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Volume 25 No. 3 • June 2007

# Wind speaker



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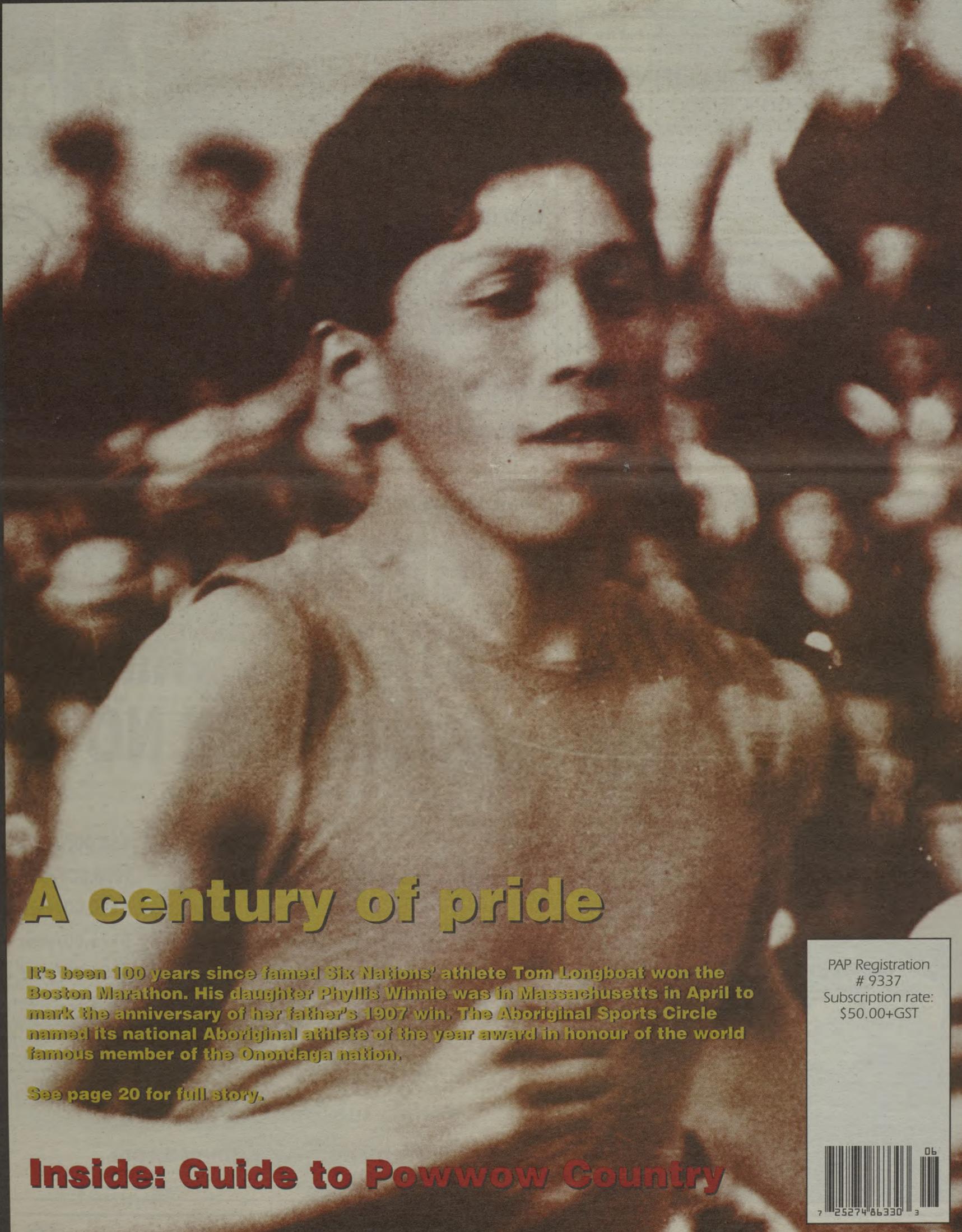
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## A century of pride

It's been 100 years since famed Six Nations' athlete Tom Longboat won the Boston Marathon. His daughter Phyllis Winnie was in Massachusetts in April to mark the anniversary of her father's 1907 win. The Aboriginal Sports Circle named its national Aboriginal athlete of the year award in honour of the world famous member of the Onondaga nation.

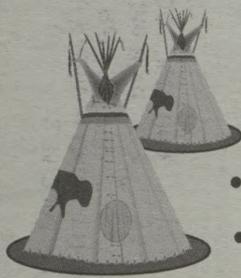
See page 20 for full story.

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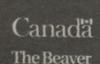
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13245 - 146 Street,  
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We acknowledge the assistance of the Government of Canada through the Publications Assistance Program toward our mailing costs.

**Canada****Features****Fontaine looking for delicate balance 8**

The Assembly of First Nations' scheduled national Assembly of First Nations (AFN) National Chief Phil Fontaine gave a speech to the Canadian Club at Ottawa's Chateau Laurier Hotel. And Roseau River First Nation (Manitoba) Chief Terry Nelson continued to warn the public that he intends to block the CN line heading south from Winnipeg into the United States on June 29, the AFN-mandated national day of action.

**Judge rules against Indian registrar 9**

Sharon McIvor is a full 6 (1) again, and her son finally gained his Indian status at the age of 35, after a ruling against the Indian Registrar by British Columbia Supreme Court Justice Carol J. Ross late last year.

**Holistic approach key to improving children's health 19**

There's no shortage of statistics showing that, when it comes to the areas of health and welfare, Aboriginal children in Canada are at a great disadvantage in comparison to the general population.

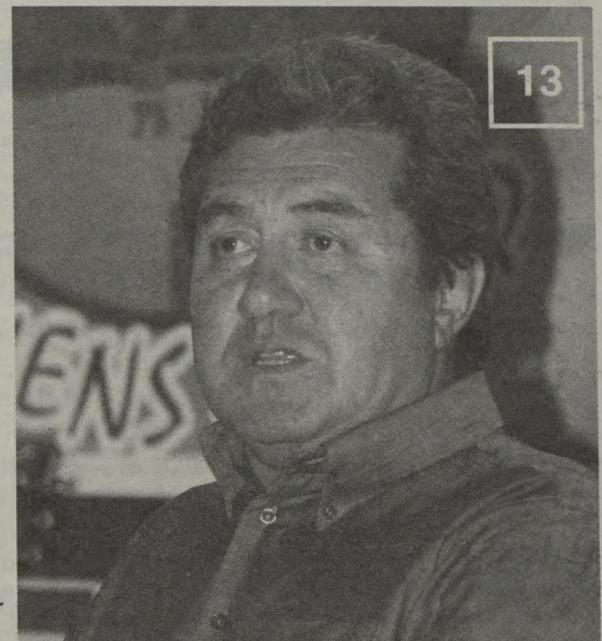
**Tom Longboat -100th Anniversary 20 & 21**

Each year Canada's top Aboriginal athletes are recognized through the Tom Longboat Awards. The awards are named in honour of Tom Longboat, a gifted long-distance runner from Six Nations of the Grand River in Ontario who in the early 1900s made a name for himself as a gifted runner. During his athletic career, he set records and won races across North America and Europe, and always spoke proudly of his Aboriginal heritage.

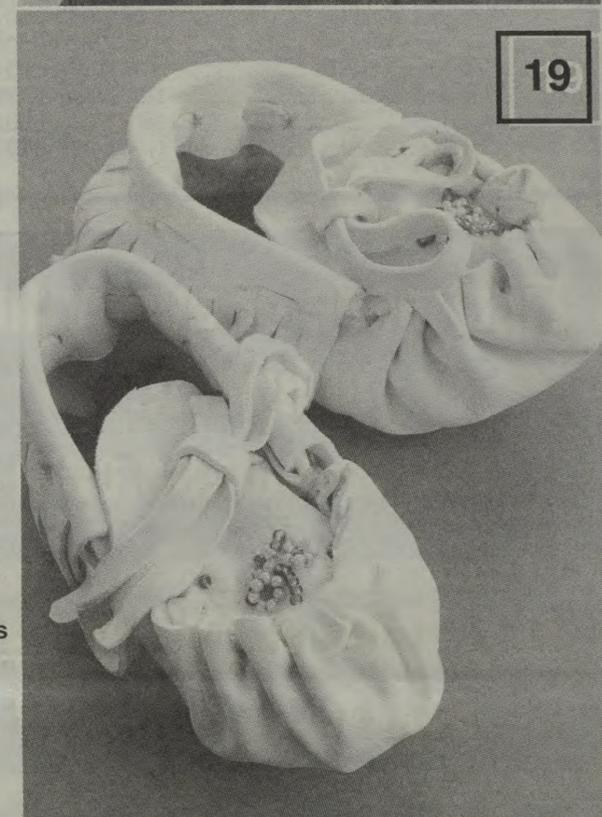
**Departments**

- [ rants and raves ] 5
- [ what's happening ] 7
- [ provincial news ] 14 to 19
- [ radio's most active ] 22
- [ windspeaker confidential ] 23
- [ careers & training ] 24 & 25
- [ footprints ] 26

Celebrating and strengthening Aboriginal culture was an important part of the life of Bob Boyer. The Saskatchewan-born painter used his art to both showcase Aboriginal culture and comment on the treatment Aboriginal people have been subjected to since the colonization process began.



13



19



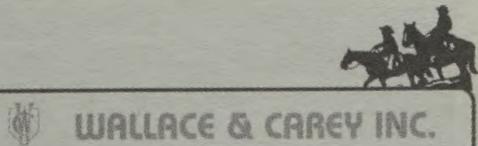
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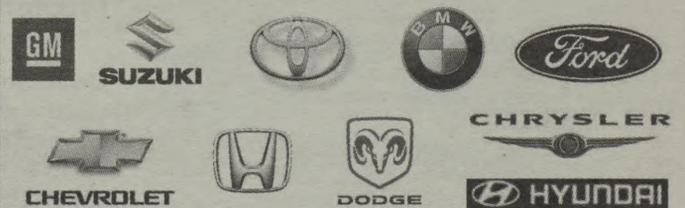
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## Getting it all out in the open

A couple of Maori men toured the country this month promoting their successful child literacy program and making it very clear that they've done it without the support of the Indigenous leaders in their country. Along the way they've provided a great deal of fodder for those who would bash First Nation leaders in this country.

Alan Duff and Henare O'Keefe are clearly committed humanitarians.

Duff is the hard-nosed one. As one of New Zealand's best selling — and certainly most controversial — authors, he knows how to create a sensation.

An Indigenous person who sounds like many members of the "get off your butt and get a job" school of social policy "thinkers" who can be found in great numbers on the right side of the political spectrum, Duff is not at all popular with the Maori leadership. Not that he has a lot of use for them, either.

He calls them "ticket-clippers" and self-interested passengers on the government-funded "gray train" who provide little, if any, service to their people; too many of whom he reminds us, are in a bad way.

His type of message is not unfamiliar in this country. There's been an outbreak of that kind of talk by homegrown Indigenous people in recent months.

Calvin Helin, the Haida lawyer who wrote *Dances With Dependency*, opens a lot of his speaking engagements with a joke along these lines: "The Indian Affairs minister took a pratfall the other day. He was alright, but seven chiefs broke their noses."

Osoyoos First Nation Chief Clarence Louie, whose community is located in the fertile southern BC Interior, and which has become the shining example of what a First Nation can be economically, tells people that if their lives stink, it's because they stink, or words to that effect.

The Winnipeg-based Frontier Centre for Public Policy sponsored the Maoris on their tour and will feature Helin this month. That institution employs Don Sandberg, another First Nation man who blasts away at the chiefs on a regular basis.

So Indigenous people who shatter the political correctness barrier are in great demand. The question of whether some of those people see the demand and seek to meet it because of certain financial possibilities, or whether they're simply saying what they really think, is a fair and useful one to ask at all times.

The latter of those two options is legitimate, the other cynical and corrupt. And each individual must be analyzed and judged independently. To decide that all of those speakers fit into one or the other of the two categories would be simplistic and unfair.

Honest dialogue is needed. It's been stopped too often by the charges of racism that are invariably levied by chiefs and their supporters whenever a non-Aboriginal person dares to raise certain issues. And even if the racism charge sometimes has some validity, it's not helpful to kill the debate outright, although that seems to be the aim of the strategy.

All too often attempts to start an honest and open debate that might just end up with changes to the status quo are stymied by people who have a lot to gain by protecting the status quo. That should always be suspect.

But there is always an element of Social Darwinism in a lot of this "pull yourself up by your own bootstraps" kind of thinking. Social Darwinism is a self-congratulatory philosophy wherein those who sit at the top of the socio-economic order in a society decide they are where they are because it's where they belong. The cream rises to the top, they say, and, of course, the fact that they are at the top means they must be the cream.

But it's interesting to note that in Canada, as in other former British colonies such as New Zealand, the cream is still mostly "white." Those who want to attack the First Nation leadership without first looking at the mainstream leadership that has had most of the power and influence all along, are skipping a few pages in the "let's clean this mess up" handbook.

Indigenous peoples have indeed been marginalized and confronted with disproportionate obstacles to success. Canada's own laws have been flaunted as that has happened. And all too often the Social Darwinists who just want Indigenous peoples to "get over it" have the hidden agenda of trying to avoid some accounting for the illegal and immoral actions from which they have benefited. And strangely enough, these are the same people who generally are very much in favor of accountability and harsh punishment for others. That's called hypocrisy, by the way.

The one thing we do know for sure is that grassroots people tell us on an almost daily basis that there is some truth to the allegations about the Indigenous leaders. We know that the one sure way to make a conversation with anyone at the Assembly of First Nations come to an abrupt halt is to ask about chiefs that have gotten themselves into trouble with the law. That tells us, if nothing else, that the chiefs protect their own and cannot be trusted to do the right thing and speak out about corruption.

So it's a good thing that people like Duff are willing to start the debate. We'll maintain a lookout for those who are doing it for the wrong reasons, but we welcome this new trend and hope it will grow.

— Windspeaker

## NWAC supports MRP report

Dear Editor:

It is time to set the record straight on the Native Women's Association of Canada's (NWAC) position on Matrimonial Real Property (MRP).

NWAC does not support the application of provincial law on reserve. It does support; however, that interim measures must be put into place to address the continued human rights violations occurring to Aboriginal women and their children today. Human rights violations occur on a daily basis, especially for Aboriginal children and women who are often victims of physical and sexual abuse, sexualized and racialized violence, blatant systemic discrimination, emotional stress, poverty, suicide and murder.

You don't have to look very far to see the stories such as the "time bomb" being reported at the Northern Ontario reserve at Kashechewan where 21 young people aged nine to 23 attempted suicide in one month alone. Additionally, remember the rising number of missing and murdered Aboriginal women on Canadian streets. While appropriate MRP solutions (whether legislative or non-legislative) are in place, NWAC is asking for a moratorium on evictions on reserve as a first protective step.

On April 20, the Minister of Indian and Northern Affairs Jim Prentice released Ministerial Representative Wendy Grant John's 500-page MRP Report with no comments coming from him on whether he supports her report or not.

NWAC totally supports her report and in fact, supports the fact that First Nations have a continued inherent right to their lands and territories. The Aboriginal women we consulted with reiterated this as well. The women themselves stated that they come from these communities and want to address these issues within their own communities. The women who provided solutions in this process are daughters, sisters, mothers, grandmothers and granddaughters. They want the intergenerational cycle of abuse and marginalization to end. They want this to be a collective effort to bring the required change in their communities — through the creation of a responsive and comprehensive MRP process, they want to heal and come together to reclaim their way of being now more than ever.

Aboriginal leaders must remain united especially if we are to support our most vulnerable. Divisiveness makes us weak; erodes our relationships and hurts our people. It's time for serious action to stop this cycle of homelessness, poverty and violence.

I have heard of too many stories (from the Aboriginal women who we heard from during the three months of discussions with them on the MRP issues) of violent relationships and the abuse of power of elected Indian Act chiefs and councils. I know that this is not occurring in all First Nation communities, but the women we have heard from addressed these issues as a priority — loud and clear. I heard too many stories of Aboriginal women who, with their children, are forced to leave their marital home and to try to find a safe place for the family to live. Along with these facts and the facts about the brutal violence against Aboriginal women who were once missing and then found murdered, I am disgusted about the most basic of all human rights are being violated, the rights to life and the rights to safety.

Because of the historical restrictions in the *Indian Act*, when couples who are separating or divorcing and agree on how to deal with their matrimonial real property, they do not have a comprehensive legal framework within which they can give effect to their intentions. Where couples do not agree, there is no mechanism for resolving their disputes. Many of these couples are attending provincial courts to obtain court orders for an equal division of their assets and find out that the courts will not and cannot address the situation of the property on reserve because of jurisdictional squabbling. That's the issue that NWAC is trying to

## [ rants and raves ]

find solutions to — the fact that many women and their children are suffering because it is the women and children who are forced out of their family homes. It is the women and children who are the most affected because of the housing crises on reserve. It is the women and children who have to try to find places to stay, whether it's with their own families, in shelters (of which there are only 36 shelters on reserve) or have to move to an urban centre — mostly with no financial resources. This is where the cycle again occurs because most of these women live in poverty and end up in the most poverty-stricken areas of urban centres causing even more risk to their families.

Beverley Jacobs

President, Native Women's Association of Canada

## MPs call for government apology

Dear Editor:

Last week the Parliament of Canada passed a motion calling on the House of Commons to apologize to the survivors of Indian Residential Schools for the trauma they suffered as a result of policies intended to assimilate First Nations, Inuit and Métis children.

Introduced by Liberal First Nations Member of Parliament Gary Merasty, the motion recognized that the Indian Residential School legacy caused the loss of Aboriginal culture, heritage and language, while also leaving a sad legacy of emotional, physical and sexual abuse.

The motion calling for the long overdue apology passed 257-0.

The tragic legacy of the residential schools is well known to most Canadians. Indian Residential schools were places of disease, hunger, overcrowding and despair. Recent media reports suggest that as many as half the pupils who attended the early years of residential schools died of tuberculosis. In fact, children were dying from TB for at least four decades despite the warnings of government officials.

In May 2006, after years of negotiations between the Assembly of First Nations and the previous federal Liberal government, an agreement was reached to implement the \$2.2 billion Residential Schools Settlement Agreement. The agreement set in place a comprehensive approach that included a lump sum payment for all survivors; a national "truth telling" commission to bring greater understanding and awareness of the issue; expedited compensation payments for the elderly, as well as a more efficient and effective process to deal with serious claims of abuse; and healing and commemoration.

The apology from the House of Commons and the financial settlement reached earlier this year are important steps, but they do not end the legacy of residential schools.

The Truth and Reconciliation Commission will provide former students, their families and communities an opportunity to share their Indian Residential School experiences in a safe and culturally appropriate environment. The commission will promote public education and awareness about the Indian Residential School system and its legacy. Funding has also been set aside for national and community-based events and memorials to commemorate the legacy of Indian Residential Schools.

Finally, there is the matter of an apology from the government, something Stephen Harper's Conservative government has refused to do, despite the House of Commons recent vote to do so. The Liberal Opposition calls on the Prime Minister of Canada to honour the will of Parliament, and Canadians, and to issue a formal apology in a timely fashion to help bring closure to this sad chapter of Canadian history.

Anita Neville, MP  
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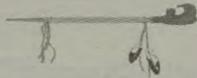
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**FSIN SPRING ASSEMBLY**  
May 29-31, 2007, Saskatoon, Sask. - 306-956-6947/6912

**CIRCLE OF HONOR AWARDS & BANQUET**  
May 30, 2007, Saskatoon, Sask. - 306-721-2822 or 306-665-1215

**DEVELOPMENT ON RESERVE LAND 2007**  
May 30, 2007, Calgary, Alta. - 1-877-730-2555; www.pbil.com/659

**ABORIGINAL RIGHTS TO WATER: TREATY ISSUES**  
May 31 - June 1, 2007, Calgary, Alta.  
1-877-730-2555; www.pbil.com/661

**ABORIGINAL FINANCIAL MANAGEMENT & ECONOMIC DEV.**  
June 4-5, 2007, Ottawa, Ont.  
1-888-777-1707; www.insightinfo.com

**KSDPP TRAINING PROGRAM IN DIABETES PREVENTION**  
June 4-8, 2007, Kahnawake Mohawk Territory, near Montreal, QC  
450-635-4896; www.ksdpp.org

**DREAMSPEAKERS ABORIGINAL FILM FESTIVAL**  
June 4-9, 2007, Edmonton, Alta.  
780-378-9609; www.dreamspeakers.org

**YWCA WOMEN OF DISTINCTION AWARDS DINNER**  
June 7, 2007, Saskatoon, Sask. - 306-244-7034, Ext. 122

**URBAN ABORIGINAL FORUM**  
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**NOONGAM TRADITIONAL POWWOW**  
June 15-17, 2007, Ottawa, Ont. - 613-728-2341

**ABORIGINAL DAY BREAKFAST**  
June 21, 2007, Edmonton, Alta. - 780-444-9366

**NATIONAL ABORIGINAL DAY**  
June 21-24, 2007, Ottawa, Ont. - www.nadottawa.com;  
613-564-9494 (see ad on page 12 of The Guide)

**INDIGENOUS SOFTBALL TOURNAMENT**  
June 22 - 24, 2007, Winnipeg, Man. - 204-925-5622

**FREE MÉTIS MUSIC FESTIVAL**  
June 24, 2007 1:00 - 5:00 p.m., Edmonton, Alta.  
780-452-6100 (see ad on page 3 of The Guide)

**AFOA LEADERSHIP & WEALTH MGMT. CONFERENCE**  
June 26-28, 2007, Osoyoos, B.C.  
604-988-5564; www.afoa.bc.ca (see ad on page 17)

**ABORIGINAL WRITING CHALLENGE**  
June 29, 2007 (Deadline),  
Contest guidelines: www.our-story.ca or 1-866-701-1867

**CANADIAN ABORIGINAL MUSIC AWARDS**  
Deadline for Submissions: June 30, 2007 - 519-751-0040

**SUBMISSIONS FOR CANADIAN FOLK MUSIC AWARDS**  
Deadline for Submissions: July 15, 2007, Ceremony: December 1,  
2007, Gatineau, Quebec - www.canadianfolkmusicawards.ca

**LAC STE. ANNE PILGRIMAGE**  
July 21-26, 2007, Lac Ste. Anne, Alta.  
780-924-3231; www.lsap.ca (see ad on page 4 of The Guide)

**ABORIGINAL AND TREATY RIGHTS ADVOCACY**  
(Litigation of Land Claims, Aboriginal and Treaty Rights)  
July 25 & 26, 2007, Calgary, Alta. - 403-266-1201

**TSUU T'INA POWWOW, RODEO & BASEBALL TOURNAMENT**  
July 27-29, 2007, Calgary, Alta.  
403-281-4455 (see ad on page 2 of The Guide)

**REACH OUT! SPEAK OUT! GLOBAL YOUTH ASSEMBLY**  
August 1-4, 2007, Edmonton, Alta. - www.youthassembly.ca

**NATIVE FASTBALL CHAMPIONSHIPS**  
August 2-6, 2007, Winnipeg, Man. - 1-888-582-9379;  
204-582-9379; littleblackbear@shaw.ca

**KAMLOOPA POWWOW**  
August 3-5, 2007, Kamloops, B.C.  
250-828-970; www.kib.ca (see ad on page 3 of The Guide)

**ABORIGINAL FINANCIAL & ECONOMIC DEV. CONFERENCE**  
September 10 & 11, 2007, Calgary, Alta.  
1-888-777-1707; www.insightinfo.com (see ad on page 22)

**ABORIGINAL WOMEN IN LEADERSHIP CONFERENCE**  
October 11-13, 2007, Vancouver, B.C.  
250-652-7097; www.firstpeoplescanada.com (see ad on page 23)

**A FESTIVAL FOR ALL NATIONS**  
November 1-4, 2007, Winnipeg, Man. - www.manitohabee.com;  
www.aboriginalpeopleschoice.com; 1-204-956-1849;  
1-866-449-0251 (see ad on page 8 of The Guide)

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**NOTICE OF FILING**

**PEACE RIVER OIL SANDS AREA**  
**ALBERTA ENERGY AND UTILITIES BOARD**  
**APPLICATION NO. 1492110**  
**ALBERTA ENVIRONMENT**  
**ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT**  
**APPLICATION NO. 013-00001642**  
**AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT**  
**WATER ACT FILE NO. 21375**  
**SHELL CANADA LIMITED**

Take Notice that Shell Canada Limited (Shell) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct, operate, and reclaim the Carmon Creek Primary and Thermal Commercial Project. The proposed project is an expansion of the previously approved Shell primary and thermal production operations located approximately 40 kilometres (km) northeast of the Town of Peace River, Alberta located in Township 85, Range 18, West of the 5th Meridian. The project area will include Shell's oil sands leases in Townships 84, 85, and 86, Ranges 16, 17, 18, and 19 West of the 5th Meridian. The project will be based on primary production and Horizontal Cyclic Steam (HCS) technology, and the project will be designed to produce 16,000 cubic metres per day (m<sup>3</sup>/d) (100,637 barrels per day) of bitumen, to be built in two 50,000 barrels per day phases. Approximately 160 to 300 wells will be drilled during the first phase of the project. The project has a 40-year life expectancy. The proposed project will include:

- the drilling of multiple horizontal wells from pads for primary and thermal production;
- a plant site with steam generation, bitumen and product handling, fuel gas and bitumen pipelines, storm water storage and reclamation material storage; and
- produced water treatment, water recycle, fresh water makeup (an additional average diversion rate of 24, 200 m<sup>3</sup>/d sourced from the Peace River), and wastewater disposal wells.

**Nature of the Applications**

In support of the proposed project, Shell has prepared and submitted the following:

- Application No. 1492110 to the EUB under Section 13 of the *Oil Sands Conservation Act* to authorize the construction and operation of the proposed Carmon Creek Project. Shell has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director, Environmental Assessment, Northern Region. The EIA report forms part of the application to the EUB.
- Application No. 013-00001642 to AENV under the *Environmental Protection and Enhancement Act* (EPEA) for construction, operation, and reclamation of the proposed Carmon Creek Project.
- File No. 21375 to AENV under the *Water Act* (WA) for a surface water withdrawal license, and industrial runoff diversion under Section 50(1) of the WA.

**Additional Information**

To obtain additional information or a copy of the applications and the EIA report contact:

Mike Baker  
Shell Canada Energy  
400 - 4th Avenue SW, P.O. Box 100, Station M, Calgary, Alberta T2P 2H5  
Telephone: (403) 691-2435 Fax: (403) 691-4255 Email: carmoncreek@shell.com

Copies of the applications and the EIA report are available for viewing at the following locations:

Alberta Energy and Utilities Board  
Information Services  
Main Floor, 640 5th Avenue SW  
Calgary, Alberta T2P 3G4

Alberta Environment, Northern Region  
Register of Environmental Assessment Information  
111, 4999 98th Avenue  
Edmonton, Alberta T6B 2X3

Northern Sunrise County - Administration Office  
Peace River, Alberta  
T8S 1Y9

Town of Grimshaw - Administration Office  
Grimshaw, Alberta

Village of Nampa - Administration Office  
Nampa, Alberta  
T0H 2R0

Grimshaw Public Library  
5007 Bing Ave.  
Grimshaw, Alberta  
T0H 1W0

Metis Nation of Alberta Region 6  
Administration Office in Peace River  
9621-90 Ave.  
Peace River, Alberta T8S 1G8

Peace River Municipal Library  
9807-97th Ave  
Peace River, Alberta T8S 1H6

Town of Peace River - Administration Office  
8110-103 Ave  
Peace River, Alberta T8S 1M9

Alberta Environment, Northern Region  
9621 - 96 Avenue  
Peace River, Alberta T8S 1T4

Further Take Notice that under Section 73 of the EPEA, any person who is directly affected by the EPEA application or, under Section 109 of the WA, any person objecting to the granting of the WA application may submit a written statement of concern to:

Director, Northern Region  
Alberta Environment  
Regulatory Approvals Centre  
7th Floor, Oxbridge Place  
9820 106th Street, Edmonton, Alberta T5K 2J6  
Telephone: (780) 427-6311 Fax: (780) 422-0154

**To File a Statement of Concern**

Statements of concern under the EPEA and the WA must be submitted by **June 29, 2007**. Failure to file a statement of concern may affect the right to file a Notice of Appeal with the Environmental Appeal Board. Please quote Application No. 013-00001642 (EPEA), or File No. 21375 (WA) when submitting a statement of concern. If no statements of concern are received, the EPEA and WA applications may be approved without further notice.

