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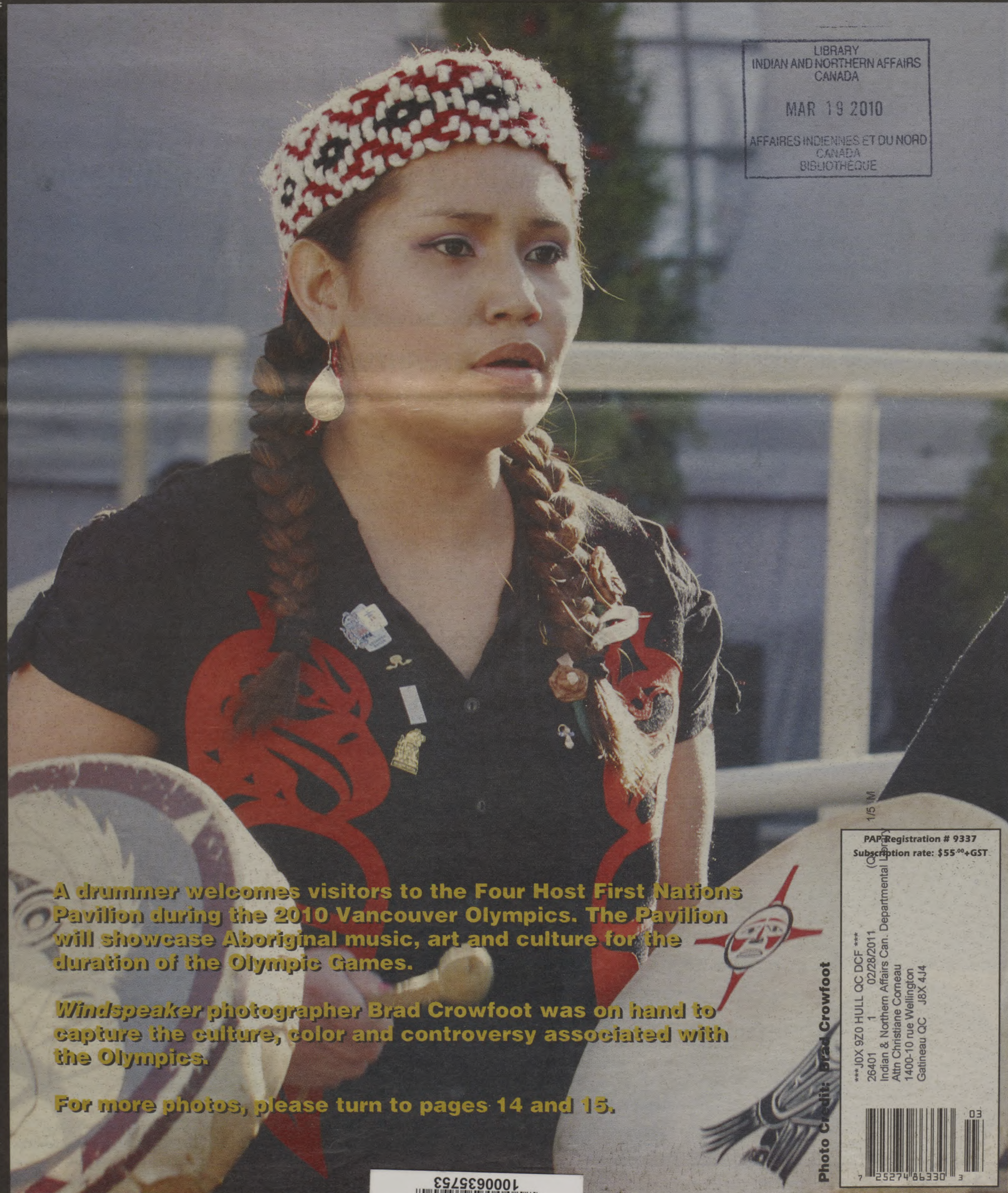


Canada's National Aboriginal News Source

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language protection a priority
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now in sight
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A drummer welcomes visitors to the Four Host First Nations Pavilion during the 2010 Vancouver Olympics. The Pavilion will showcase Aboriginal music, art and culture for the duration of the Olympic Games.

Windspeaker photographer Brad Crowfoot was on hand to capture the culture, color and controversy associated with the Olympics.

For more photos, please turn to pages 14 and 15.

Photo Credit: Brad Crowfoot

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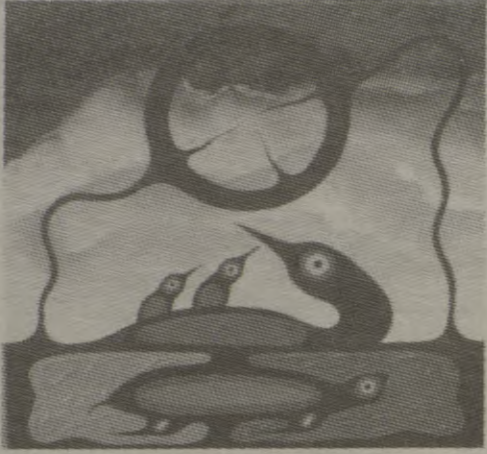
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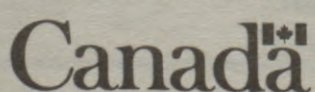
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The "start-up phase" of the Truth and Reconciliation Commission (TRC) ends in early April. By then, said TRC Executive Director Tom McMahon, the sixth and final senior director will be hired and the Winnipeg head office will be opened.

SFU forced out of program delivery service in Kamloops 16

Simon Fraser University (SFU) announced Feb. 12 that by August it will cease to deliver its Kamloops program. The decision is based on a number of factors, including unsafe buildings, the high cost of delivering the programs, and the opening of another university in Kamloops.

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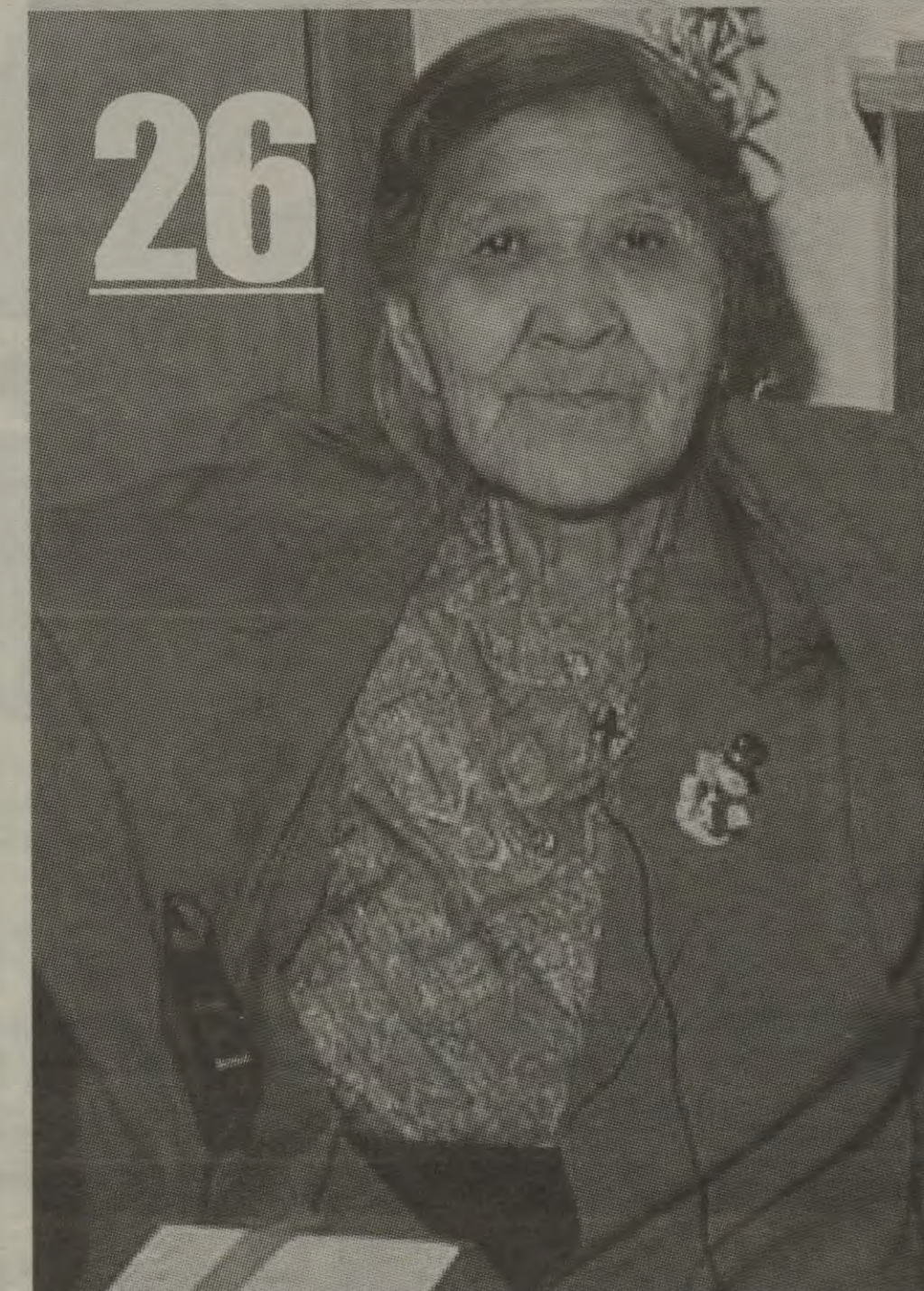
Whenever Vuntut Gwitchin First Nation Chief Joe Linklater traveled the first thing people asked him is 'How's Edith?' They were referring to his Yukon community's ambassador, Edith Josie, who, for 40 years, penned a column in the Whitehorse Star called *Here are the News*. Josie passed away of natural causes at the age of 88 on Jan. 31.



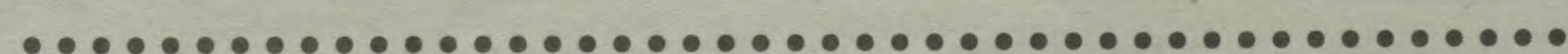
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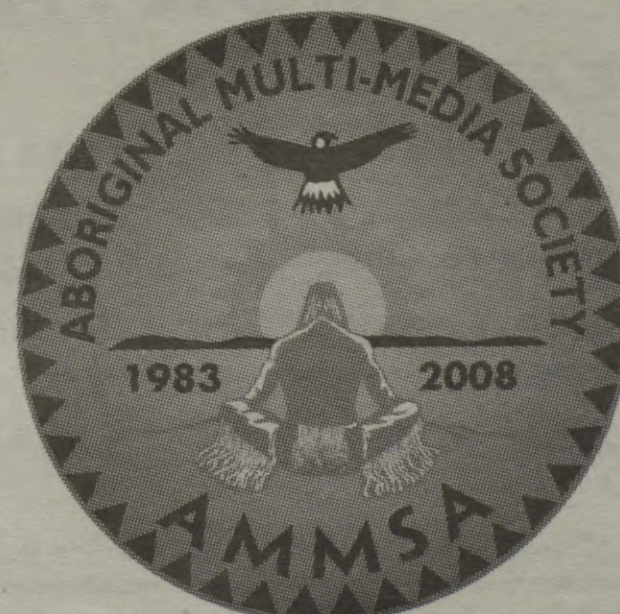
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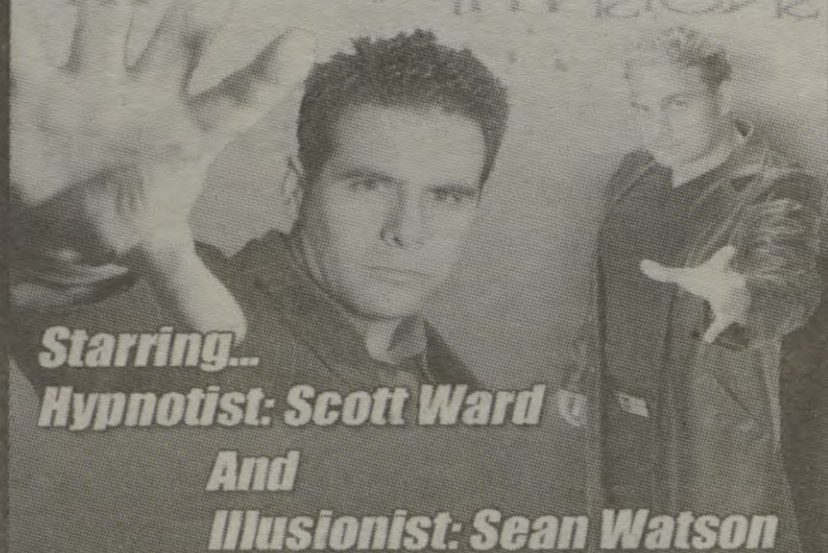
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Editorial: Thumbs up for Four Hosts

It's been a wonderful Olympics, we'd say, especially for the Indigenous peoples of Canada. The term First Nations is being bandied about internationally, and the performers and artists and our Aboriginal cultures, in general, are getting rave reviews around the globe.

Four Host Nations, you've done Aboriginal people proud.

But there has been a little weirdness too, you've got to admit. Isn't there always a little weirdness?

Take for example that jinx that Chief Bob Chamberlin and the folks of the Musgamagw Tsawataineuk Tribal Council had reportedly put on the Norwegian Olympic team. Yes, you read it. Bad medicine apparently has been flowing from the tip of Vancouver Island to mainland BC because of a dispute over fish farms.

In a protest against Norwegian-owned fish farm tenures operating in the Broughton Archipelago, Chamberlin *et al* hosted a 29-hour fast to represent the 29 fish farms in Musgamagw Tsawataineuk territory, which are threatening wild stocks of salmon, according to a letter sent to the Norwegian King Harald.

"All we ask for is the river system and inlets which produce our wild salmon that have sustained the Musgamagw Tsawataineuk people since the beginning of time be shown the very same respect the Norwegian government demonstrated in safeguarding the wild salmon of Norway," the letter reads. The fast ended as the Norwegian hockey team took to the ice to face-off against Canada. Canada won.

Now, we guess, in his own odd way, a Sami shaman was attempting to help along the Musgamagw Tsawataineuk cause by announcing to Norwegian media that, after watching the athletes perform, it seemed obvious to him that the tribal council had put a curse on them.

Erik Boie Myrhaug called it ganning, and explained that Sami traditions are the same as First Nation traditions in Canada, and that, through rituals like the fast, we could use our mental and spiritual power to influence outcomes.

Chamberlin, of course, denies he has any such power. He said if he did have the power he would use it against the fish farms themselves, not Olympic athletes.

We tend to think he's telling it straight up. As a chief

in the Shawn Atleo camp at the last Assembly of First Nations election, surely, if he had the kind of power Myrhaug suggests, Chamberlin would have used it to end that exhausting stalemate between his candidate and Perry Bellegarde.

Now, that's not to say that a little Aboriginal spirituality hasn't influenced the performances of some of the athletes. Jon Montgomery, the Canadian gold-medal hero of the skeleton, had both a thunderbird and a turtle painted onto his helmet for his Olympic event.

After making the national team, Montgomery and a few other Canadians, consulted a First Nations shaman to help them find their spirit animals. Montgomery's was a turtle.

"Slow and steady wins the race," said Aesop in his story about the hare and the tortoise. Aesop was as Greek as the Olympics, so he should know. But just as an underwriter, Montgomery saw fit to throw in the speed and power of the thunderbird, and voila, a gold for Canada.

However, poor Oksana Domnina and Maxim Shabalin, the Russian ice dancers who, despite being warned, persisted in skating their "tribute" to the Indigenous peoples of Australia.

After a meeting with the Four Hosts who tried to tell them that 'black-face' had gone out Al Jolson, they relented and tweaked their outfits. They originally were made of material that made them look dark like the Aborigines. They made the costumes lighter to better match the Russian complexion. They also subtracted the body markings in favor of painted stick figures. Unfortunately they kept the loin cloths and leaves, and ended their performance by rubbing noses.

They were wrapped in the blankets presented to them by the Four Host nations as they awaited the score for their ice dance. The media reported that they were blankets of acceptance. Uh, huh.

We can't help but wonder if they didn't serve a more practical purpose; a lovely and polite way to cover up what was considered by our brothers and sisters down under as an insulting demonstration.

The Russians, by the way, dropped from first place to third going into their final skate. Now we're not saying curse, but a little ganning goes a long way.

Letter: Clue in quicker, chiefs

Dear Editor:

I am a 23-year-old law clerk student in London Ont. I am writing this letter out of my frustration with the delay in the First Nations' response to the implementation of the HST. It always amazes me why many First Nations chiefs or chiefs and councils, in general, are "the last to know."

I was living in Toronto in June 2009 and while sitting in on a meeting at my work placement for the term, the HST situation was raised.

My boss at the time had asked us all to write to the Liberal party saying that we would not vote for them if this comes into effect. I wrote in. However, I would like to know why First Nations are only responding now!

I made personal attempts to have my friends aware of this HST situation on my facebook immediately that evening on the day of the meeting. Six months later, after I heard of the HST, I began to see First Nations responding to this. I began to see all over my facebook, and my friends finally commenting on such a thing. Six months later. Is it really so hard to pick up The Globe and Mail, or National Post, or visit a political party Web site or government Web site (like www.parl.gc.ca, wherein one can view active bills, proposed bills, etc

Letter: Is the CBC a government tool of oppression?

I am an Alberta resident. I am deeply concerned about the CBC news sequence that appeared at 12 p.m. MT on Feb. 4 all across Canada. I believe the entire clip framed the First Nations people of Canada in a negative light.

What struck me as particularly salient was the use of the word "handouts" by reporters covering the loss of support of \$5 million of provincial funding (to First Nations University). The clip was framed by the importance of "rule of law," and emphasized terrorism as a fear experienced by many Canadians. Also the sequence incorporated a blurb on multiculturalism, and a call for a third order of policing above the RCMP.

