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**Cautious optimism
in response to
minister's plan
Page 8**

**Sisters in Spirit
applauded, then
panned by feds
Page 8**

**Twisting our beliefs
to fulfill an
economic objective
Page 11**

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Winnipeg's Most

Hip hop group, Winnipeg's Most garnered three wins out of four nominations during the Aboriginal Peoples Choice Music Awards held in Winnipeg on Nov. 5.

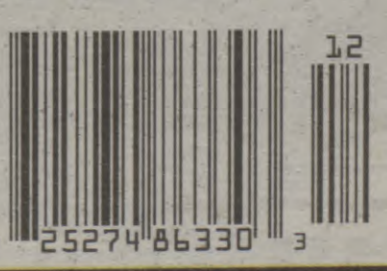
From left to right are Charlie Fettah (Tyler Rogers), Brooklyn (James Prefontaine) and Jon.C (Billy Pierson).

For full story turn to page 11.
For more photos turn to pages 14 and 15.

Photo Credit: Bert Crowfoot

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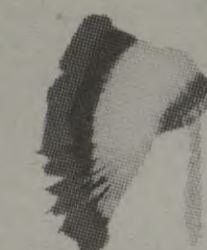
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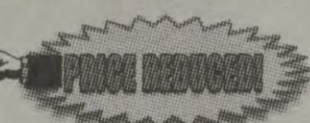
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NOTICE OF PEGUIS FIRST NATION MEMBERS PER CAPITA CERTIFICATION & DISTRIBUTION PEGUIS FIRST NATION SURRENDER CLAIM TRUST

PURPOSE OF THIS NOTICE

This is a notice to members of the Peguis Indian Band, also known as the Peguis First Nation, that an agreement has been reached between the Band, the Province of Manitoba and Canada for compensation of the illegal surrender of the St. Peters reserve in 1907, near the city of Selkirk, in the province of Manitoba. A Trust, known as the Peguis First Nation Surrender Claim Trust was signed on the 15th of June, 2009, and ratified by Canada on the 4th of October, 2010. In accordance with s.8.2, and s.8.4 of the Trust Agreement; federally registered members of the Peguis Indian Band held a Member Per Capita Vote. This vote took place during August 2009, and held in favor of a one-time per capita distribution from the Trust, to qualified Peguis Band members.

DATE OF QUALIFICATION

In order to qualify for the Per Capita Distribution of the Peguis First Nation Surrender Claim Trust, you must be qualified to be, or are, federally registered under the Indian Act, on or before December 31st, 2009, as a Peguis Member. Alternatively, you may also be qualified to be, or are registered under the Peguis Indian Band Membership Code (1987), on or before December 31, 2009.

APPLICATION TO THE PER CAPITA DISTRIBUTION OF THE SURRENDER CLAIM TRUST

If you are an elder, adult, parent or legal guardian of a minor registered member of the Peguis Indian Band entitled to a per capita payment; you may apply to receive a Certificate of Eligibility Form to qualify for the distribution.

As required by the Peguis First Nation Surrender Claim Trust, payment of the per capita distribution must comply with federal and applicable law and with the Trust Agreement. Per capita distributions for minors will be provided with uncontested primary care and control of children. Any contested applications for minors will require a COURT ORDER for proof of custody or guardianship. Otherwise, minors living under legal guardianships and legal conservators will have their per capita distribution held in trust until the minor turns eighteen (18) years of age.

ELDERS

Qualifying members of the Band will receive a one-time per capita distribution payment in the amount of one thousand, five hundred dollars (\$1,500.00) if they had reached the age of fifty-five (55) on or before December 31, 2009.

ADULTS

Qualifying members of the Band will receive a one-time per capita distribution payment in the amount of one thousand (\$1,000.00) if they were UNDER the age of fifty-five (55) on or before December 31, 2009.

MINORS

Qualifying members of the Band will receive a one-time per capita distribution payment in the amount of one thousand (\$1,000.00) if they are UNDER the age of eighteen (18), and born prior to or on December 31, 2009. This distribution will be provided to the qualifying adult with primary care and control of the minor. Proof of legal custody (primary care and control) of the minor child is established via qualifying Certificate of Eligibility. Should an application for eligibility of a minor be contested by the filing of more than one Certificate, the minors trust will remain in trust until either a) mutual agreement before the Peguis Justice Committee, and/or b) Court Order or c) the minor turns eighteen prior to the resolution of contested custody; whichever comes first.

Alternatively, the option for a minors per capita distribution to remain in trust until they reach the age of eighteen (18) is applicable. Disputed minor distributions or those who opt to have the funds remain in trust, will have the trust fund invested in a portfolio designed to maximize returns and minimize the risk for the minor. When the minor turns eighteen (18) years of age, the remaining balance in their trust fund will be distributed to the individual in full, upon proof of age, identification and eligible certification.

If you are an individual, parent or legal guardian of a minor-registered member of the Peguis Indian Band entitled to a per capita payment you must provide ALL INFORMATION REQUESTED ON THE CERTIFICATE. YOU MUST ALSO PROVIDE A PHOTOCOPY OF A STATUS CARD/AND/OR BIRTH CERTIFICATE (and COURT ORDER IF APPLICABLE) FOR ANY NAMED PERSON YOU ARE APPLYING ON BEHALF OF.

PLEASE NOTE WE WILL ONLY MAIL OUT "CERTIFICATE OF ELIGIBILITY" APPLICATION FORMS TO THOSE WHO CAN PROVE MEMBERSHIP OR QUALIFY A RIGHT TO BE A MEMBER OF THE PEGUIS FIRST NATION/PEGUIS INDIAN BAND.

Application to the Peguis First Nation Surrender Claim Trust can be made by requesting a Certificate of Eligibility in one of the following ways:

1. By email to info@peguispercapita.ca
2. By phoning and leaving your name, phone number, Treaty Number and address at 1-877-509-7890
3. by request via mail, with a copy of your Treaty Card, registration number, OR other member-identifying criteria; with your full name, and address to:

Per Capita Distribution Office, PO Box 579, Peguis Manitoba, R0C 3J0

Forms CANNOT be filed online. Anyone who may be considered eligible must apply by phone or email for a certificate to be mailed to you. The deadline for applications is December 31, 2011.

This notice is only a summary of the provisions of the per capita distribution of the Trust. Copies of the Trust Agreement in its entirety can be found at www.peguisfirstnation.ca/revise_trust_agreement



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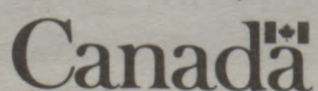
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Features

Cautious optimism is response to minister's plan 8

If a tip line had been in place when Ernie Crey's sister went missing in 2000, or if a national centre for coordinated efforts had been established 10 years ago, it may have made a difference. "I think it would have made a difference, but not all the difference," said Crey.

Sisters in Spirit applauded, then panned by feds 8

The Native Women's Association of Canada is downgrading its approval of how \$10 million will be spent by the federal government over the next two years to address the issue of missing or murdered Aboriginal women.

Luke warm endorsement receives tepid response 9

On the morning of Nov. 12, National Chief Shawn Atleo was tending to the business of First Nations in Canada when he received a phone call from the Minister of Indian Affairs John Duncan who had good news to share.

Band's popularity soars and fans benefit 10

For urban hip hop group Winnipeg's Most, three wins out of four nominations during the Aboriginal Peoples Choice Music Awards on Nov. 5 was a huge validation of all their hard work.

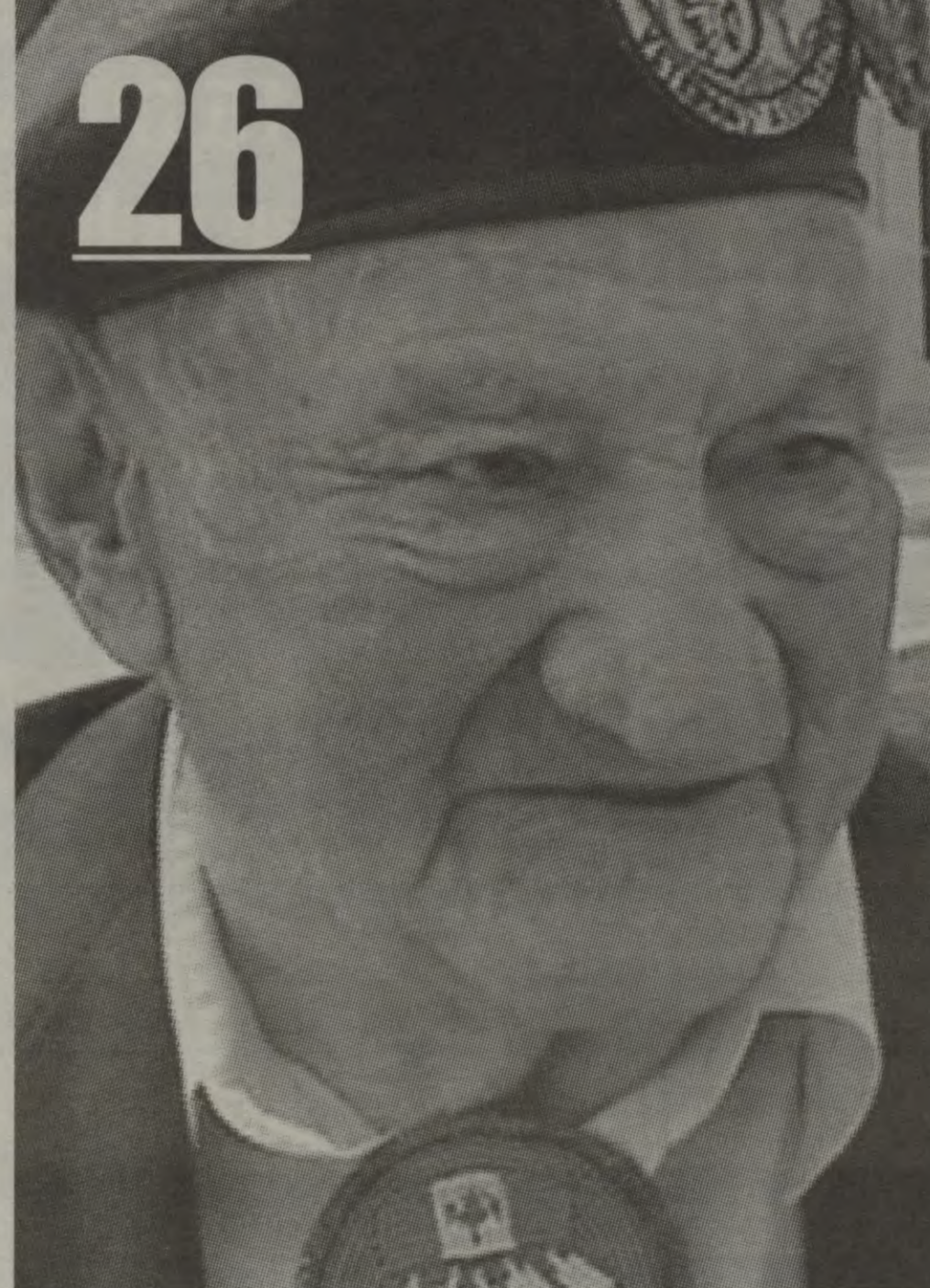
Twisting our beliefs to fulfill an economic objective 13

"The ultimate objective of the First Nations Property Ownership Act is to support the aspirations of First Nations people: to assist them to unlock the tremendous economic potential of First Nations land..."

Departments

- [rants and raves] 5
- [what's happening] 7
- [windspeaker briefs] 9
- [strictly speaking] 12 & 13
- [rank comix] 13
- [aboriginal peoples choice awards] 14 & 15
- [windspeaker confidential] 16
- [radio's most active] 16
- [health] 17
- [provincial news] 18 & 19
- [sports] 20 & 21
- [education] 22 & 23
- [business] 24
- [careers] 25
- [footprints] Howard Anderson 26

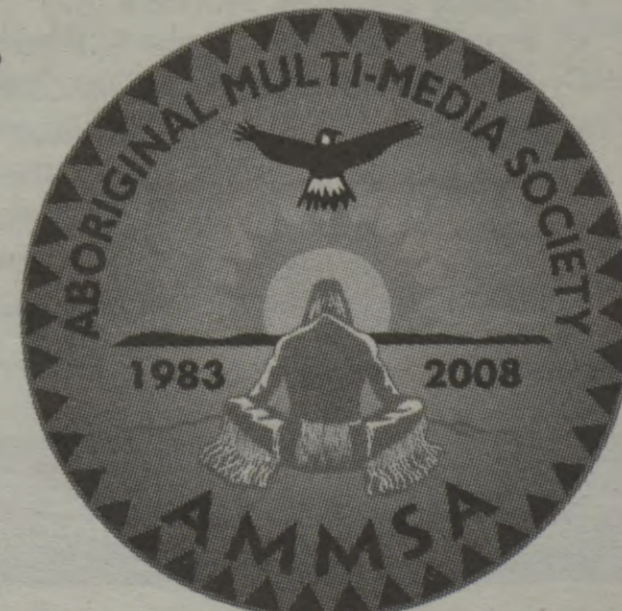
Howard Anderson's unassuming personality was evident in the look on his face when he received a Regina Pats replica hockey team jersey on the day of his passing.



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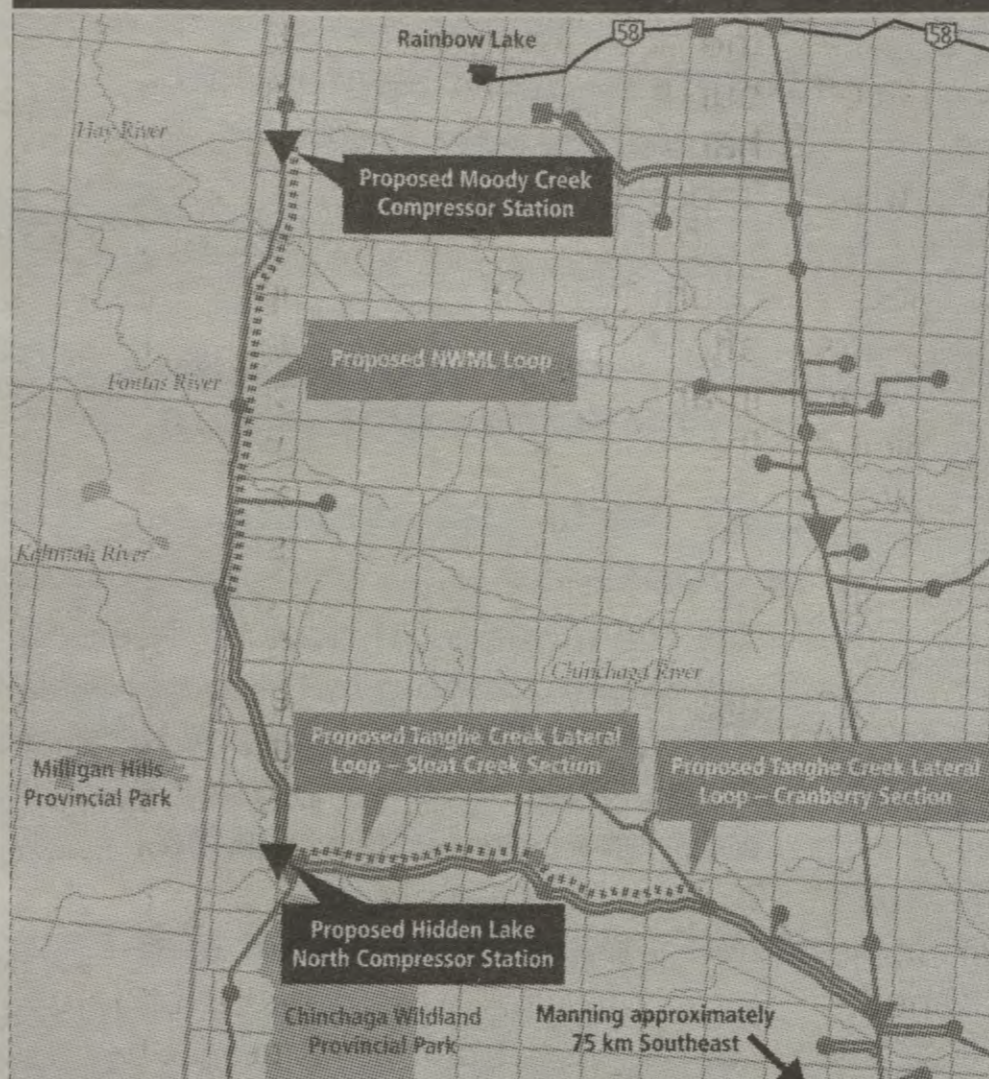
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Public Notice

Hidden Lake North and Moody Creek Compressor Stations



TransCanada's wholly-owned subsidiary, NOVA Gas Transmission Ltd. (NGTL) is proposing to construct the following natural gas compression facilities in northwest Alberta in order to compress sweet natural gas for transportation along the existing NGTL Alberta System.

Hidden Lake North Compressor Station

- 15 megawatts
- Maximum allowable operating pressure of 8450 kPa
- Located at SW 32-96-11 W6M, approximately 140 km northwest of Manning, Alberta
- Approximately 12 acre site

Moody Creek Compressor Station

- 15 megawatts
- Maximum allowable operating pressure of 8450 kPa
- Located at NW 03-109-12 W6M, approximately 30 km southwest of Rainbow Lake, Alberta
- Approximately 12 acre site

A section 58 application for approval to construct the compressor stations is expected to be filed with the National Energy Board (NEB) in January, 2011. Pending regulatory approvals,

TransCanada expects to start early site grading in the summer of 2011, with construction starting in May 2012. The compressor stations are expected to be in service in November, 2012.

These proposed facilities are two of a number of projects TransCanada is proposing in the northeast B.C./northwest Alberta region in the coming few years. These proposed facilities are required for different time frames and for different customer requests and therefore will be applied for, with the NEB, within several separate applications in 2011. For more information on these projects, please visit our website at www.transcanada.com

TransCanada is conducting environmental studies and engaging Aboriginal communities and other stakeholders in association with these proposed facilities. TransCanada welcomes input into our project planning activities and encourages the public to contact us:

TransCanada

Attn: Rebecca McElhoes
Community Relations
450 – 1st Street S.W.
Calgary, AB T2P 5H1

403.920.6456 or 1.800.361.6522
nwexpansion@transcanada.com

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

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- Child and adolescent depression and suicide: a First Nations' perspective
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An **ALM** Event

Attack on leadership deserves a quality defence

OK, everybody raise their hands who thinks Glooscap First Nation Chief Shirley Clarke and her band councilors could use some media training. The chief of the "tiny native reserve of 300 people in rural Nova Scotia" has been getting a pounding from reporter Richard Foot of the National Post. His articles on the salaries of the First Nations leadership are making front page news across the country and fuelling the right wing myth that all band councils are corrupt and elected officials are getting rich off the backs of their communities.

Glooscap's Clarke seems, unwittingly, to be helping his cause.

Foot has put together some puzzle pieces to show that one of the Glooscap councilors earned almost \$1 million in the last fiscal year. Angry about the "inaccurate, negative publicity" resulting from the articles, reporters were summoned to hear a statement by the chief.

Here's what Foot reports that the chief said: "The document [records obtained by the Canadian Taxpayers Federation from the Department of Indian Affairs] provides an inaccurate perception that we are unjustly overpaid for the limited work we do on behalf of our community," said Clarke.

"Unlike non-Mi'kmaq politicians, we do not receive vehicle allowances, pensions, benefits, insurance or dry cleaning reimbursements," she continued.

"It is unfortunate that, once again, the public is too easily entertained by inaccurate, negative publicity, once again, focusing on the Mi'kmaq," Clarke complained.

"The issues of compensation for chiefs and council in Atlantic Canada is complex at this time. We don't fully agree with the conclusions that have been reached," she states.

Now, let's overlook the statement about their "limited work" on behalf of the community. We're sure that's just a badly worded argument. Let's overlook the statement that the lack of "vehicle allowances, pensions, benefits, insurance or dry cleaning reimbursements" could in any way justify a one million dollar a year salary.

Let's focus on the statements that the public is entertained by inaccurate, negative publicity, and that compensation for chiefs and council in Atlantic Canada is complex.

Now, if a report is inaccurate and one is angry about those inaccuracies, and one pops her head out of the rabbit hole to say so, it behooves the complainer to set the record straight. Proof to the contrary goes a long way to dispel inaccuracies in reporting, so why not offer some up?

Sorry Chief Clarke, but reporters aren't a bunch of naughty children that you can wag your finger at like someone's mother. "Because I said so," is not a statement that carries a lot of weight with the media. Bluster will not move the masses. Proof is what they are after, and that means disclosing actual salaries, if what's been reported is incorrect.

But if what's been reported is correct, then say so, and be ready to explain the reasons why those salaries are set the way they are. There is no shame in being fairly compensated

for the work that is done on behalf of the community, and no shame in the qualifications and expertise brought to the table.

If compensation for chiefs and council are complex in Atlantic Canada, let's hear about it. It's your argument, for heaven's sake, so it's your responsibility to discuss it. What makes Atlantic Canada any different than the rest of the country? We'd like to know. You opened the door, so expect us to walk through it with our notebooks and digital recorders in our hands. Don't invite us to the door, then slam it in our face.

But that's essentially what Clarke and her councilors did by refusing to answer questions after the chiefs' statement, refusing to discuss in any real detail the aspects of the report that they didn't "fully agree with." And the bottom line is that that's not good enough.

Instead of putting this issue to rest, Clarke and company may have actually contributed to the myth that leadership as a whole is uninterested in transparency, is uninterested in raising First Nations out of the muck where mainstream governments have left them, and only interested in what's in it for them.

In an opinion piece penned by Shawn A-in-chut Atleo, National Chief of the Assembly of First Nations, he takes a stab at defending First Nations against the recent attempts by the Canadian Taxpayers Federation to paint "First Nation leadership as overpaid, unaccountable local bosses, uninterested in the challenges faced by First Nation citizens on and off reserves."