**To File a Submission**

A submission regarding Application No.1492110 must be submitted on or before **June 29, 2007**. The Board will evaluate the submissions received to determine if any of the submitters may be directly and adversely affected by the decision of the Board on this application. Send one copy of your submission to the applicant at the name and address below, and seven copies of the submission to:

Ken Hale  
Alberta Energy and Utilities Board  
640 5th Avenue SW, Calgary, Alberta T2P 3G4

Any submission filed shall contain information detailing:

- the desired disposition of the application;
- the facts substantiating the position of the submitter;
- the reasons why the submitter believes the Board should decide in the manner advocated; and
- the name, address, telephone number, fax number and, if available, e-mail address of the submitter.

Note that any submissions or statements of concern filed regarding these applications are public records which are accessible by the public. For information regarding EUB procedures contact:

Applications Branch, Resources Applications  
Ken Hale  
Telephone: (403) 297-6498 Fax: (403) 297-2474 Email: ken.hale@gov.ab.ca

This Notice of Filing is to advise interested persons that the applications are available, and that the EUB, AENV, and other government departments are now undertaking review of the applications.  
Issued at Calgary, Alberta, on April 26, 2007.

Douglas A. Larder, Q.C., General Counsel



The next issue of Business Quarterly  
will be published and distributed in the July issue of Windspeaker.  
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## Windspeaker News Headlines

### Date set for Ipperwash Inquiry report release

Better late than never, Commissioner Sidney B. Linden, has announced that the report of the Ipperwash Inquiry will be released to the public at 10 a.m. on Thursday, May 31.

When the inquiry wrapped up last summer Linden estimated he would have his report ready for release "early in the new year." All the parties to the inquiry and other interested observers have been expecting it since February.

The report will be presented to Ontario Attorney General Michael Bryant shortly before the public release, which will take place at Kimball Hall in Forest, Ont., where the Inquiry's hearings were held. After its official release, the report will be available on the inquiry's Web page <http://www.ipperwashinquiry.ca>.

Observers are anxious to see how the chief commissioner comes down on a variety of subjects. At the top of the list is whether Linden will feel he has the mandate to rule on whether or not former Ontario Premier Mike Harris told the truth during his testimony.

During the inquiry former Harris Cabinet minister Charles Harnick contradicted his previous public comments when he testified he heard Harris say, "Get the f\*cking Indians out of the park," during the now infamous "dining room meeting" at the Ontario legislature. Harris denied saying those words during his inquiry testimony.

### First Nation financial institutions' positions filled

Indian Affairs Minister Jim Prentice announced seven appointments to the First Nations Tax Commission (FNTC) on April 30.

The FNTC is one of the four institutions created through the First Nations Fiscal and Statistical Management Act, which came into force on April 1, 2006. The act "established an institutional framework to provide First Nation governments with the practical tools available to other levels of government for modern fiscal management. These tools include an independent financial management assessment service and a bond financing regime," a government release stated.

Former Kamloops Indian Band Chief Manny Jules was appointed chief commissioner on Nov. 24, 2006. The new commissioners are: Céline Auclair, Leslie Brochu, Lester Lafond, Kenneth Robert Marsh, William McCue, Randy Price and Ann Shaw.

Through an order-in-council, Cabinet fixed the compensation rate within the range of \$675 to \$800 a day for Jules and \$475 to \$550 a day for the directors.

### Former minister now former negotiator

Murray Coolican was appointed to replace former Indian Affairs minister Jane Stewart as Ontario's principal representative to the Haudenosaunee/Six Nations-Canada-Ontario negotiations, Ontario Aboriginal Affairs David Ramsay announced on May 7.

Coolican was deputy minister of the Ontario Native Affairs Secretariat (now the Ontario Secretariat for Aboriginal Affairs) between 1992 and 1994. Prior to that, he was the executive director of the Canadian Arctic Resources Committee and chair of a federal task force on Comprehensive Aboriginal Land Claims Policy.

"Ontario remains committed to the ongoing negotiations between the Haudenosaunee/Six Nations, Canada and Ontario," said Ramsay. "Negotiations are now heading into a new phase in which the federal government's expanded mandate will move Six Nations' claims forward."

### Former NWAC president named to Order of Canada

Bertha Allen, of Inuvik, NWT is now a member of the Order of Canada. Governor General Michaëlle Jean presided over the investiture ceremony at Rideau Hall on May 4.

Bertha Allen was hailed as a champion of social, political and economic equality for Aboriginal and northern women.

"An Elder whose counsel is continually sought, she is a former president of the Native Women's Association of Canada and helped found the NWT Training Centres in Yellowknife and Inuvik. Grounded in her traditions and community, she was appointed to the Council of Grandmothers, which advises the territorial government on health, wellness and social development issues. After serving as president of the Status of Women Council of the Northwest Territories, she is now a member of the steering committee of its Women's Voices in Leadership initiative to increase the participation of women at all levels of government," her OC citation states.

Three companions, nine officers and 29 members were invested, including Nisga'a leader Joseph Gosnell Sr. of New Aiyansh, B.C. who was promoted to companion.

It was the 40<sup>th</sup> anniversary of the first Order of Canada investitures in 1967.

# Fontaine looking for delicate balance

By Paul Barnsley  
Windspeaker Staff Writer

## OTTAWA

The country's attention was squarely on First Nation issues on May 15.

A video was posted on YouTube, the popular video sharing Web site, showing how to bring rail traffic to a halt. The RCMP, Canadian National Railway (CN) and Indian Affairs Minister Jim Prentice called for its removal, which happened the next day. Meanwhile, Assembly of First Nations (AFN) National Chief Phil Fontaine gave a speech to the Canadian Club at Ottawa's Chateau Laurier Hotel. And Roseau River First Nation (Manitoba) Chief Terry Nelson continued to warn the public that he intends to block the CN line heading south from Winnipeg into the United States on June 29, the AFN-mandated national day of action.

The media focused attention on all these issues.

While Fontaine tried to relay the message that First Nations people are getting angrier and combine it with a plea to the Canadian Club audience for more public support for First Nation issues, the YouTube video, entitled "When Justice Fails, Stop the Rails," was posted by a mysterious group known only as "the railway ties collective."

It's impossible to know whether this group is Native or non-Native, but the words of the messages in the video show a close familiarity with First Nation issues in Canada.

"By halting the freight and passenger rail service, we who support Indigenous struggles for dignity and fairness will show governments that Indigenous peoples are not alone," it stated.

Fontaine borrowed the title of a recent Senate Aboriginal peoples standing committee report on the stalled land claim process, "Negotiation or Confrontation: It's Canada's Choice," as the title for his speech.

"Since the first treaty was signed with us in 1701, our peoples have believed that co-operation must pave the way to progress. We like to believe that all Canadians feel this way. Consider where that attitude has gotten us. Obviously, not very far," he said, before laying out the long history of processes that have raised hope that a resolution to First Nation issues may be found but were then abandoned.

The national chief said his people are running out of patience.

"Many of our communities have reached the breaking point. The anger and frustration are palpable. People are so tired and fed up with this type of existence—especially when all around them is a better life . . . and hope. Living without hope is perhaps the worst aspect of life for so many of Canada's First Nations peoples. That lack of hope plays out in many ways. Desperation breeds abuse, suicide, crime, civil disobedience," he said.

Showing that the AFN's relationship with the Conservative Party of Canada government is not as good as it could be, the usually diplomatic Fontaine was unusually forceful.

"As you are all aware, the Kelowna accord was shelved by the current government. What a missed opportunity. Is this a government that thinks it can do better than First Nations peoples on issues regarding our own self-determination? Is it prepared to do better? Does it have better ideas? If so, let's hear them," he said.

"The Conservatives' own campaign material states the following: 'A Conservative government will: Accept the targets agreed upon at the recent meeting of first ministers and national Aboriginal leaders, and work with first ministers and Aboriginal leaders on achieving these targets and . . . replace the Indian Act with a modern legislative framework which provides for the devolution of full legal and democratic responsibility to Aboriginal Canadians for their own affairs within the Constitution, including the Charter of Rights and Freedoms.' Has this happened? No."

He told the audience the AFN made 21 different presentations to the Canadian government in its pre-budget submissions and was then virtually shut out in the most recent federal budget. When working within the system gets you nowhere, he suggested, the next step is obvious.

"So, as you can see, First Nations people are beginning to question the so-called 'rational' process. Many people ask why First Nations peoples are so angry. At this point you must realize we have a right to be. The question for you is how can we make this right."

"There has been a lot of discussion in the media about the possibility of a long, hot summer — about the possibility of blockades like the one we saw recently on the Toronto-Montreal rail corridor," he said. "I am not about to dispel this concern. The frustration people feel is very real. And as I've tried to explain today, there are other ways."

Chief Nelson has never tried to be as diplomatic as Fontaine. He nominated Fontaine for national chief in 2003, saying First Nation people need diplomats as well as warriors. Nelson has always been more of a warrior. He told *Windspeaker* that it has become clear that the diplomatic approach is not producing results.

"If Ovide Mercredi and Phil had been able to do things through diplomacy and if the public support was there, we wouldn't be in the crisis that we're in today. If there was any power in handing out leaflets at the side of the road and we had a sympathetic general public to look at this, it's what we would have been doing," he said, later adding, "The average Canadian doesn't have any power. Why would you want to pass a pamphlet to somebody that doesn't have any power?"

Not that he's sure that the Canadian public is all that friendly towards Aboriginal people, he added.

"When people talk about the silent majority of Canadians that supports First Nations people, I'd like to know where the hell it is."

Nelson believes money is the bottom line in all of these discussions. He believes big money — or industry — is not responsive to public pressure, but government is responsive to big money and big money doesn't want to share its profits with First Nations even when those profits come from the resources located on First Nation land. All the politicians' comments to justify the decades of inaction on First Nation issues are a smokescreen to hide that fundamental reality, he said.

"When Prentice and Harper talk about the \$16,500 per man, woman and child that's designated by Ottawa to the First Nation people on reserve, in Roseau River, and this is what I told Prentice, we have 2,000 people on our band list. So we're supposed

to get \$33 million if that number is correct. We only get 25 per cent of that. If you count only the 1,200 people on reserve, we should have got \$19.8 million if those numbers are correct. We only got 44 per cent of that. I'd love to have some accountability to see what happened to the other 75 or 56 per cent of the money," he said. "We're next door to the world's wealthiest country with a \$12.4 trillion gross domestic profit (GDP) and we're feeding that economy with all that resource wealth on the Canadian side. What the Canadian Taxpayers Federation is telling the taxpayers is: 'You know who's at fault here? It's those goddamned Indians that milk the system and are taking your hard-earned money.' And that's bullshit because the reality is that of the \$1.15 trillion GDP that Canada generates, the Canadian government, the provinces, industry, all of them are on the resource teat. They're taking those dollars. CN and CP, they haul hundreds and hundreds of billions of dollars of the resource base every single year and meanwhile the Indigenous people sit on the side of the railway track and watch the resources go out of the country. I'm sitting nine miles from the U.S. border and I see CN trains two miles long all headed to the States with all of the resource base."

He said Enbridge wants to build 36 inch oil pipeline to Superior, Wisconsin and they want to go through Roseau River territory carrying 800,000 barrels a day to the U.S., which will meet four per cent of U.S. oil needs.

"I said to them, that's 300 million barrels a year, \$20 billion and you're telling us that we're just supposed to allow you to go by and you're not going to settle the land claims? You're not going to settle any of the issues, but you want the full use and benefit of the treaty rights but you're telling the Indians . . . you can wait forever to settle your land claims?" he said. "I'm not against development. I don't have a problem with that. The problem I have is they took 70 per cent of my reserve in 1903 and they promised that if we signed the treaty that our reserve lands would be forever. Well, forever was only 32 years. They're telling us, this takes time. Well, it's going to 'take time' for us to let Enbridge through."

The reaction to his remarks tells the chief that he's struck a nerve, something all the polite discussion has not accomplished.

"The reason why it's national news right now is because of the railway blockade. It's got nothing to do with the June 29 national day of action. It's because nobody else is saying railway blockade," he said. "I have some hope that things are going to work out and we're not going to end up in confrontation. But I can't control everybody. There's nobody that can control 633 First Nations; not the national chief, not anybody. There's a whole bunch of sparks going on out there but nothing has been ignited."

Some mainstream observers say he's planning a terrorist operation against Canadian society. He suggested those people are quite intentionally confusing civil disobedience with terrorism for their own reasons.

"We're not bombing anybody. Why the hell are they calling us terrorists? The only thing that we've ever done is we've made the white man late for lunch because we paraded down Portage Avenue or Main Street and they had to wait for awhile," he said.

# Judge rules against Indian registrar

By Paul Barnsley  
Windspeaker Staff Writer

## VANCOUVER

Sharon McIvor is a full 6 (1) again, and her son finally gained his Indian status at the age of 35, after a ruling against the Indian Registrar by British Columbia Supreme Court Justice Carol J. Ross late last year.

But the part of the legal action that could make the biggest waves is still to come.

There were two prongs to McIvor's legal challenge. She wanted the court to rule that she was entitled to full status and her son were entitled to status, something that had been denied by the Indian Registrar's office for many years, and she also asked the court for a ruling that Section 6 of the Indian Act is unconstitutional. If that happens, the legislation governing who gets Indian status and who doesn't will be struck down.

Sharon McIvor is the department head for academic/Indigenous studies at the Nicola Valley Institute of Technology in the city of Merritt in the BC Interior. The citizen of the Lower Nicola First Nation first challenged the registrar back in 1985, shortly after the amendments to the Indian Act known as Bill C-31 became law. After many years of unsuccessfully trying to work things out with the registrar's office, she headed to court in 1989.

After many delays, the court heard the arguments from Oct. 16 to Nov. 10 last year in Vancouver and quickly decided the first part of the case. But Justice Ross reserved the second part of her ruling. It's taken longer than usual for the judge to render her decision. McIvor expects it any day now.

"The BC Supreme Court tries to put out a decision within three months," she said, during a telephone interview on May 14. "We're almost into our seventh month and we haven't heard anything. I know the judge had made comments that it was going to go up the line to the Supreme Court of Canada so she's going to make sure that every 'T' is crossed and 'I' is dotted."

The case will have to go through the British Columbia Court of Appeal before it gets to the Supreme Court, but all parties are already expecting that the highest court in the land will eventually make the final determination.

Women's rights and human rights activists have criticized the way the federal government decides Indian status questions. Although Bill C-31 was introduced to address the unequal treatment Native women who lost their status when they married non-Native men received compared to Native men who married non-Native women

and didn't lose their status, Native women still say they are not treated equally. Unlike in the United States where blood quantum is the deciding factor, Canada has an incredibly complex set of rules that depend on whether your parents or even your grandparents were entitled to status. In cases where one parent is entitled to status while the other parent is not, things get even more complicated. Often, people end up with less than full status because one of their parents was not entitled to status and they then find that they cannot pass their status on to their children.

That's called the second-generation cutoff. Native leaders have sounded the alarm on that issue, saying that within a decade or two there will be no status Indians left as a result of it. Some leaders have even gone so far as to say that is part of the government's plan.

If Section 6 is ruled unconstitutional and struck down it will be a costly blow for the government because more people would be entitled to Indian status and the entitlements that go with it.

McIvor said that once the Justice department lawyers representing the registrar at court had a chance to examine the information, they admitted that McIvor's challenge of the decision to deny full status to her and any status to her son was wrong. The government lawyers then tried

to argue that the court case should come to an end because she already had what she was asking for.

But McIvor and her lawyers saw that as the government trying to avoid having the court look at the system. She wanted the court to make the decision, not the government agency that had been frustrating her efforts for almost 20 years.

"They wanted to then postpone the case again and send the information back to the registrar so the registrar could consider it. We refused," she said.

One line from the decision shows that Justice Ross was less than impressed with the government's conduct.

"It is interesting to note that Ms. McIvor's protest is based upon the very analysis now adopted by the defendants in supporting the application to allow the appeal," Ross wrote.

The world will change for many people if Section 6 is eventually ruled invalid.

"If we win this one, the second generation cutoff for those kids born before 1985 is gone," said McIvor.

But then another battle, this time for the rights of those born after 1985 to couples with one parent not entitled to status, will need to be fought in the courts.

"That's another case. And we've got to take that on because if we don't in

another generation and a half we won't have any status Indians," she added.

Although McIvor spent 15 years working for the Native Women's Association of Canada, she is taking on this fight on her own, without any affiliation with an Aboriginal political organization. And it's very expensive. She's fundraising for cash to pay lawyers for the next set of appeals and then she'll need to raise more money for the fight for those born after 1985.

"A properly prepared and argued case on legal aid wages, meaning nothing lucrative, costs about \$120,000 and I don't have that in my back pocket right now or even in my front pocket," she said, laughing. "A substantial part of my case has been supported by the Court Challenges Program and the Court Challenges Program has been cut. So that means that, no matter what happens in this case, if we win they will appeal and if they win we will appeal, so we're in fundraising mode right now."

If no one steps forward to assist, the government will be able to outlast her and avoid confronting her argument that Section 6 is contrary to the equality provisions of the Canadian Charter of Rights and Freedoms.

"The big argument that the Department of Justice made on behalf of the government was that if I'm successful, I'm going to cost them too much money," she said.

# Group not yet satisfied with Rogers' apology

By Paul Barnsley  
Windspeaker Staff Writer

## OTTAWA

Some might say that Larry the Cable Guy is fortunate he doesn't work for CBS, the U.S. network that fired radio host Dick Imus on April 12 for uttering a racial slur on the air that denigrated African-American members of the Rutgers University women's basketball team.

But, based on the response they've received to their complaints so far, some members of the Ottawa Native Concerns Committee (ONCC) aren't sure Rogers Broadcasting would have been so quick to discipline someone who used a disparaging term on Canadian airwaves that was directed at Native women.

To be clear: Larry the Cable Guy's guest spot on Ottawa radio station CHEZ 96 on Dec. 27 has resulted in an apology from Rogers.

Larry the Cable Guy was born Daniel Lawrence Whitney in Pawnee City, Nebraska in 1963. He bills himself as a blue collar, red-necked comic and adopts a southern U.S. accent for his act. After joking on air that one of his favorite upcoming movies was about a Native prostitute and was called "Squaw Shank Redemption," a line that broke up the hosts and was replayed several times as part of a "best of" promotion of the Doc and Woody morning show, his comments prompted several calls and letters of

protest.

The first letter of protest, dated Feb. 15, was sent to the Canadian Radio-Television and Telecommunications Commission (CRTC) the federal body charged with responsibility for licensing broadcast stations. The CRTC noted that the complaint had been received too late for it to take any action because federal regulations only require broadcasters to store their logger tapes for 28 days. But the CRTC forwarded the complaint to the Canadian Broadcast Standards Council (CBSC), the broadcasting industry's voluntary self-regulating organization.

The CBSC also claimed to be unable to do anything due to the late date of the complaint, but did forward the complaint to Rogers Broadcasting, corporate owner of CHEZ 106.

But whether the CRTC or CSBC knew it or not, Rogers still had tapes of the program in question. Alain Strati, Rogers' vice-president of business and regulatory affairs, wrote a very detailed three-page letter of apology to ONCC member Jessica Dumont on March 23, well after the end of the 28-day window.

"From the outset, let me be very clear," Strati wrote. "As the owner and operator of CHEZ, we apologize for the comments made by Larry the Cable Guy during the program in question."

The Rogers vice-president did not dispute any part of the ONCC

complaint, acknowledging in detail, without any reservation, exactly what happened.

"We agree that the use of the term was completely unnecessary," he wrote. "We recognize its derogatory nature, as well as the negative portrayal implications its use will have."

He said it was not typical of the programming on CHEZ.

"Although the programming style of our station is certainly humorous and light-hearted, this particular exchange was one that should not have made it to air. Even more so, it should not have later been used as a promotional piece. We should have exercised better judgment," he wrote. "If we have offended you, or caused you inconvenience or embarrassment, please accept our sincerest apologies. Please be assured that we have taken steps to ensure that this type of error does not occur again. We have discussed the matter with the station staff at CHEZ and with the morning show hosts in question."

He then explained that Rogers was involved in a number of initiatives with Aboriginal broadcasting organizations, such as the Strategic Alliance of Broadcasters for Aboriginal Reflections, the Aboriginal Peoples Television Network and the Aboriginal Multi-Media Society of Alberta, this publication's parent company.

While some might see that apology as effusive and genuine, the ONCC sees several shortcomings

in it.

Suzanne Crantz, another ONCC member, responded to Strati's letter with one of her own on April 3. She noted that CHEZ staff never responded to complaints addressed directly to them. She told

*Windspeaker* that anything short of dismissal of the offending on-air personalities and others involved in the airing of the offending segment would be seen by some as lenient.

"In light of the current fate of Don Imus, American radio and television host for CBS, and the overwhelming public outrage of his racial slur against the Afro-American community i.e. 'nappy-headed hos,' we are wondering why Canadian broadcasters are seemingly allowed to get away with equally discriminatory and vulgar put downs of its Aboriginal peoples," she said.

But the ONCC is willing to work with Rogers and station staff to come to a meeting of minds on the issue.

"The Ottawa Native Concerns Committee is happy that Rogers has apologized to Jessica Dumont on behalf of CHEZ-FM," Crantz wrote. "However, Ms. Dumont is only one Aboriginal woman to whom an apology has been made."

She pointed out that while only Rogers knows for certain just how many people heard the offending remark, the station is popular and the audience was undoubtedly large.

"Has Rogers, or CHEZ, considered that this audience is

deserved of an apology as well?" she asked.

She later noted that ONCC is "still waiting to hear a response regarding what the radio station is prepared to do in order to make amends with Ottawa's Aboriginal community, the population at large and CHEZ-FM's listening public."

Crantz said her group wants a meeting with a Rogers representative and a CHEZ manager to discuss what it will take to complete the apology. In her letter she suggested several things: Aboriginal cultural sensitivity training for the people involved, an on-air apology, discussion of the issue in a high profile editorial opinion spot and a possible donation to a local Ottawa Aboriginal charity to be chosen by Rogers and CHEZ.

During a May 11 phone interview, Strati said his company is just following establish procedures for dealing with a public complaint, and the process is not yet complete.

"We're letting the CBSC process take its course," he said. "It really is the procedure that is followed for all complaints. It's just a matter of being consistent."

There is an appeal process available to complainants after the process is completed, he added.

But the possibility of an on-air apology is still available, he added.

"Oh, absolutely," he said. "We let the CBSC determine that. If it does determine that there is a violation, one of the things it may do is to specifically state that an on air apology is required as one of other things that it may deem appropriate."

# DND gets more while INAC gets less

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Two federal departments were exempted from Stephen Harper's promise to limit growth of government spending "to the rate of inflation and population growth" when he was campaigning for his present job almost 18 months ago.

One was the Department of National Defense (DND), which has been tabbed by the Conservative Party of Canada government for funding that exceeds the rate of inflation. In fact, some \$17 billion has been budgeted to beef up Canada's armed forces since "Canada's New Government" took office.

The only other department where the government allowed itself not to be bound by population and price inflation factors was the Department of Indian Affairs and Northern Development (DIAND), a department that has, for 10 years, been operating under a two per cent spending cap that has not kept pace with population and price increases. Early in its mandate, the Harper government scuttled the Kelowna accord which would have seen as much as \$5.1 billion go towards improving the quality of life of Indigenous people in Canada.

In *Standing Up For Canada*, the Conservative Party of Canada's policy statement for the last federal election, page 17, contains this promise: "A Conservative government will: Limit

the future growth of spending on federal grants and contribution programs by the federal government's departments and agencies (other than National Defense and Indian Affairs) to the rate of inflation and population growth."

In documents obtained by the New Democratic Party (NDP) through an access to information request, and forwarded to this publication, it is apparent that DIAND officials saw an opening in that promise.

John Dance, then the acting director general of finance at DIAND, sent an e-mail to several colleagues on March 15, 2006. Several bureaucrats within the department were working with Dance to prepare the department's "ask" for the upcoming federal budget. The team was working hard to make the case that the two per cent budget cap for DIAND that was imposed in 1996 had unacceptably eroded the quality and quantity of programs and services for First Nations.

The team visited three First Nations to see what the situation was like on the ground: Cape Mudge (British Columbia), Poplar River (Manitoba) and Gordon's (Saskatchewan). The reports of the community visits said these three communities were chosen because they have "maintained sound financial management."

Dance, in his e-mail noted that an increase of funding to just four per cent growth per year — which would cost \$1.429 billion in total over five years — would prevent First Nations

from falling "further behind in their ability to deliver provincially comparable services to their members."

Dance speculated that increasing the cap from two to four per cent growth per year would give the new Indian Affairs minister a chance to keep his word.

"The increase is in the spirit of the Kelowna accord and will assist as a demonstration that the government is serious about 'putting the wheels' on the objectives and targets of Kelowna," he wrote.

Minister Jim Prentice said his government supported the spirit of the Kelowna first ministers meeting agreement, but would not implement the agreement that was negotiated in the dying days of the Paul Martin Liberal government. He said his government would come up with a better plan that would "put the wheels" on the spirit of the agreement and get it moving.

NDP Aboriginal Affairs Critic Jean Crowder read over the information before having her staff release it to this publication.

She agreed with our assessment that two government departments have been left out of Harper's austerity program: one so that more money than is required to compensate for inflation and population growth could be spent and the other for the opposite reason.

"Yes, I would absolutely agree with that and when you look at the ... document that the department has put together itself, they're talking

about serious under funding in almost every category," she said.

But when she was asked how she interpreted this decision, she stopped short of saying the government was discriminating against First Nations.

"I'm careful about drawing conclusions because I don't want to talk about motivation. But listen to the language that's coming out of the Conservatives right now at [the standing] committee where they're discussing the repeal of Section 67 of the Human Rights Act. One of them said something like 'We just want to give you human rights.' That typifies to me the lack of understanding we're dealing with; the lack of understanding about a true nation-to-nation and true treaty status. So when you look at the motivation behind this, I still think underlying all of this is efforts at assimilation," she said.

One of the most striking stories uncovered during the DIAND team's visit to the remote Poplar River First Nation in Manitoba was that, because funding has not kept pace with inflation and population growth and because First Nations do not usually receive government funding to build secondary schools, students had to leave the community to attend high school. And they receive funding just for two trips a year — the trip away from home in the fall and the return trip at the end of the school year. That means that Poplar River high school students don't spend Christmas or spring break with their families.

Crowder compared that state of

affairs to the residential schools.

