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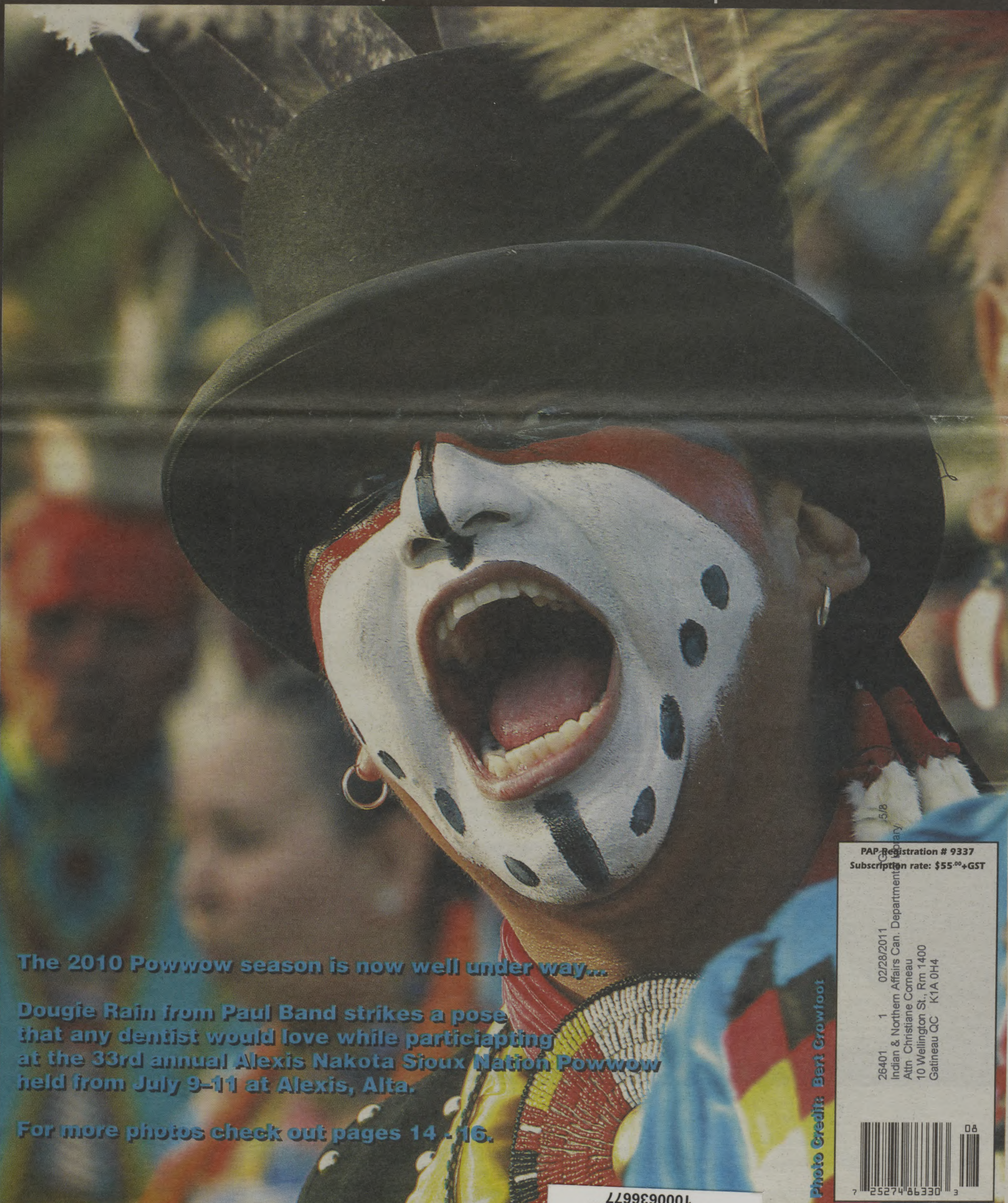
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Survivors gather in Winnipeg to share at TRC event
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Indian Act sections to be repealed
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G20 protesters recall indelible experience
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The 2010 Powwow season is now well under way...
Dougie Rain from Paul Band strikes a pose that any dentist would love while participating at the 33rd annual Alexis Nakota Sioux Nation Powwow held from July 9-11 at Alexis, Alta.

For more photos check out pages 14 - 16.

Photo Credit: Bert Crowfoot

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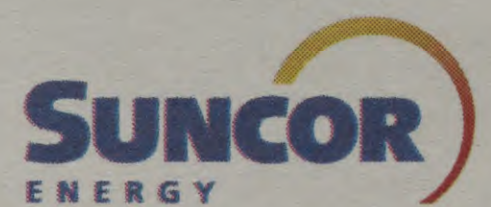
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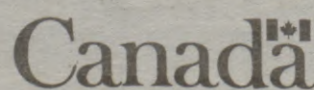
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Features

Survivors gather in Winnipeg to share experiences at TRC event 8

Paul Daniels sat by himself, the Assiniboine River his backdrop at the Forks National Park, as he ate a bagged lunch courtesy of the churches. For Daniels, it's the least the churches could do. He's waiting on a hearing through the independent assessment process to see how much financial compensation he will receive for the sexual abuse he suffered during his eight years at Fort Alexander residential school northeast of Winnipeg.

Indian Act sections to be repealed in effort of reconciliation 9

The federal government will be repealing sections of the Indian Act that allow Indian residential schools to operate. The announcement was made by Indian and Northern Affairs minister Chuck Strahl.

G20 protesters recall an indelible experience 10

Indigenous activist groups kept their cool and stayed focused on the messages they wanted to convey at the G20 protests that took place on the streets of downtown Toronto in the last weekend of June. One Native organization said their strategy was to maintain open communication with police and keep the peace.

A holistic approach needed to encourage youth 11

If you want to help Aboriginal youth to stay in school and out of trouble, you can't forget about the needs of their parents and grandparents, said the executive director of the Urban Native Youth Association (UNYA).

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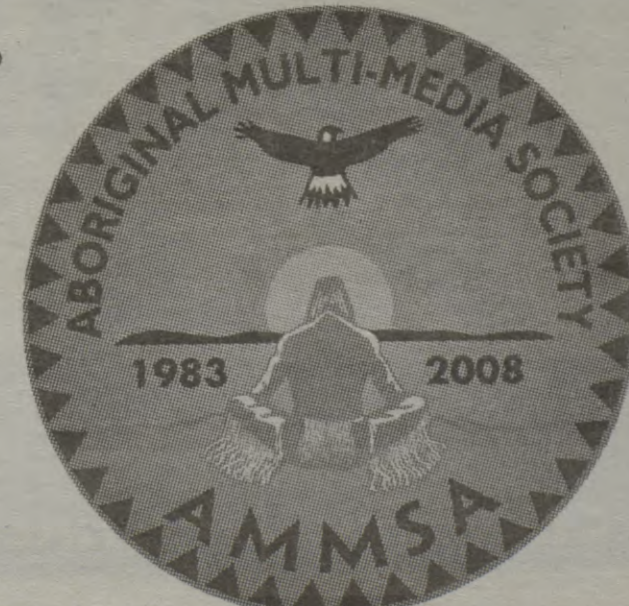
Shannen Koostachin threw a small pebble in a big pond that caused ripples to reverberate across the country. But the stone had barely left her hand when, shockingly, she was killed in a motor vehicle accident on an Ontario highway.



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Herculean task before us

If it ain't broke, don't fix it, but if it's clearly in need of repair, roll up your sleeves and 'get 'er done.' And what is clearly broke is the hosting model being employed by the North American Indigenous Games Council.

Every year that the games are to be hosted in the United States we brace ourselves for the inevitable announcement that the event has been cancelled.

What is supposed to happen is that First Nations within Canada host the games, then the tribes of the United States host, and then Canada, and so on. But what has happened is that First Nations on the Canada side of the border host, then the United States tribes fail to be able to organize, and then First Nations in Canada try to pick up the pieces where they can, and that cycle goes on interminably.

There has to be a better way that will bring some consistency and reliability to this event. The young people in our communities deserve better. No, strike that. They deserve the best. And to have NAIG USA Inc. cancel the 2011 Games that were to be held in Milwaukee, Wisconsin in July next year is neither our best, or for the best. And we are not alone in this thinking.

"I think the people that made the terrible decision (to choose Milwaukee) are going to be held accountable for their incompetence," said Vice-Chief Morley Watson of the Federation of Saskatchewan Indian Nations.

Now, Mr. Watson hasn't much of a leg to stand on when he complains of the failure of the NAIG Council to ensure the 2011 Games, given his part in putting the First Nations University of Canada at risk of failure, but nonetheless he stuck his oar in the water of the debate when it comes to the games. And some of what he has to say has merit.

The vice-chief of the FSIN believes, as we do, that changes have to be made, because the current system of choosing host communities is not working.

Saskatchewan has been rejected twice consecutively in its bid to host the games. First their bid failed for the 2008 games. The NAIG Council chose Cowichan nations in B.C. to host that year. So when Saskatchewan's bid failed for the 2011 games, it was a blow. Watson's nose, perhaps understandably, is a little out of joint on this issue. But, according to a Regina Leader-Post report, Watson believes Saskatchewan's bid failure may be due to the success of that province's First Nations, which have dominated NAIG competition in years past.

"Rather than people admiring what we do for our young people, they tend to be overcome by jealousy instead of admiration," said Watson. Sounds like sour grapes to us, and that's not how good sports play, but that's neither here nor

there.

The thing that Watson fails to acknowledge in such comments, however, is that the Games are not remotely about winning or losing. Being the top province or the ones at the bottom of the pile, this is not what the games are about at all in our opinion.

The NAIG movement is not just about a week-long event held every couple of years where some kids win and some kids lose. It's about hope and challenge. The Games become a reason to get out of bed each day to train muscles and mind. They become a venue for discovering hidden talent, developing qualities like hard work and perseverance that will serve these youth well in their lives going forward. This is what the cancelation of the Milwaukee games is depriving these kids of.

The Aboriginal Sports, Recreation and Physical Activity Partners Council sent out a press release from Duncan, B.C. in July, shortly after the cancelation of the games became known. It said that the NAIG Council expressed concern that the cancelation would cause "distress among Indigenous youth."

Well, of course it will be distressing, but worse, it will be another reason for Aboriginal youth to decry the failure of adults to address their needs and concerns.

The one thing that we know for sure is that consistency and reliability in our dealings with young people are critical to their success and achievement. Too often there is an unreliable home environment. Too often grassroots programs are not sustainable due to the ridiculous year to year funding that is based on the whims of provincial and federal government agencies.

In the place of all that is positive about the Games, the failure of the 2011 games, in fact, is breeding further apathy and additional, unnecessary despair.

We know what the Games mean to these young people. We know that when they are successfully executed they are a gift that lifts negativity and encourages a joyfulness that ripples through the communities of the participants and through the families of the athletes over the years.

We agree with Vice-chief Watson when he says, "We have to lead and we have to ensure that there's something for our young people. We can't let talent and abilities and all of that go to waste..."

We look forward to the NAIG Council coming up with some creative problem solving in the coming months to allow competition to go forward. We don't underestimate the great task that is now necessary, but we encourage a Herculean effort be made to save the games.

Windspeaker

Letter: Keep up the fight

Dear Editor:

Re: Insensitive, insulting and, in some ways, intimidating

I agree with this editorial wholeheartedly! I was shocked to hear of the so-called "forgiveness" ceremony. The only ceremony that matters is the one each victim manifests in their lives.

I think such a ceremony makes a mockery of Aboriginal cultural tradition, making a spectacle of showmanship in keeping with Red Boots

Multiculturalism (just the surface please - keep the rest to yourselves).

If and when the government changes its game, then, and only then, can reconciliation occur. Until then, we're all warriors (Aboriginal and non-Aboriginal) fighting for a truly post-colonial consensus and direction.

Meegwetch to all who keep up the fight.

Susan DeLisle

Do you have a rant or a rave?

Criticism or praise?

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[rants and raves]

Page 5 Chatter

MIKE METATAWABIN OF THE

Nishnawbe Aski Nation writes in Wawatay News Online that the BP oil disaster in the Gulf of Mexico will damage the wintering grounds of the waterfowl that are an essential part of the diet of the Nishnawbe Aski people. Geese and ducks use the Mississippi floodway and are not only a low-cost source of protein, "compared to the high cost of bringing in equivalents to our communities from southern Ontario, but the spring arrival of the geese and the fall migration are also a vital part of the Nishnawbe culture." He said the hunts of these birds provide a time to "bond with our families and our neighbors out on the land." The impact and cost of the oil spill will go far beyond the Gulf States, he said. "It will negatively impact the health and economy of our people."

IT'S BEEN SIX YEARS SINCE

five-year-old Tamra Keepness went missing, and the Federation of Saskatchewan Indian Nations hoped to remind the public of her disappearance by hosting a community barbecue on July 5. The Regina Leader-Post reports that Chief Pauline Okemow of the Lucky Man First Nation, and a member of the FSIN

Women's Commission, said it's important not to forget about the families of those with loved ones who are lost, missing or murdered. "Today is a good day because they're remembering a little girl," she said. "There's a little girl who's lost. Who knows if she's deceased or not? But she has a spirit. Her spirit is probably travelling around here, whether she's deceased or not. I think it's good to remember a little girl with a good spirit, you know?"

Keepness was reported missing from her home in Regina on July 6, 2004. The police have no explanation as to how or why she disappeared. Police Chief Troy Hagen reported the event brought out mixed emotions. He's happy with the raised profile of the case, which may bring in new tips, but it's sad that six years have passed without results despite police efforts to locate Keepness. The Regina Board of Police Commissioners has approved the extension of the \$25,000 reward for information leading to the discovery of Keepness. Contact the Regina Police Service at 777-6500 or call Crime Stoppers at 1-800-222-8477 if you have information about the case.



Tamra Keepness

B.C. FIRST NATIONS WILL ESTABLISH

their own gambling authority, reports the Globe and Mail. With \$1 billion last year earned by the province from commercial gaming, B.C. is unique from a number of other provinces, in that, it offers no carve out for Native communities. After four years looking to the province to share the wealth, negotiations have come up empty. Said Joe Hall, chair of the BC First Nations Gaming Initiative, "There hasn't been any indication of the government being prepared to move in this regard." So First Nations are setting up their own gaming commission to pursue gaming opportunities on First Nations lands throughout the province. George Abbott, the minister responsible for Aboriginal relations, said it is likely any unlicensed gaming would be shut down. The province claims jurisdiction over gaming and revenues, but Chief Hall said that has yet to be tested in the courts. The new gaming commission will create its own terms of reference for operations. The proposed rules are to be in place by November.

THE TORONTO STAR IS REPORTING

that a recent study released by the federal government acknowledged that "there has been little or no progress" in overall community well-being among First Nation and Inuit communities since 2001. While there was a significant reduction in the well-being gap among First Nation and Inuit communities relative to other Canadian communities between 1981 and 1996, progress between 2001 and 2006 stalled, according to the Indian and Northern Affairs Canada paper. Well-being scores measure education, labour force participation, and income and housing, and they are lowest on reserves in the Prairies. Ninety-six First Nations occupy the bottom 100 Canadian communities. Only one First Nation community ranked in the top 100 Canadian communities, Tsawwassen First Nation near Vancouver. Between 1991 and 1996, 18 per cent of First Nations communities experienced a drop in their well-being scores. By the 2001-06 period, 36 per cent of those communities declined, compared to only 10 per cent of Canadian communities as a whole.

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- Community participation in CCP
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- CCP stages of development
- CCP and Indigenous Principles
- Sustaining the Comprehensive Community Plan

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This course provides tools you can use to improve your management practices. The course explores:

- Team building techniques
- Leadership strategies
- Problem solving and decision making
- Meeting management
- Information management
- Communication strategies
- Negotiations and Dispute Resolution

Aboriginal Management Practices Level 2 (AFOA 4)

Building on the knowledge acquired in Management Practices Level 1, this course examines macro-management and governance topics. The course explores:

- Roles and responsibilities of Chief, Council and staff
- Developing policies
- Strategic management and planning
- Human resource management
- Benchmarking and best practices
- Financial strategies

Performance Management and Reporting in First Nations (AFOA 6)

The focus in this course is on learning how to report on performance to community members. The course explores:

- What is performance reporting and why it matters
- Dimensions of performance
- Responsibilities of key players
- Getting started
- What kind of information should be included in performance reports
- How to use performance reports

Developing an Effective Remedial Management Plan (AFOA 8)

Focusing on the skills needed to develop a RMP for your community and in so doing helping to achieve financial stability, this course explores:

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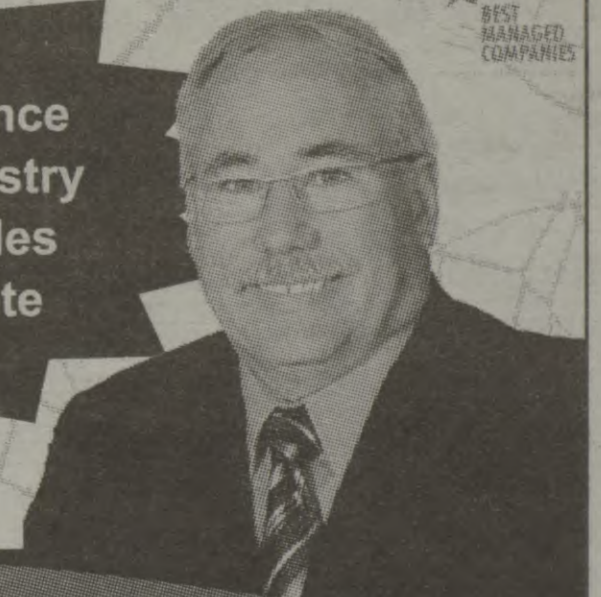
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[news]

Survivors gather in Winnipeg to share experiences at TRC event

By Shari Narine
Windspeaker Contributor

WINNIPEG

Paul Daniels sat by himself, the Assiniboine River his backdrop at the Forks National Park, as he ate a bagged lunch courtesy of the churches.