He goes on to explain the realities faced by the many men and women who choose leadership roles in the communities. How at the office door every morning they are faced with a line-up of their citizens who need jobs and housing that is safe and free of mold, of children who need a quality education that the federal government continues to underfund, of elders that need medical care—glasses, dentures, wheel chairs, and surgeries where travel is involved; care, by the way, that NIHB continues to chip away at, uninterested in the health of First Nations people, and more interested in balancing their books.

"The reality that those of us who actually know the impressive men and women who lead band councils on reserves across Canada is that this generation of First Nation leaders is the best educated, most capable group in our history," said Atleo. "They make a huge difference in the lives of our people, every day, year in year out, in the face of huge obstacles. They do the work of senior executives in government and the private sector with few of their tools or support..."

Atleo calls the taxpayers federation's attempt to paint Indian leadership as villains as a very clever attack, that undermines the right of First Nations "to lead our own economic development, education or local governance..."

And if that's the case, and we believe it is, there should be no qualms in defending against that attack and shinning the light in some of the darker corners of First Nations governments.

Windspeaker

[rants and raves] Page 5 Chatter

THE EXECUTIVE DIRECTOR OF

Mi'kmaq Family and Children's Services was named a member of the Order of Canada on Nov. 17. "Joan Glode is a proud member of the Mi'kmaq First Nation community of Acadia," said Assembly of First Nations (AFN) National Chief Shawn A-in-chut Atleo. "She has dedicated her life in helping Aboriginal families and children." He said Glode has helped many people in Nova Scotia and the organization is viewed as one of the best in the country. "Joan is a leader in applying culture, traditional knowledge and traditional healing methods to social services in communities. On behalf of the Assembly of First Nations, we congratulate her and salute her courage and resolve in protecting and advocating for our families and children." Glode is also vice-president of the First Nations Child and Family Caring Society. She has also provided her experience to the Halifax Mi'kmaq Native Friendship Center and the Native Mental Health Association of Canada. She was the first Mi'kmaq woman in Nova Scotia to receive a Master of Social Work degree. In 2009, she received a National Aboriginal Achievement Award.

NATIONAL CHIEF SHAWN A-IN-CHUT ATLEO

and Native Women's Association of Canada (NWAC) President Jeanette Corbiere Lavell have stated their continued support for the Sisters in Spirit campaign and the need for a national action plan to end violence against Indigenous women in Canada. Atleo and Corbiere Lavell met Nov. 19 to discuss issues of mutual priority, including action on missing and murdered women and the future of the Sisters in Spirit campaign. "I have stood with NWAC at vigils and in meetings with the premiers and territorial leaders to call for action, as have members of the AFN Women's Council," said Atleo. "Any initiatives on this important matter must be done in collaboration with Aboriginal and women's groups, and include the voices of families and communities across Canada – something the Sisters in Spirit campaign was successful in doing." Funding for the campaign was not included in the 2010 federal budget.

"This message is not simply about funding, but about engaging the people impacted by violence against Aboriginal women and more specifically, creating the opportunity for families who lost loved ones to have their voices heard," said Corbiere Lavell. "The leaders, experts, and champions of change for Sisters in Spirit, are the many women, men, and children who have lost a loved one. Regardless of whether their sister, their mother, their daughter, or their friend has gone missing or was found murdered, they are left with too many questions, many of which will never be answered."

ON NOV. 17, CHILDREN, FIRST NATION

leaders, educators and human rights activists gathered in Ottawa to honor the memory of Shannen Koostachin from Attawapiskat First Nation, Ont. who was just 15 years old when she died in a car accident this spring. Koostachin was known for her persistence and courage in her fight to have a school built in her community and a quality education provided to her and the children of Attawapiskat. Shannen was only 13 years old when she led a group of students from her isolated James Bay community to Ottawa to ask the federal government why they had broken its promise to build the children a proper school. In doing so she put the issue of the systemic underfunding of First Nation schools and education on the national agenda. As a legacy to the memory of the young woman, the Shannen's Dream campaign was launched. The campaign calls on the federal government to close the gap in funding for on reserve schools and education so First Nations children have the same opportunity to learn as non-Aboriginal children in off reserve schools.

Member of Parliament Charlie Angus said "This young woman had moxy and determination." Shannen invited thousands of non-Aboriginal children to write letters to the federal government to demand proper schools and equitable education for all First Nations children, and thousands of non-Aboriginal children answered the call. Shannen helped to inspire one of the largest child-driven, child's rights movement in Canadian history.

"She made other children believe that if they stood up they too could make a difference," Angus said.

Cindy Blackstock, executive director of the First Nations Child and Family Caring Society, added "All she wanted is the same opportunity to learn as other children. That is not too much to ask." Visit <http://www.fncfcs.com/shannensdream> for details about the campaign.

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

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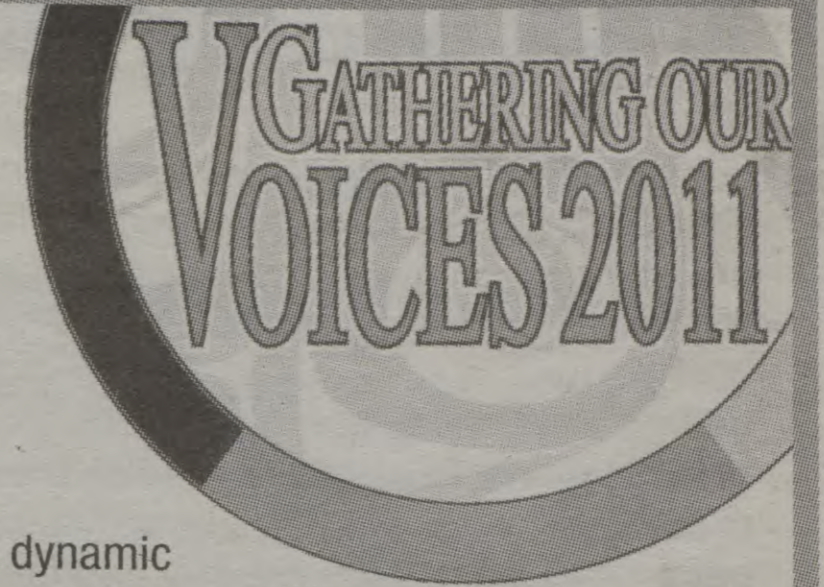
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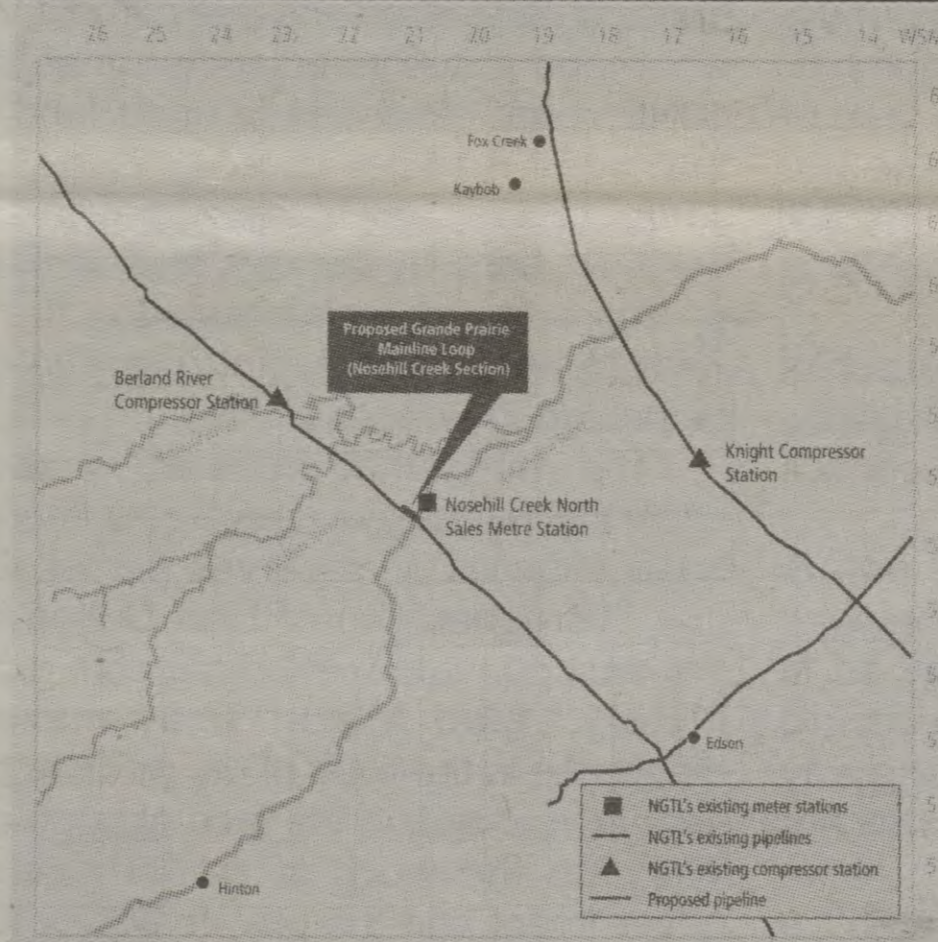


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Public Notice

Grande Prairie Mainline Loop (Nosehill Creek Section)
Pipeline Project



An application to construct the pipeline is expected to be filed with the National Energy Board in the first quarter of 2011. Pending regulatory approvals, construction of the pipeline is expected to start in the third quarter of 2011 and would be in-service by the second quarter of 2012.

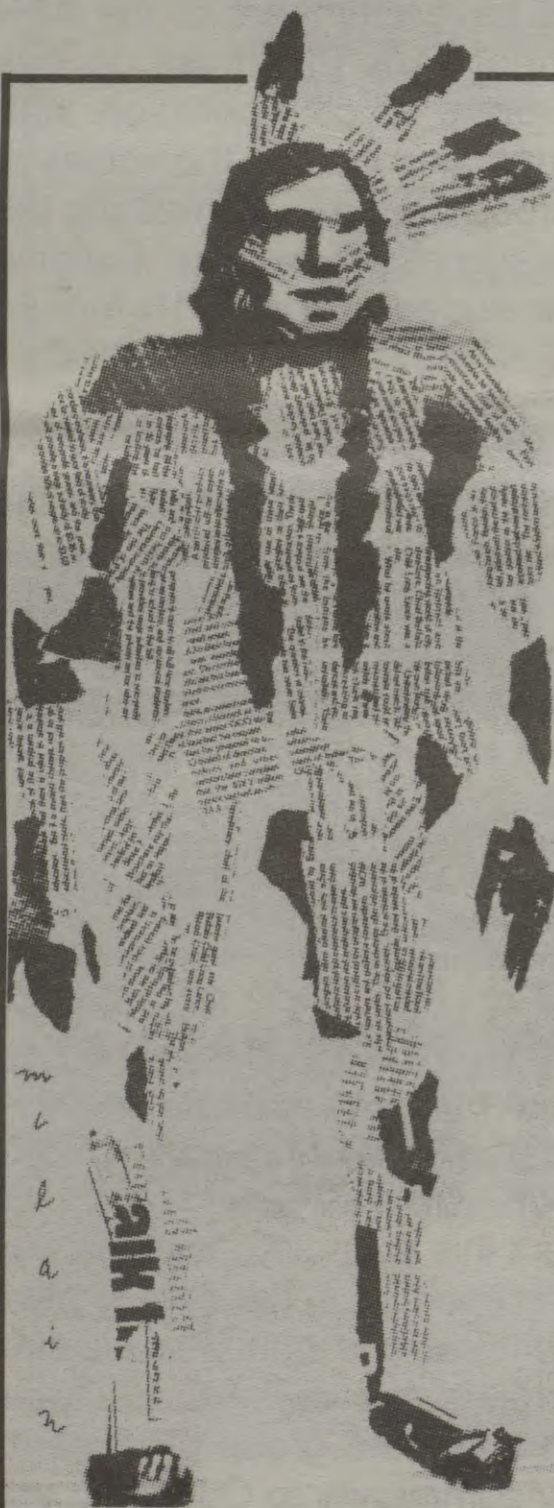
TransCanada encourages public input on these proposed plans. Anyone having an interest in this project is invited to contact us.

TransCanada
Attn: Mark Mulder
Project Manager
450 - 1st Street S.W.
Calgary, AB T2P 5H1

403.920.5333 or 1.800.361.6522
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TransCanada's wholly-owned subsidiary, NOVA Gas Transmission Ltd. (NGTL), is proposing to construct the Grande Prairie Mainline Loop (Nosehill Creek Section) pipeline project located approximately 50 kilometres (km) northwest of Edson, Alberta. The pipeline is required to accommodate increased volumes of sweet natural gas from the northwest area of Alberta.

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Cautious optimism is response to minister's plan

By Shari Narine
Windspeaker Contributor

VANCOUVER

If a tip line had been in place when Ernie Crey's sister went missing in 2000, or if a national centre for coordinated efforts had been established 10 years ago, it may have made a difference.

"I think it would have made a difference, but not all the difference," said Crey.

Crey was responding to an announcement from Rona Ambrose, the minister responsible for the Status of Women. At the end of October, Ambrose said that the funds earmarked in the federal budget to deal with issues surrounding missing and murdered Aboriginal women will be used to establish a National Police Support Centre for Missing Persons. The centre will provide coordination and specialized support for police investigations.

Also to be established as part of that \$10 million package will be a national tip Web site for missing persons.

"The disturbing issue of

missing and murdered Aboriginal women is one of serious concern and, as Canadians, we know Aboriginal women deserve respect, dignity and the right to feel safe," said Ambrose in a press release. "Our plan will provide new tools for law enforcement, and improve the justice system and victims' services."

In the Speech from the Throne in March, the federal government said the \$10 million will be spent over a two-year period.

While some concrete measures have been announced, Crey said he's holding back his enthusiasm until details as to how the programs will be implemented are revealed.

"There are some features I like, but there are issues that cause me anxiety. I hope it isn't one-off funding. I hope there will always be a tips line and a national centre and more expeditious ways in assisting the police during an investigation," said Crey.

In 1990, Crey became vice-president of the United Native Nations, an urban society in Vancouver. The women on Vancouver's Downtown Eastside began approaching him, sharing

fears about their safety.

Ten years later those concerns became personal when Crey's sister, Dawn Crey, 43, went missing. Dawn suffered from mental illness and lived in a hotel in the Downtown Eastside, the only accommodation she could afford on social assistance, and a place where she could access services, including a Methadone drug program, counseling, and a soup kitchen for her meals.

It was determined that Dawn was missing when she failed to show up at the Methadone program. When exactly she went missing, no one knows, said Crey. It was four years later that it was determined that Dawn had fallen prey to a predator.

Dawn's DNA was confirmed to have been found at the Port Coquitlam pig farm of Robert Pickton. Pickton was charged in the murder of over 20 women, and in 2007 sentenced to life in prison based on his conviction on six counts of second-degree murder.

Crey believes that the government's commitment to missing and murdered Aboriginal women has to go beyond

addressing those who are missing. The systemic issues need to be looked at.

"A lot of our people who move to Vancouver find themselves living in impoverished areas, usually Downtown Eastside. Because of this they become easy victims for Robert Pickton-type characters," said Crey, a member of the Sto:lo Nation.

Muriel Stanley Venne, president of the Institute for the Advancement of Aboriginal Women in Edmonton, shares Crey's cautious optimism about how the \$10 million will be spent.

"It hasn't been relayed to us how this (announcement) will impact our communities, our organizations. Without the stability and capital to go forward, this will just be another announcement," said Venne.

Venne is adamant that the government needs to consult with women's groups to determine the details about the programs.

"It's absolutely critical that we be consulted every step of the way," she said. "We've been doing it for years now without any money."

Venne's and Crey's concerns

have also been voiced by the Native Women's Association of Canada, which originally praised the government for its commitment of \$10 million over two years.

However, in a press release issued on Nov. 9, NWAC's strategic policy analyst Katharine Irngaut stated, "The announcement was made, and the allocation of the \$10M has been made without direct consultation with NWAC. This announcement only addresses some of the short term, immediately visible needs but allows systemic issues to fester."

NWAC's Sisters in Spirit program has a database that shows close to 600 Aboriginal women murdered or missing.

Irngaut is calling for a "disproportionate response" from the federal government in relation to the disproportionate number of missing and murdered Aboriginal women. She said NWAC wants more money included in the 2011 federal budget for this issue and "it needs to be solely dedicated to missing and murdered Aboriginal women and girls."

Elders knowledge showcased in film

By Leisha Grebinski
Windspeaker Contributor

TORONTO

A new documentary is finally giving Inuit Elders a chance to talk about the changes they're seeing in the north due to climate change.

According to the film's directors, this is the first time anyone has asked for an Elder's perspective.

"Scientists go up north, but they don't talk to the people," said co-director Zacharius Kunuk, who also directed *The Fast Runner* and *Journals of Knud Rasmussen*.

"The elders do not speak English, but we wanted to give them a chance and this is what they gave us."

The one-hour documentary called *Qapirangajuq: Inuit Knowledge and Climate Change* includes interviews with more than 60 Elders in the communities of Resolute Bay, Arviat, Igoolik and Pangnirtung.

Amidst picturesque shots of the northern landscape and images of Inuit people on the land, the Elders share their perspectives on the drastic changes they have seen in their lifetime to the glaciers, land, water, and animals, and consequently, to their way of life.

The Elders talk about erratic, unpredictable winds. They talk about how the behavior of seals has changed because the water under the ice seems to be warmer. And they mourn the loss of some of their beautiful glaciers.

One of the most controversial elements of the film is when the

Elders talk about how the earth seems to have tilted on its axis.

"Elders kept telling us over and over again that the sun appears to have shifted. For years the sun would rise in the same spot on Jan. 12th. Now it's moved 19 km across the sky," said co-director Ian Mauro.

According to Mauro, there is a scientific explanation for the claim. Warming Arctic air is causing temperature inversions, causing a light refraction which makes the sun to appear to be in a different position.

The Elders' controversial perspective has sparked great debate amongst scientists, who say the Elders are perpetuating a fallacy.

However, Mauro concedes the Inuit's perception of this change is an important element in understanding climate change holistically.

"Elders should be able to express their point of view without scientists having to validate it," said Mauro. "Without a doubt, the sun has changed positions. Because the Elders told us that, we were able to find out why."

Mauro said he and Kunuk made a deliberate decision not to include scientific data in the film. They wanted to focus solely on the Elders' perspectives.

The film does however include 2007 Nobel peace prize nominee Sheila Watt-Cloutier and Inuit leader Mary Simon who both say climate change is having devastating consequences on the northern way of life.

(See *Elders* on page 10.)

Sisters in Spirit applauded, then panned by feds

By Shari Narine
Windspeaker Contributor

OTTAWA

The Native Women's Association of Canada is downgrading its approval of how \$10 million will be spent by the federal government over the next two years to address the issue of missing or murdered Aboriginal women.

While neither NWAC nor Sisters in Spirit would return phone calls from *Windspeaker*, NWAC's strategic policy analyst Katharine Irngaut stated in a Nov. 9 news release, "While NWAC is supportive in principle to see the government of Canada taking steps to address the issue of missing and murdered Aboriginal women, we must undoubtedly express our disappointment with the exclusion of Sisters In Spirit in the ongoing development of public policy in the matter."

Justice spokesperson Carole Saindon would not confirm Sisters in Spirit's exclusion in the funding process. Said Saindon in an email to *Windspeaker*, "Responding to missing and murdered Aboriginal women is a pressing concern that warrants coordinated attention from all levels of government, and involves federal, provincial and territorial departments responsible for justice, public safety and policing, gender issues, women's rights, and Aboriginal affairs."

In Irngaut's news release she

noted that the 2010 Speech from the Throne praised Sisters In Spirit, and Status of Women Minister Rona Ambrose, in delivering the Oct. 29 announcement on the use of the dollars, acknowledged Sisters in Spirit.

Ernie Crey, whose sister Dawn Crey was taken from Vancouver's Downtown Eastside and fell victim to Robert Pickton, said he didn't understand why the federal government would exclude the work undertaken by Sisters in Spirit, as well as exclude that arm of NWAC from further work on murdered and missing Aboriginal women.

"It's frustrating and disappointing news," said Crey. "Sisters in Spirit has become a national cry, a national banner, a national flag."

Crey's view is upheld by James Clancy, national president of the National Union of Public and General Employees. In a letter sent by Clancy to Prime Minister Stephen Harper, Clancy expressed concern that the government would disallow funding to NWAC for any projects with the name Sisters in Spirit attached to it.

Clancy wrote, "The Sisters in Spirit name, as well as the Grandmother Moon logo, signify to many Canadians the memories of their missing or murdered loved ones. The name and the logo are an intricate part of the Sisters in Spirit vigils, which have been conducted for the last five years. The vigils give these families an opportunity to



PHOTO: FILE

Muriel Stanley Venne, president of the Institute for the Advancement of Aboriginal Women

heal as well as raise awareness of this ongoing issue."

"I'm surprised the federal government wants to squeeze Sisters in Spirit out," said Muriel Stanley Venne, president of the Institute for the Advancement of Aboriginal Women in Edmonton.

Crey said he's still waiting to hear from NWAC about what is happening with Sisters in Spirit.

The Aboriginal Peoples Television Network reported that a spokesperson for Status of Women would not comment on whether the department had imposed conditions on new funding or if there would be an impact on Sisters in Spirit.

Luke warm endorsement receives tepid response

By Debora Steel
Windspeaker Contributor

OTTAWA

On the morning of Nov. 12, National Chief Shawn Atleo was tending to the business of First Nations in Canada when he received a phone call from the Minister of Indian Affairs John Duncan who had good news to share.

Canada's Ambassador to the United Nations was meeting that day with the president of the United Nations General Assembly, Joseph Deiss, to advise him that Canada's government had decided to officially endorse the United Nations Declaration on the Rights of Indigenous Peoples.

This was very good news indeed for the national chief of the Assembly of First Nations, after a three-year struggle to get Canada's mind around the document. Canada had been firmly against the declaration, and had voted against ratifying it on Sept. 13, 2007, becoming one of only four countries around the globe to do so at that time.

Kenneth Deer, former publisher of the *Eastern Door*, said Canada's objections leading up to the ratification vote were "outrageous." Canada stated the declaration would violate Canada's Constitution, and jeopardize 500 treaties that had been signed over the course of 250 years. Canada had called the document "very radical."