"We actually have heard that a fair bit from the communities and that's why so much reluctance and grief and anger around sending their kids away to get schooling. I visited a school — I can't remember if it was in Thunder Bay or Sault Ste. Marie — and these kids were high school kids sent out from their communities all over the place and I was talking to the teachers and they were telling me what a struggle it is for the kids, for their families, to have their kids sent away.

And they were also talking about the lack of funding support when these kids got away from their communities," she said.

Crowder believes the government is taking the wrong approach to Aboriginal issues.

"They are. The government is coming at this from the wrong philosophical direction. If they are truly committed to improving quality of life they would sit down with First Nations leadership and map out a strategy that would be more than beyond the next election," she said. "This is not going to get fixed short term. And they truly have to come to it as equal partners and they don't. They still, this government and as far as I can see other governments because this is not a situation that's been created in the last 16 months, governments come from the perspective that they know what's best and until that mindset, that philosophical bent, changes, we're going to continue to have this conversation."

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The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a two-day public hearing to consider Atomic Energy of Canada Limited (AECL)'s application to issue an operating licence for its Dedicated Isotope Facilities (DIF) located at AECL's Chalk River Laboratories. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on June 22, 2007 and on September 12, 2007.

The public is invited to comment on the application on Hearing Day Two. Requests to intervene must be filed with the Secretary of the Commission by August 13, 2007 at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2007-H-10, or contact:

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Canadian Nuclear Safety Commission  
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Ottawa, Ontario K1P 5S9

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The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a two-day public hearing to consider Ontario Power Generation Inc.'s (OPG) application for an operating licence for its Darlington Waste Management Facility (DWMF), on the site of the Darlington Nuclear Generating Station. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on June 22, 2007 and September 12, 2007.

The public is invited to comment on the application on Hearing Day Two. Requests to intervene must be filed with the Secretary of the Commission by August 13, 2007 at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2007-H-11, or contact:

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## PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing on the Environmental Assessment (EA) Guidelines regarding Zircotec Precision Industries Inc.'s Slightly Enriched Uranium CANDU Fuel Production proposal for its facility located in Port Hope, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, June 22, 2007.

The public is invited to participate at the hearing by commenting, in writing, on the revised EA Guidelines. There is no opportunity for oral presentations at the hearing. Should the Commission require additional information from participants or CNSC staff, it may seek additional information in writing or, if a participant is in attendance at the hearing, it may seek an oral response. Requests to intervene must be filed with the Secretary of the Commission by May 22, 2007 at the address below and include a written submission of the comments to be presented to the Commission; and the name, address and telephone number of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2007-H-12, or contact:

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# [ strictly speaking ] Voices from the darkness



## THE URBANE INDIAN

Drew Hayden  
Taylor

I lecture a lot. I am somewhere in this country (or the world) giving at least two lectures a month. Sometimes more. In May I was scheduled for my sixth lecture tour of Germany where I planned to extol the virtues of Native literature in at least five German cities.

Sometimes I feel like a prophet, going forth into the hinterland, spreading the gospels of contemporary Aboriginal storytelling. This month alone I've been to LaRonge, Chatham, Vancouver and Saugeen. I know what you're thinking — after visiting LaRonge and Saugeen, what could Germany possibly offer?

The trips themselves are quite enjoyable: Oh, the places I've been, the things I've seen, the people I've met, the food I've eaten, the plane and train seats I've sat in. Occasionally though, and I do mean rarely, some of the responses I get from the audiences make me wonder why I bother to pack my best underwear for these trips. Ninety nine times out of a hundred, the response is wonderful, interesting, and worth the hours I spend fearing the loss of my luggage. Seriously, LaRonge was a blast, and how often does somebody get the chance to say that?

But then there's that other one percent. I am not referring to people who don't agree with what I am writing or talking about — that is to be understood and discussed. It makes for an interesting debate. I am instead referring to people suggesting that I change not what I'm talking about, but how I say it, a far more insidious proposition.

About two years ago I was in Ottawa, giving a lecture one night on the nature of Aboriginal humour. Actually, I was an opening act for Buffy Ste. Marie at a big conference, so there were a lot of people there, eager for a good time. And the audience response was lovely. However, I was invited to the bar for some post-celebration discussion. It was there that this lady from the conference provided me with an alternative way of handling my career. Instead of lecturing to the audience, telling jokes, and celebrating the Native sense of humour in its many different forms, as my contract required, she suggested I hire some students to go up and read some selections from some of my play. She was very adamant.

"Spread the wealth," she said.

"Violate my contract," I said.

I know what she was suggesting and in the right circumstances I've done just that. But that was not what I'd been hired for. I know doing what the person on the other end of the phone is hiring and

paying me for might make me some sort of rebel, but I'll have to live with it. This lady spent a good chunk of time trying to tell me I was being selfish for hogging the spotlight and I should give back to the community by locating, hiring, rehearsing, directing and training two or three young students in the ways of Native theatre and my work, in the three hours between landing at the airport and going on stage. Needless to say, the evening did not end well. All the good energy from the evening evaporated as once more, I was told to change my manner of presentation.

More recently, in London, Ont. to be exact, I was approached by a white woman (I wonder why women feel the need to correct me — no mother issues there) after a presentation at the university. This woman taught a unique course there, on Franco-African literature. And she immediately cornered me and began to tell me that I should stop being funny and using one-liners when asked questions. It made me look superficial, she said. It cheapens what I'm trying to say, she said. I tried to explain to her the name of my most recent book was *Me Funny* and I'm usually hired to talk about Native humour, its structure and usage. That usually requires using a little humour because there's nothing worse than a dry and boring lecture on humour. Except maybe one on erotica, but that's another article.

She wasn't interested in my logic. Then she told me she was a committed vegetarian and hated anything I mentioned about Native people eating meat. And when I joked about it, I was committing a double evil. She thought everybody should be vegetarian. What about the Inuit? I asked. Traditionally their diet was mostly meat. Oh, I wouldn't worry about them, she responded. With global warming, all the polar bears will die off and they'll have to become vegetarians.

And did I mention that just prior to this exchange, she also suggested I try to be more traditional in my presentation, whatever that means to a white professor of Franco-African literature. Methinks this woman needs a dictionary — and a cultural sensitivity course.

It's like backseat lecturing. I think arguments like this should be reserved strictly for telling politicians how they should do their jobs properly.

I remember reading this sign at my local rez store when I was young. It said: "The only reason I hang around anymore is to find out what's going to happen next."

I think that simple statement will sum up the second part of my career.



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[ guest column ]

# Symbolic violence and real victims: FNUC's governance crisis

By Malreddy Pavan Kumar  
Windspeaker Guest Columnist

The Association of Universities and Colleges of Canada's (AUCC) probationary conditions aimed at forcing the First Nations University of Canada (FNUC) to restructure its governing body is a glaring case of symbolic violence.

The concept of symbolic violence was first introduced by French sociologist Pierre Bourdieu in his 1993 book *Logic of Practice*. The renowned sociology professor at the College de France, who died in 2002, noted that symbolic violence, unlike physical violence, is the domination of one group of people over another without actually violating the laws against such domination. Gunboat diplomacy is another example.

This is not to suggest that the actions of the Federation of Saskatchewan Indian Nations (FSIN) leaders are acceptable. In fact, FSIN caused a great deal of discomfort to its academics and administrative personnel and has severely damaged the credibility of the institution. And, as an autonomous institution, AUCC is fully justified in placing the FNUC under probation. But by citing reasons of "institutional autonomy, good governance and management," AUCC has entered the problematic zone of Aboriginal self-governance, one that is beyond its regulatory jurisdiction.

Contrary to AUCC's claims however, there is no law in the Aboriginal governance structure that prevents FSIN's intervention in FNUC's affairs, except for their membership obligations to AUCC. Even then, the governance structure of FNUC was so incoherent that AUCC had to adopt the recommendations of an interim committee – the All Chiefs' Task Force Report – to separate FSIN from the FNUC's board of directors.

In 1973, the federal government adopted the Indian Control of Indian Education policy. However, in a document released by its special review committee in October 2006, AUCC stated that FNUC did not meet the governance standards of Canadian educational institutions.

Therefore, according to AUCC, it seems that Aboriginal people are free to control their education as long as they conform to the principles and standards of the mainstream educational systems.

Such an ambiguous approach to Aboriginal education is not restricted to the FNUC governance crisis; it is part and parcel of the chronic governance failures in the devolution process of Aboriginal self-governance.

For more than three decades, the federal government didn't provide any specific guidelines for governance structure that would ensure a smooth transition of educational jurisdiction to Aboriginal people. Instead, in a report published in 1995 –

"Aboriginal Self Government: A Federal Policy Guide" – it is stated that "mechanisms of political and financial accountability should be comparable to those in place for other governments and institutions of similar size." Prior to this, in 1989, the Assembly of First Nations' (AFN) review document *Tradition and Education* stated that "the legal status of First Nations education authorities is still unresolved." This was further complicated by the fact that, as the AFN admits, "the exercise of First Nations jurisdiction was not uniform across the country; different First Nations exercised different kinds of authority in different areas of jurisdiction." Regardless, in 1989, AFN presented a governance model for the Department of Indian and Northern Affairs Development's (DIAND) approval which consisted of four levels of administrative bodies – local, regional, community and national – that would be responsible for the delivery of educational programs at all levels. The model offered concrete examples of the association between political bodies and educational programs from chief and council to pre-school committees. According to AFN however, the model received no response from DIAND or the federal government to develop educational management structures or to train program personnel given that Aboriginal people were largely unfamiliar with the formal educational traditions and only a few

individuals possessed university credentials.

Again, in 1990, a report by the Senate committee on Aboriginal peoples reiterated the need for Aboriginal governance structure, training and human resources allocation. Among other proposed changes, the committee recommended a sweeping reform to establish a new Office of Aboriginal Relations outside of DIAND jurisdiction, again without success. Subsequently, the 1991 MacPherson Report described the nature of the federal policy regarding Indian education as "exceptionally skeletal and vague; it lacked organizing principles, substantive policies and processes."

Echoing these concerns, the Royal Commission on Aboriginal Peoples (RCAP) in 1996 and the Aboriginal Peoples Standing Senate Committee report in 2000 proposed a number of governance models in a desperate attempt to reduce the barriers to self-governance. In spite of their efforts, Aboriginal education continued to be controlled and operated according to the systematic funding guidelines provided by DIAND.

As a result of this ambiguous governance legacy, there are now more than 100 'Aboriginally controlled' colleges and post-secondary institutions across Canada without proper coordination between themselves. Interestingly, except for FNUC, none of them are members of the AUCC. It is not that a membership status with AUCC is

undesirable, but the way in which it would constrain the educational autonomy under the existing governance models contravenes what the *Indian Control of Indian Education* policy had originally promised – protection from the relentless attacks on Aboriginal forms of knowledge and tradition.

In the 1970s, the creation of FNUC (then the Saskatchewan Indian Federated College) represented a symbolic achievement of the growing political consciousness towards self-determination and a strong resistance to assimilationist forces. With only eight students at its inception, FNUC now has more than 2,000 students and has produced more than 3,000 graduates, who have made their careers as artists, teachers, educators, social workers, activists and advocacy intellectuals. Thus, while FNUC's survival holds a symbolic importance to Aboriginal peoples' educational change, the restructuring of FNUC alone cannot fulfill the promises of self-governance. Unless the larger problems of governance structures are addressed, the FNUC crisis is bound to be repeated again. Even if the violence inflicted by FNUC's probation is tenuous and symbolic, there can be no doubt that its victims are real people.

*Malreddy Pavan Kumar is completing his doctoral dissertation in sociology on Aboriginal post-secondary education in Canada at the University of Saskatchewan in Saskatoon.*



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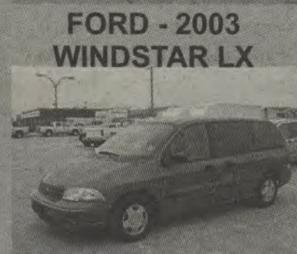
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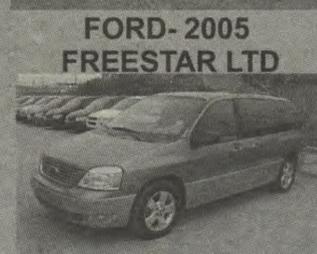
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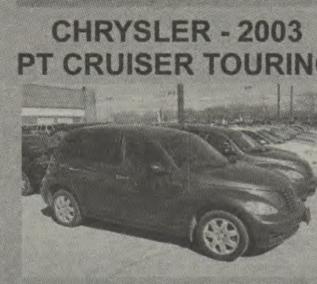
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# No political correctness here — Maori speakers tour Canada

By Paul Barnsley  
Windspeaker Staff Writer

## CALGARY

Allan Duff and Henare O'Keefe travelled from Vancouver to Halifax in May and the two Maori men made several stops along the way. The trip was sponsored by the Winnipeg based Frontier Centre for Public Policy (FCPP).

Duff continually bashed away at the Maori leadership during the tour. And you don't have to be a tea leaf reader to figure out that the Frontier Centre folks expect Canadian audiences to connect at least some of those criticisms to Canada's First Nation leaders. It's a familiar device: Aboriginal people can say critical things about Aboriginal leaders that political correctness prevents non-Aboriginal people from saying.

Perhaps coincidental to the rise of the right leaning Conservative Party of Canada, perhaps not, more Aboriginal voices are being heard publicly saying some things that right-wingers have muttered amongst themselves for a long time.

Many Aboriginal people have been critical of the status quo: Osoyoos Indian Band Chief Clarence Louie, Haida lawyer-turned-author Calvin Helin, the Frontier Centre's own Don Sandberg from Norway House in Manitoba, Kahnawake Mohawk University of Victoria Indigenous governance professor Taiaiake Alfred, to name a few.

While some First Nation commentators often criticize their leaders for having too cozy a relationship with Canadian governments, others seem to think First Nations aren't cozy enough with the mainstream society. Either way the leaders are the targets for criticism. Duff and O'Keefe think they've earned it.

Duff, New Zealand's best selling author, broke through in 1990 with *Once Were Warriors*, a tough, violent look at the social problems in Maori communities. Four years later the book became a critically acclaimed movie.

His parents separated when he was 10 years old and he lived with relatives and got into trouble with the law. He has acknowledged that the book is based on his life experiences.

During an interview at the University of Calgary on May 1, Duff and partner O'Keefe said their main mission was to talk about a project they started in New Zealand 13 years ago.

"We're here to talk about the literacy program that I founded called Books and Homes. It's put millions of books into the homes and ownership of children from disadvantaged backgrounds," he said.

He said he decided to start Books and Homes on his own because he did not see the Maori leadership focusing on getting young Maori people educated as a way of solving the social problems they face.

"What makes our program so unique is that we've got a mix of private and government funding. No trustee gets a cent, and any surplus monies go to a capital reserve and we use the interest for scholarships and awards and all

sorts of things. It's not about us as individuals. It's not about our glorification, our money, our perks, our pensions. It's about the children and only the children," Duff said.

He collects no salary for his work with the program?

"No. Nothing. I might get a cup of coffee and that's about all," he said. "I've nearly gone bankrupt trying to get the thing going but ... no, no, it's worked well and I'm glad there's no salary. It keeps the whole spirit and integrity alive."

Calgary was only the second stop on the tour, but Duff was already hearing that the things he criticizes about the Maori leadership are things Indigenous people complain about here.

"In the first interview we had I was loath to make any comparison. I know there's lots of similarities. I know there's a lot of this government dependency on funding. I know there's a lot of myths being rammed down people's throats that somehow this so-called condition of poverty afflicts Indigenous people more than any other people, almost as if it's a government conspiracy," he said.

That's not to say that Maori people weren't the victims of injustice, he added.

"There have been great acts of injustice, land confiscation, no question about that. But successive governments have bent over backwards to remedy that. And those tribes have since gone on to use that money, mostly, to very good effect," he said.

But despite that, he can't say his people are in a good situation.

"We dominate the crime stats and have poor health and unemployment. It would appear to me that it's very much the same here," he said. "What I've been trying to advocate is that ultimately the only solution is a sense of individuality. A collective never achieves anything because you can hide in the collective."

First Nation chiefs insist on collective rights. They say their traditional way of living placed the communities interests above the individual, that the western concept of individual rights is not their way and any attempt to force them into step with the mainstream would be an attempt at assimilation, a form of cultural genocide.

"Of course they do because they can control it, and fancy being proud of receiving all this government aid? It's a disgraceful thing," he said.

He said his literary program is proof that progress can be made if the focus is on trying to solve problems rather than putting all your effort into political matters like self-government and collective rights. His point of view would not be out of place at any right wing political meeting.

"It starts with a single step. When we got started I went to government and said, 'I've got a scheme' and I asked them for \$5 million. The politician gave me a personal cheque for \$500. It didn't even cover our airfares. But now we've got 100,000 children on the program and we've got another 20 odd thousand on the program in Australia and three schools in America and it would be neat to

think that we could get it going here," he said. "But I always stayed wide of the official Maori government sanctioned organizations. I knew that they were all bureaucrats and bureaucrats don't get things done."

"Governments by definition can't get things done. That's why they join governments, because if they were in business they wouldn't last a week with their practices and their ill disciplines and with the whole understanding — or misunderstanding — of capitalism, they wouldn't last."

He believes the fact that his private sector business approach has been successful underlines just how ineffective the bureaucratic approach has been.

"I think we've shown up the Maori leadership for being totally without vision and without any self-impetus. They're only interested in the ceremonial things or dollars. Every dollar has to go past their ticket clipper. And it goes by their family members and they clip the ticket and then by the time it gets to the people there are no more rides left on the bus," he said.

He said the social problems in Aboriginal communities are caused by the lack of individual rights and the individual sense of responsibility that he believes go with individual rights. Housing is a prime example, he argued.

"If the collective owns it, what incentive have you got? If it's yours and you can trade it and then the value increases because there's big demand and you've improved it, you can say 'I want to buy that nice four-wheel drive vehicle or something, then private property enables you to do that,' he said. "And if you own the property you're not going to let people trash it because they're all drinking, getting drunk and kicking holes in the wall. You're going to say, 'Hey, this is my property. Get the hell out of here. Take your drinking off somewhere else.' There'll always be that percentage, there's a low caste in every society - white, brown, yellow, black. I don't know what percentage it is but there's a hardcore five per cent that is just can't be saved. And I wouldn't even try to save them. You could give them all a cheque for a million, give them a cheque for \$5 million and it'll be gone in a year."

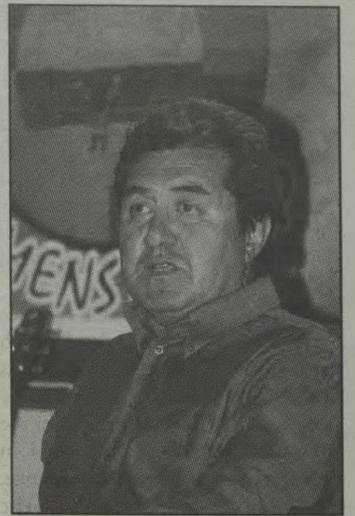
Uneducated people living on welfare are bound to be miserable, he said.

"I think we've also got to remember they're spiritually poor, they're morally poor, they're emotionally poor. Literacy-wise, they are bereft. So they don't have any of the equipment, any of the tools that are required to have even half a satisfying life, especially in this modern society. In the old society they would have just been put to work on the Great Wall of China or whatever and they wouldn't even have had a voice but now they've got a voice and all these liberals come out and if they want to give away taxpayers' money to all these different, sort of, losers, well let them go ahead," he said. "I'm saying it's an insult to life when you want to do special favors to people because they're Indigenous."

If you've been treated poorly, he



Henare O'Keefe



Allan Duff

suggested, don't get mad, get even.

"The Chinese, in particular, in our country they suffered awful oppression. If you happened to be a New Zealander of Chinese extraction you had to pay a special tax just simply because you existed as a Chinaman. And, of course, it was 100 pounds back in the late 1800s when 100 pounds was two years' salary. What did they do? They quietly put their heads down, they paid it, they gathered up amongst themselves and they quietly started buying up the main streets of every town that they ever lived in and they became the landlords. That's how you do it. Not by whining," he said.

The system has failed Maori people, he argued, and it should be held accountable for the bad results no matter whose feelings are hurt.

"Our societal model just does not work. Political correctness is actually an evil in itself because it's there for the sake of the white liberals," he said.

When grassroots people complain that their chiefs are taking everything for themselves, they should be listened to, he added.

"It is the case. Universally, it has always been the case throughout history. In the old Britain, the aristocrats took it all for themselves. In the old America, the robber barons took it all for themselves. It is human nature," he said.

O'Keefe is a Christian who brings an evangelical energy to his speaking engagements. He preaches love and family values as the answer to gang violence and other social problems faced by young Aboriginal people. He has been a foster parent to more than 200 children. Although he doesn't have the abrasiveness of his good friend and partner, he shares many of Duff's opinions.

"I'm very disappointed with current leadership. If I can get a little evangelical about it: they've forgotten how to serve. I truly mean serve, without expectation. They start off OK, but then they turn into celebrities," O'Keefe said. "There's a lack of suffering in our country that has the inclination to bring out the kind of leadership that you're looking for like Nelson Mandela, Gandhi. Those men have sweat blood for their people. They have put their lives on hold and deprived themselves. Nelson Mandela went to jail for his people. The people would say, 'I love Nelson Mandela.' There's not one leader in our country we would say

that about. We don't trust them; we don't revere them."

Duff agreed.

"We've got to have more of that giving back because right now everybody's taking for themselves. Years ago, a public servant was not a bureaucrat who was saying how much is my pension going to be and I want to travel business class and that sort of thing. He or she said, 'How can I serve my country?' They were proud to be a public servant. Not now," he said.

Congress of Aboriginal Peoples leader Patrick Brazeau caused a stir in Canada more than a year ago when he backed the Conservative Party of Canada in the federal election and then said there are "too many chiefs." *Windspeaker* asked Brazeau what he thought about Duff's comments. He pointed out that he was not familiar with Duff's work but he agreed that more and more Aboriginal people are speaking up against the chiefs.

"I do believe a 'movement' has started with respect to the issues of accountability, Indian Act reform and the issue of self-responsibility, as it applies to Aboriginal people and issues," he said during a phone interview on May 13. "Because of the current system that we have in place, the 'too many chiefs and not enough Indians' thing, there's this law in Native country and that is to not speak out against the potential mismanagement and fraud that's occurring and the control and abuse of power by the Aboriginal leadership in the country."

He agreed when told that Duff and O'Keefe had said that the current bureaucratic system of governance prevents the emergence of leaders like Mandela.

"It's a fair assessment of what the landscape is in this country, again because of the fact that there's too many leaders serving not enough people. As long as that system remains intact then nothing's going to change. And when you have more than 600 leaders fighting for the same dollars, money will create problems in terms of jealousy and power and entitlements," he said. "I think in this country we're starting to see more and more young leaders who are more business-minded and becoming more educated and I think this is the reason why we're seeing so many leaders speak out against what the problems are. And the problem is not more money. The problem is the current leadership."

# AUCC puts First Nations University on probation

By Paul Barnsley  
Sage Staff Writer

## SASKATOON

The First Nation University of Canada (FNUC) has until March 15 of next year to convince the board of the Association of Universities and Colleges of Canada (AUCC) that there's no political interference with academic freedom on its three Saskatchewan campuses.

AUCC placed FNUC on probation on April 20, setting the March 15, 2008 deadline at that time.

AUCC appointed a review committee to look into the situation at FNUC. The review committee members were unanimous in finding that FNUC "is not in compliance with the requirements of the association's membership bylaw with respect to board independence."

The committee then recommended that FNUC "be placed on probationary membership pending a resolution of governance issues of concern to the AUCC, especially with respect to the independence of the board of FNUC, such resolution to be achieved no later than March 15, 2008."

The committee recommended that if satisfactory changes have not been implemented by the time the AUCC board meets on April 1, 2008, the board should recommend "the removal of FNUC from membership in the association at that time."

In its report, the AUCC review committee said it found "a climate of fear" amongst the faculty, staff and students as a result of actions taken by politicians involved in the administration of the university.

FNUC has been an AUCC member since 1983 but was not a full member until 1994.

One of the issues that delayed the institution's admission to full membership was its relationship to the Federation of Saskatchewan Indian Nations (FSIN). The FNUC board's 21 members included close to a dozen chiefs.

After FSIN Vice-chief Morley Watson arrived on campus in February 2005, suspending staff and alleging financial impropriety—something that

yet to be proven more than two years later—AUCC's "earlier concerns about the autonomy of FNUC and its continued ability to meet important elements of the criteria for AUCC membership were renewed."

Feeling the pressure of AUCC scrutiny, an FSIN all chiefs task force examined the FNUC situation and reported in July 2005. One of its main recommendations was that the size of the board be greatly reduced. But a year later, the lack of follow up on the task force's proposed changes prompted action by AUCC.

The AUCC review committee focused on the presence of politicians on the board of a post-secondary educational institution.

"It would not be acceptable anywhere in Canada for a senior minister or deputy minister of the government under whose authority a university is established and operates to hold a position on the university board of governors, much less to act as board chair," the committee reported. "Accepting such an arrangement would seriously jeopardize the independence which is essential to maintaining the autonomy and academic freedom of Canadian universities."

The report also noted that many faculty members have left FNUC.

"Following the events of February 2005, 14 individuals, including some key faculty members, left FNUC amid allegations of violations of academic freedom. It was clear to the review committee that the events of February 2005 and their aftermath created a climate of fear that resulted in a distinct chill on the academic environment of the institution. In November 2006, 21 months after the initial events, the committee still encountered fear and division among faculty and students, and a climate that is not conducive to an institution of higher education."

In a release, FNUC President Charles Pratt said he regrets that the AUCC has chosen a path toward probationary membership rather than understanding at this critical point in the institution's evolution.

"I am concerned that the decision to put FNUC on

probationary membership may have an effect on our funding," he said. "In spite of this challenge, we will continue to focus on our day-to-day management of the university and present the final report to our board of governors for their input."

FSIN Vice-chief and board chair Lyle Whitefish said the AUCC decision also "shows little empathy for the time it takes to follow First Nations processes in order to try and make such dramatic changes to FNUC governance," the FNUC release stated.

"We are working to resolve issues that have occurred in the past. We as a board will take a close look at the final report but we will find our own resolutions and will work at our own pace. Last year, the FSIN celebrated 60 years as an organization—our quest to determine our own destiny has been questioned by AUCC. We are working toward a resolution that includes institutional autonomy and the establishment of a board that represents all members of our communities," Whitefish said.

Despite the unprecedented move—no post-secondary institution has ever been placed on probation before—University of Regina President Jim Tomkins is standing by FNUC.

"We have a strong relationship with the First Nations University of Canada and continue to work together to meet the needs of First Nations and Aboriginal students," he said. "Our commitment to do that continues and students may remain assured of the integrity of their degrees."

FNUC also sought to reassure students that their degrees will be still be seen as legitimate, including a statement from the AUCC president in its statement.

"Students at FNUC do not need to worry about the quality of their degrees," said AUCC president Claire Morris. "This does not change the academic relationship that exists between FNUC and the University of Regina, which is based on a federation agreement between the two institutions. It does not impede the ability of FNUC to offer degree programs, as it does currently, approved by the University of Regina."



ANN HARVEY  
Tiffany McLeod, a member of the Yorkton RCMP Cadets, puts up a tipi pole during a cultural awareness trip to Wanuskeewin Heritage Park near Saskatoon on April 12.

## New MN-S election expected this year

Election of a new Métis Nation-Saskatchewan (MN-S) executive is set to take place June 27.