For Daniels, it's the least the churches could do. He's waiting on a hearing through the independent assessment process to see how much financial compensation he will receive for the sexual abuse he suffered during his eight years as a day scholar at Fort Alexander residential school northeast of Winnipeg.

"The compensation I'm waiting for plays a very minor part in (my healing). I wish we would be treated the same as anyone else," Daniels said, speaking softly.

Daniels said he wanted to be a lawyer once but "my brokenness stopped me from achieving it."

Fort Alexander residential school was run by the Catholic church. Daniels was sexually abused by the priest of the time.

"He did a lot of damage to me. I suffered panic attacks most of my life. I started healing because of my own culture. Today, I'm proud of my heritage. I'm a man. I'm whole. The Creator made me who I am. Residential school tried to change me to be a white man. That's the thing that caused the most damage to my people," he said.

Daniels, an Anishinaabe from Sagkeeng First Nation, attended the first national event hosted by the Truth and Reconciliation Commission from June 16 to 19. However, his story was not one told in the sharing circles. He said he was too distressed by his upcoming hearing to be able to speak to a group. He did, however, come to support other survivors.

At least one commissioner was in attendance at every sharing circle and stories were recorded. Stories shared by residential school survivors were powerful. On the first day, TRC chair Justice Murray Sinclair and commissioners Wilton Littlechild and Marie Wilson participated in a special sharing circle and listened to 15 invited guests answer the question, How did residential school affect your life?

Indian and Northern Affairs federal minister Chuck Strahl broke down after listening to an impassioned plea by a survivor for the government to help access records so girls who became pregnant at residential schools and had their babies taken from them and given up for adoption could track them down.

Strahl said that as a father of four and grandfather of nine, he

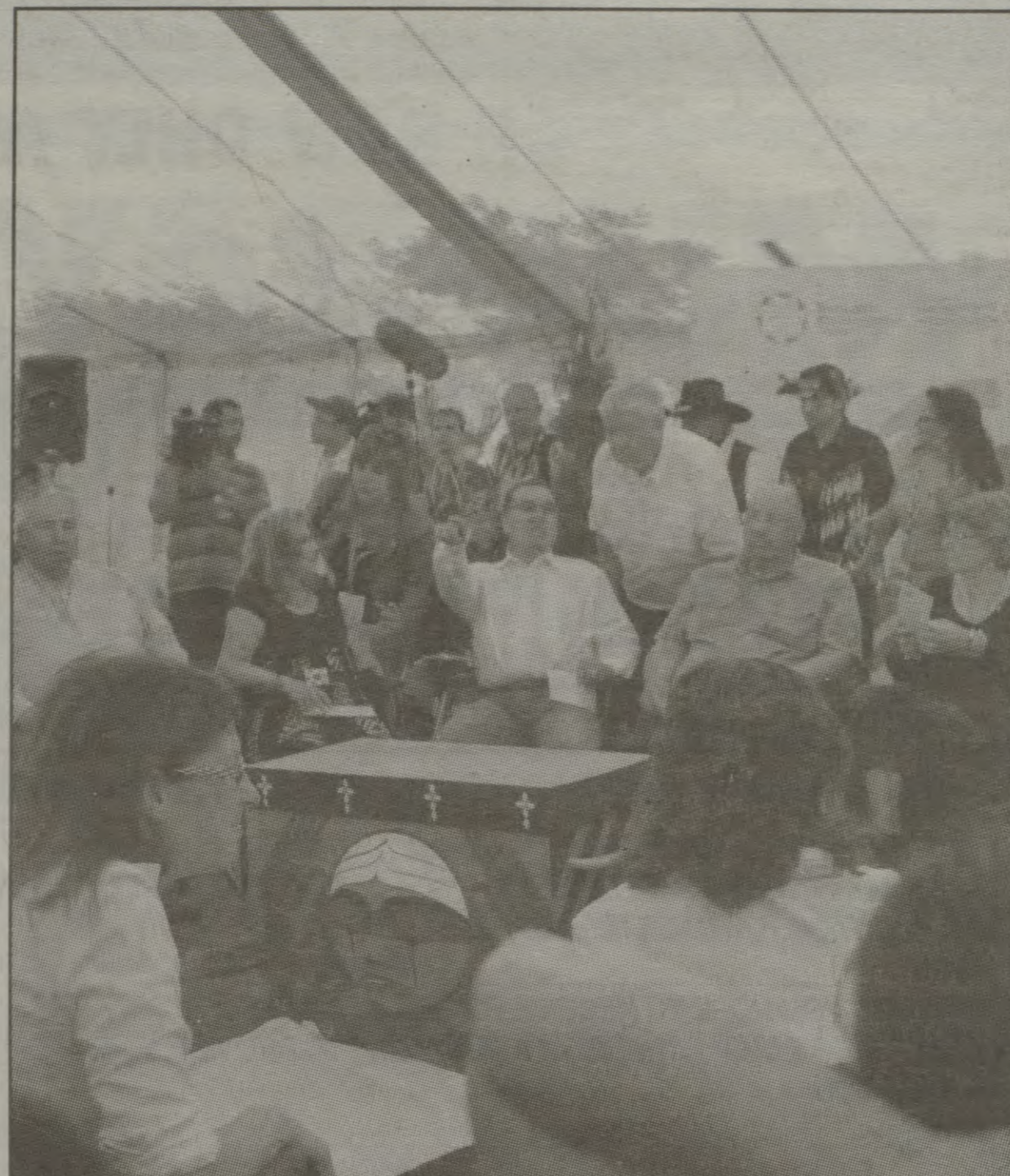


PHOTO: SHARI NARINE

Invited guests take part in the first sharing circle of the first national event on residential schools hosted by the Truth and Reconciliation Commission in Winnipeg June 16 to 19.

couldn't imagine what parents went through having their children taken away.

Survivors talked repeatedly about abuse of all kinds, not only at the school, but at home. Some recounted stories of being sexually abused by family, who were former residential school survivors; being physically abused by parents, who did not know how to parent.

Survivors talked about covering up deaths at the schools and unmarked graves and bones of students scattered on the grounds. There were survivors who had offered forgiveness to their abusers, and survivors who still looked for their abusers on the streets in order to exact justice.

There were survivors who had abused their bodies with substances, begging and prostitution and who had climbed out of the dark hole, and there were survivors who were still living on the streets. There were survivors who had found healing in their traditional culture and survivors who had found healing in a combination of traditional culture and Christianity.

There were survivors who reached out to others to help with their healing and survivors who were still trying to work through their own healing.

There was also the strong message that what happened to survivors would not happen to their descendants.

Said Livinia Brown, an Inuit, "It's a past we're not going to see again, I hope. We're not going to let that happen. I have 10 children, over 40 grandchildren and great great grandchildren and I want to make sure they don't go

through that abuse."

Also taking part in the first circle were Assembly of First Nations National Chief Shawn Atleo and president of the Inuit Tapiriit Kanatami Mary Simon.

Daniels hoped the event would provide much needed publicity about what happened to Aboriginal people.

"For me, this is for the education of the dominant society. Every Canadian should know what happened to the Aboriginal people. It would give them an understanding of why we are how we are today," said Daniels, who was disappointed at the lack of non-Aboriginals at the four-day event.

In his opening remarks, Sinclair backed up Daniels' assessment. Said Sinclair, "Despite all of what has been produced, there are a vast number of people across this country with little or no knowledge of Indian Residential Schools and the impact that those school have had on Aboriginal people."

All parties to the Indian Residential School Agreement had representatives at the opening ceremony.

"It's been a long journey to get here. . . and we have a long way to go until we find the healing and reconciliation that we all need," said Rev. Dr. Herb Gale, moderator of the Presbyterian Church of Canada.

Over 40,000 people filtered through the grounds during the course of the event. The next national TRC event is planned for June 2011 in Inuvik, N.W.T. There will be seven national events hosted by the TRC over a five-year period.

Bent box will gather the gifts of survivors



PHOTO: SHARI NARINE

Creator of the box Luke Marston (left) and Elder Charlie Nelson from Roseau River First Nation, Manitoba.

By Shari Narine
Windspeaker Contributor

WINNIPEG

A box crafted with the pain that one grandmother suffered while attending residential school sat in the centre of the first sharing circle hosted by the Truth and Reconciliation Commission at the TRC's inaugural national event in Winnipeg June 16 to 19.

When Coast Salish artist Luke Marston started working on the box, he asked his mother to tell him stories about his grandmother's time at residential school at Kuper Island, B.C. His mother told him that when his grandmother was a young child, she was grabbed by a nun and thrown down the stairs, breaking her fingers. Her hand was never cared for and her fingers healed in "a cramped position."

"I remember seeing that as a child but I never knew the reason why her hands were like that," said Marston.

On one side of the Bentwood box Marston depicts his grandmother's experience, her bent fingers and both hands held up in supplication.

"In a way it symbolizes my grandmother. It symbolizes more than just her. It symbolizes all the Elders that lost their children. And were persecuted or arrested for trying to stop the people who came to take their children away," said Marston.

Marston was commissioned two-and-a-half years ago to make the box for the TRC. He was directed to include all Aboriginal peoples — First Nations, Inuit, and Metis — who were impacted by residential schools. The box is made of a single piece of red cedar steamed and bent.

On the panel representing the Inuit people, Marston has

included green stripes, indicative of the Northern Lights. He said an Inuit woman told him that the Northern Lights symbolized "ancestors in the sky."

Stars on one end of the box are a reminder that "we come from the star people," said Marston.

The panel depicting First Nations people includes a young boy with the traditional haircut and wearing war paint. Cutting of braids and long hair was a common practice at residential schools.

"The war paint symbolizes the strength of youth," said Marston, who remembered that today's Elders were yesterday's children, who were taken away.

The box also includes the Metis symbol.

Along the top of the box are crosses.

Said Marston, "We all know that Christianity led to the movement of the residential schools."

The Bentwood box will be used to gather the gifts that mark the personal journeys of the survivors. Gifts will be collected as the TRC travels through communities listening to the stories of residential school survivors, said Commission chair Justice Murray Sinclair. Once the box is full, the gifts will be taken to the TRC's new office in Winnipeg, which includes a room for those gifts.

Among the gifts that were received at the first national event hosted by the TRC were moccasins from Leanne (Crowchief) Sleight, a member of the Siksika First Nation in Alberta, and a healing quilt from the University of Winnipeg's Institute for Women's and Gender Studies.

As she laid her moccasins beside the box, Sleight said they were "for all those people who walked the path before us."

Indian Act sections to be repealed in effort of reconciliation



PHOTO: SHARI NARINE

Indian Affairs Minister Chuck Strahl

By Shari Narine
Windspeaker Contributor

WINNIPEG

The federal government will be repealing sections of the Indian Act that allow Indian residential schools to operate.

The announcement was made by Indian and Northern Affairs minister Chuck Strahl to applause and cheers at the first national event for the Truth and Reconciliation Commission, held mid-June in Winnipeg.

"In parallel with our broader work on education reform, my government and I would like to propose to parliament that those sections of the *Indian Act* that allowed for the establishment of the Indian residential schools and the removal of children from their homes and communities be repealed," said Strahl.

He said the government would work with Aboriginal organizations to make the necessary amendments to the act.

"The story of residential schools tells of an education policy gone so wrong, one that deprived too many Aboriginal

children of their language and culture, exacted too high of a cost," said Strahl.

The Gordon Residential School in Saskatchewan was the last to close its doors in 1996, but the sections of the act which allowed truant officers to remove Aboriginal children forcibly from their homes haven't been used in decades.

Eight sections of the act, 114 to 122, will be repealed.

The sections referring to residential schools require "Indian children" to attend school from ages six to 16. Children would only be excluded for specific reasons, including sickness or lack of accommodation at the school.

Section 119 outlines the appointment of truant officers and their authority to enter homes and remove children forcibly so they can be educated in schools run by the government, charitable organizations or churches. RCMP could be appointed truant officers.

According to section 119(6), "A truant officer may take into custody a child whom he believes

on reasonable grounds to be absent from school contrary to this Act and may convey the child to school, using as much force as the circumstances require."

The act also outlines that the parents' Christian faith would dictate whether their children attended a protestant or Catholic run school.

In accordance to section 120(1), "Where the majority of the members of a band belong to one religious denomination, the school established on the reserve that has been set apart for the use and benefit of that band shall be taught by a teacher of that denomination."

Special provisions could be made if the demand was high enough for the minority denomination of the members of the band.

In a news release issued by the federal government, Strahl said, "This is a long overdue gesture of reconciliation. I want to eliminate forever the portions of the *Indian Act* that caused such suffering among Aboriginal families. This gesture reinforces our government's unwavering commitment to establish a new relationship with Aboriginal people."

"It's pretty premature to talk about any timeline because the government of Canada is only considering the ways to update the Indian Act. So we're in that phase. We're looking at how it's going to be done," said INAC media relations spokesperson Geneviève Guibert.

Volunteers work to support Truth event

By Shari Narine
Windspeaker Contributor

WINNIPEG

Ninoon Dawah handed out turkey, ham, and cheese sandwiches on June 16, the first day of the inaugural event hosted by the Truth and Reconciliation Commission in Winnipeg.

The young man from Sandy Bay First Nation in Manitoba said in a soft voice that his grandmother and mother had both attended residential schools.

"It was so hard for them," said Dawah. "My grandmother got hit when she tried to speak her language. My mother got hit as well for speaking her language."

Perhaps that was what drove Dawah's mother to teach him to speak Ojibway.

Dawah's mother made the trip to Winnipeg to attend the four-day event June 16 to 19. Dawah's grandmother remained in Sandy Bay.



PHOTO: SHARI NARINE

Helping by driving Elders around the sprawling grounds of Forks National Park in Winnipeg are volunteers Johnny Smith, Allan McKay and Chancey Yackel.

"My mother is still affected by her time at residential school. She's still angry," said Dawah.

He travelled with her to help

out at the event and give her support.

(See Volunteers on page 20.)

Windspeaker news briefs

THE SASKATCHEWAN INDIAN GAMING ASSOCIATION (SIGA)

has donated \$50,000 to provide relief for the Kawacatoose First Nation, hit by a tornado on July 2. This brings the total of funds raised for the community to more than \$62,000. The tornado flattened a dozen homes at Kawacatoose, located about an hour-and-a-half north of Regina. SIGA and the Federation of Saskatchewan Indian Nations held a barbecue to collect donations of household items. They also raised \$5,300, and Ochapawace First Nation donated \$5,000. Pat Cooke, vice-president of Corporate Affairs with SIGA says the funds will help the rebuilding effort, but there is more to do for the victims.

NESCAMBIOUT (1660-1727), WAR CHIEF

and spokesman of the Abenakis, was recognized by Canada as a man of national historic significance. A commemorative plaque by the Historic Sites and Monuments Board of Canada was unveiled at the Odanak Recreation and Leisure Centre July 3. The Odanak community is celebrating its 350th anniversary this year. "Nescambiouit is an Abenaki of great reputation. His exceptional qualities were recognized not only by his people, but by the King of France. It is therefore with respect that we pay homage to him today," said Jim Prentice, minister of the Environment and minister responsible for Parks Canada. Abenaki war chief Nescambiouit displayed exceptional military and negotiating skills. He was renowned for his bravery and exploits on the battlefield, particularly during the conflicts between the French and British. His reputation and abilities as a diplomat made him a worthy representative of his nation, notably with Louis XIV, who received him at the French Court and sought his influence in maintaining an alliance with the Abenakis. "Commemorating First Nations history is a priority for our government. A significant figure in Abenaki history, Nescambiouit, along with other Aboriginal events, persons or places known for their national historic significance, form an important part of the cultural mosaic of Canada," said Prentice.

MÉTIS NATIONAL COUNCIL PRESIDENT

Clément Chartier said the dismissal of a Manitoba Métis land claim case was disappointing, and the council will now seek to intervene in the appeal of the case to the Supreme Court of Canada. "The Métis Nation will not allow this decision to stand and the MNC will be taking active measures to prepare its intervenor application." Launched in 1981 by the Manitoba Métis Federation (MMF) and several Métis families in the province, the case seeks compensation for the 1.4 million acres of land promised to Métis in the Manitoba Act, as negotiated by Louis Riel's Provisional Government with Canada to allow for Manitoba's entry into Confederation. In 2007, the Manitoba Court of Queen's Bench ruled Métis in Manitoba did not have a collective claim to the land, and that the Manitoba Act was not a treaty. The Court of Appeal has upheld that decision, and refused to rule on constitutional issues raised in the claim. Chartier said the decision did contain a number of positive findings that can be built upon in the appeal. "The decision overturned the lower court's finding that Métis do not have Aboriginal title and it recognized that there is a fiduciary relationship between the Crown and Métis people," said Chartier. The decision also recognized there was a great delay with respect to the implementation of allocations of land to the Métis, Chartier said, and mistakes were made in the allocation of lands to Métis children. "This fight has been going on for well over a century and the Métis Nation has no intention of backing down now," said Chartier. "I am confident the Métis will find justice, and the promises made to our ancestors will be fulfilled."

