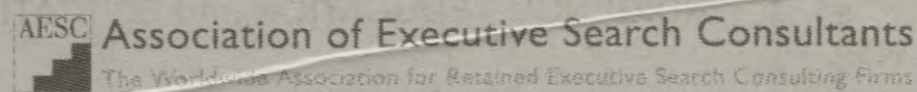
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Applicants should have a PhD or ABD in Indigenous Studies or related discipline, and have a demonstrated ability for excellence in research, teaching, publications and working with Indigenous communities. This position involves teaching in the areas of: the environment, natural resource development, Indigenous knowledge and Indigenous spirituality with an opportunity to develop new courses in these areas. Experience in teaching and community-based research and knowledge of an Indigenous language and/or French will be considered definite assets.

Applications should include a cover letter, curriculum vitae, teaching dossier and three separate confidential reference letters directed to: **Dr. Pierre Zundel, President and Vice-Chancellor, University of Sudbury, 935 Ramsey Lake Road, Sudbury, Ontario, P3E 2C6. The deadline is January 20, 2012, however applications will be accepted until the position is filled.**

This announcement is directed to Canadian citizens and permanent residents of Canada. The University of Sudbury encourages applications from all qualified individuals, including Indigenous Peoples, women, members of visible minorities, and persons with disabilities. For more information see: <http://usudbury.ca/content/employment-opportunities>



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[footprints] Salli and Ernie Benedict
Influential father and daughter strengthened Mohawk identity

By Dianne Meili with files from Doug George-Kanentiio

This year's passing of Elder Ernest "Ernie" Kaientaronkwen Benedict and his daughter Salli Kawennotakie Benedict deprived the Mohawk community of two great visionaries. Both dedicated their lives to strengthening their nation's identity.

The elder Benedict was born in 1918 at a time when his people were still tied to their natural environment, nourished by the crops they grew and the fish they harvested from the many rivers flowing through Mohawk Territory.

Ernie matured while the Canadian government imposed its administrative authority over the northern part of Akwesasne, and New York State created a colonial government to wield control over the south. Ernie observed how both undermined ancestral ways and served to splinter Mohawks into hostile factions.

Partnering with Ray Fadden-Tehanetorens, Ernie sought to remind people of their heritage at a time when it was considered regressive by mainstream society. Akwesasne members, as well, felt cultural activities and values would hinder their advancement.

To battle oppression, the two men rallied Mohawk youth to form the Akwesasne Mohawk Counsellor Organization. Over many years the group "travelled throughout the eastern part of North America, visiting historic sites, meeting with other Native nations, learning about their own heritage while coming to the conclusion that Indigenous peoples had meaning and substance beyond the qualifications set upon them by Europeans," wrote former Akwesasne Notes editor Doug George-Kanentiio in the online resource indianz.com.

The two men's travels would lead them to develop the unity caravans of the early 1960s and then to the formation of the White Roots of Peace, which lit the flames of Aboriginal nationalism across the continent, changing the way mainstream society viewed "Indians."

Ernie went on to edit two

newspapers reporting the actions of Akwesasne leaders all the while endorsing a unified Mohawk front. Later, he would co-found the influential journal *Akwesasne Notes*. He earned a university degree when few of his peers made it past high school, wrote George-Kanentiio, and famously opposed the draft during the Second World War utilizing his vast knowledge of Iroquois treaties "when almost everyone else simply conceded to it."

"He also saw the dangers of sending our students off to distant schools to become a darker shade of the European education system. He knew the perils of their schools and how they were used to eclipse Mohawk history while demanding serious psychological and cultural compromises on the part of the Native student."

Ernie's Manitou College, still educating students northwest of Montreal, features Aboriginal faculty and students, and manifests his then-radical idea that the world must learn from Indigenous people, not the opposite.

Ernie may be best remembered for his North American Indian Travelling College which carried on from the White Roots of Peace. More than anything he wanted to influence others not to accept the status quo, but to realize the wisdom of traditional values and empower themselves with it to protect their lands and rights. For years he drove across the northeastern part of this continent with his library of books and personal knowledge, sharing both with an attentive younger generation ready to take action against the government.

Ernie passed away in January of this year at the age of 92, and Salli — his daughter who was said to be so much like him — followed in May at the age of 57. Both took great pains to preserve Mohawk heritage and win gains for their people in many areas.