Saskatchewan's Métis population indicated their support for plans to hold a new election during a Métis Nation Legislative Assembly (MNLA) held on April 21.

During the MNLA, Métis citizens were asked to vote on an election package put together by the Independent Oversight Committee, an organization created by the federal and provincial governments in June 2006 and given the mandate of developing a plan to hold a new MN-S election.

That package includes new election legislation, a motion to suspend any provisions in the MN-S constitution that would contradict that new legislation, appointment of David Hamilton as the chief electoral officer for the new election, and a

requirement that the new executive, once elected, immediately begin a process of constitutional reform.

A new election should mean an end to the funding drought the MN-S has been suffering through since the federal and provincial governments froze funding to the Métis organization after numerous irregularities during its May 2004 election which was called the election results into question.

The province froze its funding in June 2004, with the federal government following suit.

Election of a new executive will also allow the MN-S to escape from the political no-man's-land it now inhabits, with neither the provincial or federal government recognizing the authority of the MN-S executive that came to power as a result of the 2004 election.

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# Guide to Powwow Country

Windspeaker's Exclusive Guide for the 2007 Powwow Trail

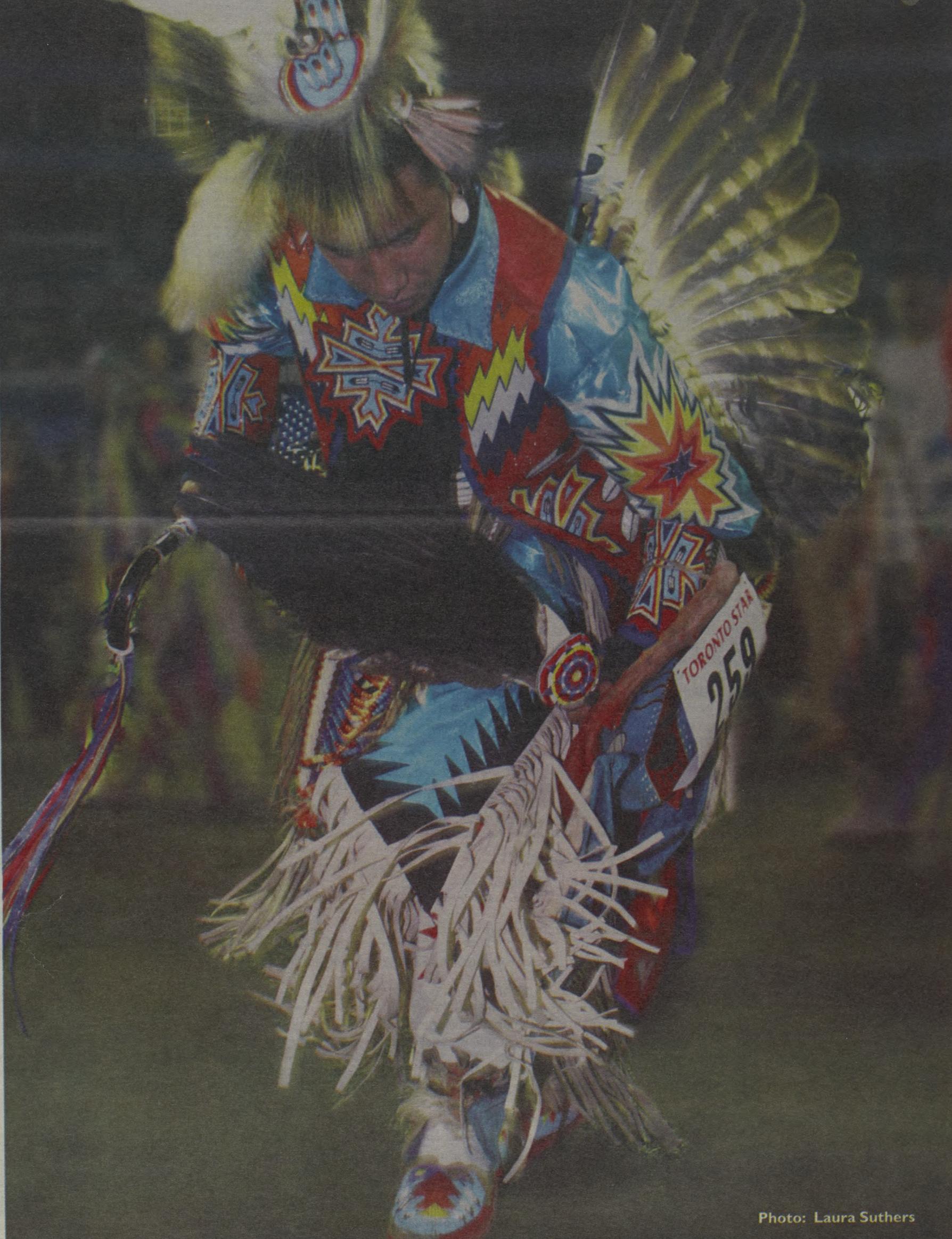


Photo: Laura Suthers



ABEGWEIT FIRST NATION

Dancers and drummers begin the Abegweit Powwow, the largest and longest-running powwow on Prince Edward Island. This year's powwow will take place Aug. 18 and 19.

# PEI powwow celebrates history and culture

By Heather Andrews Miller  
Windspeaker Writer

## PANMURE ISLAND, P.E.I.

Each summer for the past 14 years, people from across Canada and the United States have travelled to Prince Edward Island to help the island's Aboriginal community celebrate its culture and history during the annual Abegweit Powwow. Organizers anticipate more than 5,000 people will come out again this summer to take part in the 15th annual powwow, scheduled to take place Aug. 18 and 19 at Panmure Island Cultural Park.

Prince Edward Island's largest and longest-running powwow, the weekend-long celebration takes its name from the Mi'kmaq name for the island province. Legend tells how, once the god Glooscap finished painting the world, he dipped his brush into a mixture of all the colours and created his favourite island, Abegweit, which means cradled on the waves.

Jamie Gallant, president and chief of the Native Council of

Prince Edward Island, has been involved with planning the cultural event for many years.

"The first one was held in 1992 as an attempt to celebrate and practice our cultural traditions," she said from her office in the community of Scotchfort, near Charlottetown. The organizers hoped that the powwow would bring the community closer together and keep the people strong. "We started out small and with the help of many volunteers we have learned how to host an event which has grown and which has become very successful."

The powwow is held on 25 acres of land which has been developed into a cultural park and the location, right on the beach with breathtaking cliff side views, is conveniently located adjacent to a campground that visitors to the event are welcome to use during their stay.

The traditional powwow feast includes lobster, salmon, mussels, chowders, potatoes and other local foods.

"The non-Native community participates as well, as the event

brings a lot of visitors and tourist dollars into the area, and we get donations of vegetables and other support from the local people. We have all nationalities who regularly attend the event," Gallant said.

A social is scheduled for Friday night, Aug. 17, when the visitors are arriving, and features karaoke, games, food, and lots of visiting and renewal of friendships. A sacred fire is lit by an Elder and guarded by individuals until the event ends on Sunday night.

The grand entry at noon on Saturday, Aug. 18 includes songs honouring the flag and the veterans, followed by inter-tribal dancing. Master of ceremonies for this year's powwow will be Jeff Ward, an RCMP officer who enjoys taking part in cultural events.

"Through our event we try and target the non-Aboriginal people so that it's an educational experience as well as a celebration of our culture," said Gallant. "We host demonstrations of the woman's jingle dance or the men's grass dance, for example, and explain

the significance of the steps and the regalia."

In the past, drum groups have come from as far away as Morley, Alta. to take part in the Abegweit powwow, and hoop dancers have also travelled considerable distances to demonstrate their wonderful skills, Gallant said.

Other activities planned for the powwow include crib and crokinole tournaments and a merchandise bingo. Vendors will also be present with unique and beautiful Native crafts and food items for sale.

The beach is only a five-minute walk from the powwow grounds and visitors can enjoy the beauty of nature or take a walk through the medicine trails. They are welcome to participate in the ceremonies as well, and a traditional sweat lodge, tipis and wigwams will be located on site.

The powwow is a family-oriented event and people under the influence of alcohol or drugs will not be permitted to stay on the grounds. There is no cost for admission, camping, breakfast or supper, although

donations are greatly appreciated.

The annual powwow is hosted by the Native Council of Prince Edward Island, which represents status, non-status, Métis and Inuit who have chosen to reside on traditional Mi'kmaq territory off reserve. Some of the members continue to live in the traditional way, while others work in the modern economy.

"We're a provincial affiliate of the Congress of Aboriginal People and we advocate on behalf of the Aboriginal community to better the lives of our people," Gallant explained.

"Hosting the powwow is a lot of hard work for the council but it's worth it," concluded Gallant. "It proves that a small community of 300 can accomplish big things and it allows us to educate and share our culture while enjoying a meaningful celebration ourselves."

More information about the powwow is available on the council's Web site at [www.abegweitfirstnations.com/powwow.htm](http://www.abegweitfirstnations.com/powwow.htm) or by calling (902) 892-5314.



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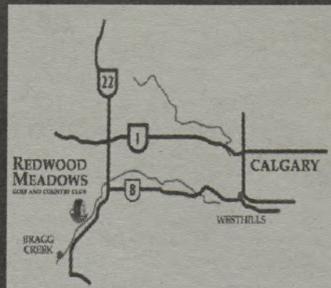
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# Selling of eagle parts not a tradition

By Dianne Meili  
Windspeaker Staff Writer

## HOBBEMA, Alta.

Slaughtering eagles and selling their feathers and body parts for powwow dance regalia has nothing to do with tradition, explained Francis Tootoosis.

The Elder from Hobbema and other Elders from around the country are adamant in declaring historical harvesting of eagle feathers and body parts had nothing to do with making a profit. Traditionally, feathers were often taken one at a time from the birds in a respectful way. Instances where birds are killed for profit—such as the case that occurred in North Vancouver a few years back where 50 birds were slaughtered and their feathers and body parts sold within the powwow circuit—are nothing less than tragic.

“We have so many stories that revolve around people receiving feathers in a spiritual way,” Tootoosis explained. “Eagles are powerful beings, and they decide to give themselves to you if you go about appealing to them in a proper, respectful way with prayer. The kind of slaughter that happened in Vancouver is just a form of animal cruelty that only serves to weaken peoples’ link with the powerful birds.”

Traditionally, Tootoosis said, an eagle hunter would dig a pit and cover it with camouflage material like branches and plant material. Placing bait on the cover, he would hide in the pit until an eagle landed to take the bait, and then he would usually grab it by the feet to extract a feather or feathers.

“Those birds are strong, so you can imagine gathering feathers this way took special expertise. What the hunter ended



Elders teach that the harvesting of eagle feathers and body parts for regalia needs to be done in a respectful manner, and should never be done for profit.

up with was variable, depending on how sincerely he appealed to the eagle spirit for his needs.”

Echoing Tootoosis’ sentiments, Chehalis Elder Grand Chief Rose Charlie and Eagle expert David Hancock have been travelling around British Columbia to counter the greed that leads to the trafficking of bird parts and feathers in the powwow circle. By speaking about the traditional way of receiving feathers, for example, the pair hopes to nurture profound respect for the eagle, and all wildlife, in students at the schools they have been visiting.

Hancock described the way Charlie conveys the proper way to procure feathers to her young audiences.

“You might be walking down the beach and see a feather lying on the sand before you,” is what she tells the group”, Hancock said. “And then she pretends to bend down and pick it up. ‘If you find an eagle feather, it is a gift to be appreciated. Or, if it’s given to you by a believer, it has

great value’, she tells them.”

Hancock said former United States president Bill Clinton unknowingly changed powwow culture when he declared all eagles would be protected under U.S. law, and that parts of birds that were unlawfully or naturally killed should be given to Native Americans.

“Before Clinton put this law into place, feathers of golden eagles were mainly used in regalia because of their variegated colour. But the former president created an artificial market for bald eagles when he declared all eagles would be protected and their parts awarded to Natives,” Hancock explained.

“What you have now is people saying the massacre of eagles is culturally and religiously justified. But it is not, and never was, a historic right,” he said.

“And don’t get me wrong, I am not against powwow, I’m just against the wrong values misguided people use to cover the greed that comes when senseless killing is involved in making a profit.”

Hancock, who has observed eagles for 50 years, has many stories and eagle facts to share with curious students. He confirms they are powerful in flight and deserve the reverence they are awarded by Aboriginal people who declare them as “the bird that flies closest to the Creator.”

“Eagles are incredible soarers that move around the country on thermal air currents. They have huge, broad wings but they conserve flying energy not so much by flapping them, as much as gliding on outstretched wings.”

Hancock said they can reach speeds of up to 50 kilometres an hour in regular flight, but can dive at a speed of 100 kilometres an hour.

And what about their phenomenal eyesight?

“They do have seven times more visual acuity than humans and they can detect motion from a long distance away. But what makes them such exceptional hunters is their ability to read the behaviour of other raptors. They

can tap into the ‘moccasin telegraph’ that says there’s food somewhere by reading the body language of other birds that have already located it. They get the message from miles away.”

Hancock said two million people around the world gained a sense of awe and immediate insight into the life of bald eagles when they watched live camera footage on his Web site ([www.hancockwildlifechannel.org](http://www.hancockwildlifechannel.org)) showing a female laying her eggs.

“The camera zoomed in about 11 or 12 inches from the mother’s head. She was grunting in labour and then she’d turn around and there it was ... an egg. The camera caught her rolling the eggs so they could be evenly warmed.”

Hancock, who formed the Hancock Wildlife Foundation and annually helps coordinate the Fraser Valley Bald Eagle Festival Foundation, a bird-viewing gathering, said a female lays one to three eggs, but two is the norm.

“The eggs can come three days apart, and if food is at all short, there’s fratricide. That’s when the oldest hatchling kills the youngest for survival. The chance of all three babies surviving is rare.”

Eagles mate for life but if one of a pair is lost, they will find a new partner. The hunt for food may take them away from each other, as well.

“We traced a known pair of parents with a satellite pack after they had abandoned their babies, which usually occurs about five days after they fledge. Two months later, we tracked the mother in the area of Great Slave Lake in the Northwest Territories, while the male had stayed close to home here in B.C., fishing for herring.”

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# Web site puts traditional teachings online

By Cheryl Petten  
Windspeaker Staff Writer

## TORONTO

Five years ago, Jennifer Wemigwans set out to create a readily accessible online resource designed to help teach literacy skills to adult Aboriginal learners. But the Web site that's resulted - [www.fourdirectionsteachings.com](http://www.fourdirectionsteachings.com) - has turned out to be so much more.

The site features teachings provided by six Elders representing five First Nation cultures. Blackfoot teachings are provided by Dr. Reg Crowshoe and Geoff Crow Eagle; Cree teachings are provided by Mary Lee; Ojibway teachings are provided by Lillian Pitawanakwat; Mohawk teachings are provided by Tom Porter; and Mi'kmaq teachings are provided by Stephen Augustine.

The teachings, available on the Web site as both audio files and printable transcripts, provide a wealth of information about the history, culture, traditions and beliefs of each of



INVERT MEDIA

The Four Directions Teachings Web site features teachings from Elders representing the Blackfoot, Cree, Ojibway, Mi'kmaq and Mohawk cultures.

the five groups, including information about the roles played by Elders, about traditional ceremonies, and about traditional teachings such as tipi teachings and the teachings of the medicine wheel.

Convincing the Elders to share their traditional knowledge so it could be made available through this new medium might have been a daunting task for Wemigwans, had it not been for the impressive group of advisors

already on board with the project. Those advisors include Mi'kmaq academic and author Marie Battiste, lawyer and author James (Sakej) Youngblood Henderson from the Chickasaw Nation and Cheyenne Tribe in Oklahoma,

Piikani Blackfoot Elder Reg Crowshoe, Mohawk educator Diane Hill, and Sylvia Maracle, a Mohawk woman who has been involved in the friendship centre movement for more than three decades.

(See Online on page 11)

## Lac Ste. Anne Pilgrimage JULY 21-26, 2007



For information or volunteer applications  
Contact: 780-924-3231 • Fax: 780-459-3139  
Website: [www.lsap.ca](http://www.lsap.ca) • Email: [MJM2006@telus.net](mailto:MJM2006@telus.net)

Grounds open for camping July 18<sup>th</sup>. Campground gates closed nightly from 11:00 p.m. to 6:00 a.m. — Please plan to arrive early.  
\$20.00 per vehicle fee for campground access.



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food vending, and more...  
Phone: 519-751-0040  
Fax 519-751-2790

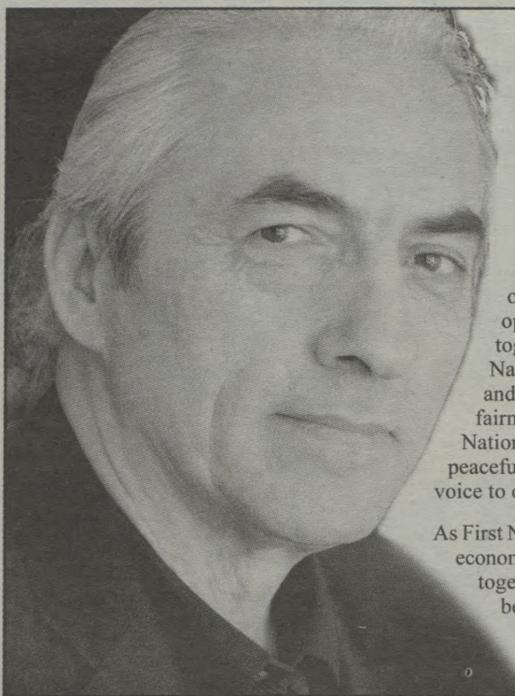


November 30, 2007

CANADIAN  
ABORIGINAL  
MUSIC AWARDS

Artist submissions!  
Entry forms online - Deadline June 30th

Find more powwows, festivals, cultural and  
sporting events listings online at:  
[www.ammsa.com/ammsaevents.html](http://www.ammsa.com/ammsaevents.html)



### June 21 is National Indian Solidarity Day

On behalf of the Assembly of First Nations, National Chief Phil Fontaine and the Regional Chiefs congratulate First Nations leaders and citizens on their ongoing efforts to strengthen our communities.

We invite you to participate in the National Day of Action on June 29, 2007. The National Day of Action is an opportunity for all First Nations and Canadians to stand together in a spirit of unity to support a better life for all First Nations peoples. The relationship among First Nations peoples and Canadians is based on principles of respect, dignity and fairness. On the National Day of Action, the Assembly of First Nations will promote education, awareness and action through peaceful rallies in Ottawa and across the country, giving a unique voice to our children, youth and elders.

As First Nations leaders, we are committed to promoting the political, economic, social and spiritual advancement of our peoples. Working together, we can achieve our vision of a better, brighter and just future for our children today and our future generations.



The Assembly of First Nations is the national organization representing First Nations citizens in Canada of all ages, gender and place of residence.

473 Albert Street, Suite 810, Ottawa, ON K1R 5B4  
Phone: 613-241-6789 • Toll-free: 1-866-869-6789 • www.afn.ca

## Culture important to powwow princess



FIRST NATIONS UNIVERSITY OF CANADA/TED WHITECALF PHOTOGRAPHY

Celebrating and promoting her culture are priorities for 17-year-old Chantel Redman, who was crowned as the first ever Miss First Nations University of Canada at the university's 29th annual powwow in Regina on April 8.

By Cheryl Petten  
Windspeaker Staff Writer

linguistics in the Dakota language to come back and teach it."

Redman feels strongly about the need to work to preserve and promote the Dakota language. She herself only speaks a few words and she knows of only a handful of people in her home community of Standing Buffalo who speak it.

"The Dakota language is going extinct," she said. "There's not many people now that are fluent in the language."

Her interest in her culture and traditional language, and her love of traditional dancing, isn't something shared by many of her peers, Redman admitted, but it's not something that bothers her. In fact, she draws strength from it.

"I feel proud of myself," she said.

Redman said she often gets calls from members of the community who would like her to help them with their dancing, and she gladly obliges.

"It's my way of giving back," she said.

From the time of her coronation until next spring when a new princess is crowned, Redman will represent the university and will serve as a role model for other Aboriginal youth, a responsibility the new princess is pleased to take on.

In her role as powwow princess, Redman hopes to have many opportunities to encourage other Aboriginal youth to work at getting a good education and keeping a positive lifestyle. She believes it's beneficial to youth to have positive role models to look up to.

"They kind of see what you're doing and what you're going through, and the responsibilities you're taking on," she said. "I like to show some of the young people, like my younger brother, teach them respect and all the different values. It's good to get the young ones to start knowing everything."

When asked who inspired her interest in her culture and her drive to succeed in school, Redman said her grandparents were two of her role models.

"My grandpa was fluent in the Dakota language ... I told him, I said, I want to try to be fluent in the Dakota language, too, someday."

### REGINA

Seventeen-year-old Chantel Redman has been a jingle dancer since she was five and spends much of each summer on the powwow trail. But this year, things will be a bit different for Redman with each powwow each attends, she will take with her a sash, a crown, and the title of Miss First Nations University of Canada.

Redman was crowned as the university's first-ever powwow princess during this year's First Nations University of Canada Powwow, held in Regina on April 8 and 9. This year marked the 29th running of the university's powwow, which helps to begin a new powwow season each spring.

When she learned she had been selected as the university's powwow princess, Redman said she felt a little overwhelmed by the news.

"I didn't know how to feel. I was just so excited," she said.

Competitors in the princess pageant were judged based on a written essay about the history of the university and the importance of a higher education, a presentation to pageant judges and their performance in dance competition.

This isn't the first time Redman has been selected to fill the role of powwow princess-in 2004, she was chosen as Standing Buffalo's senior princess. But her new title as Miss First Nations University of Canada comes with an added bonus that the Standing Buffalo crown didn't offer—a \$1,000 scholarship that will help pay Redman's tuition when she enrolls at the university.

Education is something that is important to Redman. She is currently enrolled at Bert Fox community high school in Fort Qu'Appelle and plans to attend the First Nations University after graduation.

"I want to go straight to university, to the First Nations University of Canada," she said. "I want to get my bachelor of education in Indian education. And after that I want to get my

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of ensuring *harmony*  
with each other  
and with  
*Mother Earth.*



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More events: [www.ammsa.com/ammsaevents.html](http://www.ammsa.com/ammsaevents.html)

# GUIDE TO POWWOW COUNTRY CALENDAR OF EVENTS

## MAY

**May 26 - 28th, 2007**  
**Second Annual Native American Inter-Tribal Pow Wow**  
 Memorial Day Weekend Wailoa River Park in Hilo, Hawaii  
 Free event, which will feature dancing, drumming, singing, storytelling, a silent auction, arts and crafts and food. The Second Annual Hilo Pow Wow is sponsored in part by the Big Island Resource Conservation and Development Council.  
 Information call 808-968-6688  
 Web: [www.hilopowwow.com](http://www.hilopowwow.com)  
 or E-mail: [info@hilopowwow.com](mailto:info@hilopowwow.com).

**May 26 - 28, 2007**  
**Selma Walker Memorial Powwow**  
 at the Franklin County Fairgrounds in Hilliard, Ohio  
 Grand Entry at 1pm.  
 Sponsored by the Native American Indian Center Of Central Ohio  
 PO Box 07705 Columbus, Ohio 43207-0705  
 (614)443-6120  
 E-mail: [naicco@aol.com](mailto:naicco@aol.com)

**May 28, 2007**  
**CCAB Ontario Golf Tournament**  
 Oakville, Ontario  
 (416) 961-8663

**May 30, 2007**  
**O'Chiese Treaty Day**  
**O'Chiese First Nation**  
 Rocky Mountain House, Alberta  
 Info: 1 (888) 256 - 3884  
 (403) 989 - 3943

## JUNE

**June 1st, 2007**  
**imagineNATIVE Film + Media Arts Festival**  
**CALL FOR SUBMISSIONS**  
 For further information regarding submission categories, requirements and downloadable submission forms we encourage you to visit the festival website at [www.imagineNATIVE.org](http://www.imagineNATIVE.org)  
 or contact Anne Annette at (416) 585-2333

**June 1st, 2nd & 3rd, 2007**  
**7th annual Intertribal Powwow**  
 Birdsville Campgrounds,  
 Livingston County,  
 Smithland, Kentucky

**June 7, 2007**  
**26th Annual YMCA Women of Distinction Awards Dinner**  
 TCU Place-Saskatoon, Sask  
 Phone: (306) 244 - 0944

**June 7-8-9, 2007**  
**51th Annual TIHA (Texas Indian Hobbyist Association) Pow Wow**  
 Galloway Hammond Recreation Centre,  
 Burnet TX  
 Contact: David Eckerman (936) 653 -3116

**June 8-9-10, 2007**  
**11th Annual Standing Bear Pow Wow**  
 Bakersfield College, 1800 Panorama Dr.  
 Bakersfield CA  
 Info: (661) 589 - 3181

**June 9-10, 2007**  
**18th Annual Barrie Traditional Pow Wow**  
 Barrie Fair Grounds  
 Barrie, ON  
 Info: (705) - 721 - 7689

**June 9-10, 2007**  
**Touchwood Agency Tribal Council Annual Golf Tournament**  
 York Lake Golf Course  
 Yorkton, Sask  
 Todd Bitternose: (306) 835-2937  
 or 835-7766  
 Sheila Kay - Machiskini: (306) 835-2937  
 or 835-7638

**June 9-10, 2007**  
**Fort Ancients Celebration**  
 Fort Ancient, 7 miles SE of Lebanon Ohio  
 Jack Blosser (513) 932-4421  
 or 1-800-283-8904  
 E-mail: [jblosser@ohiohistory.org](mailto:jblosser@ohiohistory.org)

**June 9-11, 2007**  
**6th Annual United Metis Pow Wow & Cultural Festival**  
 Johnson County Park near edenburg,  
 Indianapolis Indiana  
 Contact: Dave Big Heart Arnold  
 (317) 381-9581  
 E-mail: [chairman.nimkii@unitedmetis.org](mailto:chairman.nimkii@unitedmetis.org)  
 WebSite: [www.unitedmetis.org](http://www.unitedmetis.org)

**June 12-13, 2007**  
**Treaty Day in Saskatoon**  
 10am-4pm  
 June 21

**Grass Dance Special - Ronald McGinnis Memorial**  
 Mr. Elvis Debungee  
 Phone: (807)482-2479  
 E-mail: [edebungee@hotmail.com](mailto:edebungee@hotmail.com)

**June 16th, 2007**  
**9th Annual "Honoring Our Children" Initiation Pow wow, scheduled for Bowness Sportsplex (7904 43rd Ave. N.W.) Calgary, AB**  
 Grand Entry is at 1pm, "Northern Cree" is our host drum, Hal Eagle Tail is our M.C., Ellery Starlight is our Arena Director, feast for everyone, mini competition, drumming competition (Dion Tootosis is head judge). Craft tables are still available (\$50.00 per table), Special guests including "Young Spirit Voices" drama group (sponsored by Wandering Spirit and Calgary Animated Objects Society).

The best way to reach me is email or my cell is (403) 874-0680.