So "Canada's flip flop on its position on the U.N. Declaration on the Rights of Indigenous Peoples must be embarrassing," wrote Deer in an American paper on Nov. 23.

Atleo cancelled his trip to the 67th annual convention of the National Congress of American Indian to deal with this happy situation.

What was soon learned, however, was that Canada's endorsement of the declaration was a qualified one. In its statement of support, Canada said that it did not consider the declaration to be a legally binding one, in that it did not reflect customary international law nor change Canadian laws.

Instead, the endorsement gave Canada "the opportunity to reiterate our commitment to continue working in partnership with Aboriginal peoples in creating a better Canada." Or what many have described as the opportunity to continue the status quo.

It should not have come as any great surprise as Canada had hinted at this attitude in March of this year when it indicated in the Speech from the Throne that it would endorse the declaration.

Canada referred then to the declaration as being an "aspirational document", and that sentiment was reiterated on Nov. 12.

The Assembly of First Nations had pushed hard to get Canada to sign on to the declaration, said Atleo in a phone interview with Aboriginal media on Nov. 15. He congratulated the government for taking an important step "towards the promotion and protection of human and fundamental freedoms for all." But the AFN did take exception to the statement that the declaration did not reflect customary international law.

Said Atleo, it was all a part of government spin to minimize the importance of the declaration. Reporters were curious if minimizing the importance of the declaration was the best start to what Atleo said the endorsement could mean; a real shift in how Indigenous peoples within Canada are treated.

The Assembly of First Nations of Quebec and Labrador described Canada's endorsement of the declaration as "a gesture" of recognition.

"We sincerely hope that the federal and provincial governments will comply with the articles of the United Nations Declaration of the Rights of Indigenous Peoples. They lay the foundations for a new respectful relationship with our nations," said Chief Ghislain Picard.

After Canada's announcement, the chattering classes on the Web were filled with skeptical musings.

On Turtle Talk, the blog for the Indigenous Law and Policy Center at Michigan State University College of Law, one person wrote: "call me a cynic, but something just doesn't feel right with Prime Minister Harper's perfect 180 degree half-pirouette on this issue."

Maybe it's because the endorsement is so riddled with 'escape hatches.'

In a joint statement from such groups as Amnesty International Canada, the Canadian Arab Federation, the Canadian Council on Social Development, the First Peoples Human Rights Coalition and about 30 others, the organizations urged Canada to "move ahead with the

implementation of [the declarations'] provisions in a principled manner that fully respects their spirit and intent."

They insisted that the declaration was more than an aspirational instrument.

"Governments, courts and other domestic and international institutions are increasingly relying on the declaration to interpret Indigenous peoples' human rights and related state obligations."

They said that the standards are legally binding because they are part of general and customary international law so it was inaccurate for Canada to claim that the declaration "does not reflect customary international law".

"This is a 'manifestly untenable position,' as concluded by the UN Special Rapporteur on the rights of Indigenous peoples," they wrote.

"The purpose of instruments like the declaration is to encourage governments to change policies and laws that are discriminatory or that fail to uphold and fulfill the human rights protections guaranteed to all," said Alex Neve, Secretary General of Amnesty International Canada. "Canadian laws and policies are not above reproach. We strongly encourage the government of Canada to use the declaration as a tool in reforming laws and policies that fall below international human rights standards."

The Assembly of First Nations considers the declaration as a minimum standard, Atleo told the media. Governments can't diminish Indigenous rights, he said.

By endorsing the document, Canada has put itself in a position where it must report back to the UN on the progress it makes to implement those principles and standards laid out in the document.

Atleo called for real change now, though he said no one was under the illusion that Canada's endorsement of the declaration is a signal of major changes to come in its relationship with First Nations.

But, it does move the discussion along.

Atleo said that it's all about how implementation of the declaration is approached. It's critical that implementation be a joint effort. He said Canada has made noises that indicates the government is open to establishing a working group on implementation.

Windspeaker news briefs

FORT WILLIAM FIRST NATION

in Ontario will receive about \$154 million in compensation now that the Fort William First Nation Boundary Claim has been settled. It's been a dispute that has taken 160 years to resolve. It dates back to the Robinson Superior Treaty of 1850 with the nation insisting that the land surveyed in 1853 did not reflect the location or size of the reserve as defined in the treaty. Dollars will be used for economic development, housing, education, and held in trust for future generations. But there is also a land component. Fort William will get 4,655 hectares of Crown land and this land will become part of the reserve. The settlement was announced on Nov. 19.

John Duncan, Minister of Indian Affairs, said it is the biggest specific land claim that has been settled. It demonstrates Canada's commitment to deal with outstanding claims, he added. A draft agreement has also been reached in the Fort William First Nation Neebing Surrender Specific Claim, which involves \$22 million in compensation. This claim deals with 6,400 acres of land and also dates back to the 1850s. No additional lands are being sought. The community still must ratify for agreement.

IT'S BELIEVED THAT THE HUMAN REMAINS

unearthed in Dawson City, Yukon recently are those of two First Nations brothers, Dawson and Jim Nantuck. Both had been executed for murder during the Gold Rush era, said an archeologist working on the case. The Nantuck brothers, from the Carcross Tagish First Nation, were hanged in 1899 for killing a prospector. They are the only Aboriginal people known to have been executed during that time and place in Canada's history. The remains were found in two of four coffins uncovered during excavation for a new sewage treatment plant. Bones have been analyzed and DNA reveals two of the remains are First Nations, and another belongs to a man of European ancestry. The story of the Nantuck brothers is a controversial one. While they were sentenced to death for murder, one Yukon historian says the pair may have been avenging the deaths of two of their people who were poisoned with arsenic powder in their food. Two other brothers were convicted in what was Yukon's first murder trial, but they died from tuberculosis while awaiting execution in jail. It was never known where the executed brothers were buried. Eleven men were hanged during that time for murder, but their burial sites were never marked or charted. It is believed the recently discovered remains of the Nantuck brothers will be returned to their community for re-interment.

FIRST NATIONS GOVERNMENTS

whose territories cover the Great Bear Rainforest, the Coastal First Nations-Great Bear Initiative, and the Nanwakolas Council have received the inaugural Land Award from the Real Estate Foundation of British Columbia. The Great Bear Rainforest First Nations have been leaders of an initiative that has seen two million hectares of land protected, initial changes made to logging practices to increase conservation, and have made first steps in restoring community well-being. The initiative is in collaboration with the province, three environmental groups and five forestry businesses.

Robert Kennedy Jr., who was the keynote speaker at the awards gala on Nov. 18 in Vancouver, said, "At a time when the world is focused on events that tear us apart, it is encouraging to see all those with an interest in the future of precious places such as B.C.'s beautiful coast come together and inspire millions of others that protecting ecological integrity is possible and beneficial not just for nature, but for people."

The award recognizes "initiatives which demonstrate leadership, innovation, and collaboration related to the sustainable use and conservation of land in British Columbia," and highlights "dynamic, forward thinking people and organizations—leaders in creating sustainable communities and making B.C. a better place to live." The First Nations were nominated by ForestEthics, Greenpeace and Sierra Club BC, the three environmental organizations that have worked for over a decade with First Nations, the provincial government and the logging industry to realize their vision for the Great Bear Rainforest. The goals of the Great Bear Rainforest Agreements are to maintain and restore healthy ecosystems and healthy communities. Further far-reaching socio-economic initiatives and revisions of logging regulations for increased conservation will be implemented within the next four years.

THE FEDERATION OF SASKATCHEWAN INDIAN NATIONS

will receive \$1 million from the Nuclear Waste Management Organization (NWMO) to "inform and educate" First Nations about nuclear waste storage. Two nations in northern Saskatchewan have said they are interested in becoming the site for a storage facility, a project that could be worth \$24 billion. Construction of such a facility could begin in eight to 10 years. The organization wants a "willing host community," reports *The StarPhoenix* newspaper. The money is to flow over three years and be used to hold information sessions where the organization provides the information and the FSIN distributes it.

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Country music star racks up the honours

By Susan Solway
Windspeaker Staff Writer

WINNIPEG

"Just a Native cowboy living his dream" is how Shane Yellowbird sees himself as he continues to ride the wave of accomplishment in the country music industry.

Yellowbird, who is a member of the Samson Cree Nation in Hobbema, recently received four nominations for the Aboriginal Peoples Choice Music Awards, presented in Winnipeg on Nov. 5. He took home the hot ticket award in the Male Entertainer of the Year category, as well as Country Album of the Year for "It's About Time" and Best Single of the Year for "Barefeet On The Blacktop."

Yellowbird missed the awards show last year, due to a hectic touring schedule, so he was more than happy to be in attendance in Winnipeg this year for the awards' presentation. He says it's always a surprise to be handed the hardware.

"I never get my hopes up... That's why I never have a speech in my pocket or thank you's, because that's a jinx to me. It has to be from the heart," Yellowbird said of his acceptance speeches.

At a young age, Yellowbird believed he would either follow the pro rodeo circuit or play pro hockey. Much of his child and teen years were spent playing for teams in the neighboring towns of Ponoka and Wetaskewin.

Yellowbird struggled with a strong stammer when he was young. He belted out tunes every chance he could as a way to fix his impediment. A change of career plans was sudden for the champ karaoke singer. His vocals were noticed in 2002 and, as he says, the rest is history.

"This just kind of happened right after college and just took off...people just think it's that time on stage, but it's a full time job like 24/7..I'm on a plane like over 200 times a year. I'm away from home like 300 days a year...I haven't been home for eight months" said Yellowbird.

Constantly busy with writing his next big hit, doing music videos, photo shoots, and charity and media work, it's no wonder his time with family back home is spent on hunting trips with

cousins, or attending dinners, powwows, round dances and sweat lodges every chance that he gets.

"Absolutely everyone understands exactly what I'm doing," he said, regarding the rough time that his lifestyle could have on his family.

The fans continue to play the biggest role in keeping Yellowbird committed to his work, motivating him to get past the business of the music industry that sometimes can be tough.

"I do it for the fans...Every night people screaming and knowing my music and stuff like that. They are behind me in everything I do. It's amazing."

Yellowbird has learned to find his place within the Canadian country music scene, proving his uniqueness as a Native artist.

"Getting started I had people tell me that it's going to be harder because (I'm) Native right, but I never let people get to me by telling me stuff like that...I have my own thing going on. In order to make it you have to be unique and I have what a lot of other (country) artists up here (in Canada) don't. Nobody else really has that opportunity... Because I'm Native I'm booked a lot more, even in the U.S."

November was a big month for the country star as he also picked up the award for Best Country Recording at the Native American Music Awards in New York on Nov. 12.

November 18 marked the first year anniversary for his invitation to sing at the Grand Ole Opry in Nashville, an honor that he says is one of the biggest, if not the biggest, he has received. Another big honor for Yellowbird was the 2007 Canadian Country Music Rising Star of the Year Award.

In the coming few weeks, Yellowbird will be working on a new music video, and in the New Year he will be releasing his third album from Nashville, as well as touring Australia, France and Brazil. He hopes to expand his fan base at the International level.

Yellowbird's publicist, Tori Harris, said that CBC will be hosting a one-hour special featuring Yellowbird and a few other artists in the New Year as well.

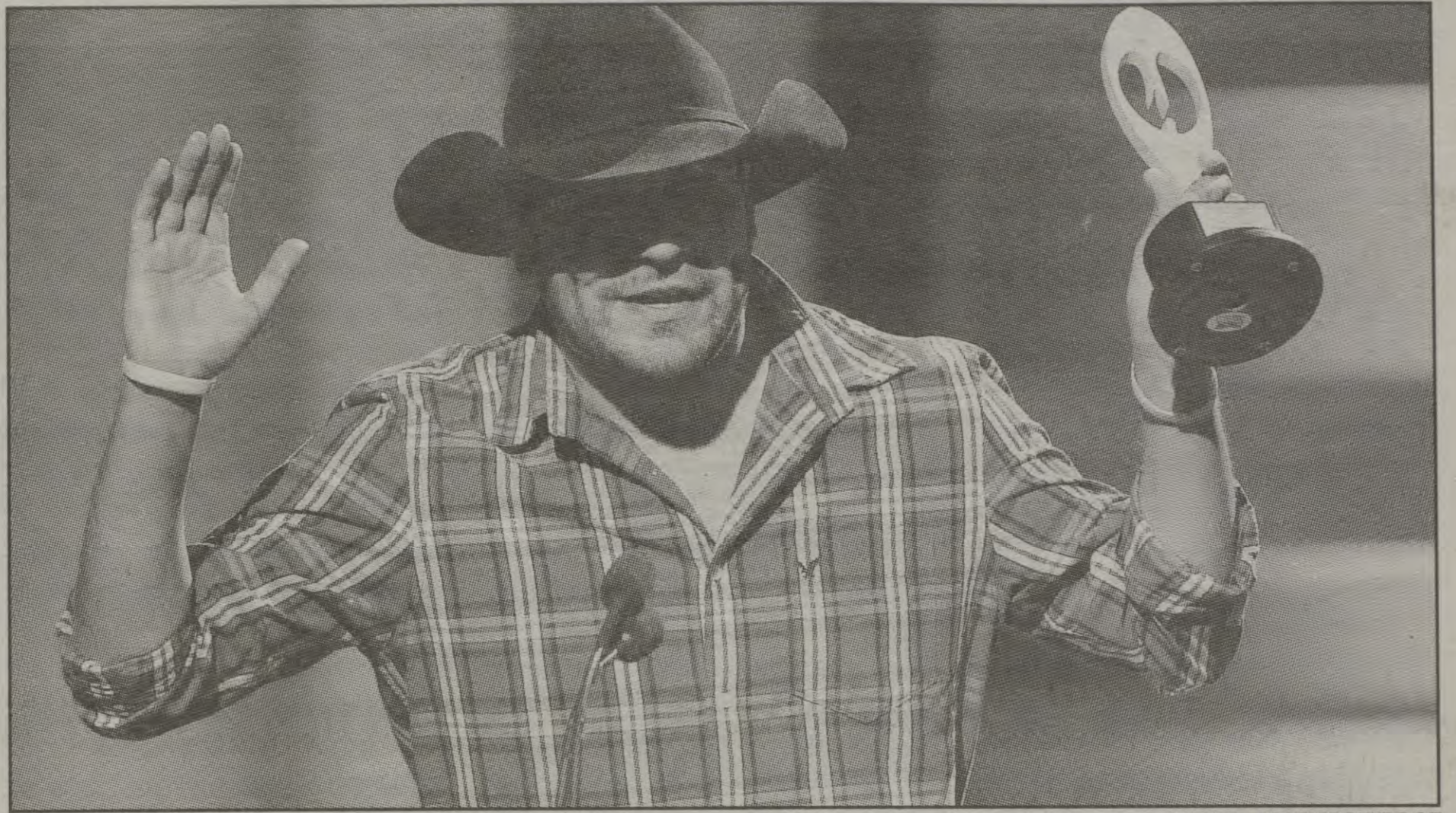
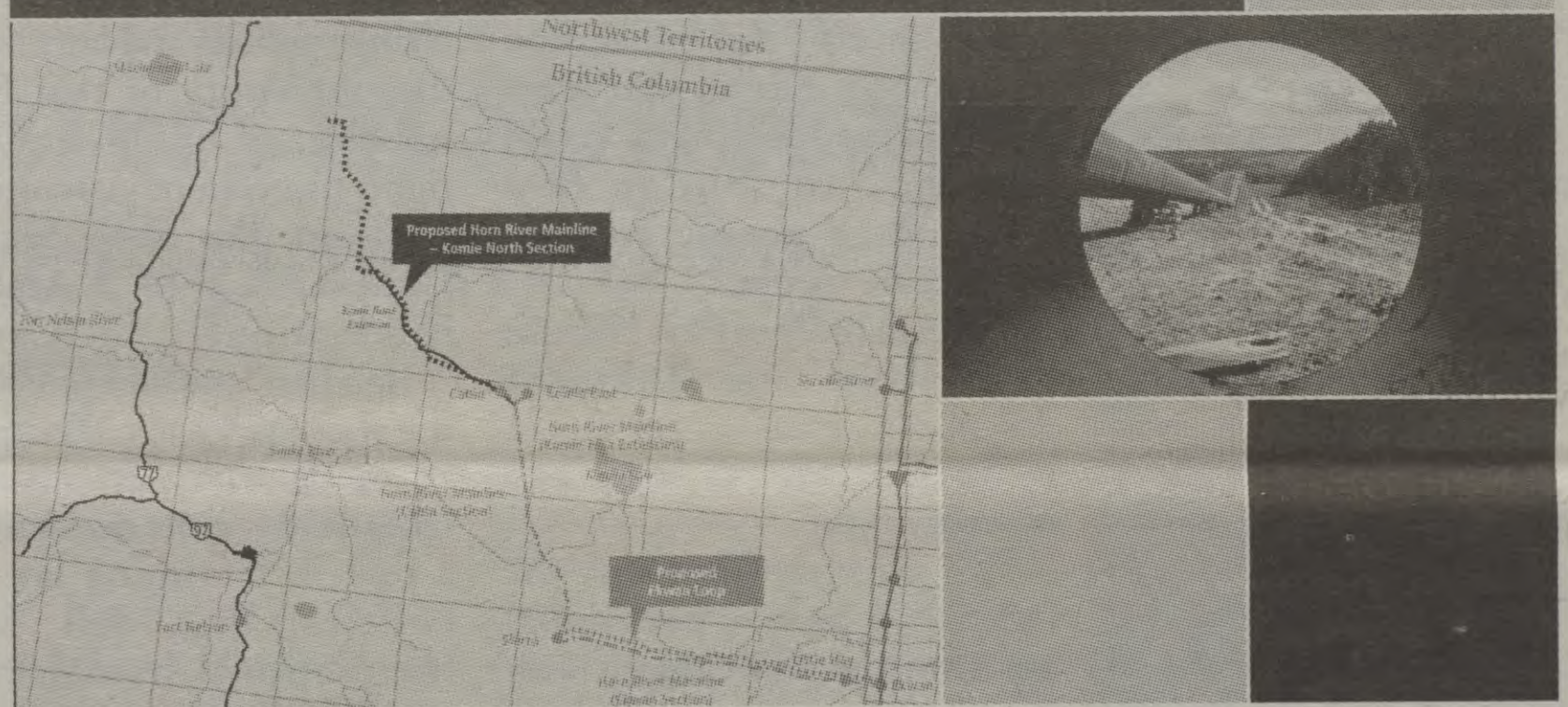


PHOTO: BERT CROWFOOT

Public Notice

Horn River Mainline (Komie North Section)



TransCanada's wholly-owned subsidiary, NOVA Gas Transmission Ltd. is proposing to construct a new pipeline located approximately 75 km northeast of Fort Nelson, B.C. in order to meet customer demand in the region. The proposed pipeline would be approximately 95 kilometres of up to 36 inch diameter pipeline with a maximum allowable operating pressure of 9930 kPa. The proposed pipeline would parallel existing infrastructure for approximately 60 per cent of the route starting from the proposed Cabin Meter Station located at C 74-J, Group 94-P-4 heading in a north west direction to a producer tie-in point at A 66-A, Group 94-O-15.

A section 52 application for approval to construct the pipeline is expected to be filed with the National Energy Board (NEB) in July, 2011. Pending regulatory approvals, TransCanada expects to start right-of-way clearing in January, 2013, with construction expected to start in November, 2013. The pipeline would be in service by April, 2014. This facility is one of a number of facilities TransCanada is proposing in the northeast B.C. and northwest Alberta region in the coming few years. These proposed facilities are required for different time frames and for different customer requests and therefore will be applied for, with the NEB, within several separate applications in 2011. For more information on these projects, please visit our website at www.transcanada.com

TransCanada is conducting environmental studies and engaging Aboriginal communities and other stakeholders in association with this proposed project. TransCanada welcomes input into our project planning activities and encourages the public to contact us:

TransCanada
Attn: Rebecca McElhoes
Community Relations
450 - 1st Street S.W.
Calgary, AB T2P 5H1

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

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In business to deliver

Band's popularity soars and fans benefit

By Susan Solway
Windspeaker Staff Writer

WINNIPEG

For urban hip hop group Winnipeg's Most, three wins out of four nominations during the Aboriginal Peoples Choice Music Awards on Nov. 5 was a huge validation of all their hard work.

Along with the Best New Artist award were the Best Duo/Group and the Best Rap/Hip Hop CD awards. A nomination for Single of the Year for 'All That I Know' fell short in favor of Shane Yellowbird's "Barefoot On The Blacktop."

Jon-C (Billy Pierson), Charlie Fettah (Tyler Rogers), and Brooklyn (James Prefontaine) make up the talented Winnipeg's Most. While tagged as a hip hop act, they prefer not be labeled, hoping to branch out to other genres, insists Fettah.

Each was raised within Winnipeg, from the north end and Brooklands areas, and all are passionate about music, working to acquire the skills needed to progress as a group, Fettah explained.

"Winnipeg's Most has been around for a year-and-a-half. It's easier to take it seriously with a team, like a group behind you. The fact that we have so many artists and so many people involved that want to go to that same place with music makes it a lot easier."

Tyler's mother is part

Aboriginal, Jon-C is First Nations from Sagkeeng, Man. and Brooklyn is Métis. Each member has their own reasons for why they chose to take their love for music to a level that not only helps them, but others as well.

Charlie Fettah realized his talent by winning a weekly emcee battle for five consecutive weeks on a local radio station. Jon-C began rapping following the death of a good friend.

Brooklyn "carries the area of where he comes from (Brooklands) on his back," said Fettah. "I think he does it a lot for his fans then probably for himself.... his family and friends, I'm assuming, are a very big motivational part."

The trio worked night and day to get their pre-album mix tape entitled Northside Connection released last June. Northside Connections and the self-titled Winnipeg's Most debut album, which is now available on iTunes, were both produced by Stomp and Jay Mak of Rezofficial Music.

The group worked hard to promote themselves, doing shows every weekend all over the country as a way of being accessible to the fans. They laid the groundwork by putting their music in the hands of fans so the only thing that surprised them was how quickly their popularity grew.