"They were as humble and generous as they were wise," said friend and colleague Karla Ransom, who works for the

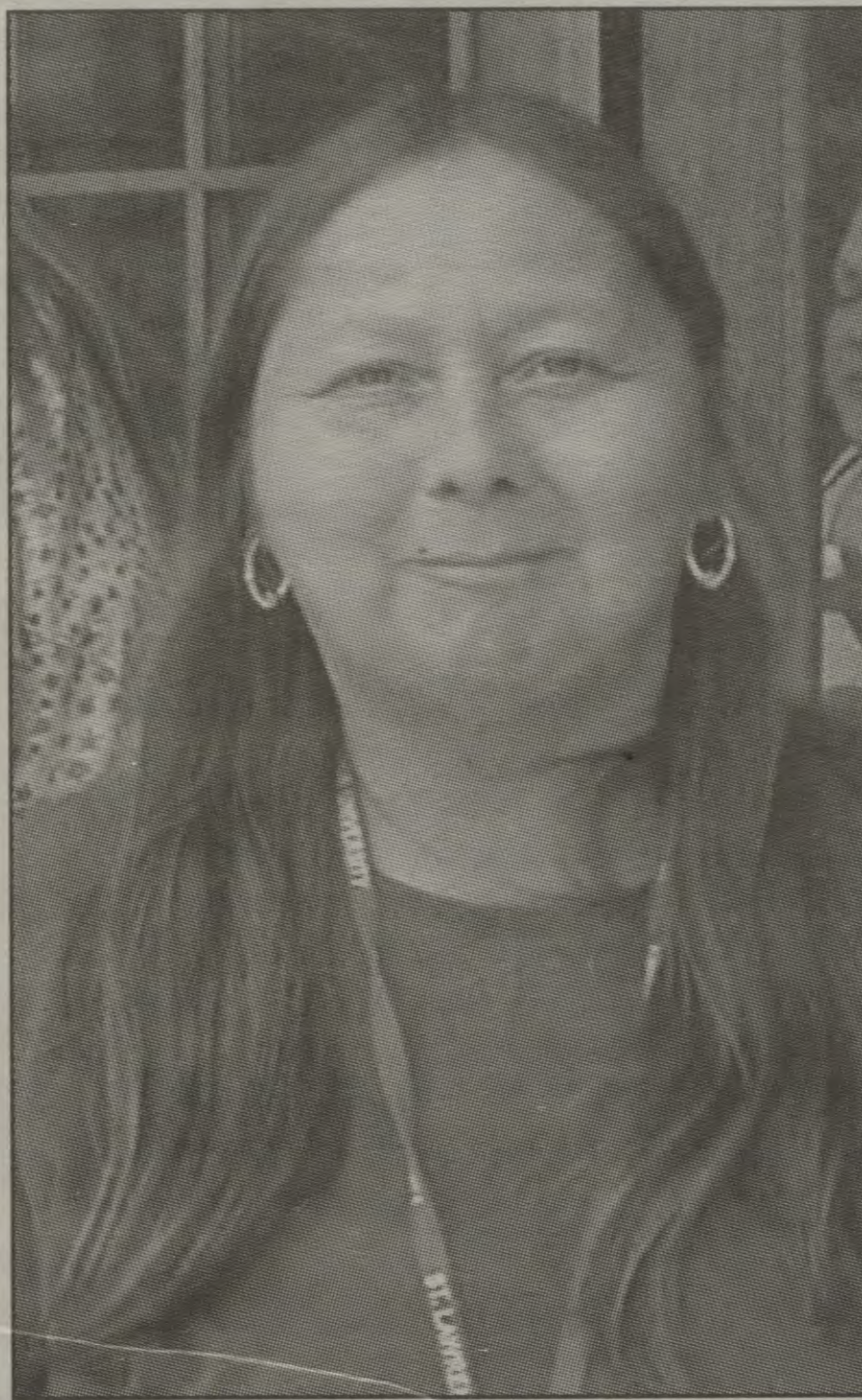


PHOTO: SUPPLIED

Salli Benedict

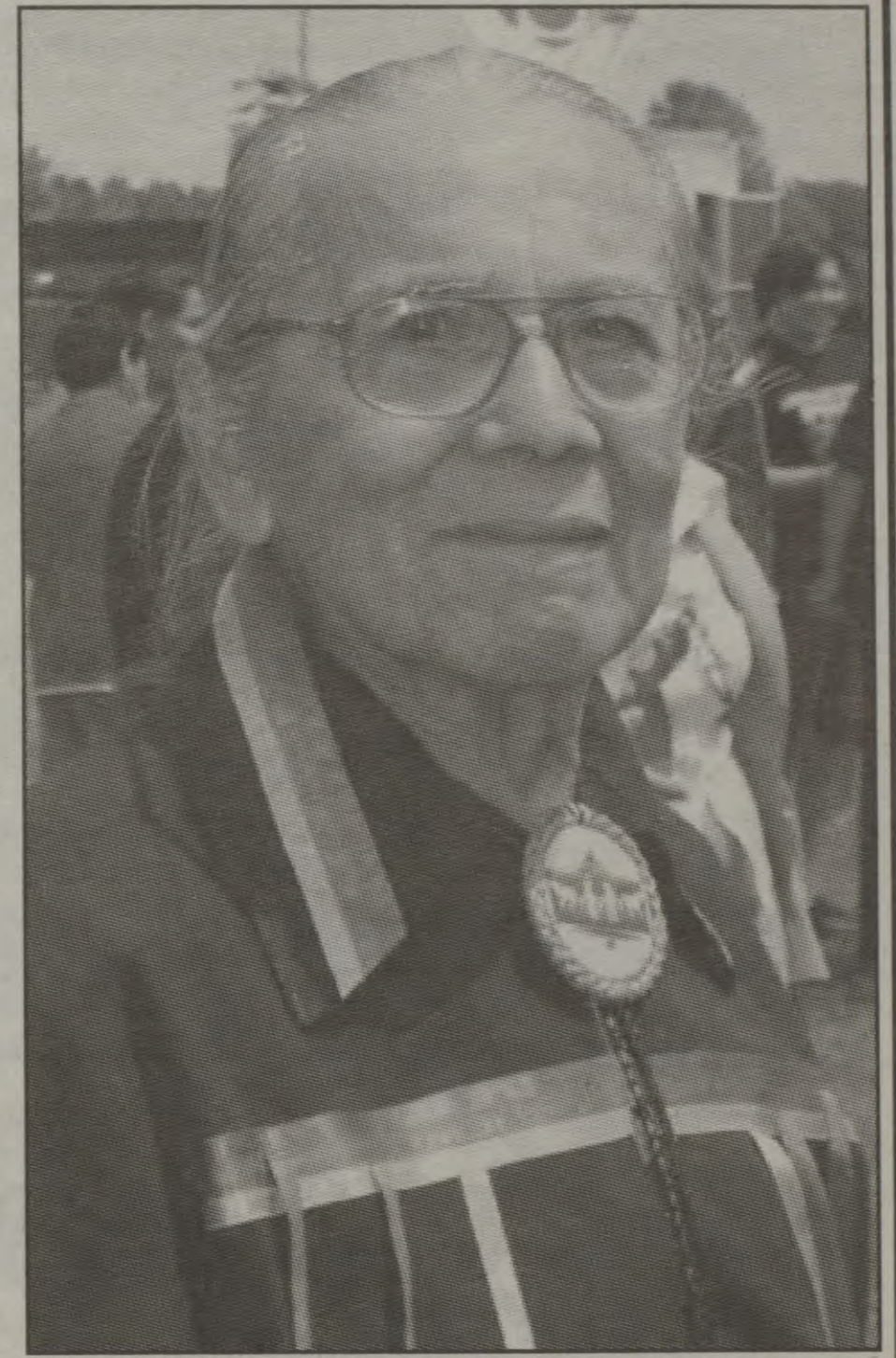


PHOTO: SUPPLIED

Ernie Benedict

Mohawk Council of Akwesasne (MCA). "Salli was always so full of life and passion. She had such stamina in the face of the disabling effects of rheumatoid arthritis."

Could the eldest Benedict child have been anything less than a champion of Aboriginal culture, values and rights, given her parentage? In addition to her father's influence, her cultural avocation was enhanced by an artistic bent gained from her mother, Florence, whose baskets are exhibited in Canadian and American museums.

At the age of 20, Salli served as interim director for her father's travelling college and then went to Salmon River Central School, teaching children in the Title 4 Cultural Program where she made storyboards illustrating Aboriginal cultures. She went on to work for the Akwesasne Museum for many years, formally establishing curating policies and procedures to protect historical documents and artifacts.

Her love of history, archaeology

and anthropology led her to the St. Regis Mohawk Tribe where she acted as a cultural historian involved in land claims and researching.

"More than any other person, Salli deserves full credit for the creation of the Akwesasne Communications Society which in turn established Radio CKON," wrote George-Kanentiio. "She was tenacious but diplomatic using her skills to secure an agreement with all three Mohawk councils to have CKON the only exclusively Native licensed radio station in North America."

"She was never heavy-handed. She was just devoted to the truth. If she didn't receive a certain response, she just went to work and did more research to prove her point," Ransom said.

An artist and author, Salli illustrated and edited children's books, and was a published poet. She is cited and acknowledged in books, articles and documents referring to Aboriginal culture. She also wrote several Mohawk-

language textbooks, according to the *Standard Freeholder* in Cornwall.

She was also a photographer, potter, sculptress and co-creator of many of the institutions found on Akwesasne. Her most recent position was with the MCA, where she was heading the Aboriginal Rights and Research Office.

MCA Grand Chief Mike Kanentakeron said in a statement it was especially painful that she would not be present to see to fruition the result of her efforts to settle land claims with the Canadian government.

"It is a testament to her hard work and commitment that our community's land claims are being negotiated," Mitchell said. "We wanted so much for her to be with us on the final leg of this journey. She was so much a part of negotiations, and she will still be with us in spirit. We will continue to work just as hard as if she was still by our side encouraging us all on."

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Settlement restores some land and creates new nation
By Shari Narine Windspeaker Contributor
WABASCA, Alta.

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By Dianne Meili

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First Nations gather to protest government treatment
By Shari Narine Sweetgrass Contributing Editor
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By Shauna Lewis Raven's Eye Writer Vancouver

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By Dianne Meili Sweetgrass Writer EDMONTON

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On behalf of the children [editorial]

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