A priming of the pumps to create a sense that unless Canada does something about its "dissident Natives" multiculturalism will be lost. I perceived a very 'we against them' in this. A short interjection was used of Mohawks of Six Nations expelling non-Aboriginal peoples from their land. No background was given, just

and at which stage they are in their readings).

I know not everyone may have access to a store that carries the Globe or the Post, but how hard is it for people that are in a position to make decisions that affect their nation to pick one up? Yes, they may not have Internet access or paper access, but really if First Nation leaders are going to be able to effectively run a nation they should be able to be aware of their political surroundings and changes that are being made to statutes, bills, and regulations that could possibly affect First Nation members across Canada if not in their own community.

In the end, I have thought about the HST and all of the lovely opportunities it could possibly open up for First Nations in Ontario. As the old saying goes, when one door closes, another one opens. Let's hope it will all work out in the end. I would hope even more that I begin to see First Nation leaders in Ontario to have a more politically active role outside of their own community because the changes that happen outside the community will without a doubt greatly affect First Nations if nothing is done and if First Nations continue to wait six months to do anything about these changes.

Naomi Sayers

an interjecting line in between coverage of two seemingly unrelated topics.

The sequence was obviously designed to play on the fear of Canadians, and was conveying that we face an internal threat from our First Peoples who don't want to participate in our society.

This sort of media manipulation requires an immediate response from the Assembly of First Nation as well as social justice groups in this country. If we fail to address racism encouraged by and through media manipulation, First Nations people of this country will continue to be painted in one brushstroke.

The media has a special responsibility to protect all groups and provide the proper social and political context to its reporting of the facts. Without this attention to detail in the sequencing of reporting, the absence of context creates a very damaging and hurtful influence on the Canadian public's view of First Peoples.

rsinghthesis

[rants and raves]

Page 5 Chatter

EMONTON EAST MP PETER GOLDRING

is in hot water with the big boss. The Prime Minister's Office is denouncing Goldring's rant against Louis Riel as published in a pamphlet the MP released in December. The MP said Riel should not be seen as a "Father of Confederation." He said "To unhang Louis Riel and to mount a statue to him on Parliament Hill would elevate anarchy and civil disobedience to (the level) of democratic statesmanship."

"This document is absolutely not ... an initiative of our government or our party," responded the PMO. "This is a personal initiative of MP Goldring which we strongly disapprove of," reported the Canadian Press.

Goldring's comments came after NDP MP Pat Martin (Winnipeg Centre) introduced a bill to overturn Riel's treason conviction.

"To paint him as a traitor is to compound a historical injustice," Martin said.

Instead of a freedom fighter and advocate of minority rights, Goldring calls Riel a "villain" responsible for the deaths resulting from the Northwest and Red River rebellions.

At thereginamom.wordpress.com, the writer calls Goldring's pamphlet "racist screed." In response croghan27 says his French Catholic school upbringing taught him that Riel "was hung and a good thing too," but it was mentioned by the nuns that perhaps Riel wasn't the insane ideologue he was portrayed as in history books. "Maybe (just maybe) there were legitimate grievances he was addressing."

At slurpeesandmurder.blogspot.com writer James Hope Howard calls Goldring's comments "ahistorical gibberish."

"Now, it only takes one look at [Goldring] to deduce that he most likely types in all-caps, all the time. Probably bolded, too, because that's as close to shouting as he can get without actually having to be in the room shouting at someone. (Remember: if you're loudest, you're right!)," Howard writes. He adds "... badmouthing the founder of a province and a revolutionary leader taken as an inspiration by an entire race of people? *Not a good idea*, as it turns out!"

The Métis Nation of Alberta condemned the Conservative MP's attack on Riel.

"[I was] very, very upset. That we still have leaders of our country in Canada today that don't know the true history of Canada," said President Audrey Poitras, as reported by cbc.ca. "Either it's ignorance or it's hatred," she said.

Riel was celebrated as part of Métis Day at the 2010 Winter Olympics in the Aboriginal Pavilion in Vancouver on Louis Riel Day, held annually on the third Monday of February in Manitoba. Note: The late Jack Poole, who is credited with helping bring the Olympics to Vancouver, was Métis.

OH SPEAKING OF RACIST SCREED...

Jim Pankiw plans to run for office again. But because no actual party will have him, he's going to do it as an independent.

We all remember him. He's the former Canadian Alliance representative of Saskatoon—Humboldt who has a bee in his pointy white robes about Aboriginal constitutional rights, calling them "race-based privileges."

"They [read We] get free housing, free education, free health care—holy Christ, hunting and fishing privileges, going to university for free, while I was sleeping on a concrete floor," he said of the superior work ethic he had in his youth. He works his butt off, he said, while Aboriginal people sit around and build sand castles on the beach somewhere while his taxes go to support our lavish lifestyles.

"This has to stop. This is ridiculous," he told reporters invited to his press conference, and we couldn't agree more. KKKan't anybody stop this guy?

And now Pankiw has gone viral. In other words, he's embraced the Internet, because dang, the media just won't give him a fair shake.

"My Web site is how I'm gonna communicate with people and do an end run right around the media. So, the media can misrepresent me all they want, but what I want is equality and that's what I'm gonna get."

Of course, he needed to hold a press conference to thumb his nose at the very people he invited to it. Mr. End Run said he called the press together to "rub it in your face. Because I don't need you."

Well, you can't argue with that kind of logic.

Then he said Aboriginal people were racists and compared the headdress that Federation of Saskatchewan Indian Nations Chief Guy Lonechild wears to a guy in a white sheet with holes cut out for eyes.

Gee, I wonder how the media is going to misrepresent that?

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National chief sets language protection as priority

By Isha Thompson
Windspeaker Staff Writer

OTTAWA

Education that is tailored to Aboriginal students is essential in order to win the battle against the extinction of Indigenous languages in Canada, said Assembly of First Nations National Chief Shawn Atleo.

Atleo recently celebrated the six-month mark in the role as national chief, and now that he is settled into the position he is making language preservation one of his top priorities.

Atleo has made it clear that he believes that the way to solve the crisis of the erosion of Aboriginal languages, as new generations of Native children become immersed in English, First Nations must retain control of their children's education.

"Indian control of Indian education is key going forward," said Atleo. "No one should lead institutions of learning any longer at any level without knowing about our people, about our issue."

Atleo said all schools, from elementary to post-secondary, need to understand the importance of incorporating traditions, culture and language instruction.

"Institutions of higher learning, by and large, still ask you to leave your culture and language at the door," said Atleo. "It's still a huge struggle in the whole education system to see ourselves reflected."

The national chief's position on the status of First Nations

education comes in the midst of the drama surrounding the only First Nations managed university in the country—First Nations University of Canada (FNUC).

FNUC's staff, management and student population were stunned to hear the news on Feb. 3 that the province of Saskatchewan had decided to withdraw its financial support of the university. The decision came after serious allegations were made about the financial integrity of the institution.

Shortly after the province's decree, Indian and Northern Affairs of Canada (INAC) followed suit by announcing FNUC's federal funding would stop after March 31 due to "long-standing, systemic problems related to governance and financial management of the institution," said INAC Minister Chuck Strahl in a statement.

With nearly \$12.5 million pulled from the hands of the Federation of Saskatchewan Indian Nations (FSIN), which has been the leadership behind FNUC, many are asking, "what next?"

A working group has been established, which includes members from FNUC, FSIN, the University of Regina and both levels of government. The goal is to come to a consensus on new arrangements for FNUC that will satisfy all parties involved.

Atleo offered a reminder of the results experienced in the past when First Nations have been deprived of control over their education.

"Residential schools are an



PHOTO: BEN POWLESS

Dr. Lorna Williams, the University of Victoria's director of Aboriginal teacher training.

example of an externally-imposed education system," said Atleo.

Dr. Lorna Williams, the University of Victoria's director of Aboriginal teacher training, agrees that the effects of the mental and emotional abuse that students of Indian residential schools endured is reflected in the current crisis of preserving Aboriginal languages.

As a Lil'wat from St'at'yem'c First Nation in Mount Currie, B.C., Williams said she witnessed Elders who were former Indian residential school students shy away from speaking to their children and grandchildren in their mother tongue because of the shame that was strategically associated with the language.

"If you spoke an Indigenous

language, it would hold you back from speaking a civilized language," Williams explained was the message drilled into the minds of First Nations students in the past.

"We then got into this habit of not using our language with our children."

Williams said she supports Atleo on his quest to help First Nations communities preserve their languages; however, she added that the support must go beyond the formal education institutions.

With accomplished research in Aboriginal language revitalization, Williams said younger generations of First Nations communities would not succeed without language also

being a priority to their support systems outside of school.

"Children learn the language at school, which is great... but then the children go home and who can they talk to? In what language do they speak at home?" asked Williams, who believes it is crucial for parents to actively participate in the success of their children.

"You cannot revitalize and maintain a language through school alone. It has to be a whole effort by a society," she said.

Atleo remained optimistic about his immediate goals. The national chief has been networking with various academics, university and college presidents to help "expand the circle."

Without the language, First Nations identities falter

By Isha Thompson
Windspeaker Staff Writer

BRENTWOOD BAY, B.C.

March 31st is National Aboriginal Languages Day, however, certain members of Canada's Aboriginal community refuse to wait for one day to honor languages that are on the verge of extinction.

The First Peoples' Heritage, Language and Culture Council (FPHLCC) have made it a goal to help Aboriginal communities across British Columbia to introduce the mother tongue of their nations to their youth.

The organization is based in Brentwood Bay, B.C. It funds various language programs in First Nations' communities within the province, and has created an online language immersion handbook.

The 36-page file is a step-by-step guide on how to create Culture Camps for Language Learning. The camps are one of the many programs for which communities can apply to the FPHLCC for funding. However, with a very tight budget, there is often not enough money to go around.

"We fund 10 to 12 projects a year, depending on the funding

available," said FPHLCC executive director Tracey Herbert. "So even people who didn't receive the funding this year, they can have the same tools to administer the program," she further explained while referring to the handbook.

From 2007 to present, FPHLCC has funded 30 of the culture camps, which includes daily conversation techniques and fluency assessments.

Herbert and Deanna Daniels, FPHLCC programs manager, are in the process of creating a report on the status of Aboriginal languages in B.C. Although, the report will not be ready until the end of March, Herbert said the preliminary data revealed that 5.1 per cent of First Nations people in B.C. are fluent in their ancestral language.

Both Herbert and Daniels stressed that the Culture Camps for Language Learning are meant for all members of First Nations communities to participate, not just the children.

"It's an opportunity to connect the generations," said Herbert. "A lot of the time kids don't get an opportunity to go out on the land and associate with Elders, so it just connects the whole community."

(See Without on page 22.)



Granny and grandpa dolls come as part of a language preservation kit distributed by Success By 6.

It's time for an Indian circle

By Rob Capriccioso
Guest Columnist

By now I've heard many Natives and non-Natives alike herald the vibrant presentation by the First Nations elders, fancydancers, hoop throwers and drummers who kicked off the 2010 winter Olympic Games.

Indeed, the grand opening ceremony was a sight to behold. And it symbolized much greater developments behind the scenes: namely, there has been unprecedented Aboriginal participation in the planning and hosting of this year's games. As has been noted worldwide, this is the first time Indigenous people have been recognized by the International Olympic Committee as official host partners of any games.

Why it's taken this long, I don't know, but the point is, it's finally happened.

The recognition means that an Aboriginal pavilion has been granted a choice spot on the Olympic grounds, the official logo of the games represents the

Inuktitut word meaning friend, and tribal leaders have been seated side-by-side with government officials of the world, on equal footing once and for all and for all to see.

But all is not rosy in the five-ring circus. Already, mainstream attention has focused on First Nations individuals who say the games are being held on stolen land. They've argued without success that because they never entered into treaties with the Canadian government, they protected their title to all the land and resources of British Columbia. In other words, they feel that all those champion ice skaters, skiers, and hockey players are no more than common trespassers.

For most, it's a heady argument. I thought about that conflict as I sat watching the First Nations individuals dance their hearts out for 45 minutes in the cold the other night, smiling proudly, welcoming fondly, the athletes of the world. At the same time, I couldn't help but think how right it would have been for Indians to

be entering that Vancouver stadium alongside the participants, not as hosts, but as competitors, representing their own unique and powerful Indigenous nations.

Have Indian nations been invited to join the games in that sovereign way? Not as the window dressing of the Olympics, but as the dressing itself? If not, why not? Individual Indians have long represented their countries proudly in a variety of athletics, so why not be given the chance to represent their tribal nations as well in the Olympics?

Wouldn't it just be right to see one, or two, or hundreds of Indigenous nations marching into that stadium to compete, fight, and win against the other nations of the world?

Somehow I think if Indians were given that opportunity, they'd make it look just as good as they did as hosts this year. And they probably wouldn't be wearing jackets emblazoned with any Ralph Lauren logos. Maybe some beaded moccasins instead.

APTN celebrates their golden opportunity



PHOTO: SUPPLIED

APTN recruited 23 Aboriginal announcers to broadcast Olympic coverage in eight Aboriginal languages.

By Isha Thompson
Windspeaker Staff Writer

WINNIPEG

Canada wins gold! It's a sentence that most patriotic Canadians hoped to hear as much as possible throughout the 2010 Winter Olympic Games. However, if you tuned into one of the 15 events covered on Canada's Aboriginal television network, APTN, that phrase was heard in eight Aboriginal languages.

The Aboriginal Peoples Television Network (APTN) was one of three national networks chosen to broadcast the 2010 Winter Olympic Games in 22 languages. The other two networks that were chosen to deliver 421 hours of multilingual coverage of the Games were

OMNI Television and Asian Television Network (ATN).

APTN delivered play-by-play action of the sporting events in Cree, Dene, Inuktitut, Mechif, Mi'Kmaq, Mohawk, Ojibway and Oji-Cree.

Canada's Olympic Broadcast Media Consortium said the multilingual broadcast team was the perfect opportunity to celebrate Canada's diversity while the Olympics were hosted on home soil. The consortium partnered with APTN to recruit and train 23 announcers to deliver the games in their Native languages.

"It's the first time in history it has ever been done. There has never been sports color commentating in an Aboriginal language," said manager of communications for APTN Sylvia Kolopenuk.

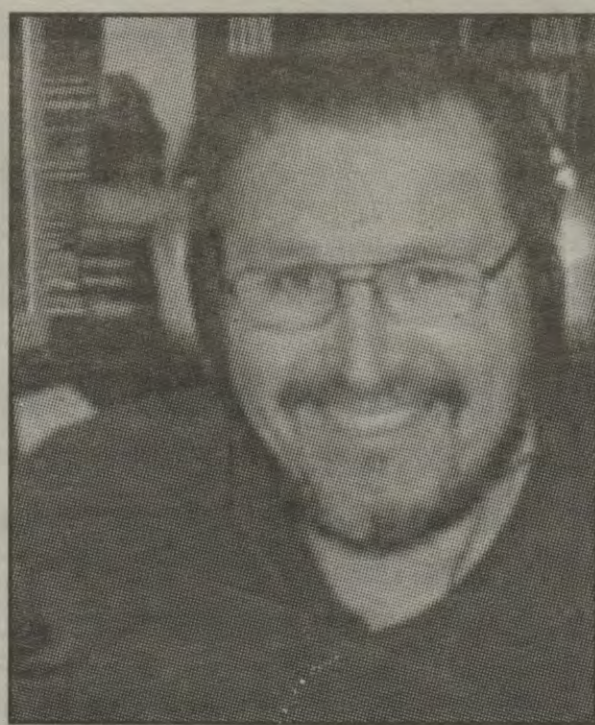


PHOTO: SUPPLIED

Abel Charles

After committing to offer 14 hours a day of live coverage of the 17-day Olympic event, Kolopenuk explained that the biggest pressure was finding talent that fit the criteria.

(See APTN on page 17.)

Windspeaker news briefs

ADAM BEACH IS PREPARING TO PORTRAY

Canadian war hero Tommy Prince in a new movie from Vancouver-based Bay Film Studios. It is to be a true account of Canada's most highly-decorated First Nations soldier.

It's not the first time Beach has been featured in war-time epic. He appeared in "Windtalkers" with Nicholas Cage, and starred in Clint Eastwood's "Flags of Our Fathers."

"I am so honored to play this First Nation military hero," Beach said. "He provided a positive role model for all First Nation people, including me."

Prince was born on the Brokenhead Ojibwa reserve in Manitoba. After enlisting in the militia at age 24, he joined a battalion of soldiers known as the "Devil's Brigade."

One of the favorite stories about Prince was the time in 1944 he spent spying on the Germans from a farmhouse located near enemy lines. His radio lines were cut by shelling and they needed repair. Wearing civilian clothing he wandered out in plain sight of German soldiers, and fixed the line while pretending to tie his shoelace.

Prince earned the Military Medal and the U.S. Silver Star. Prince also served two tours of duty in the Korean War.

Although heralded as a true warrior, his return to Canada led to a life of alcoholism and poverty. He died in 1977.

FEB. 23 WAS THE 65th ANNIVERSARY OF

that famous Iwo Jima photo by Joe Rosenthal in which Marines were seen raising a flag on Mount Suribachi in the midst of a terrible battle in the Second World War. Ira Hayes, a Pima Native American, was one of the five marines in that photo, and Adam Beach portrayed him in Clint Eastwood's "Flags of Our Fathers. But did you know that that flag was the second to be raised that day, and that Hayes was the second Native involved? A Salish Indian from the Flathead Reservation in Montana was among a group of soldiers from the USS Missoula to first raise a flag on that Japanese island. It was the first foreign flag to be planted on Japanese soil in four millennia.

Montana's Jack Gladstone of Kalispell and the Blackfeet Indian Nation is telling the tale in an 11-minute, 45-second track on his newest CD called "Native Anthropology." The epic song will be called "Remembering Private Charlo."

Charlo was only 17 when he enlisted and found himself among the 10,000 U.S. and Japanese fighting men that would compete for that bit of turf in the South Pacific. There were 6,800 American fatalities, and 22,000 Japanese.