AN ARCHAEOLOGICAL TEAM LED BY

Dr. Scott Hamilton of Lakehead University's Department of Anthropology is working with the Kitchenuhmaykoosib Inninuwug First Nation on the discovery of a 4,600-year-old burial site, which was found at the mouth of the Bug River, located on the south side of Big Trout Lake in northern Ontario. Last fall, a group of fishermen came across a skeleton at the site at a time when water levels were high, which caused the shoreline to erode and remains to become exposed. Because the skeleton was found mostly intact, it was possible for team members to determine the remains are those of an adult male, likely in his late 30s or early 40s, and measuring at roughly 5' 5" in height with an extremely robust and muscular build. This man would have lived during roughly the same period as when the Great Pyramids were being built in Egypt. It is not known how this individual died, though he appears to have been given a formal burial. Hamilton notes, a flat slab of granite is associated directly with the bones, and "It looks very much like a purposeful grave." Red ochre was found on the man's bones and nearby sediment. It is thought the color was added to his body before burial, a practice seen throughout the world, including prehistoric North America. The discovery could hold the key to how ancient First Peoples lived.

G20 protesters recall an indelible experience

By Isha Thompson
Windspeaker Staff Writer

TORONTO

Indigenous activist groups kept their cool and stayed focused on the messages they wanted to convey at the G20 protests that took place on the streets of downtown Toronto in the last weekend of June.

One Native organization said their strategy was to maintain open communication with police and keep the peace.

Harrison Friesen, founder of Red Power United, a self-described Native rights movement, said he made it clear to Toronto police that his group

of 150 protesters would be carrying drums, banners, and sacred items so there would be no surprises.

"We were used as a positive example that week, and were also congratulated by the Toronto City police," said Friesen through a social media network.

Friesen and followers chose to march on all four days of the G20, which brought together the world leaders to discuss the global economy. However, June 24 was the day that most Indigenous groups gathered and marched. Many followers referred to it as the Indigenous Day of Action.

It was reported that approximately 1,000 protesters in support of Indigenous rights

marched along University Avenue chanting and singing.

The protest that eventually convened at Toronto City Hall was peaceful and without any alarming events; however, the following three days were much more chaotic and put police officers on guard.

"I feel those that took part in the riots on the 26th made the rest of the activist and protesters look bad and only incited the police to commit further violence on the following days," said Friesen, referring to G20 rioters who vandalized public property, set a police cruiser on fire and contributed to the pockets of pandemonium.

Many First Nations had a specific agenda of voicing their perspective on the priorities of Canada's Conservative government.

Sub-par education for First Nations children living on-reserve, environmental issues, and unresolved issues surrounding First Nations treaties and land claims are amongst the list of topics that Friesen believed should be on the summit agenda.

Ben Powless, who helped organize the protests for Defenders of the Land, a network of Indigenous communities and activists around the country, felt Prime Minister Stephen Harper should devote as much resources and attention to First Nations

issues here in Canada as he spent on the G20.

"In Canada, we haven't even dealt with the issue of missing and murdered Aboriginal women," said Powless.

The Native Women's Association of Canada has tallied the number of Aboriginal women who have either gone missing or murdered at almost 600.

Harper's government has received some criticism for spending associated with the G20. Both the G8, which was held in the days before the G20, and the G20 cost more than \$1 billion.

Regardless of how much effort Powless and other protesters put into peaceful protesting, many suffered consequences from violent rioters.

On June 27, Toronto police made over 600 arrests of protesters who were deemed a threat or associated with any of the destruction of storefronts and other properties. Police outfitted in helmets and shields were on one side of a standoff.

Powless was one of the 400 people arrested on June 26 at The Novotel Toronto Centre, during a massive protest of over 10,000 people in downtown Toronto. Powless, who took hundreds of photos of what he witnessed during the four-day protests, said he and many of his friends remained peaceful but were still targets of law enforcement.

"I witnessed a few of my friends, who were there peacefully, grabbed by the police without any provocation," said Powless.

Held in a detention cell for 20-hours, Powless said he was shocked at the treatment many of the protesters were subject to. Many were eventually released without any charges.

"A lot of people were denied the right to legal council," he said, referring to those who were told they could not call their lawyers. Powless, who is originally from Six Nations, added that he witnessed women being denied tampons and toilet paper.

Regardless of the success behind the Indigenous Day of

Action protests, some First Nations who continued to spread their message in the days following June 24 feel their rights were pushed aside during the four-days.

Dana Wesley, 25, who is from Moose Cree First Nation, was arrested on June 27. The Queen's University graduate student said she was shocked at the reasons behind some of the arrests made that day.

"I was detained for having a bandana in my bag, goggles, vinegar, and a few things to protect myself against police oppression on a peaceful protest, which seemed to be happening a lot that weekend," said Wesley, who travelled to Toronto with friends to stand-up for Indigenous sovereignty.

Wesley was detained at the intersection of Queen and Noble and shared a cell with several other protesters.

"I was in a cell with a minor who was arrested for writing peace signs on the sidewalk with chalk," said Wesley, who was eventually released without charges along with the 17-year-old.

Security tactics for the G20 received scrutiny the days following the protests. On July 9 it was reported that the Ontario Ombudsman André Marin will investigate a regulation that gave police officers broad powers to search and arrest persons near the security perimeter who failed to identify themselves and state their purpose for being in the area.

The Canadian Civil Liberties Association has called for a public inquiry into the general police response during the weekend of the summit, referring specifically to the arrests made and the treatment of those who were detained.

Powless worries that too much damage has been done and that others who may be interested in joining future Indigenous protests will be turned off from the events that took place at the G20.

"It scared people away...It was a very traumatic experience for a lot of people," said Powless.



PHOTO: BEN POWLESS

G20 protesters in the hundreds were detained by police. Aboriginal protests remained peaceful, and yet First Nations people were arrested during events held on the streets to gain the attention of world leaders.



Harrison Friesen (in the Public Enemies T-shirt) engages Toronto police officers at Allen Park in Toronto during the G20 protests.



PHOTO: BEN POWLESS

The First Nations protests were used as an example of peaceful expression.

A holistic approach needed to encourage youth

By Isha Thompson
Windspeaker Staff Writer

VANCOUVER

If you want to help Aboriginal youth to stay in school and out of trouble, you can't forget about the needs of their parents and grandparents, said the executive director of the Urban Native Youth Association (UNYA).

Lynda Gray manages 21 youth-centered programs at the not-for-profit organization in downtown Vancouver, however, she said the insufficient funding for programs to help victims of Indian residential schools is gravely affecting younger generations.

"If a youth is in a home with a residential school survivor and they stop their healing process, the youth are negatively impacted," said Gray.

Without proper guidance, Gray said, the Aboriginal youth incarceration rate, addictions and

incidences of dropouts from high-school will only get worse.

Her thoughts are echoed in the Canada Council of Provincial Child and Youth Advocates (CCPCYA) study that was released on June 23.

Aboriginal Children and Youth in Canada: Canada Must Do Better is a 14-page analysis of the urgency behind helping young First Nations. It outlines the growing education and health outcomes between Aboriginal youth versus non-Aboriginals.

According to the report, 84 per cent of youth in custody in Manitoba were Aboriginal in 2006, even though they represented only 23 per cent of the provincial population aged 12 to 17. In British Columbia, Aboriginal children are six times more likely to be taken into care than non-Aboriginal children, and, as of March 2010, represent 54 per cent of the province's in-care child population.

Gray said that as a B.C. organization that receives around 6,000 drop-ins a year, her biggest struggle is maintaining after-school programs that help to encourage youth to stay in school.

More money for programs like UNYA's tutor-mentor program and the sports and recreational program, along with the creation of a Native youth centre are priorities for Gray. The centre, which is planned to sit on the corner of Commercial and Hastings St., has been in the works for over seven years, but final administration details over the land are still being finalized.

UNYA's operating budget for 2009 was \$4.5 million.

Assembly of First Nations National Chief Shawn Atleo has openly supported the report and the recommendations made to promote action to solve the pressing issues Aboriginal youth currently struggle with.

"The report points out time and time again that, across almost every area of responsibility, from child welfare to education to criminal justice, there are no adequate, national, coordinated strategies in place," said Atleo in a press release. "As First Nations, as parents and as responsible citizens we should all be standing up to support a better life for First Nations children. There is no reason that First Nations children should suffer in a country as rich as Canada."

Atleo added that collaboration between governments and organizations is crucial in order to carry out the four recommendations of the report, which are listed as:

- Creation of a National Children's Commissioner independent from the Parliament of Canada.
- A national report on child welfare, education and health for

Aboriginal children.

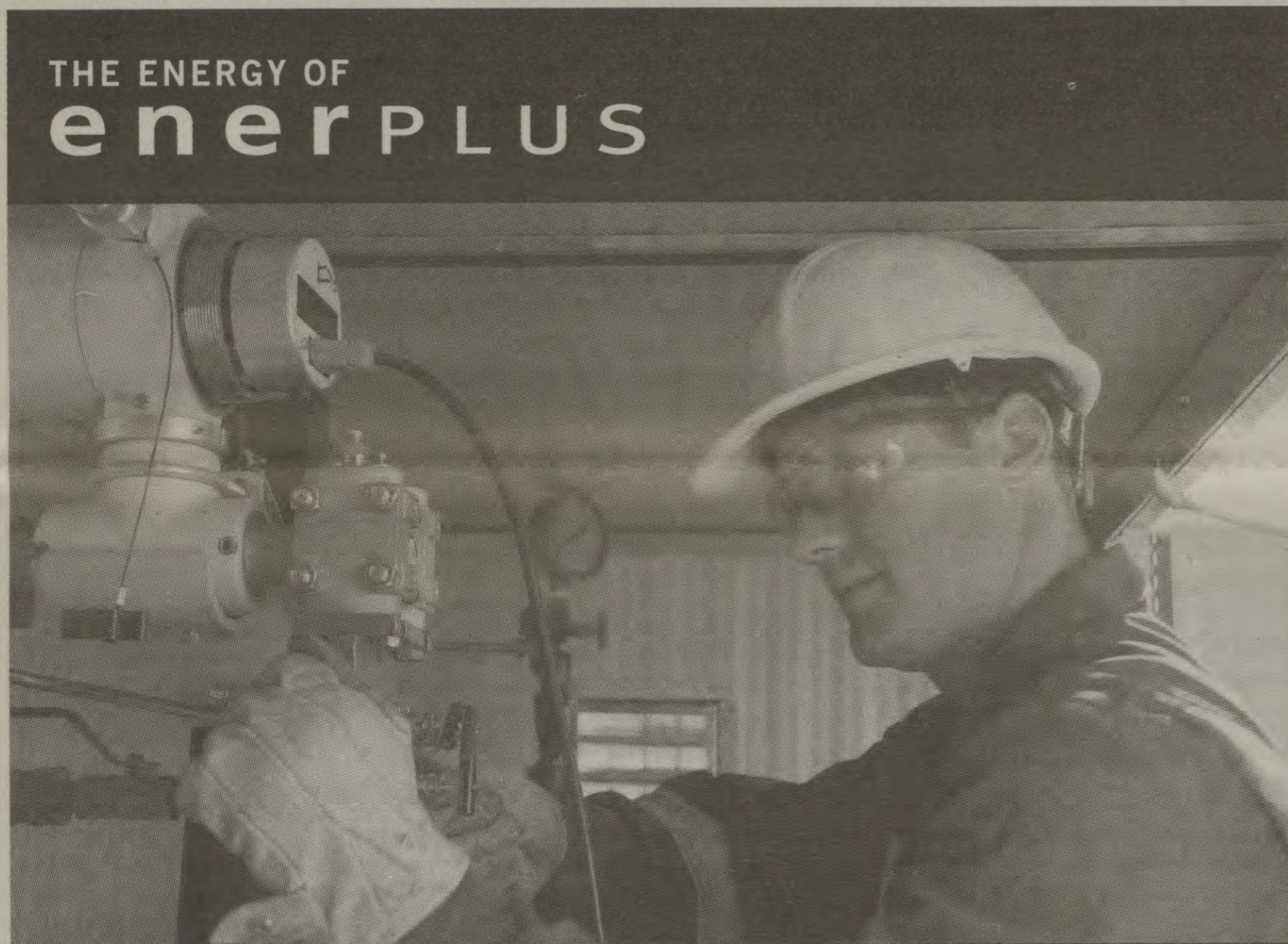
- Creation of a national Aboriginal children and youth participation initiative, with training on child and youth rights, leadership, voice and civic participation.

- Convene a First Ministers Meeting on this issue that includes Aboriginal leaders and child and youth delegates.

Gray supports all four proposals and is particularly passionate about the idea of helping teens take on leadership roles within their communities.

Windspeaker contacted CCPCYA for comment on the report, but our calls were not returned.

Based in Ontario, CCPCYA reports directly to the Legislature and strives to provide an independent voice for children and youth, including children with special needs and First Nations children.



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[strictly speaking]

All hail to the chief at the 7:15 showing

It was election time in wonderful downtown Curve Lake again, and the dust has finally settled. We have another two more years of calm once more. This is democracy as laid out and instructed through the section on Indian Band Election Regulations, pages 119-128 of the Annotated Indian Act. And yes, it's as exciting a read as it sounds.

Band elections are a tricky thing. They can be both good and bad. I have been fortunate enough to have traveled to more than 140 Native communities across the continent, and I have heard the horror stories about how these local elections can tear communities apart, and instill generations of ill will and malice. Like being in a slightly safer Iraq, with less Kevlar protection. Ours, however, was actually quite calm with a negligible body count or reported taserings.

The slight difference with this year's election, however, was that for a brief period I toyed with the idea of throwing my hat or headdress (the more proper cultural metaphor) into the ring. Since I've moved home I have



THE URBANE INDIAN

Drew Hayden Taylor

been watching the local issues on my reserve with more of an interested eye. Maybe I could do something for Curve Lake and contribute something back to the community. After all, this is where I learned as a child to be cynical and snarky, opinionated and occasionally mouthy. And over the years, those attributes have done quite well for me as a writer and person.

And, if I remember correctly, a few years back, actor Adam Beach ran for chief of his Manitoba community, planning to hold band council meetings in Hollywood and issue band council resolutions from his trailer. I could see me doing that.

So should I have run for counselor first? Get some

experience. Or maybe move directly to chief? Difficult choice. I've seen both the Godfather and American President movies, so I think I could manage running a reserve. I might have to take a few lessons from both management styles, of course. Still, the idea stayed with me. I began to weigh possibilities. For instance, being chief involves lots of traveling. I travel a lot. Though I don't know how many Chiefs Of Ontario or Assembly of First Nations conferences take place in the places I have frequented, like Sicily, China or Australia. I believe Ottawa, Sudbury and Regina would be more likely. Hmmmm....

Same with being a councillor. I think you have to be on

committees and stuff like that. I do believe it's called participatory government. Unfortunately, I don't do committees very well. I heard it involves listening to other people presenting their opinions, which can be difficult when you know they are essentially wrong and you are, or course, right.

I've been on a few boards of directors over the years and it pretty much comes down to the same. About two hours into the meeting, you realize that all things considered, you'd rather be at a movie. So I pretty much talked myself out of it.

Besides, we all know where all this would have ended up – like a political snowball. If I run for band councillor, then eventually, I would have to run for chief and be surely elected. Eventually, that would lead to being an M.P.P or even M.P for the area. And, of course, it's just a short hop from there to becoming premier of the province. Then, of course, it's leader of the federal opposition, ending up with, in a few short years, Prime Minister of Canada. See, I know how the system works.

From there, the head guy at the United Nations, or even President of the World Bank or International Monetary Fund wouldn't be far away. And then, what's bigger than that... Mr. Universe I suppose! It would be inevitable.

So you see the dilemma. I could serve my community and then get dragged away to serve a so called higher cause somewhere else, thus defeating the point of moving home. It would be silk suits and ulcers. Fast cars and faster women. Filet Mignon and Chablis. Is this any kind of life for a simple Rez boy? All because I heard there was an opening on the housing committee. It's simply not worth it. I should probably leave all those fast women and Chablis to the chiefs. They're better at that stuff than I am.

And I should mention, Adam Beach lost his election. If he couldn't win, there is nothing sure in this world. So, in the next election, as Lyndon Johnson once said, if nominated, I won't run. If elected, I won't serve. If put on a committee, I'll go to a movie.

That's how I see my democracy.

What's the best way to get to know you?

By Robert Loubacane

Guest Columnist

Part II of Culture, cross or not

Cross-cultural training, is it called that because it is Christian based? Is it called "cross" because it is based on anger? Are you feeling cross today? If not, would you like to feel cross today? Maybe it means that the Aboriginal people are going to learn about our "Canadian" culture. Maybe the instructor is going to teach the non-Aboriginal participants about the nuances, differences and similarities between the cultures of EnCana and Hewlett-Packard? Is that cross-cultural training? Maybe this instructor will be so astute as to teach about the differences in cultures between the Dogrib of Sahtu and the Maliseet of New Brunswick. Remember, it is not the Aboriginal people that are taking this training.