The group decided that their debut album would be self-titled



PHOTO: BERT CROWFOOT

From left to right – Charlie Fettah (Tyler Rogers), Brooklyn (James Prefontaine) and Jon-C (Billy Pierson) accept one of their Aboriginal Peoples Choice Awards on Nov. 5.

as a way of introducing themselves with compilations of stories that express the experiences they have been through, noted Fettah.

Although Winnipeg's Most initially thought they would be reaching out to an older audience, the group soon realized that they were reaching fans as young as eight years old.

"Our music isn't for everybody, but it's for everybody," Fettah said. "We are very conscious that we have young fans, so when we do all ages shows we know where we are, keeping a safe environment. We want the

parents to know that their kids can come to a show with or without them and make it home safe and have a good story to tell. It definitely keeps us on our toes, but we're not going to change our music for anything. There's no point in that."

The group has been asked to speak with kids all over Winnipeg with Jon-C being invited, earlier in the year, to sit on a roundtable discussion at the Thunderbird House to discuss youth matters in the city.

Though the group may not always paint the prettiest picture in their songs, overall it's a

positive image and a positive message they are trying to send out, said Fettah.

Winnipeg's Most is waiting to hear back from the organizers of the Juno Awards as they submitted their self-titled album for consideration. A new album is already in the making and each artist is working on solo/duo collaborations with other artists.

"We're not going to stop. We're not just going to ride the wave. We're just going to pretend it never happened and just try and win six next year," laughed Fettah. "The sky is the limit."

More photos on page 14.

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[strictly speaking]

Memo to myself: Quit being a racist

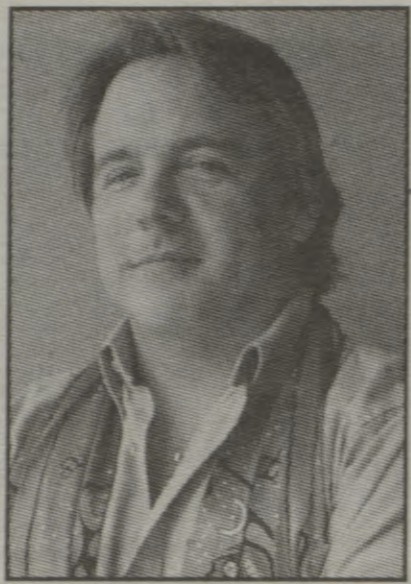
It's been said that you can't please everybody. That is true. And as a professional columnist, I have, over the passing years, pleased many, annoyed a few, and downright pissed off a handful.

This column is about that last subsection of the population. There is a person out there named Alexander who is quite miffed with me. According to a posting he placed on my Web site, I am a racist. I was quite surprised to find that out, but then again, who wouldn't be, excluding those with red necks (not red skins) and white pointed hats and gowns.

But first, some background.

Several months ago, I was on The Next Chapter, a CBC radio program about authors hosted by Shelagh Rogers. The theme of this episode was canoes in Canadian literature. I told one of my favorite stories, about how, when I went white-water canoeing, I discovered the true difference between Native and non-Native people.

Picture a river, and 100-metres downstream is lots and lots of white water and sharp pointy rocks. Now place in that river two canoes, one filled with white



THE URBANE INDIAN

Drew Hayden Taylor

people and the other filled with Native people. What does each canoe do? The white canoe starts paddling as fast as they can towards the sharp pointy rocks and turbulent white water. What do the Native people do? They go for pizza. Or they drive further downstream and put the canoe in the calm water, after picking up a pizza, of course.

In reality, portage is not a French word. It's actually an Aboriginal word that means "Do you know how much I paid for this canoe?"

I always considered this a simple and funny story. Alexander did not. He wrote:

"I sincerely demand an apology from you for the racist, ignorant and vile comments you have stated

during that interview, directed at European settlers of America. As the definition of racism states that if one derives attributes, differences, and characteristics on the basis of race then the person in question is a racist, and thus Mr. Drew Hayden Taylor due to the fact that you have clearly associated "white people" or "People of the dominant" culture with counter-productivity, and that you have clearly stated that the difference is between white and Native (or red skin), you by definition is a racist.... Anyhow, all I demand is a satisfactory apology for your comments and acknowledgement that they are racist."

I responded. Very politely, I might add. In reference to his apology, I told him I was sorry

that my comments upset him but that was as close to an official apology as I was willing to give. As a humorist and satirist, we have a certain amount of leeway to play with social constructs and political perspectives than most people. Chris Rock and Richard Pryor have said more controversial things about white people than I have and probably ever will.

I also had problems with Alexander's definition of racism. Admittedly, I am no expert on the subject of racism, so I consulted somebody who was. Alok Mukherjee, chairman of the Toronto Police Services Board, and former acting chief commissioner and vice-chair of the Ontario Human Rights Commission. He is a far smarter Indian than I am on this issue without a doubt.

"For me, racism is an ideology of superiority practiced by the group that sees itself to be superior to an Other on the basis of race. That is to say, skin color, physical features, hair, culture, social status, etc. The key word is "practiced," that is to say, *the ability or the power to act on the*

belief of superiority to exclude, diminish, hold back, oppress, deny equal status, etc. to the Other who is considered to be inferior. [Emphasis mine]

Let us reverse the equation. Women sometimes make nasty remarks about men. Are they being sexist? Black people use sarcasm when talking about/to white people. Are they being racist? People with physical disabilities rail against those who see themselves as "normal." Are they being able-ist? In each of these cases, the criticism, the sarcasm, the fulmination may be an expression of frustration, a critique, anger, helplessness, etc.

A final point. It is a characteristic of dominant group membership that the privilege that comes from such affiliation is not seen or recognized by the member, though the Other is acutely conscious of it."

So there, Alexander. I am not in a place of privilege, power or superiority. If so, I would surely dress better. So, to quote the words of Rosa Parks, Martin Luther King Jr, and the American Indian Movement, I'm rubber, you're glue etc.

UN Security Council—Did Canada merit a seat?

By Ed John, Matthew Coon Come, Warren Allmand and Paul Joffe

In his Sept. 23 speech to the United Nations General Assembly, Prime Minister Stephen Harper outlined various reasons why Canada should be elected to the Security Council. He spoke of the importance of making a significant difference in the lives of the world's most disadvantaged people. He encouraged enlightened sovereignty over narrow self-interest, as well as justice and human rights. He pledged to listen to others, speak the truth and, above all, be accountable.

If these are factors to consider in regard to aspiring Security Council members, then the Harper government is not faring well.

The Canadian government continues to opt for an ideological course that betrays core Canadian principles and values. This is especially evident in relation to the human rights of those most disadvantaged – the 370 million Indigenous people in over 70 countries.

Canada's actions serve to undermine the international human rights system and the rule of law, which should alarm the collective conscience of Canadians.

1. **Violations of the UN Charter.** Like all Member States, Canada is legally bound to uphold at all times the purposes and principles of the UN Charter. These include "promoting and encouraging respect for human rights ... for all without distinction" (art. 55 c).

Yet during the past four years, the government has opposed in diverse ways the human rights of the world's Indigenous peoples. In September 2007, Canada voted against the United Nations Declaration on the Rights of Indigenous Peoples at the General Assembly despite overwhelming approval by States.

2. **Constitutional duties violated.** In regard to the UN Declaration, the Canadian government has consistently failed to respect its constitutional duty to consult with Aboriginal peoples and accommodate their concerns (Constitution Act, 1982, s. 35). Such actions do not uphold the honor of the Crown or the rule of law.

3. **Confidential strategy to oppose Indigenous rights.** The Canadian government has had a confidential strategy to undermine the human rights of the world's Indigenous peoples that are affirmed in the Declaration. The multi-year strategy specified: "In the international arena, Canada will raise objections when the Declaration is referenced, and will encourage other States with concerns about the Declaration to make these known". No other peoples in Canada are targeted in such a discriminatory and divisive manner.

4. **Human Rights Council commitments not respected.** In seeking election to the Human Rights Council in 2006, Canada accepted the commitments required by the General Assembly to "uphold the highest standards in the promotion and protection of human rights" and "fully cooperate with the Council". Yet

in regard to Indigenous peoples' human rights and the UN Declaration, Canada pursued the lowest standards of any Council member within the Western European group of States.

5. **Collaboration with abusive States.** In opposing the human rights of Indigenous peoples globally, the government worked together with States – such as Colombia, Russian Federation and Suriname – that commit torture, rape, forced disappearances or extrajudicial killings. According to a 2007 report of Amnesty International, "Canada aligned itself with states with poor records of supporting the UN human rights system and with histories of brutal repression of Indigenous rights advocates."

6. **Lobbying African States against Indigenous rights.** African States generally face huge human rights challenges. While the African Commission on Human and Peoples' Rights was promoting the adoption of the Declaration among African States, Canada was encouraging non-support. Former President of the Human Rights Council Luis De Alba later confirmed in a 2009 book on the Declaration: "New Zealand and Canada were very active in opposing the Declaration, particularly within the African Group."

7. **Misinforming the Canadian public.** At the time of the vote at the General Assembly, Canada's Indian Affairs Minister claimed that the Declaration contains only collective rights and not individual rights. In fact, there are 17 provisions that address individual rights. The minister

also stated that the Declaration fails to balance collective and individual rights – even though it contains some of the most comprehensive balancing provisions of any international human rights instrument.

8. **Convention on Biological Diversity (CBD).** In the negotiations of the Nagoya Protocol on "fair and equitable sharing of the benefits" from the use of genetic resources, Canada joined with others in reinforcing State control over resources at the expense of Indigenous rights. Contrary to the UN Declaration, cooperation and partnership with Indigenous peoples are largely absent. Such self-serving actions serve to exacerbate poverty and biopiracy – the unauthorized taking of resources from Indigenous lands.

9. **Narrow self-interest trumps biodiversity and human rights.** The world's States have failed to meet 2010 targets relating to biodiversity. Yet in regard to the CBD's Nagoya Protocol, Canada and others are excessively reinforcing State sovereignty and discretion to the detriment of biodiversity objectives. This makes future compliance difficult. States, including Canada, have exploited the consensus procedure, in a manner that undermines the UN Declaration and Indigenous peoples' human rights. In so doing, States exceeded their authority under the CBD and the Charter of the United Nations.

10. **Regressive positions on climate change.** Climate change poses one of the most significant threats to biodiversity. Canada continues to take sub-standard

positions on climate change. Indigenous peoples are among the most vulnerable to suffer its far-reaching impacts. In December 2008, at the world talks in Poland, Canada's Environment Minister claimed that the UN Declaration "has nothing whatsoever to do with climate change".

11. **Actions inconsistent with justice and reconciliation.** In his apology, the Prime Minister recognized that the policies of assimilation in residential schools – such as "to kill the Indian in the child" – were wrong and "had a lasting and damaging impact on aboriginal culture, heritage and language." Yet, in regard to the UN Declaration, the Harper government proposed amendments to delete the right of Indigenous peoples to "control" and "protect" their cultural heritage, traditional knowledge, and traditional cultural expressions.

12. **Canada's endorsement of UN Declaration.** The November 12th endorsement lacks credibility. For years, the government has been eroding Indigenous peoples' rights and the Declaration. The endorsement claims that the Declaration is an "aspirational document." Yet States, courts and UN treaty bodies are increasingly relying upon this human rights instrument to interpret Indigenous rights and related State obligations. The Indian Affairs department explains that Canada is endorsing the Declaration in a manner that is "fully consistent with Canada's Constitution and laws".

(See *UN Security* on page 25.)

Twisting our beliefs to fulfill an economic objective

By **Dustin Twin**
Guest Columnist

"The ultimate objective of the First Nations Property Ownership Act is to support the aspirations of First Nations people: to assist them to unlock the tremendous economic potential of First Nations land..."

That's a quote from Tom Flanagan's "Beyond the Indian Act." I think it sounds nice; supporting our aspirations, unlocking our potential. Though I had to ask myself if it was really my aspiration, or that of my people, to unlock the economic potential of our land. Do we want to develop what little land we have left? Do we want to extract resources and lease or sell land? Are these our aspirations as Native people?

Money is nice, but I'm not sure all First Nations are ready to abandon long-practiced policy and start to "sell their holdings." Land is a touchy issue since most nations know that they weren't given enough to begin with.

Many people still hold sacred ties to the land. Even the authors of "Beyond the Indian Act" admit that "First Nations fear the loss of current entitlements, especially relating to lands."

To focus on economic development as the sole purpose for decisions on land, or anything else, can often end up being short-sighted and problematic. This book, however, seems to do just that. Over and over we are told by Flanagan and his co-authors about the economic benefit of their proposed Property Ownership Act.

I can agree with, and see the benefit of, much of the work that many of the First Nations highlighted in the book have done on land management and other self-government type issues.

Westbank First Nations, for example, have their own laws on waterworks, business licences, residential premises, family property, and so much more. I think the authors are appealing to a huge majority of First Nations people when they quote Manny Jules, chief commissioner of the First Nations Tax Commission, as saying, "I see a future in 10 years where there is no longer a purpose for the department of Indian Affairs."

If you said that at any First Nations gathering you would get a positive response, guaranteed. This book also gives some good

insight and history on how Nations have gone about asserting some of their rights on property, and developed some of their own laws regarding land. I appreciated this aspect of the book and saw it as a big positive that many First Nations people could learn from and take pride in.

Still, the motivations that the authors describe for wanting to support a Property Ownership Act don't line up with most contemporary Canadian First Nations views, which haven't yet disregarded the past. The authors have considered this fact and the book has an answer.

The truth, according to the authors, is that we've always had economic aspirations but we've convinced ourselves otherwise in the last hundred or so years and have falsely adopted what we now consider to be our culture.

Make sense? I had to read some parts twice myself. Parts like, "It is both ironic and tragic that this originally European conception of Indians as natural communists has now been accepted by many aboriginal leaders and thinkers and become a barrier to native participation in the modern economy."

So the Europeans who originally told our story were wrong; the ones who were actually there. But these new Europeans who are now telling our story are right?

I can't see why we aren't capable of deciding for ourselves exactly who we are and where we came from. The authors clearly feel that Native culture is counter-productive to their economic goals and are hoping to convince us that we share those same goals and have for a long time.

Here's the thing: Most anthropologists or economists or other people studying Natives from an economic viewpoint are going to find concepts that support their version of economic activity. It's what they have been taught to do.

If Natives had large trail networks between different tribes, or ceremonies where they traded items, then these are purely economic activities. As Native people, we know that isn't the full story. There may be an economic element to the pre-contact lifestyle of many tribes, but it is far from what the authors here, and ones in the past, have tried to suggest.

Often when people rewrite our history it is to show us that we were much better equipped for economics, trade, and intergovernmental negotiations than was previously believed. But a quick look at the context shows that this is always done to justify something that the author supports.

If the author is trying to say we got a fair deal in the treaties, they will illustrate how we negotiated between nations all the time before contact. If the author is saying, in this case, that we should create our own laws that open up our land to development and economic purposes, they will show how we did similar things in the past. That one is a much harder sell.

Our land is very sacred to us, regardless of whether the authors believe this has always been the case or not. Most elders are fairly secretive about our culture around outsiders, as anyone who has worked on Traditional Land Use studies can tell you. I will

share a little bit of insight from my time in Traditional Land Use to illustrate some of the Cree Elders' views on land since time immemorial.

As it was told to me:

Our people had summer camps and winter camps that were often tied to rivers and lakes. They would camp near the lake in the summer and up river into good moose country in the winter. And every winter the land would be good to them; there would be lots of rabbits and moose and wood for fire, all easy to find. The reason for this is that they would respect the land. Every year they would leave their summer camps at a different time of the season. Two weeks later one year, two weeks earlier one year, and so on and yet they would travel for around the same time and distance every year. By doing this they would arrive for their winter camp in a new place down the river each year, or at least a new place every four years or so. By doing this they gave nature a chance to replenish itself. They didn't need to kill trees because enough had fallen. They didn't go hungry because the moose were back in that area. This is how they thought of land.

Now I imagine that economic-minded individuals like the authors of *Beyond the Indian Act* could find a way to argue that this is a primarily economic activity, but our people know different.

Why do they think we protest pipelines and hydro dams? I know a lot of Canadians consider that a method for receiving handouts, but many First Nations people still hold values that have no expiration date or price tag. It is basic knowledge in much of Indian country that money shouldn't be a big factor in Land Use decisions.

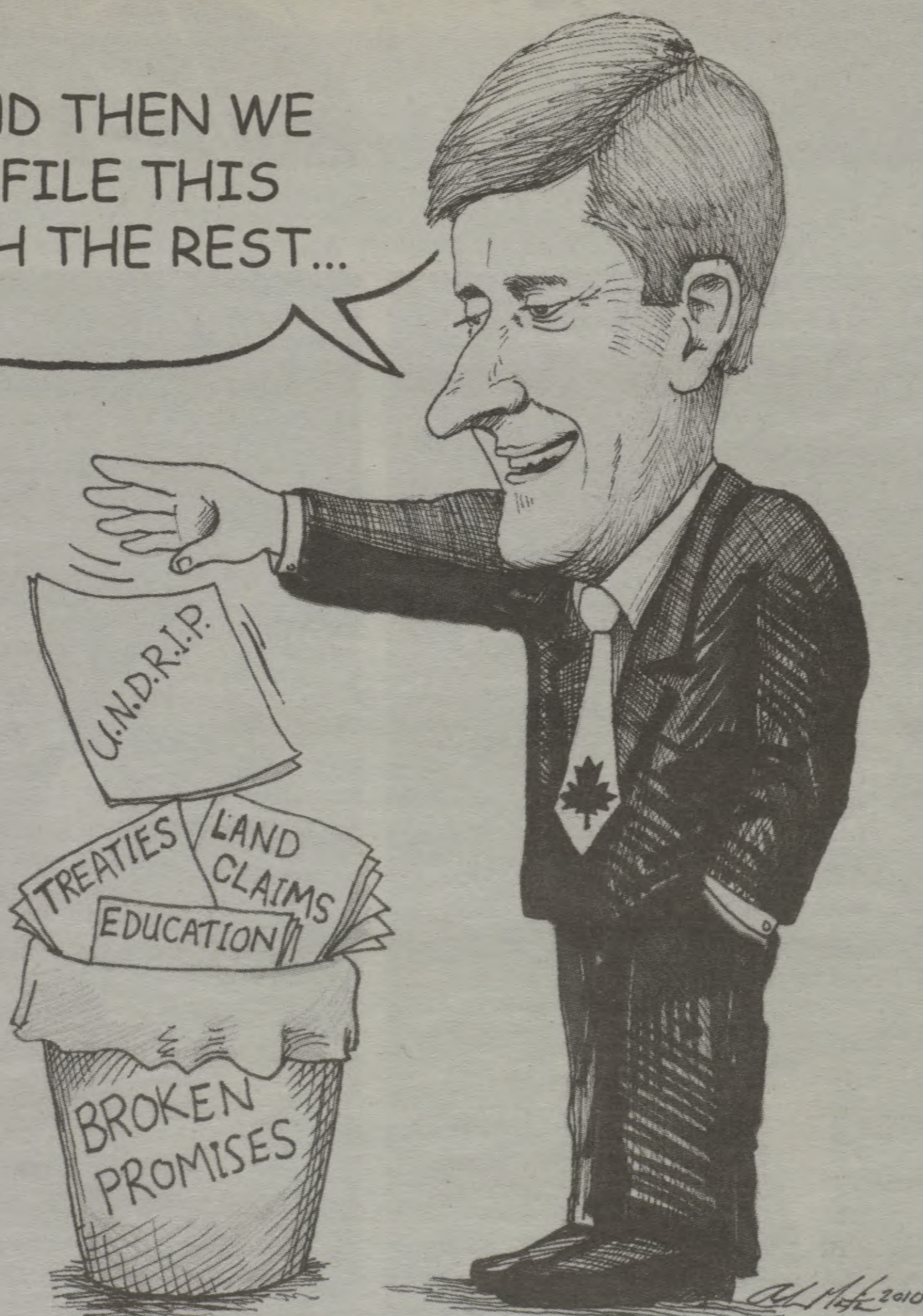
To make money off the land in most instances means changing it in some substantial way.† Look at the Tar Sands area for an extreme example of that. Changing the land in that way is not our aspiration. I honestly feel that we are not assimilated to that point yet.

To Tom Flanagan, "All this land (First Nations land) represents an enormous economic asset..." but to us, it is so much more than that.

Rank Comix

by Adam Martin

... AND THEN WE JUST FILE THIS WITH THE REST...



