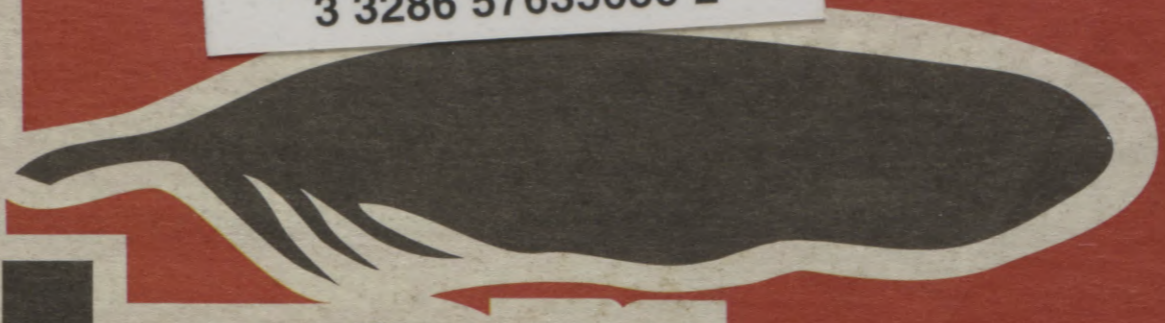


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**Nelson Mandela
remembered across
Indian Country
Page 8**

**Anti-nuclear industry
activist speaks at
Idle No More event
Page 8**

**MP's process flawed
on Indian Act
changes
Page 16**

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Survivors fight for the truth of St. Anne's

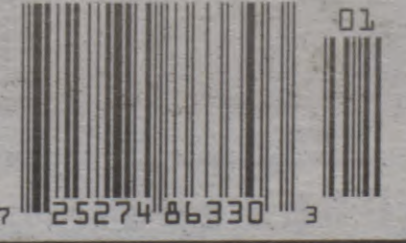
Charlie Angus MP and Andrew Wesley speaking to media in front of Osgoode Hall provincial court in Toronto on December 17. Survivors and their supporters want the federal government to hand over documents from a five-year investigation conducted by the Ontario Provincial Police.

Please see story on page 9.

Photo: Barb Nahwegahbow

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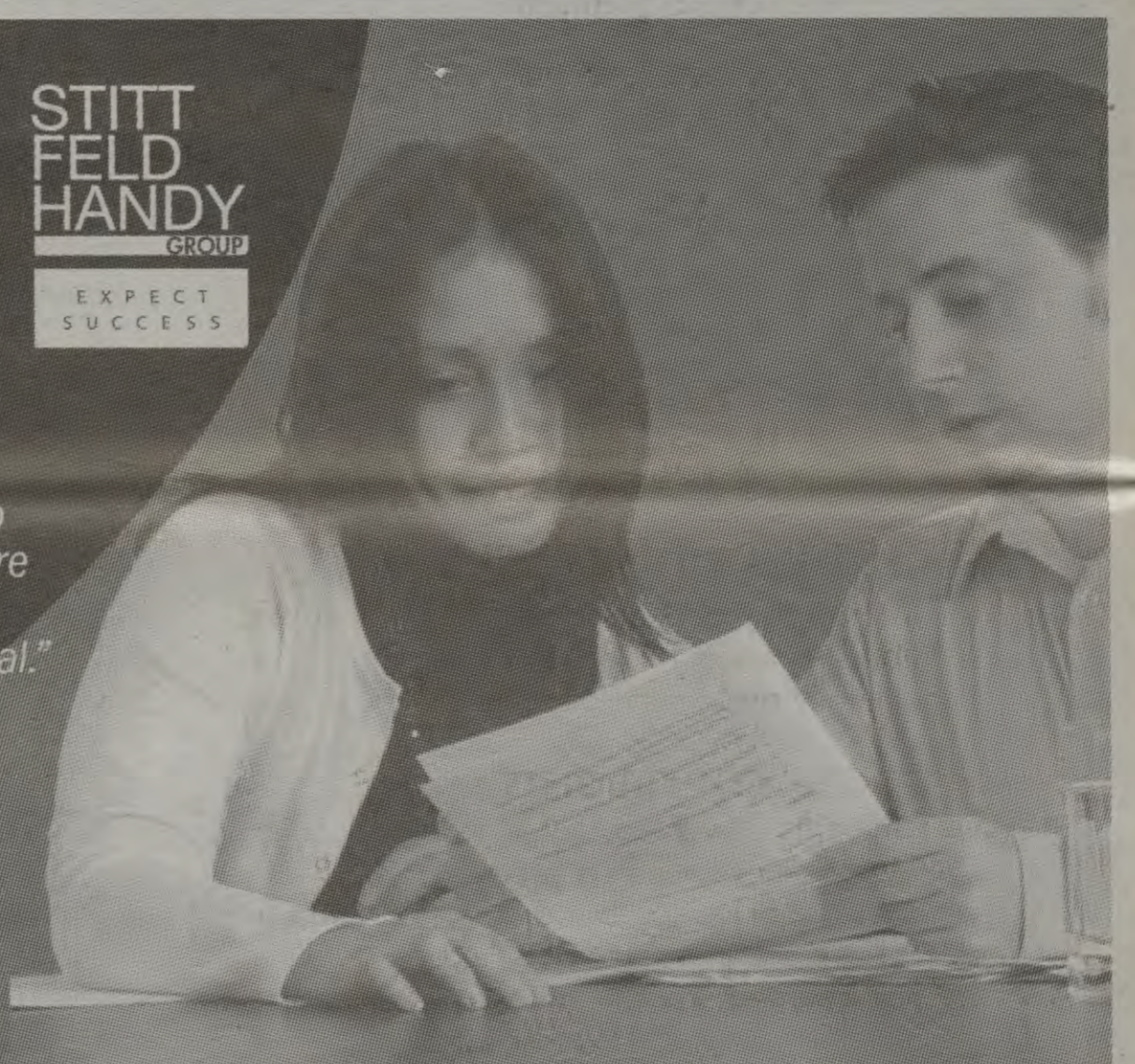


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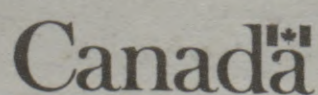


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Features

Nelson Mandela remembered across Indian Country 8

When anti-apartheid fighter Nelson Mandela was laid to rest on Dec. 15, South Africa's revered first black president was accompanied by a symbol of leadership for many Indigenous peoples on Turtle Island: an eagle feather.

Anti-nuclear industry activist speaks at Idle No More event 8

"There's some wicked things that come out of the nuclear industry," said Kirstin Scansen. She was speaking Dec. 12 at an event called Radioactive Colonialism: Uranium and the Dispossession of the Nehithaw Cree and Denesuline Peoples. The evening, attended by about 60 people, was organized by Idle No More Toronto.

Survivors fight for the truth of St. Anne's 9

Survivors of St. Anne's Residential School were in provincial court in Toronto on Dec. 17 for the first day of a two-day hearing. They want the federal government to hand over documents from a five-year investigation conducted by the Ontario Provincial Police (OPP).

Elsipogtog hopes for healing, braces for treaty fight 24

"All these bruises," Amy Sock recalls her retired RCMP father lamenting, "and you can't even walk." With those words, the Elsipogtog First Nation anti-fracking blockader said her dad wept as he vowed to burn his Red Serge uniform upon her release from police custody.