Who do you think is qualified to teach non-Aboriginal people about a Blackfoot Thunder Medicine Bundle Transfer Ceremony usually held the last day of May? How does one participate and what does the painting of one's wrists and forehead by the Elder mean as you crawl in a clock-wise circle past the Elder being honored? When at a powwow, should a person pick up a feather that falls to the floor during a dance? Who will tell you about this, an unsanctioned instructor? How do you even know what questions to ask when you know nothing about the topic?

I know this can all sound a little intimidating, but the learning when presented by a sanctioned

Elder is absolutely fascinating and non-threatening. This is so much fun and yet so enlightening and uplifting. These Elders are simply waiting for you to ask. So you tell me what role the non-Aboriginal imposter plays in all this. Logic is important, but feelings are everything.

Cultures should not be viewed as curiosities. The preservation of all cultures must be something each of us values as an important element of who we are as Canadians. It is all about equality. Everyone must have the right to express his or her own culture and to own it. Fortunately in Canada there is such a thing as intellectual property and the mysteries of a particular culture qualify for its implied protections.

I can't imagine what would happen to me if I were to advertise that next Wednesday afternoon I would be conducting a mass in a parking lot and listening to confessions for \$200 each.

Cultures are "the sum total of all thoughts and dreams, myths, ideas, inspirations, intuitions brought into being by the human imagination since the dawn of consciousness," said Anthropologist Wade Davis "To know a people...you need only a little patience, a quiet moment and a place where you might listen to the whispered messages of their land," said Lawrence Durrell.

When British Columbia hosted the Winter Olympics in February 2010, the world got a heavy dose of Canada's diverse Aboriginal cultures and increased the recognition of the uniqueness of Canada's Aboriginal cultures and the passion, which most

Aboriginal people already have when it comes to sharing their culture. (All you have to do is ask and it is very cost effective.)

This was an honest effort to show the diversity of Aboriginal nations' cultures and how important the cultural survival is to the owners of these cultures. Do you think the non-Aboriginal participant in a "cross-cultural workshop" will learn any of this from a non-Aboriginal instructor on the things I am addressing here today?

Nationally and historically in Canada today there is a distinct lack of appreciation and respect for any of the Aboriginal nations' cultures. For the Asians and Europeans, now there's a different story. They are absolutely intrigued with the sacredness, holistic and spiritual components of these diverse cultures. There is a complete misunderstanding of Aboriginal peoples and their cultures by Canadians and their governments. We certainly don't learn about Aboriginal Nations' cultures in our schools and even if we wanted to who would do the teachings, a recent graduate with a B.Ed?

From a public knowledge perspective all these topics smack of secrecy. They must be secret because if they weren't then Canadians would surely know more about the topics. It is obvious that cultural education got caught up in the whole national secrecy agenda along with everything else when it comes to having knowledge of and understanding our Aboriginal fellow citizens. Why is all this wonderful knowledge treated as secret? Why have our

history books been "whitewashed and purged" of Aboriginal heroes, history, residential schools and so forth? Up until amendments to the Indian Act in 1951, practicing your culture was a criminal offense for Aboriginal people.

Over 70 per cent of the Aboriginal population now lives in urban centres. The migration of young people from the reserves continues at a terrific pace, yet their cultures in the cities continue to be practiced, especially at the Aboriginal student centres of post-secondary institutions and local Native friendship centres.

The reserve communities' Elders are fearful that as the young people leave and the old people pass away that all the wonderful histories, stories, languages, ceremonies, legends and traditional values will all disappear. They have good reason to be fearful. For example, in the year 2000 there were 6,000 distinct languages on earth. Today that number is half and we are losing a language right now at the rate of one every two weeks. In Canada only three of our 54 Indigenous languages are expected to survive.

Discussing the growing disappearance of cultures is a fact and has nothing to do with the actual culture itself. One does not need to be a sanctioned Elder to talk about cultures in this context, however if someone is going to take it upon themselves to teach about a particular culture then they best get permission from those that own it.

Why would an instructor say they are teaching "cross-cultural awareness" when in fact they are

teaching Aboriginal awareness, at least, that is what their agenda says. Part of one of their workshop agendas says the participants will learn about Aboriginal culture, values and attitudes and their impact on business and workplace behaviours. Which Aboriginal culture? Are the Aboriginal people's values all the same? Are the Aboriginal attitudes all the same? Are we getting a little tired of listening to this drumbeat?

Our cultures are ingrained in us by the time we are 12 years old. Our culture is the "lens" through which we view the world. It affects what we see, how we make sense of what we see and how we express ourselves. How does someone not from that particular culture teach that to someone else and more importantly why? Do you think the "cross-cultural instructor" asks the participant in this fraudulent activity to express five things culture X does better than their own culture? Of course they would have to be well versed in culture X and whom is going to teach them about culture X when there is no instruction about culture X ...only about "whitewash cultures" all encompassing and all assuming. Are you beginning to get the picture here and why the Elders are so concerned?

To the many Aboriginal people I have spoken with, cross-cultural training means: We the non-Aboriginal people who want to give you, the Aboriginal people, enough information about "us" so you can assimilate and be more like "us" and therefore it will be easier for "us" to deal with you.

(See Culture on page 23.)

Howie Miller — [windspeaker confidential]

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

Howie Miller: Height. Someone with good height can reach things I cannot. They tend to be able to see further. Their shoes are really big so if I wanted to do a clown show, I'd have that option.

W: What is it that really makes you mad?

H.M.: When the TV listings are wrong. I make popcorn, get some sodas, clean the couch, call my friends, and then the show that I want to watch isn't on. It's usually my show "Caution May Contain Nuts" on APTN. What channel is that again?

W: When are you at your happiest?

H.M.: When I'm at home with my family and being on stage in front of a hot crowd. I don't even have to be doing comedy, just standing there in front of a hot crowd.

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

H.M.: Washroom.

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

H.M.: Elvis, because he was the king.

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

H.M.: Try to come up with the one word that best describes me at my worst.

W: What is your greatest accomplishment?

H.M.: Having four perfect sons.

W: What one goal remains out of reach?

H.M.: Opening my own comedy club ... IN SPACE!

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

H.M.: Well that's hard, since I don't do a lot as it is. I mean I work once or twice a week for about 45 minutes and get paid a ridiculous amount, so I guess I'd be a lawyer.

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

H.M.: Insert Tab "A" into Slot "B".

W: Did you take it?

H.M.: Always.

W: How do you hope to be remembered?

H.M.: I guess I'd like to be remembered as the guy who could always make you smile. The guy you could rely on. If you needed a hug, Howie Miller was your guy. And since I'm not going anywhere for a while, I'd like to be remembered as the guy who opened up the first comedy

club.... IN SPACE!

Howie Miller (Cree) has been called one of the funniest Native American comedians and actors on television today. Born and raised in Edmonton, his quick wit and unique point of view on multi-ethnic stereotypes has garnered numerous television appearances and placed him in great demand on the corporate circuit. Howie's stand-up routine also includes entertaining stories about his son's overnight success as one of the most-watched young actors in front of the camera today. How much better can it get than being Howie's son, Tyson, playing "Quil Ateara", a member of the wolf-pack in *The Twilight Saga: New Moon* and *Eclipse*?

Howie has performed across North America, including New York, Los Angeles and the prestigious Montreal *Just for Laughs* Comedy Festival. He has also toured the United Kingdom and Europe. Howie has been featured in his own half-hour special *Comedy Now Presents Howie Miller* and in *The Indian Comedy Slam, No Reservations Needed*, which is currently airing on Showtime. Howie is also an accomplished actor and writer, having been nominated for a Gemini award in 2009 for "Best Writing in a Comedy or Variety Program" for *Caution: May Contain Nuts* which will be airing its second season on APTN in 2010.



Howie Miller

PHOTOS: SUPPLIED

[radio's most active]

OUR PICK

Artist—Ry Moran
Song—Feel You Here
Album—Groundwater
Written by—Ry Moran
Label—Yellow Tilt Productions (Independent)



To lose someone close to your heart is the most agonizing and devastating thing that anyone has to go through. Yet every minute of every day someone is hurting because of the loss of a loved one. I never fully understood why people go through depression or sadness differently, until I experienced it myself. And for those of you that have climbed that big mountain of hurt and sadness and came out stronger, full of faith and hope, I salute you.

The song 'Feel You Here' from Métis artist Ry Moran is the perfect example of the magic of music. Not only is the song full of passion and strength, it also reminds us of our ancestors that were here before us. 'Feel You Here' is beautifully mastered by the soothing voice of musical talent and the cry of the piano.

I recently lost my older sister Nerissa. Her loss is something that I still cope with and always will. I know in my heart and mind that she will always be there. Music has always been in my heart and soul and that is what gets me by everyday.

To be honest, if that song never existed I don't know how I would be able to heal from the pain of losing my sister. To this day the more I listen to it, the more it makes me smile knowing the big impact that my sister had during her brief time on all of her family and friends. Death is a touchy subject, but one that should not be ignored, for it is the next journey we will all have to take. The life you have on this earth is the one chance you have to leave a lasting embrace on the next generations to come.

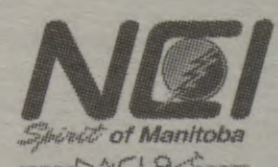
For more info go to: www.rymoran.com

Review by Angela Pearson

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Little Hawk	\$13,000	Vigilance
Sam Tutanuak	The Three Musicians	Utiqungaa
Desiree Dorion	Soul Back Jack	Soul Back Jack
Murray Porter	Is Sorry Enough?	Murray Porter
Chris Beach	Where Did You Come From Daddy	Single Release
Leela Gilday	Rise & Shine	Calling All Warriors
Evan Reeve	Not OK	Evan Reeve
Diyet	The Breaking Point	The Breaking Point
Donny Parenteau	Turn It Up	Single Release
Johnny Dietrich	No Particular Place To Go	Johnny Dietrich
Bonnie Couchie	Stupid With You	Feather For An Elephant
Chris Barker Band	The Days	Six String Highway
The Mosquitoz	Holding A Heartache	Single Release
The Outlaws	Running Away From You	The Outlaws
Darrellyne Bickel	Solitude Of Sunday	The Next Star, Season 2
Jade Turner	Thanks To You	Single Release
Archie Roach	Little Sisters	Journey
Conrad Bigknife	Lucky Charm	Full Circle
Nap & The Boys	Hey Girl	Single Release
Wayne Lavalley	Tear Filled Fields	Trail Of Tears

CONTRIBUTING STATIONS:





(Above) Ellie Green participates at the Four Band Powwow held in Hobbema, Alta. in July.
(Below) Priscilla Crookedneck was a vision in pink at the Alexis Nakota Sioux Powwow at Alexis, Alta.



Yuma Omeasoo Snow is comforted by Aunt Alayne Goddwill while participating at the Four Band Powwow held in Hobbema, Alta. in July.



Sage SiouxPER Scabbyrobe at Alexis Powwow.

ALL PHOTOS: BERT CROWFOOT



Nadia Paul from Paul Band at the Alexis Powwow.

Gathering consolidates global Indigenous prophecy

By Dianne Meili
Windspeaker Staff Writer

Grand Elder Cirilo Perez Oxlaj's teachings about the Mayan calendar and 2012 were anticipated topics at this year's recent International Indigenous Leadership Gathering near Lillooet, B.C.

But when a volcano erupted near Guatemala City he was grounded and word came he couldn't attend.

The explosion underlined other speakers' themes: earth changes are real, they have already started, and they will cease to be just another headline as catastrophes begin to affect each of us personally.

Up to 1,200 delegates a day listened to cultural leaders under an outdoor arbour: Hopi Grandmother Mona Polacca, a Tibetan monk, Lakota carrier of White Buffalo Calf Woman's bundle Arvol Looking Horse, Mongolian Tsengel Purevsuren, Quechua Rene Franco Salas of Peru, were among the line-up.

They spoke as customary leaders and medicine people on behalf of their Elders. The gathering is meant to address rapid culture loss as lands face destruction and the old people carrying traditional knowledge pass away.

"There is something that's going to make us become a race of spiritual beings. And it's environmental collapse," said Phil Lane, Jr., Dakota and Chickasaw Chairman of Four Worlds International Institute. "We can see that the economic system is based in greed, manipulation and a lack of spiritual understanding. A new economic system will take the place of this one and people are beginning to understand this."

Dave Courchene, an Anishnabe who runs a spiritual Turtle Lodge based in Manitoba, agreed.

"There is a quiet, but powerful movement across the country being led by Indigenous people. I am confident now that Mother Earth will survive. The Creator wouldn't let humans destroy such a beautiful place. But we must be prepared to make some changes in order to move forward."

Organizer and host of the leadership gathering, Darrel Bob of the St'at'imc Nation, said one of these changes is the penchant for convenience.

"My land was left clean after the gathering and for that I was grateful. But still, we bought too much Styrofoam for feeding everybody. As I have always said 'if you can get to this gathering we'll feed you and shelter you' but next year bring your own plates and cutlery, like the old people did when they went to a feast. That's one of these changes I'm talking about."

Tsengel Purevsuren said this past winter was very hard and hundreds of animals were lost in his homeland of Mongolia.

"People sometimes handle nature in the wrong way and they don't appreciate the land, so

sometimes Father Sky and Mother Earth take revenge," Purevsuren predicted.

"That time is near," said Dr. Lee Brown, Cherokee. "Mother Earth is in palliative care, when the patient is going to die and there's no cure. I visited a friend who was dying. His temperature was up, trying to burn off the disease. Earth has a high temperature – global warming. His hair was falling out – Mother Earth is losing her hair – all the trees are dying. Very close to death, there is shaking. And that's what Mother Earth is going to do in the next couple of years."

Rene Franco Salas shocked many in the crowd when he said 200 of his Quechua people were killed in Bagua last summer for "standing up to the government and telling them to stop destroying the forest."

"The government sent in the military and since then the politicians have been concerned about the 30 policemen who were also killed, but no one is concerned about the Indigenous people. I wonder, what was their crime?"

"In Peru, they made a law that all land belongs to the government and in Bagua, for instance, they can sell that land to petroleum companies while the people who have always lived there have nowhere to go."

Sioux Valley Dakota Katherine White Cloud caused a similar ripple when she mentioned that her mother, at a family gathering, asked women to 'please not have any more children.'

"That is a very rare thing for a grandmother to say. She said 'unless you can guarantee they are going to walk a healthy life; unless you can guarantee that they aren't going to have to walk crippled.'"

White Cloud cited a recent president's report on cancer revealing every child is born today with over 300 contaminants in their cord-blood that will cause the disease.

Courchene spoke of Indigenous ways that could help the ones in power if they would listen. There will come a day when those who scorned and laughed at Indigenous people and their spirituality will come running to the wise ones for help. They will be totally out of their element and totally unprepared.

That time is still in the future, since Elders haven't been consulted about what to do about the Gulf oil spill by corporate leaders and government, he added.

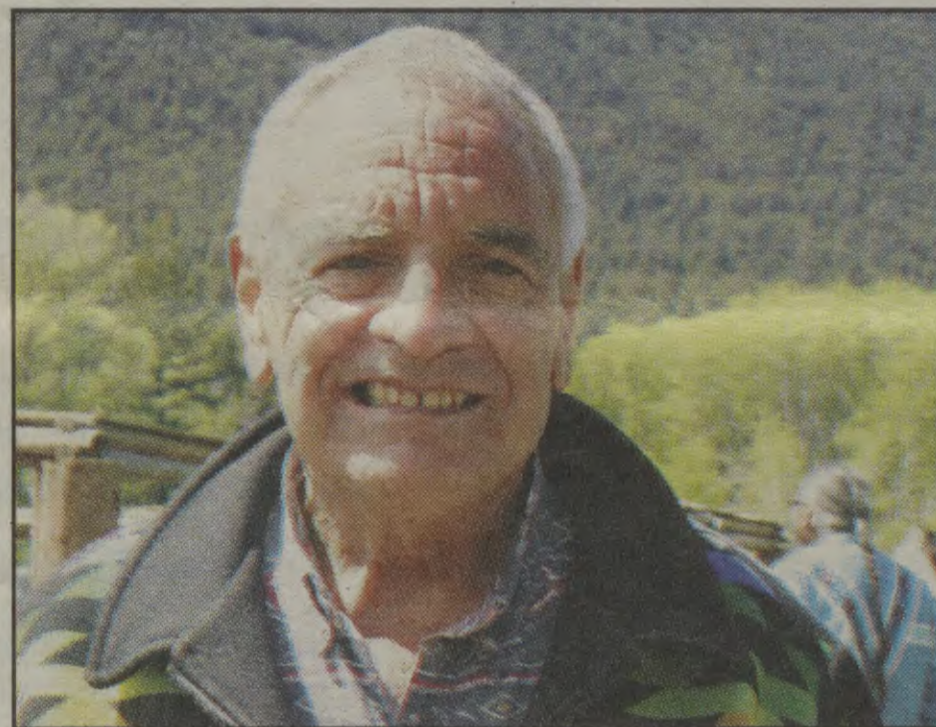
"But we all have the ability to find meaning in life. When a boy used to reach puberty he was taken up on the mountain and taught there is a higher source of existence, so he could reach a position of humility and feel the mother, the balance of life."