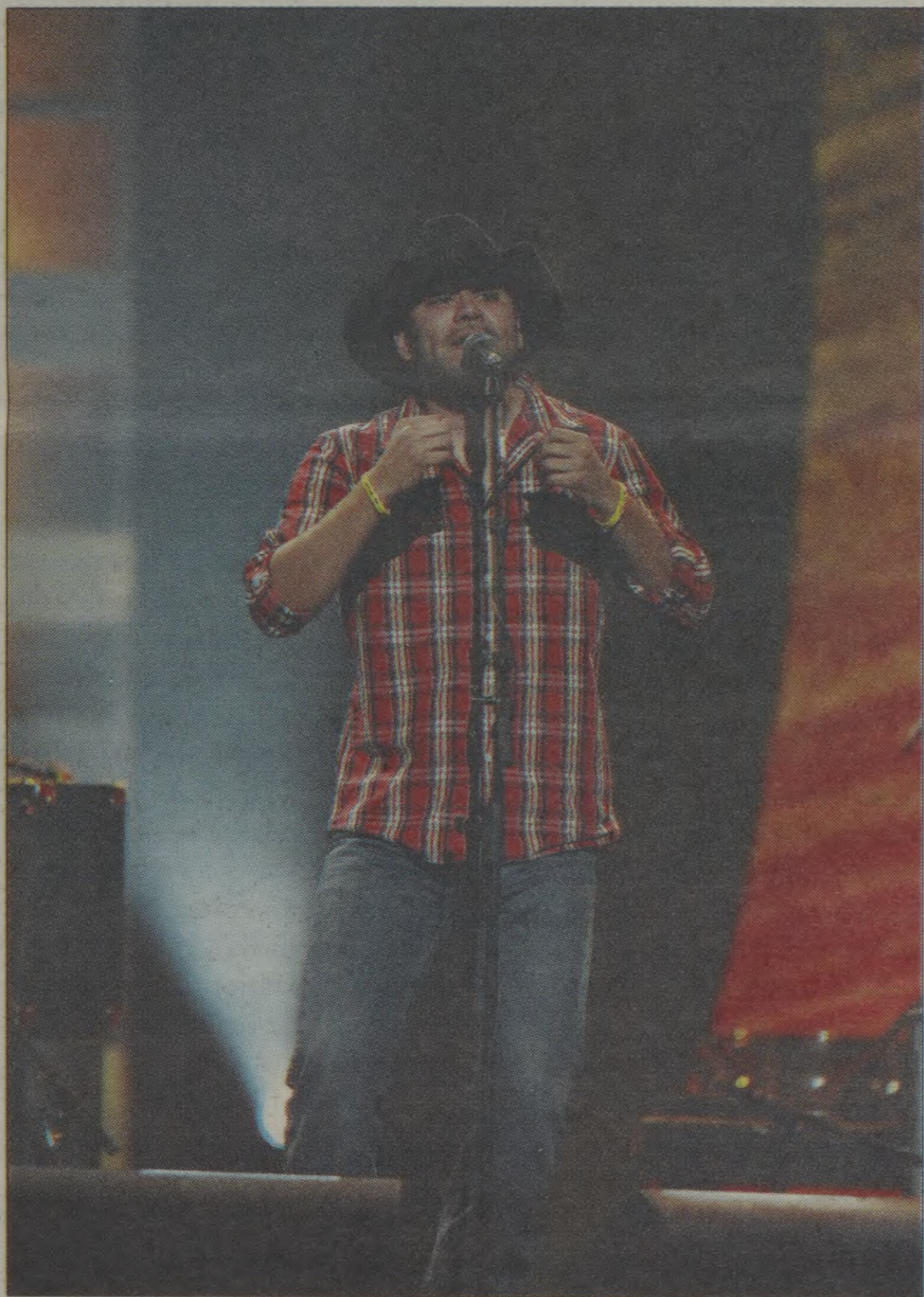
Every single Windspeaker article ever published (well, almost) is now available on our online archives at www.ammsa.com

Access is now available through online subscription.

[aboriginal peoples choice music awards]



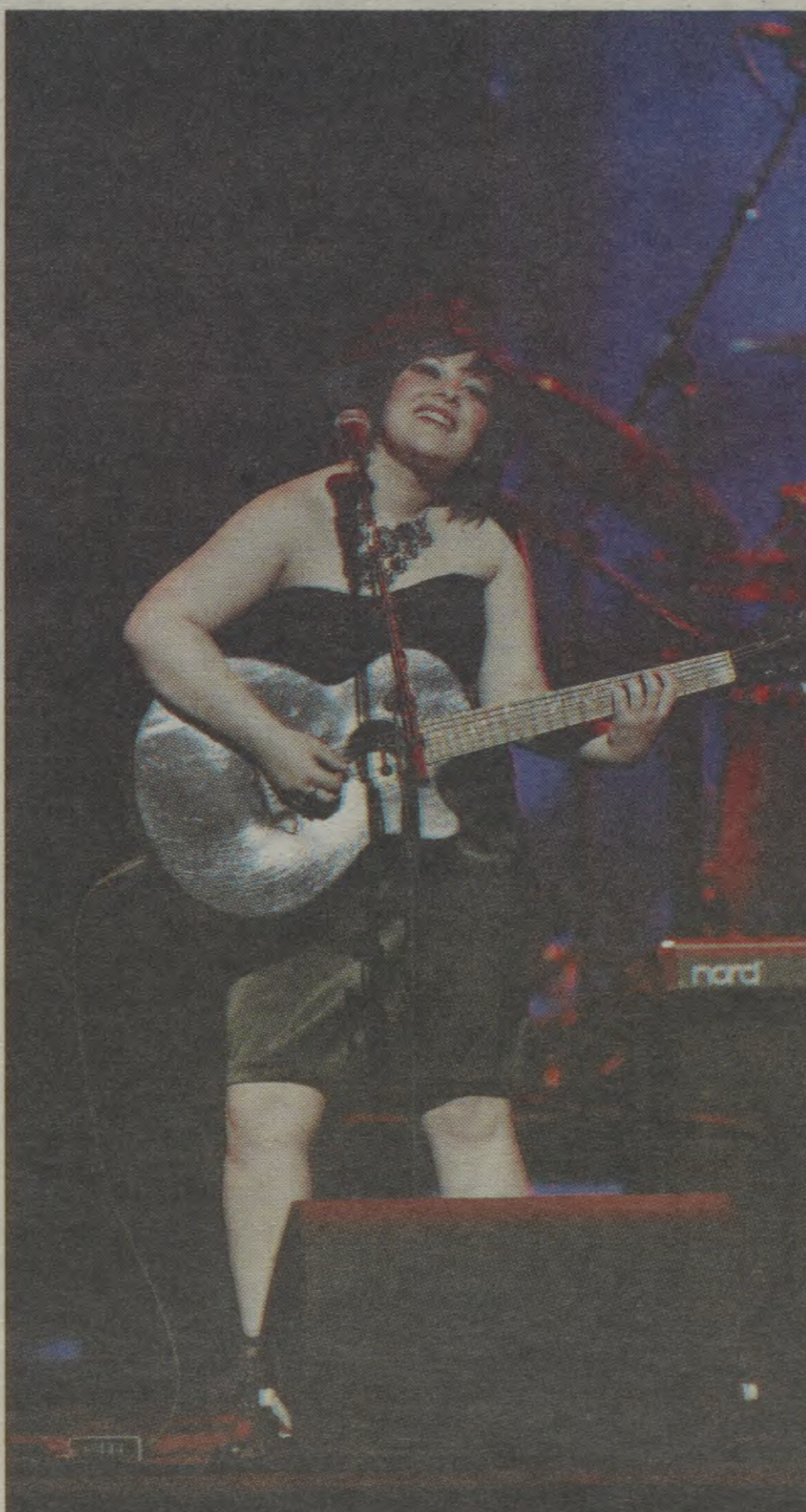
Shy-Anne Hovorka accepts her award for Female Entertainer of the Year. She was also awarded Best Producer/Engineer at this year's Aboriginal Peoples Choice Music Awards.



Shane Yellowbird



John-C with Winnipeg's Most. Winnipeg's Most was selected Best New Artist, Best Duo or Group and Best Rap/Hip Hop CD.



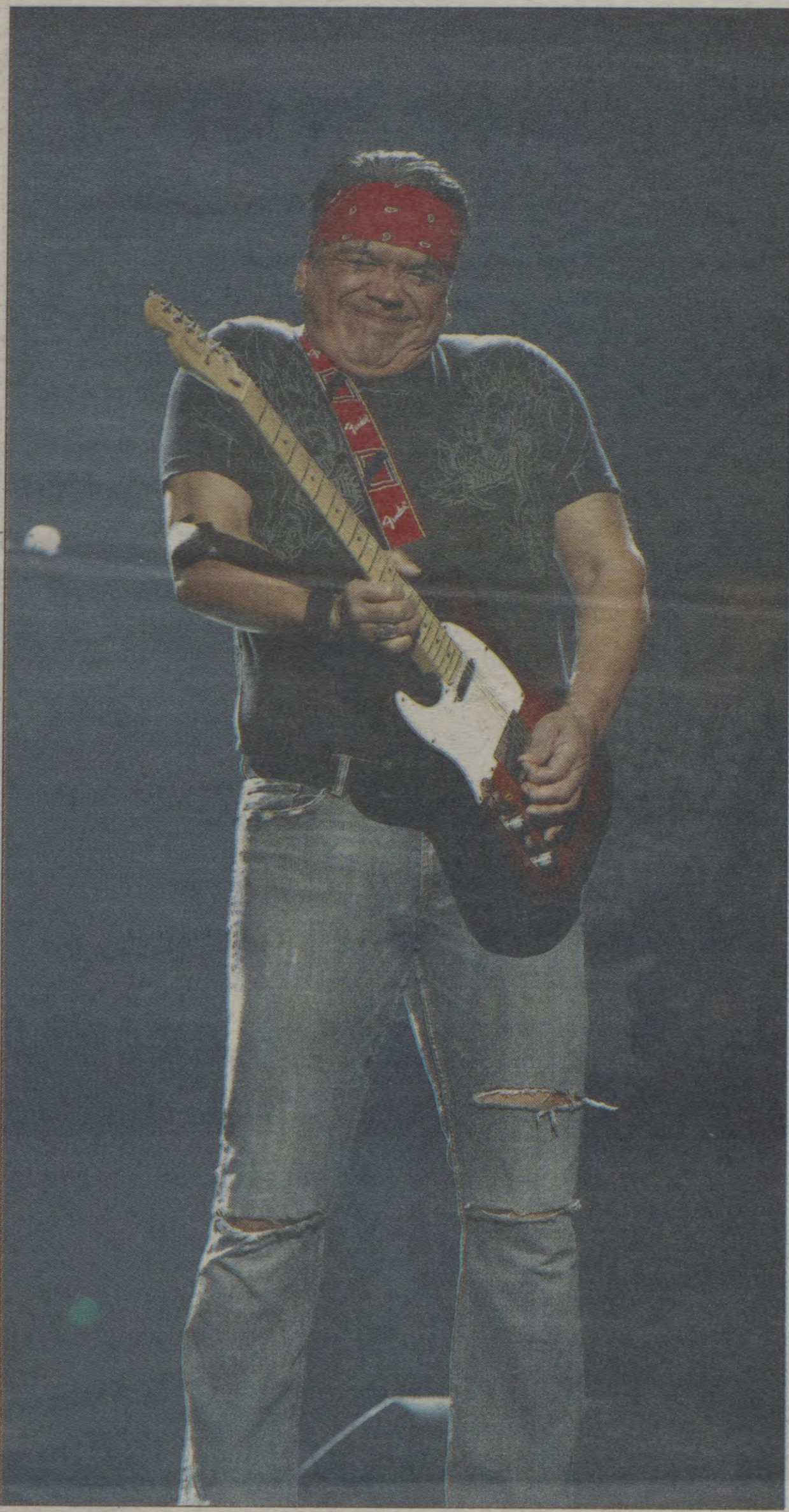
Darrelyne Bickel



Colette Trudeau



Ray St. Germaine



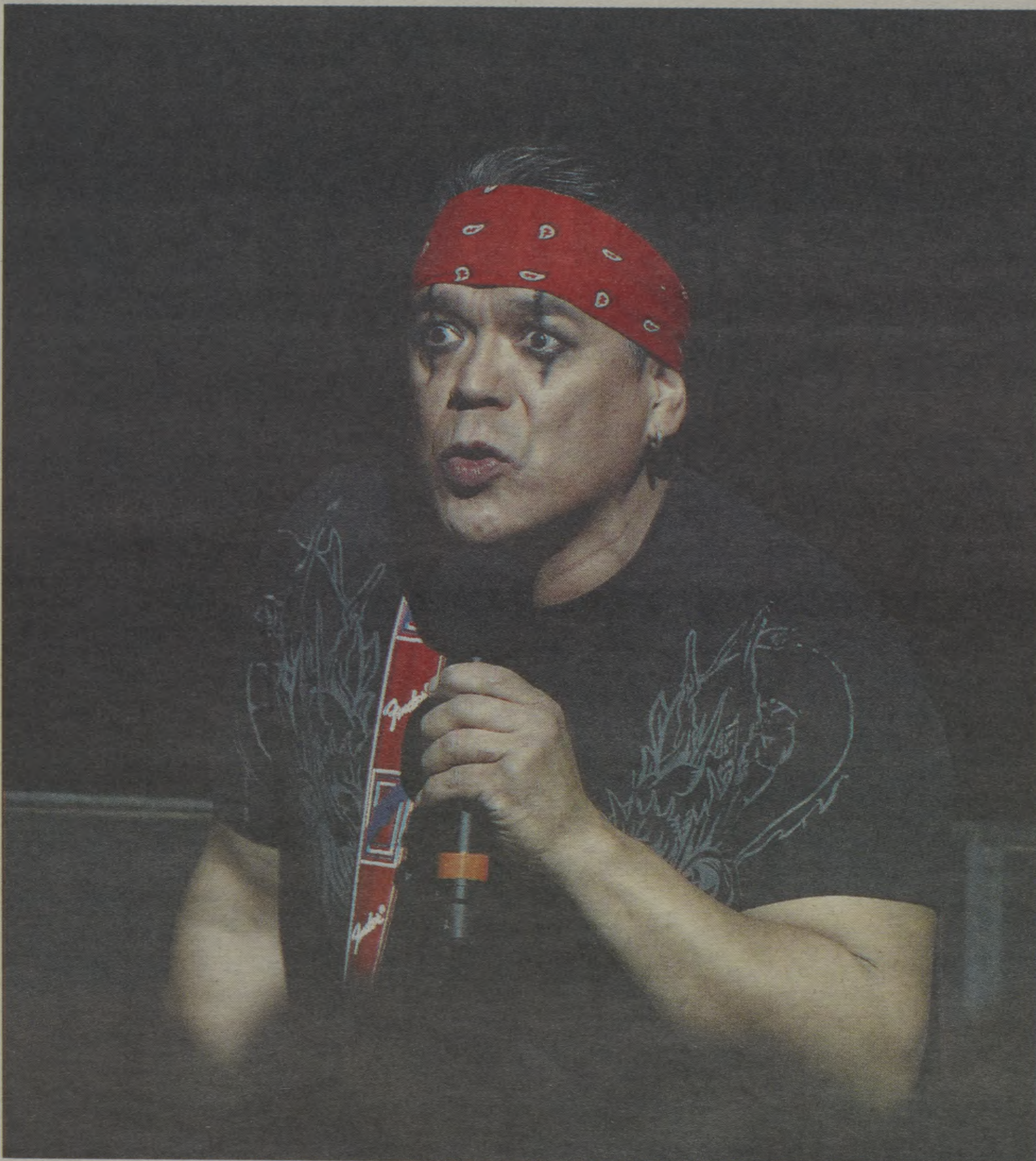
Show host Lorne Cardinal plays some air guitar.



Kinnie Starr and Tanya Tagak



Charlie Fettah (Tyler Rogers) with Winnipeg's Most.



Lorne Cardinal



Inez

Tracey Deer — [windspeaker confidential]

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

Tracey Deer: I think the quality I appreciate most is that my friends be understanding. For a friend to stand by me despite my faults, especially when I disappear into work, is really incredible.

W: What is it that really makes you mad?

T.D.: Ignorance, jealousy and hatred are so prevalent and destructive. Our people can be so blinded by these negative emotions that it cripples our communities. It makes me mad to see so many people's potential lay dormant because of it.

W: When are you at your happiest?

T.D.: I love it when I'm knee deep in the creative process — filming on set or in the edit suite. And showing my work to an audience is one of my biggest joys.

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

T.D.: Impatient.

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

T.D.: My mother is such a positive force and outstanding role model; I would not be who I am today without her guidance and love. I try to be as strong and caring as she is everyday.

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

T.D.: I think working with friends is extremely difficult. It

takes so much discipline on both ends. I avoid it if I can.

W: What is your greatest accomplishment?

T.D.: I'm most proud of the films I've created and the impact they have had on peoples' lives.

W: What one goal remains out of reach?

T.D.: I've always dreamed of being a mother one day. Right now, it's still just a dream.

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

T.D.: I would be a dancer.

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

T.D.: Not to worry and get caught up in what everyone thinks of me, but to focus on remaining true to myself and to the people that I care about.

W: Did you take it?

T.D.: Now that I live back in my community, there can be a lot of negativity sometimes that threatens to pull me down. I often have to remind myself to follow that advice.

W: How do you hope to be remembered?

T.D.: I hope to be remembered as a Kanienkehaka woman who did her best to affect positive change in our communities.

Kahnawake Mohawk filmmaker Tracey Deer has multiple credits to her name, as a producer, writer and director. She began her professional career with CanWest Broadcasting in Montreal, and later joined

Rezolution Pictures to co-direct One More River: The Deal that Split the Cree, with Neil Diamond, which won the Best Documentary Award at the 2005 Rendez-vous du cinema Québécois in Montreal and was nominated for Best Social/Political Documentary at the Gemini.

She next wrote, directed and filmed Mohawk Girls, about the lives of three teenagers, and herself as a teen, growing up in Kahnawake, which won the Alanis Obomsawin Best Documentary Award at the 2005 imagineNATIVE Film & Media Arts Festival.

Her recent documentary, Club Native, focuses on the issues of community membership and blood quantum was an official selection of Hot Docs 2008, won the Colin Low Award for Best Canadian Documentary at DOXA/Documentary Film and Video Festival, and won additional awards at imagineNative, First Peoples' Festival (Land InSights) and Weeneebeg Film Festival.

Tracey won the 2009 Gemini for best documentary writing and Club Native won the Canada Award, a special Gemini prize for the best multicultural program.

She has also teamed up with director Paul Rickard of Mushkeg Media to co-write and co-direct a feature documentary for APTN about a grassroots Mohawk language immersion school in



PHOTO: SUPPLIED

Tracey Deer, filmmaker.

Akwesasne called Kanien'kehaka: Living the Language.

Deer formed Mohawk Princess Pictures in 2006, which produced her first short fiction called Escape Hatch, a dramedy about the romantic misadventures of a Mohawk woman on her quest for love.

In the fall of 2009, Tracey

teamed up again with Rezolution Pictures to transform her short Escape Hatch into the pilot Mohawk Girls, the series for APTN, scheduled to air in the fall of 2010.

Deer is working on a health show, a number of feature documentary ideas and a fiction feature screenplay.

[radio's most active]

OUR PICK

Artist—C-Weed Band
Song—Redemption
Album—Magic in the Music
—Greatest Hits
of the C-Weed Band
Label—C-Weed Band



Errol Ranville and assembled company have been a traditional country-rock staple in Indian Country for a long time. If it wasn't for C-Weed and his Band blazing the early trail for contemporary Aboriginal artists, it's hard to predict where many Aboriginal artists would be today or how well accepted they would be. Errol has also been responsible for launching and assisting the music careers of a number of Aboriginal artists. But this album is strictly about the music — a scrapbook of Errol's own 35 year recording career. The album title is an apt description of what one is in for - this CD is about the songs and the magic they've created. Original masters were used in the production of this disc. Despite the evolving technology, the quality of the recordings remains superb, a testament to the dedication to his craft. The new bonus track *Redemption* will keep you toe-tapping and enjoying each minute. Whether he's getting down with some country two steppin', rocking it up or delivering a heartfelt ballad, Errol easily demonstrates the variety of styles that have kept his music career active for over three decades. The title track reminds you that to experience C-Weed is to have fun and to enjoy the music, which should be magic.

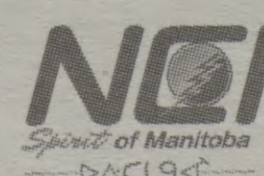
Editor's Note: We at AMMSA were saddened to hear of the tragedy which befell the Ranville family in October and pass on our sincere condolences to Errol.

Review by Keven Kantan

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Don Amero	Right Where I Wanna Be	The Long Way Home
Joe Maxim Band	Screaming Out Loud	Single Release
Night Switch	Indian Princess	Single Release
Jace Martin	Falling Stars	Falling Stars
Lori Kole	Bare Feet & Butterflies	Lori Kole
George Anderson	She's A Keeper	Forgotten Warriors
Samantha Crain	Santa Fe	You (Understood)
Jonathon Todd	Moonshiner	Jonathon Todd
Colette Trudeau	Ex-Girlfriend	Colette Trudeau
Black Rain	One More Time	Under The Gun
Kinnie Starr	A Different Day	A Different Day
Johnny Dietrich	No Particular Place To Go	Johnny Dietrich
Al Desjarlais	Just Between An Old Memory & Me	Winds Of Change
Gabby Taylor	It Spells Love	Single Release
Shy-Ann Horvorka	Can't Change The World	Pseudo
Segweh	Open Eye	Segweh
Jay Gilday	Edge Of The World	All That I Can Give For Now
Richard McKay	Now You Know	Single Release
Nathan Cunningham f. P. Morin	Stray	Single Release
Eagle & Hawk	What If We Could	The Great Unknown

CONTRIBUTING STATIONS:



Foundation chooses Greenwood for education, but her work contributes mightily to health

Dr. Margo Greenwood was presented Nov. 23 to the House of Commons in the Canadian Parliament as one of the 14 recipients of this year's National Aboriginal Achievement Awards.

The list of recipients was released by the National Aboriginal Achievement Foundation that same day.

"We are thrilled for her," reads a statement from the National Collaborating Centre for Aboriginal Health. Greenwood is the academic lead at the centre. She also directs a number of other research institutes, including the Centre of Excellence for Children and Adolescents with Special Needs, UNBC Task Force on Substance Abuse; and Aboriginal ActNow BC, a B.C. government-funded collaborative health promotion initiative.

Greenwood is an Indigenous scholar of Cree ancestry with more than 20 years' experience in the field of early childhood education, and is the foundation's choice for an achievement award in the Education category, though her work crosses over into health.

She is engaged in post-secondary education intended to

better the health and well-being of Aboriginal and non-Aboriginal children, families and communities.

Greenwood has been an expert advisor on more than 35 occasions and with such groups as the United Nations Committee on the Rights of the Child, UNICEF's international committee for the development of the Indigenous Children's Digest, the government of Canada's Senate Subcommittee on Population Health, and the Office of the Children's Advocate of BC.

She led the development of, and was a contributing author to, UNICEF Canada's report "Leaving No Child Behind." She has served on more than 50 provincial, national and international advisory committees and working groups.

In 2002, she was awarded the Queen's Jubilee Metal for her lifetime work for Aboriginal and non-Aboriginal children in Canada.

Greenwood was recognized for her outstanding career achievements as an educator and as a "remarkable Canadian" for her dedication and commitment

to the health and well-being of Aboriginal and non-Aboriginal children in Canada.

Dr. Malcolm King, Scientific Director of the Institute of Aboriginal Peoples Health, said Greenwood's career and contributions are distinguished for crossing over the fields of education and health.