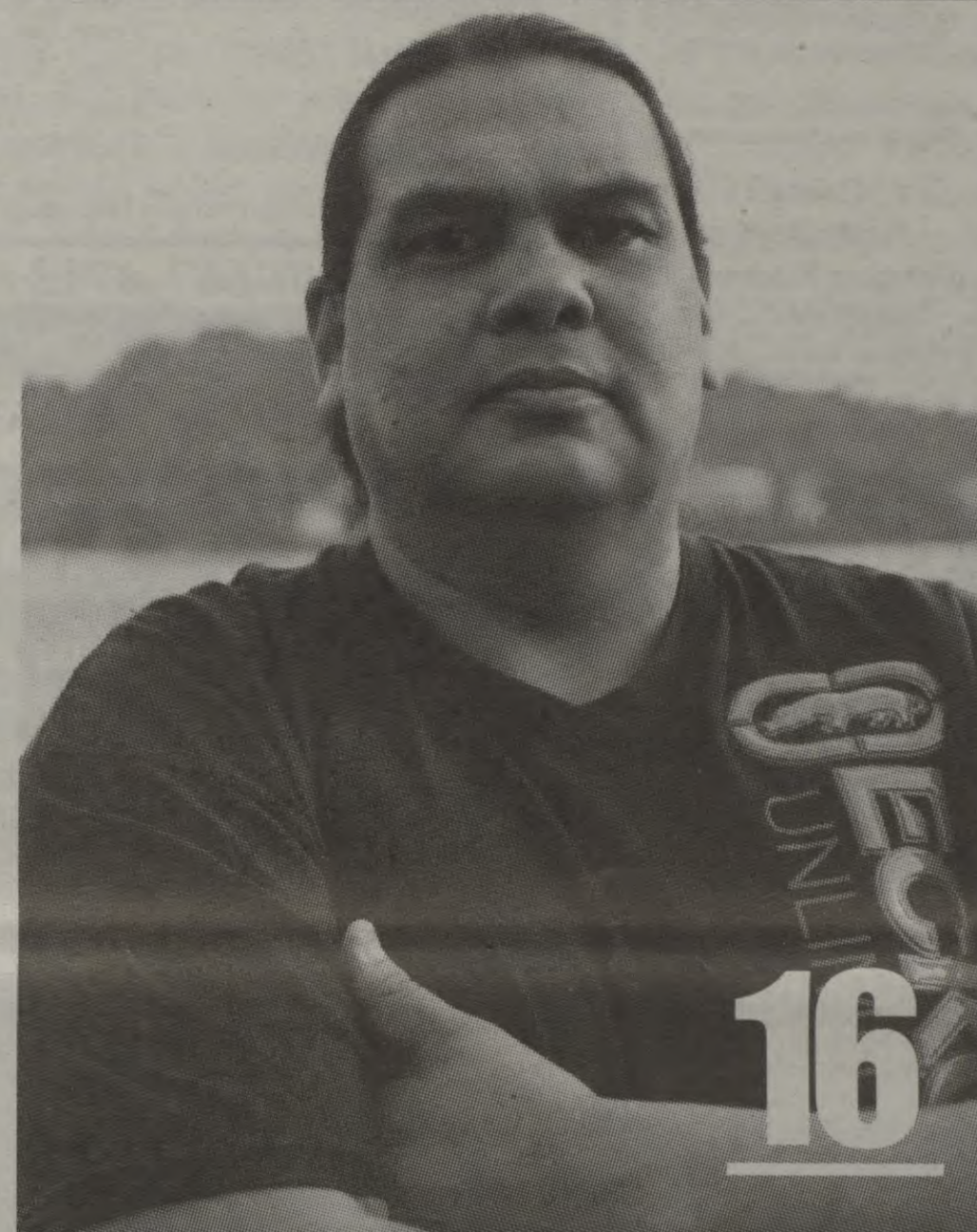
Departments

- [rants and raves] 5
- [drew hayden taylor - column] 6
- [richard wagamese - column] 6
- [what's happening] 7
- [windspeaker briefs] 9
- [provincial news] 10 - 14
- [more news] 16 - 17
- [health] 18
- [sports] 19
- [education] 20
- [careers] 21
- [footprints] Charlie Delorme 22

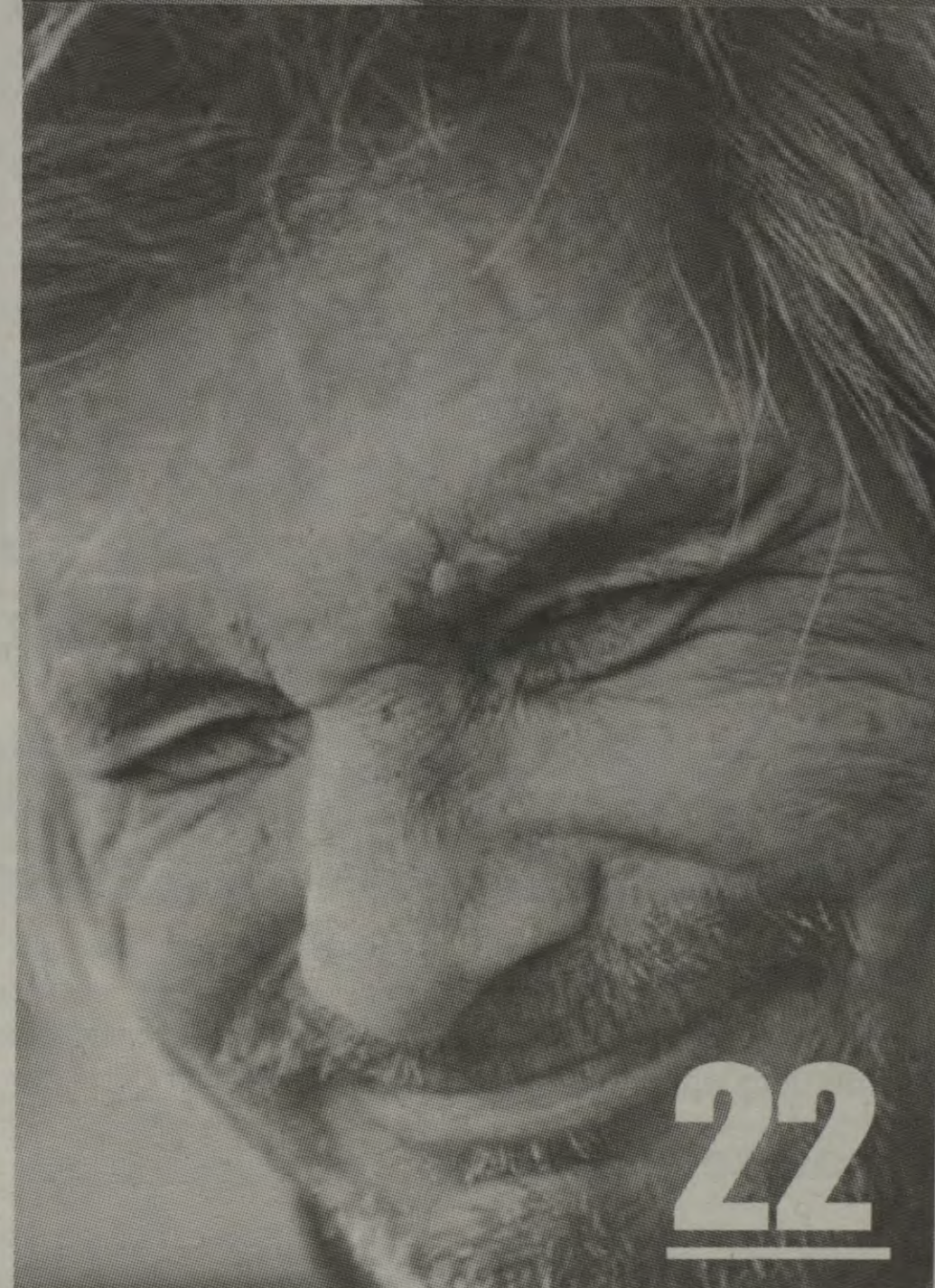
Reporters descended upon Yellowknife last fall to meet an unlikely philanthropist. Former street person Charles "Charlie" Delorme, a Tsastonotine Dene from near Fort Resolution, N.W.T, was giving away huge chunks of his \$100,000 residential school settlement to charity.