"They would say if you were a 50 or 60 year old man, and if you never went on a vision quest, you were just a little boy. And who do we elect into government? Little boys. Fighting and swearing at



Rene Franco Salas, Quechua from Peru (right) prepares a ceremonial prayer bundle while his daughters Urpi Gabriela (left) and Urpi Diana (middle) assist.

(Below left) Phil Lane Junior, Dakota-Chickasaw leader. (Below right) Arvol Looking Horse, 19th generation carrier of the White Buffalo Calf Woman's bundle, and youth delegate Jole Moysse.



Maori delegates Zack Beshara and Lucy Tukua

ALL PHOTOS: DIANNE MEILI

each other, supporting an ideology that brings benefit to just a few people. Supporting an ideology that is simply suicidal."

Lane Jr. recalled how in 1972 Alberta Elder Eddie Bellerose spoke of the "everywhere spirit" and how it might bring future peoples together.

"Back then, we didn't know what he was talking about, but now we know it's the Internet. We have deep social networks like Facebook and we can focus them on spiritual teachings."

Lane called a special meeting with young people aside from the

main podium to gather their input on how technology could be used to create spiritually-dedicated communication resources.

Such a network will address disunity that is a primary hurdle to clear before a spiritual foundation and healing process will pave the way to a natural unfolding of peace, he believes.

"The brothers from the south say 2012 will be a big ceremony," reminded Arvol Looking Horse. "Now it's 2010. It's your choice. It's always been your choice. Go back to your sacred places and

ceremonies to bring the energy back. We can create the energy shift through our ceremonies and prayers. I know this world is looking for that."

"I know there are going to be many more good gatherings. It's a way of life. We can honor the grandfathers, the four winds, the ceremonies, and go back to our traditions. Every day something good happens."

Next year's gathering has been set for for May 30 to June 5, 2011. Darrell Bob thanked all who came and helped out this year, since the event runs on volunteerism.



PHOTO: BERT CROWFOOT

Jovene Scabbyrobe gets ready for the Alexis Nakota Sioux Powwow with the help of her mom, Violet Onley. Both made the trip up from their home in White Swan, Washington to attend the powwow held from July 9 – 11, 2010.



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First Nations fear oil disaster if pipeline project proceeds



Gerald Amos (Center) Haisla councillor and Art Sterritt (right) executive director, Coastal First Nations meet with Clint Guidry (left), acting president of the Louisiana Shrimp Association.

British Columbians cannot afford to let Enbridge bring the devastation of the BP oil spill to their coast, says a delegation of B.C. First Nations after returning from a four-day tour of the Gulf Coast area affected by the spill.

"Everywhere we went people told us the same thing: If you have a choice when it comes to big oil development, don't do it. And if you do, prepare for the worst," said Gerald Amos, a councillor with the Haisla Nation.

Coastal and inland First Nations in B.C. are fighting Enbridge's proposed Northern Gateway Pipeline, which would carry tar sands crude oil from Alberta to a tanker port at Kitimat, B.C. and bring 225 crude oil tankers per year to B.C.'s northern coastal waters.

"Shrimp are to Louisiana what wild salmon are to B.C.," said Art Sterritt, executive director of Coastal First Nations, an alliance of nine Nations from B.C.'s central and north coast. "The shrimp fishermen told us that their economy is gone, but worse

than that they risk losing a huge part of their fishing culture. That's a message that hits close to home for our people who depend so heavily on fish and seafood."

On a boat tour of Louisiana's Barataria Bay, the delegation witnessed the massive clean-up attempt.

"It struck us how futile these clean-up efforts appear to be, despite all of the resources and technology being thrown at them," said Sterritt. "If there's a one-foot chop on the water, it shuts down the clean-up effort. It made us realize that cleaning up a spill in the weather and water conditions of the B.C. coast would be impossible."

The delegation met with the United Houma Nation, an Indian tribe living on Louisiana's southeast coast. "It was powerful to meet the Houma and share our experiences as Indigenous people," said Amos. "The oil spill just adds to a whole lot of other impacts on their territories. They fear this oil spill could be the straw that breaks their culture's back."



PEACE HILLS TRUST

is inviting Native Artists to enter the Peace Hills Trust

NATIVE ART CONTEST

CASH PRIZES Adult Categories 1st \$2500 2nd \$1500 3rd \$1000
Youth Categories 1st \$150 2nd \$100 3rd \$75

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Submitted Art will be made available for sale at Peace Hills Trust Art Show

Winning Adult pieces will be used on Peace Hills Trust Wall Calendar

VISIT OUR WEBSITE AT WWW.PEACEHILLS.COM FOR ENTRY INFORMATION

Peace Hills Trust Native Art Contest Entry Form ENTRY DEADLINE: September 17, 2010		REGISTRAR'S USE ONLY
FULL NAME _____ AGE _____	Number _____	
PRESENT ADDRESS _____	IN <input type="checkbox"/> Mail <input type="checkbox"/> Del. _____ Date _____	
CITY _____ PROV/ TERR _____ PC _____	OUT <input type="checkbox"/> Mail <input type="checkbox"/> Del. _____ Date _____	
HOME PHONE _____ WORK PHONE _____	1. All entries are restricted to "2 dimensional art", that is work done on a flat surface suitable for framing	
BAND/HOME COMMUNITY _____	2. Works are restricted in size - no larger than 4 feet by 6 feet	
TITLE _____	3. The contest is divided into the following categories:	
MEDIUM(S) _____	• Adult (18 and over)	
DESCRIPTION _____	• Youth (14 to 17)	
<input type="checkbox"/> YES, you may release my phone number to an interested purchaser. Setting Price \$ _____	• Youth (10 to 13)	
I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understood the Entry Procedures and Regulations of Peace Hills Trust "Native Art Contest", as stipulated by the following, and I agree to be bound by the same.	• Youth (9 and under)	
DATE _____ SIGNATURE OF ENTRANT (must be the original artist and owner of the copyright) _____	Mail to: Peace Hills Trust NATIVE ART CONTEST Peace Hills Trust Tower 10th Floor, 10011 - 109 Street Edmonton AB T5J 3S8	
PLEASE READ THE FOLLOWING	For more information: 780-421-1806 or 1-800-661-6549 Fax: 780-426-6568	

Peace Hills Trust "Native Art Contest" Rules and Regulations

1. Peace Hills Trust "Native Art Contest" (PHT Contest) is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received **no later than 4:00 p.m. on September 17, 2010**. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant.
5. Youth entries **will not** be returned.

Entry Procedures

1. Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed, otherwise Peace Hills Trust reserves the right to disqualify the entry.
2. Adults may submit as many entries as they wish however, a SEPARATE entry form must accompany each entry. In the Youth categories only ONE entry per youth is permitted.
3. All entries must be "UNFRAMED" paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. (Entries which were entered in previous PHT Contest competitions are not eligible.)
4. Peace Hills Trust will not acknowledge the receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
5. Should you wish to sell your work while on display at the PHT Contest, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.
6. Peace Hills Trust at its sole discretion reserves the right to display any or all entries during the PHT Contest.
7. Adult category Prizes: 1st - \$2,500.00, 2nd - \$1,500.00, 3rd - \$1,000.00. Youth Prizes: 1st - \$150.00, 2nd - \$100.00, 3rd - \$75.00 in each category.

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Alberta Sweetgrass: Special Section providing news from Alberta

Course to enhance Aboriginal fund management

By ISHA THOMPSON
Sweetgrass Staff Writer

LETHBRIDGE

A new program at Lethbridge College is designed to educate students from all walks of life who are interested in becoming experts at helping their communities manage trust funds.

The National Aboriginal Trustee Accreditation Program is a 60-hour course that offers students the opportunity to learn the necessary skills to enhance Aboriginal fund management step-by-step.

"We can have people right out of high school who only have basic knowledge, or we can

have people with MBAs that are taking (the course)," said Sean Miles, administrator for business training development at Lethbridge College.

The online program will be broken down into modules where each student can work at their own pace.

The National Aboriginal Trust Officers Association collaborated with Lethbridge College to create the program, which will be divided into a preliminary phase, followed by a trust-management portion.

Creating a formal education program that instructs students on the complexities of trust management is a key portion of NATOA's mandate.

Members work with Aboriginal communities across Canada by helping to manage and operate trusts in an efficient manner.

Miles explained that the more effective trustee managers are, the more money there is to invest back into the community for future generations.

"Responsibly managing and maximizing investments is critical to the economic and social well-being of Aboriginal communities," said NATOA chair Wyatt Arcand in a press release.

Indian and Northern Affairs Canada and TD Bank Financial Group also recognized the National Aboriginal Trustee

Accreditation Program as a worthwhile investment. Both partnered with NATOA and Lethbridge College to provide funding to develop the program.

INAC director of communications Glenn Luff said the entire investment from all partners was \$158,000. INAC contributed \$80,000, which was used mostly for administrative start-up costs.

Lethbridge College is still in the process of figuring out how much each student will pay to register for the course. However, Miles said they are trying to make the cost to students as low as possible and predicted it will work out to

around \$550 per registrant.

"We do six-hour courses that range from \$150 to \$200," said Miles, who stressed how economical the program is. "If you spread that out over 60 hours it would be around \$2,000."

A specific start date for the program has not yet been determined, but Miles expects the first round will commence sometime this summer.

NATOA currently helps manage almost \$200-million worth of trust funds among their members. Their goal is to be responsible for all Aboriginal trusts within Canada, which comes to \$5-billion.

Dreamspeakers branches out to attract varied crowd

By ISHA THOMPSON
Sweetgrass Staff Writer

EDMONTON

The Dreamspeakers Film Festival has evolved into an attraction that draws in movie buffs from all walks of life. In the 15th year of the event, careful selection of film screenings resonates with residents outside of the Aboriginal community.

"We are starting to get more recognition, because we are bringing more thought-provoking films to the audiences

and we are starting to tap into the non-Aboriginal community," said Dreamspeakers board member Robb Campre.

Dreamspeakers executive director Helen Calahasen said she was thrilled to see an increase of people at the screenings this year. She too noticed a diverse crowd, specifically at the showing of the Edmonton-based film *The Plateau*.

"We had a number of people out for that particular event and I would say 90 per cent of that

audience was non-Native," said Calahasen.

Some of the features that generated buzz from local media were documentaries created by filmmakers from around the world.

Reel Injun documents the American travels of filmmaker Neil Diamond as he recounts the Hollywood movies made about Native people over the last 100 years and how they have shaped the way Indians are seen by the world.

Maria Sabina: mujer espíritu, directed by Mexican filmmaker Nicol's Echevarría, is a documentary about the most well known Mexican Indigenous woman.

The finale film was *H2Oil*. Produced and directed by Montreal-born Shannon Walsh, the 88-minute feature explores the tensions between the lucrative Alberta oil sands industry and residents who are

forced to suffer the consequences. Water shortage, health and general environmental impacts are explored, with a specific concentration on the members of Mikisew First Nation in Fort Chipewyan.

"This particular film is near and dear to the Aboriginal community because it is about the environment and environmental stewardship going forward," explained Campre, who hosted the film screening, which included audience members from the Fort Chipewyan community.

Walsh travelled to northern Alberta in 2006 and premiered the film in May 2009 at the HotDocs Documentary Festival.

"To me the Alberta audiences are the most important audiences because it's happening right in their backyard," said Walsh, who was excited to find out her film would be screened at

Dreamspeakers.

Fort Chipewyan resident and oil sands activist George Poitras, featured in *H2Oil*, attended the screening and answered questions from the audience about the current status of his community.

The oil sands still continue in the community of 1,200, but both Poitras and Walsh commented on how the film has helped raise awareness about the issue.

"I think the film has had a big effect in terms of mobilizing people to get involved in what is happening in the tar sands," said Walsh. "Now there is a lot more public support, but there wasn't then."

Films screened at Dreamspeakers are chosen by a volunteer selection committee. The 2010 Dreamspeakers Film Festival took place between June 2 to 5 at Metro Cinema and the Stanley Milner Library in Edmonton.

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Quiet, shy student wins raves for radio program

By Chris Phalen
Raven's Eye Writer

VICTORIA

An award-winning radio show, Healing Perspectives, spearheaded by a group of Indigenous Studies students at Victoria's Camosun College, is diversifying the talk show genre by mirroring a traditional healing circle on air.

The groundbreaking weekly one hour spot currently airing on Camosun's radio station, CKMO, won the Outstanding Achievement Award in the Aboriginal Affairs and Cultural programming category from the National Campus and Community Radio Association (NCRA). The award was announced on June 11.

The show's moderator, Trevor Day, a 30-year-old First Nations member of the Secwepemc Tribe from the Bonaparte Band in Cache Creek, says the genesis of the project was a healing circle class he was taking that "made him feel connected to his culture

for the first time."

Being a quiet, shy type of person made it sometimes too difficult to express important things he felt he should share, he said.

"The loud people aren't drowning you out, so as a quieter person I found that I really did have valuable things to say," explained Day of the in-class experience.

Day said he and some classmates fell in love with the process and wanted to mirror the traditional discussion on the radio.

The talk show format often features "a panel of people bickering. It's never this kind of holistic inclusive thing," said Day, noting the transition into the studio worked well.

That transition wouldn't have been possible without Day himself, according to the CKOM station manager, and Healing Perspectives advocate, Brad Edwards.

"If you are going to run a successful program, a credible program, you need somebody

from that community to spearhead that," said Edwards.

"When Trevor came in, within the first 20 minutes I said to myself "This is the guy."

Edwards noted Day's demeanor, knowledge, expertise, patience, leadership in reference to the build up of the show, saying the 30-year-old played a major role in the development of the program.

This is a type of programming you cannot get anywhere else," said Edwards.

"Yes, other radio stations have different levels of Aboriginal programming, but the uniqueness of the healing circle and the power of that has really reached out within the community."

Healing Perspectives began in February and aired 12 one-hour episodes in its first season.

Each week, six or seven guests joined Day, who started by asking the group to introduce themselves and then moved the focus to an around-the-circle conversation.

The show's success relies on

two rules: only one person may speak at a time, and each person gets a turn to speak without interruption.

Very little post-production editing was done, in order to preserve the integrity of comments shared within the circle.

Day says the focus was on "inclusion, not the product," explaining traditionally First Nations people focus on consensus decision making.

"Everyone does get heard; they try and make decisions without people getting left out," he said.

"(The show's) got the principle of collective inclusion."

Edwards said a market for this type of show might seem hard-pressed in the contemporary "narrowly focused" radio world, but said if done in the right way it could fly.

Edwards said broadcasting companies need to open up and look at the benefits of this kind of programming and what it can do, not just for them, but for the Aboriginal community.

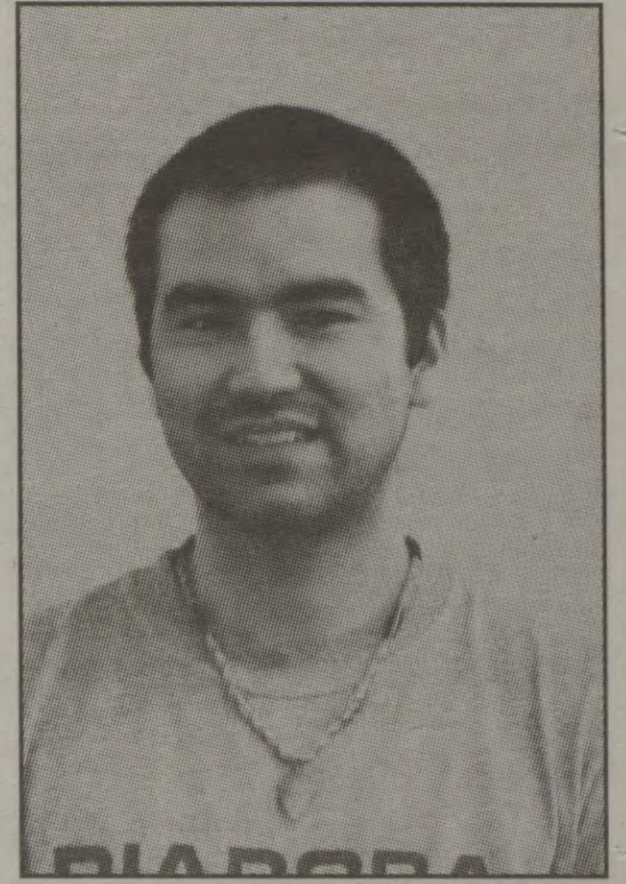


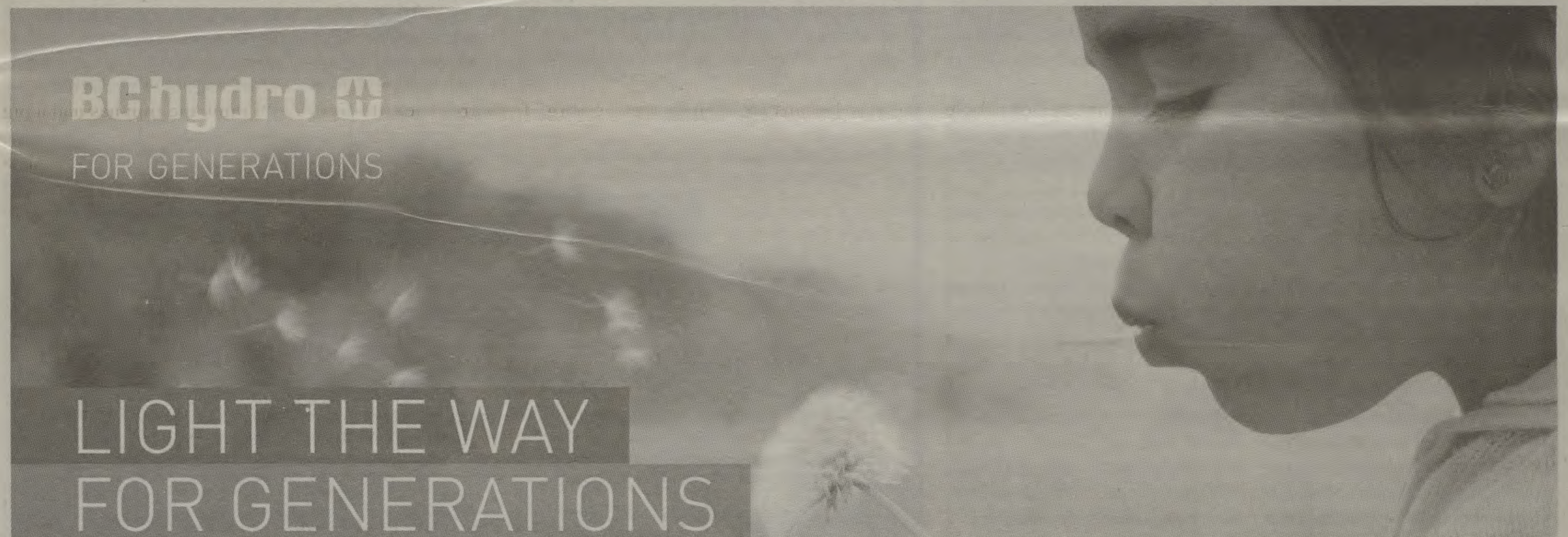
PHOTO: SUPPLIED

Trevor Day

Day reiterated the sentiments in regards to a bigger market for the show saying it would be nice to offer it on a broader scale and see what the response is.