On the morning of Feb. 23, "Chuck" and three other men scaled Mount Suribachi, the island's tallest feature, in what many considered a suicide mission. Later in the day, he joined a 40-man platoon that went back up the hill and that's when the first flag was planted.

Unfortunately, while Ira Hayes survived the war, Louis Charlo would be lost to the battle that raged on for 31 days after the flag raisings at Iwo Jima. Louis "Chuck" Charlo died on March 2, 1945 at a place called "The Meat Grinder." He was attempting to carry a wounded soldier to safety when they were both were gunned down.

THE CHIEF NEGOTIATORS OF YALE

First Nations, British Columbia and Canada have initialed the Yale Final Agreement, another modern day treaty that will bring certainty to the land question in the Fraser Valley, and, one hopes, economic prosperity to the community.

"The Yale people have been in the Fraser Canyon for more than 9,000 years leading up to this moment," said Yale First Nation Chief Robert Hope. "This agreement gives us our life, our freedom and confirms our land. The certainty it brings provides a solid economic foundation upon which to build for future generations of Yale members."

The Final Agreement contains provisions for self-government, financial and land transfers. The land component will consist of approximately 1,966 hectares of Treaty Settlement Lands, made up of 217 hectares of former Indian reserves and 1,749 hectares of Crown lands owned in fee simple. In addition to this, approximately 21 hectares of provincial Crown land that is currently designated as Agricultural Land Reserve, will be transferred to Yale First Nation as Yale First Nation Land. This designation will not change except in accordance with the province's Agricultural Land Commission Act.

In addition, Yale First Nation will receive a capital transfer of \$10.7 million and economic development funding of \$2.2 million. The treaty provides mineral rights, forestry and domestic fish resources, as well as gathering and harvesting rights, within a context spelled out in the treaty. Yale First Nation's access to commercial fishing opportunities for Fraser River sockeye and pink salmon are outside of treaty in a separate Harvest Agreement.

As part of the negotiation process, agreements are initiated by chief negotiators and then voted on by eligible First Nation members to ratify. Once ratified, the Final Agreement will be introduced as legislation in the provincial and federal parliaments.

Yale First Nation entered the BC treaty process in April 1994. In March 2006, Yale First Nation and the governments of British Columbia and Canada signed an Agreement-in-Principle, laying the foundation for final agreement negotiations. Yale First Nation has approximately 150 members. Their traditional territory and reserve land are located within the Fraser Valley Regional District just north of Hope.

End of the beginning now in sight

By Shari Narine
Windspeaker Contributor

OTTAWA

The "start-up phase" of the Truth and Reconciliation Commission (TRC) ends in early April.

By then, said TRC Executive Director Tom McMahon, the sixth and final senior director will be hired and the Winnipeg head office will be opened.

"With the hiring of the new directors we're on the verge of leaving that start-up phase and getting into the full swing of what we need to do to fulfill our mandate," said McMahon, who was hired by the TRC chair and commissioners. He took up the position October 2009.

Appointed in January to senior positions were Lisa Meeches, events planning and artistic programming; James Bardach, strategic planning, communications and community liaison; John Milloy, research, historical records and report preparation; and, Ry Moran, statement gathering and national research centre.

Coming on board as director of corporate services following McMahon's appointment was Marianne Boulton.

Three of the five directors are Aboriginal. McMahon expects the sixth director, for the Inuit and northern sub-commission, to also be Aboriginal.

McMahon is excited about the four new appointments, who "compliment the team with their amazing backgrounds."

Bardach has been "a very significant staff member" with Poirier Communications, a leading communications firm in Ottawa.

Milloy, a member of Trent University's Department of Indigenous Studies in Peterborough, Ont., wrote the report on the Royal Commission on Aboriginal Peoples. He is the author of *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*. The book was selected in 2005 by the Literary Review of Canada as one of the 100 most important books in Canadian history.

Moran is the founder of YellowTilt Productions, an audio, video and events company with a focus on Aboriginal language and oral history projects. He has been involved in the development of LearnMichif.com, a project dedicated to the preservation of Michif language and culture.

Meeches has operated two Winnipeg-based Aboriginal production companies and personally recorded the stories of more than 400 Indian residential school survivors through the Legacy of Hope Foundation. She is presently organizing the first national event for the TRC, which is scheduled for June 15 to 19 in Winnipeg. The details of the event have not yet been set.

While the TRC will be headquartered in Winnipeg, with renovation work of the new downtown office expected to be completed by the end of March, the Ottawa office will remain open.

"It makes sense to keep the Ottawa office open because it's central to the national groups, the media and government," said Rod Carleton, senior communications advisor for TRC. Carleton will remain in Ottawa. Bardach will be stationed there as well, while Milloy will work from Peterborough, but make frequent trips to Ottawa.

Moran, from B.C., will be making the move to Winnipeg, while Meeches is from Winnipeg. McMahon and Boulton work from the Winnipeg office.

The decision to open the office

in Winnipeg was made last October following the appointments to the TRC of Justice Murray Sinclair as chair, and Wilton Littlechild and Marie Wilson as commissioners. Sinclair hails from Winnipeg.

"The intent of moving the operations out of Ottawa is to get the commission closer to where the (residential) schools were and where the survivors are," said Carleton.

More than 70 per cent of all residential school survivors live west of the Ontario border and all commission members live in the west. Winnipeg also has the highest urban Aboriginal population in the country.

Next on the TRC's agenda is to appoint up to seven regional liaisons. Appointments will be made in consultation with the TRC's survivor committee. McMahon said the "plan for regional representation has not quite finished." The TRC may contract the services of existing organizations in the regions instead of hiring its own staff.

The establishment of a national research centre is a "significant matter for the commissioners," said McMahon. He anticipates the selection process for the centre, the model for which has yet to be

determined, will occur in the first part of the TRC's mandate. The centre will provide permanent housing for information gathered by, and stories told to, the TRC.

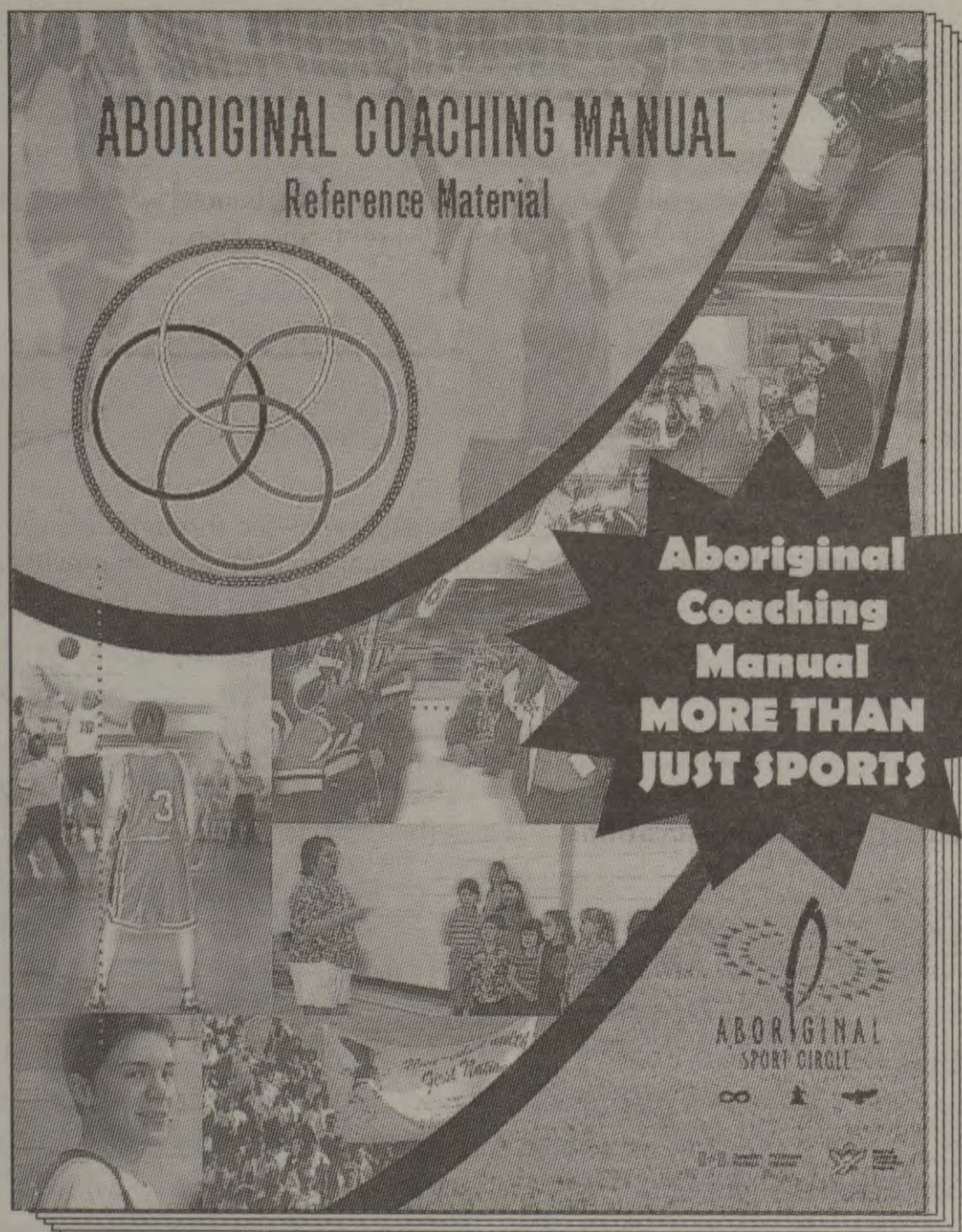
The commissioners' appointments terminate June 30, 2014, but funding is set to expire a year earlier. It's not that the Treasury Board has refused the final year of funding, said McMahon, but that the additional funding has yet to be applied for.

"It's just a technicality," said McMahon. The commission has a five-year \$60-million mandate.

All three original TRC members resigned their postings. Justice Harry LaForme, appointed as chair, resigned in October 2008 only six months after his appointment, while commissioners Claudette Dumont-Smith and Jane Brewin Morley, tendered their resignations in late January 2009, stepping down June 1, 2009.

The commission is part of a revised and court-approved Indian residential schools settlement agreement that was negotiated in 2006 between former students, churches, the federal government, the Assembly of First Nations and other Aboriginal organizations.

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- Chapter 3 - Lifestyle Health & Nutrition

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<http://aboriginalsportcircle.ca/>



Faculty and students expect positive changes after university turmoil



PHOTO: DORIS WESAQUATE

Cadmus Delorme

By Christine Fiddler
Windspeaker Contributor

REGINA

Normal everyday activity plods along at the main campus of the First Nations University of Canada (FNUUniv) in Regina.

Students cram for exams and professors conduct seminars as usual. Meanwhile First Nations chiefs continue talks to restore nearly \$12 million in government funding to the troubled university.

"A lot of the students are behind in their classes because school wasn't on their minds two

weeks ago," said FNUUniv Student Association Vice-president Cadmus Delorme, referring to the recent announcements of funding cuts that put the university in jeopardy of permanent closure after April 2010.

"We love this place, and that bothered us," he added.

Delorme—who is originally from the Cowessess First Nation and in his second year of Business Administration—questioned why both governments would choose to announce funding cuts to the university right in the middle of a semester, affecting all students during their studies.

"We're supposed to be here, and everybody who has gone to university knows how hard it is to keep up with your classes. Then we have to worry about something we love that we're going to lose," he said.

Although FNUUniv has been facing problems since 2005, things turned ugly in December when FNUUniv's financial officer, Murray Westerlund, was let go. He filed a wrongful dismissal suit, reporting misappropriation of funds by senior officials. This was followed by FNUUniv students gathering at the Federation of Saskatchewan Indian Nations (FSIN) assembly demanding chiefs change the university's governance structure once and for all.

The chiefs relented, but that same day, the province said it would cut \$5 million in FNUUniv funding. This was followed by a \$7 million funding cut by the federal government.

Now, FSIN Chief Guy

Lonechild is working to restore this funding and to get the Chiefs Assembly in March to ratify recommendations from the Manley Begay report to resolve FNUUniv's problems.

Begay, an academic from Arizona, was hired to put together the report to look at the university's current crisis and offer solutions. The report proposes a smaller board of four Elders and six technical experts from areas of governance, law, fundraising, and communication. It suggests one of the board members be from outside Saskatchewan, none be chiefs or political officials and that there be a balance in language and gender groups.

An ad hoc committee would choose the nominating committee, which would then choose the new board. As well, FSIN would cede its involvement while maintaining control and a set response would deal with financial mismanagement.

FNUUniv faculty member,

Solomon Ratt, the acting department head of Linguistics, is optimistic and believes the leaders and board of governors are committed to making needed changes.

"What we went through is basically a wake up call to our leaders to be leaders and do the proper thing for our students and for our faculty and for our communities for that matter," he said. "All in all, I guess it will change things for the better."

Ratt said there are a number of reasons why he decided to work and stay on at FNUUniv as faculty since he started in 1986.

"Just the atmosphere of working with people who are interested in First Nations education programs, be it language or Indigenous studies or education," he said.

He also recognizes the rarity of getting the FNUUniv university experience anywhere in Canada.

(See FNUC on page 23.)

Public Notice

Devon NEC Corporation

Jackfish 3 In situ Project

Proposed Terms of Reference for Environmental Impact Assessment (EIA)

Devon NEC Corporation (Devon) is seeking regulatory approval for the proposed Jackfish 3 In situ Project. Devon owns (100%) 58 sections of land (Jackfish leases) that are home to both the operating and under construction Jackfish projects. These lands are approximately 15km southeast of Conklin, Alberta, in the Regional Municipality of Wood Buffalo, in Townships 75 and 76, Ranges 6 and 7, W4M.

The Jackfish and Jackfish 2 projects are approved for a combined production of 70,000 barrels per day (bpd) of bitumen. Through ongoing resource delineation, Devon has identified sufficient oil sands resource to support a third facility capable of producing an additional 35,000 bpd for over 20 years. The addition of the Project would increase the total approved production from the Jackfish leases to 105,000 bpd.

The Project will utilize the same well established Steam Assisted Gravity Drainage (SAGD) technologies currently employed at the Jackfish and Jackfish 2 facilities to recover bitumen. The Central Processing Facility (CPF) for the Project is generally located between Jackfish and Jackfish 2.

Devon is committed to using no fresh water in steaming operations at all Jackfish projects. Recycled produced water will be the primary source of water for steam generation. Brackish (non-potable or saline) groundwater from a deep aquifer will be used for water make-up purposes for process needs.

The main infrastructure required for the Project will include a Central Processing Facility (CPF), 19 new well pads and associated shared infrastructure such as pipelines, roads and power lines. Given the location of the new pads and the proposed CPF, Devon plans to redistribute the resource base to provide a balance of resource sent to each of Jackfish, Jackfish 2 and the future Jackfish 3 plants. The result is each facility will have a "full production" life of between 20 and 25 years.

The proposed Jackfish 3 development study area is located primarily within the areas previously assessed through the Jackfish and Jackfish 2 project EIAs. Significant information is known about the local and regional study areas from previous EIA work, operating experience, and the environmental monitoring programs in place at Jackfish.

The Director, responsible for Environmental Assessment (the "Director"), has directed that an Environmental Impact Assessment Report be prepared for the Jackfish 3 In situ Project. Devon has prepared proposed Terms of Reference for this Environmental Impact Assessment, and through this public notice, invites the public to review these documents.

Any comments filed concerning the proposed Terms of Reference will be accessible to the public.

The proposed Terms of Reference can be viewed at the following locations:

www.devonenergy.com

Lac La Biche County Office (County Centre)

Range Road 135 & Secondary Hwy 663
Lac La Biche, AB T0A 2C0

Regional Municipality of Wood Buffalo Planning Office

4th Floor, 9909 Franklin Avenue
Fort McMurray, AB T9H 2K4

Alberta Environment's Register of Environmental Assessment

111 Twin Atria Bldg., 4999 - 98 Avenue, Edmonton, AB, Attn: Melanie Daneluk
<http://environment.alberta.ca/1283.html>

For further information on the Jackfish 3 Project or copies of the proposed Terms of Reference please contact:

Catherine Magnan, P.Eng.
Jackfish 3 Regulatory Coordinator
2000, 400 - 3rd Ave. SW
Calgary, AB T2P 4H2

EMAIL: jackfish3@dvn.com
PHONE: 1-877-255-7595

Individuals wishing to provide written comments on the proposed Terms of Reference must submit them by April 29, 2010 to:

Director, Environmental Assessment, Northern Region, Alberta Environment
111, Twin Atria Bldg., 4999 - 98 Avenue, Edmonton, Alberta, T6B 2X3,
Fax: (780) 427-9102, E-mail: environmental.assessment@gov.ab.ca

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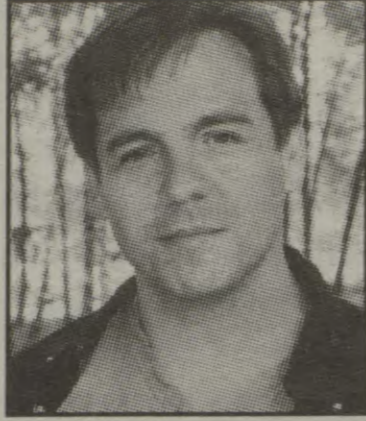
[strictly speaking]

Everything old is new again in the movies

Everybody knows that movies are cyclical. Every couple of years, romantic comedies are popular for a while, then science fiction movies are in vogue. Next to catch the audience's eyes are the teenage comedies. And so on. Oddly enough, it's the same with movies celebrating or featuring Native people. Every once in a while, unexpectedly, a string of movies dealing with Aboriginal issues or characteristics hit the local Cineplex.

This fall and winter, it seems we've hit a new cycle.