7



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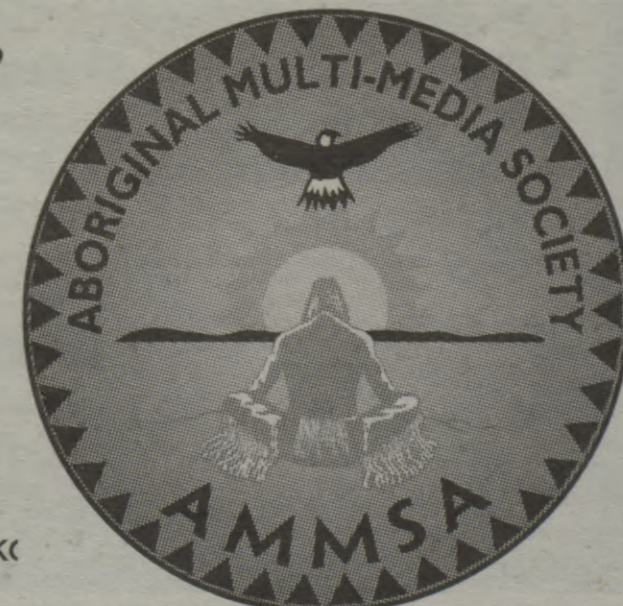


22

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Alberta's own featured in 38th American Indian Film Festival

The Criminalization of HIV in Canada is receiving praise from the 38th Annual American Indian Film Festival in San Francisco for its captivating stories involving the true faces of Aboriginal people affected by HIV. The Criminalization of HIV in Canada is produced by Edmonton-based BearPaw Media Productions (BMP).

This compelling documentary is an incredibly thought-provoking story of four Aboriginal people diagnosed with HIV. Each individual openly expresses their struggles and fears that they've faced in coping with the stigma surrounding their illness, as well as the difficulties they have experienced with the new rules governing the most intimate part of their lives.

The Criminalization of HIV in Canada is an intricately captivating film that explores the unconventional rules imposed upon HIV survivors. The film is an excellent tool that explores the difficult questions and issues that these individuals living with HIV are faced with through the Canadian criminal law. The insight into their lives and the legal aspect of having HIV ultimately brings about the question of who is being benefitted: the people living with HIV, or the general public?

"A lot of my inspiration to make this documentary came from Denise Lambert and David Nelson, their passion and the work they do in our communities to promote HIV/AIDS awareness is truly amazing", says Alex. "This film opened my eyes up to systemic discrimination of Aboriginal people in Canada with HIV/AIDS."

The 32- minute documentary is distributed under BearPaw Legal Education & Resource Centre (BLERC). Both BearPaw Legal Education and BMP are funded by the Alberta Law Foundation to educate Aboriginal people involved with the justice system. BearPaw Legal Education and BMP are divisions of Native Counseling Services of Alberta (NCSA).

This dynamic film The Criminalization of HIV in Canada is the work of BMP producer/writer Alexandra Lararowich and in partnership with the Alberta based Kimamow Atoskanow Foundation and the Canadian Aboriginal AIDS Network. The film has been screened on November 4th at the Delancey Street Theatre in San Francisco, California.

In addition, the American Indian Film Festival nominates Edmonton's BearPaw Media Productions for its film Moving Forward: Employment Rights in the Workplace; Under the Public Service category at the American Indian Film Festival, this Albertan made film was screened in San Francisco on November 4th, 2013.

Moving Forward: Employment Rights in the Workplace is a creative, motivational and visually stunning film about issues young Aboriginal people face in the workplace and how to address those issues. The documentary dispels myths about Aboriginal taxation, and provides the tools to dealing with being harassed and how to handle racist situations.

The film features Rob Cardinal an Albertan astrophysicist from the University of Calgary, and Dr. Evan Adams, Deputy Provincial Health Officer in British Columbia who is also a well-known Aboriginal actor. In addition, we interviewed an Aboriginal single parent who believes it is never too late to work towards your dreams and is currently a university student. The stories shared are inspirational, encouraging young Aboriginal people to keep aiming for the careers they desire no matter what their circumstances are.

"When I was researching the video topic, several different Aboriginal employment agencies told me many young Aboriginal people leave a job because of harassment and racism," says Lese producer. "I want young people be empowered through knowledge of their rights in those situations."

The documentary is distributed under BearPaw Legal Education & Resource Centre (BLERC). Both BearPaw Legal Education and BMP are funded by the Alberta Law Foundation to educate Aboriginal people involved with the justice system. BearPaw Legal Education and BMP are divisions of Native Counseling Services of Alberta (NCSA).

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Hungry children, and a hard, hard heart

Always ensure tape is rolling when a politician is speaking. It's one of the first things they teach young journalists when they are training, and thank goodness reporter Sara Norman of News1130 took heed, because she has provided us a clear look at the hard heart of this Canadian government. A very hard heart indeed.

Just before Christmas, Norman reported that James Moore, federal Industry minister, said it was not his responsibility to feed hungry children, not even his neighbor's hungry kids, and it was certainly not the responsibility of the federal government to tackle child poverty. Child poverty is a hot potato that belongs on the provinces' plates, Moore said, wiping his hands clean of hungry children (one in seven Canadian children) across the nation.

Now, of course, the backlash was quick and stinging. The minister tried to deny those cruel, cold words were his at first, though they flew from his mouth with so much ease. Even a chuckle accompanied them. He called the story ridiculous and the comment completely taken out of context. Said the report was a lie.

Roll tape. "Is it my job to feed my neighbor's child? I don't think so". Hehe.

There it was. The 'heartfelt apology' followed, as required. "I made an insensitive comment that I deeply regret. I apologize. Caring for each other is a Canadian ethic that I strongly believe in – always have and always will."

The thing is, we really don't believe the minister. That he got caught in a very real moment of sincerity and candor—because that's what we hear on the recording—yes, we believe the minister is sorry for that, because his quip could cost him and the ruling Conservatives votes. Yes, that we believe. But we don't believe for one moment that he is part of a government that cares one jot about hungry children. Not the children we know. Not our neighbors' kids. Not the kids on reserves. Nope, we're not buying what Minister Moore is trying now to sell us.