"The conversation we have on the radio is very personal, so it would really depend. I think we are talking about universal truth," said Day.

"But I wouldn't want to jam it down people's throats."



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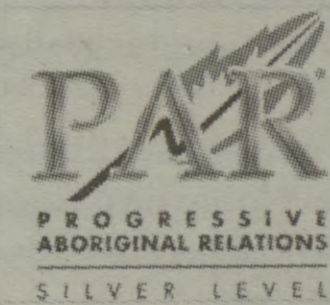
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Health concerns relate to climate change in Canada's Fourth World

By Kate Harries
Windspeaker Contributor

MONTREAL

The risk posed by climate change to the health of Aboriginal people is serious and needs to be addressed, say the authors of a study entitled "Vulnerability of Aboriginal health systems in Canada to climate change."

The researchers note that while citizens in developed nations have the means to create health systems that respond to what has been described as the biggest health threat of the 21st century, that doesn't hold true for Indigenous populations, the so-called "fourth world" within countries like Canada, the U.S., Australia and New Zealand.

There, the people are poor and marginalized and health systems are already underfunded and inadequate. The result: Lower life expectancy, higher incidence of chronic disease (e.g. diabetes),

higher rates of infectious disease (in particular tuberculosis and childhood RSV bronchiolitis), and higher rates of substance abuse, suicide, and addiction, than Canadians in general.

"The existing burden of ill-health increases the sensitivity of Indigenous peoples to the adverse impacts of climate change," say the researchers from McGill, Trent, and the University of Alberta.

The situation is exacerbated for approximately half of Canada's Aboriginal population that lives in remote areas, on reserves, in the territories and in rural communities.

"This remoteness, combined with close links to environmental conditions for livelihoods, creates particular sensitivity to climate change," the study finds.

Urban Aboriginals, despite livelihood activities that are similar to those of non-Aboriginals, have many of the health problems experienced by

remote populations.

"The focus in this paper on Canada's Aboriginal population reflects the serious risk posed by climate change to Aboriginal health. Canada has already experienced disproportionate warming with climate change, with average temperatures in some northern regions increasing beyond 2 degrees Celsius," the study reports.

One of the authors of the study is James Ford, an assistant professor in geography at McGill University and a Nobel Peace Prize winner, a contributing author to the fourth assessment report of the Intergovernmental Panel on Climate Change.

Ford works with Aboriginal communities in the Canadian Arctic to find ways of reducing climate change vulnerability.

So far, "the majority of Canadian research concerning vulnerability of Aboriginal peoples to climate change has concerned Inuit communities in

the North," he said.

"This study looks at Inuit, First Nations, and Métis to give us the big picture of Aboriginal health system vulnerability at the national level."

The researchers conclude that intervention is needed to prevent, prepare for, and manage climate change effects on Aboriginal health, but there's a poor understanding of the factors that contribute to the vulnerability of very different populations.

They call for increased dialogue between policy makers, scientists, health professionals, and Aboriginal communities. They warn that interventions will fail the broader determinants of socio-economic and health inequality are addressed.

Ford said both Indian and Northern Affairs Canada and Health Canada have provided small amounts of funding for research on the issue but more is needed.

INAC provided Windspeaker

with a list of projects it has funded since 2007. Examples: the mapping of the quality and quantity of water in five Nunavut communities by the Nunavut Research Institute, examination of conditions for coldwater fish species such as the Yukon River salmon, arctic grayling, and the Chinook salmon by the Ta'an Kwäch'an Council, and an Atlantic Aboriginal Climate Change Adaptation Workshop organized by Mi'kmaq Confederacy of Prince Edward Island.

Health Canada was asked for a similar summary focused on the health consequences of climate change for Aboriginal peoples, but did not provide any information.

The study, authored by Ford, along with McGill Professor Lea Berrang Ford, Malcolm King of the University of Alberta and Chris Furgal of Trent University is to be published in the journal *Global Environmental Change*.

Volunteers at TRC

(Continued from page 9.)

Johnny Smith and Allan McKay were on driving duty, using motorized carts to take Elders from one part of the Forks to another, with tents and events spread across the grounds.

"We wanted to help our Elders, make ourselves useful," said Smith, who's a member of Nelson House First Nation.

Smith's mother passed away before the government began the financial compensation for survivors. She attended a residential school and never talked about it.

McKay's grandparents attended Cross Lake Residential School on that First Nation.

"They talked to me about it," said McKay. "They said it was a good thing you weren't born that time because you wouldn't have liked it."

McKay's grandparents also told him how they would get their hands slapped with a ruler when they tried to speak Cree. But they continued to speak their language in secret.

McKay's grandmother passed away in 1994 and his grandfather in 1996.†

"They would have thought this was an awesome opportunity to see Aboriginal people gathered in a place like this."

Chancey Yackel, who's Ojibway, resides in Winnipeg and is attending the University of Manitoba getting her Masters in Psychology. Her studies, which include learning about residential

schools, are one reason why she decided to help out at the event. But there is also another, more personal reason.

"My grandfather went to residential school. He passed away two years ago. He never spoke about it to anyone," said Yackel. "I think he would be here now. I think he would be very happy."

Fred Ford, an Inuk from Baker Lake, Nunavut, now residing in Winnipeg, is part of that city's newly created Inuk urban association, which was invited by the TRC to take part in the events.

Ford's father is a residential school survivor and remained in Baker Lake.

"I experienced some of the fall out from him," said Ford. "He didn't talk about the school. He won't yet."

Ford saw his time at the Forks, where nearly 40,000 people filtered through during the course of the event, as an opportunity to understand what his father went through.

"It's important for us to be here. We all have a responsibility. The greater population has a responsibility to know what went on. We need to come to an understanding."

Setting history straight is also important, said Ford.

"We have to tell our own history. History is written by the victors and you're not going to find this (residential schools) in the history books."

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Windspeaker sports briefs

By Sam Laskaris

Games in Milwaukee cancelled

The 2011 North American Indigenous Games (NAIG) will not be held in Milwaukee. And there's a possibility the games will not be held at all next year. The games were scheduled to be staged in the Wisconsin city from July 10 to 17, 2011. But on June 29, just over a year before the games were set to open, the NAIG Council announced it was cancelling the games as the host society, NAIG USA Inc., revealed it was withdrawing from hosting the event.

What remains to be seen now is whether the NAIG will be held anywhere in 2011, since another host site was not announced after Milwaukee withdrew as the host. What is known is that the NAIG Council is scheduled to meet in Winnipeg this August to discuss the next steps in terms of competitive opportunities for Aboriginal athletes in Canada and the United States next summer. Having another city step up to host the NAIG next summer is a possibility, but perhaps a remote one, considering the enormous planning that would be required. There has also been some speculation the games could be broken down and have different sports in various cities. And another possibility is to postpone the games for a year, giving the new host city two years to prepare. The Games were last held in 2008 in Cowichan, B.C.

Cheechoo looking for new team

Jonathan Cheechoo, who was once the National Hockey League's top goal scorer, is now wondering whether he'll ever play in the league again. Cheechoo, who turned 30 on July 15, was placed on waivers by the Ottawa Senators on June 28. When none of the other 29 clubs in the league picked him up by the following day, the Senators bought out the final year of his contract.

Cheechoo, a Cree who is a native of Moose Factory, Ont., was scheduled to earn \$3.5 million this coming season. But by buying him out, however, the Senators were obligated to pay him just two-thirds of this amount. Once the Senators bought him out, Cheechoo became an unrestricted free agent. As a result he was able to sign with any other NHL franchise. There might not be any takers, however, at any price, since Cheechoo's productivity has declined dramatically in recent years.

Cheechoo has not been able to duplicate the success he enjoyed during the 2005-06 season when he was a member of the San Jose Sharks. He led the NHL in goals that season with 56. He appeared in all 82 games that year and added 37 assists to lead his club in scoring with 93 points. The following season Cheechoo dropped down to 69 points. And his slide continued the following two seasons in San Jose as he registered point totals of 37 and then 29.

Cheechoo was traded to Ottawa prior to the 2009-10 season, but he couldn't get his career back on track in the nation's capital. The Senators tried to unload him this past February when they first placed him on waivers. At the time Cheechoo had collected just 14 points (five goals, nine assists) in 61 games with Ottawa. After clearing waivers, Cheechoo was assigned to the Binghamton Senators, the club's American Hockey League affiliate. He earned 14 points in 25 games with Binghamton.

New Brunswick games revived

It took almost a quarter of a century to revive the New Brunswick Indian Summer Games. This year's Games, which attracted about 1,000 participants from 15 First Nations communities in the province, was held July 7 to 11 at the Elsipogtog First Nation. This marked the first time in 24 years that the Games had been held. Competitors ranged in age from five to 20.

They participated in the following sports: softball, baseball, golf, ball hockey, volleyball, archery, basketball, wrestling and athletics (track and field). The community that earned the most team points was presented with the New Brunswick Aboriginal Sports and Recreation Authority Cup. Results were not known at press time.

It wasn't just youth, however, that were able to take part in the games. Adults were able to take part in recreational beach volleyball and horseshoes competitions. These events were simply for fun and did not count towards any of the team totals. Now that the Games have been revived, organizers are hoping they will be staged on an annual basis.

BC Lions benefit after big break in Edmonton

[sports]

By Sam Laskaris
Windspeaker Contributor

VANCOUVER

J.R. LaRose has overcome some more obstacles in his life and is once again playing in the Canadian Football League. The 26-year-old Edmonton native is now a member of the B.C. Lions.

Many wondered whether LaRose, who has Cree ancestry, would return to the pro ranks after suffering a horrific leg injury in October 2008 when he was playing for his hometown Edmonton Eskimos.

"A lot of people didn't think I could come back," LaRose said. "I thought I'd be back because the doctor told me I'd be out four to six months tops."

LaRose shattered both his tibia and fibula and underwent surgery five days after his injury. He was originally hoping to play again during the 2009 season, but complications arose during his rehab and he had two more surgeries to remove the screws in his leg that were affecting his mobility.

These subsequent surgeries prevented LaRose from playing during the '09 campaign. And it also cost him his job as a safety with the Eskimos, who released him.

LaRose admits at this point he did wonder whether his pro playing days were over. But then, when he was able to run again at full speed this past January, he felt good about his chances of returning to the CFL.

Contact was made with a handful of clubs, including the Eskimos, the team he broke into the CFL with in 2006. But they were not interested in him anymore.

"They wanted to go younger, I guess," LaRose said.

Fortunately for LaRose, he had other options. He contacted the Lions' organization when he heard they were running a free agent camp this past May in Surrey, B.C.

After impressing the Lions' brass at the camp, LaRose earned an invite to the club's main training camp. He continued to make team officials take notice and it paid off when he earned himself a roster spot.

Ironically, LaRose played against the Eskimos in the Lions' season opener on July 4 in Edmonton. British Columbia defeated the Eskimos 25-10 in that contest.

Though he dressed for that match, LaRose was not the team's starting safety. Instead, he's a backup at that position. And for now he can expect to see most of his playing action as a member of the Lions' special teams.

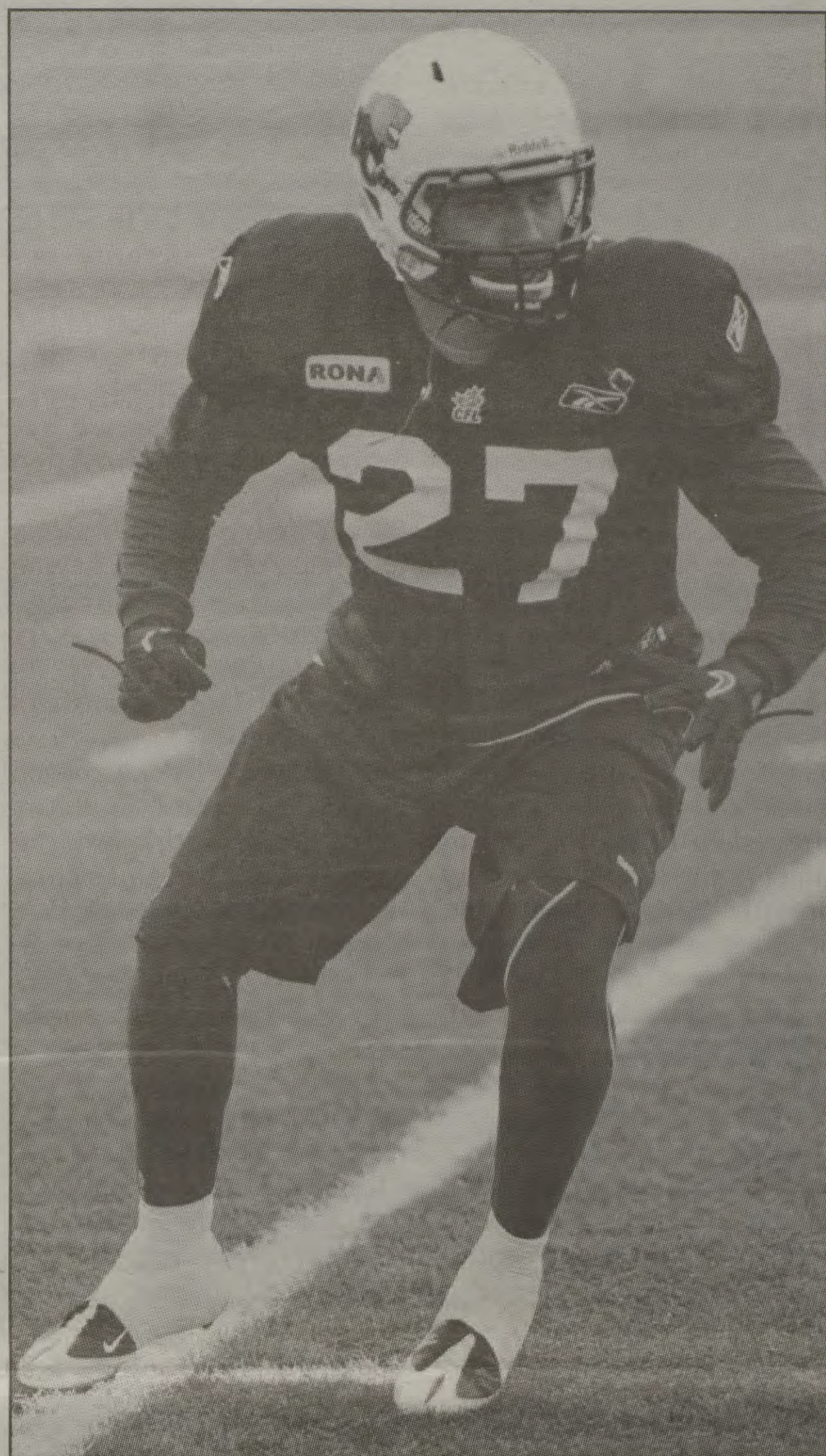


PHOTO: SUPPLIED

J.R. LaRose

"Anywhere I can help is fine by me," LaRose said.

The 6-foot, 210-pounder added he has fully recovered from his injury.

"I'm 100 per cent," he said. "It gets a little sore where the original break was. But this is football. You're going to get bumped up."

LaRose has already moved his family to Surrey, a 10-minute drive away from the Lions' home facility.

"B.C. is my home now," said LaRose, who is married and has two sons, aged six and four.

Even though he did not land a starting position, LaRose added he was fully aware there was a roster opening with the Lions this season.