The most obvious example right now is *New Moon*, the next installment of the *Twilight* teenage vampire romance (three different genres right there, in one movie). Basically, some of the local Native teenagers are werewolves, and they have an ongoing disagreement with the teenage vampires, which as you know, can make dating a bitch. Taylor Lautner, who plays Jakob, sports 30 extra lbs of muscle for the role, as do several other fine examples of Native beefcake (or would that be moosecake?). Recently, I got back from a lecture tour of Germany, where, unfortunately, I had to tell the



THE URBANE INDIAN Drew Hayden Taylor

German audience that contrary to what they may see in the movie, those young men are not typical examples of Native youth in First Nations communities. Baloney only has so much protein for bulking up. Though once we actually did put the ab in Aboriginal.

I guess transmogrifying is good cardio. And it can't be brain food, since these particular youth spend most of their time running around the Pacific Northwest in winter time dressed only in shorts. Regardless, there was a groan of disappointment from the German girls.

Several other movies that are out right now have hints of Native content, or at least some influence, though not as obvious as *New Moon*.

Quinton Tarantino's *Inglorious Bastards*, for example, features Brad Pitt as an American from

Tennessee who runs around Second World War Germany with his soldiers, literally and graphically, scalping Nazis. The reason being: Pitt's character claims some diluted Native blood, giving him inspiration and authorization. Remind me never to powwow in Tennessee.

Then there's 2012, a story of global destruction, which also claims to have an Aboriginal origin. Supposedly, according to the Mayan calendar, the world is to end in December of that year. The problem is, most contemporary Mayans have publicly stated that was news to them. Not only that, it was a highly unlikely event as most of them have car and house payments extending well past then. As the old joke goes "I can't die now. I owe too much money." Mortgage and credit companies have more of a say in our destinies

than gods.

Most interestingly, the science fiction epic *Avatar* introduces some familiar ideas. This movie, in its own way, is more Native than most dreamcatchers. It is an unabashed futuristic version of *Dances With Wolves*. I am not joking. Imagine, if you will, an obviously American company of marines (or cavalry) on a distant planet, planning to forcefully remove or relocate (or exterminate if all else fails) the Indigenous population in order to gain access to mineral wealth that exists underneath their village.

At one point, they even built schools in an earlier attempt to educate and civilize the savages, but with limited success. One soldier, sent to infiltrate the local population for information, slowly begins to develop a better understanding of the people and himself. He even falls in love, and chooses to betray his own people to help the Natives in an epic battle. Any of this sound familiar? Add to this, Wes Studi, the famous Cherokee actor, is the unmistakable voice of the wise tribal chief, and you can practically smell the corn soup.

In particular, one of the lines

of dialogue in the movie grabbed my attention. It's spoken by one of the corporate leaders, hungry for the mineral unimaginatively called "unobtainium." In discussing options, he says, ironically, "Killing the Indigenous doesn't look good." Wiser words were never spoken. Just ask the OPP near Ipperwash, or the Saskatoon police department. We kind of find it annoying ourselves.

But perhaps the most subversive movie of the past number of months was called *District 9*, a fascinating and well-made movie. Since it took place in South Africa, many would argue that it was more of a commentary on the now dissolved apartheid regime that once flourished there. But I like to think about it as an Aboriginal 'what if...?' Strangers arrive in your country, and instead of taking over the entire land and imposing such bizarre concepts as a harmonized sales tax and *Canadian Idol*, you put them on plots of land they are forbidden to leave, and you control every aspect of their poverty-stricken life.

Hey, I think I've heard a variation of this storyline before....

We're not ready to surrender yet, are we?

The Frontier Centre For Public Policy reported in its paper "Respecting the Seventh Generation: A Voluntary Plan for Relocating Non-Viable Native Reserves" that some of the most isolated First Nations communities are not capable of economic growth, therefore, Indigenous leaders should consider alternate sites for the creation of new reserves closer to urban centres.

Because doing things based on economics is the civilized thing to do? It's what's hot at the moment. If we abandon our land to be gobbled up, we can move to the city and possibly have the kind of nice life that the good people at the Frontier Centre think we should have. We could become economically viable citizens.

After all, shouldn't we get in line with the cultures surrounding us and start to think with a bottom line mentality? If we were to head to urban centres, we could take part in the abundance of opportunities. You could go to your local corner store and watch drug deals and prostitution, or you could even just go for a stroll to breathe in some of the assortment of emissions available around the clock.

Why do we remain so attached to the bush where the closest thing to economics is 'give me a ride home and I'll give you two smokes?' The bush, where education means walking through trails with old people while they tell you what not to eat and they call all the animals by their first names. What's up with wanting to stay in the bush?

This report by Joseph Quesnel basically poses an alternative to



GUEST COLUMN Dustin Twin

the 'stuck in the bush' mindset epidemic. According to the report, we need to have a land base built for production, close enough to urban centres for our members to get educated, and then to produce a needed good or service that can be sold competitively in a global market. So, basically, we need to reinvent ourselves. And to do that we need to have a bit of a cultural restructuring.

First, we need to forget about everything we've been taught up to this point in our history. To follow the recommendations and formula laid out in this report we have to give up our attachment to the land. As the author puts it, "despite the attachment of many First Nations people to their ancestral homes, the long-term interests of the community and its members' human rights should come before that attachment."

I think this might be a bit of a problem. The whole reason we still have some semblance of ancestral homes is because our grandfathers were thinking about the long-term interests of the community. Quesnel gets into more detail on the land issue stating, "in addition, attachment to a piece of land does not make one Indigenous." Actually, attachment to a piece of land is a tremendously big part of being Indigenous. Indigenous:

originating in and characteristic of a particular region or country;

native.

A large part of wanting to relocate natives, according to the report, is to give members opportunities for education. While this sounds nice, currently Native people do go to urban centres for education. It seems unnecessary for them to forfeit what little land they do have for a privilege they already possess. One of the proposed mechanisms to facilitate this transition to an urban lifestyle would be "multi-year financial support for band members who opt to live in the city instead of an alternative reserve site. This assistance would include employment, social assistance, housing and life-skills training in lieu of reserve funding, so the proposal is as revenue neutral as possible." So they give you some financial assistance to help you get rid of what makes you Indigenous and move you to the city to get in the grind of the economic machine. In the old days they used to call this enfranchisement.

Taking the enfranchisement theme even a step further the report goes on to say "the only other possible remedy would be for Native communities to voluntarily surrender their Aboriginal title, but this requires a full community vote."

Earlier I asked what's up with wanting to stay in the bush. I know for a fact that a lot of Native

people in Canada could give a lot of different, worthwhile answers to that question and I'll mention a couple. First, our lifestyle and culture are already adapted to our habitat, meaning our mentality and spirituality are best suited to live where we always have. Secondly, being a distinct society, every nation can benefit from being somewhat isolated in order to maintain their autonomy. The report points out the pitfalls of being isolated, but the same pitfalls, or distorted versions of them, occur in urban centres. There is still violence and suicide and poverty and all the rest of it. Native people currently living in urban centres are often living with worse problems than those on reserves.

This report is a financial statement more than anything. It basically says that it costs a lot to pay for a remote reserve with no economic upside. They admit that "throughout Canada's history, Indian reserves were deliberately placed on marginal lands. They were intended to warehouse First Nations while they prepared for enfranchisement and settlers built the country." Now the undertones of this report suggest that it may be time to open the Indian "warehouse" and cash in.

We may indeed be at that perfect stage where a free trip to the city and a job doesn't sound half-bad. The fact that a report like this has come out is a statement that social indicators may at last be showing that the governments' Indian planning is finally paying off. A review of the history clearly shows that enfranchisement of Natives has always been the number one goal

in Indian affairs for the Canadian government.

After reading a report like this, it's hard not to imagine the possibilities. Would it be so bad to just melt into the proverbial pot and coast along? I'm a half-breed, so I guess I could look at it from both sides.

For non-Natives who struggle, especially in these economically-trying times, it probably seems like a natural progression for Natives to become integrated into the same set of struggles. Just bring up Natives not paying taxes at any local Elks club meeting, or the like, and you can find out for yourself what some Canadians think of Natives having a different set of circumstances.

As a Native, I just simply have to conclude that reports like this are absolutely frightening. To think that educated people in this country, like the people at the Frontier Centre, don't know enough about Natives after so much time to realize that there is more than just an "attachment of many First Nations people to their ancestral homes" that keeps them wanting to maintain their culture.

It is also scary in the sense that they are now thinking the timing is right to start openly introducing and proposing these types of ideas directly to Native leaders and governments. We have obviously sunk so low in their eyes that they can already see the white flag coming up signalling the surrender of our culture and land. I truly believe that is how it appears to people who study the social conditions on reserves. I also hope and believe, however, that the reality is something different entirely.

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

Tracee Smith: Brutal honesty. Besides my boyfriend with whom I share everything, I have one very close friend, Lauren, and we rely on each other and have for over the past 10 years that I've known her. I always tell her I'm so grateful that we were born during the same time and met doing what we love to do (dancing). Not every one is as lucky as I am to have her as a best friend.

W: What is it that really makes you mad?

T.S.: Dishonesty. I had amazing mentors when I lived and danced in New York City for three years. This couple told me that when someone hurts you, however that may be, whether deliberately or not knowingly, they have to sleep with themselves at night and wake up and look in the mirror. Forgive them, and truly forgive them with your whole heart, because they may be suffering more than you are. Retaliation just throws the pain back at them. By forgiving, the issue is no longer between you and them, but the person who hurt you and their own Creator. It is the hardest thing to do, especially if it is your own family or people closest to you who have hurt you, but it really works and helps me move forward.

W: When are you at your happiest?

T.S.: If it doesn't make me

happy then I don't do it. Everything that I do, and everyone in my life who is closest to me, makes me happy. Life is too short to not do what you love, to give everything that you have, and love people with all of your heart.

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

T.S.: Yikes!

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

T.S.: I have to count both of my parents. I've watched them my whole life and they are always happiest when others are their happiest. Whether it is through hard work, giving a compliment or a good laugh, people should always leave happier than before you met them.

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

T.S.: The charitable organization that I'm the founder of, Outside Looking In, makes it mandatory for our youth to be enrolled in school and to participate in OLI rehearsals with excellent attendance. Sometimes, our youth push the limits and we have to tell them they are out of the program because of breaking their commitment. OLI is about committing to a goal and succeeding. Success doesn't feel like success unless it is earned. I want our youth to know what that feels like through our program.

W: What is your greatest accomplishment?

T.S.: To be able to give the gift and experience of the art of dance to other Aboriginal youth who may not have had the opportunity otherwise, through Outside Looking In.

W: What one goal remains out of reach?

T.S.: †No goal is out of reach.

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

T.S.: I would continue my life living out of one bag and travelling the world. My best memories of my life are when I have travelled.

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

T.S.: You are who you surround yourself with, so surround yourself with people you admire and qualities you aspire to.

W: Did you take it?

T.S.: Everyday.

W: How do you hope to be remembered?

T.S.: I believe that when we let our true inner light shine, which some people call "following your heart" that you can't help but inspire others to do the same. I hope that when I pass I have done that for someone.

Tracee Smith is a member of the Missanabie Cree First Nation in northern Ontario. She founded Outside Looking In (OLI) in 2007, a yearly program in which youth commit to dance



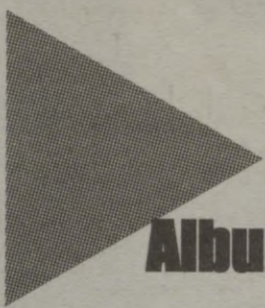
PHOTOS: SUPPLIED

Tracee Smith

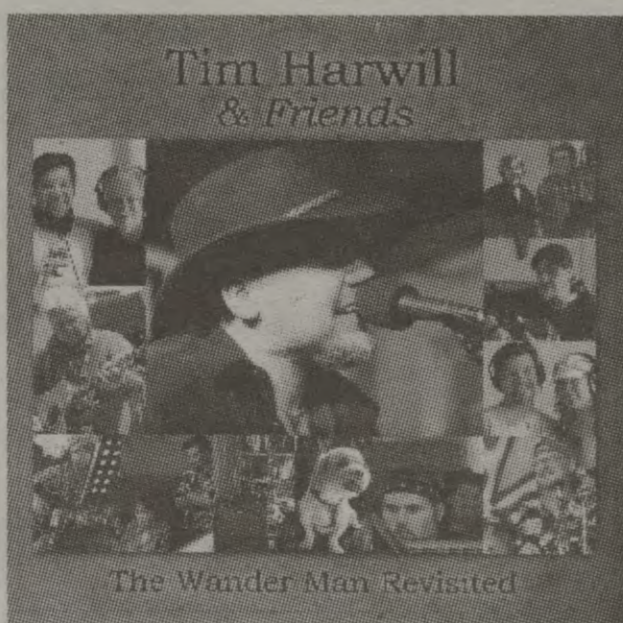
lessons and rehearsals in their communities and learn to express themselves through the arts. OLI culminates in a multi-media performance in downtown Toronto, giving Canadian audiences an opportunity to look inside Indigenous communities, while Indigenous youth get to see beyond theirs. Smith holds an Honours Bachelor of Arts in Dance and has danced professionally in New York City and Los Angeles with top concert and music video choreographers.

She was recently named one of Canada's 50 most celebrated artists by the Canada Council for the Arts 50th Anniversary, and was the first dancer ever to perform at Rideau Hall for the Governor General. She was also one of 16 Aboriginal artists featured in the Aboriginal People's Television Network's ArtSayer series aired during the 2010 Vancouver Olympics. Smith also holds an MBA specializing in Indigenous Economic Development.

OUR PICK



Artist—Tim Harwill & Friends
Song—Sittin' in a Hotel Room
Album—The Wander Man Revisited
Written by—Tim Harwill
Label—Harwill Music (Independent)



He is known as the vegetarian cowboy that is too folk for country and too country for rock'n'roll. In all of the words that I have written or read, I have never seen such a simple, real and unique concept. How many people can say that they are too folk for country and too country for rock'n'roll. Well, Tim Harwill can.

The album 'The Wander Man Revisited' consists of 12 original tracks by Manitoban Métis musician, Tim Harwill who currently calls Alberta home. The song, 'Sittin in a Hotel Room' is full of emotions that we all at some point in our lives have felt. The only difference between us and Tim is he utilized those feelings and created a beautiful song that shows how talented he is musically and in songwriting.

For more info go to: www.timharwill.com or check his MySpace page and become his friend, I did! www.myspace.com/timharwill

Review by Angela Pearson

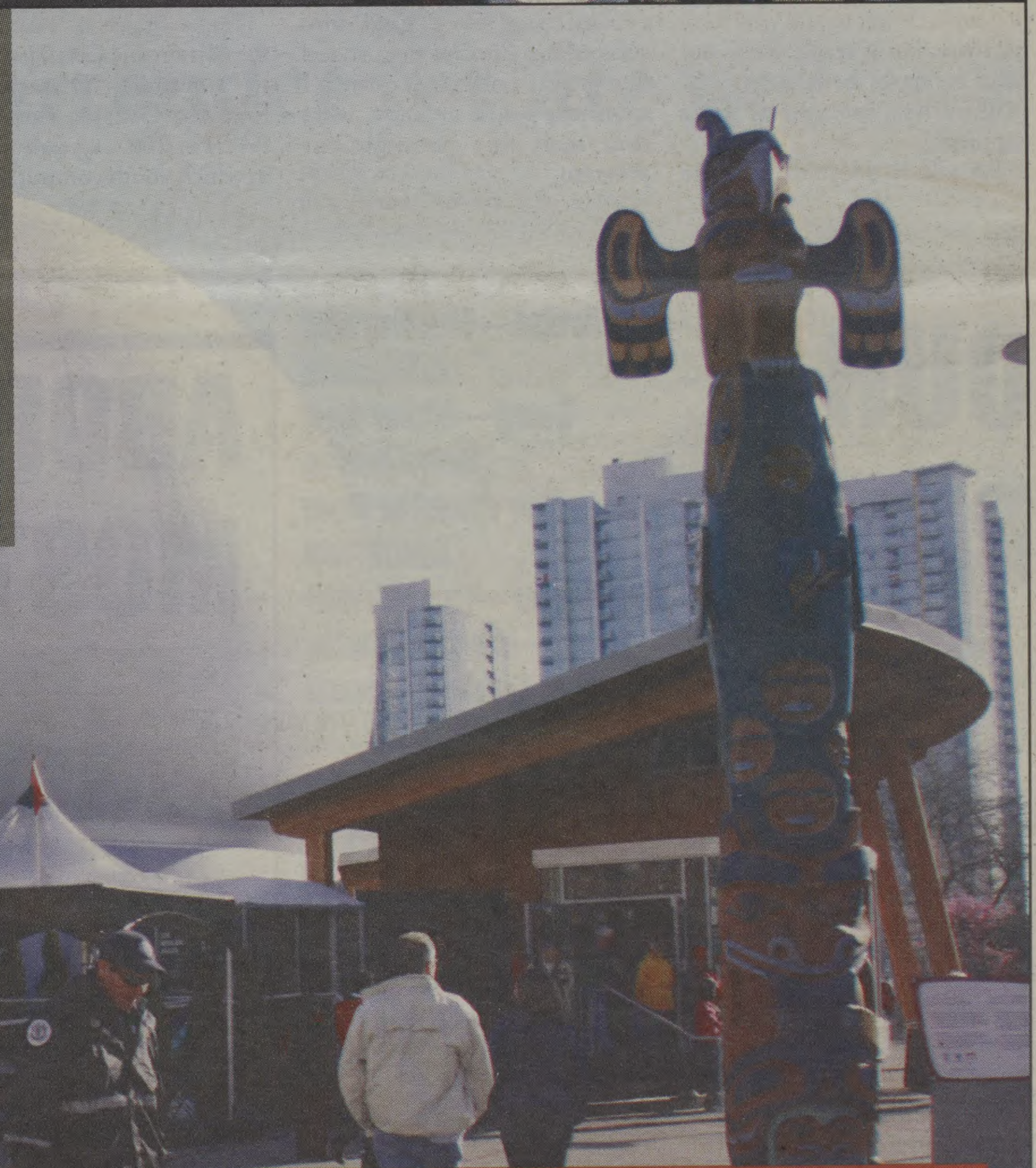
[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Yoza	Don't Let Go	Spirithorse
Richard McKay	A Lonely Highway	Single Release
John McLeod	Metis Indian Song	Moving On
Forever	It's Alright	Reborn
Digging Roots	Spring To Come	We Are
Mike Gouchie	Didn't Get A Damn Thing Done	Shattered Glass
Indian Rodeo	My Block	My Block
Tim Harwill	Sittin' In A Hotel Room	The Wander Man Revisited
Eagle & Hawk	Another September	Sirensong
Ashley Robertson	Woman In The White Dress	Woman In The White Dress
Chris Barker Band	Rock And Roll Getaway	Six String Highway
Archie Roach	Little Sisters	Journey
Rik Leaf & Tribe Of One	Hope	Manitoba Aboriginal Artists '09
Arvel Bird	War & Escape	Journey Of A Paiute
Jana Mashonee	Solid Ground	New Moon Born
Don Bouvette	Marlin' Darlin'	Marlin' Darlin'
Nathan Cunningham	Tie One On	Single Release
Pappy Johns Blues Band	Jeannine	Havin' A Good Time Now III
Ray St. Germain	Cause I'm A Travelin' Man	Life Ain't Hard
Brandon Solomon	Barricade	Single Release