"These are inseparable aspects of our very existence when it comes to Aboriginal well-being. Margo sees these realities, and her many contributions attest to this. Research and education are, at base, extensions of how she lives her life."

The significance of Greenwood's work at the National Collaborating Centre for Aboriginal Health is also being celebrated.

"We are delighted for Margo and celebrate the national leadership role she plays at our university. Her inspirational work links policy, research and practice to address the profound inequities in health and well-being in the Aboriginal peoples in Canada," said Dr. George Iwama, president of the University of Northern B.C., which hosts the centre. "The



PHOTO: SUPPLIED

Dr. Margo Greenwood

impact of the work she does with her team and network is truly remarkable."

The centre supports First Nations, Inuit and Métis peoples in realizing their public health goals and reducing the health inequities that currently exist for Aboriginal populations in

Canada. Established in 2005, the centre uses a coordinated, holistic and comprehensive approach to the inclusion of Aboriginal peoples in the public health system, guided by a respect for Indigenous knowledge and for cultural, geographic and historical diversity.

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Olympic experience key to cultural centre's win

By Nancy Doukas
Raven's Eye Writer

GATINEAU, Que.

The Tourism Industry Association of Canada had a new honor to bestow at the National Awards for Tourism Excellence gala held Nov. 2. It was the National Cultural Tourism Award and it went to the Squamish Lil'wat Cultural Centre in Whistler, B.C.

The awards—14 in all—recognize the people, places, organizations and events that offer a superior tourism experience to travelers in Canada.

The centre's involvement with the Winter Olympics 2010 is what put the Squamish Lil'wat Cultural Centre over the finish line to receive a nomination for this first-time award, said Gwen Baudisch, the centre's marketing manager.

The centre was nominated by the Resort Municipality of Whistler, which is the local government of Whistler. During the Olympics the cultural centre offered continuous and varied activities over a two-week period,

and instead of charging admission, they requested donations for admission thereby removing any financial barriers people might have had during their visit to the region.

The centre worked with Cultural Capitals of Canada to bring in artists' exhibits and performances of dance, song, storytelling and even a hands-on interactive weaving activity, said Baudisch.

Vancouver's 2010 Cultural Olympiad brought three performers to the centre, and the circus group Artcirq came in to perform.

Artcirq was developed in 1998 to help Inuit youth become more engaged and provide them an outlet for expression. They perform regularly around the world mixing traditional circus acts like juggling and acrobatics with the Inuit cultural activities of throat singing and drum-dancing.

As well as having performers come to the centre, the centre took an active part in the Olympics as well.

The Olympic torch relay was a Squamish Lil'wat Cultural

Centre event as well, with Dillon Sampson, a youth from the Lil'wat Nation, passing the torch to Chase Lewis, another youth from the Squamish Nation, on Feb. 5 at Whistler.

The centre was expecting about 300 people to attend, but was surprised when 700 people showed up to witness the torch relay. There was no shortage of enthusiasm for this event.

The centre also worked to complete a very important project in time for the Olympics, called 'Sea to Sky Cultural Journey.'

The journey takes visitors along Highway 99 from Vancouver, north through Whistler, to explore First Nations culture.

The Ministry of Transportation changed signs along the route to include the names of rivers, roads, and towns in the language of the Squamish and Lil'wat Nations. There are maps, audio guides, and kiosks at specific points along the journey to help people grasp the cultural and historical significance of this region and its peoples.

As well as having the area's history available on panels along

the route, the non-safety provincial route markers and road signs from Horseshoe Bay past Whistler to Mount Currie were designed with First Nations' themes. This included sign shelters that held 84 panels showing the art and culture of the local First Nations people.

Raven's Eye asked Baudisch what she thought the National Cultural Tourism Award would do for the cultural centre going forward. She said Heritage Canada gave the centre a grant of \$80,000, which will go towards

starting phase two of 'Sea to Sky Cultural Journey.'

More signs and kiosks will be added to the journey route. A visitor's guide is presently in development and the centre hopes to expand the Sea to Sky corridor route as well.

Baudisch also felt that the award helped to legitimize the centre and raise its profile, which would encourage more visitors. Some of the funds will go towards the artists who work on site, and a paddle exhibit.

(See *Olympic* on page 25.)

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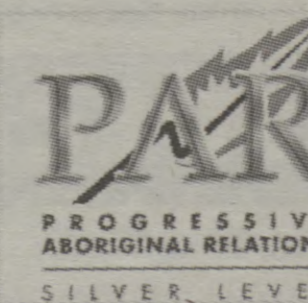
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Young musician is 'all about the kids'

By Susan Solway
Birchbark Writer

THUNDER BAY, Ont.

Singer/songwriter Shy-Anne has made great strides in her music and teaching careers since the blessing of her spirit name, Black Thunder Bird, in June 2007.

The connection to Black Thunder Bird has been reflected in the Métis artist's recent triumphs at the Aboriginal Peoples Choice Music awards held at the MTS Centre in Winnipeg on Nov. 5, landing her top spot as Female Entertainer of the Year.

"When I received that name it was like I needed it to get through to the next step...I have a sneaky suspicion that if I turn my back on that, then it will all crumble.

"I was in complete shock when they called my name. I didn't even have a speech prepared, because I honestly didn't think it was going to be me at all... When I stood up, the adrenaline went flying through... In the big scheme of things I'm really new."

Shy-Anne was up against two other phenomenal ladies in this category, Andrea Menard and Inez. Shy-Anne and her band were also blessed with a win for Best Producer/Engineer, and were nominated for Best Pop CD.

Shy-Anne has roots in the Matachewan First Nation, and grew up within the foster care system. She spent her child and adolescent years relocating to a few communities in northern Ontario and then to Manitoba with her new family—the Hovorkas, said Shy-Anne.

These times informed Shy-Anne's musical aspiration at this early age.

"Growing up, I was always heavy into working with kids and singing. I remember I was like the babysitter around the area where I lived, so I just said I'll take all the kids and start a choir."

Shy-Anne pursued her love for music throughout high school, eventually completing post-secondary education at the university in Thunder Bay, earning an honors degree in music.

"I started taking vocal lessons when I was 12. I was in the school choirs...concert band, jazz band...when I was 16, I got a job and bought myself a car so that I could drive an hour south, once a week to take (more) voice lessons and piano and theory lessons with a lady—Gene Robinson.

"I took my honors in Thunder Bay for Music, just straight up performance. My first instrument was voice classical and my second was piano."

Training in classical music gives Shy-Anne an edge over others within the pop world, she believes.

"The training involved is unbelievable. I easily spent five or six hours a day on just different vocal and piano exercises.

"You're dealing with musicians that pick apart every little thing and they are looking for the next musical masterpiece... It's not about the song and the message. It's about the technique and the background, so it's kind of like the opposite end (of the musical spectrum to pop music)."

While Shy-Anne feels that her first album "Black Thunder Bird" was that of a mellow, healing journey, she has since identified her latest works on her second album "Pseudo" as more contemporary pop. This album has been a reflection of the learning about what works and



PHOTO: BERT CROWFOOT

Shy-Anne Hovorka accepts her award for Female Entertainer of the Year at this year's Aboriginal Peoples Choice Music Awards held in Winnipeg on Nov. 5th.

what doesn't work within the music industry.

"The thing that matters to me the most is that people are getting the message behind my music... whether it's pop or traditional or has a folk feel, that part doesn't matter to me as long as I'm staying true to what I represent."

Along with her aspiring music career, Shy-Anne has also had the opportunity to travel to Seoul, Korea to teach for a couple years. Upon returning to Thunder Bay she completed her Education degree and now provides private voice, piano and theory lessons, and works with a small choir, within the Red Lake and Thunder Bay areas.

Shy-Anne has established a

program which encourages healthy lifestyles among the youth in a seven grandfathers' suicide prevention program through music.

She explains that the program focuses on remote First Nations communities and consists of four acts which visit the communities and speak and perform for the youth. What makes this a stand out program is that it's an opportunity for youth members, ages 12 to 22 to perform with the bands.

"We select one youth in every location and we sponsor them to come to Thunder Bay for a bigger event... then we select five of those to go to an even bigger event."

One of those students will tour with the band.

"So they tour with us for a couple weeks and we pay them as paid artists...(We) try and show them the ropes and how it is to be on the road and how to organize tours. It's kind of a mentorship program and a really good chance for them."

Shy-Anne hopes to stretch her wings and have the program visit Alberta sometime in March.

"I'm just lucky that I have the gift of music and education together to try and make a difference in the community around me, especially for the kids...I'm not here to be famous, I'm here to teach."

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Lunch, Wednesday, February 16 Presentation of the Aboriginal Youth Financial Management Awards

Plenary, Thursday, February 17- Part 1 Nurturing Aboriginal Business Leaders – Counsel from Canada's Prominent Aboriginal Business Entrepreneur David Tuccaro

Plenary – Part 2 Meeting the Greatest Challenge to Nation Building – Educating our Youth presented by Roberta Jamieson, Chief Executive Officer, National Aboriginal Achievement Foundation

[sports]

Picks proved problematic on CBC's blades battle

By Sam Laskaris
Windspeaker Contributor

TORONTO

Well, at least now we know that figure skating will not be a part of Theo Fleury's future.

The former National Hockey League star was one of the competitors on the second season of the hit Canadian television show *Battle of the Blades*.

Fleury, who is Métis, skated alongside Jamie Sale, a former world champion and the 2002 Olympic gold medalist. *Battle of the Blades* pairs up former NHL players with professional female figure skaters. Eight teams participated in this year's series.

Fleury and Sale made it to the sixth week of the show before being eliminated. At that point there were four teams remaining for the title.

"It was a great experience; something I never thought I'd do," said Fleury, who appeared in 1,161 NHL games during his career, which lasted from 1988 to 2003.

"I won't be going to Sochi (Russia) in 2014," he joked about the skill needed to compete in the Winter Olympics.

But what about the prospects of seeing him compete if there is a third season of *Battle of the Blades*.

"Probably not," he said. "Maybe I'll come back as a judge. You never know."

Fleury said the idea for him to appear on this year's series was hatched this past January while he attended a charity dinner in Toronto. He said Sale asked him whether he would be interested in taking part.

"I said 'Sure, as long as you're my partner,'" Fleury said. Sale competed in the inaugural season of *Battle of the Blades*. In fact, she won the 2009 title with her partner Craig Simpson.

As for the 42-year-old Fleury, competing in the series was not as easy as he thought it might be.

"They make it look like it's quite easy, but it's not," he said of figure skaters. "I had to learn how to skate all over again. I gained a lot more respect for what they do and how hard they train."

Fleury was pleased that he was able to accomplish something new.

"I did an axle," he said. "That was pretty cool."

Fleury admitted he also picked up his share of bumps and bruises throughout the tapings of the show.

"I did fall a lot at the beginning," he said, adding that it sometimes would take several takes to perform a routine.

"Those toe picks are crazy. I messed up my elbows and my knees quite a bit."

All of the participants were skating for a charity that they had selected. The winning team will receive \$100,000. All of the other teams earn \$25,000 each for their charities.

Fleury and Sale were skating for an Ontario-based charity called The Men's Project. This charity is a counselling and educational resource for male victims of sexual abuse.

"I've known them for a year," Fleury said. "Of all the agencies out there, I believe they're doing ground-breaking work."

Fleury's life story has been well documented. He was sexually abused as a teenager by his junior coach. He still became an NHL star even though his past led him to alcohol and drug addictions.

He's spent a good chunk of this year promoting his top-selling memoir titled *Playing With Fire*.

As for his future, it could just very well include a singing career as the *Battle of the Blades* gave a glimpse that he is a budding songwriter and singer.

Fleury wrote and sang a song called *As The Story Goes*, a piece he skated to with Sale during the series. The piece received some solid reviews.

And Fleury told *Windspeaker* the world just might be hearing quite a bit more from him in the near future.

"We're working on an album right now," he said, adding he's written seven or eight songs since this past February. But finding time to devote to this project has been difficult.

"It's been hard for me to get into the studio," he said. "I've been touring quite a bit promoting the book."

As a result, Fleury said it might be a couple of years before he releases his first piece of musical works.

"Hopefully it's sooner," he said. "We'll see."

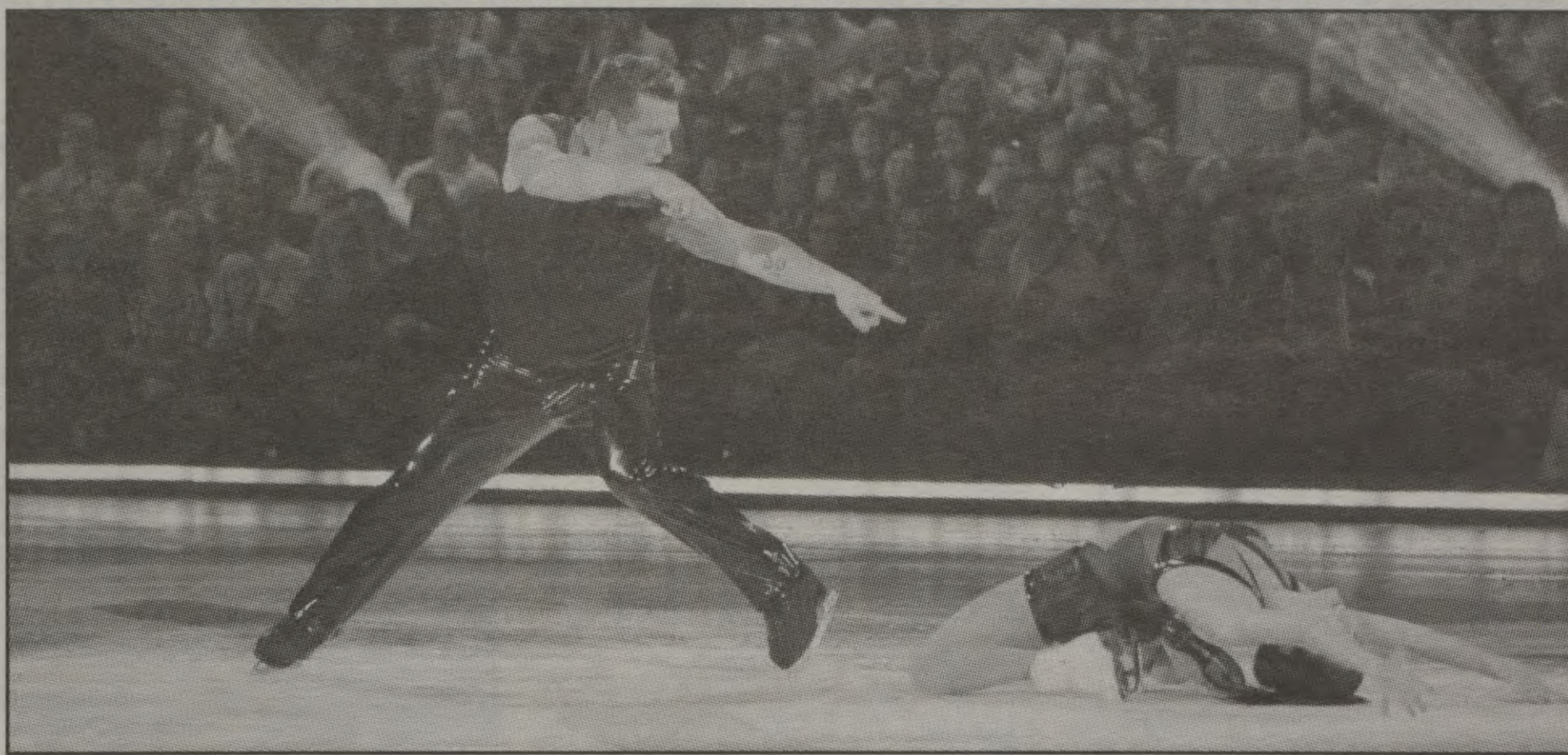
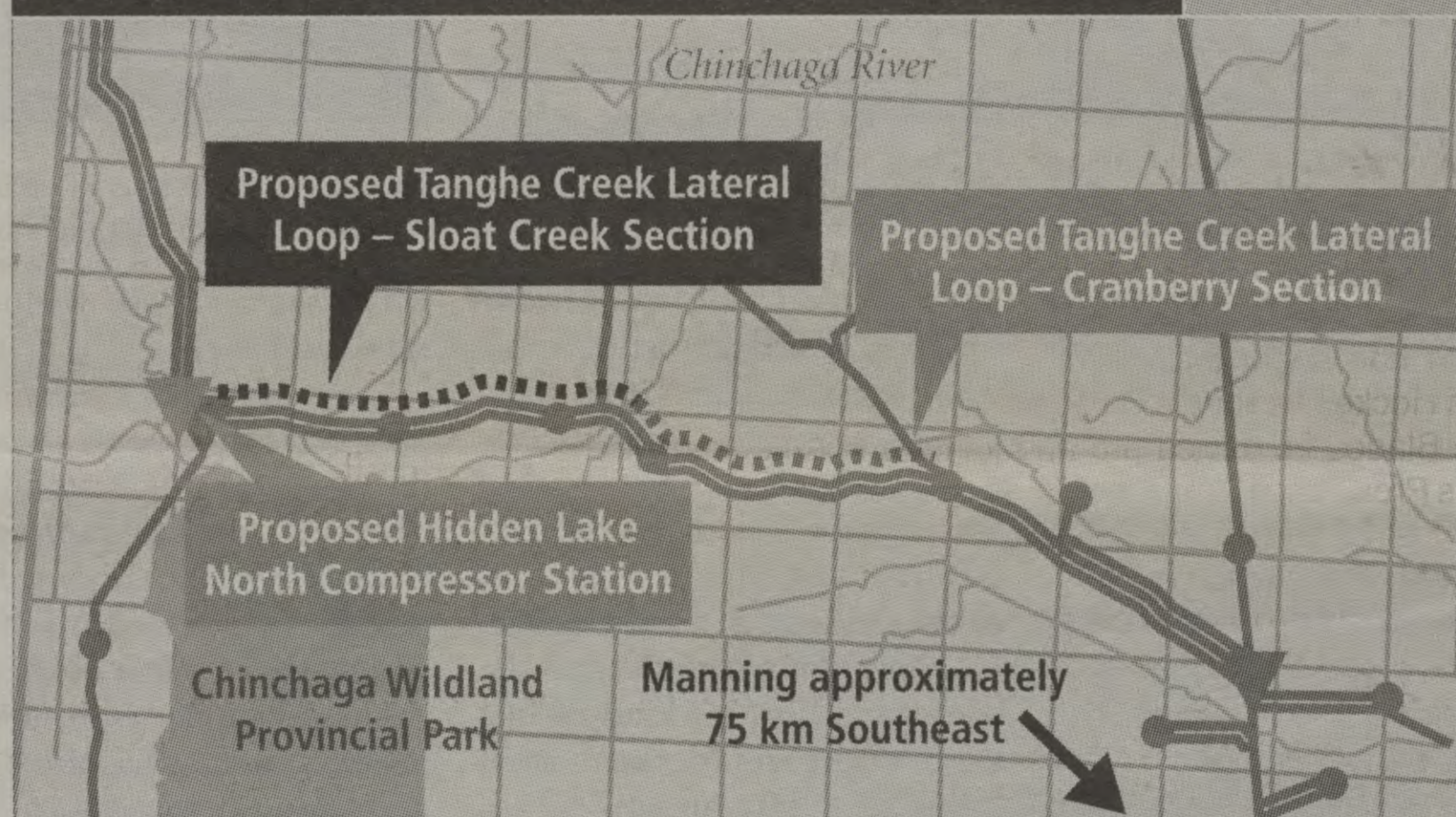


PHOTO: COURTESY OF CBC AND INSIGHT PRODUCTIONS

Theo Fleury took to the ice with Jamie Sale for this year's *Battle of the Blades*, which pairs figure skaters with NHL hockey players to compete for cash for their favorite charities.

Public Notice

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TransCanada's wholly-owned subsidiary, NOVA Gas Transmission Ltd. is proposing to construct a new pipeline located approximately 100 km northwest of Manning, Alberta in order to meet customer demand for transportation service of sweet natural gas in the area. The proposed pipeline would be approximately 38 kilometres of 48 diameter pipeline with a maximum operating capacity of 8450 kPa. The proposed pipeline would parallel the existing Tanghe Creek Lateral from the proposed Hidden Lake North Compressor Station located at SW 32-96-11 W6M to a tie in point located at SW 31-96-7 W6M.

A section 58 application for approval to construct the pipeline is expected to be filed with the National Energy Board (NEB) in January, 2011. Pending regulatory approvals, TransCanada expects to start construction in November 2011. The pipeline would be in-service in April, 2012.

This facility is one of a number of facilities (including the aforementioned Hidden Lake North Compressor Station) TransCanada is proposing in the northeast B.C. and northwest Alberta region in the coming few years. These proposed facilities are required for different time frames and for different customer requests and therefore will be applied for, with the NEB, within several separate applications in 2011. For more information on these projects, please visit our website at www.transcanada.com

TransCanada is conducting environmental studies and engaging Aboriginal communities and other stakeholders in association with this proposed project. TransCanada welcomes input into our project planning activities and encourages the public to contact us:

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Windspeaker sports briefs

By Sam Laskaris

Lacrosse Summit

A three-day lacrosse summit will be held this coming January in Six Nations, Ont. The official name of the event is the 2011 Native American Lacrosse Summit: Youth Lacrosse Revival and Amateur Lacrosse Skills Competition. The event will be staged at the Iroquois Lacrosse Arena from Jan. 28, 2011 to Jan. 30, 2011.

Organizers have several objectives for hosting the summit. For starters, they want to allow lacrosse supporters a chance to take part in a forum which discusses how to support the development of existing and new lacrosse programs in Native American communities. Organizers are hoping coaches, players, community leaders, volunteers and supporters of the sport take part in the summit and share their knowledge and experiences.

Among the topics to be covered at the summit are lacrosse skills and drills, conditioning and training, as well as educational opportunities. Those who attend the summit will receive a workbook of resources, tips on budgets and administrations, coaching drills and conditioning exercises and a list of potential funding agencies.

Summit participants will also attend a National Lacrosse League game on Jan. 29 featuring the host Toronto Rock and the Buffalo Bandits.