"I knew it would be a good situation," he said, adding the Lions' previous starting safety retired during the off-season. By making the roster of the B.C. squad, LaRose has become an inspiration to countless Aboriginal youth in the province. LaRose is hoping to meet several of these youth in the near future as he's planning to continue doing motivational speeches and mentorship programs that he first became involved with when he was with the Eskimos. LaRose has

travelled extensively throughout Alberta, Saskatchewan and the Northwest Territories in recent years talking to various Aboriginal groups.

And he's got quite the story to tell about perseverance.

He never met his father, who is of Nigerian descent. And his mother, who grew up on the One Arrow First Nation in Saskatchewan, was a drug addict. LaRose's mother raised him in Edmonton until he was a teenager, when he went to live with another family.

"My story can relate to a lot of youth and what they are going through," he said.

Despite his childhood upheavals, LaRose became a football star as a teen. He played at the junior level with the Edmonton Huskies and won back-to-back national championships in 2004 and '05. After the Huskies' season in '05 he joined the Eskimos' practice roster for the remainder of the year.

LaRose is hoping he can continue to play in the CFL for a while longer. But he's not sure how long his career will last.

"Who knows," he said. "It's a rough sport. I feel good now. I'd like to play, God willing, at least for another four to five years."

Seven steps to improve education outcomes

By Shari Narine
Windspeaker Contributor

WINNIPEG

Education is the key for putting Aboriginal people on the same level playing field as other Canadians. Officials with federal and provincial governments and Aboriginal organizations all agree.

Addressing residential school survivors at the opening ceremony for the first national event hosted by the Truth and Reconciliation Commission in mid-June, both Indian and Northern Affairs Canada Minister Chuck Strahl and Assembly of First Nations National Chief Shawn Atleo stressed the importance of education.

“Going forward (it is) my intention to sit with all willing partners to reform and strengthen education and to support students success and provide greater hope and opportunity. We do this because we all know that education enables individuals to succeed, communities to flourish, economies to prosper,” said Strahl.

Atleo followed Strahl's comments referring to education as “a tool.”

Said Atleo, “If residential

schools . . . (were) the tool that disconnected our people, that was a tool of injury, shouldn't then education become a tool of emancipation and freedom for Indigenous people across the country? If education was the tool that took our languages from our people, should not education now assist us and be the tool that returns our languages?”

Atleo and the chiefs of the AFN have been pushing education as a priority since before the Throne Speech was delivered in March. Atleo referred to a “major two-prong effort,” during a March media telephone conference, saying Aboriginal people needed support to be successful at every level of school as well as addressing issues of curriculum at every level.

In the March federal budget, government committed dollars to re-evaluate the funding process for Aboriginal post-secondary education. Atleo has noted that in the next five years, 65,000 First Nations graduates need to be produced “in order to close the achievement gap.”

Almost a week after the inaugural TRC event, the AFN released a paper entitled, “Taking Action for First Nations Post-Secondary Education: Access, Opportunity, and

Outcomes,” which set out seven steps to improve First Nations education outcomes: accessibility, accountability, data collection and reporting, recognizing and ensuring student success, program effectiveness, support for First Nations institutions, and leveraging of other resources. The paper also delineated the roles of those involved in the delivery of First Nations' education.

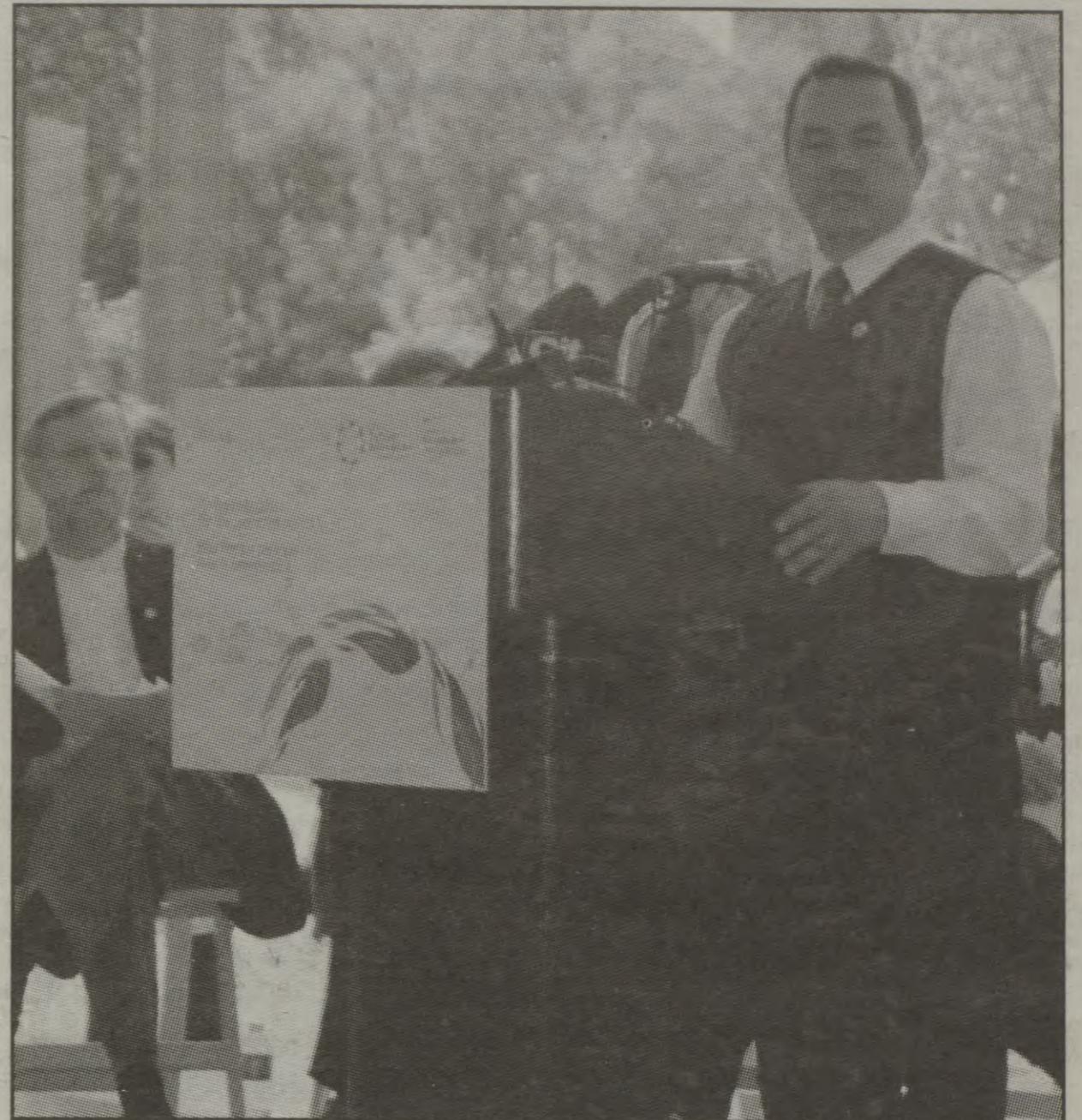
“For too long, outside analysts and third parties have influenced First Nations education policy in a way that does not reflect our realities and our needs,” said Atleo.

The discussion paper was the work of a group of experts and leaders in post-secondary education for First Nation students.

At the provincial level, changes are starting to occur at the grade school level.

Grades 9 and 11 students in Manitoba will be the first to study residential schools as part of their curriculum. From Apology to Reconciliation is a new program that will be part of Grade 9 social studies and Grade 11 history in September 2011.

In British Columbia, the Ministry of Education has added English 10 and 11 First Peoples to the curriculum. The courses,



PHOTOS: SHARI NARINE

Shawn Atleo has pushed education as a priority of First Nations.

which are intended for both Aboriginal and non-Aboriginal teachers and students, is aimed at exploring and discovering First Peoples' worldviews through the study of literary, informational and media texts with local, Canadian and international First Nations' content. A similar course was introduced at the Grade 12 level

in 2008.

“In spite of under-funding and outdated policy and legislative frameworks, First Nations have been able to make gains and achieve a degree of success. Through First Nations controlled education, we have progressed from the dark days of the residential school era,” said Atleo.

Eye brows raised at survey's leading questions

By Isha Thompson
Windspeaker Staff Writer

OTTAWA

A recent survey that calls for First Nations people to have individual control over funds for their post-secondary education leaves many unanswered questions.

The Macdonald Laurier Institute (MLI) commissioned a survey of Canadian opinion about the current structure of post-secondary funding for First Nations students.

The results showed that 57 per cent of the 500 respondents believed that First Nations individuals should directly receive a designated amount of university or college financial support from the federal government. Currently, Indian and Northern Affairs of Canada (INAC) funnels large sums of post-secondary funds to band councils who then divide the amount amongst applicant members how they see fit.

The findings support the March release of a MLI study, *Free to Learn*, that encourages INAC to make changes to the current post-secondary funding system by creating Aboriginal Post Secondary Saving Accounts

that would be opened at the time of birth for registered First Nations children.

“Aboriginal post-secondary education funding is in need of an overhaul and part of the change should be to put dollars directly into the hands of those who use them,” said MLI managing director Brian Lee Crowley in a press release.

The survey was conducted during the month of May by Compas and was composed of only two questions that were asked to subjects over the phone.

Nancy Reid, a University of Toronto professor in the department of statistics, noted the survey was “unusually short” and its agenda obvious.

“The Macdonald Laurier Institute is obviously interested in obtaining support for their March report and its recommendations,” said Reid, through an email.

The questions are as follows:

Question 1: There's been talk about the best way of funding higher education for First Nations communities. Some people prefer the current method, whereby taxpayer money goes to the local First Nations governments for the elected officials to distribute. Other people prefer the money

to go directly to students themselves to remove any risk of political interference. Which of these options do you prefer?

Question 2: Do you believe that First Nations people have too much power, just enough power, or too little power?

“I thought the phrase ‘to remove any risk of political interference’ was extremely leading,” said Reid, referring to the first question. “One could, for example, have said ‘to reduce the costs of administration’, or left that phrase out completely.”

Reid further explained that most of her criticisms are from her perspective as a newsreader, rather than her expertise as a statistician.

However, renowned opinion polling company Angus Reid Public Opinion shared similar concerns when it came to the quantity and structure of questions for the survey.

Jodi Shanoff, senior vice president for Canada's branch of Angus Reid Public Opinion, would not make specific comments about the MLI survey, but she did offer general guidelines that she deemed as crucial for any respected survey.

Shanoff explained that it is imperative to structure questions in a manner to not tailor the

results to the client's desired outcome. To avoid this, questions should begin very broad and gradually end with the specific question, which she referred to as “the ballot question.”

“Questions should be designed like a funnel,” said Shanoff.

She used the example of a client wanting to know the opinion of Canadians and the health care system. The first question would ask the respondent what they deemed as the most important issue in Canada, as opposed to a “baiting” question that asked for their thoughts on health care, explained Shanoff.

Shanoff added that the ideal amount of questions to ask would be around five times the amount that were asked for the Macdonald Laurier survey, but she realizes that budget is a significant factor.

“I would love to be able to ask 10 questions, but not everybody has that budget,” she said.

MLI director of communications George Young said the chosen questions were intentionally direct and to the point.

“The first question is directly related to the main recommendation of the study,”

said Young through email. “The second question was asked to allow us some secondary segmentation based upon how respondents view First Nations individuals.”

INAC is aware of the MLI survey and are taking the results into consideration, but they have no immediate plans to create the proposed Aboriginal Post Secondary Savings Accounts.

INAC spokeswoman Margot Geduld said the recommendations from MLI are only one portion of the general suggestions made to improve the federal Post-Secondary Student Support Program (PSSSP).

In November 2009, The Educational Policy Institute published *The Post-Secondary Student Support Program: An Examination of Alternative Delivery Mechanisms*.

The report offered INAC five suggestions on how to better facilitate PSSSP, which allocates approximately \$300 million to bands across Canada. The suggestions included administering PSSSP through a pan-Canadian Aboriginal foundation or by regional First Nations organizations.

“We welcome the input,” said Geduld. “The goal is to improve the effectiveness of the program.”

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Culture, cross or not

(Continued from page 12.)

I thought the "doctrine of assimilation" was behind all of us and that integration was the objective. You know, where you are not expected to give up who you are to become a part of, and that diversity in the workplace has real measurable value.

At the end of the day of such a futile effort, can participants describe some key cultural differences such as how to shake hands with one culture that is different from another culture or how to express a compliment, or what about gift-giving. What are the three personality traits a person must have to be successful in culture X?

For professionals working in the 'Intercultural relations' business they have to ask what ethics are needed in intercultural relations in order to respect the dignity of all. Or how can we learn to accept others without feeling we are condoning beliefs and values that we don't accept personally. Does anyone expect to learn these things about other's cultures in a "cross-cultural awareness workshop"?

There are Six Fundamental Patterns of Cultural Difference.

Different communication styles

Different attitudes towards conflict

Different approaches to completing tasks

Different decision-making styles

Different attitudes towards disclosure

Different approaches to knowing

Excuse me, but I don't see any of the above on the "cross-cultural awareness workshop" agenda.

Culture is often at the root of communication challenges. Exploring your own historical experiences and the ways in which various cultural groups have related to each other is key to opening channels for communication. Becoming more aware of cultural differences, as well as exploring cultural similarities, can help you communicate with others more effectively.

No one disputes the need for this kind of specific knowledge. Corporations and governments all over the world clearly understand the benefits and support the learning but let's be considerate about the delivery systems.

A couple of business leaders have told me that they hire the non-Aboriginal instructors to facilitate cross-cultural awareness and Aboriginal awareness training because they want to get a non-Aboriginal perspective of the information being provided. When I ask why, they have said that the Aboriginal perspective is sometimes biased towards the Aboriginal point of view.

I am sorry but I just don't follow the logic. Isn't that the whole point of the exercise? I

suspect the real reason is that the learning environment, the presentation of the facts, is less threatening somehow and the non-Aboriginal participant feels more comfortable. I suppose this makes some sense to those that see the learning and information sharing as a "nice to know" rather than a "need to know" and there is no expectation or desire to act on the newly acquired information. Ho hum ...what's for lunch.

Next time you find yourself in a confusing situation, ask yourself how your culture may be shaping your own reactions, and try to see the world from the other's point of view. Hopefully you have been fortunate enough to have learned what that other point of view is from those with that point of view. I have learned over the past 26 years of facilitating workshops that I must not have either an opinion or point of view when it comes to these matters. I present just the facts and never talk about any culture. Just the facts and allow the learner to form their own opinions and hopefully this time it will be based on facts rather than myths and rumors.

As the popular song goes "Getting to know you, getting to feel free and easy"

And that folks is what it is all about.

Robert Laboucane is an Aboriginal Awareness Trainer and may be contacted at robert@ripplefx.ca.

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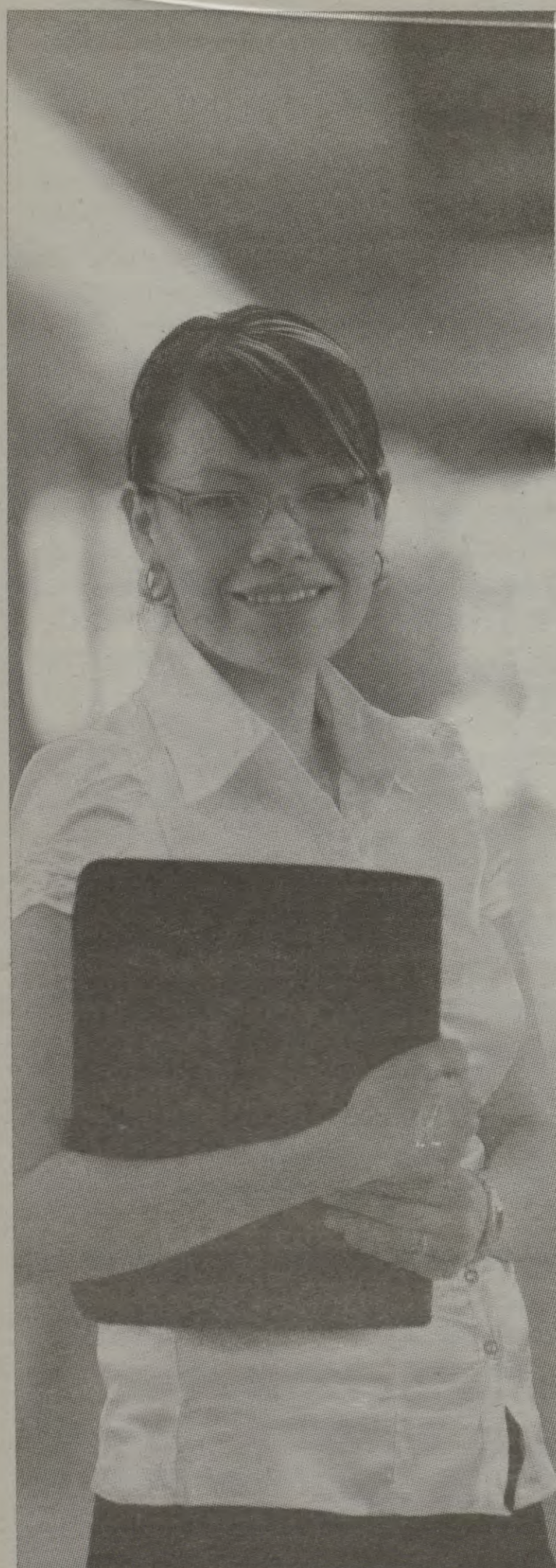
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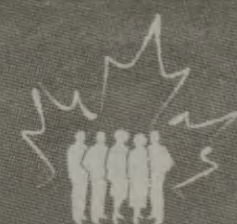
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Contest asks entrepreneurs to think big



PHOTO: SUPPLIED

Brett Wilson from The Dragon's Den (centre) with Preston Woodhouse (right), the grand prize winner of The Big Idea 2009, and his sister Sheila Preston. He was awarded \$25,000 for his product called The Under Ice Crawler, a mechanical device designed to go under ice to retrieve fisherman's nets.