CONTRIBUTING STATIONS:





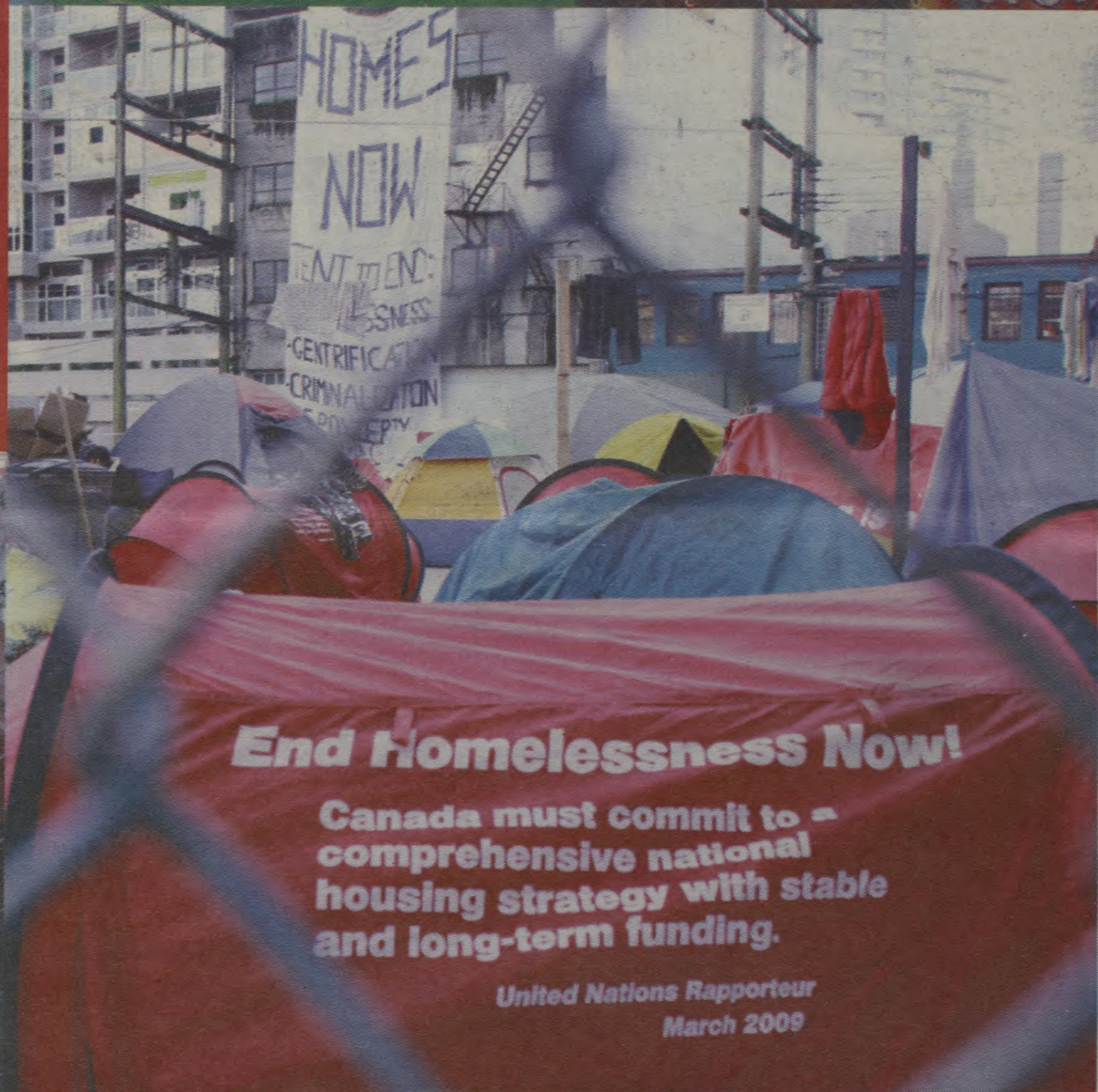
Large crowds are plentiful throughout Vancouver's downtown during the Olympic Games. (Top) The view outside of the Hudson's Bay Building downtown. (Inset) The Olympic Torch burns brightly and will stay lit until the closing of the Games on Feb. 28th. (Above) The Four Host First Nations Pavilion was a popular destination for anyone interested in experiencing Aboriginal culture, music and arts showcased by the four First Nations on whose land the 2010 Olympics are being held.

All photos: Brad Crowfoot



An "Olympic Tent Village" was erected to draw attention to the plight of the poor and homeless in Vancouver. The Tent Village is located on an empty lot on 58 West Hastings Street in Vancouver's downtown eastside. It is a peaceful protest and serves as a reminder that not everyone has benefitted from the Olympic Games being hosted by the city.

All photos: Brad Crowfoot



SFU forced out of program delivery service in Kamloops

By Shari Narine
Raven's Eye Contributor

KAMLOOPS

Simon Fraser University (SFU) announced Feb. 12 that by August it will cease to deliver its Kamloops program. The decision is based on a number of factors, including unsafe buildings, the high cost of delivering the programs, and the opening of another university in Kamloops.

However, said John Driver, SFU vice-president, academic and provost, the time frame set to end program delivery will depend on the Tk'emlups Indian Band.

An agreement between SFU and the Tk'emlups Indian Band requires the university to provide one year's notice before any changes are made to the Kamloops program.

"If they insisted, and we felt the need for courses in the fall semester, we could do that," said Driver.

The satellite campus, which is

located approximately 350 km from the main campus of Burnaby, has 180 students. However, some of those students are located in nearby reserves where they attend language classes, which are also offered by SFU. Driver noted that SFU is hoping to keep those on-reserve language programs going even after the Kamloops program comes to an end.

It cost three times as much per student to deliver the Kamloops program, said Driver. A regular course on the main campus costs \$10,000 per full-time student.

As well as cost, SFU is concerned about the facility in which its programs are offered. What was supposed to have been temporary accommodations has been the location for the 20-plus years the Kamloops program has been running. The half-dozen trailers are both health and safety concerns.

Discussions have been ongoing with the Tk'emlups band for three years for a new site, but no solution to the space issue has been found, said

Driver.

Adding to SFU's decision is the change of Thompson River community college to a university in the past few years. Part of TRU's mandate is to serve the surrounding First Nations, and with a large facility, more programs, more services, and a concentration of provincial government funding, Driver said it is difficult for the Kamloops program to remain viable.

But ending the Kamloops program will not leave students up in the air.

"We're looking at students as individuals rather than having one solution for all of them," said Driver.

The majority of students enrolled in the Kamloops program take one of two major programs: the Bachelor of Arts in archaeology, anthropology or minor in First Nations studies; or a certificate in First Nations language proficiency.

Students will be assessed on an individual basis to see where they are in their program and what courses need to be offered over

the remaining months to move them toward completion. Driver said there is a possibility that more courses will go ahead in the remainder of the year.

Driver said SFU will also be talking to TRU to see how Kamloops program students' courses can transfer to TRU.

"B.C. has a fairly good process to transfer students from one university to another," said Driver. He also noted that SFU may look at renting space from TRU or another site in Kamloops in order to help Kamloops program students finish their courses.

"We're not far enough along to make those decisions," said Driver. "We'll determine in the next month how to meet the needs of our current students."

A meeting scheduled between Driver and Tk'emlups Indian Band Chief Shane Gottfriedson was cancelled because the chief was ill.

However, John Driver, SFU vice-president, academic and provost, has met with students and community members.

"They were very, very disappointed. They were urging me to do whatever we can to preserve all the programs," said Driver.

The Kamloops program employs three people on a continuing contract and one on a temporary contract. All the language instructors, who are mostly Indigenous, are hired on a needs basis.

Closing the Kamloops program is just one of a number of cuts SFU has made in response to a slight funding increase in government dollars, but which doesn't keep up with rising inflationary costs. Also announced in February was the elimination of the Canadian Studies program.

Shutting down the Kamloops program is "not something we've done lightly," said Driver, noting that "solving the funding and space problem" for the Kamloops program has been high on his priority list as well as his predecessor's.

Gottfriedson could not be reached for comment.

Advertising Feature

Organizations partner to train Aboriginal people in the trades

In 2009, the Industry Training Authority provided Canada-BC Labour Market Agreement (LMA) funds to seven Aboriginal organizations and two public colleges that designed and delivered skills training

programs to Aboriginal people throughout British Columbia. These programs allowed Aboriginal people to upgrade their skills to become a part of the future of BC's labour force. They also support Aboriginal people

who were ineligible for Employment Insurance benefits and programs, or who were employed but low-skilled, lacking a high school diploma, certification or essential skills. LMA funds provide the means to

Aboriginal organizations, training providers and industry to support new investment in Aboriginal people in labour market programs and services province-wide.

More training will be avail-

able in 2010 with LMA funded projects province-wide for Aboriginal people ineligible for Employment Insurance or require skills upgrading. The focus will be skills development and increased experience in trades and apprenticeship for Aboriginal people who meet the LMA criteria.

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ITA Senior Lead, Aboriginal Initiatives, Gary McDermott with Aboriginal journeypeople and apprentices

The Industry Training Authority (ITA) is responsible for managing BC's trades training system to develop a skilled workforce. As a provincial crown agency, the ITA works collaboratively with Aboriginal communities and agencies, industry, training providers, career counsellors, labour unions, government and others. Funding for Aboriginal Initiatives is provided under the Canada-BC Labour Market Agreement.



Canada

Funding for the ITA Aboriginal Initiative is provided under the Canada-BC Labour Market Agreement.

APTN broadcasts Olympics

(Continued from page 9.)

"[It] entailed a nationwide search for Aboriginal people who spoke their Native languages fluently, who also spoke English, and we hoped they would have some broadcast training," explained Kolopenuk. "Some of our announcers have some radio training, but other than that most of the announcers had to be trained at a grassroots level."

Grassroots training to prepare the team to keep pace with sports announcers who have been in the industry for decades meant providing hands-on workshops at the APTN studio in Winnipeg.

When it came to recruiting the perfect instructor, APTN went to the top. TSN sports broadcast veteran Jim Van Horne gave the Aboriginal announcers one-on-one instruction of sports reporting 101.

Van Horne sounded off on his

experience working side by side with the new APTN recruits during the Olympics that took place in Vancouver. The day after the opening ceremonies, the Gemini-award nominee shared on his personal Web site his thoughts on how his students performed.

"I was proud of the six Aboriginals I had the pleasure of working with last night on APTN... Simply put, they were brilliant. They picked up their first gold medal of the games with their performance last night," wrote Van Horne on his Feb. 13 blog entry.

Abel Charles, who has spoken Cree from birth, is one of the students that inspired Van Horne to boast.

Charles is one of the few recruits who has a solid background in broadcasting. As a radio personality for Missinipi

Broadcasting Corporation (MBC) since 2007 in La Ronge, Sask., Charles spoke freely about the positive experience it has been being a part of the Olympic Games. However, he stressed that the opportunity was much bigger than his accomplishment.

"It's not about me. It is about the language," said Charles. "Hopefully some young person across this country will hear his or her language on APTN and maybe [it will] give them a stronger sense of identity and feeling that their language is important."

Kolopenuk echoed Charles' sentiment and explained that the opportunity to collaborate with Canada's Olympic Broadcast Media Consortium was the perfect way to incorporate APTN's creed of preserving Aboriginal languages into the 2010 Winter Olympic Games.

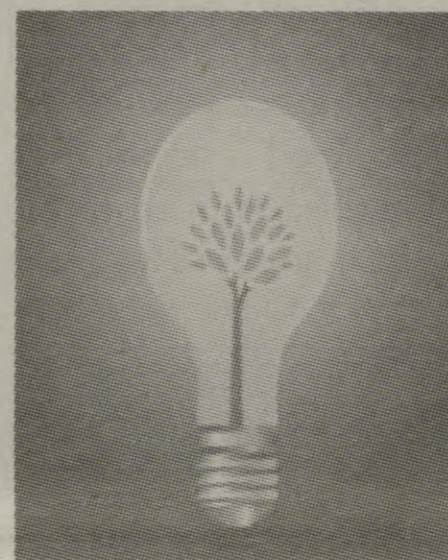
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Correction: A tale of deception, but who was deceived?

The American media had its Balloon Boy, and now Aboriginal media has a Miga Man.

The Balloon Boy incident occurred last year when the Heene family of Fort Collins, Colorado claimed that their six-year-old son had sailed away in a homemade balloon that resembled a flying saucer. The incredible tale, which later turned out to be a hoax, received widespread media attention and landed the Heene parents in jail.

An article that appeared in last month's Raven's Eye won't receive the international attention that the Balloon Boy story did, but it does demonstrate that there are those who might misuse the media for their own goals and purposes.

Last month, Raven's Eye published a story about a South Dakota man who claimed to have been hired to perform as the 2010 mascots—Sumi, Quatchi, and Miga—at the Olympics in Vancouver. His claims, however,

have turned out to be false.

Cody Hall, a Sioux who lives in Rapid City, S.D., contacted a Raven's Eye writer in early January with some news. The reporter had previously written a pair of articles about Hall on his 2008-09 season working as Nugget, a mascot for his hometown Rapid City Rush, which competes in the minor professional Central Hockey League.

Hall now claimed he had been hired by the Vancouver Olympic Committee for the 2010 Olympic and Paralympic Winter Games (VANOC) to perform as the 2010 mascots. His hiring was clinched by a tape he had sent in of his performances as Nugget. The writer submitted articles on Hall's latest achievement to his hometown paper and to Raven's Eye. VANOC officials were alerted to the story, after one of their volunteers read it online.

"We had never been in touch with that individual," said

Maureen Douglas, a VANOC communications official. "I can say that Cody Hall is not a volunteer with our program."

Douglas said VANOC officials were concerned after reading the story and could only wonder why somebody from South Dakota was claiming to be coming to Vancouver to work as a mascot.

Hall had claimed, besides receiving an honorarium, VANOC officials would pay for his flights and accommodation in Vancouver. Douglas, however, said all of those who will be performing as Games' mascots are volunteers.

After being confronted by our writer and told that VANOC officials had not hired him, Hall had this story to explain the situation:

He said he had been duped by a man by the name of Hughes.

"Needless to say, I'm ticked off," Hall said. "I thought it was a legitimate thing, honoring me for the performances I do.

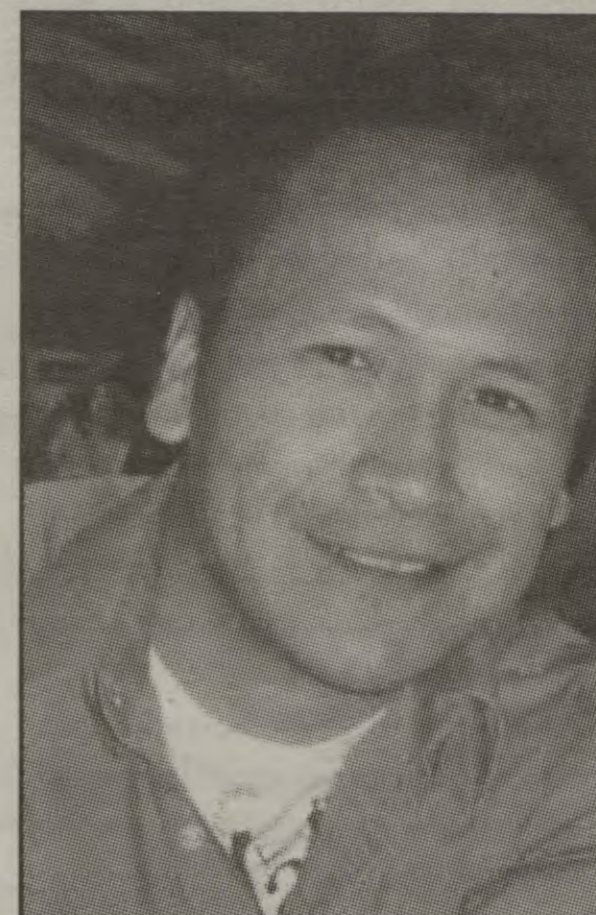
There's a lot of scams right now going on in Vancouver. And I fell for it, hook, line and sinker."

Hall said he became wary of Hughes when he received a phone call just over a week before the Games began. Hall said Hughes asked for his mailing address and social security number in order to mail him plane tickets.

Hall, who said he thought he was being targeted as a possible victim of identity theft, added he refused to give Hughes his social security number and that he then phoned VANOC officials to find out if this Hughes fellow worked for them.