**June 16th, 2007**  
**History in the Hills**  
 Location: Cypress Hills Interprovincial Park  
 Alberta Time: Venues open 10-5 Cost: Free  
 For More Information: Miywasin Society of Aboriginal Services  
[www.miywasin.ab.ca](http://www.miywasin.ab.ca)  
 Phone: (403) 526-0756

**June 16-17, 2007**  
**South Bay Traditional Pow Wow**  
 Rabbit Island, Ontario  
 İKİMiigwetch Witonaa Nibiishó  
 General Info: (705) - 859 - 2385

**June 16-17, 2007**  
**7th Annual Shenandoah Valley Pow Wow**  
 Intersection of Interstate 81 and exit 269  
 Mt. Jackson, VA  
 The Silver Phoenix Trading Post  
 (540) 477 - 9616  
 E-mail: [sphoenix@shentel.net](mailto:sphoenix@shentel.net)

**June 16 - 17, 2007**  
**Honoring Our Youth Traditional Pow Wow**  
 New Liskeard, Quebec.  
 Notre-Dame Du Nord  
 Dawn Wabie - (819) 723 - 5206

**Red Wood Meadows in Calgary AB**  
 Casandra Bowers (416) 961-8663  
 Frank (416) 961- 8663 x222

**June 28, 2007**  
**SIIT Annual Scholarship Golf Tournament**  
 Dakota Dunes Golf Links  
 Whitecap First Nation, Sask  
 (306) 244 - 4444

**June 29-30-july 1, 2007**  
**Saddle Lake Cree Nation Annual Competition Pow Wow**  
 Saddle Lake Cree Nation, Alberta  
 Info: 1 (800) 396 - 2167

**June 29-30-July 1, 2007**  
**16th Honoring Our Veterans Contest Pow Wow**  
 The Bays Mill Softball Field,  
 Brimley, Michigan  
 Info: (906) 248 - 3241 ext 1106

**June 29 - July 1, 2006**  
**Alexander Annual Traditional Pow Wow**  
 Alexander Arbor Grounds,  
 Alexander First Nation, Alberta  
 Info: (780) 939 - 5887

**June 30 & July 1, 2007**  
**6TH Annual Mending The Sacred Hoop Traditional Pow Wow**  
 Calzorn Park 300 W, Russell Road,  
 Tecumseh, Michigan 49286

Admission: \$5 - Adults, \$3 - Students,  
 \$2 - Seniors , \$8 - Weekend Pass,  
 \$10 -1 Day Family Pass  
 Grand Entry Times: Saturday 1 & 7 PM ,  
 Sunday 1 PM  
 Gates Open at 10 AM Both Days  
 Pow Wow Info: Abel Cooper (517) 263-3233  
 Trader Info: Ron Reed (517) 436-3589  
 Or E-Mail [Leh~Nah~Weh@msn.com](mailto:Leh~Nah~Weh@msn.com)

## JULY

**July 6-15, 2006**  
**Calgary Stampede Rodeo and World Famous Chuckwagon Races**  
 Calgary, Alberta  
 1-800-661-1767  
[www.calgarystampede.com](http://www.calgarystampede.com)

**July 6 - 8, 2007**  
**Sheguiandah First Nation 18th Annual Traditional Pow Wow**

**July 27, 28, & 29, 2007**  
**29th Annual Tsuu Tina Nation All Native Golf Classic**  
 Redwood Meadows Golf & Country Club  
 & Buffalo Run Golf Course  
 To register call Paula at (403) 238-6107 or  
 Paddy at (403) 949-3733

## AUGUST

**August 2 - 6, 2007**  
**2007 Canadian Native Fastball Championships**  
 Winnipeg, Manitoba  
[www.nativefastball2007.ca](http://www.nativefastball2007.ca)

**August 3 - 5, 2007**  
**Opaskwayak Cree Nation Competition Pow Wow**  
 "Honoring our Chiefs"  
 Opaskwayak, (The Pas) Manitoba  
 Info: (204) 627-7003  
 Email: [ocnpowwow2007@hotmail.com](mailto:ocnpowwow2007@hotmail.com)

**August 10, 11, and 12th, 2007**  
**First Annual Yu-cluth-aht Holistic Celebration of Health, Cultural Music and Health Fair that will include both traditional First Nations**  
 Contact John Duff at 250-726-7343  
 or E-mail: [addictions@ufn.ca](mailto:addictions@ufn.ca)  
 Website: [musicfest.ufn.ca](http://musicfest.ufn.ca)

**August 17 - 19, 2007**  
**24th Annual Pow Wow at Kehewin Cree Nation "Walking in Wisdom's Footsteps" (Honoring Our Elders)**  
 Band Giveaway Sunday Night  
 Grand Entry: Friday Evg, Saturday Aft (1 only), Sunday Aft/ Evg  
 Contact Shannon Hmbly (780) 826-3333,  
 826-2407  
 Fax: (780) 826- 2882  
 Email: [sundancegrounds@hotmail.com](mailto:sundancegrounds@hotmail.com)

**August 18 - 19, 2007**  
**15th Annual Abegweit Pow Wow**  
 Scotchfort (near Charlottetown), PEI  
 Contact Jamie Gallant  
 Ph: (902) 892-5314  
[www.abegweitfirstnations.com/powwow.htm](http://www.abegweitfirstnations.com/powwow.htm)

**August 29 - September 1, 2007**  
**7th International Conference on Diabetes and Indigenous Peoples**  
 Ottawa, ON

## JUNE

June 1st, 2007  
 imagineNATIVE Film + Media Arts Festival  
**CALL FOR SUBMISSIONS**  
 For further information regarding submission categories, requirements and downloadable submission forms we encourage you to visit the festival website at [www.imagineNATIVE.org](http://www.imagineNATIVE.org) or contact Amye Annette at (416) 585-2333

June 1st, 2nd & 3rd, 2007  
 7th annual Intertribal Powwow  
 Birdsville Campgrounds,  
 Livingston County,  
 Smithland, Kentucky  
 972 River Road 42081  
 US 60 to hwy 137 north 3 mile marker  
 "Benefiting Project Graduation  
 & Orphaned Native American Babies"  
 Contact: Kamama (270) 965-9432  
 or E-mail: [irnbuffalospirit@aol.com](mailto:irnbuffalospirit@aol.com)

June 1-3, 2007  
 21st Annual Red Earth Festival  
 Oklahoma State Fair  
 Oklahoma City, OK  
 Phone: (405) 427-5228  
 E-mail: [info@redearth.org](mailto:info@redearth.org)

June 1, 2007  
 Miss-Algonquin Nation 2007  
 Maniwaki, Quebec  
 Pauline: (819) 449-5449  
 Shirley: (819) 449-1275

June 2-3, 2007  
 Kitigan Zibi Anishinabe Kijigon Traditional Pow Wow  
 Kitigan Zibi School Grounds,  
 Maniwaki Quebec  
 (819) 449-5449

June 2-3, 2007  
 Aundeck Omni Kaning Traditional Pow Wow  
 (Formerly Ojibways of Sucker Creek)  
 5 Min West of Little Current, Ontario  
 Healing The Spirit  
 At The First Nations Park, Ont.  
 Contact: Cultural Committee (705) 368-2228

June 2-3, 2007  
 9th Annual Intertribal Pow Wow  
 at the Grand Village of the Kickapoo Park  
 Site of the Grand Village at the Emmett Farm,  
 Le Roy IL  
 Angelo Padro (309) 261 - 3043  
 Linda (309) 376 - 3400

June 4 - 5, 2007  
 5th Annual Insight Aboriginal Financial  
 Management & Economic Development  
 Conference  
 Ottawa, ON  
 1.888.777.1707

June 4-9, 2007  
 12th Annual Dreamspeakers Aboriginal  
 International Film Festival  
 Edmonton, Alberta  
 Info: Patricia Walker (780) 378-9609  
 Web: [www.dreamspeakers.org](http://www.dreamspeakers.org)

June 9-11, 2007  
 6th Annual United Metis Pow Wow  
 & Cultural Festival  
 Johnson County Park near edenburg,  
 Indianapolis Indiana  
 Contact: Dave Big Heart Arnold  
 (317) 381-9581  
 E-mail: [chairman.nimkii@unitedmetis.org](mailto:chairman.nimkii@unitedmetis.org)  
 WebSite: [www.unitedmetis.org](http://www.unitedmetis.org)

June 12-13, 2007  
 Treaty Day in Saskatoon  
 10am-4pm  
 June 21  
 National Aboriginal Day  
 Friendship Park Saskatoon, Saskatchewan  
 Mae Henderson: (306) 244 - 0174

June 15, 2007  
 Sakimay First Nations Treaty Day  
 Sakimay Pow Wow Grounds & Community  
 Complex  
 Sakimay First Nation, Sask  
 Cindy Bunnie (306) 697-2831 ext: 111  
 Carol Sangwais (306) 697-2831 ext: 145

June 15, 16, 17, 2007  
 Noongam Traditional Powwow  
 Queen Julianna Park,  
 Carling Ave. & Prince of Wales Drive  
 Ottawa, ON  
 Free Admission (donation appreciated),  
 Free Parking,  
 Friday June 15 Gates  
 open 3:00pm until 11:00 pm  
 Saturday June 16 Sunrise Ceremony, Gates  
 open 9:00am, Grand Entry Noon, 5:00 pm  
 Community Feast, 6:00pm  
 Grand Entry, 11:00  
 powwow concludes for the night  
 Sunday June 17 Sunrise Ceremony, Gates  
 open 9:00am, Grand Entry Noon, Community  
 Giveaway 5:00 pm, 5:30 pm closing Bring  
 your own lawn chairs, blankets.  
 Native Arts/Crafts and Food Concessions on  
 site For more information email  
[noongampowwow@yahoo.com](mailto:noongampowwow@yahoo.com)  
 web site: [www.noongam.50megs.com](http://www.noongam.50megs.com)

June 15-16-17, 2007  
 16th Annual Traditional  
 Competition Pow Wow  
 Grand Celebration  
 Hinckley, Minnesota  
 1-800-472-6321 press 0

June 15-16-17, 2007  
 139th White Earth Celebrations  
 White Earth, Minnesota  
 Powwow Committee: (218) 935-2839

June 15-16-17, 2007  
 Rainy River First Nations  
 Traditional Pow-wow  
 (Ambe Niimidaa)  
 Friday night - Warm-up  
 Sat, Sun - 1 p.m & 7 p.m  
 Grand Entry  
 Sat & Sun - Feast  
 Sun - Giveaway

IKIMIigwetch Witonaa Nibiishó  
 General Info: (705) - 859 - 2385

June 16-17, 2007  
 7th Annual Shenandoah Valley Pow Wow  
 Intersection of Interstate 81 and exit 269  
 Mt. Jackson, VA  
 The Silver Phoenix Trading Post  
 (540) 477 - 9616  
 E-mail: [sphoenix@shentel.net](mailto:sphoenix@shentel.net)

June 16 - 17, 2007  
 Honoring Our Youth Traditional Pow Wow  
 New Lisheard, Quebec.  
 Notre-Dame Du Nord  
 Dawn Wabie - (819) 723 - 5206

June 16-17, 2007  
 5th Annual Timiskaming Gathering of the  
 Clans Traditional Pow Wow  
 Timiskaming First Nation  
 Sacred Grounds, Ontario  
 Info : (819) 723 - 5206

June 16-17th, 2007  
 22st Annual Bear Creek  
 Traditional Pow Wow  
 Olmsted County History Center  
 1195 West Circle Dr SW  
 Rochester, Minnesota  
 Phone: (507) 367-2697 or (507) 732-5941  
 E-mail: [nacsemn@earthlink.net](mailto:nacsemn@earthlink.net)

June 19, 2007  
 Pancake Breakfast 8:30am-11:00am  
 Canadian Native Friendship Centre  
 11205-101 Street  
 Edmonton, Alberta  
 Dean (780) 479-1999  
 E-mail: [deanbrown@shawbiz.ca](mailto:deanbrown@shawbiz.ca)

June 21, 2007  
 Royal Eagles Annual BBQ  
 Park at 102 and Jasper Ave 11am - 2pm  
 Edmonton, Alberta  
 Brian Hjelsvold (780) 409-7678

June 21 - 22, 2007  
 Wanuskewin Heritage Park  
 Contest Pow Wow  
 Saskatoon, Saskatchewan  
 Info : (306) - 931 - 6767

June 23 2007  
 Smudging the Streets  
 Bissel Centre  
 10527 - 96 Street  
 7:00 a.m. start  
 Contact: Dean Brown  
 or E-mail: [deanbrown@gmail.com](mailto:deanbrown@gmail.com)

June 23-24, 2007  
 Edmonton NAD Weekend Festival  
 Day 1 noon-6pm  
 Day 2 1-5pm  
 Provincial Legislature Grounds  
 100800-97 Ave  
 Edmonton, Alberta  
 Dean (780) 479-1999

June 25, 2007  
 7th Annual  
 CCAB Circle for 2015 Golf Tournament

Gates Open at 10 AM Both Days  
 Pow Wow Info: Abel Cooper (517) 263-3233  
 Trader Info: Ron Reed (517) 436-3589  
 Or E-Mail [Leh~Nah~Weh@msn.com](mailto:Leh~Nah~Weh@msn.com)

**JULY**  
 July 6-15, 2006  
 Calgary Stampede Rodeo and World Famous  
 Chuckwagon Races  
 Calgary, Alberta  
 1-800-661-1767  
[www.calgarystampede.com](http://www.calgarystampede.com)

July 6 - 8, 2007  
 Sheguiandah First Nation 18th Annual  
 Traditional Pow-Wow  
 (705) 368-2781  
 OR (705) 368-2726

July 13-14-15, 2007  
 23rd Annual Great Mohican  
 Indian Pow Wow  
 Mohican Reservation Camp  
 & Festival Grounds  
 Loudonville, Ohio  
 Info: Chris Snively (800) 766-2267

July 13th - July 15th, 2007  
 2nd Annual Mi'kmaq of  
 Bay St. George Pow Wow  
 Flat Bay, Bay St. George,  
 Newfoundland and Labrador  
 Just 2 hours from the Ferry in  
 Port au Basques  
 Info : (709) 646 - 2662  
 Info: Linda: [lmwells@hotmail.com](mailto:lmwells@hotmail.com)

July 13, 14 & 15, 2007  
 Alexis Nakota Sioux Nation 29th Annual  
 Pow-wow & Celebrations  
 Competition Pow-wow  
 \$56,000 payout  
 Treaty Days  
 Princess Pageant  
 Industry Bar-B-Que  
 Fastball Tournament  
 Basketball Tournament  
 Pool Tournament  
 Information website:  
[www.alexisnakotasioux.com/](http://www.alexisnakotasioux.com/)

July 20-22, 2007  
 Gamble/Morrisette Family Reunion  
 Beardsy's & Okemasis First Nation, Sask.  
 (306) 467-4598 / (306) 423-5776

July 19-28, 2007  
 Capital X  
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# All My Relations



## Museum unveils its collection of historic artifacts

After being stored in a trunk in a Scottish castle for 150 years, 33 of the 43 Aboriginal artifacts collected by James Carnegie, the ninth Earl of Southesk, are now on public display at the Royal Alberta Museum in Edmonton.

The exhibit, *Stories from the Southesk Collection: A 150-Year Journey*, opened to the public on May 5.

The artifacts featured in the exhibit were collected in the mid-1800s during the earl's visit to the Canadian west, a journey he embarked on in an effort to improve his health, which had diminished after the death of his wife.

The Southesk Collection is considered to be one of the most significant collections of Northern Plains artifacts in existence, made all the more valuable thanks to the earl's journals, in which he recorded where and when he acquired many of the items. The museum

purchased the artifacts during an auction held in New York last May.

In 1859, the earl spent a week at Fort Edmonton, where he bought a dag knife with a bone handle and beaded hide sheath. That item is just one of the artifacts currently on display.

Other items in the collection include a gun cover of moose leather decorated with fringes, a pair of men's leggings made of beaded hide, a small beaded hide pouch and four pairs of children's embroidered hide moccasins, two of which have pink silk ribbon trim two of which have blue ribbon trim. A rare finger-woven Métis sash and a beaded pad saddle are also included among the items.

The exhibit runs until July 2. For more information, visit the museum's Web site at [www.royalalbertamuseum.ca](http://www.royalalbertamuseum.ca) or call the museum at (780) 453-9100.



The Royal Alberta Museum had its entire Southesk collection on display during a private tour arranged for *Windspeaker*.



A dag knife and beaded dag sheath are also featured in the Southesk Collection.



Flute-player Amanda Woodward performed before an appreciative audience during a sneak peek of the Southesk exhibit held for invited guests at the Royal Alberta Museum in Edmonton on May 3.

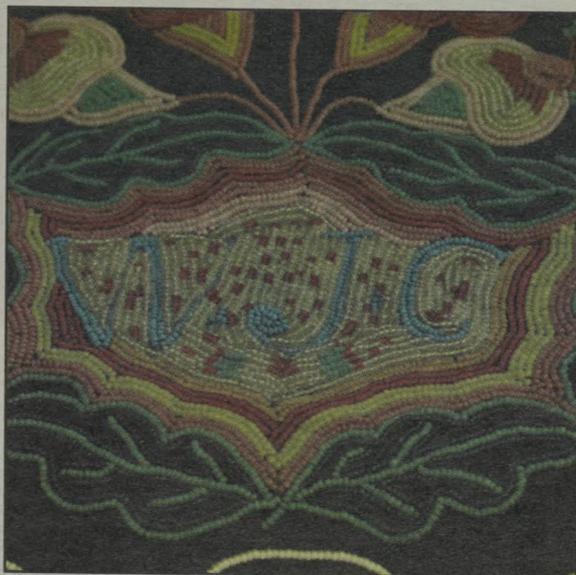


The most popular item in the Royal Alberta Museum's Southesk Collection is the Blackfoot dress made from mountain sheep skin.

All photos: Laura Suthers



The exhibit also features four pairs of children's embroidered hide moccasins, which are believed to have been made by Mary Monkman Tait at Fort Carlton in Saskatchewan for the Earl of Southesk's children.



A close up view of one of the items in the Southesk Collection shows the elaborateness of the beadwork.



A pair of men's hide moccasins, still in excellent condition despite their age, are part of the Southesk Collection.



# Northern Cree credits success to strong cultural ties

By Laura Suthers  
Windspeaker Staff Writer

SADDLE LAKE, Alta.

Their belief in the power of the drum and their strong ties to their culture is what has led to the success of the traditional powwow drumming group Northern Cree.

The 12-member group from Saddle Lake has been on the cultural trail for nearly 22 years and has produced 17 albums that are distributed across the world.

Believing in themselves, staying true to who they are, the bond that they all share and, of course, the music that comes from all of that, is what has brought them a successful career highlighted with unforgettable moments like being nominated for best Native American album at the Grammy Awards or picking up two awards at the Canadian Aboriginal Music Awards (CAMA) in Toronto last November. But it's the experience of playing at round dances and powwows that stand out the most for members of the group, explained Steven Wood, Northern Cree's founder and drum keeper.

"We always remember and try

to stay grounded. We always remember where the traditional roots are. Even though we're going to these really big major events, we're still going to the local round dances on the weekends, the small stuff, like local powwows, because you've got to remember where it all came from and that's a really important aspect of it. You have to remember those roots and you can't put stuff like 'How much money am I going to get of it' before that," he said.

"When we go to a powwow, we're not expecting to make a whole bunch of money to pay our bills, we're going there because we want to go and it's just something that we really want to do," said Wood, who is a teacher at Nipisihkopahk school in Hobbema in addition to his duties with Northern Cree.

Helping the younger generation prepare for a brighter future and instilling confidence in them is something Wood works towards every time he is drumming or teaching.

"Young people are starting to see that you don't have to try and be somebody else, you can be yourself and it will take you to where you want to be," he said.

Through many of their travels,



BERT CROWFOOT

Northern Cree is joined on stage by members of the Nipisihkopahk school drum group during the Canadian Aboriginal Music Awards held in Toronto in November 2006.

the members of the drum group hear all sorts of positive comments about how beautiful their music is and the energy that people feel when they are surrounded by Northern Cree's chants.

"We feel that energy when we sing, too, and you're feeling something from the energy that's coming from it but there's no real explanation for it other than you have to experience it for yourself," said Wood. "It's something very powerful and very good."

To have the opportunity to drum for people and sing in the Cree language and to witness the response afterwards is something that Wood honours.

He recalled his experience playing not too long ago at the CAMAs, along with other Aboriginal artists. He said that, once Northern Cree finished drumming, the audience was hysterical with their applause.

"They gave us a standing ovation, something the other musicians didn't get," Wood said.

"It was like a rock concert. And I've always believed that this

genre of music could be taken out of its traditional setting and put on the stage the same way as a rock band or whatever," said Steve. "You could still elicit the same response or maybe an even more energetic response because they would feel it."

Wood repeatedly stressed that providing the youth with opportunities to succeed and help them recognize their potential is something that he will always work to do.

Wood has organized a drumming group at Nipisihkopahk school to give students an opportunity to learn the drum. Last year, the group members held a number of fundraisers and made enough money to allow Wood to take 12 students on a field trip to Toronto to attend the CAMAs.

"We checked out the powwow. We also went to Niagara Falls, but of course the big thing was the CAMAs," said Wood. "I had the guys dress in ribbon shirts and I told my wife that if Northern Cree wins, I'm going to take the kids on stage with us and I did. We

won twice, so I took them up there twice. It was neat for them. That's stuff that they'll remember for the rest of their lives. I told them after we got back and they saw themselves on TV that if you believe in yourself, where you come from, your language and your culture, it will take you places you've never even dreamed of."

Wood said that, wherever Northern Cree travels, they always come back with a story to tell. They were in Palm Springs, California last December and Wood remembers a little boy who was maybe 6 or 7, dressed in fancy dance regalia and singing "as hard as he could."

"I thought that was so neat, so I asked him, 'Why don't you pull up a chair?' And so he was sitting with us and I think that was his biggest thrill," said Wood. "His sisters told us that we were his idols."

"When we're at different venues, we notice the kids and we'll give them an opportunity to sit in and sing with us and I think that really inspires them. When we go to round dances, we're seeing a lot more young people there and I think that's just great because I would rather have them at the round dance till three in morning than somewhere else," he said.

"I want them to believe in themselves and be proud of who they are because we have a lot to offer," said Wood. "I want the young people so badly to understand that it's so important to know your language because that's what makes you unique and who you are: That's important."

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## First Peoples' Festival

By Marie White  
Windspeaker Writer

### MONTREAL

From June 10 to 21, the communities of Montreal and Kahnawake will play host to the 17th annual First Peoples' Festival, a rich celebration of Aboriginal culture featuring films, videos, literature, visual art exhibits and various special events.

Organized each year by Land InSights/Terre En Vues, the annual festival draws Aboriginal artists from across the Americas and beyond, who take in 11 days of film screenings, lectures, readings, exhibitions, ceremonies and entertainment.

One item on this year's festival agenda is Journeys to Identity, which will feature artists such as Huron-Wendat visual artist Christine Sioui Wawanoloath, whose work entitled Tsehaweh, la porteuse de lumière features mythological animals. By looking deep into the roots of her names, she discovered who she is. Her identity is both an affirmation and a revelation.

Another artist whose work with be featured is Métis artist Jim Logan. With his National Pastimes series, Logan expresses the quest for Métis identity as seen through childhood, merging echoes of residential school, hockey and memories of his father within the work.

Métis visual artist Alexis Macdonald Seto will also be taking part in the Journey to Identity. Seto, who expresses herself through photography and collages created with images and found objects, created the art book Let's Find Out About Indians, using family pictures photos placed within the context of an outdated school book to create a history of a family with Aboriginal ancestry. According to Seto, identity is forged through the intimate universe of personal relationships.

Other artists scheduled to take part include Cree artist Jean-Paul Pelchat, who paints to reflect his journey into self-discovery, Mohawk artist Walter Kahero:ton Scott, whose work celebrates Mohawk youth and Ojibway artist Maria Hupfield,

whose works Made in Kanata and Spirit Catchers contrasts the paradoxical aspects of a journey to self-identification.

The segment of this year's festival dedicated to film will put a spotlight on Indigenous voices from Bolivia, Brazil, Mexico, Columbia, Portugal, Argentina, Australia and the Philippines. Among the films scheduled for screening are Wabak, a film by first time film-makers Ken Papatie and Gilles Pensoway that mixes traditional and modern storytelling forms to tell the story of the first Algonquin person to be born and the choices he must make between good and evil as he travels his life path. Another Canadian film that will be featured is Two Spirits: Back In the Circle by film-maker Julien Boisvert.

From June 15 to the 17 there will be public entertainment at Emilie-Gamelin Park as part of the First Peoples' Festival and National Aboriginal Day will be celebrated at Mount Royal on June 21.

More information about the festival can be found online at [www.nativelynx.qc.ca](http://www.nativelynx.qc.ca).

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# Writer's works celebrate Mi'kmaq culture

By Heather Andrews Miller

HALIFAX

Daniel Paul has made a life's work of gathering information about First Nations people and making it available to everyone. Through books, newspapers columns and articles and an outstanding Web site, Paul has sought to provide information that will help users acquire a better understanding of the history and hopes of First Nations people.

Paul is Mi'kmaq, born in 1938 on the Indian Brook reserve in Nova Scotia. When he was very young he became aware of the discrimination and lack of rights many Aboriginal people were forced to live with and he grew determined to make some positive changes within his lifetime.

Paul believes it's important for people to learn about Aboriginal history. He shared a story about a recent experience he had that demonstrated the shortcomings in some people's historical knowledge, which took place when he was attending a First Nations assembly being held at a convention centre in Halifax. The room in which the event was to take place, he explained, was named after Edward Cornwallis, who founded the city in 1749.

"It was hard to believe that the organizers were happily setting up in this room, unaware of this man's brutal treatment of their ancestors. Cornwallis had attempted to cleanse Nova Scotia of its original inhabitants by bounties for human scalps, massacre, starvation and germ warfare," said Paul. "If you don't know your history you don't understand the significance."

Paul feels present-day government is relieved that the main focus of its dialogue with Aboriginal people is on residential school issues, as it takes the attention away from the many other atrocities that were also committed during the



Daniel Paul's book, *We Are Not the Savages*, looks at early relations between First Nations and European colonizers from an Aboriginal perspective.

colonization process.

Growing up, Paul saw many examples of racism and how First Nations people had no human or civil rights to protect them.

"We were at the mercy of a largely uncaring biased white Anglo society, and legal redress was not available," he said.

Because of this humiliation and discrimination, he began to educate himself and speak out, becoming an ardent activist for human rights, and others began to listen. He took any courses he could to increase his knowledge and began writing articles in newspapers, magazines, and school readers before delving into book publishing. He now has five books to his credit, including *We Were Not the Savages*, which provides a Mi'kmaq perspective on the early colonization process. The book was on the bestseller list in Nova Scotia for 17 weeks in 1994.

Over the years, Paul has held a number of positions that have allowed him to add to his knowledge base, and which provided him opportunities to share his knowledge with others. He's worked as a district

superintendent of reserves and chief executive officer of the Mainland Micmac Development Corporation and has held various positions within the department of Indian Affairs and Northern Development.

Paul has a long list of accomplishments to his credit. In 1997, he received an honorary degree from the University of Sainte-Anne. In 2000, the City of Halifax honoured him with a Millennium Award. In 2002, he was named to the Order of Nova Scotia. And in 2005, he was appointed to the Order of Canada. But he's especially proud of one specific achievement-his Web site, [www.danielpaul.com](http://www.danielpaul.com), which features information about First Nation history, Native American democracy, Mi'kmaq territory and culture, the diversity of First Nations civilizations and numerous other topics.

"We have about 5,000 hits a week at the Web site now. And the feedback is positive, with lots of appreciation for having the material told from a First Nations perspective," Paul said. "Now the story of what the white man did is told for the first time, because it's not written by a white man."

Paul is dismayed at the lack of American Indigenous history being studied in schools across North America.