By Isha Thompson
Windspeaker Staff Writer

OHSWEKEN, Ont.

Everybody knows someone who is positive, having created the next great invention, or who is full of innovative ideas. It's time for those people to shine.

The Dreamcatchers Charitable Foundation is now accepting applications for its Big Idea 2 event, which gives Canadian entrepreneurs a chance to win cash prizes and financing for a product that is directed at the Aboriginal market.

"We are looking for anybody who feels that they have an innovative approach to anything that has to do with Indian Country," said Daniel Brant, chief executive officer of Dreamcatchers.

The format of the competition has changed slightly from last year. Applicants will now have the opportunity to audition in front of a panel in their home region, where the winner will receive a trip to the Hamilton Convention Centre in Ontario where they will compete for the top prize of up to \$15,000.

The format of The Big Idea is a very similar model to CBC's hit show The Dragon's Den.

The finals, taking place on Oct. 21, will include a celebrity panel.

Technology tycoon and current Dragon Robert Herjavec is confirmed as one of the celebrity judges and invitations have been extended to former politician Belinda Stronach, David Tuccaro of Tuccaro Inc. and Six Nations' Grand River Enterprises CEO Jerry Montour.

Along with cash prizes, the winner will also have the opportunity to receive financing from any of the panel members who are impressed with the pitch.

"The celebrity panel all have



PHOTO: SUPPLIED

Sunshine Tenasco-Brazeau from Kitigan Zibi, Quebec hands the celebrity panel at The Big Idea 2009 examples of her product, which resulted in her winning third place.

enough money where they could make a deal with whomever was making the pitch," said Brant.

After successfully completing the first Big Idea in 2009, Brant stressed that the sky is the limit when it comes to a potentially winning idea.

"Last year we had everything from inventions to people who thought they had a different way of teaching languages."

Other proposals included a Saskatchewan resident who created a process of juicing wild berries, a program designed to encourage physical fitness, and a handy contraption to make the process of lacing up ice skates easier.

Brant said The Big Idea is geared towards people who have already come up with an idea and may even be in the process of refining a prototype.

One of the biggest changes for the 2010 competition is the foundation's decision to team up with the Council for the Advancement of Native Development Officers (CANDO).

CANDO executive director Ray Wanuch said he is thrilled to help coordinate the regional auditions of the Big Idea 2.

After entering as a contestant for the first Big Idea, Wanuch is

not only familiar with the process, he also has advice for those who aspire to succeed in the finals.

"You probably should have a developed prototype with a video," said Wanuch, who did not have a model of his product when he presented to the celebrity panel. "I just did a really amateur video and it didn't go over that well."

For those who don't walk away with cash or a commitment for financing, not all is lost. Wanuch explained the opportunity for participants to share their business ideas with Canadian moguls is a step forward for any aspiring businessperson.

"I think the mark of a great entrepreneur is to bounce [their idea] off people, to see if the idea merits further examination," said Wanuch.

Application forms and regional audition dates are available at www.dcfund.ca. The first audition will be held in Ontario on Aug. 18.

Regional judges will mark each presenter on the quality of the presentation, level of preparedness, uniqueness and the presenter's commitment to their product or idea.

Last year, contestants in the finals received a total of \$80,000 in financing.

Windspeaker business briefs

THE ASSEMBLY OF THE FIRST NATIONS

of Quebec and Labrador (AFNQL) is delighted for those communities whose projects were approved by Hydro-Québec as part of the program to purchase power from small hydroelectric generating stations of 50 MW, following the company's announcement last Wednesday. Of the 13 projects approved, six were submitted by First Nations communities. The Aboriginal projects approved involve three Innu communities and one Atikamekw community. Two projects were proposed by the Innu Council of Pessamit and will be carried out on the Sault-aux-Cochons River. The Montagnais Council of Lac-Saint-Jean (Mashteuiatsh) also submitted two projects, one on the Quiatchouan River, the other on the Mistissini. The Innu community of Ekuanitshit will benefit from a mini-station on the Sheldrake River, while the Atikamekw limited partnership Manouane Sipi will harness the Manouane River. Still, a number of projects submitted by the First Nations were not approved as part of this call for tenders addressed to Aboriginal municipalities and communities. "We must go a step further," said AFNQL Chief Ghislain Picard. "Given our rights over these territories and the quality of the projects proposed by many First Nations, we urge Hydro-Québec to create a power purchase market reserved exclusively to the First Nations. This would not only benefit our communities, but the entire province."

THE FIRST NATIONS SUMMIT IN BC

wants the federal government to reject Taseko Mining Ltd.'s Prosperity Mine Proposal after a federal environmental review panel report confirmed the potential for devastating cultural environmental impacts from the proposed mine. The Federal Review Panel extensively reviewed Taseko Mines' proposed \$800 million Prosperity gold-copper mine at Teztan Biny (Fish Lake), near Williams Lake, B.C. The proposal would entail draining the lake to store waste tailings from the copper and gold processing operations and replacing the lake with an artificial one. Fish Lake is currently habitat to 90,000 rainbow trout and the artificial one would support 20,000 trout. The panel's findings are similar to those that ultimately led to the rejection of the Northgate Mineral's Kemess North proposal in 2007. "The Environmental Review Panel has done their job and has raised numerous red flags in their report by indicating the Prosperity Mine project would result in 'significant adverse environmental effects' on fish habitat, grizzly bears, navigation, First Nations traditional land use, First Nations cultural heritage and certain potential or established Aboriginal rights or title." Government and industry cannot ignore the Tsilhqot'in people's title and rights and the importance of protecting and preserving the valuable natural resource within their traditional territory," said Grand Chief Edward John of the First Nations Summit political executive. "Natural habitats such as Teztan Biny are an integral part of First Nations culture in this province and we will stand together to fight any government policy or industry initiative which would allow a natural lake to be destroyed for nothing more than the financial gain of a few shareholders," added John. Said Dan Smith, also of the Summit political executive, "We must not stand by as Canada, as a matter of public policy, allows lakes and waterways to be destroyed for waste rock and effluent disposal sites simply in the name of development and because it is the most cost effective route. This federal government policy of "no net loss," which sets First Nations interests against the "public interests" and where the major impact and burden is placed on First Nations, must be reviewed."

A PRIVATELY RUN MEDICAL CLINIC

on Peguis Nation in Manitoba was forced to shut down after a nearby hospital refused to process lab or X-ray services for patients. The Four Rivers Medical Group closed both the clinic and pharmacy because of a jurisdictional dispute with federal health officials. The clinic opened a year ago with three physicians. Four Rivers owner Daren Jorgenson said on Facebook, "In my opinion, (the feds) do not want independent health-care offered by fee-for-service doctors, pharmacists, etc. being freely available to First Nation communities and would prefer to control what you get so they can control their costs." Four River director of Aboriginal health-care Dennis Meeches said to the Winnipeg Free Press that the refusal to run lab tests for blood, urine, and swab samples appears to have been ordered by Health Canada's First Nations and Inuit Health Branch. Peguis Chief Glenn Hudson was to meet with Regional Director Jim Wolfe about the situation. Said Meeches, "I don't understand the reasons behind it. The status quo isn't working on First Nations. You would think that a corporate citizen coming in to offer this service would be approved. This would have been a model to follow."

THE UPPER SIMILKAMEEN INDIAN BAND

and Copper Mountain Mining Corporation have announced they have concluded an Impact Benefits Agreement for the development of the Copper Mountain Project located 20 km south of the town of Princeton in southern British Columbia. Under the agreement the company recognizes and respects Aboriginal title and rights as asserted by the band, and the band acknowledges that the company holds a Mines Act Permit and holds mineral tenures within the Band's territorial area.

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

1985

The AMMSA newspaper is renamed Windspeaker.

1987

Windspeaker expands coverage to western Canada.

1990

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

1991

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

1993

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

1996

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

2003

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

2010

AMMSA and Windspeaker celebrate 27 years with a major re-launch of the web site. Please visit the new and improved ammsa.com and share your thoughts and comments with us.

[footprints] Shannen Koostachin

Youth leader led the fight for new school and children's rights

By Dianne Meili

Shannen Koostachin threw a small pebble in a big pond that caused ripples to reverberate across the country.

But the stone had barely left her hand when, shockingly, she was killed in a motor vehicle accident on an Ontario highway.

At only 15, the Mushkego Innanu James Bay Cree from Attawapiskat First Nation garnered national attention when she confronted federal minister of Indian Affairs Chuck Strahl on the steps of Parliament to demand a new school for her community. Though he had excused himself from the meeting with her earlier, Shannen caught up with him outside and – looking him straight in the eye – told him that even though he had broken an earlier government promise to build a new school, she and her community weren't going to give up.

She didn't, and the school project campaign she led resulted in the government finally agreeing to her request in December 2009.

"Chuck Strahl is six-foot-four, imposing, and one of the strongest men in the country, politically," commented Stan Loutitt, grand chief of the Mushkegowuk Council of tribes in northern Ontario. "But it brought tears to my eyes when Shannen saw his oak-panelled, chandelier-lit office and then told him, point blank, 'one day I dream that my brothers and sisters can go to a school as nice as this'."

"I thought to myself 'would I have thought to say those exact words to his face when I was younger?' No. I wouldn't have. She taught me something that day about being spontaneous and from-the-heart ... never mind all the briefings and caucusing we go through.

"Shannen knew she was speaking up not only for her community, but for lots of other Aboriginal kids across Canada who don't have equity in education."

According to Timmins-James

Bay MP Charlie Angus, "Shannen didn't want to be an activist, but she emerged as a spirited young woman willing to stand up and fight for her community."

He became close to Shannen when she lived with his family for a year. The two often travelled together while visiting Ontario schools participating in a letter-writing campaign on behalf of the Attawapiskat school project.

Angus marvelled at how confident Shannen became with each speech she gave and how she spoke "truth to power."

"She could move journalists to tears," he said. "But then, she could be a classic teenager in the next moment, too, sitting in my van and telling me, no, she didn't have her homework finished or, yeah, she would get around to cleaning up her room."

It was Shannen's older sister Serena who first became involved with the new school project. She and many students before her attended classes in drafty, substandard portable classrooms after the community's original school was closed in 2000 because it occupied land contaminated by a diesel spill.

After Selena left the community to seek further education at a secondary school, Shannen took over from her.

Videos of her speaking of having to wear her coat in class because the school rooms were so cold, and seeing mice scramble over the lunches students brought from home were posted on Youtube, and, along with a Facebook campaign, drew support from thousands of youth from across Canada.

"We are denied basic educational rights," she told the crowd at a 2008 student-led forum called Education is a Human Right held in Toronto. The conference drew students of all cultures into the struggle for better conditions in First Nation communities.

Shannen explained to delegates, "We have children in Attawapiskat

who have never been in a real school. It's hard to get excited about coming to a temporary school that's unsafe and uncomfortable. Some students are giving up as early as grades four and five. They just stop going to school. They have no hopes."

Though Shannen would deny being a heavyweight leader, Chief Loutitt believes her father prepared her well to play an important role in bringing change to her community.

"She comes from a large, strong, cohesive family deeply rooted in Cree culture and the land," he observed. "Her father Andrew has carried on the beliefs and customs of our people and passed them on to his children. Shannen participated in powwows and traditional ceremonies and she was taught to believe in herself and act on what she believed in. She was taught to never give up."

Impressed by Shannen's speech at a rally during the 2008 National Aboriginal Day of Action, Cindy Blackstock, executive director of the First Nations Child and Family Caring Society of Canada, saw in the young woman a leader who could represent the rights of children across Canada.

"Here was a young person who didn't just know the seven grandfather teachings of love, honesty, truth, respect, courage, wisdom and humility, she lived them," said Blackstock.

"She wanted her brothers and sisters to have it better than she did, and she was willing to put herself out there. She put a face to the problems in her remote community. All of us remain committed to continue what she started, to push for equitable funding so all children can realize their potential. We're pushing for safe and comfy schools, as Shannen would say, for all children as a basic right."

Blackstock helped head up an application to have Shannen awarded an International Peace Prize by the Nobel Laureate.

"She was one of only 45 kids in



PHOTO: SUPPLIED

Shannen Koostachin dancing at an event.

the world to be nominated when she'd just turned 14. She didn't win, but a day of remembrance was shared by a group of international experts regarding the peace prize; they knew her work well."

Aside from adult praise, Shannen's peers also recognized her as someone special. Jocelyn Lazarus, who grew up playing with Shannen, remembers her always smiling and acting kindly toward other kids.

"When we all heard about our school being closed down, Shannen thought it might be possible to get a new one so she just went for it. I thank her so much because she got what she wanted, finally. My cousin made a new page on facebook called 'become a fan if you think the new

school should be named after Shannen'. Seriously, I think it should be named in her memory."

Shannen died when the minivan she was riding in on May 31 south of Tamagami, Ont. collided with a transport truck. She and the 56-year-old driver of the vehicle were killed, while two other passengers in the minivan sustained minor injuries. The driver of the truck was uninjured.

Blackstock expressed her hope readers would, in Shannen's honor, write to the Prime Minister at pm@pm.gc.ca calling on him to ensure First Nations children across Canada have safe schools and equitable education.

"Shannen never gave up and neither should any of us," she urged.

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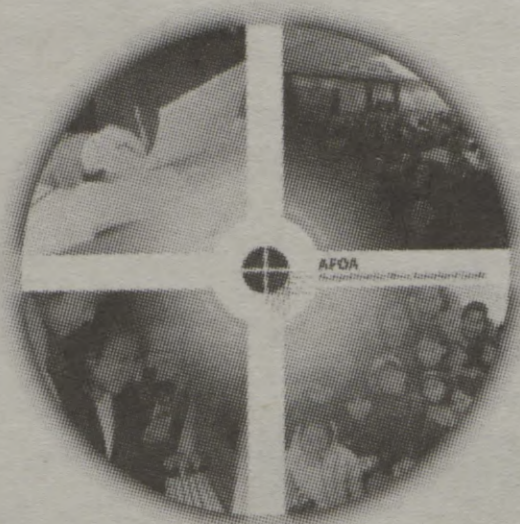
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- Atlantic Policy Congress of First Nation Chiefs Secretariat
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ALM

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Halifax, NS	September 14 - 15, 2010
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An Introduction to Community Economic Development

Increasingly, economic development is being recognized as a way for Aboriginal governments and communities to increase their wealth, citizen employment, and community pride, and to build the influence and financial resources needed for other important goals. Economic development can be approached in many different ways and it can all seem overwhelming. This workshop provides you with an understanding of what economic development is and encourages discussion about best practices and lessons learned, and provides the basic tools needed to begin your own successful strategic economic development planning process.

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Enoch, AB	October 13 - 14, 2010
Sioux Lookout, ON	October 27 - 28, 2010

Strategic Planning for First Nations

Strategic Planning in First Nation communities is an essential component of community development. A strategic plan is a road map to lead a community from where it is now to where it would like to be in five or ten years. Learn how to engage the right people within the community and understand the resources required to make your strategic plan a reality. Learn what the key components of a successful strategic plan are and how to measure progress on your community's strategic plan.

Saskatoon, SK	November 18 - 19, 2010
Enoch, AB	December 9 - 10, 2010
Vancouver, BC Pre-Conference	February 14 - 15, 2011

An Introduction to Comprehensive Community Planning in First Nations

Many communities throughout the country are undertaking Comprehensive Community Planning (CCP) in an effort to improve their economic base while asserting their independence and ownership of community resources. Using best practices and case studies this workshop focuses on: history and evolution of CCP; exploring indigenous principles; and, current models and insights from First Nations who have completed CCP.

North Bay, ON	November 24 - 25, 2010
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Performance Measurement and Reporting in First Nations

This workshop is the first to be offered in Canada that tackles the issue of performance reporting in First Nations. The focus is on reporting on performance to community members. The workshop explores core principles of performance reporting in First Nation environments and draws the link to financial reporting. Participants will be introduced to the Aboriginal Performance Wheel. Issues examined include: the appropriate level and frequency of reporting; identifying the important aspects of performance; identifying the kinds of information to be reported; and, preparing reports on goals.

Vancouver, BC Pre-Conference	February 14 - 15, 2011
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REGISTRATION IS LIMITED TO 25 PARTICIPANTS FOR EACH WORKSHOP. REGISTER TODAY!

Contact Information:

For more information on pricing and availability, please contact Sheila Howard at AFOA at 1-866-722-2362 ext. 117 or showard@afoa.ca. Information is also available at www.afoa.ca.

Yuma Omeasoo Snow enjoys the summer sunshine in the arms of her mother, Alanise Wildman, at the Four Band Powwow held in Hobbema, Alta in July.



Photo: Bert Crowfoot