More information is available by calling Kevin Sandy at (905) 765-9700 or (519) 732-0387 or contact him through email at kvsandy@rogers.com

Rabbit starring overseas

Wacey Rabbit is still playing in a hockey league called the AHL, but it's not the North American-based American Hockey League, where he toiled the past four years. Instead, Rabbit, a 24-year-old forward, who is a member of the Blackfoot Nation from the Blood reserve, is toiling in the Austrian Hockey League. Rabbit is playing for a squad called Zagreb Medvescak, a Croatian-based squad that competes in the Austrian league.

Rabbit, who was selected by the Boston Bruins in the 2005 National Hockey League Entry Draft, is one of the top performers for his new team. During his first 18 games with the club he collected 15 points (six goals, nine assists).

Rabbit probably did not have that difficult of a time getting used to some of his new teammates. Of the 21 players listed on the Zagreb Medvescak roster, 13 are from North America. And 10 of those players are Canadian.

Rabbit had spent the majority of his junior career with the Western Hockey League's Saskatoon Blades. After four seasons with the Blades he turned pro and joined the American Hockey League's Providence Bruins for the start of the 2006-07 campaign, but after just 22 games in Providence, he returned to the WHL as an overager and suited up for the Vancouver Giants.

Rabbit ended up helping the Giants capture the Memorial Cup, annually awarded to the top major junior A squad in the Canadian Hockey League.

After his junior eligibility was used up, Rabbit returned to Providence where he spent the next two seasons. He also played in the American Hockey League last season, as a member of the Milwaukee Admirals.

Canoe in the works

Thanks to some federal funding, the Ontario-based Oshawa and Durham Metis Council will soon be getting a new canoe. The organization found out in early November that it would be receiving a total of \$137,000 in funding from the Canadian government. The money will be used towards three new projects.

One of these ventures will be building a 25-foot voyageur canoe. Marcel Labelle, who is a Metis Elder and master canoe maker, will work with students from an Oshawa high school in the coming months to make the canoe. Upon its completion, the canoe will be launched at a community event.

Federal funding will also be used to provide free fiddle and dance lessons.

Registration opens

Teams are being accepted for the 40th Annual Little Native Hockey League tournament that will be staged this coming March. The tournament, which runs March 14 to 17 will be held in Sudbury, Ont.

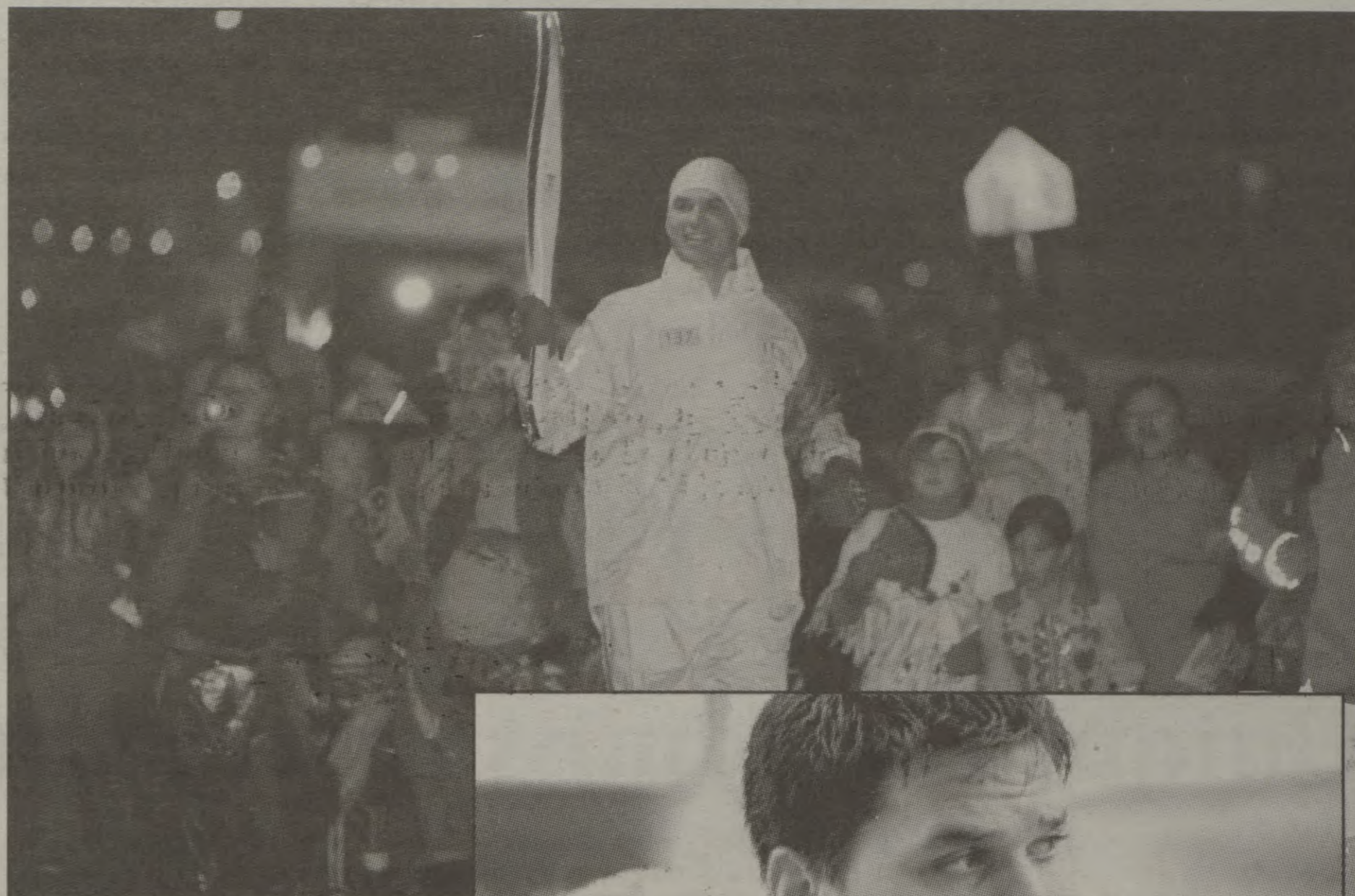
A total of 10 divisions will be contested at the tourney. The boys' divisions will be for teams at the tyke, novice, atom, peewee, bantam and midget levels. And girls' squads will compete in atom, peewee, bantam and midget categories.

More information is available at www.lnhl.ca

Iroquois Nationals in Hawaii

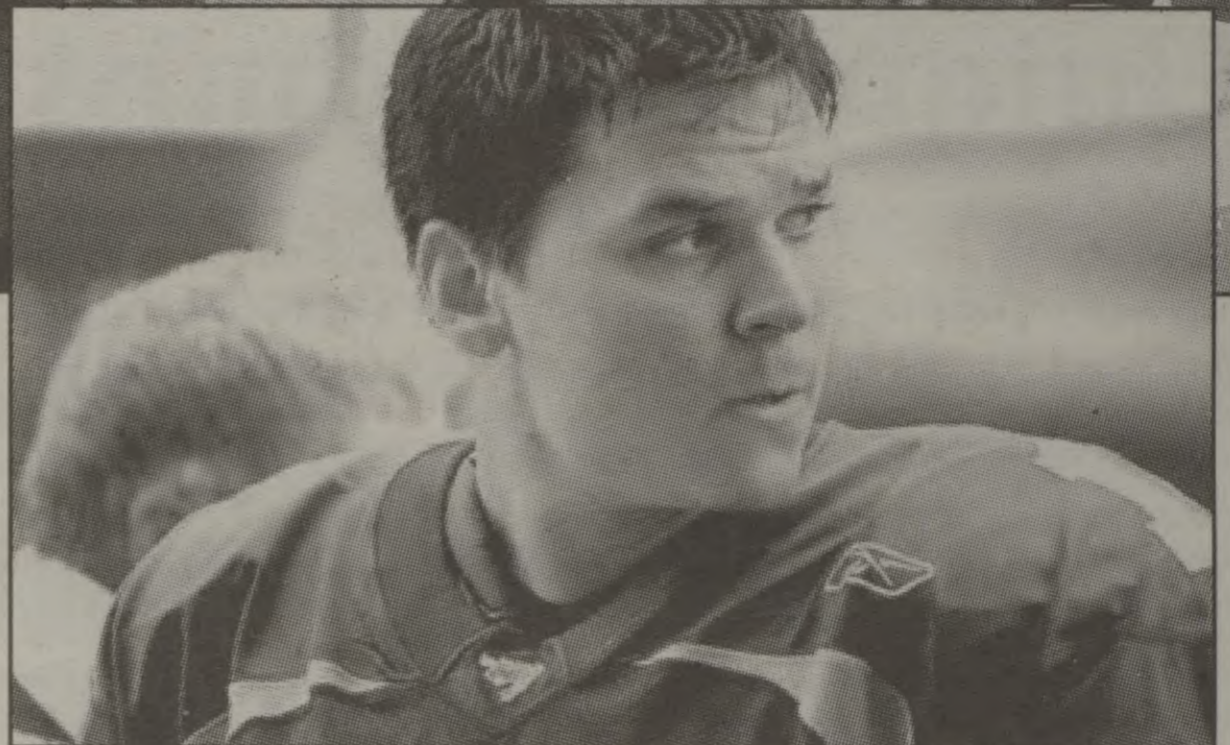
The Iroquois Nationals did get to compete in a prestigious tournament after all, but it wasn't the one they would have preferred. Passport issues prevented the men's lacrosse team, comprised of players from Canada and the United States, from travelling to the world championships this past summer in England. But the squad was invited to compete in the 20th annual Hawaii Lacrosse Invitational Tournament, which ran from Oct. 29 to Oct. 31. The Iroquois Nationals, who participated in the men's elite division, were eliminated following a semi-final loss.

[sports] Sacobie is quarterback for the Aboriginal portfolio



Top: Josh Sacobie participating in the 2010 Olympic Torch run

Right: Josh Sacobie when playing with the University of Ottawa Ge-Gees



PHOTOS: COURTESY FOOTBALL CANADA

By Sam Laskaris
Windspeaker Contributor

OTTAWA

Ideally, Josh Sacobie would be earning a living by playing professional football, but the 27-year-old Maliseet from St. Mary's First Nation in New Brunswick is still rather happy with where he's at now.

Sacobie was a star quarterback with the University of Ottawa Gee-Gees from 2004 to 2008 and had aspirations of playing pro. But that plan did not work. Sacobie, however, is still heavily involved with the sport.

Since May of 2009 he has been working in Ottawa as the technical co-ordinator for Football Canada, the country's governing body for the sport.

"It's not like I'm not around football anymore," he said. "I have large responsibilities in many areas which I kind of like."

Sacobie's various duties include player development, the training of coaches and setting up new programs. Another responsibility, and one of his favorites, is being in charge of the Aboriginal portfolio.

"They established that when I came in," he said. "I had told them when I came in what could be done with Aboriginal communities."

Football Canada's Aboriginal outreach program is dedicated to helping communities often in remote areas. Football Canada provides resources for community, player and coach development. These resources include providing camps, as well as training for coaches and officials.

"I'm always open to developing new programs," Sacobie said.

Since he was breaking various quarterbacking records while he was with the Gee-Gees, some thought he would get the opportunity to move up and play pro in the Canadian Football League (CFL).

Though many Canadian university players do go on to toil in the CFL, Sacobie had a huge stumbling block to overcome—his position.

CFL squads tend to reserve their skilled positions, including quarterback, for American players.

Despite the numbers he put up while with the Gee-Gees, Sacobie was never drafted by a CFL squad. For a while though it appeared he would still get a shot at attending a training camp.

Sacobie said the Saskatchewan Roughriders had expressed plenty of interest in him. But a camp invite never materialized.

Sacobie said three professional arena football teams in the United States also expressed interest in him. But he opted not to attend any of their camps.

"It was bad timing," he said. "My career was taking off then with Football Canada."

Sacobie admits he has not fully abandoned the idea of playing pro. And he might eventually decide to take his throwing arm overseas to a league in Europe. Germany, France and Austria have established pro circuits.

"They are the three big ones," he said, adding he is engaged and planning to get married next year so that will also have to be taken into consideration when deciding whether to try and take

a shot at league in Europe.

While he is unsure of whether he will try and pursue a career abroad, Sacobie is hoping to play in Austria this coming July. In the New Year he will be trying out for the Canadian senior men's squad that will compete at the world championships in Vienna next July.

Three senior men's (20 and over) world championships have already been held. The tournament is held every three years, but Canada has never fielded a team before.

Sacobie said a post-university goal for him was to one day don a national team jersey.

"I never had that opportunity before because Canada never had a team," he said.

Eight teams are expected to participate at the tournament in Austria.

Sacobie said he has been working out in preparation for a tryout camp he is expected to attend in Toronto in late January. Various other national team camps will also be held in locations across the country.

Regardless of whether he ends up being named to the Canadian squad, Sacobie already has a medal from a world championship. That's because this past summer he was a coach for the senior women's national team that competed at its world championship in Stockholm, Sweden.

Sacobie was Canada's offensive co-ordinator as well as the team's QB coach. The Canadian side ended up winning the silver medal at that six-nation tournament.

The U.S. handily beat Canada 66-0 in the gold-medal match.

Film documents student struggles away from home

By Leisha Grebinski
Windspeaker Contributor

WINNIPEG

Leaving a remote northern community to attend school in a big city down south can be extremely daunting for a young person, which is why filmmaker Caroline Monnet wanted to give some youth a chance to document their stories.

Monnet produced a trilogy of experimental documentary films with three students from Southeast Collegiate in Winnipeg, a boarding school for First Nations students that incorporates traditional cultural teachings.

The second of the trilogy, Tashina, was showcased at the ImagineNATIVE film festival in Toronto in October.

"I wanted to honor their stories and share what they are going through," she said. "I also wanted to celebrate their efforts."

The film shows Tashina getting acquainted with her new surroundings. She expresses her fears and trepidation about leaving her family behind, but the story, Monnet said, is one of immense inspiration.

The narration in the documentary is written by Tashina Monias herself, while Monnet produced the visuals.

Monnet said Tashina came to Winnipeg for school because the

curriculum in her home community of Garden Hill lagged behind. Monnet said the challenge of being in a new school and a new city were huge for Tashina, who is now in her first year of studies at the University of Manitoba. This poses more challenges, but Tashina, said Monnet, is more than ready to face them.

"She is alone because her friends are back at Southeast Collegiate. She has nobody to hold her hand and the education is more strict and more difficult."

Monnet said Tashina is thriving, which is why her story is such an uplifting one to tell.

"Tashina is such an amazing and determined woman. She can

inspire young people from northern communities and she can inspire her colleagues at Southeast Collegiate. She's determined to push it as far as she can and, if they see it is possible, they can do it too."

Monnet, who is Algonquin and French from the Outaouais First Nation in Quebec, has been living in Winnipeg for the last few years. She is part of an artists' collective with fellow filmmaker Kevin Lee Burton and graphic artist Sebastien Aubins. They are committed to collaborating with Indigenous youth.

"We don't hear enough that young adults have to leave their communities if they want to access their education," said

Monnet. "They have to juggle between their family and their future."

The first film in the trilogy is called Warchild and it too has screened at numerous film festivals, including the Toronto International Film Festival, a major honor for Monnet.

"This was a story that comes from a young individual that is struggling with his education and his story got to go to a big festival."

The third film is called Kwoni, which Monnet just completed.

"These are three films that include cultural, political, artistic and personal stories. Integrate the four of them and you have an incredibly vibrant story to tell."

Unique Bar admission ceremony held in Alberta

On Nov. 19 in a small courtroom in Fort Vermilion, Alta. a very special ceremony was conducted to welcome Michael Nanooch into the legal community.

Nanooch, a Little Red River Cree Nation member, was presented by Douglas Shell, QC, before Assistant Chief Judge Eldon Simpson of the Provincial Court of Alberta.

The ceremony started with Elder Pat Shirt from Saddle Lake, Alta. saying a Cree prayer and smudging Nanooch while his wife Lana, sons Josh and Garret, and numerous family members and friends sat quietly observing the ceremony.

Priscilla Kennedy, a lawyer from Davies LLP, was Nanooch's Principal, however, she was unable to attend the ceremony. Shell did the presentation, detailing Nanooch's childhood and educational journey.

Nanooch is the oldest of five children. He grew up in John D'or Prairie, Alta. with his mother and grandparents. His father died when Nanooch was only 12 years old.

In order to help his mother supplement her income, Nanooch had to trap every winter with his grandfather. The teachers realized his role within

his family and they helped by ensuring that Nanooch only had to attend the minimal required school days to pass his grades.

One of his first school teachers, Sister Ann, was present during the ceremony.

After Grade 9, Nanooch went to Grande Prairie Alta. and completed Grade 12. Later, his grandfather encouraged him to pursue education, because he could see that living a traditional life of hunting, trapping and fishing was no longer feasible in the modern world.

With his grandfather's encouragement, Nanooch graduated with a heavy equipment operator certificate from Keyano College in Fort McMurray, Alta. He then went on to pursue another trade and apprenticed as a plumber.

During this time he was recruited by the Little Red River Cree Nation to apprentice as an aviation aircraft maintenance engineer. After receiving a diploma in this field from Northern Lights College in Dawson Creek, B.C., he came back to work for the nation as an aircraft engineer.

After a number of years, Nanooch was again approached by the nation to become the general manager of the air service.

He went on to earn a business diploma from Grande Prairie Regional College. He worked as general manager for five years.

After his mother, brother and a number of relatives passed away, his family agreed to sell everything to help him pursue his dream of becoming a lawyer. Without family support, Nanooch has said, he would never have succeeded.

He moved to Grande Prairie to work on his undergraduate degree.

While in school, and to help with the expenses, Nanooch worked as a plumber apprentice. In the summer, Nanooch freelanced as an aircraft engineer with a number of aviation companies.

In his second year as a student, he entered a by-election in his community and was voted in as a councillor for his nation. This happened while he was attending the summer law program in Saskatoon.

During this time his wife and children stayed in his trapline cabin because of the financial pressures. The family eventually moved to Saskatoon and stayed there while Nanooch attended the University of Saskatchewan.

While in university he was also a councillor for the nation. This



Michael Nanooch and his wife Lana.

PHOTO: SUPPLIED

was achieved because the chief and his fellow councillors accommodated his schedule to allow him to participate while studying law.

The new member of the Bar of Alberta will no doubt become a regular presence in the tiny courtroom where he officially joined the legal community. Nanooch intends to start a private practice and to have an office in Fort Vermilion, with a

satellite office in High Level, Alta.

The Little Red River Board of Education congratulated Nanooch on his accomplishment. They said he is a role model, showing the younger generation that with perseverance and ambition it is possible to attain educational goals.

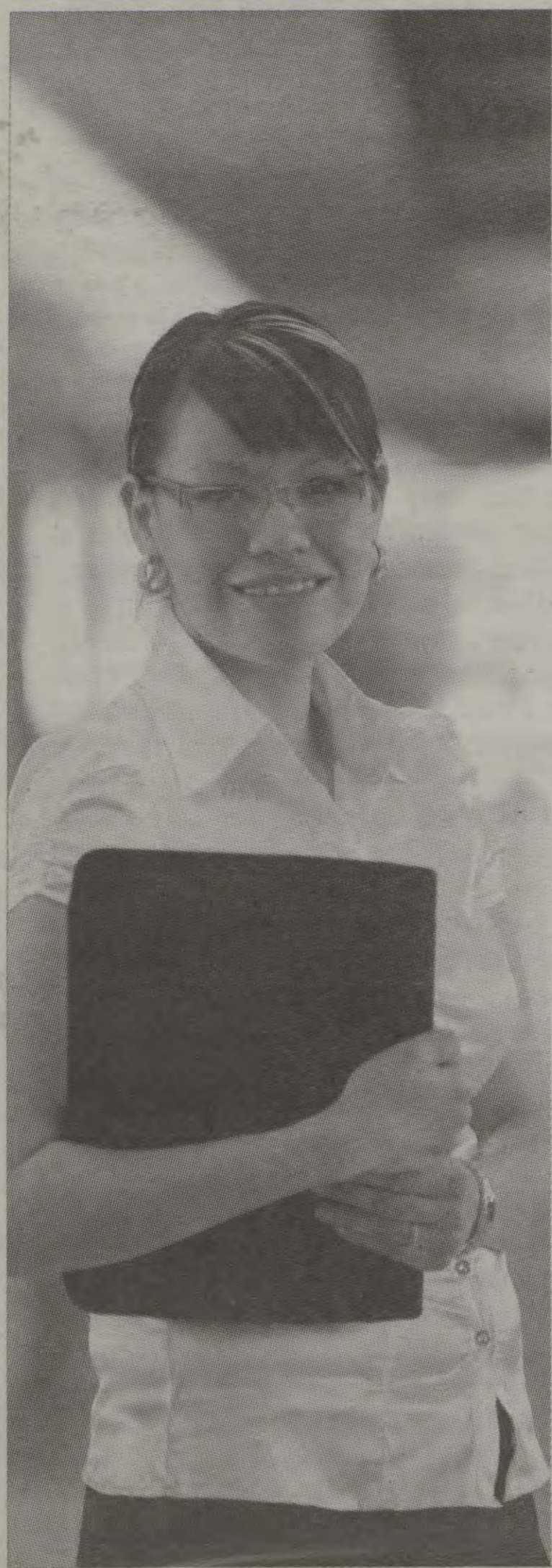
Submitted by G. Cardinal, Director of Education, Little Red River Cree Nation.

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1993

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1996

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2001

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Muskowekwan First Nation signs deal for future potash mine

By **Miranda Hanus**
Windspeaker Contributor

REGINA

The Muskowekwan First Nation and Muskowekwan Resources Ltd. have signed a joint venture agreement for a potash mine on First Nations land, which is a first for Saskatchewan.

Encanto President and CEO James Walchuck and Muskowekwan Chief Reginald Bellerose signed the agreement before Muskowekwan council members on Nov. 9 in Regina.

The agreement is for the development and operation of a 48,000-acre potash mine project.

Muskowekwan Chief Reginald Bellerose said the agreement is unique because it is driven by the First Nations resource company.