"When you look at the great cities the Maya and Inca people built and the efficient government and way of life of our First Nations ancestors, you wonder why these topics aren't being learned. I think it's because the educators know that once the masses are educated they are going to start asking questions about what happened to these civilizations, and then the real truth would come out. There was an all out attempt at annihilation and assimilation and every action that those early officials took reflects this," he said.

"My inspiration for building the Web site was the total

ignorance of all people, including many First Nations people who weren't aware of the history," he said. "We need to educate ourselves about what happened to our ancestors. We need to regain our self-respect."

Paul believes the being taught in residential school that he and

his people were inferior is what stirred in him a desire to prove otherwise.

"History unravelled as it did and we need to insist that it be taught as it happened, as it's told on my Web site. It's a slow process, but it's one that's got to happen."



DANIEL PAUL

Daniel Paul poses with Gov. Gen. Michaëlle Jean following his induction into the Order of Canada in November 2005.



DANIEL PAUL

In addition to providing information about Mi'kmaq history, Daniel Paul's Web site also features information and images from Paul's own personal history, including early family photos such as this one. Taken in 1939, the photo shows the author and historian with his three brothers. Pictured (left to right) are John Angus, Lawrence Alexander and, holding Daniel, Robert Rupert.

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## All My Relations



# Online resource provides cultural link

(Continued from page 4.)

When it came time to try to enlist the Elders, Wemigwans asked her advisors about the best way to approach them.

"They literally gave us names of Elders and said, 'Call these Elders, call these people up and tell them what you're doing and tell them who referred you.' And it was really amazing," Wemigwans said.

"In my circles, I don't really know Tom Porter, who is one of the Mohawk teachers, but the fact that I could call him and just say, 'I got your number and name from Sylvia Maracle and she thought you'd be a good person for me to talk to about this project we want to do.' Well, it was funny. Tom said, 'Well, if you're talking to people like Sylvia Maracle you're moving in some pretty good circles, so you know, I'll talk to you.' I can trust you, is basically what he was saying," she explained.

When she approached Lillian Pitawanakwat about taking part in the project, Wemigwans—who admits she herself had much to learn about traditional teachings when she first began her work on the Web site—was pleasantly surprised when the Elder put the request through ceremony

before responding.

"She asked us to spend some time on doing the vision quest on Dreamer's Rock, she did a sweat ceremony, she did a pipe ceremony," Wemigwans recalled. "She said that many times people have come and asked her to do this and she's smoked her pipe and talked to her pipe and said no. But this time, when she smoked her pipe and talked to her pipe, the answer can back yes, and this is something she could trust. And so that was phenomenal to me."

The idea behind creating the Four Directions Teachings Web site first came to Wemigwans when she was working as an adult literacy instructor in Toronto's First Nations community. She saw the work being done by people like Ningwakwe (Priscilla George), executive director of the National Indigenous Literacy Association (NILA), who were using holistic teachings to inspire adult learners, and felt a need to find a way to have those teachings available to a wider audience of adult literacy workers and learners. Using the Internet as the mode of information delivery seemed a perfect fit.

It took five years of work to find funding to make the Web site a reality, but finally Canadian Heritage came on board, and Wemigwans, through her company Invert Media, was able to launch the site earlier this spring. The project has been well received on many fronts, and it soon became evident the information it provides is useful for more than just teaching literacy skills to Aboriginal people.

Wemigwans has heard from people who are using the site to teach English as a Second Language courses to new Canadians, who are learning about the country's original inhabitants as well as improving their language skills. She's heard from Aboriginal organizations that are using the site to support their cultural work. And she's heard from school boards who are using the Four Directions Teachings to help teachers become more comfortable with including Aboriginal content within the curriculum they teach.

But the added role the Web site has come to fulfill that is the most meaningful to Wemigwans on a personal level is as a tool to help First Nations people

reconnect with their culture. Although she is a status Indian from Wikwemikong Unceded Indian Reserve in Ontario, Wemigwans grew up in Toronto, with very little exposure to her Ojibway culture. When she reached her twenties, she began trying to learn about her culture, but found it difficult because she had no base on which to begin to build.

"It was hard because you feel kind of shy and a little embarrassed sometimes, and just a little bit kind of maybe frightened sometimes too, to enter ceremonies or circles, because you don't know what all the protocols are and you don't know what it means," she said. "I remember getting a good talking to by people—'You don't enter a circle like that...' And you feel embarrassed, but you now, that's how you learn."

She recounted an experience she had when the Web site was being tested at a Native drop-in centre. A group of street kids were recruited to take a look at the site and share their comments about it. They were told that, to fulfill their responsibility, all they had to do was spend 10 minutes visiting the site, and then they could

leave. An hour later, every one of them was still there, absorbing the information the site had to offer.

"The Cree guys went to the Cree stuff, the Ojibway guys went to the Ojibway stuff. And you just see them and they were really enjoying it an engaged," she said.

"I was just amazed and I started realizing that, 'Oh, these guys too were probably feeling like what I felt when I was younger. Like, where do you find this stuff?' ... And so maybe that will help those guys later, to maybe go into a talking circle or enter into a ceremony or feel more confident at one of these community cultural events. I think that was important."

The Four Directions Teaching Web site, in its current incarnation, was created by Invert Media in Partnership with NILA, but a new partner—the First Nations Technical Institute—has come on board to help Wemigwans with plans to expand the project to include teachings from other Aboriginal groups in the mix. Unfortunately, those plans won't become reality until additional funding for the project is found.

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All My Relations



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Alberta Sweetgrass: Special Section providing news from Alberta

# Oilsands boom creates uneasy wealth

By Dianne Meili  
Sweetgrass Writer

## FORT MCMURRAY

Sticky bitumen—once used only for waterproofing his ancestors' canoes—has brought affluence to Chief Jim Boucher's Fort McKay First Nation, located 65 km north of Fort McMurray.

Houses boast wooden decks, attractive siding and landscaped yards. The Elders' centre features a stately stone fireplace and the elementary school playground is dominated by a deluxe, multi-coloured playground installation.

A well-appointed business centre highlights the band office, named after late chief Dorothy McDonald, famous for her "David and Goliath" tenacity in pressing charges against oilsands giant Suncor in 1982. The company was fined \$50,000 for violating the Federal Fisheries Act with its emissions.

Boucher, who also heads up the Athabasca Tribal Council, comprised of northeastern Alberta's five First Nations—Athabasca Chipewyan, Chipewyan Prairie, Fort McKay, Fort McMurray, and Mikisew Cree—constantly fields health and environmental concerns but takes a pragmatic view of development that has changed the north.

"Demand for oil from this region will continue," Boucher said, despite environmental concerns. "This is the only place in the world where oil resources are produced in a stable area.

"Each and every person up here has their own level of optimism. I'm advocating for environmental improvements, and in some cases, we have seen response. For example, Suncor

has successfully reduced sulphur emissions by 80 per cent and Syncrude by 60 per cent."

"In other areas, we need improvements. I will continue to push for upgraded technology to reduce environmental impact," Boucher insisted.

Elder Fred MacDonald, like the chief, knows affluence from industry comes at a great cost to the land. His home overlooks the once-mighty Athabasca River, jokingly referred to by residents as "the ditch", and on this April day the water level is especially low—sand banks break through the river's surface.

MacDonald and his wife Margaret do not discount ancestral prophecy and corresponding signs in nature that indicate the land may not be able to support life much longer.

Margaret's grandfather, Adam Boucher, once sat with her on the steep riverbank and shared his vision for the future.

"He said he saw me walking across the river the water was so low. He told me the air is filled with smoke so that I can hardly see you."

The river's water is a major component in the Steam-Assisted Gravity Drainage (SAG-D) technology required to pump bitumen out of wells.

"That river is up and down. Sometimes it's low, sometimes it's high," said Boucher. Fred MacDonald thinks the river is sick.

"I'd have to be very hungry before I'd eat fish from that river," he said. "The fish don't even look the same anymore they've lost their colour."

"I can still see in my mind how good this river was. The ice on it used to freeze solid and you could look through it like a window. Now it's kind of like slush the ice has weakened.

"Sometimes we just shut the windows in summer, the smell in the air is so bad," said Margaret.

Health concerns are an issue for Boucher and he has backed local doctor John O'Connor, who has spoken out about his observance of what he claims is a disproportionately high incidence of colon, liver, blood and bile-duct cancers in northeastern residents.

The doctor is only repeating concerns First Nations people have had for years, Boucher said.

"I don't think the tests being done (for contaminants) on organs of animals, for example, are accurate," Boucher explained. "We need a more concerted effort. Scientists have to conduct full health assessments to determine what is causing these diseases."

Social problems, and the ever-growing use of drugs amongst youth, are another issue.

"It's a reflection of the new generation we have. There are all kinds of recreation opportunities for them but they can't be forced to join in sports activities or get out into the natural world," Boucher said. "Our council has worked hard to keep communication lines open. We have an open general meeting every three months to deal with specific issues."

## Growth outpaces checks and balances

In the beginning of 2007, energy producers licenced 4,837 wells 82 wells per day—in northern Alberta. This kind of development has prompted stakeholders like the Northwest

Territories First Nations to call for a halt to further development in Alberta's oilsands, saying the massive industrial growth is hurting their land, water and people.

As the second round of province-wide oilsands consultations draws to a close, Alberta Wilderness Association (AWA) has also advised a moratorium be placed on oilsands activities and called for new protected areas in oilsands regions and for an overarching provincial land and resources management plan that effectively addresses cumulative impacts.

"The development of Alberta's oilsands has outpaced government policy and planning," said AWA conservation specialist Joyce Hildebrand. "By the time recommendations are proposed or new policies or legislation are put in place, it may well be too late for wilderness and wildlife, not to mention human health and community well-being," she added.

But in the short term, prosperity reigns in Boucher's community. Each band member



Chief Jim Boucher

is awarded substantial payouts from profits brought in by the Fort McKay Group of Companies owned and managed by the band. Other funds benefit residents through initiatives like the community beautification program and investments made for the future. Savvy marketing of services—the band showcased the seven companies that serve a number of corporate clients in oilsands, pipeline, forestry and public sectors in a May trade show—will ensure business keeps booming for Fort McKay First Nation.



DIANNE MEILI

Victor Cree, 85, of the Fort McMurray First Nation, Alta., was in a storytelling mood when Sweetgrass caught him sitting out in his yard by the fire on a mild spring day. "I was a good moose hunter. I took down maybe as many as 250 animals in my time. And I shared them all. Sharing is our peoples' way," he said.

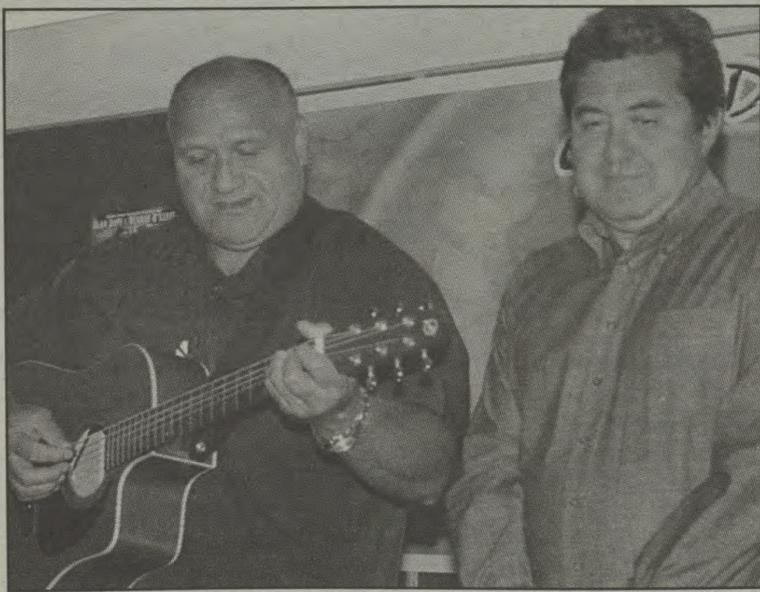


PHOTO: PAUL BARNESLEY

Alan Duff, author of *Once Were Warriors* (right) and partner Henari O'Keefe are on a cross-Canada tour promoting Books In Homes, a literacy program that has distributed more than half a million books to 100,000 students in three countries—New Zealand, Australia and the United States. The two men are promoting education and self-reliance as the keys to addressing the social problems that plague Indigenous communities. They spoke at the University of Calgary on May 1.

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# Youth learn life lessons through martial arts

By Shauna Lewis  
Raven's Eye Writer

### VANCOUVER

Three prominent First Nations entrepreneurs are donating time and money to help Vancouver's inner-city youth find perseverance and self-esteem through the sport of martial arts.

Since 2002, the Sukadoh Aboriginal Karate Club (SAKC) located on Vancouver's eastside has been helping many First Nation and non-Native youth obtain valuable tools.

It was the confidence boost martial arts had on Aboriginal youth in his home of Fort McMurray that lead successful businessman Gerry Gionet to donate \$10,000 to the Vancouver organization. As owner and operator of Aqua Industrial Ltd., a structural steel plant in Fort McMurray, Gionet knows the steadfast drive and determination it takes to operate a thriving business and he says martial arts training takes the same kind of rigid discipline needed to succeed.

Gionet said he jumped at the

opportunity to support such an important organization because of the connection the sport has to the kind of mental acuteness and passion needed in business and education.

Dave Tuccaro, president of the SAKC, said the youth have been getting good grades because of their participation the club.

Tuccaro believes that the club is important in reaching the youth who are at a high risk for drug dependency, gang involvement and prostitution.

"There are so many other temptations that are around, especially in east Vancouver. To give youth an alternative to that is one of the reasons I'm involved," said Tuccaro.

Tuccaro has also generously donated \$10,000 to the society.

"Youth love the society because it provides them with a space to harness and express their energy, said Calvin Helin, founder of SAKC. "Many Aboriginal youth have behavioural problems such as attention deficiency disorder (ADD) and fetal alcohol syndrome (FAS) and the club provides a safe haven where

they can burn energy while developing needed confidence."

Cree Elder Jeanette Angus, a 60-year-old grandmother has been participating in martial arts with her grandson Tucker for nearly a year.

"It's an excellent expression for his self-esteem," said Angus. "I go to the weekly sessions so I can understand and be honest with his experience."

Karate master, Sensei Toshiaki Nomada, trained Helin in martial arts and now dedicates his life to mentoring adults and youth in the sport. Nomada works out of the Grandview elementary school gym, providing youth with a disciplined approach to martial arts and life. There is no cost to class participants and everyone involved in SAKC are volunteers.

Balance and flexibility, both physically and figuratively, are also important aspects of martial arts and life.

Thanks to the generous donations from Gionet, Tuccaro and the Shell oil company, Helin is planning to take youth to Japan next summer. Some of the proceeds from Helin's new best



SHAUNA LEWIS

Calvin Helin (left), founder of the Sukadoh Aboriginal Karate Club, poses with Sensei Toshiaki Nomada.

seller *Dances with Dependency* will help sponsor the trip.

Helin and Nomada are planning to bring a few of the most prominent martial arts masters to Vancouver so the youth will have an opportunity to train with them. Also, in June, select youth will have a chance to perform for the Maori King who will be in B.C. for a 10-day cultural tour.

"The more effort you give out the better you feel," said Helin.

"Whether physical or mental, all tools learned through martial arts can carry into one's work ethic and dedication in all aspects of life. "It is the absolute responsibility of successful Native people to give back because our Aboriginal communities need so much help," he said.

"We don't want to give back in a welfare way," he said. "We have to give back in a way where they can be self-reliant."

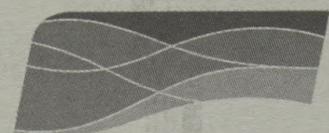
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## Student gathers veterans stories

If you're a First Nation veteran who has served with either the Canadian or American military, Jessica Wood would like to hear from you.

Wood is an undergraduate student researcher with the University of Victoria's department of history who is currently working to interview First Nation veterans about their military experiences. The information she gathers will be incorporated into the Veterans' Oral History Project, an endeavor being undertaken jointly by the University of Victoria and the Royal United Services Institute of Vancouver Island. The goal of the project is to preserve the experiences of

veterans by taping interviews with them that can then be made available as a resource for students and researchers in the future.

The information collected will be stored in the university's special collections.

Wood will be conducting interviews until the end of May. Any veterans wanting to participate that she doesn't get a chance to interview will have their names added to a database that can be used by future project researchers.

For more information about the Veterans' Oral History Project, contact Jessica Wood at (250) 480-0036 or by e-mail at [jdcook@uvic.ca](mailto:jdcook@uvic.ca).

## New strategy to focus on post-secondary barriers

A new \$65 million post-secondary strategy was recently launched by the province in an effort to get Aboriginal students into and keep them in a post-secondary education.

Beginning in September 2008, there will be an investment of \$10.3 million in scholarships to reduce the financial barriers that students encounter.

Close to \$14.9 million will be invested to create three-year plans that will identify interests and educational needs of Aboriginal students.

Approximately \$12.1 million will go towards increased programs that deals with language and university preparation.

Close to \$12.8 million will go towards helping students and encouraging more transitions from high school to programs in post-secondary institutions.

An investment of \$15 million over the period of three-years will go towards creating gathering places that will focus on Aboriginal culture in post-secondary institutions.

## Feds launch home ownership fund

The federal government is committing \$300 million to a new fund that will provide people living on reserve with an opportunity to own their own home.

The First Nations Market Housing Fund, announced on April 20, will help First Nation member obtain loans from financial institutions to build, buy or renovate a house on reserve. Obtaining this type of loan has generally been a problem for many people living on reserve because the land they wish to build on is owned by the community, not the individual, and therefore cannot be used as collateral. The fund will help address this problem by providing funding to qualifying First Nation governments, which would in turn provide financial backing to qualifying members

who want to apply for a bank loan. In making the announcement, Indian and Northern Affairs Canada Minister Jim Prentice spoke of two communities that have already established systems to help members buy their own homes. Both the Lac La Ronge Indian Band in Saskatchewan and the Kamloops Indian Band in British Columbia have been running successful on-reserve home ownership programs. With the First Nations Market Housing Fund, the federal government plans to follow the lead of these two communities and make a similar program available to First Nation members across the country. Prentice estimated the new program could mean construction of up to 25,000 new on reserve homes over the next 10 years.



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Saving the lives of children the focus of conference

BY MARGO LITTLE  
Birchbark Writer

M'CHIGEENG, FIRST NATION,

When a catastrophic event occurs it is comforting to know that there are caring helpers nearby. Ten years ago a group of compassionate individuals on Manitoulin Island came together to ensure that their neighbours would never have to face tragedy alone.

The Manitoulin Northshore Victim Crisis Assistance and Referral Service (VCARS) works closely with the Ontario Provincial Police and Anishinaabe police services to provide the emotional support and practical assistance needed during stressful incidents.

Whenever there is a traumatic event such as a house fire, car accident, sexual assault, sudden death or break and enter, victims can rely on specially trained volunteers to provide confidential aid.

Recently, delegates from Manitoulin, Espanola, Greater Sudbury and Parry Sound gathered for the agency's 8th annual conference held from April 19 to 20. The event was hosted by M'Chigeeng First Nation on Manitoulin Island.

It featured a slate of prominent guest speakers from Ontario and British Columbia who addressed the conference's theme "Saving the Lives of Our Children."

An emotional tribute to Canadian war veterans and troops serving overseas highlighted the opening ceremonies. A group of drummers and singers from Wikwemikong First Nation performed the honour song as Manitoulin veterans entered the auditorium.

Conference delegates also paused to pay respect to the

victims of the recent Blacksburg, Virginia shooting. Thirty-two students were murdered and 100 people wounded in the campus massacre.

Albert Beaudin of the United Chiefs and Councils of Manitoulin (UCCM) Anishinaabe Police Services, welcomed everyone to the conference and addressed the significance of hosting this particular event.

"Saving the lives of our children is a very appropriate theme for this conference," said Beaudin. "When we look at tragedies such as the one at Virginia Tech, it is natural for people to wonder why there is such senseless violence. We are fortunate to have a group of dedicated volunteers who help people in times of crisis. Their hard work helps build a stronger community."

VCARS chair Patricia Giroux one of the founding members of the organization who is serving in her tenth year with VCARS, praised the contributions of the men and women who step forward in times of disaster.

"I first got involved in VCARS because of my work as a probation and parole officer," she said. "I have been with the group since its inception and it has grown to be one of the things I am most proud of in my life. The work the volunteers do is invaluable. And, of course, the relationships I have developed are immeasurable."

Over the course of the two-day event many painful events were revisited but in the end a message of forgiveness and reconciliation emerged.

British Columbia widow Katy Hutchison helped to set the upbeat tone for the forum. The Vancouver Island native has become an outspoken advocate for restorative justice programs. In her book entitled *Walking After Midnight*, she describes

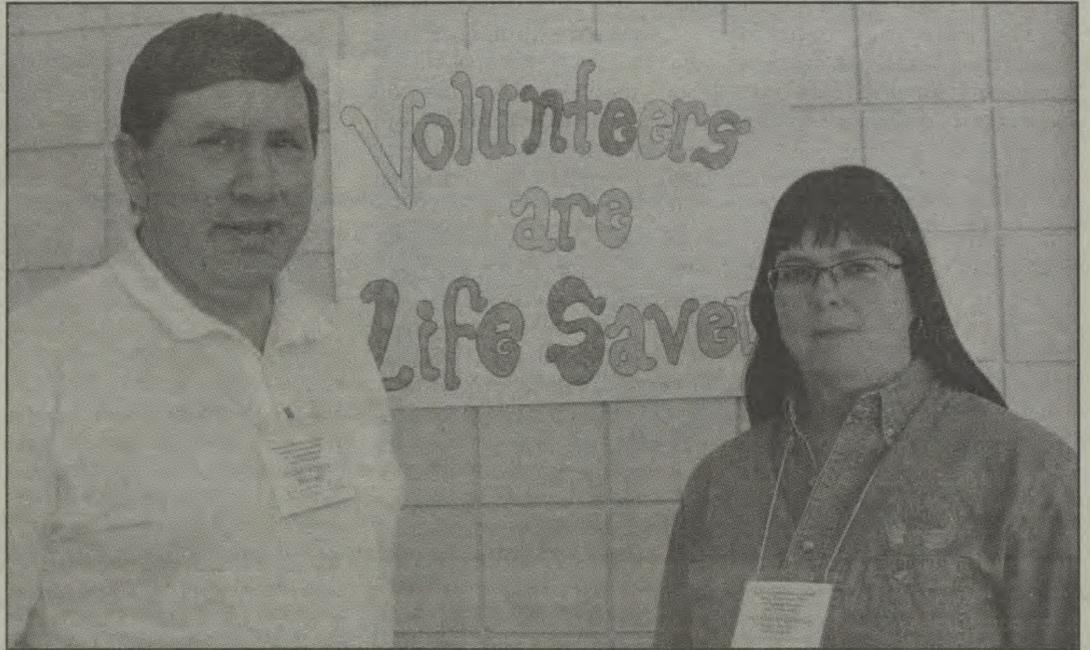


PHOTO: MARGO LITTLE

Albert Beaudin of the UCCM Anishinaabe Police Services and VCARS chair Patricia Giroux addressed the importance of the eighth annual VCARS conference in M'Chigeeng, First Nation from April 19 to 20. In the picture below,

her long search for peace after her husband, Bob, was killed trying to break up a teen party in 1997. She recalled how she felt watching the paramedics trying to revive her husband after he was punched and kicked to death by two enraged and impaired youth.

"I had to find a way to live with what had just happened," said Hutchison. "I couldn't make my children's lives all about Bob's death. I was determined to find a gift in the tragedy."

During her mourning, Hutchison discovered the philosophy of restorative justice as practised by Aboriginal people in Australia and North America. "By bringing people together, both the ones who harmed and the ones who were victims, the community can heal and move forward," she said.

To the surprise of many, she opted to meet the offender charged with her husband's murder face-to-face. "I wanted to know why he committed such

an awful act," she said.

Eventually, the youth confessed to the crime and wrote an apology to her family.

It is a fitting tribute to her husband to have the offender do something remarkable with his life. Now, he accompanies her to speaking engagements across the country and counsels young people to make wise choices.

Toronto resident Nadia McLean-Gagnon has also travelled the spiritual path from hurt and hatred to forgiveness and reconciliation.

A life shattering event in January 2006 required her to use every resource at her disposal in order to survive. A 13-year-old youth had targeted her car on the 401 highway near Oshawa. He threw a three-pound piece of concrete through her windshield fracturing her face and causing severe nerve and muscle damage.

"I had half of my face torn off just six months before my wedding," McLean-Gagnon told the VCARS gathering. "I told myself that if I can overcome this then I can overcome anything."

Months of surgical procedures followed the wanton assault and she was able to go through with her wedding plans and return to her job as a teacher.

Like Hutchison, she struggled to find something positive to restore her faith in humanity. After the attacker was arrested, she participated in an victim/offender reconciliation program.

"I wanted the aggressor to understand the extent of the damages his disgusting actions caused," said McLean-Gagnon.

She showed the offender pictures of her injuries and was gratified to witness his remorse.

After he confessed and accepted the consequences of his criminal actions, she was able to forgive him.

McLean-Gagnon still has many physical and psychological hurdles to overcome in her recovery, yet she considers herself blessed.

"When something horrendous happens, it's like your life falls to pieces, but like a puzzle you can put the pieces back together with the help of a caring community," said McLean-Gagnon.

For many volunteers, VCARS has evolved into an essential institution over the past decade. Wikwemikong First Nation librarian Sheri Mishibinjima attends the annual conferences in order to keep up-to-date on safety issues affecting children.

"There isn't one community isolated from the dangers of drugs and alcohol," said Mishibinjima. "All pervasive Internet phenomena such as Facebook and MySpace are worrisome for parents everywhere. Underage youth can be viewed drinking and performing dangerous stunts on some Web sites, she said.

"It's important to gain more knowledge about what the youth are dealing with in the community," said Mishibinjima. "People often come to me at the library and ask for information on these topics. We need to keep on top of it."

Valerie Lavallee, also a Wikwemikong First Nation volunteer, believes that when a tragic circumstance occurs, family members often go into a state of shock.

"It's important to have someone there with them," she said.

The Manitoulin Northshore chapter will celebrate its tenth anniversary in October 2007.



Renell Debassige (left) a student volunteer from Manitoulin Secondary School welcomed guest speaker, Nadia McLean-Gagnon to the VCARS conference.

# Holistic approach key to improving children's health

By Cheryl Petten  
Windspeaker Staff Writer

## MONTREAL

There's no shortage of statistics showing that, when it comes to the areas of health and welfare, Aboriginal children in Canada are at a great disadvantage in comparison to the general population. According to the Web site of the Many Hands, One Dream initiative, the infant mortality rate among First Nations and Inuit populations is two to three times the infant mortality rate for Canada as a whole. Aboriginal children are four times as likely to die due to unintentional injuries, and the suicide rate among Aboriginal people is six times the national average. Aboriginal youth have higher rates of diabetes and higher rates of dental decay, and are more likely to be exposed to poor living conditions, which helps contribute to a spread of communicable diseases among Aboriginal populations that is greater than the rate for the Canadian population by tenfold. The goal of the Many Hands, One Dream initiative is to find solutions that will improve the health of Aboriginal children and youth in Canada.

Eleven national organizations are involved in the initiative—the Aboriginal Nurses Association of Canada, the Assembly of First Nations (AFN), Health Canada's First Nations and Inuit Health Branch, the Inuit Tapiriit Kanatami, the Métis National Council, the National Aboriginal Health Organization, the National Indian and Inuit Community Health Representatives Organization, the National Association of Friendship Centres, Pauktutit Inuit Women of Canada, the First Nations Child and Family Caring Society, and the Canadian Paediatric Society (CPS).