Hall said when he tried to call Hughes back at a number with a 604 area code, the number was not in service.

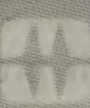
Hall also told us he had received an email from Hughes, mocking him and informing him that he had been duped. Though Hall said he would forward that email to our writer, he never did so. Repeated



Cody Hall

attempts to reach Hall asking for the email to be forwarded were not returned. Hall's voicemail service seems to now have been removed from his phone.

"The whole thing seemed absurd," Douglas said. "But from our end it was no harm, no foul. It's behind us. We just wanted it behind us."

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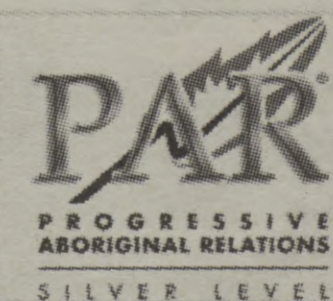
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Trial ordered in former grand chief's lawsuit against OPP

By Kate Harries
Birchbark Writer

THUNDER BAY, Ont.

Former Treaty 3 grand chief Leon Jourdain will get his day in court.

An Ontario Superior Court judge has ordered that Jourdain's claims of negligent investigation, malicious prosecution and defamation against members of the Ontario Provincial Police in Kenora can proceed to trial.

Jourdain was charged with sexual assault in February 2004 after a Treaty 3 employee complained to police that he had kissed her. The woman is listed as one of the defendants in Jourdain's lawsuit. The charge against him was dropped on the first day of trial in October 2004 when she failed to appear and police said they could not find her.

Jourdain's brother Larry, executive director of Nishnabe Aski Legal Services Corporation in Thunder Bay, said the charge had a devastating affect on Leon and his family. His wife and two adult daughters are claimants in the \$2.5 million suit.

In the months following the charge, Leon fell into the depths of depression, Larry said. "The

only word I can find in Ojibway is a word that means beaten, not even the will to fight nor the will to speak," said Larry, who talked to *Windspeaker* by telephone after his brother declined to be interviewed.

The statement of claim filed April 2005 names Detective Constable Karen Rustige, the investigating officer, and Detective Sergeant Wade Meeks, the OPP case manager, as having breached their duty of care towards Jourdain.

The officers chose to proceed with the prosecution even though there was no reasonable prospect of conviction and no public interest was served, the court document reads.

A Crown motion to dismiss all of Jourdain's claims was heard before Justice Donald J. Gordon in Thunder Bay in September 2009.

Gordon did dismiss a claim against a Crown attorney for malicious prosecution. But in his Jan. 25, decision, the judge found that there are several matters in the police investigation that are "troubling" and should be examined at trial.

Among the areas of concern identified by Gordon:

1.) The timing of the alleged sexual assault was not determined

at an early stage.

2.) Police made no meaningful inquiry as to Jourdain's whereabouts on Feb. 4 despite the availability of staff records.

3.) It appears that police did not make full disclosure of the facts to the justice of the peace in seeking a warrant for arrest, and the decision to seek it may have been premature.

4.) There was limited inquiry into the complainant's background and a failure to consider possible emotional issues.

Gordon also found that police had to be alive to the politics involved.

"This is a small community in terms of population," he wrote in his decision. "Many of the witnesses were related to (the complainant). Others opposed Mr. Jourdain in the political arena. This is not to say the complaint was politically motivated. Rather, it is apparent that the political environment had to be a consideration during the investigation. Such, for example, pertains to the purported admissions by Mr. Jourdain."

A news release about the charges against Jourdain issued by police Feb. 27, 2004 was picked up by media across Ontario and beyond. The sensational nature

of the charge forced Jourdain, an outspoken and charismatic leader, to step down in his second term as grand chief.

In his statement of claim, Jourdain cites the case of North Spirit Lake First Nation member Max Kakegamic as a factor in the charge against him. On Feb. 18, 2004, a judge had declared a mistrial and stayed a manslaughter charge against a man accused in Kakegamic's killing because of "egregious acts of misconduct" by Kenora police.

The timing of the charge and the news release was intended to deflect public attention from the scandal, Jourdain states in the court document.

The suit is expected to be heard late this year or in early 2011.

Jourdain's lawyer Francis Thatcher has noted his client has never had a chance to clear his name, and the cloud of the unproven charge continues to hang over his personal, political and professional life.

"His reputation and national political aspirations have been ruined," Thatcher said, adding that Jourdain is satisfied that the action will go to trial.

Larry Jourdain is still emotional when he recalls how Leon came to his home community of Lac La Croix after the charge was laid, in advance of the Treaty 3 National Assembly that would consider whether he should continue as grand chief.

"He came to see us, to meet with our council," said Larry,

then the Lac La Croix chief. As soon as Leon entered the room "I knew something was wrong. I knew that he was very distraught and he wasn't himself."

Larry asked members of council to leave them alone. As the two talked, Larry realized that their roles had been reversed: he, the younger brother, was now the one who had to lead.

"I had never seen him in that state before, and we went through a lot together."

Leon gave Larry a solemn oath that the allegation was false. When the other councillors returned "we decided we would go to council and defend his innocence, which we did, for three-and-a-half days, but to no avail. They impeached him anyway."

Grand Council Treaty 3 represents 24 First Nations in northern Ontario and southeastern Manitoba.

In 2006, the Jourdain family urged Leon to run for chief of Lac La Croix. He refused, so Larry put his name forward again. But in the meantime, a group of band members convinced Leon to run. On election day, Larry was happy to see his brother win by a landslide.

Larry, a social worker, saw in Leon signs of post-traumatic stress disorder. Now, Larry believes, he is beginning to recover.

"He has a different perspective on things now. It's been a long time coming. He's still guarded, he's still hyper-vigilant. He's still very careful of who he talks to."

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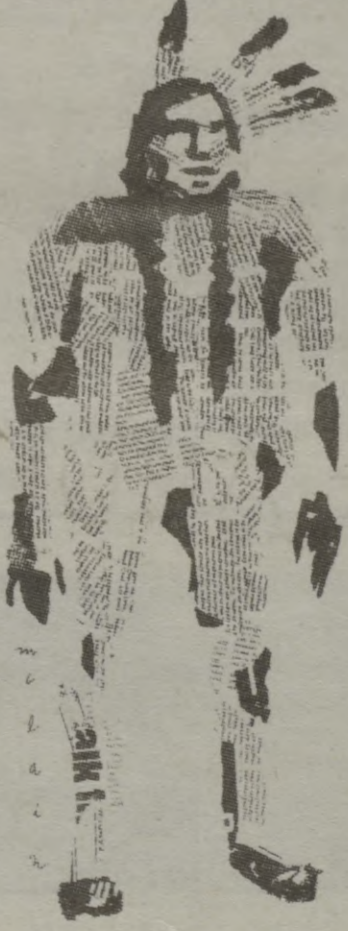


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Life is worth the effort to make it something special

By Jennifer Hansford
Windspeaker Contributor

Prescription drug addiction is a challenge faced by many Aboriginal people. With those addictions there comes the possibility of overdosing.

A young Métis man, (who was featured in a article previously published in Windspeaker about prescription drug abuse and who prefers to remain anonymous) has experienced the symptoms of overdose many times, but has managed to survive. Some of his symptoms, he explains, were tiredness, numbness, breathing that became heavier and shorter, and vision that was blurry, wavy (as though objects were moving), and a very quick heart-beat.

He said his heart would beat so fast that it felt as though someone was hitting his chest.

Out of all the symptoms he experienced, he said, it was the tiredness that let him know he had taken too many pills.

"When the pills that usually keep me awake start to make me tired, I know something bad is going to happen," he said, recalling those experiences.

Some people who misuse prescription medication have said the pills cause a sense of emotional numbness, but this

was not the case for him.

"It made my emotions very sensitive and severe," he said. Things that wouldn't normally make him cry, upset him, and at times to an extreme level.

He also describes physical numbness after he took a certain amount of pills.

"My legs would fall asleep, my arms would fall asleep, and at times it felt like it was hard to even keep my head up. My head would keep falling to the side, forward or back and I would even pass out like that, waking up with a severe kink in my neck or shoulder pains and even knee pains."

He says this would usually happen after he took 15 pills or more.

At least one of his near overdose experiences was a suicide attempt, as life's circumstances began to overwhelm him. Rising debt, unpaid bills, and trying to feed his addiction while caring for an elderly and ailing friend, a priest, with whom he lives was taking its toll.

When creditors began to phone several times a day regarding non-payment of the bills, he would unplug the phone, and tell his friend that

this was because telemarketers had been calling and he didn't want the phone to bother him.

This added to his worries, which caused his addiction to get worse, and as his addiction increased, the friend he lives with had to start hiding his own pills in pillow cases or anywhere he could think of so they could not be found.

The situation became so bad that at one point the electricity and water were turned off, and they had to sell their belongings to pay the bills.

"We even had to sell things that were supposed to be in his will," he said, referring to a boat that was supposed to be left to family members.

Reaching his breaking point, he went to a local beach so he could be by himself. He was there for about two hours and had taken 20 Percocet before a police officer showed up and asked him to leave, since it wasn't swimming season and he was trespassing.

He complied with the officer's request and found himself sitting in the empty parking lot of an arena.

"He made me feel as though I wasn't welcome anywhere," he said of the police encounter. This

is when he took 15 more pills.

In the days leading up to these events, he said he had studied the affects of an overdose and found that most of the time people would just experience the tiredness, as he had also experienced, and die in their sleep. This is what he had planned would happen to him as well. However, this is not what happened to him at all.

"I started to experience serious symptoms I never read about," he explained. "Vigorous shaking, twitching, burning eyes, cold sweats and my eyes would blink repeatedly."

Experiencing these new symptoms scared him so much that he decided to drive himself to the hospital.

"I blew through tons of red lights, people were honking their horns, and I even went over the solid yellow line at times," he recalls.

Even on his way to the hospital, he thought about the quickest way to end it all.

"I was even thinking of going down an embankment or crashing into a car that was coming in the opposite direction. My heart felt so black, I didn't care if I took anybody with me."

Throughout this ordeal (and the ones he continues to face now) he is grateful that his friend did not give up on him.

"No matter how high the bills got, or the secrets I kept from him, he never got angry, just disappointed, he said. He would still comfort him and assure him everything would be okay. 'Just relax, don't cry,' is what his friend would tell him.

He is also very grateful to his mother, who made sure he had all the support and help he needed.

"I am the battery; he is the negative end and she is the positive end and if one of them is missing, the battery won't work." He adds, "I doubt very highly that there are other priests, deacons and bishops as forgiving as him."

He feels remorse everyday for the things he has put the people he loves most through.

"It disappoints me, even today, that I did something so ruthless to such a nice man like him."

These days he is working hard to stay clean and has been on a methadone treatment since April.

His friend proved that life is what you make it and that it is worth living.

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Young Métis man hopes to go pro

By Sam Laskaris
Windspeaker Writer

KAMLOOPS

Dylan Willick originally thought that he would be in his hometown of Prince George playing midget hockey this season.

Instead, the 17-year-old finds himself toiling with the Kamloops Blazers, a Major Junior A squad that competes in the Western Hockey League (WHL).

Though it took him a couple of months to get adjusted to life in the WHL, Willick, whose father Blaine is Métis, is now a key contributor with the Blazers.

"I think at the start of the season he was playing more like a rookie," said Blazers' assistant coach Scott Ferguson. "He probably played more games before Christmas than he did in his whole year of midget hockey last year."

Ferguson said Willick has performed much better with the Blazers since the Christmas break.

"I got to go home and see the family," Willick said. "I got a bit of a break and I guess I got rejuvenated." Willick's improved play since the December break has also translated into a considerable increase in his ice time.

Ferguson said the 5-foot-10, 185-pounder, is primarily utilized on a Blazers' checking line.

"More often than not he'll be checking the top lines (from opposing teams)," Ferguson said.

The Kamloops coaching staff is obviously content with his efforts as they keep coming back to him to perform the same duties.

Besides having a regular shift with his line, Willick has some other responsibilities with the Blazers. He does see some action when Kamloops has a power play. And he's frequently on the ice when the Blazers are shorthanded.

"Our team gets a lot of penalties," Willick said, adding he gets plenty of ice time in this role. Though he is primarily being counted on to thwart opposing players, Willick has at times also displayed an offensive touch.

Willick had earned 23 points (11 goals, 12 assists) in his first 63 games with the Blazers.

"We want him to score goals," Ferguson said. "And he wants to score goals. But first and foremost we want him to play well defensively."

Willick was a high-scoring player during his minor hockey days. For example, last season he was the second leading scorer with the Cariboo Cougars, who compete in the B.C. Major

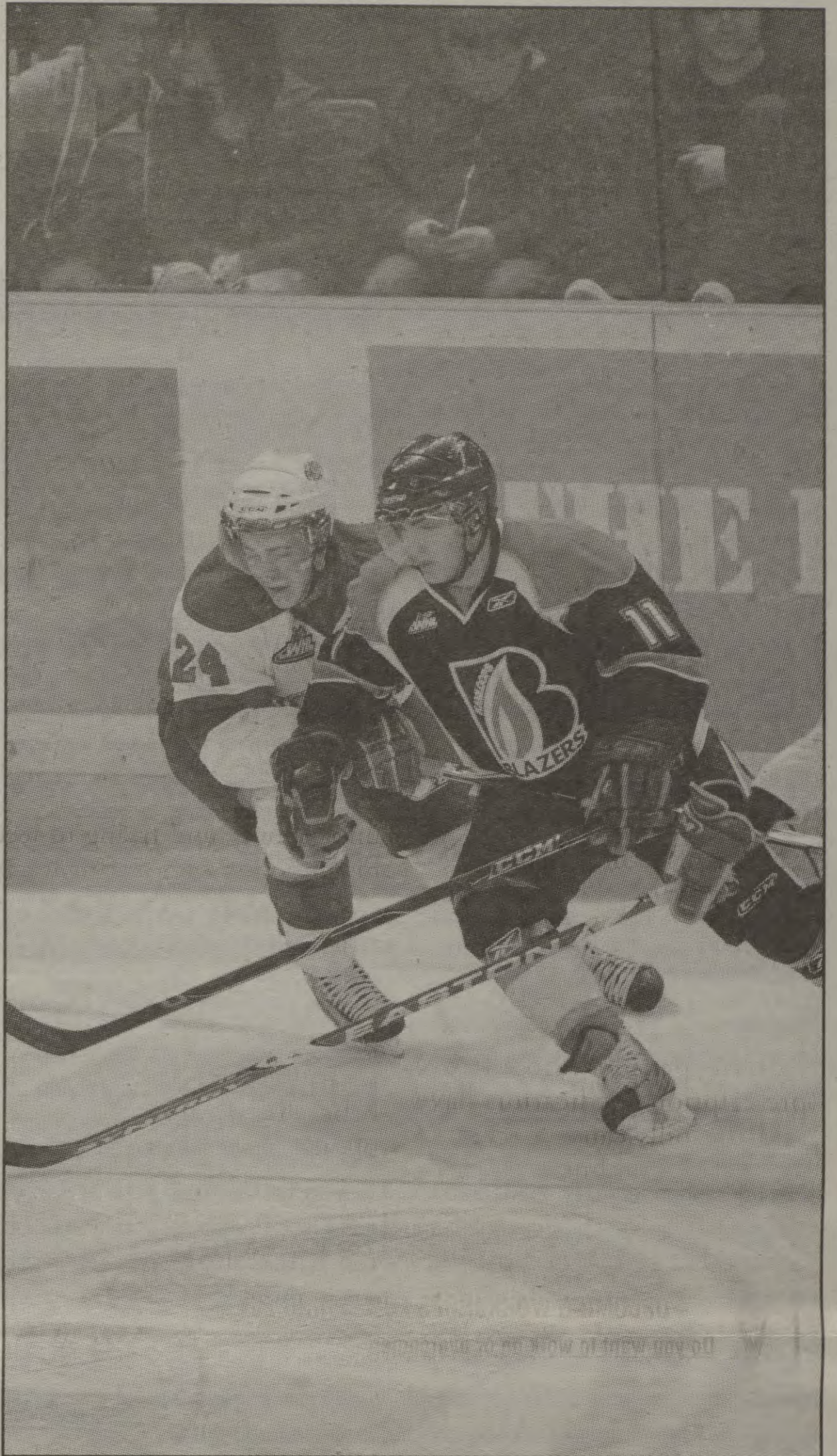


PHOTO: BRIAN CALKINS

Dylan Willick of the Kamloops Blazers.

Midget League.

Willick collected 47 points in 40 games with the Cougars. He also averaged a point per game with the Blazers during their exhibition schedule this past September.

"To be honest, I didn't really expect to make this team," Willick said. "But I came here and I stuck."

Willick has seen his share of action this season as both a left winger and a right winger. But neither position is the one he is most accustomed to.

"I usually prefer playing centre," said Willick, adding that is the position that he played throughout the Blazers' pre-season schedule. "But our team has six or seven centres."

It doesn't seem to matter though where the Blazers' coaching staff decides to use Willick.

"He does a lot of things well," Ferguson said. "He's one of those guys who are invaluable."

Besides being one of Willick's coaches, Ferguson, a former National Hockey League player, has another bond with the forward. Ferguson is also Métis.

"We joke about it," Ferguson said their shared ancestry. "It's nice to have that same

background."

Ferguson, a former defenceman, played 229 games in the NHL, suiting up for teams in Edmonton, Anaheim and Minnesota.

He believes Willick is capable of eventually graduating to the pro ranks as well.

"He's a kid who can play pro," Ferguson said. "I know that."

Willick is obviously hoping he can make it all the way to the NHL.

"That's what I'm aiming for," he said.

And perhaps one day he'll be able to play with, or against, his favorite NHL player Alexander Ovechkin.

"He's just fun to watch," Willick said of the Washington Capitals' star.