"There is no template for on-reserve resource development," he said, and added that Muskowekwan Resources Ltd. is making the application for the head lease on the land for developing their potash resources.

"In essence, we're in the driver's seat," Bellerose said.

The project is expected to create business opportunities, as well as employment and training opportunities for community members.

"Mines generate jobs," said Walchuck. "There are two to three other jobs created for every mine job." He said that with proper training, the company is committed to help increase employment opportunities for the people of Muskowekwan First Nation.

Encanto must continue working on the feasibility of the project before a firm number of employment opportunities can be given, but at this time there is a ballpark figure of 300, Walchuck added.

Encanto has already invested \$10.5 million for exploration since 2009.

Bellerose said the mining industry involves a lot of technical and engineering training.

He said he eventually wants to encourage youth in grades 6, 7, and 8 to prepare for those opportunities, by steering them towards science and math courses.

Bellerose added that creating partnerships is the best way to develop resource revenue and said the next step is to consult with community members throughout November and December and hold a referendum, possibly in January.

"Chief and council have taken it as far as they can. And now we have to take it to the citizens for a vote," he said.

Bellerose said they need at least 251 members to say yes to the deal.

"We want to get out the message that this is good for the community and the First Nation and the future. It's good for our children. Otherwise, they would have to leave the reserve to find employment opportunities elsewhere."

Muskowekwan has 1,700 members. A thousand of them live off reserve and as far as Bellerose is concerned the biggest challenge will be to find them.

Encanto is also working with the Ochapowace First Nation, Chacachas First Nation and Daystar First Nation to develop potash resources on those lands.

Windspeaker business briefs

Dolly (Watts) McRae of Port Alberni

has been named the 2010 recipient of the BC Aboriginal Business Award for Individual Achievement presented by the BC Achievement Foundation. McRae will be honored on Dec. 1 in Vancouver at the second annual BC Aboriginal Business Awards gala. The Individual Achievement Award honors a person who has made a significant impact in the Aboriginal business community and serves as an inspiration. McRae, whose restaurant the Liliget Feast House on Vancouver's Davie Street was open for 12 years, said she was thrilled to accept the award. "I hope that everyone who wants to go into business will see that they too can do it." A strong entrepreneurial spirit has motivated McRae from the time she was a child. When she attended university as a mature student, she established her catering business, which, in turn, led to the opening of The Liliget Feast House. Recently, McRae co-authored a cookbook with her daughter Annie. Called "Where People Feast," the fully-illustrated book of recipes has garnered international critical acclaim.

The Innu Council of Pessamit


has entered into an agreement for a gas exploration project with a consortium headed by TransAmerican Energy. "We have authorized gas exploration on the territory of the Pessamit reservation, in accordance with our title and rights over its natural resources," said the Chief Raphaël Picard. Under the agreement, the government of Pessamit will have sole ownership of all hydrocarbons on the reserve, while the consortium is authorized to explore for gas and other hydrocarbons. Preliminary analyses have identified certain zones in the St. Lawrence River estuary and the Cûte-Nord region that likely contain large quantities of hydrocarbons. The agreement grants exploration rights over hydrocarbons, in return for the companies' recognition of the council's governmental authority over the exploitation of natural resources. They further recognize that Pessamit will have sole ownership of all hydrocarbons on its land, and will undertake to respect the rights and titles of the Innus of Pessamit over the zones outside the reserve.

The Prosperity Mine proposal is history,


and it is time to focus on reforming British Columbia's mining regime and environmental assessment process to create a positive environment for responsible mining in B.C., the Tsilhqot'in National Government has said. The federal government rejected the Prosperity proposal on the findings of the Canadian Environmental Assessment Agency's review panel report. The federal environment minister said the panel's findings were "the most condemning" he had ever seen. Xení Gwet'in Chief Marilyn Baptise said: "According to reports, the company spent \$100 million pursuing this mine despite it being made clear since the beginning that neither our First Nations nor the federal government could accept this proposal. "That money, the tax dollars wasted by the province to promote this doomed proposal, and the scarce resources that First Nations were forced to use to defend against it, could have been far better spent creating real economic opportunities and jobs. It is time to put an end to this waste and futility." She said "It says volumes about the credibility of the industry that its game plan for solving its problems is to keep its government allies on side by publicly endorsing the HST, instead of working with us to find a mining system that works fairly for the environment and everyone."

Black Diamond Group Limited

and the West Moberly First Nations in British Columbia have entered into an exclusive, equity-based partnership. Located about 90 km southwest of Fort St. John, B.C., West Moberly traditional lands cover portions of British Columbia that are rich with natural resources, including shale gas, copper and gold. Black Diamond is a rapidly growing provider of remote accommodations and energy services for large resource development projects and has seen a sharp increase in projects in this area. The agreement will allow the company to better facilitate the provision of products and services into the region. "Our goal is to contribute to the skills development and training for those living in the area, connect their youth to greater opportunities, and develop the local infrastructure and capacity," said Trevor Haynes, president and CEO of Black Diamond Group. It is the second partnership Black Diamond has formed within the Treaty 8 First Nations, and the company says it is committed to the development of meaningful, respectful and mutually-beneficial partnerships in this area. "Recently, there has been a lot of outside interest in our area. In this small community, an agreement such as this could potentially impact every person in our community," said West Moberly Chief Roland Willson. "We are confident Black Diamond shares our vision of solidifying the region's economic well-being while creating meaningful opportunities for the local families. I am certain this partnership will be beneficial for years to come."




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Olympic

(Continued from page 18.)

The National Cultural Tourism Award was developed during a dialogue between the Federal/Provincial/Territorial Culture/Heritage and Tourism Initiative and the tourism association. The initiative was developed by Canadian Heritage in order to increase the understanding, as well as strengthen the bonds, between the culture and heritage sectors and those in the field of tourism.

Even though this was the first year for this award, there were 45 nominations submitted. David Lauer, manager of communications with the tourism association, said it was the highest number of nominations submitted in any category.

The nominees are judged on a set of criteria specific to their areas and graded accordingly. The highest final score that can be achieved is 100.

The awards are judged by a panel of three experts in the category. The nomination process starts in May and runs for two months. Once the nominations are closed, the judging takes place during August and September with the award presentation held in November.

Elders showcased in film

(Continued from page 8.)

All of the interviews were conducted in Inuktitut.

"Zach is the only person who could have done this film," said Mauro. "He spoke the language and the Elders trusted him."

"For me, I'm no scientist. I'm just a filmmaker," said Kunuk. "I'm just giving the Elders a chance to speak. They are on the front line of climate change. As a filmmaker, we're just a tool to get the message across."

Mauro said the entire film crew was made up of Inuit people (minus himself), adding that an Inuit Elder joined them for the entire editing process. The Elder also helped translate Inuktitut descriptions into English, which Mauro said was a difficult process when trying to capture the true essence of the Elders' words.

Mauro and Kunuk said despite the drastic changes the Elders are seeing in the north, their message is not angry or alarmist. It is clear Inuit people are open to finding ways to adapt to the changing climate.

"Because the Inuit people have a positive attitude, their message was very clear. 'Yes, there are serious challenges, but we're confident in our abilities. We trust that we'll be able to endure and adapt,'" said Mauro. "That's

a message of hope to me."

The film premiered to a sold-out crowd at the 11th annual imagineNATIVE film and media festival in Toronto Oct. 20 to 24.

The screening was also simultaneously broadcast on isuma TV, a Web-based interactive media portal that showcases film and video by Inuit and Indigenous people from around the globe.

Following the screening, co-directors Kunuk and Mauro were available for questions with many coming from different parts of the world via skype. The co-directors took questions from New South Wales, Australia to the Garden River First Nation in Ontario.†

Mauro is pleased with the response so far to the film and he hopes it encourages a movement towards "Indigenous Environmentalism" which brings together two very important perspectives, science and the Inuit knowledge of the land.

"They may not read books and they can't speak English, but their perspective is so incredibly important," said Mauro. "It is an oral culture and people are willing to share."

"They have the ability to read the land and comment on the land. But only if they are asked," said Kunuk.

UN Security Council— Did Canada merit a seat?

(Continued from page 12.)

This serves to perpetuate the status quo and create a double standard.

13. No accountability for unlawful actions. Since 2006, the Canadian government has been violating its obligations in the Canadian Constitution and international law with impunity. It has encouraged States with abusive human rights records to not support the Declaration. It has devoted more human and financial resources to such prejudicial actions than any other country. Yet the government consistently refuses to account for its conduct or monies spent.

Over 100 scholars and experts in Canada cautioned in May 2008 that the government was not providing any credible legal rationale to substantiate its extraordinary and erroneous claims about the Declaration. The government ignored their explicit concerns that such claims were being used to "impede international cooperation and implementation of this human rights instrument".

Many reasons have been cited for Canada's failure to land a seat

on the Security Council. Government actions to undermine Indigenous peoples' human rights are surely among them.

Security Council members should unequivocally uphold the UN Charter and international human rights for all. The dignity, security and well-being of Indigenous peoples are equally important as those of others worldwide.

The column was Co-authored by the following:

Grand Chief Ed John, the North American representative to the United Nations Permanent Forum on Indigenous Issues,

Matthew Coon Come, former National Chief of the Assembly of First Nations and Grand Chief of the Grand Council of the Crees (Eeyou Istchee),

Warren Allmand, P.C., O.C., QC, former minister of Indian Affairs and former president of the International Centre for Human Rights and Democratic Development, currently teaching international human rights at McGill University, and

Paul Joffe, international human rights lawyer.

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[footprints] Howard Anderson War veteran pushed for compensation and recognition

By Dianne Meili

Howard Anderson's unassuming personality was evident in the look on his face when he received a Regina Pats replica hockey team jersey on the day of his passing.

"There we were down on centre ice and the team captain skated up to him to give him a jersey the team wore in 1924, the same year he was born," said Regina City Councillor Louis Browne. "He looked up from his wheelchair and his first reaction seemed to be 'Why are they giving this to me?' and, really, there was nobody who deserved it more than Howard."

Back in 2006, Anderson had asked Browne if one day before a Pats game Canada's anthem could be sung in Cree. His suggestion morphed into a grand entry of Elders, Aboriginal players and dignitaries, and the Cree version of O Canada kicked off the game as well.

"On Nov. 12 this year we had a First Nations and Métis celebration, and the team jersey was presented to Anderson as a surprise," said Browne. "He was smiling all night and he looked vibrant. His handshake was firm. I was shocked to hear he passed away a little later."

"There's some comfort to be found in the fact Howard died not long after attending an event meant to raise awareness and the profile of Aboriginals," Browne added. "I think all of us can take some comfort in knowing that during Anderson's final hours on earth he was surrounded by his community doing what he loved."

"That was his thing... reaching out to people and letting them know about First Nations," agreed Guy Lonechild, grand chief of the Federation of Saskatchewan Indian Nations (FSIN).

"He once told me it was extremely important for the future of Saskatchewan that the population know about the First Nations contribution to this province, especially when the subject came to Aboriginal war veterans."

Anderson had always said he was a first class soldier in Europe. But back on Canadian soil he was treated as a second class citizen. It was a disgrace he would spend a lifetime to rectify.

"We shared the burdens and sacrifices of the war only to be effectively barred from the benefits due veterans," he is quoted as saying in *Essays in World History: An Undergraduate Perspective* by Jeremy Mallenby.

Anderson served in the Second World War and upon his return acted as grand chief of the Saskatchewan First Nations' Veterans Association. He had travelled and spoke English well, so he was in an excellent position to stand up to federal politicians and lobby for recognition of Aboriginal veterans.

Non-Native soldiers returning from duty received \$6,000 to buy land and \$2,600 in resettlement costs, spousal benefits, vocational training and other educational benefits. In stark comparison, Aboriginal soldiers received \$2,320 and no other benefits.

Anderson's work paid off and in 2002 the federal government offered \$20,000 in compensation to each eligible First Nations veteran or their spouse.

Born in 1924 on the George Gordon First Nation located near the town of Punnichy in Saskatchewan, Anderson joined the Canadian Forces at 16. Because he was so young, he was assigned to the Service Corps, an important part of the war effort. Integral to the communications network, Anderson wrote dispatches and delivered them on a motorcycle.

After the war he returned to Gordon First Nation and farmed. Without having sufficient land to make farming profitable, he became the sports coordinator at the local residential school. Concerned about his community, he also served as a band councillor for many years.

Anderson had a lifelong interest in sports and a special place in his

heart for children. He played on the Gordon's hockey team, known as the "dream team", and helped win the area championship.

After coaching at Gordon's residential school, he moved to Sioux Lookout, Ont. and became the sports coordinator there. His coaching skills earned him the Tom Longboat award for achievement in sport.

Friend and fellow military veteran Tony Cote declared Anderson "a man of many causes."

In addition to securing compensation for veterans, Anderson was also involved in the fight to have First Nations veterans included in Remembrance Day commemorations in Ottawa.

One of his other causes was to have the Veterans Memorial Glass Tipi erected on the Regina campus of the First Nations University of Canada. The distinguished-looking futuristic glass and steel structure serves as the focal point of the building's public space and is used by Elders for ceremonies, feasts and teachings.

"I think the biggest achievement would be this memorial tipi," Cote was quoted saying in *The Star Phoenix*. "I would consider that as one of the biggest initiatives that he started."

Former FSIN vice-president Allan Adam said Anderson's "mood and upbeat tone" helped win a reprieve in the 1990s from the European Union when it placed a ban on fur animals caught in leghold traps.

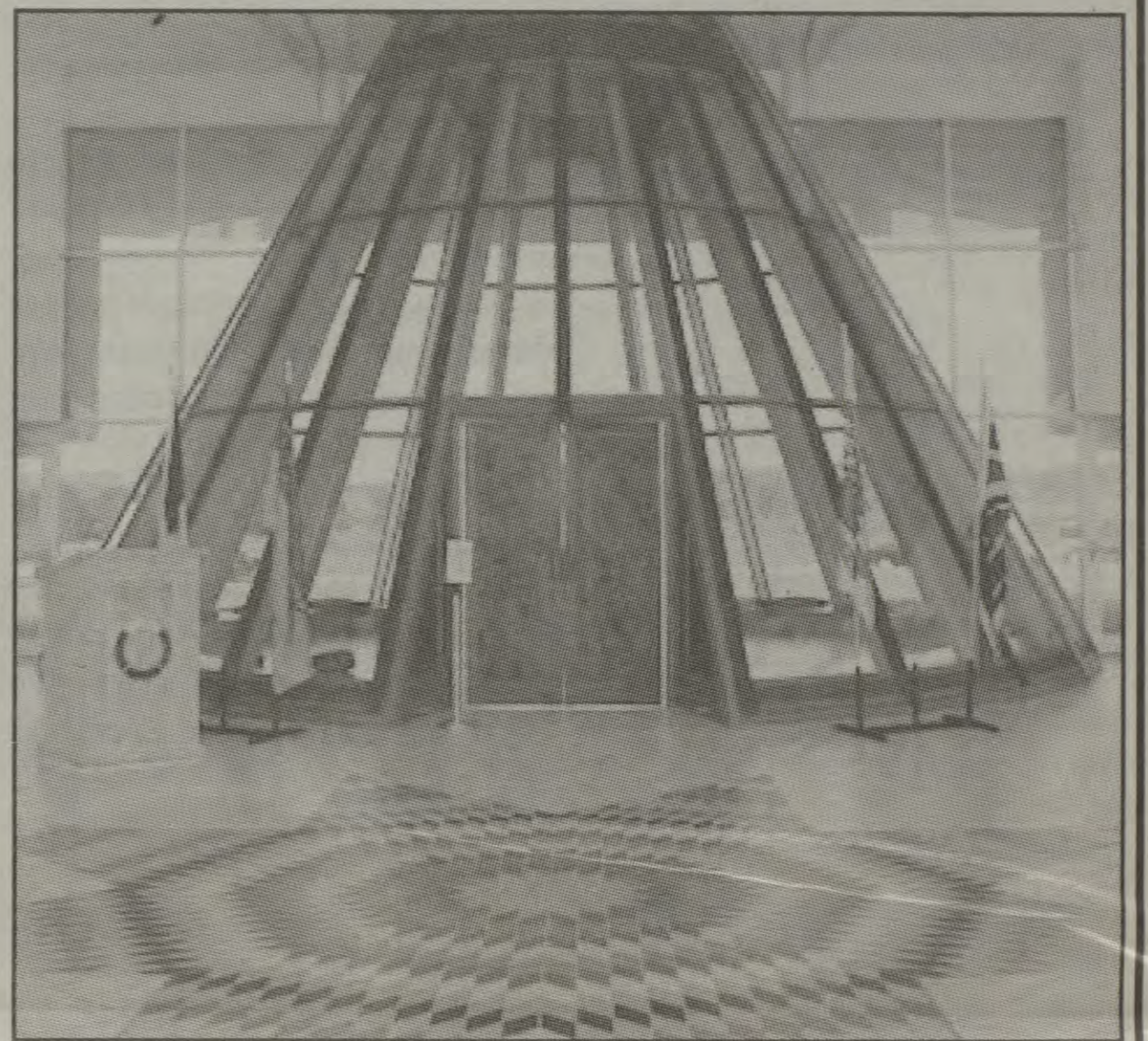
"We initiated a tour of European communities. Howard and a small group of Aboriginal vets helped us out. The ban was amended to include modified trapping methods."

Doug Cuthand, also a former FSIN vice-president, recalled Anderson's exuberance in a certain Remembrance Day ceremony in Ottawa in a special report to *The Star Phoenix*.

"The veterans were marching



Howard Anderson



PHOTOS: SUPPLIED

The Veterans Memorial Glass Tipi on the FNUC Regina Campus

past the dignitaries, who included Governor General Adrienne Clarkson. Howard knew her from previous meetings and he and another First Nations veteran broke ranks and ran up to shake her hand. It was a breach of protocol and a security gaffe, but it also showed how human and down to earth he was. To him, each day was a gift to be lived to the fullest."

The affable Anderson was "revered and respected, but never pushed his views in an overbearing or cruel way. He had so many battles to fight ... in

residential school, on the field of war overseas, and then in political meetings when he got back home," said Councillor Browne.

"He was a true ambassador. He looked you in the eye when he spoke to you and he had strengths in bridging differences around the meeting table," Lonechild recalled.

Anderson was 86 when he passed on the day after Remembrance Day. He leaves behind his wife, Denise, 12 children, 26 grandchildren and 28 great grandchildren.

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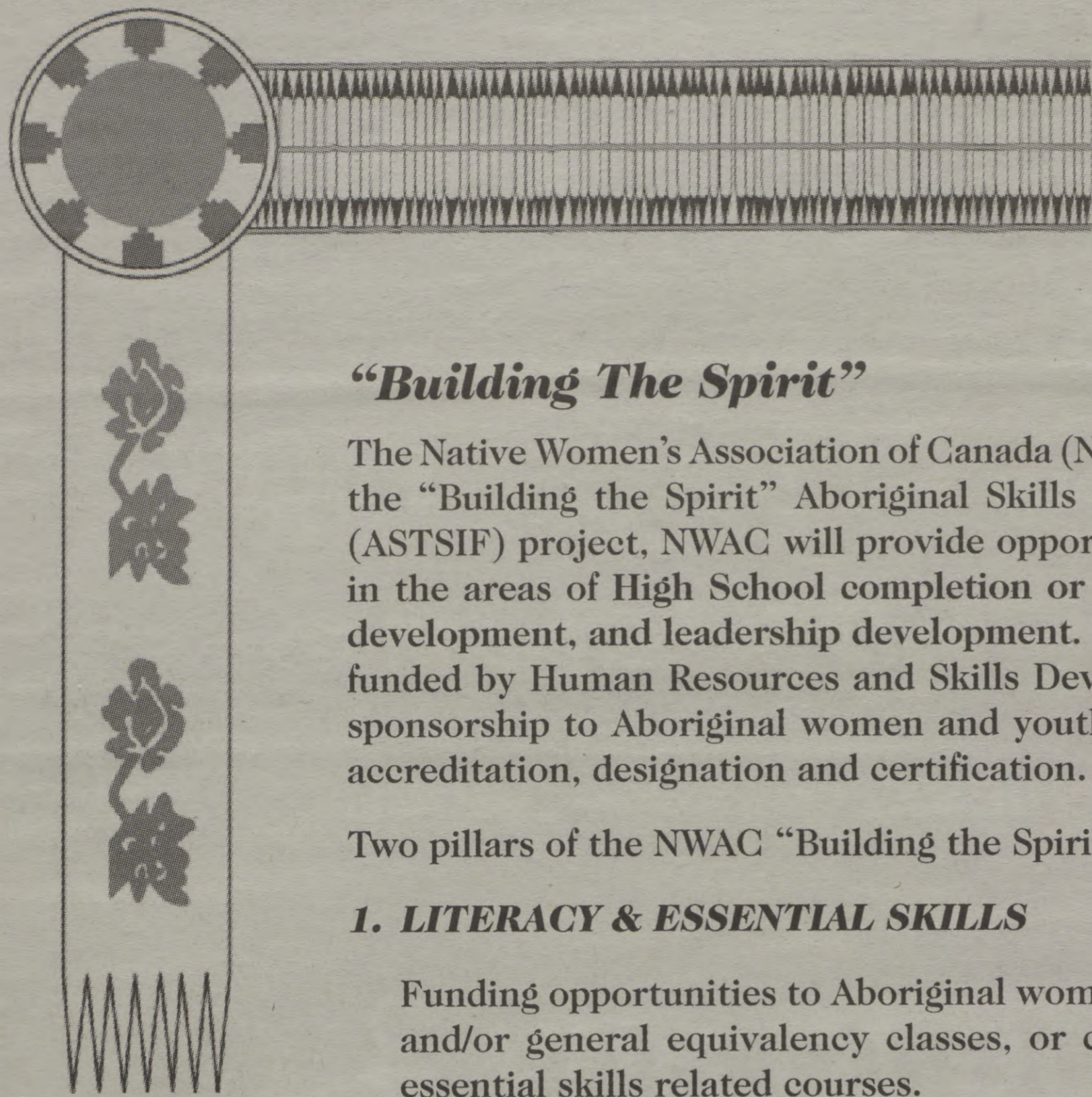
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