Marie Adele Davis is executive director of the CPS, which was involved in co-ordinating two recent conferences where the health and welfare of Aboriginal youth was on the table. From April 20 to 22, The CPS partnered with the American Academy of Pediatrics to host the 2nd International Meeting on Indigenous Child Health. The conference, held in Montreal, chose "Solutions, Not Problems" as its theme, and was held to discuss solutions to some of the health problems facing Aboriginal children on both sides of the border. Then, on April 25 and 26, the society joined forces with the Canadian Medical Association and the College of Family Physicians of Canada to host the Child Health Summit in Ottawa, which featured a number of presentations and discussions dealing specifically with health issues facing Aboriginal children.

The Montreal conference, in particular, was hugely successful, Davis said, in large part because

of its focus not on the problems faced in trying to improve the health outcomes of Aboriginal children and youth, but on ways those problems can be successfully overcome.

"One of the things we find often in Canada when people talk about Aboriginal kids is they stop at the statistics. So they will highlight the fact that the challenges faced by Aboriginal kids are much more daunting than non-Aboriginal kids, but they don't necessarily start to look at what the solutions are," she said.

"So we gathered together experts from across North America and asked them to bring forward some of the programs that they had put in place, some of the solutions they had put in place that had really had positive outcomes... We wanted to really share what those positive solutions are and build from those."

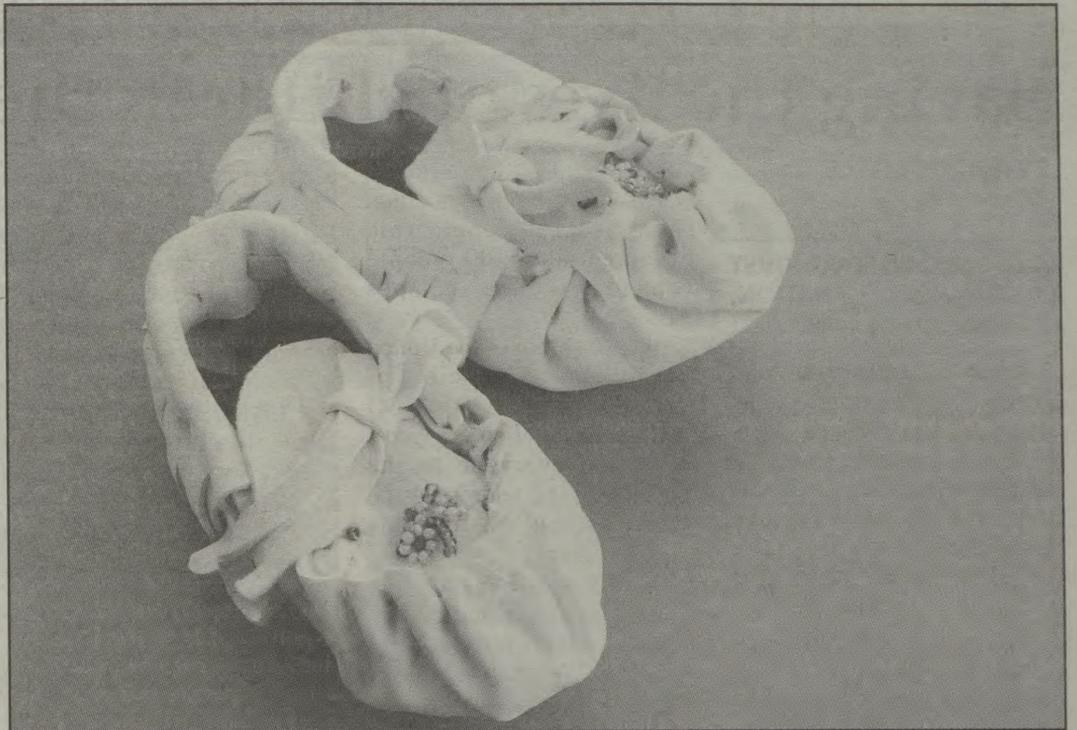
Dr. Kent Saylor, a Mohawk pediatrician practicing at the Montreal Children's Hospital, is chair of the CPS's First Nations and Inuit Health Committee and was a member of the planning committee for the International Meeting on Indigenous Child Health.

A diverse group of Aboriginal communities were represented at the Montreal conference, with Métis, First Nation and Inuit presenters, as well as Native American presenters from the United States, and even some Aboriginal presenters from Australia. But despite the diversity, Saylor explained, one overarching theme seemed to emerge time and time again during the presentations—the need for healthcare practitioners to adopt a more holistic approach to provision of health care to Aboriginal children and their families.

While different Aboriginal communities in different regions may be facing different health problems, those problems are often rooted in similar causes, Saylor said.

"You don't tend to think of it as causing a medical condition, but a loss of the language in many of the places seems to have led up to many of these things. A loss of the traditional family structure, sometimes caused by the residential school experience, has been a big factor that has led up to many of the things. A loss of the culture in general and the loss of the land. The whole real loss of the lifestyle tends to be what leads into these things. So there's some pockets of the country that are dealing more with asthma... and there's others that are dealing more with obesity. There's other pockets that are dealing more with substance abuse. And the real common theme seems to be the underlying causes rather than the individual medical conditions that we're looking at."

Having more mainstream healthcare practitioners adopt a



holistic view of health is key to improving the health of Aboriginal children, Saylor said.

"I think it's the main thing that has to happen, really, because that whole aspect is really lost. The Aboriginal approach—holistic—looked at not just the physical aspects, but mental, spiritual and emotional. And the modern western medicine, we tend to look about 95 per cent at what's going on physically with the body and we don't really look at many of the other aspects at all. They're really kind of ignored."

The push to have mainstream healthcare providers adopt a more holistic approach to service provision should take place on two fronts, Saylor said—both at the community level and at the national level.

"It has to be attacked, I think, at the grassroots level, with Aboriginal people within communities really stating that this is what we need, part of what we need. But I think we also need to have it on the bigger, national level as well... in medical schools, in residency training programs. There should be a lot of awareness that there is a different approach to health that's not always being taught. There is cultural awareness that has to happen."

While much of the focus of the two conferences was health-specific, a similar crisis is being faced in provision of child welfare services to Aboriginal children and youth. Cindy Blackstock, executive director of the First Nations Child and Family Caring Society, took part in a number of sessions during the Montreal conference. And, as she explained, the statistics for Aboriginal children when it comes to child welfare are just as bleak as the numbers surrounding Aboriginal children and health.

"In child welfare, we actually have more children, First Nations children, in child welfare care today than we did at the height of residential schools, by a factor of three," she said. "And when we talk about the Sixties Scoop, there actually were less First Nations kids in care in the Sixties Scoop

than there are right now. So clearly the system that we've created around child welfare isn't working."

Blackstock put forward some possible solutions to the problems facing the Aboriginal child welfare system, many of which mirror Saylor's suggestions for improving healthcare provision to Aboriginal children and youth.

To create a child welfare system that does work for Aboriginal children, five main principles must be followed, she said. The first of those principles is determination.

"And that's respecting that... Aboriginal communities in Canada have their own best solutions to care for kids. Too often other people are dreaming up solutions and then selling them to the community. What we're saying is the best approach is to really invest in that community's solutions and priorities."

The second principle is structural interventions, she explained.

"A lot of what we see in terms of substance misuse in communities, child welfare, poor health outcomes, those are just symptoms of poverty. And unless we really go after dealing with poverty and providing people with safe drinking water and adequate food and a safe place to live, unless we deal with those issues, those symptoms aren't going to get any better."

The third principle is providing a holistic response to child welfare issues.

"Over the last 50 years, we've started to segment children's lives into these different professions, and that simply doesn't work for kids. We knew that for thousands of years before the western systems came along. And so this is a calling back to that responsibility, to say we can't continue to meet the needs of kids one piece at a time. We have to look at the whole child in his or her family, in the context of their community and world."

The fourth principle is recognizing the importance of

culture and language.

"And that's both saying that the culture and language of the child and their family need to be absolutely respected, but it's also an acknowledgement that the current systems are culturally-loaded," Blackstock said.

"I often say to people, child welfare and child health systems in Canada are entirely culturally-appropriate—for the British and the French, but not for Aboriginal people or Canadians from other areas of the world. And so it's no surprise that it doesn't serve us well."

The fifth principal, Blackstock explained, is non-discrimination, and it's the reason why the society joined with the AFN in February to file a complaint with the Canadian Human Rights Commission, citing the lack of funding available for First Nations child welfare.

"Despite the stereotypes that are out there in Canadian society, there's loads of evidence that suggests that Aboriginal children get far less than every other Canadian. And what we need to do is provide these children and their families with the same level of support as every other Canadian."

"What we really have been trying to do is get the word out to everybody in the country to think about these five principles," Blackstock said. "Just like the Grandfather teachings. And when you're out there, doing work with families or planning programs, you think of these five things."

The society is working to develop toolkits that communities will be able to use to help them implement the principles in a way that fits in with their specific needs.

"The other thing we're doing is we're beginning to work with universities and colleges and encouraging them to adopt these principles in the way that they train social workers and health care providers, so that we actually raise another generation that is really sensitive to this and knows how to work respectfully with Aboriginal communities."

# Runners mark anniversary of Longboat win

By Laura Suthers  
Windspeaker Staff Writer

## BOSTON

A century has passed since he stunned the world with his win at the Boston Marathon, but to this day many athletes continue to be inspired by the unforgettable Tom Longboat.

Longboat quickly became an international star after winning the Boston Marathon in world record time on April 19, 1907, beating the previously posted record by five minutes.

Born on the Six Nations reserve on June 4, 1887, Longboat was a member of the Onondaga Nation.

He competed in his first competitive race at the 1905 annual Victoria Day five-mile race in Caledonia. A year later, he beat out John Marsh, an English favourite, in Hamilton's Around the Bay road race.

He went on to compete in many more mile races and marathons, shattering world records along the way, and becoming known as the greatest distance runner ever seen.

For current-day athletes like Jason Loutitt, a marathoner and mountain runner, Tom Longboat's success as a runner, and all that he accomplished, "is truly incredible."

"Longboat kind of did what hadn't been done before," Jason said. "It hadn't been done before he accomplished it and it hasn't been done since he accomplished it."

"He owned every record between the mile and the marathon and to be able to perform on both levels is something unheard of. To be a marathon runner and still be good at the mile distance, it just can't be done. There's certain ways your body can develop. But he was the world champion at all those disciplines at one time."

When the First World War broke out, Longboat enlisted, but still continued to race—in competitions and exhibition matches set up for the forces, and in his role as a dispatch runner, delivering messages between posts when communications were down.

When he returned home after the war, he found that professional racing was not what

it once was, and he walked away from racing for good, but his many accomplishments have stood the test of time and he is still considered a role model by many of today's young athletes, including Jason, who travelled to Boston in April as part of Team Longboat, a group of Aboriginal athletes who competed in the annual marathon as a way of marking the centenary of Longboat's historic win.

Jason's cousin, Shannon Loutitt, has also been inspired by the Longboat legacy—so much so that she decided to co-ordinate Team Longboat, and a number of special events in the days leading up to the April 16 run day in order to commemorate the anniversary of Longboat's Boston Marathon victory.

"For me, my involvement initially was just to qualify and run in honour of Tom Longboat," said Shannon. "My main goal changed from just running the marathon to actually being able to help the world remember and also to honour Tom Longboat's family. And that was the biggest thing, to show honour to his family."

She tracked down Longboat's only surviving daughter, 87-year-old Phyllis Winnie, as well as Longboat's grandson, Brian Winnie, and two great-granddaughters, Nicole DiGiacomo and Jessica Hazard, and flew them out to Boston so they could be there for the marathon. But Longboat's family members weren't prepared for what awaited them when they arrived.

"My husband, my son and I acted as ambassadors to the Longboat family and that was just an experience I can't even explain," said Shannon.

The highlight of the commemoration for Shannon came at an event she had co-ordinated with the Boston Athletic Association (BAA) on April 14, where Longboat would be given an honourable mention during an exclusive VIP champions breakfast. What happened that Saturday morning is something that Shannon hadn't expected and will never forget.

The BAA invited the Longboat family to the breakfast, and all of the past marathon champions were called up on stage. Then they called for Phyllis. They asked

Tom Longboat's daughter, Phyllis Winnie (seated), poses for a photo with her son, Brian Winnie, and two granddaughters, Jessica Hazard and Nicole DiGiacomo. The family was in Boston in April to help commemorate the 100th anniversary of Longboat's victory at the Boston Marathon. Longboat was only 19 years old when he finished the famed marathon in first place, shaving five minutes off the previous marathon record in the process. While in Boston, the family took part in a number of special events, and Phyllis was recognized by the Boston Athletic Association, which co-ordinated the annual marathon.



her to stand front and centre and then placed Tom Longboat's trophy in front of her.

"That's when the media went nuts," Shannon said. "There was just flashes and flashes. I was like, this is it. This is what was supposed to happen," she said. "I looked at the granddaughters and Brian and their tears were welling up, as were mine. Everything that I had worked for, everything that my family and I had put in, just all of the energy, this is what made it."

"That moment started an explosion of coverage on Tom and it was that picture that was on the front cover of the Boston Herald. We tried to get a copy the next morning but they were sold out."

The Longboat family attended a few more events, and also helped Shannon prepare for the marathon, a race that almost didn't happen because of stormy weather.

"The weather warnings were just incredible and the entire east coast was put on an emergency alert and stand by," said Shannon.

"The BAA gave the OK for the race to happen, but it was a run at your own risk type of thing. About 3,200 athletes dropped out immediately before the start of the race and there would be about 300 more who wouldn't make it past the finish line for various reasons."

Longboat was only 19-years-old—just six weeks shy of his 20th birthday—when he braved

the wet and cold weather of the 1907 Boston Marathon.

"Phyllis said that her dad was definitely there because of the wonderful weather we had," said Shannon. "I had a flu and sinus infection and an ear infection that day and to go out in that weather was something else."

Before Shannon and her family set out on their journey, an Elder prayed and blessed some ceremonial cloth and told Shannon to have Longboat's great-granddaughters braid it into her hair on the day of the race, which they gladly agreed to do.

"It was like they were giving me a piece of themselves, and up until that time I didn't really understand the significance of doing this," said Shannon.

"My tears are welling up right now just thinking about it. That was one of the more moving experiences for me because I knew that morning it would be the last time I saw them because they were scheduled to fly out that Monday morning before I would finish the marathon."

Once the race was over, Shannon got a call from the Longboat family members, telling her that all flights out of Boston were cancelled. Just two days earlier Shannon had joked with them that if their flight was cancelled, she would drive them home.

"That joke actually became a reality," said Shannon. "That drive home was a cross between a

vacation movie and something very sacred. It was so meaningful, so bonding, that nine hour trip to Buffalo."

They arrived at Phyllis' home quite late and Phyllis offered to let Shannon and her family spend the night.

"Phyllis said to me, 'You ran this marathon for my dad, I want you to stay in my room,'" said Shannon. "My husband and I looked at each other and I'm conflicting because I don't want to put her out, but then I don't want to dishonour her. So, we slept in Phyllis' room with pictures of her father all around us. I had one of the most restful sleeps I ever had."

Once Shannon returned home to Saskatoon, she received a text message from Jessica, who told her she had just finished a two-mile walk and had set her sights on taking up running, and possibly even running in the Boston Marathon some day, following in her great-grandfather's footsteps.

"It was really a life changing experience for this family," said Shannon.

"They told us so many times when we were in Boston how grateful they were to us, but I'm the one that feels so honoured and so grateful to them. They don't know how important they are to us and how they are like royalty to us. I'm just so amazed by this family and I'm crying again so I'm going to shut up."



Members of Team Longboat gear up prior to the 2007 running of the Boston Marathon on April 16. The runners travelled to Boston to take part in the grueling race to mark the 100th anniversary of Tom Longboat's Boston Marathon win. The victory was just one of many for Longboat, who has been called the greatest marathon runner of all time and one of the greatest Canadian athletes that ever lived.

# Longboat Award honours Aboriginal athletes

Each year, the Aboriginal Sports Circle, a national organization dedicated to supporting and promoting Aboriginal sport, recreation, fitness and culture, recognizes Canada's top Aboriginal athletes through the Tom Longboat Awards. One male and one female athlete from each province and territory is chosen to receive a regional Tom Longboat Award, then a national male and a national female Tom Longboat Award winner are selected from among the regional recipients.

The awards are named in honour of Tom Longboat, a gifted long-distance runner from Six Nations of the Grand River in Ontario, who in the early 1900s, made a name for himself as a gifted runner. During his athletic career, he set records and won races across North America and Europe, and always spoke proudly of his Aboriginal heritage. In addition to recognizing the country's top Aboriginal athletes, the Aboriginal Sports Circle also presents annual awards to the top regional and national Aboriginal coaches.

By **SAM LASKARIS**  
Windspeaker Writer

## PRINCE ALBERT, Sask.

Doris Jones has won three world championships. And she has set a ridiculous amount of Canadian and world records. Yet the 18-year-old Métis archer from Selkirk, Man., considers her most recent accolade her greatest accomplishment. That would be winning the Tom Longboat Award as Canada's top Aboriginal female athlete for 2006.

Jones was presented with her national award during a banquet on May 3 in Prince Albert, Sask., held in conjunction with the National Aboriginal Hockey Championships.

Sid Smith, an Ontario-based lacrosse player from Six Nations, was the male athlete winner of the national Tom Longboat Award. Smith, however, was unable to attend the Prince Albert banquet.

Meanwhile, a pair of British Columbia residents were selected as the national Aboriginal coaching award winners for 2006.

The female recipient was Leanne Sirup, a swim coach from Cowichan, B.C. And the male winner was lacrosse Minto Cup and basketball coach Sam Seward from the Squamish First Nation.

Though she was only 17 at the time, Jones took top honours at the World Archery Festival held in Las Vegas in February of 2006. That event, which attracted about 1,700 competitors, included senior (19 and over) participants.

Jones also won a gold medal at the world junior (16- to 18-year-olds) archery championships held in Mexico this past October. She excelled at that meet even though she had a broken thumb at the time, courtesy of a car accident she was involved in just prior to the world event.

Besides winning the world meets in Las Vegas and Mexico last year, Jones also won a prestigious event in Winnipeg. That competition, dubbed the 900 Challenge, featured some of the best senior female and male archers from North America competing against each other in the same category. Yet it was Jones who ended up winning the meet, which had the largest prize purse ever (\$5,000) for a Canadian

archery competition.

"2006 was just an unbelievable year," said Jones' father Tim, who is also her coach.

So why does the younger Jones, who took up the sport of archery at age four, consider being named a national winner of the Tom Longboat Award even more significant than her triumphs at world meets?

"You can go to a shoot any time," said Jones, who over the years has set 15 world and a whopping 129 Canadian records in the sport. "And this award means quite a bit to me actually, mostly because (Longboat) did so much. It's an honour to be up there winning something with his name."

Jones knew she was in the running for the national award because she had been chosen as Manitoba's regional female winner of the Tom Longboat Award.

"It's fantastic," she said of the national award. "But I wasn't expecting to win it because there are so many great athletes out there."

Besides her numerous accomplishments in the sport, Tim Jones is equally proud of his daughter for the amount of time and energy she dedicated to speaking engagements.

"She's done over 50 speeches and archery demonstrations," he said. "Her messages are basically the same. She tells people to stay in school, ask your teachers and Elders for help when you need it and to abstain from alcohol, drugs and tobacco."

As for Smith, he had plenty of lacrosse success in 2006.

For starters, he was one of the captains of the Six Nations Arrows Express, a Junior A box lacrosse side that won its third straight Ontario Lacrosse Association (OLA) crown in 2006.

Smith was singled out for his efforts as he was selected as the OLA's top defensive player.

Following their own league success, Smith and his Six Nations teammates played host to and participated in the Minto Cup, the national Junior A tournament held in August.

The Arrows Express advanced to the championship final before losing to the Peterborough Lakers.

Smith was also a co-captain of another squad last year, the New

York-based Onondaga Community College Lazars. Smith helped the Lazars win the National Junior College Athletic Association title, and he also earned some individual recognition, as he was named an all-American defenceman of the year.

As for Sirup, she was honoured primarily for her part in the successes of the British Columbia swimming team at last year's North American Indigenous Games (NAIG) in Colorado. Sirup coached the squad, which ended winning 49 medals at that competition.

Sirup is currently coaching a pair of swim teams in Cowichan. She's the head coach and director of swimming for the Cowichan Stseelhtun Swim Club and the head coach of the Cowichan Masters Swim Club.

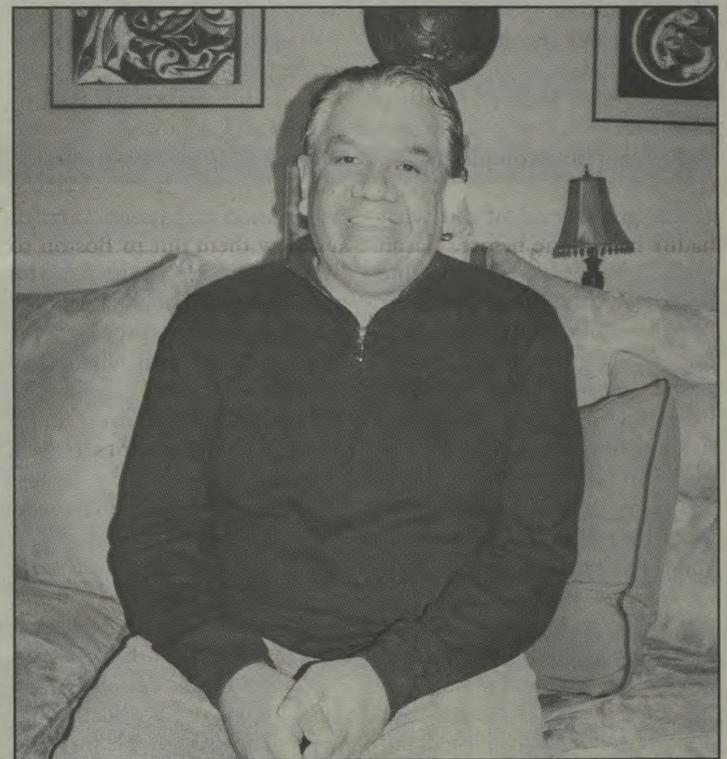
Seward also coached a successful team at the 2006 NAIG—he was in charge of the B.C. midget field lacrosse squad at the meet.

He currently has several other coaching responsibilities. Seward is the regional Aboriginal coach for the B.C. Lacrosse Association, coaches the North Shore Indians, a Senior B club, as well as North Shore minor youth teams. He also coaches basketball with the Squamish Nation Saints, a junior boys' team.

(Top) Doris Jones, a Métis archer from Selkirk, Man., is the proud recipient of a Tom Longboat Award. Jones was selected as the top Canadian female Aboriginal athlete for 2006.

(Centre) Lacrosse and basketball coach Sam Seward from the Squamish Nation in British Columbia is the male recipient of the National Aboriginal Coaching Award for 2006.

(Bottom) Leanne Sirup, a swimming coach from Cowichan, British Columbia, was named as the female recipient of the 2006 National Aboriginal Coaching Award.



[ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Weaselhead	She's Still the Same Girl	REFUGEES OF ROMANCE
Art Napoleon	Mystics	Miyoskamin
Black Rain	Rez Girls	Hundred Dollar Hickey
Donny Parenteau	Someone More Lonesom	What it Takes
Percy Trapper	Strong & Beautiful	Songs from the Stone
Jared Sowan	Broken Wing	Eclectically Yours
Eagle & Hawk	The Way	Life Is ...
Don Amero	Freight Train	Change Your Life
Terri-Anne Strongarm	Anymore	Anymore
Derek Miller	Stormy Eyes	The Dirty Looks
Jessie Wuttunee	Father (You are a Friend)	Single
After the Rain	My Home Town	I'm Coming Home
Carl Quinn	Meena	Nimosom
George Leach	Prairie Fire	Single
Gabby Taylor	Cool Me Down	Where I Feel Alive
Ron Loutit	Bar Stool	Mine to Discover
Gerry McIvor	My Lady	Old Friend
Shane Yellowbird	Pickup Truck	Life Is Calling My Name
Slidin' Clyde Roulette Band	No Time for You	Let's Take a Ride
Cheryl Bear	Your Joy	Chery Bear

CONTRIBUTING  
STATIONS:



Artist—Kinnie Starr  
Album—Anything  
Song—Up in Smoke  
Label—MapleMusic  
Producer—Kinnie Starr  
and John Raham

## New CD confirms you can expect Anything from Kinnie Starr

The title of the final track on Kinnie Starr's latest CD, *Anything*, expresses how many listeners will feel once they've gone through the 11-tracks on the disc—Not Enough.

The songs on the CD are short and few in number, leaving the listener wanting more. But what the album lacks in quantity, it makes up for with quality, with each song overflowing with Starr's meaningful and thought-provoking lyrics—something that's to be expected from an artist who sees herself first and foremost as an MC.

Each song on the album brings with it something different, with hip hop, rock, folk, R&B and electronic fused with Starr's own unique style of storytelling. Many of the stories told on *Anything* come from a personal place for Starr, inspired by her family and her own experiences.

The CD's title track, *Anything*, has been receiving a lot of attention and airplay, thanks in no small part to its upbeat vibes and direct, confident lyrics.

Providing the album with an inspiring boost, *Anything* communicates a strong statement about pursuing your dreams, with lyrics like, "I'm the lead hero in my own story, it's about strength not about glory. It's about speaking up clear and kind, it's about feeling it speak my mind."

For more information about catching Starr's latest tour dates and upcoming projects visit, [www.kinniestarr.com](http://www.kinniestarr.com). To order a copy of *Anything*, log on to [www.maplemusic.com](http://www.maplemusic.com).

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## Luke Smith — [ windspeaker confidential ]

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

immediate surgery. My heart was pounding.

**Luke Smith:** Honesty.

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

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

**L.S.:** Chandler & MacKenzie, my kids.

**L.S.:** Myself

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

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

**L.S.:** Doing an honest days work. I have a lot of fun doing what I do and it sometimes is embarrassing that I get paid for it.

**L.S.:** When someone finally laughs at my jokes.

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

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

**L.S.:** Miserable.

**L.S.:** Fishing

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

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

**L.S.:** My wife. She is the nicest person I know. She has a genuine kindness and love of life & people. She has taught me lots.

**L.S.:** Marry that woman.

**W:** Did you take it?

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

**L.S.:** Yes I did.

**L.S.:** Carry my son on a toboggan to the hospital. Our toboggan shattered and left a splinter in his leg. My wife and I hauled him and the sled back up the hill and some distance to the hospital for

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

**L.S.:** My father (husband) helped get their story out. And it looked good, too.



Métis camera editor/operator Luke Smith is used to capturing the news, but in March he had a chance to be in the news when he was presented with the Stan Clinton Award for News Essay and Cinematography during a ceremony in Toronto, marking the first time that anyone outside of the major mainstream networks—CBC, CTV and Global TV—has ever received this prestigious honour, awarded by the Canadian Society of Cinematographers. Smith, who works out of the Aboriginal Peoples Television Network (APTN) Whitehorse bureau, earned the award for Caribou Matter, a four-minute news essay that focuses on the Porcupine caribou herd as it migrates past Old Crow, an arctic village in the Yukon that is home to the Vuntut Gwich'in people. The short piece illustrates the community's dependency on the caribou and how their relationship with the animals helps to define them as a people.