Besides excelling for minor hockey clubs, and now the Blazers, Willick has represented British Columbia in a pair of National Aboriginal Hockey Championships (NAHC). He was an assistant captain of the B.C. side that competed at the 2007 NAHC in Prince Albert, Sask.

And he suited up for his provincial team, again at the '09 NAHC in Winnipeg, where he was the captain of the B.C. club.

SUN PEAKS RESORT HAS OFFERED THE

First Nations Snowboard Team an opportunity to train at the mountain, allowing First Nations youth to bring social change into their community. The First Nations Snowboard Team (FNST) trains each Sunday at Sun Peaks Resort with supportive sponsorship given by the resort. Sun Peaks provides season passes, equipment and repair support to six athletes from the Little Shuswap Indian Band and eight athletes from the Kamloops Indian Band. It's the bands' first year to join the team, starting as a recreational training at first, and aiming to race in the competitive field in a few years.

"The First Nations Snowboard Team's mission is to improve the quality of life and empower Aboriginal youth across Canada by using snowboarding as a fundamental tool for excellence," said Andrea Stelter, the FNST division manager from Little Shuswap Indian Band. "The team operates within itself, meaning we provide our experienced youth with an opportunity to receive their CASI training, they then become instructors for the program."

More than 200 B.C. First Nations youth are training through the program, including 165 recreational athletes and 75 high performance athletes. All athletes must attend all training sessions and maintain over a C+ average in school. They must also make a commitment to stay away from drugs and alcohol. The athletes use custom-made snowboards, featuring traditional First Nations designs on the boards that are designed for extreme riding.

THE FRIENDSHIP HOUSE TRIBESMEN

were undefeated in the Intermediate division of the 51st annual All-Native Basketball Tournament hosted in Prince Rupert Feb. 14 to 20. About 600 athletes from up and down the coast competed, spurred on by thousands of fans. Defending champion North Shore Wolves looked like they would walk away with the game, but the gap narrowed and the Tribesmen took the game with a 58-54 victory. In the Senior division, Hydaburg met Bella Bella and the two teams appeared evenly matched. Hydaburg led by three going into the second half 56-52, and going into the third Hydaburg enjoy a 77-75 lead. Hydaburg kept the heat under the Heiltsuk Nation and walked away with the 100-90 victory. The Bella Bella Masters won their second title in three years. They played a New Aiyansh team in the final. Bella Bella led by 20 points at the two minutes warning and finished the game with a score of 78-62 to take the win. The defending ladies champs from Metlakatla, Alaska defeated the Kitamaat team 60-56. Foul trouble and some missed opportunities from the three point mark lead to the Kitamaat team's disappointment despite taking a nail-biter of a lead with just five minutes to go in the game.

OLYMPIC CROSS COUNTRY TRAILBLAZING

skiers Sharon and Shirley Firth and author Sally Manning were at Canada's Northern House Feb. 19, for an informal chat and book signing. As the Olympic Winter Games continue in Vancouver, their book, Guts and Glory: The Arctic Skiers Who Challenged the World, recreates one of the most remarkable eras in Canadian Olympic history.

It brings to life the amazing saga of Canada's cross-country pioneers, the talented young Aboriginal racers from Inuvik, N.W.T. who skied to international glory in the late 1960s and 1970s. When these kids blazed their way to the Olympics, they set the stage for today's Canadian stars. They were feted by the media, ski fans across the world, and the Prime Minister of the day, Pierre Elliot Trudeau.

At the Sapporo Games in 1972, five of the eight cross-country skiers on the Canadian team were Aboriginal teenagers from the Far North. Four more Inuvik skiers went to Innsbruck in 1976. Two of these Northerners, Sharon and Shirley Firth, competed for their country in a total of four Olympic Winter Games. While they never won Olympic medals, the twin threats from the Mackenzie Delta displayed such courage and skill against far more experienced competition that they cemented Canada's rightful place among Nordic skiing nations. And they sparked the careers of a whole new generation.

Packed with photos and colourful anecdotes, Guts and Glory was written by Sally Manning, herself a cross-country skier who has competed in several World Masters Championships. To research her book, Manning tracked down archival records and interviewed dozens of Inuvik skiers, organizers and coaches. But the narrative is rooted in the athletes' point of view. It's their own story, told vividly in their own words. Like the Arctic skiers in this story, author Sally Manning has always been passionate about sport. In 1979 she was selected to the World All-Star women's field hockey team, the first Canadian ever so honored.

House will serve wider Aboriginal population

By Shari Narine
Windspeaker Contributor

VICTORIA

The University of Victoria opened First Peoples House Jan. 25 with patrons the Lieutenant Governor of British Columbia Steven L. Point and his wife Gwendolyn Point in attendance.

It took more than 10 years to build, but the long-house style building is a jewel in the crown of the institution.

"The location of the house at the centre of the campus is very significant," said Roger John, Indigenous advisor for the Faculty of Human and Social Development. "It's in the middle of everything, at the heart of the campus."

Construction of First Peoples House followed a statement made in the university's 1996 strategic plan to establish a closer working relationship with both Aboriginal students at the university and Aboriginal peoples in nearby communities.

In 1997, the dean of the Faculty of Human and Social Development made that statement her faculty's priority, said John, and a year later a task force was created to see how that closer relationship could be established.

From that task force came the recommendation to build a physical structure. It took 10 years to put together the \$7.5 million needed for the building, which has been financed largely by private donations.

"It was very difficult at the

time to get potential donors to fund structures that weren't engineering or science-related. That's where most of the government support was. So a lot of (the funding) had to be raised privately," said John.

The Faculty of Human and Social Development traditionally has had the highest number of Indigenous students at UVic, as well as the highest number of Indigenous faculty.

The 12,160-square-foot building is designed in the traditional Coast Salish style and its key feature is a ceremonial room that seats 200 people and will be used, in part, to host graduation ceremonies for Indigenous students.

The building also contains a working kitchen, to allow for the hosting of events and functions; Elders room, a space for visiting Elders to work with students; staff from the Office of Indigenous Affairs, which provides services and programming information; Native Students Union office; and limited academic space.

There are also significant pieces of artwork in the House, which has drawn the attention of the general student populace. The House is also used by the Aboriginal community at large. The First Peoples House will be one of the venues to host the Water and Aboriginal Health International Conference in late March.

John is a member of the First Peoples House Advisory Council, which consists of faculty, staff, an Elder



PHOTO: COURTESY UNIVERSITY OF VICTORIA

Patrons of First Peoples House Steven L. Point, Lieutenant Governor of British Columbia, and his wife Gwendolyn Point sing a song at the grand opening of the facility at the University of Victoria campus on Jan. 25.

representative, community representatives from four of the local First Nations, and a student. Chairing the council are Robina Thomas, a professor in the School of Social Work, and Fran Hunt-Jinnouchi, director of the Office of Indigenous Affairs. The funding to operate the House is part of the base budget for UVic.

The opening of First Peoples House is "quite huge," said John, for the 700 Aboriginal students at UVic. There are about 18,000 students who attend the university.

John, who is a member of the

St'at'imc Nation and has been on staff since 1998, said the university has always been welcoming and supportive of its Indigenous students and faculty.

"But there's definitely more curriculum and programming that is relevant now," said John. He also noted the addition of the positions of director of Indigenous Affairs and an Indigenous counselor. Indigenous faculty and staff have doubled since John began.

While the construction of the First Peoples House embraces the Aboriginal population, John said more work still needs to be

undertaken. He would like to see the number of Indigenous students increased, both in undergraduate as well as graduate and doctoral.

"Currently (Indigenous staff and faculty) tend to be clustered with Human and Social Development. But we're slowly starting to expand out to other areas as well," said John.

He noted that UVic will continue to work with the Aboriginal people outside of the school to build the relationship between the university and community.

Without the language, First Nations identities falter

(Continued from page 8.)

With Elders passing away at a fast rate, many First Nation languages are seriously threatened with extinction.

FPHLCC has partnered with First Voices to archive the languages, along with the teachings of Elders.

Dr. Lorna Williams, the University of Victoria director of Aboriginal teacher training, is supportive of Aboriginal language programs that encourage entire families and communities to participate.

Williams emphasized that First Nation languages are much deeper than encouraging bilingualism. She described language as a window into the world of people's heritage.

"If you listen to any language you hear the music of the people, you hear the cadence of their language," explained Williams, who linked the identity of First Nations people to their language.

"In each of our nations there are stories about the land that we grew out of and, if we don't have our language, than we don't have those anymore, we don't have those connections," said Williams, who is Lil'wat from St'at'yem'c First Nation in Mount Currie, B.C.

Williams said one of the biggest

obstacles Aboriginal organizations and communities are faced with is a lack of funding for language preservation initiatives.

When compared to resources allocated to Canada's official languages of English and French, Aboriginal languages receive a significantly smaller piece of the pie.

In the 2006-2007, an annual report published through the Canadian Heritage department of the government of Canada, revealed that \$344,193,133 was the total amount allocated to support Canada's two official languages.

A 2009 report for Aboriginal Peoples' Program from the same department issued a total of \$9,166,00 for Aboriginal language development.

Despite the discrepancy, the British Columbia has recently made an effort to extend a helping hand to Aboriginal communities that have concerns about language preservation.

Beginning in the second week of March until the end of May, Aboriginal communities within B.C. will receive culture kits that are designed as a fun element to incorporate culture, tradition and language into children's education. Early childhood development

organization Success By 6, based in Burnaby, B.C., is one of five collaborators for the creation of the Granny and Grampa Connections Box. The box contains an interchangeable Aboriginal Elder puppet, which is accompanied by a paddle, drum, stuffed animals and an instruction DVD.

"What we thought would be great is developing a resource that engaged parents with their children around cultural teachings," said Success By 6 provincial Aboriginal coordinator Marcia Dawson. "It's founded on the belief that we have as First Nations that culture and language is the foundation for children," added Dawson, who is Gitksan First Nation.

The Granny and Grampa puppet is meant to represent the strong role grandparents play in the upbringing of many First Nations children.

The puppet is designed so parents or teachers can use it to interact with their children while learning their traditional language.

Each of the 300 kits that will be distributed has a total cost of \$400 each. However, each community will receive one free of charge.

Funding was provided by the

B.C. government, Credit Unions of BC, the First Nations and Inuit Health Branch of Health Canada and the Public Health Agency of Canada.

Success By 6 is partnered with

the Ministry of Children and Family Development to create a variety of program that promotes early childhood development throughout B.C.

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FNUC students expect positive changes

(Continued from page 11.)

"This is the only university we have where people can concentrate their studies on Native culture or First Nations culture, languages and spirituality," he said.

In his department, there are a number of academic programs for Indigenous languages.

"These are good things that need to be highlighted," he said, adding that people feel comfortable at the university.

"They feel comfortable with each other, they feel comfortable with faculty members and this is home to a lot of us, including me. This is home and I've had opportunities to go somewhere else, to go teach somewhere else and I refused to go. This is where I belong," he said.

Ratt, along with many of his colleagues, have devoted themselves to carrying out the university's vision and mission of serving the students and providing them with high level academic programming in all aspects of their academic careers.

"All our departments at the First Nations University strive to follow that," Ratt said.

He adds there are employers seeking graduates from FNU's programs, which also benefit students in learning about their culture, language and history.

"They come here knowing very little and they leave knowing a lot about their history and their

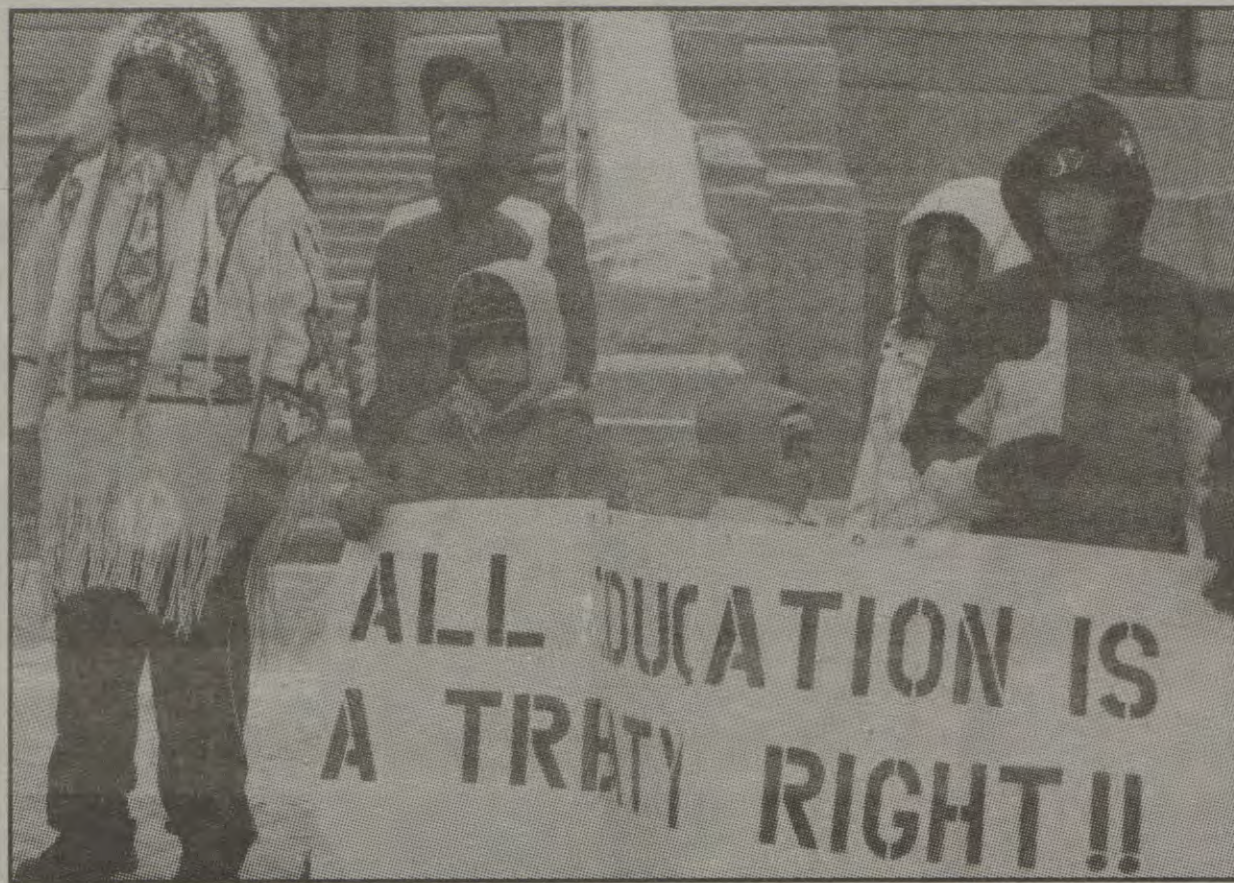


PHOTO: DORIS WESAQUATE

language," he said. "They just can't get those same kinds of employees from some other university."

Delorme agrees that FNU's spiritual component benefits students, such as himself, who are not normally exposed to traditional ceremonial practices.

"It teaches me how to do all that again. I've never done that. I mean my mom and dad are products of residential school. So that was driven out of them," he said.

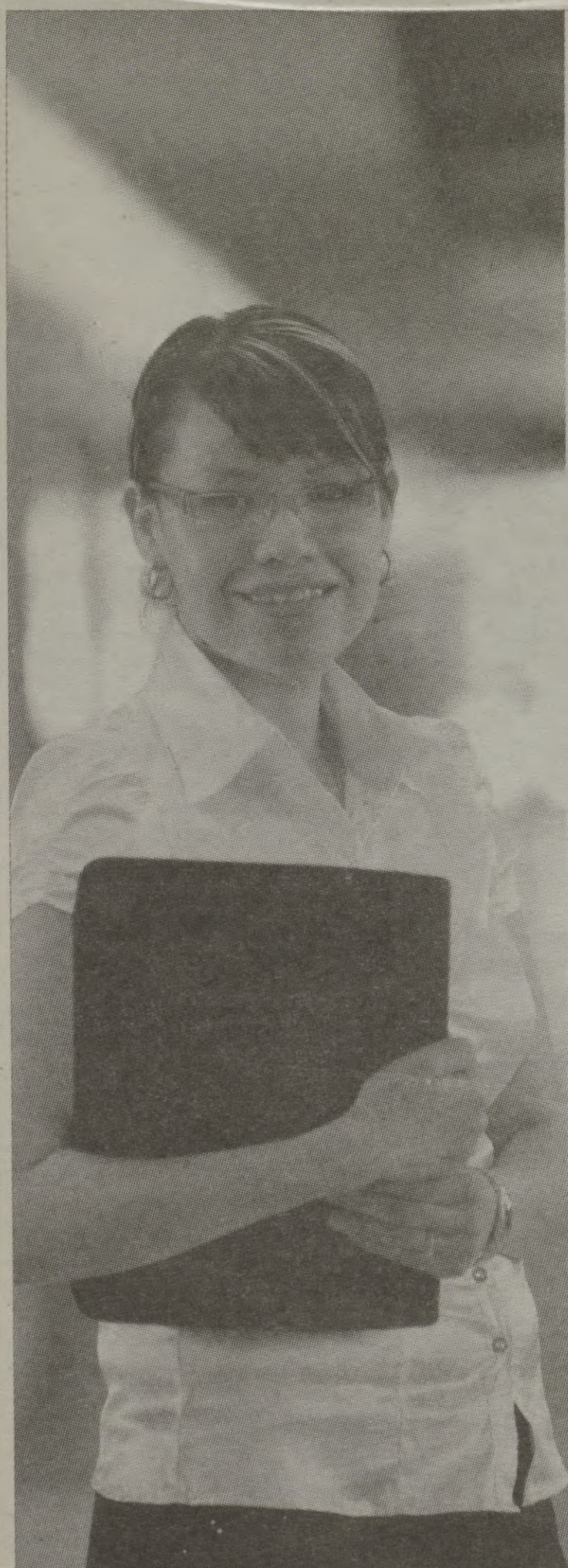
"We smoke the pipe every second Tuesday of the month. We light the pipe and pray for the staff, the students, the building itself. We burn the sweetgrass and we cleanse ourselves. We have Elders onsite. We've got our own miniature tipi to do all of that in," Delorme said. "So this institution

is driving the culture back into me."