"We've never been wealthier as a country than we are right now. Never been wealthier," Moore said in the lead up to his neighbor's kids quote. Harrumph. That's not the message we're receiving from the communities. People in Aboriginal communities are struggling mightily. The

wealth the minister is so proud of isn't translating into any equitable funding flowing to reserves. His government has in fact been busy slashing and clawing back and squeezing the lifeblood from First Nations without compunction. Disparity will be the watchword for years to come unless the icy heart of the Conservative government begins to thaw, in education, housing, health, child welfare, even social assistance.

"Prosperity is up, unemployment is down in every region of the country," Moore crowed. Nope, that's not the reality in our neighborhoods where, by the way, the responsibility is decidedly a federal one. Or, maybe, that's the design. Starve them out on reserve and drive the people to Canada's small towns and large urban centres. Get them out of the way of the fed's plan for development, and if those people continue to struggle it will be on the provinces' dime, and where service organizations, small businesses and regular caring Canadians would not ever wish to see a child go hungry. Creator bless them, every one.

It's not a new concept, and even one church group from Toronto thinks that's what's happening in this country. The West Hill United Church has taken a petition to Ottawa to protest the inequities First Nations people face. (Story page 20.)

"Our petition draws attention to the fact that the government is planning another \$1.2 billion cut from Aboriginal Affairs," said a church representative. "If people ask, why is the government doing these things, we have to say, the answer isn't pretty. If I were to say what it really means, it means that the government has a strategy of starving people into submission."

Things would be different on reserve if this government was at all concerned with filling the empty bellies of the children instead of driving them off their lands. You see, the thing is, frustrating First Nations' attempts to provide for their families seems to be another government ethic as Canadian as playing hockey on a frozen pond. Designing government policy that would ensure Indigenous people go hungry unless they fall into line with government priorities is a long and ignoble tradition in Canada, and this government under Stephen Harper is happily reveling in that grand tradition still.

Windspeaker

[rants and raves] Page 5 Chatter



Members of the Treaty 8 First Nations held a rally outside of the Site C dam joint review panel hearing site Dec. 11.

Treaty 8 First Nations gathered in Fort St. John for a peaceful demonstration opposing BC Hydro's proposed Site C dam. The Joint Review Panel was hearing concerns about the project, which would create hydro-electric power for the province, but would also flood First Nations land. "Before I went to bed, I said my prayer and I asked the grandfathers and grandmothers who passed on who fought this dam three decades ago to help us in our fight because this is hopefully the biggest fight that we're going to have to put this dam to rest forever," said Treaty 8 Tribal Association Chief Liz Logan. "My sister passed last May and she told me before she passed, she said, 'don't let this Site C go, just keep going doing what you do. Continue until you guys stop it,'" said Elder Maisie Metecheah, reported a local radio station on its Web site.

The CEO of TransCanada Corp.'s Energy East pipeline has said there will be no equity stake for First Nations in the \$12-billion project as the company looks for approvals. The pipeline will span 4,500 kilometres from Alberta's oil sands to New Brunswick for export markets. Enbridge Inc. had offered Nations 10 per cent ownership of its Northern Gateway pipeline to the West Coast for communities impacted by the development, though opposition remains in face of risks of oil spills and loss of traditional culture. "There are other ways to achieve similar economic benefit without the complications of equity," Russ Girling is quoted in the Globe and Mail. "I think what these communities are looking for is sustainable employment, which they can operate and control. And we've come up with numerous ways of achieving that and I think those have proved to be the best path to achieving both parties' objectives." The Energy East pipeline will pass through and near 180 Aboriginal communities.

Innergex Renewable Energy Inc. and the Saik'uz First Nation have announced the signing of a Letter of Intent and a Traditional Knowledge Protocol Agreement in regards to the development of a wind energy project at Nulki Hills near Vanderhoof, B.C. The project represents up to 210 MW of renewable power and a BC Environmental Assessment is underway. Power to the grid could be accomplished by late 2018, and the partners now will together work towards an Environmental Assessment Certificate and an electricity purchase agreement from BC Hydro. Saik'uz and Innergex commit to meaningful consultations during project development. The parties have agreed to a process to gather, document and preserve Saik'uz traditional knowledge and to address the ownership, protection and integration of traditional knowledge in the development of the project. "We look forward to continuing our positive relationship with Innergex," said Saik'uz First Nations Chief Stanley Thomas. "We trust that Innergex will work within our traditional territory in a manner respectful of the environment, our culture and our constitutional Aboriginal rights, titles and interest."

Innu Chief Gilbert Dominique, a spokesperson for the Assembly of First Nations of Quebec and Labrador, said any new mining project on aboriginal land could be blocked if it falls short of Native communities' expectations regarding ancestral rights. First Nations are considering a challenge of Quebec's new Mining Act in court after the province cut short debate on it to force passage. "We want a veto right on all projects that have a devastating impact on our land," said Dominique. The new mining bill promotes consultation with Native communities "if the circumstances warrant." Quebec First Nations say consultations should begin the moment a mining claim on their land is registered and before exploration operations.

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[strictly speaking]

What's good for the goose, gives us satisfaction

Every morning I wake up and, coming from my radio, I hear the latest update on the ongoing goings on in the Canadian Senate.

I am of two minds on the topic. First of all, as someone who's spent about 25 years in Canadian theatre, it's hard to argue with the theatrical appeal of what's happening there. Not since Pierre Trudeau has Canadian politics actually become so ... interesting. And entertaining. It's like the movie Wall Street meets Parliament Hill.

"Padding your expenses, for lack of a better term, is good."

After getting my morning update, I then as usual go through the five stages of witnessing Canadian politics. The first is Astonishment—these are people appointed for their accomplishments. The second is Shame—the Senate and Rob Ford, Canadian politics. Is it too late to repeal Confederation? The third is Anger—I used to believe everything Mike Duffy and Pamela Wallin said when they were on television. I may have to completely revise my understanding of what went on in the 1990s and 2000s. The



THE URBANE INDIAN Drew Hayden Taylor

fourth is Amusement—self-explanatory.

But there is a little known fifth stage, enjoyed only by the First Nations people of Canada. And ironically, it's a German word. Schadenfreude, which means 'satisfaction or pleasure felt at someone else's misfortune.'

You are confused. I understand why.

Was it just two years ago when the federal government was all in a tizzy over supposed financial mismanagement in the community of Attawapiskat, ignoring for the most part the horrendous housing shortage the village was wrestling with? A supposed mishandling of funds so severe they imposed the dreaded 'third party

management' solution? A non-Native administrator was parachuted in to Attawapiskat to save the day for the Native people. Ironically, it took less than a day for Chief Theresa Spence to boot him back out, taking the government to court for a judicial review of the appointment.

Attawapiskat won, and the feds sent them a cheque for \$136,132. I think this was one of the incidents that inspired the Idle No More Movement.

I am having the same misgivings about the state of finances for those involved in the Canadian Senate. This is my tax money at work.... And yes, the majority of Native people do pay taxes. But it does make you

understand why some may refuse to. Still, the Senate looks like they need serious help. Should we.... Could we... send in a 'third party manager' to whip the place into shape? If it's good enough for Native communities, why wouldn't it be sufficient for any other organization or group of people supported by taxpayer funds to have the same sort of judicious and sensible intervention? And how's this for 'tit for tat.' Let's make this particular manager a Native person! Why not?