## Edmonton gears up to host Dreamspeakers

For six days in June, Indigenous film-makers, performers and artists will gather in Edmonton to take part in the 12th annual Dreamspeakers International Aboriginal Film & Television Festival. This year's festival will run from June 4 to 9.

The festival is co-ordinated each year by the Dreamspeakers Society. According to the festival Web site, the society is dedicated to marketing Aboriginal culture, art and heritage and to assisting Aboriginal people working in all facets of the film industry, including film-makers, directors, scriptwriters, cameramen, technicians, actors, musicians, storytellers, artists and craftspeople.

The annual Dreamspeakers

Film Festival not only provides a venue for these individuals to promote their work, but also provides them with an opportunity to get together and learn from each other.

The festival will kick off on June 4 with an opening night reception hosted by the Métis Nation of Alberta, after which the Canadian premiere of *The Waimate Conspiracy*, an award-winning feature film written and directed by New Zealand's Stefan Lewis, will take place at the Citadel Theatre.

On June 5, a pitching workshop will be held, facilitated by award-winning film-maker Carol Geddes. A Tlingit director from Teslin, Yukon, Geddes has won acclaim for the many

documentaries about Aboriginal Canadians she's directed and, more recently, for her work on the animated film, *Two Winters: Tales from Above the Earth*.

Geddes will share tips on how to pitch your television program idea to television companies. Film screenings will begin in the evening at the Citadel Theatre, and continue throughout the festival.

On June 6, budding movie producers will have a chance to pitch their screenplay ideas to feature film production companies, and festival goers will get a chance to come out and meet the film-makers taking part in this year's event.

A youth day will be held on June 7, with sessions being

offered for storytellers, film-makers and actors between the ages of 15 and 20.

An Aboriginal open stage will be part of this year's festival. Being held at Churchill Square in the city's downtown on June 7 and 8, the open stage will provide a venue for a number of diverse Aboriginal performing artists to share their talents.

Performers, who must register ahead of time to take part in the showcase, will share the stage with featured performers, including champion hoop dancer Dallas Arcand, rapper Shawn Bernard and singer and musician Jared Sowan, and will have a chance at winning a cash prize of \$500, to be awarded for the best performance.

Also on June 7 and 8, Churchill Square will be home to a career and trade fair featuring vendors promoting products, services and educational or employment opportunities relating to the film industry, alongside booths selling traditional foods and Aboriginal arts and crafts.

The festival will end with a bang on June 9 with a wrap party, where the 2007 Film Award winners will be announced.

For more information about the Dreamspeakers Film Festival or to purchase tickets to any of the festival events, call (780) 378-9609 or send an e-mail to [info@dreamspeakers.org](mailto:info@dreamspeakers.org). You can also find more information on the festival Web site at [www.dreamspeakers.org](http://www.dreamspeakers.org).

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# DreamCatching gives educators a chance to learn

By Joe Couture  
Windspeaker Writer

REGINA

Corinne Mount Pleasant-Jetté has spent many years campaigning for more engaging education for Aboriginal students.

The retired professor from Concordia University and status Indian from the Tuscarora Nation has focused her work on the need to develop a skilled Aboriginal labour force. She won the Order of Canada for her efforts in 1992.

She has advised multiple governments on the topic, but she has also taken matters into her own hands by founding Mount Pleasant Education Services, working from the Mohawk Territory of Kahnawà:ke.

The organization holds a biannual conference called DreamCatching, the fifth incarnation of which was held in Regina during the first week of May. More than 120 delegates representing all 13 provinces and territories attended the event, which was held in Western Canada for the first time.

Listening to Mount Pleasant-Jetté talk, it would be tough not to appreciate her passion and her purpose. She speaks strongly of the need to improve education,

*"Education has always been, in a Native context, about community and about community sustainability. It's time for Native people to begin to think about how education revitalizes and supports their communities."*

—Dr. Greg Cajete

and to make math and science more engaging, especially for Aboriginal students.

The cost of doing nothing is losing another generation, she said. The current distribution of population means the cost of social problems related to Aboriginal people who are unemployed will skyrocket unless something is done.

"What needs to be done, has got to be done now," she said. "These are children. It's not suspended animation. These kids are alive. They're five years old, they run around, they play - they don't stay five years old for the next 10 years while that report's sitting on a shelf. They're going to be 15 in the next 10 years, and then what? It's not policy, it's not theory - these are people. And these people are young people, and that's why we do what we're doing."

And what she's doing is holding

events like DreamCatching, which she hopes has a multiplier effect by giving teachers the tools they need to better engage Aboriginal students—and all students, for that matter—in the subjects of math and science.

"This is not unique to Aboriginal kids," she said. "Students need to be engaged in learning. Teachers need to be encouraged to engage students in learning. That's what we do. We remind them that the words they use, the methods they use, the silly experiments ... are meant to engage learning."

Although the techniques presented at DreamCatching can benefit all students, Aboriginal or non-Aboriginal, the fact that most of the conference speakers are Aboriginal is an important part of the event. Dr. Greg Cajete is a Tewa Indian from Santa Clara Pueblo, New Mexico and the

director of Native American studies at the University of New Mexico. He was a keynote speaker at the DreamCatching conference.

"We're beginning to have to take some very hard looks at how we teach, why we teach that, and what we teach," he said. "And particularly with regard to Aboriginal populations ... because of the high-drop out rate, particularly with regard to math and science. The few Aboriginal students that are able to make it through basic science and math is really small, so increasing the number of students who are literate in science and math is I think a key goal. And on top of that, getting more students to go into the science and math fields."

Looking at education from an Aboriginal perspective becomes increasingly important in the face of global issues like climate change, he said.

"Education has always been, in a Native context, about community and about community sustainability," he said. "It's time for Native people to begin to think about how education revitalizes and supports their communities. For Native nations sustaining themselves, we have to understand the role that science and math education plays in helping us understand how to

sustain ourselves against such challenges as we're facing with global climate change. It becomes very important as a baseline literacy."

"It's one thing to have a philosophy and to manage things according to your Indigenous way of looking at the world," added Mount Pleasant-Jetté. "It's another thing to have the technical skill to do so. You need the technical skill from post-secondary education in order to do this."

With that in mind, teachers at the conference were presented with numerous ways of making learning more fun for their students. They conducted fun science experiments and had access to engaging resources. But bringing Aboriginal culture to the educational process is also important, according to Cajete.

"The role of science is of utmost importance because a lot of the tools that we're using today to deal with some of these issues of sustainability are technological tools," he said. "But also there's an important role that Native communities and Native knowledge can play in the development of a broader and more comprehensive understanding of what science and math are really about globally."

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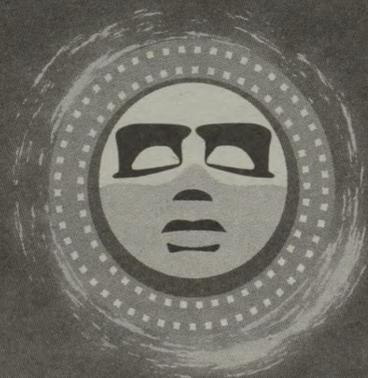


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Each spring, the University of Manitoba hosts a traditional graduation powwow to honour its Aboriginal students. This year's event took place on May 5.  
(Right) Aboriginal veterans take the lead during the grand entry of the graduation powwow.  
(Above) Dancers take part in the inter tribal.



PHOTOS BY AARON PIERRE



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[ footprints ] **Bob Boyer**  
**Boyer's true legacy lies within  
the future artists he inspired**

By Heather Andrews Miller

Celebrating and strengthening Aboriginal culture was an important part of the life of Bob Boyer.

The Saskatchewan-born painter used his art to both showcase Aboriginal culture and comment on the treatment Aboriginal people have been subjected to since the colonization process began.

Born near Prince Albert in 1948, Boyer graduated from the University of Saskatchewan's Regina campus (now the University of Regina) in 1971 with a bachelor of education degree specializing in art education.

Always proud of his Métis heritage, Boyer's earlier work featured the traditional designs of the Northern Cree people. He was inspired early in his artistic career by the works of Ted Godwin, the award-winning artist and teacher known for a rich palette of styles and colours and whose prairie heritage is expressed in his paintings.

He also admired Norval Morrisseau, who some critics say is the most original and important artist, Aboriginal or otherwise, that Canada has ever produced, and who was the first to paint the ancient myths and legends passed down for generation to generation through the oral tradition.

Initially, Boyer worked in acrylics on canvas, but a trip he took to China and Japan, where he saw works of art created on cloth rather than canvas, inspired him to explore alternative mediums for his paintings. This new broadening of his artistic horizons was coupled with a growing desire to bring about an awareness of Aboriginal art and history, and to address issues impacting on Indigenous peoples.

It was during this period that he began to create the artistic

work he would become best known for, a series of paintings on blankets he called his blanket statements. Through these paintings, Boyer sought to inform observers about the way Aboriginal people had been treated throughout the years.

The use of the blanket itself was an important part of that message, referencing the fact that, during the early years of colonization, European settlers distributed blankets infected with smallpox, which contaminated and exterminated thousands of Aboriginal people. Boyer had the courage to highlight this infamous chapter in Canadian history and most critics appreciated the political statements.

Boyer created one of his most famous blanket statements—entitled *A Minor Sport in Canada*—in 1988. At the time, Boyer said he was inspired to create the piece after having a conversation with someone about the fact that First Nations children have to be twice as good in hockey to make the team, a reality that repeated itself in other sports, in school, and indeed in all areas of life.

At about the same time, he read an article that said the troops at the Battle of Batoche looked at the opportunity to fight Indians and Métis as a form of sport. Combining the historical facts with contemporary themes, he created a powerful statement in the resulting art work, which features the image of a Union Jack merging into a background of traditional Plains Cree design, combined with splotches of red paint representing the blood spilled at Batoche.

But not all of Boyer's works were so political and controversial in nature. Some of his pieces commemorated the sacrifices made by Aboriginal soldiers in

times of war. One installation paid homage to Nathan Crazy Bull, who was one of the first Aboriginal people to die during the Vietnam War. Another told the story of a friend mistakenly declared dead after he had been shelled during the Korean War but who arrived home alive and well to a surprised family.

In the mid 1990s, Boyer's work took a sharp turn away from the strong political statements of his blanket works, and he instead turned his focus to friends, family, and celebration of culture.

Boyer chose to celebrate his culture not just through his art, but through his actions as well. He developed a love of the powwow and participated in dances all over North America. He saw it as a celebration of a strong, vital Aboriginal culture on both sides of the border. It was while he was on the powwow trail, attending a powwow in Nebraska, that Boyer suffered a sudden and fatal heart attack. He died on Aug. 31, 2004 at the age of 56.

While Boyer will be remembered as a courageous and talented artist, many feel his true legacy lies not in the art he has left behind, but in the young artists he inspired before his passing.

Before beginning his long association with the Mackenzie Art Gallery in Regina as community program director, Boyer taught art and drama in Prince Albert. By the 1980s, he was running a successful series of much-appreciated programs at the gallery, which included erecting a full-sized tipi, demonstrating powwow dances in full regalia, inviting Elders to meet with school groups, and teaching art programs for teens during the summer months. He could often be found addressing a group of attentive youth,



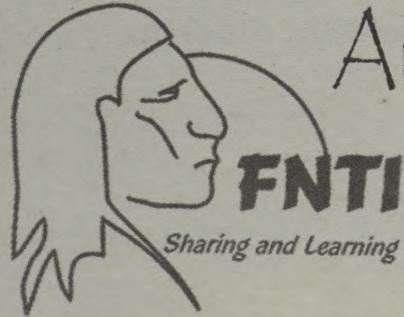
Métis artist Bob Boyer was equally at home in an art studio, a classroom, or on the powwow trail.

sharing the story of his life, and urging them to make the most of theirs. He served on the board of trustees for many years and was guest curator for many exhibitions over his 30 years with the gallery.

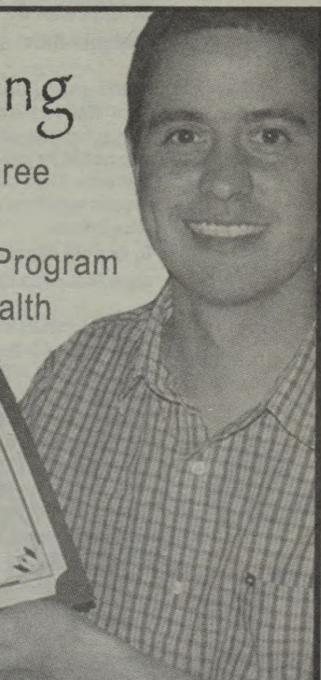
He also had a long-standing relationship with the First Nations University of Canada, where he was a professor and department head in the fine arts department for many years, and where he worked to pass on his belief that Aboriginal art should be viewed on par with all other types of art forms and to educate future generations of Aboriginal artists.

Bob Boyer the man will be

remembered as quiet and kind; as a man who was passionate and had a great sense of humour and who liked to ride his motorcycle on Saskatchewan's wide-open highways and spend quiet time with his wife, Ann, in their home in Rouleau, just south of Regina. Bob Boyer the artist will be remembered as a man of incredible talent who made bold political statements, and for his artistic celebrations of Aboriginal history culture and spirit. And Bob Boyer the teacher will be remembered for his dedication to molding young artistic minds and inspiring them to follow in his footsteps.



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# Ontario South girls hold on to NAHC title

By Sam Laskaris  
Windspeaker Writer

## PRINCE ALBERT, Sask.

It was no surprise that the Ontario South girls' entry was once again celebrating at the conclusion of this year's National Aboriginal Hockey Championships (NAHC).

Ontario South blanked their Ontario North counterparts 6-0 in the gold medal contest at the national tournament, held in Prince Albert, Sask. from April 29 to May 5. This marked the fifth time in the six-year history of the NAHC that the Ontario South team has won the girls' category. The only year Ontario South did not win gold at the Canadian tourney, in 2005, it ended up bringing home the silver medal.

Meanwhile, the Quebec-based team dubbed Eastern Door and the North (EDN) captured the boys' crown at this year's event. EDN required overtime before edging Manitoba 4-3 in its championship final. For EDN, this was the first time it has taken top honours in the boys' category at the NAHC.

As for the host Saskatchewan squads, they both ended up winning bronze medals.

Saskatchewan doubled EDN 6-3 in the girls' bronze-medal battle. And the Saskatchewan boys' entry hammered Ontario North 8-2 in their outing to determine the final medalist.

A total of 17 teams (nine

female, eight male) took part in this year's NAHC.

Erin Seymour, the Ontario South girls' coach, knew her side was capable of faring well at this year's tournament. That's because her 18-player roster included 14 individuals who were members of last year's championship squad.

"We only had four rookies," said Seymour, who shared the club's coaching duties with Greg Clause. "We knew we had a really strong core from last year."

Ontario South was dominant throughout the tournament. In its preliminary round matches it blanked British Columbia 7-0, downed Alberta 7-1, trounced New Brunswick 9-0 and beat Alberta again 8-3. The team then registered a 3-1 victory over the Northwest Territories in their quarterfinal match-up.

Seymour believes her club could have hit the double-digit mark in goals in that contest had it not been for the outstanding play of NWT netminder Leah Sulyma.

"We had more than 60 shots on her," Seymour said. "She was just amazing."

Ontario South then posted a convincing 9-2 win over EDN to advance to its gold-medal match.

Though they did not square off until the final, Seymour was confident her charges would be able to emerge victorious in the all-Ontario tilt.

Both clubs were playing their seventh game in seven days and Seymour felt fatigue might also

have played a role in the final.

"They only played two lines," she said of the Ontario North side. "And we had three solid lines going."

Two Ontario South players — forwards Ally Bero and Kelly Sabatine—ended up making the tournament's first all-star team.

Two Ontario North players were also chosen to the team. They were forward Kathryn Corbiere and Larissa McWatch, who plays defence.

The NWT club was also represented by two players—Sulyma, who was picked as the tournament's top netminder, and defender Michelle Daigneault.

The girls' second team all-stars consisted of forwards Kelly Babstock (Ontario North), Tammy McKenzie (Saskatchewan) and Brianne Alfred (EDN), defenders Denise Harrop (Ontario South) and Jocelyn Marren (British Columbia) and goaltender Tara Lacquette (Manitoba).

As for the EDN boys' side, it persevered and was dominant for most of the tournament, despite numerous off-ice distractions.

The club's head coach Kenneth Kane was unable to attend the event as his wife ended up in hospital. The club's trainer Dwayne White also remained at home as his son was also hospitalized.

In Kane's absence, the EDN bench was handled by former National Hockey League player Gino Odjick and Steve

Cheechoo, a cousin of current NHL star Jonathan Cheechoo.

After the tournament began, members of the EDN brass continued to receive bad news.

The club's manager Jeff Spencer found out a close friend was killed in a skidoo accident back home, a friend of Odjick's died of natural causes, and EDN's chief scout Bruce Richter discovered that his son was in a car accident. But since it was not a serious accident, Richter opted to stay with the EDN side in Prince Albert.

There were plenty of things to think about for the EDN players and Spencer was concerned about how they would respond.

"Sometimes adversity works the other way," Spencer said.

That was certainly the case for the EDN team at the NAHC.

The club kicked off its tournament with a convincing 9-1 victory over Ontario South. That was followed up with 10-2 and 5-0 round-robin wins over British Columbia and Alberta, respectively.

EDN then blasted the Northwest Territories 10-2 in their quarter-final contest and posted an 8-3 semi-final win over Ontario North.

As for the gold-medal match, EDN required a late rally in order to send the game into overtime.

Thanks to three power play goals, Manitoba clung to a 3-2 lead late in the contest, but with a pair of late minor penalties, Manitoba found itself down by two players.

EDN then pulled netminder Adam Chalhoux in favour of a sixth attacker. The move paid off as EDN's Kevin Blackned scored with 38 seconds remaining in regulation time.

Kurt Hesster then notched the winner for EDN when he scored in the third minute of OT.

The boys' tournament featured midget players, primarily aged 15 to 17 though some eligible players have already turned 18 this year.

In the past, the EDN boys' team featured older squads, but not this year.

"We went with a young lineup, mostly 15- and 16-year-olds," Spencer said. "It proved favourable to us as the majority of them are in AAA programs. It was a dream to watch them."

Chalhoux was the only EDN player named to the tournament's first all-star team.

Manitoba had two of its players chosen—forward Myles Stevens and defenceman Jordon Sinclair.

Two Saskatchewan players were also picked—blueliner Dennis Iron and forward Craig McCallum.

Rounding out the first all-star squad was Ontario North forward Shane Innes.

The second all-star club consisted of goaltender Josh Cardinal (Saskatchewan), defenceman Jeremy Laviolette (Saskatchewan) and Frederick Tremblay (EDN) and forwards Eli Halcrow (Manitoba), Ryan Labelle (Alberta) and Peter Stevens (EDN).

# FSIN teams up with Regina to bid for 2011 NAIG

The Federation of Saskatchewan Indian Nations (FSIN) will be partnering with the city of Regina in an attempt to bring the 2011 North American Indigenous Games (NAIG) to Saskatchewan.

This is the second time the FSIN has bid to host NAIG. The organization joined forces with the Métis Nation-Saskatchewan to launch a joint bid to host the 2008 games, a bid that also had the support of the city of Regina,

the provincial government and Sask Sport Inc. That bid was unsuccessful, with the NAIG Bid Committee awarding the 2008 games to Cowichan First Nation in British Columbia.

The city of Edmonton played host to the first ever NAIG, held in 1990, which attracted more than 3,000 athletes who came to meet and compete.

In 1993, the games moved to Saskatchewan, with Prince Albert playing host and welcoming

4,400 athletes and coaches.

Two years later, the number of competitors grew to approximately 8,000.

The 1995 games, held in Blaine, Minnesota, marked the first time the games were held in the United States.

In 1997, the games were back in Canada, drawing more than 8,000 participants who took part in sporting events and a cultural festival hosted by Vancouver.

Three years later in Winnipeg,

the games saw participation from about 5,500 sport participants from 27 teams and close to 3,000 cultural performers from across North America.

The most recent NAIG was held in Denver, Colorado, with 10,000 Indigenous athletes and coaches and 45,000 volunteers and spectators in attendance.

The two partners behind Saskatchewan's 2011 NAIG bid will have to be patient. A decision as to who will host the 2011

games won't be made until next year during the 2008 games, which are scheduled to take place Aug. 2 to 10.

Regions interested in bidding to host NAIG in 2011 had until April 22 to have their letter of intent, an agreement to undertake and a \$5,000 non-refundable deposit in to the NAIG council, but no details as to which other regions, if any, had indicated an interest in bidding were available at press time.

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Today Bev operates a booming vending machine company that supplies snacks and beverages to 18 locations and produces more than \$80,000 a year in sales. "Along with hard work and determination, I credit my supportive family members, friends and the encouragement from Aboriginal Business Canada and CYBF that helped me along the way," says Bev.

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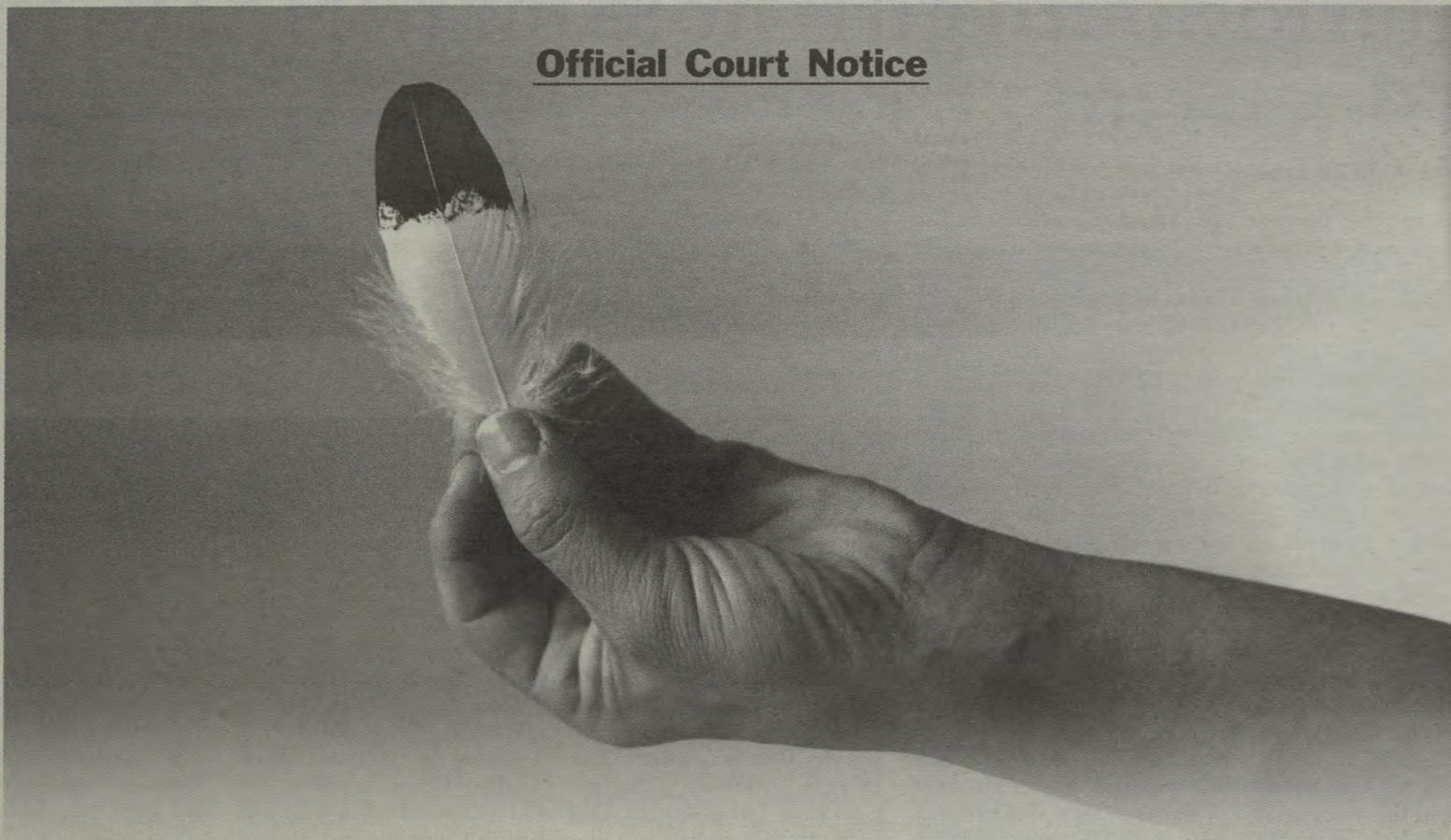


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## Official Court Notice



# The Indian residential schools settlement has been approved. The healing continues.

The Indian residential schools settlement has been approved by the Courts. Now, former students and their families must decide whether to stay in the settlement or remove themselves (opt out). This notice describes the settlement benefits and how to get them for those who stay in, and it explains what it means to opt out and how to opt out.

The settlement provides:

1) At least \$1.9 billion for "common experience" payments to former students who lived at one of the schools. Payments will be \$10,000 for the first school year (or part of a school year) plus \$3,000 for each school year (or part of a school year) after that.

2) A process to allow those who suffered sexual or serious physical abuses, or other abuses that caused serious psychological effects, to get between \$5,000 and \$275,000 each—or more money if they can show a loss of income.

3) Money for programmes for former students and their families for healing, truth, reconciliation, and commemoration of the residential schools and the abuses suffered: \$125 million for healing; \$60 million to research, document, and preserve the experiences of the survivors; and \$20 million for national and community commemorative projects.

You won't have to show you were abused to get a common experience payment, and you can get one even if you had an abuse lawsuit, and even if you won, settled, or lost.

Eligible former students who stay in the settlement can get a

payment from it. Family members who were not students will not get payments.

However, former students—and family members—who stay in the settlement will never again be able to sue the Government of Canada, the Churches who joined in the settlement, or any other defendant in the class actions, over residential schools.

### Your Options Now

#### Request a Claim Form

If you are a former student and you want a payment from the settlement, and you never want to sue the Government of Canada or the Churches on your own, do not opt out; instead, call now to register and a claim form will be mailed to you after August 20, 2007. When it arrives, fill it out and return it.

#### Remove Yourself (Opt Out)

If you don't want a payment, or you think you can get more money than the settlement provides by suing the Government or the Churches on your own, then you must opt out by submitting an Opt Out Form postmarked by **August 20, 2007**.

**Do Nothing:** get no payment, give up rights to sue.

**1-866-879-4913**

**[www.residentialschoolsettlement.ca](http://www.residentialschoolsettlement.ca)**

If you want to stay in the settlement and receive a payment from it, call 1-866-879-4913, or go to the website, and request that a claim form be sent to you as soon as it is ready.

If you opt out from the settlement you will not get any payment from it. However, former students or family members who opt out will keep any right they may have to sue over residential schools.

To opt out, you must complete, sign, and mail an Opt Out Form postmarked by **August 20, 2007**. You can get the form at the website below, or by calling 1-866-879-4913.

You don't have to hire a lawyer to opt out, but you may want to consult one before you do. If you stay in the settlement, you

don't have to hire and pay a lawyer to get a common experience payment. Of course, you may hire your own lawyer and pay that lawyer to represent you with an abuse claim.

Call 1-866-879-4913 with questions, or go to [www.residentialschoolsettlement.ca](http://www.residentialschoolsettlement.ca) to read a detailed notice or the settlement agreement. You may also write with questions to Residential Schools Settlement, Suite 3-505, 133 Weber St. North, Waterloo, Ontario N2J 3G9.

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