Like Ratt, Delorme said the FNU student experience cannot be found anywhere else with its classes of First Nations-related content, the spiritual component and the familial atmosphere.

"When you're in the building you can feel the family atmosphere," Delorme said. "You get a good education here."

Delorme is satisfied that students were able to voice their concerns about accountability and transparency, first at the FSIN Chiefs Assembly and then in rallies organized at all four campuses on Feb. 11. He added it is now up to FSIN leaders to take action, and time for students to get back to their studies.



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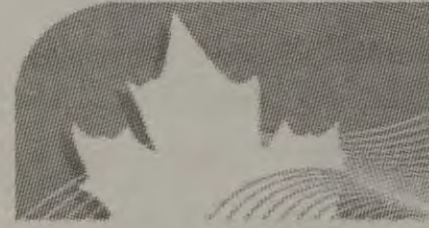
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Are you filing income tax and benefit returns for family or friends? Is someone filing a return for you?

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Using **Represent a Client**, you can:

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- view Old Age Security or Canada Pension Plan information slips;
- view registered retirement savings plan (RRSP) and tax-free savings account information;
- update a return with new information, such as for last-minute RRSP contributions; and
- much more!

Register as a representative at www.cra.gc.ca/representatives. Once authorized, **Represent a Client** gives quick, easy, and secure online access to tax information and services for individuals being represented by a friend or relative.

You can authorize someone to be your representative online using My Account or by completing Form T1013, *Authorizing or Cancelling a Representative*.

To learn more, and to register as a representative, go to: www.cra.gc.ca/representatives.



Canada Revenue Agency / Agence du revenu du Canada

Canada



Produisez-vous des déclarations de revenus et de prestations pour des membres de votre famille ou des amis? Quelqu'un produit-il une déclaration pour vous?

Si vous produisez une déclaration de revenus et de prestations pour un proche ou un ami, cette personne peut autoriser l'Agence du revenu du Canada (ARC) à vous permettre l'accès sécuritaire en ligne de ses renseignements fiscaux. Si vous avez besoin d'aide avec vos impôts, vous pouvez autoriser une personne de confiance à accéder en ligne aux renseignements fiscaux pour vous.

Une fois autorisé, le représentant peut accéder à une multitude de services et de renseignements fiscaux au nom d'une autre personne en utilisant le service **Représenter un client** de l'ARC.

En utilisant **Représenter un client**, vous pouvez :

- vérifier le statut des déclarations de revenus et des remboursements;
- vérifier le calendrier des paiements et d'autres renseignements concernant les crédits et les prestations, tels que la prestation fiscale canadienne pour enfants et le crédit pour la taxe sur les produits et services/taxe de vente harmonisée;
- voir les feuillets de renseignements de la Sécurité de la vieillesse ou du Régime de pensions du Canada;
- voir les renseignements concernant les régimes enregistrés d'épargne-retraite (REER) et le compte d'épargne libre d'impôt;
- modifier une déclaration afin d'inclure des renseignements récents, comme des contributions de dernière minute à un REER;
- et plus encore!

Inscrivez-vous comme représentant à www.arc.gc.ca/representants. Une fois que vous êtes autorisé, **Représenter un client** vous fournit un accès en ligne rapide, pratique et sécuritaire aux renseignements fiscaux et aux services pour l'ami ou le proche que vous représentez.

Vous pouvez autoriser une personne à être votre représentant en ligne en utilisant Mon dossier ou en remplissant le formulaire T1013, *Demander ou annuler l'autorisation d'un représentant*.

Pour en apprendre davantage et vous inscrire comme représentant, allez à : www.arc.gc.ca/representants.



Agence du revenu du Canada / Canada Revenue Agency

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ABORIGINAL COMMUNITY LIAISON

The Calgary Urban Aboriginal Initiative (CUAI) is currently recruiting a Community Liaison

This will be a twelve month contract position, from March 2010 to March 2011.
(There is a possibility that the position may become permanent upon contract end)

DUTIES AND RESPONSIBILITIES include, but are not limited to:

- Liaising between various stakeholders, including Aboriginal community groups and organizations; corporations, agencies, community members, and all levels of government;
- Coordinating and facilitating meetings, conferences, and public forums;
- Developing strategic plans, reporting systems, and communication strategies and materials;
- Representing CUAI on various committees and at a variety of community events;
- Researching and writing correspondence, briefs, and other documents for a variety of audiences;
- Support the facilitation of a collaborative funding process;
- Provide guidance and administrative support to CUAI Domain Groups and related committees.

EXPERIENCE AND ABILITIES:

- Experience in engaging stakeholders in both consultative and collaborative contexts;
- Experience in developing and supporting partnership initiatives;
- Experience in the theory and practice of community development;
- Experience in managing a variety of administrative arrangements;
- Experience with funding processes and protocols would be an asset;
- Knowledge of the issues, challenges, and opportunities facing Aboriginal people living in urban centres;
- Ability to communicate very effectively, both verbally and in writing;
- Ability to integrate appropriate Aboriginal protocols and to demonstrate cultural sensitivity in all aspects of work performance;
- Knowledge of MS Office Suite and other computer applications relevant to the position; and,
- Knowledge of software and programming related to communications (ie: website maintenance, photo editing, etc.) would be an asset.

EDUCATION:

- A bachelor's degree in a field relevant to the position, together with practical and professional experience is preferred, although a suitable combination of education and relevant experience may be considered.

Interested applicants please forward a cover letter specifically referencing your experience with and/or affiliation to the Aboriginal community, along with a current resume to:

Barbara Milmine, Executive Director
Calgary Urban Aboriginal Initiative
 Location #8116
 PO Box 2100, Station "M"
 Calgary, Alberta T2P 2M5

~ Applications must be post marked no later than March 10th, 2010 ~

While we thank all applicants for their interest in the position, only those selected for an interview will be contacted.

OFFICE SUITE FOR LEASE

Executive office suite (Ground Floor) is now available in the Aboriginal Multi-Media Society (AMMSA) building located in northwest Edmonton:

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[footprints] Edith Josie World famous writer puts Old Crow on the map

By Dianne Meili

Whenever Vuntut Gwitchin First Nation Chief Joe Linklater traveled to Italy or Denmark, the first thing people asked him is 'How's Edith?'

They were referring to his Yukon community's ambassador, Edith Josie, who, for 40 years, penned a column in the Whitehorse Star called *Here are the News*. In it she wrote about the comings and goings of her people in Old Crow, and her syndicated columns kept readers around the globe hanging onto her every word.

Josie passed away of natural causes at the age of 88 on Jan. 31.

"When her column would come in, we would give it to the newest typist and she would try and correct it," recalls Whitehorse Star publisher Jackie Pierce. "And we would give it back to her and say 'You have to type it just the way it is.' That's what made it the column it is—just the way she spoke."

When Pierce took over the newspaper in the early 70s, Josie's column was already world famous. Josie started writing it in 1962, following it up with regular installments until 2005. It was also syndicated to Toronto and Edmonton newspapers, eventually gaining a presence on CBC's Gwitchin radio show.

The down-to-earth style of Josie's column struck a chord, and her writings were translated into German, Italian, Spanish and Finnish, and collected into the book *Here are the News*, named for the column.

"She wanted to let the outside world know what the community was all about, what people were doing in the community, about our way of life," her daughter, Jane Montgomery, told CBC News. She also mentioned her mother was used to receiving calls from all over the world about her

columns.

Vuntut Gwitchin First Nation councillor Roger Kyikavichik said he never got over the far reach Josie's writing enjoyed.

"People would come through here—tourists—and they'd be from all over the world. I was always shocked when they said they were here to meet Edith Josie," he said.

Josie was born to Paul and Elizabeth Josie on Dec. 8, 1921 in Eagle, Alaska. The couple were married in Fort McPherson, N.W.T., and moved to Alaska in 1909. It wasn't until the 1940s when Josie was 16 that her family moved to Old Crow.

Josie spent her younger years trapping, hunting and fishing. When her father died, and later her mother, Josie looked after her brothers. She never married.

It was because she was single that the local reverend's wife Sarah Simon, responding to a request by Whitehorse Star publisher Harry Boyle, first approached her to work as an Old Crow correspondent for the paper. Not having a family to look after, Simon thought she might have time to write a regular column. Josie took her up on the offer and became a world-renowned writer. By the time the book containing her columns was published in 1993, she had been profiled in *Life* magazine and received the Canada Centennial Medal for her contribution to the nation.

Readers loved how she recorded the happenings of Old Crow, from spring hunts to airplane arrivals.

"It is a very small village here at Old Crow, but the news is getting better every week," she wrote in her April 1963 column. "I'm sure glad everyone gets my news and know everything what people are doing."

"A few will go up river for cutting wood. Just one or two

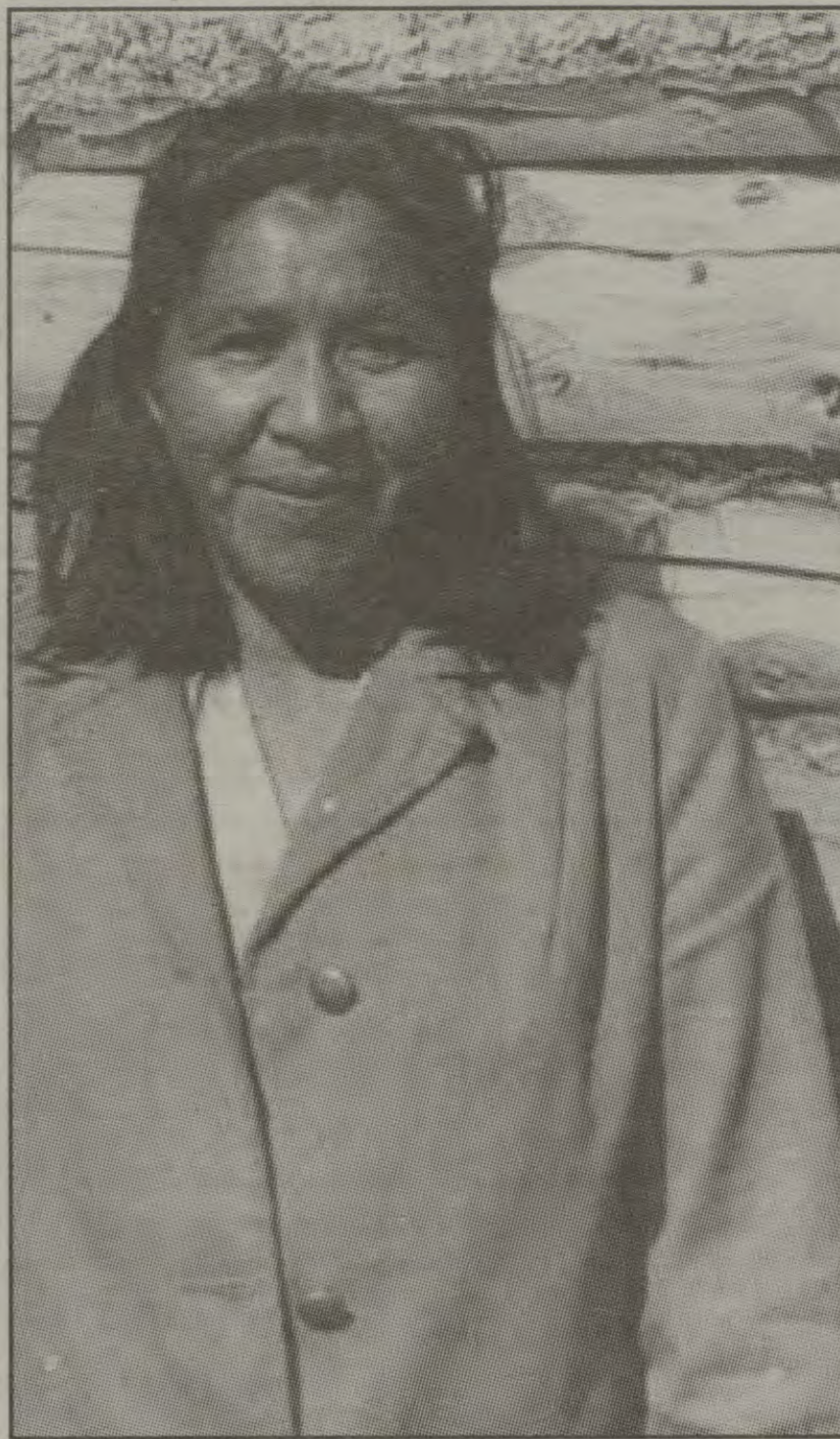


PHOTO: SUPPLIED

Edith Josie

families will move up river for drying meat and same time cut wood for sale.

"Even now the spring has come cause it is daylight around 11 o'clock p.m. Pretty soon we won't use light for night time. Everyone glad to see plane every day. Even the same plane come in one day, they all have to go down to see what is going on and what come in on plane."

"Edith loved the wilderness she lived in and she put our little community on the map," confirms Kyikavichik. "Beyond her writing, she was also a precious part of our community. She cared about everything, especially children. They were always visiting her and she'd make dry meat with them, or make bannock. That was her way

of educating them in regards to their culture and being respectful.

"Edith was just so full of smiles. She always greeted everyone and asked 'how are you?' If we had difficult times in the community, maybe a loss in the family, she would come by your house to pray and ask God to strengthen you. She was definitely a spiritual leader."

Indeed, Josie acted as a lay reader for the Anglican Church in Old Crow, and preserved Gwitchin culture by teaching the language at the Yukon College Campus in the community.

Kyikavichik recalls Josie's encouragement at general assemblies and meetings in which the community was trying to resolve land claims.

"She would always get up and remind everyone to work together. She'd say, 'Don't fight within yourselves. If you listen to each other and be kind to each other, something good will come out at the end of the day.'

Josie is survived by two of her three children, and three grandchildren, including Tammy Josie, who said her grandmother gave her a start in learning and telling stories after she pulled her onto the stage at the annual storytelling festival in Whitehorse when she was only 14. Since that day, she's followed in her grandmother's footsteps, sharing cultural teachings and passing on the stories Edith Josie used to tell.



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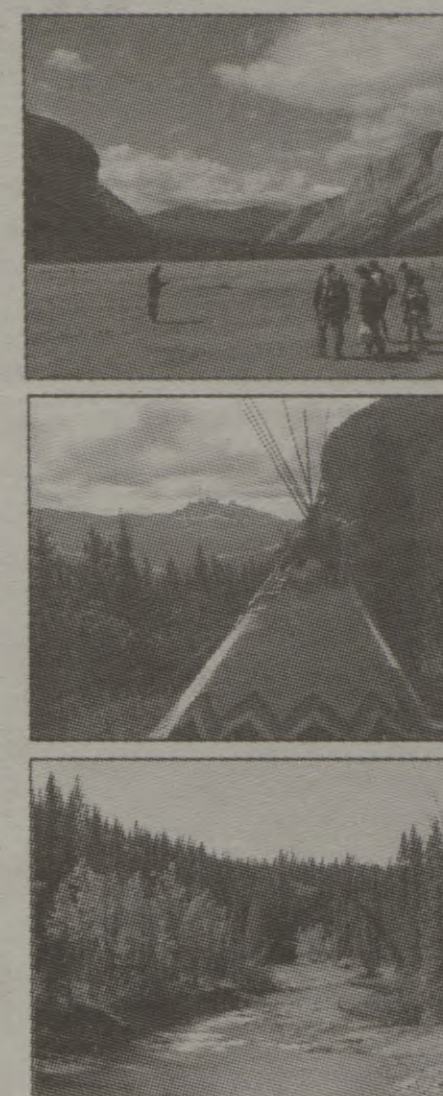
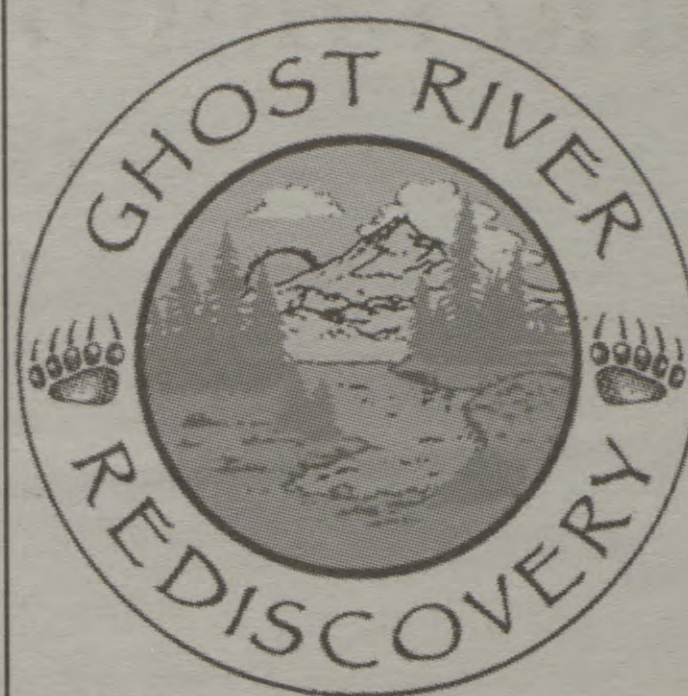
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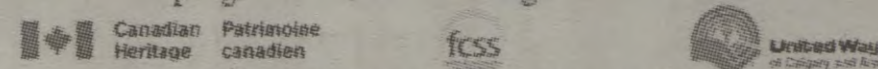
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- Wolf Camp (Females ages 15-19)
August 12th - 19th
- Wilderness Skills Training (Adult)
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- Mountain Spirit Camp (Adult)
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Ghost River Rediscovery Society is a not-for-profit organization that has operated for 15 years and continually offers outdoor cultural education summer and winter programs based on Aboriginal traditions and values.



For More Information and Registration:
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