'Being in the red' has more than just financial connotations.

One of the other popular misconceptions about Native communities is that we are all poverty stricken, dozens upon dozens of Attawapiskats just looking for any excuse to run a third party manager out of town, just to live up our day and take our minds off issues like racism and an unfair judicial system.

The truth is there are 630-odd First Nations communities spread across Canada. And if you have the time, take a random cross cut of any 630-odd non-Native small towns across that same Canada, and you might be surprised to discover there are

several quite poor and not-so-well-off towns in that mixture. And a lot of middle class communities. And a few well off towns.

Same variety with the Native community. Many reserves, like mine for example, are surprisingly middle class. It's exactly the kind of place middle America would place its family sitcoms like The Andy Griffith Show or Leave It To Beaver (though our beaver wouldn't be riding a bike or wearing a baseball cap).

So, here is my suggestion. I humbly suggest sending our General Manager to Ottawa to see if they could knock some sense (and cents) into the Senate, using some good old fashion Indian And Northern Affairs Canada inspired financial planning. I haven't cleared this with Curve Lake's Chief and Council yet, but I don't think the Senate is in any condition to turn down help, regardless of its origins.

All the time, the First Nations people of Canada will be viewing this through a thick veil of schadenfreude.

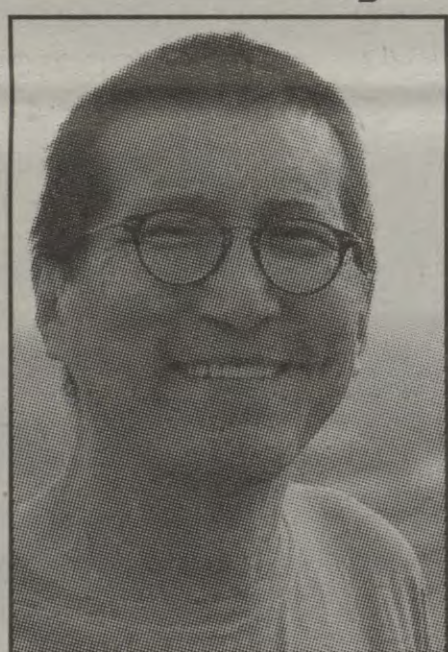
There has to be an Ojibway translation for that.

Give a piece of yourself this holiday

Every Christmas people everywhere go into a tizzy. They want to get the perfect gift. They want to spend their money on one that will be memorable, reflect all the emotion they hold for the person and be a keepsake that will endure for years. It causes a lot of panic. There are never a lot of calm faces as the big day nears. It's more like the hordes of people in the malls are on the last leg of Survivor: Walmart or something.

I don't buy a lot of gifts. Generally there's just my two sons and grandkids now and that's good because when I was in a relationship, buying for a woman was always difficult for me. I mean, I knew her tastes in jewelry and perfume, sweaters and such but I always seemed to drive myself into a frenzy trying to do what everyone else does — choose the perfect, most exceptional thing. Some years I've really blown it.

The years I've bought for other people haven't gone much better. I've been known to wander around lost in confusion as Christmas approaches and sometimes some of the gifts that



WOLF SONGS & FIRE CHATS Richard Wagamese

I have chosen, while well intentioned, haven't exactly measured up in the eyes of those I offered them to. I shared their disappointment when they saw what I had chosen. It's best if I stick to books and music I think.

It all reminds me what an elder friend told me one year. I told him how the nature of Christmas had begun to really bother me and that I thought I might just boycott the whole thing. He said that the nature of gift giving had changed incredibly since purely traditional times and it was important that we remember how it used to be and maybe rekindle that come Christmas. The story he told me changed

everything.

He said that a gift required reflection. He said that instead of fancy wrapping, elaborate cards and fancy presentations, that gifts were meant to be heartfelt and offered with a statement of what was intended. They were meant to be given hand to hand, with a good steady look in the eye and words spoken from the heart. It required humility and truth and acknowledgement of feeling. Given this way neither the giver nor the receiver could be disappointed.

He said that long ago, people would go out on the land. They would be hunting or trapping,

gathering roots or firewood or just being out alone on the land. They would walk and start to consider the person they wanted to make an offering of a gift to. They thought about their qualities, the things that made them special and memorable moments they had shared. As they walked they would look at things and soon their eye would come to rest on something significant.

They would sit and inspect this object and think about the person. They spent a good deal of time on this because a gift was an honoring and the process of honor was a very spiritual act. They would return consider what they wanted to say and walk directly up to them and say something like: 'while I was walking today I saw this rock and if you look really closely you can see tiny specks of blue in it. When I saw that it reminded me of you.'

It reminded me of the day we sat by the creek when we were hunting. Everything was blue that day; the water, the sky and we saw that blue heron that day too. That was a magical day. I

felt really close to you and I realized how much you mean to me. This rock reminded me of how very much your friendship means and how much it fills my life. So I brought this rock to you. When you look at it from now on it will remind you of our special friendship.'

It was the words that made the gift resonate to both the giver and the receiver. It was words spoken from the heart that recognized that the true gift was the motivation to seek something special out, to take the time to find something of the world that evoked the nature of the person.

That's what giving meant in the traditional way. It wasn't about how much was spent or how elaborate the gift or even the thrilled face of the person when the gift was opened. It was about the value of the person. It was about taking time to be on the land and letting it lead you to one special thing that said it all for you. So this Christmas give someone something special — give them part of yourself.

From my house to yours, Merry Christmas.

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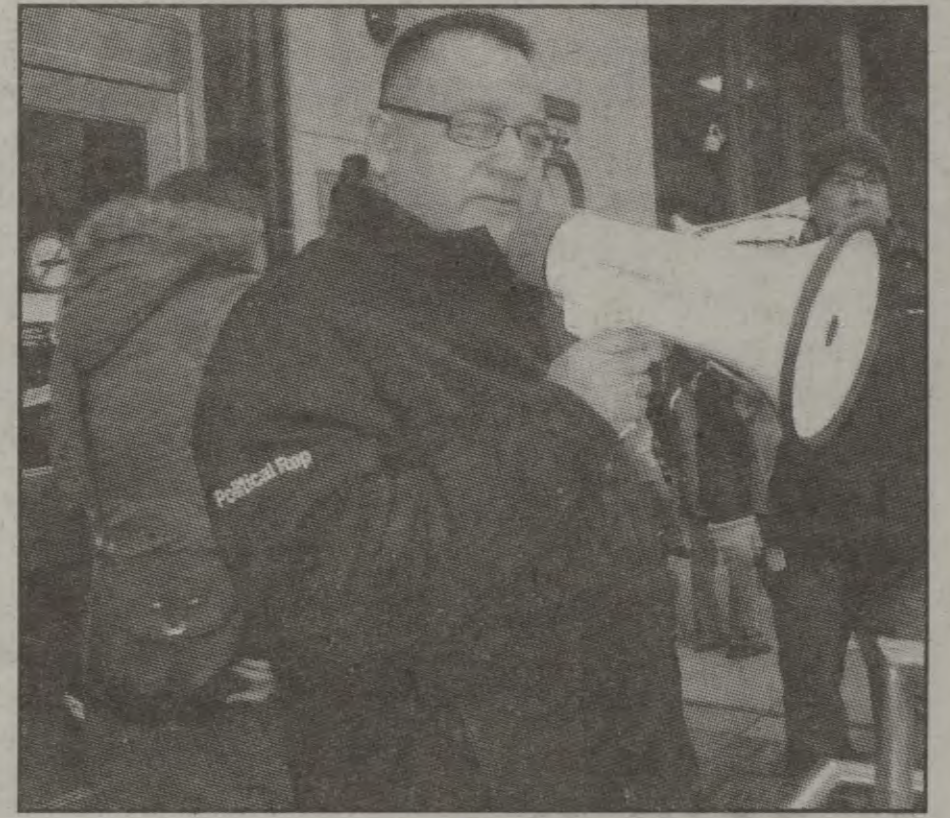
First Nations Education Act challenged at Toronto rally



Crowd assembled at 25 St. Clair Avenue, Toronto in front of the federal Aboriginal Affairs offices for December 4th rally against First Nations Education Act.



Grand Chief of Association of Iroquois and Allied Indians Gordon Peters speaking at rally in Toronto against the proposed First Nations Education Act December 4.



Grand Chief Pat Madahbee, Anishinabek Nation addressing the Toronto Rally against the proposed First Nations Education Act December 4.

By Barb Nahwegahbow
WindSpeaker Contributor

TORONTO

The First Nations Education Act proposed by the federal government has sparked angry protests across the country.

On Dec. 4, six horses decked out in beadwork and Pendleton blankets led a protest march up Yonge Street to the Aboriginal Affairs office at 25 St. Clair Avenue.

About 300 people marched behind, stopping for a round dance on Yonge Street. The marchers stopped again for a drum song at the busy intersection of Yonge and St. Clair, halting streetcars and noon hour traffic.

Upon arrival at Aboriginal Affairs, Gord Peters, grand chief of the Association of Iroquois and Allied Indians (AIAI), wrapped bright yellow quarantine tape across the front of the building. The people in the building are sick and they cause a disease called genocide, said Peters.

"Every piece of legislation that they put out there is designed for one thing and one thing only," said Peters. "It's to assimilate us. It's to take away our languages and our cultures, and if they can take away our languages and our cultures, they can take away our land. That's the real objective of this legislation. They're trying to get access to our lands and

resources."

Chief Greg Peters of the Delaware Nation said he and some of the leadership had gone upstairs to personally tell Aboriginal Affairs staff that, 'We're not gonna accept their legislation without consultation.' He told the people assembled, "We're in a fight. We're in a fight for our lives here. These are our children. This is our future." Chippewas of the Thames Chief Joe Miskokomon said the Union of Ontario Indians has been trying to negotiate a self government agreement about education for 17 years.

"And yet this government comes in and is attempting to push a piece of legislation down our throats in 17 months without once talking to us, without once consulting any First Nation. These are not educators," he said. "They're bureaucrats." Miskokomon urged people not to give up the fight and to challenge the story being told by the minister regarding the funding currently provided for education, which is less than half the amount received to educate non-First Nations children.

"We gotta stop the lies," Miskokomon said. "Our children's future is at stake."

Grand Chief Pat Madahbee of the Anishinabek Nation told the crowd, "If there ever was a time for us to be unified, it's now. We've got to tell this government in no uncertain terms that there's

no way, shape or form that we're gonna accept this piece of garbage. We've been working on our own education system, we've been talking about Indian control of Indian education for years and they're not listening. They never listen. We love our children. There's no way we can let them do this to us anymore."

"We have to become really good critical thinkers, really good people and follow our own cultural ways to be able to fight back," Peters said. "They tried to take that away with residential schools. They tried to take away our language and culture," he said. "As long as we all have that, they'll never take our lands and resources." He challenged those assembled to learn their language, participate in ceremonies and to be strong, "because that's our future," he said.

The Toronto rally was organized by AIAI and Toronto Council Fire Cultural Centre. Similar rallies were held the same day in three other locations across Ontario – Sudbury, Thunder Bay and Brantford.

The Chiefs of Ontario at their Assembly in Thunder Bay in November passed a resolution rejecting the proposed First Nations Education Act and collectively affirmed the inherent right of First Nations to establish and control their own educational systems and institutions.

Nelson Mandela remembered across Indian Country

By David P. Ball
Windspeaker Contributor

OTTAWA

When anti-apartheid fighter Nelson Mandela was laid to rest on Dec. 15, South Africa's revered first black president was accompanied by a symbol of leadership for many Indigenous peoples on Turtle Island: an eagle feather.

The feather journeyed from B.C. with Assembly of First Nations National Chief Shawn A-in-chut Atleo, who performed a Nuu-chah-nulth ceremony for Mandela in South Africa during a week of memorial events there. Atleo was part of a delegation that included Prime Minister Stephen Harper, Governor General David Johnston, Opposition leader Tom Mulcair, and three former prime ministers.

"I was extremely honored to be there," Atleo told Windspeaker in a phone interview. "Late Nelson Mandela was a tribal chief, and our people certainly saw him as a champion of rights in his homeland, but also Indigenous rights around the world."

"He sacrificed much for the struggle and freedom of his people. It wasn't only struggling against an oppressive regime, but

doing so with grace and compassion."

Atleo said he was instructed on the chant, feather burial and ceremony by an elder in his community, which would encourage Mandela – himself from a family of Xhosa tribe chiefs – to "continue his journey" knowing his leadership legacy would continue. Mandela, 95, died on Dec. 5.

Harper led the Canadian delegation to pay respects at Mandela's massive stadium memorial service on Dec. 10, and in a statement praised the former political prisoner of 27 years as "one of the world's most respected political and moral leaders" of history.

"Nelson Mandela was a model of humility, grace and forgiveness, who dedicated his life to the relentless pursuit of equality, justice and freedom for the people of South Africa," Harper said in a Dec. 7 press release. "His legend and legacy will undoubtedly inspire people from all walks of life for generations to come."

But the Prime Minister's reverence raised some eyebrows in Canada, with Tye columnist Murray Dobbin citing Harper's 1989 involvement in the explicitly pro-apartheid Northern Foundation, a far-right

organization Harper himself admitted two years later had "deteriorated into kind of quasi-fascist organization," according to 1991 interview.

Likewise, others pointed to historic ties between apartheid and Canada's Indian Act, including reports that white South African officials traveled here to study legislation and the country's reserve system. Later, the Tories joined the global boycott of South African products, but some, like Calgary West Conservative MP Rob Anders, have maintained Mandela was a terrorist.

"I remember the days of the boycott," said Kaaren Dannenmann, a Namekosippiw Anishinaabe educator and land defender. "I remember Canada was pretty self-righteous about it, but did people know the apartheid idea came from Canada?"

"That's something that has to be acknowledged in order for any reconciliation to take place."

For University of Victoria Indigenous Governance professor Taiaiake Alfred, Mandela's legacy is much more than the gentle, smiling statesman by which he is often remembered. Canada's "whitewashing" of Mandela, Taiaiake said, ignores the South African leader's involvement in

forceful resistance to the government.

"He was a freedom fighter," Alfred, author of *Was-se: Indigenous Pathways of Action and Freedom* (2005), told Windspeaker. "He organized and pursued, with every means necessary, the liberation of his people. That included armed struggle."

"People look at him post-revolution as a statesman, and think that's all he was, or imagine that by the power of a moral force, the South African apartheid regime capitulated. They forget that apartheid was defeated only by intense pressure both from inside – political, social and armed struggle – and also from support from outside, sanctions against the state."

Atleo agreed that the full breadth of Mandela's struggle against white supremacy must be acknowledged, but that it didn't contradict his later reconciliation efforts.

"Absolutely, it started out with violent struggle," Atleo said, "and in the end, it was won through an effort to reconcile differences and to lift everyone up, to overcome the fear of substantial structural change."

The AFN leader said he learned about both the brutality of

apartheid, and the massive ongoing challenges facing South Africa today, while studying in the country for his Master's degree. Citing Canada's Truth and Reconciliation Commission – named after South Africa's – Atleo said both countries "still have a great distance to go" in overcoming inequality and achieving full freedom.

"He has left a solid and powerful legacy that the people he has left behind are now prepared to pick up, to continue that work," he added.

Dannenmann said she's most inspired by Mandela continuing the anti-apartheid fight after his release from 27 years behind bars.

"He had to have been incredibly strong personally to survive," she said. "Definitely, his commitment to his people was more than any personal discomfort. I find inspiration from that."

But while both Aboriginal and non-Aboriginal leaders continue to honor Mandela, what can Indigenous peoples in Canada learn from the late Xhosa chief's legacy? Granted, Indigenous South Africans comprised a majority of the population there, compared to roughly four per cent of the population of Canada.

(See Mandela on page 17.)

Anti-nuclear industry activist speaks at Idle No More event

By Barb Nahwegahbow
Windspeaker Contributor

TORONTO

"There's some wicked things that come out of the nuclear industry," said Kirstin Scansen. She was speaking Dec. 12 at an event called *Radioactive Colonialism: Uranium and the Dispossession of the Nehithaw Cree and Denesuline Peoples*. The evening, attended by about 60 people, was organized by Idle No More Toronto.

Scansen is Cree from the Lac La Ronge Indian Band, a community located 420 km north of Saskatoon.

"In the territory where I come from, and in the northern territories of the Denesuline people, is where the uranium industry in Canada starts."

Scansen's a graduate student in Indigenous Governance at the University of Victoria. Her graduate work focuses on the interaction between uranium mining and milling in northern Saskatchewan and the global nuclear industry.

Scansen works with the Committee for Future Generations (CFFG), a group of northern Saskatchewan residents opposed to a high-level nuclear repository in the north.

The Dene and her own people, the Cree, had teachings about uranium, Scansen said.

"They knew, and we knew it existed," she said. "We had specific



PHOTO: BARB NAHWEGAHBOW

Kirstin Scansen, Nehithaw from Lac La Ronge Indian Band in Toronto on December 12 to speak about uranium mining.

teachings on what we were to do with it and we were to leave it alone. Often I'll hear the industry speak about 'acceptable limits' and our teachings have been for thousands of years that acceptable limits are nothing. You are not to touch it and so people did not touch it."

Scansen spoke about the Fukushima disaster and explained that part of the uranium that is processed and made into fuel for fission at Fukushima came from Saskatchewan.

"I'm ashamed that it comes from my territory," she said.

It's not only in Japan that people are suffering the ill effects of Canadian uranium. It's been used in weapons for the Gulf War, and in Iraq and Afghanistan. In her own home territory, 14 per cent of the membership works for the uranium mines in catering, trucking or underground.

While they don't necessarily agree with the industry, she said, they do it because they need jobs. They're not informed of the risks.

She's heard the Canadian Nuclear Safety Commission say that the natural uranium that comes out of the mines is not unhealthy for you.

In reality, she said, radiation causes problems when it's inhaled, and when you inhale it underground it gets into your lungs. Mine workers around the world are at higher risk for lung cancer, Scansen said. When they inhale the dust, not only does the carcinogenic material start to accumulate in their lungs but it also alters the make-up of the

lungs.

There are two corporations that operate the uranium mines in Scansen's territory.

"Their strategy to gain consent in our community is very powerful," she said. They sponsor kids' hockey teams, provide scholarships and go into the schools to bring children into careers in the industry. The school presentations are on "all the wonderful things the children can grow up to be when they get older, such as underground worker at the mines..."

The industry's latest strategy is appropriating the ceremonial ways, Scansen said, something that does not sit well with her community. Industry print material contains a section on traditional knowledge.

"Those principles are what keep us alive, what keeps us thriving as nations, what keeps us close to God... One of the principles that they've appropriated is the idea that if you take something from the earth, you need to put something back... so you take the uranium from the earth, you put the nuclear waste back in, a billion times more radioactive," Scansen asserts.

The industry has stepped up their efforts to find a host community for a high level nuclear waste repository. There is a huge problem with high level nuclear waste in Canada that is piling up at nuclear facilities in Ontario.

(See Anti-Nuclear on page 17.)

Survivors fight for the truth of St. Anne's



PHOTO: BARB NAHWEGAHBOW

Charlie Angus (left), Andrew Wesley (centre) and Ed Metatawabin (right) address the media in front of Toronto's Osgood Hall court Dec. 17.

By Barb Nahwegahbow
Windspeaker Contributor

TORONTO

Survivors of St. Anne's Residential School were in provincial court in Toronto on Dec. 17 for the first day of a two-day hearing. They want the federal government to hand over documents from a five-year investigation conducted by the Ontario Provincial Police (OPP).

The investigation, begun in 1994, was the result of complaints from former students of physical and sexual abuse by priests, nuns and other Catholic caregivers at the school. St. Anne's operated in Fort Albany, Ont. for more than 70 years, taking children from the James Bay area.

Those in charge of the school fashioned an electric chair in which children, both boys and girls and some as young as six years old, were placed and tortured. Children were also sexually abused and were made to eat their own vomit.

The OPP investigation in the 1990s resulted in witness statements from 992 people. In a letter to Peter MacKay, minister of Justice and Attorney General of Canada, dated Nov. 25, NDP MP Charlie Angus wrote, "We learn from the Crown affidavit of 2003 that there were 180 identified perpetrators of physical and sexual abuse, rape and the actual torture of children at St. Anne's from 184 plaintiffs. We also learn that 860 people made complaints to the police." That investigation resulted in the conviction of five former employees.

The survivors were accompanied to court by supporters, including the Chief of Fort Albany Rex Knapaysweet, deputy grand chief of Nishnawbe-Aski Nation Alvin Fiddler, deputy grand chief of Mushkegowuk Council Leo Friday, and Charlie Angus MP for Timmins-James Bay.

Former students of St. Anne's attending were, among others, Andrew Wesley, chair of the Fort Albany Residential School Survivors Association, and Ed Metatawabin, spokesperson and "champion of the cause" for 20

years, according to Chief Knapaysweet. Several members of Toronto's Aboriginal community packed the courtroom to show their support.

Canada's first volley in court was to request a publication ban and to place a sealing order on all the documents. The federal government cited "privacy concerns" for former students.

During the recess for lunch, Charlie Angus spoke to the media and said, "The federal government wants a privacy ban and to keep all this evidence secret. They're not doing this to protect the victims. They're doing this to protect the perpetrators. To protect Canada who had a responsibility to these children and betrayed that trust."

Angus said the police investigation at St. Anne's is one of the largest police investigations into sexual and criminal abuse against children ever undertaken.

As for the government's privacy concerns for the victims, Angus said he has never seen Canada show any real consideration for what happened to the victims at St. Anne's. A sealing order will, "keep this from being seen publicly, preventing Canadians from knowing the extent of the abuse, and the amount of collusion that went on that allowed this to go on decade after decade in that terrible institution," said Angus, clearly frustrated.

Angus' letter to MacKay outlines the complaint that the federal government has hidden the truth when it comes to St. Anne's School, undermining the IAP process and denying justice to the survivors. The letter asserts the obligation under the Residential Schools Settlement Agreement to provide evidence to the IAP and the Truth and Reconciliation Commission. The TRC has requested the documents.

The federal government has also not provided information to the IAP, and according to Angus' Nov. 25 letter to MacKay, the federal government provided a false narrative stating that there is no documented evidence of abuse at St. Anne's.

The legal wrangling on the publication ban and sealing order

took up most of the day on the 17th. Justice Paul Perell heard arguments from the lawyers for the St. Anne's School survivors, the Truth and Reconciliation Commission, Canada, the Chief Adjudicator for the Independent Assessment Process (IAP), the Sisters of Charity/Grey Nuns, and CBC. Earlier in the day, counsel for the nuns said his clients wanted the names of the order removed from the documents.

Late in the afternoon, Justice Perell gave his decision on the publication ban. No names of any individual involved in the IAP process could be published in any form, including the internet, unless the individual gave their consent to have their name published. Justice Perell said he would hear the motion about the sealing order early in the New Year and felt this would give the media ample notice.

Susan Hunter who agreed to be interviewed earlier in the day said she attended St. Anne's from the time she was seven till she was 14 years old.

"It wasn't always a good environment to be in," she said, and that one of the nuns made her life miserable the whole time she was there. Hunter was interviewed by the RCMP and the nun was charged. It was several years later that she received a letter from her, Hunter said, "but I don't know if I have any forgiveness in my heart. She said how sorry she was but it was not enough for me."

Andrew Wesley said he wanted to get on with his healing. "Myself, I'm very old now," he said, "and the little boy that was tortured in residential school is gone now and I have to take on the business of healing and also lead the healing for the survivors that I represent."

For 28-year-old Chief Rex Knapaysweet, it was an emotional day.

"I just can't wrap my head around the fact that Canada apologized to us years ago and then withheld information for 10 years. It makes me question the apology in the first place and I feel like it doesn't carry any weight now. How serious was Canada when they made that apology?"

Windspeaker News Briefs

On Dec. 12, the Standing Senate Committee on Human Rights tabled a report entitled "Recognising Rights: Strengthening Off-Reserve First Nations Communities." The report looks at the human rights of First Nations members who reside off-reserve, focusing on available federal programs, the source and nature of the rights of off-reserve First Nations people, off-reserve First Nations people's relationships with reserve communities, their access to services, the role of friendship centres, and off-reserve First Nations women and girls. "Our report examines the rights of off-reserve First Nations people and their ability to access services. Our hope is that this report will help to generate dialogue on the important issues affecting the human rights of off-reserve First Nations band members," said Senator Mobina Jaffer, chair of the committee. As part of its study, the committee held hearings in Ottawa and travelled across Western Canada to hear from governments, Aboriginal organizations, service providers, and individuals in Winnipeg, Saskatoon and Vancouver.

Media has reported that BC's Minister of Energy and Mines

Bill Bennett, will join Taseko Ltd in a joint lobbying effort to Ottawa to support and seek to sway federal decision-makers to permit the development of the twice rejected New Prosperity Mine in Tsilhqot'in Territory. "What a shamefully blatant act of political interference on the part of the province to deliberately disregard the ethical principles and objectivity of the environmental review process and agree to openly lobby Canada on behalf of Taseko Mines Ltd," said Grand Chief Stewart Phillip, president of the Union of BC Indian Chiefs. "Taseko has tried and desperately tried again to have this mine approved, but it is clear by the Joint Review Panels that this proposal is fundamentally flawed and would ultimately result in the destruction of Teztan Biny and represent environmental and cultural devastation for the Tsilhqot'in people." Chief Bob Chamberlin, vice-president of UBCIC, said "We will continue to support and stand with the Tsilhqot'in Nation to ensure that this project does not proceed. For the protection of their future, their communities and their cultures, this area is of such significance that if Minister Aglukkaq does approve this project we will only see continued conflict in the courtroom and on the ground."

Shawn Atleo, national chief of the Assembly of First Nations

has written to Finance Minister Jim Flaherty urging greater funding for First Nations education in the next federal budget. The chief said similar requests are made each year as the minister contemplates upcoming federal spending. "We've been under a two-per-cent cap since '96. This is not the only policy area that we can point to where we've got the support of successive auditors general, major Canadian commentators saying we're deeply underfunded. It's a chasm of injustice that exists for First Nations children," he told media. Atleo said the funding issue is critical. "There needs to be a shared sense of urgency that we don't push this down the road, either," Atleo said. "We leave no excuses for this to be punted, to be sidestepped, to not be done, because that's what's happened for 30 to 40 years now. We've got to seize this moment."

Neil Young will perform four benefit concerts in Canada

to raise funds for a legal defense fund supporting the Athabasca Chipewyan First Nation in "challenges against oil companies and government that are obstructing their traditional lands and rights," reads a press release. The "Honor the Treaties" shows will be staged in January. Young will be joined by fellow Canadian artist Diana Krall as special guest. The concerts will take place Jan. 12 in Toronto, Jan. 16 in Winnipeg, Jan. 17 in Regina and Jan. 19 in Calgary.

A Red Cross study of the evacuees from the Manitoba

flood of three years ago finds many are on an "emotional roller-coaster" and not adjusting well to life in Winnipeg. John Byrne, director general of disaster management, said the needs-assessment conducted by the organization found the lengthy evacuation taking its toll. About 2,000 First Nations people were displaced by the 2011 spring flood. "We discovered there were quite a number of people who were distressed over ... being away from their comfortable environment," Byrne said. "It's a known fact that in disasters worldwide when people are faced with these disastrous situations and prolonged time away, it can lead people into despair and different forms of relief. It could be alcohol. It could be any form of things." The evacuees have been living in hotels and rental accommodation. Lake St. Martin reserve has been declared uninhabitable.

Harper's B.C. energy envoy urges more Aboriginal consultation

By David P. Ball
Windspeaker Contributor

OTTAWA

Prime Minister Stephen Harper's special energy project envoy may have delivered some optimistic words for bringing together the Crown, First Nations and industry in B.C., but nonetheless the province's Indigenous leaders declared that Enbridge Northern Gateway pipeline remains dead in the water.

Lawyer Douglas Eyford issued his final report on Dec. 5, *Forging Partnerships, Building Relationships: Aboriginal Canadians and Energy Development*. In it, he recommended the federal government increase its consultations with First Nations and industry when it comes to roughly \$100 billion in energy projects, in particular around controversial questions of oil spill safety, job skills training and community benefits.

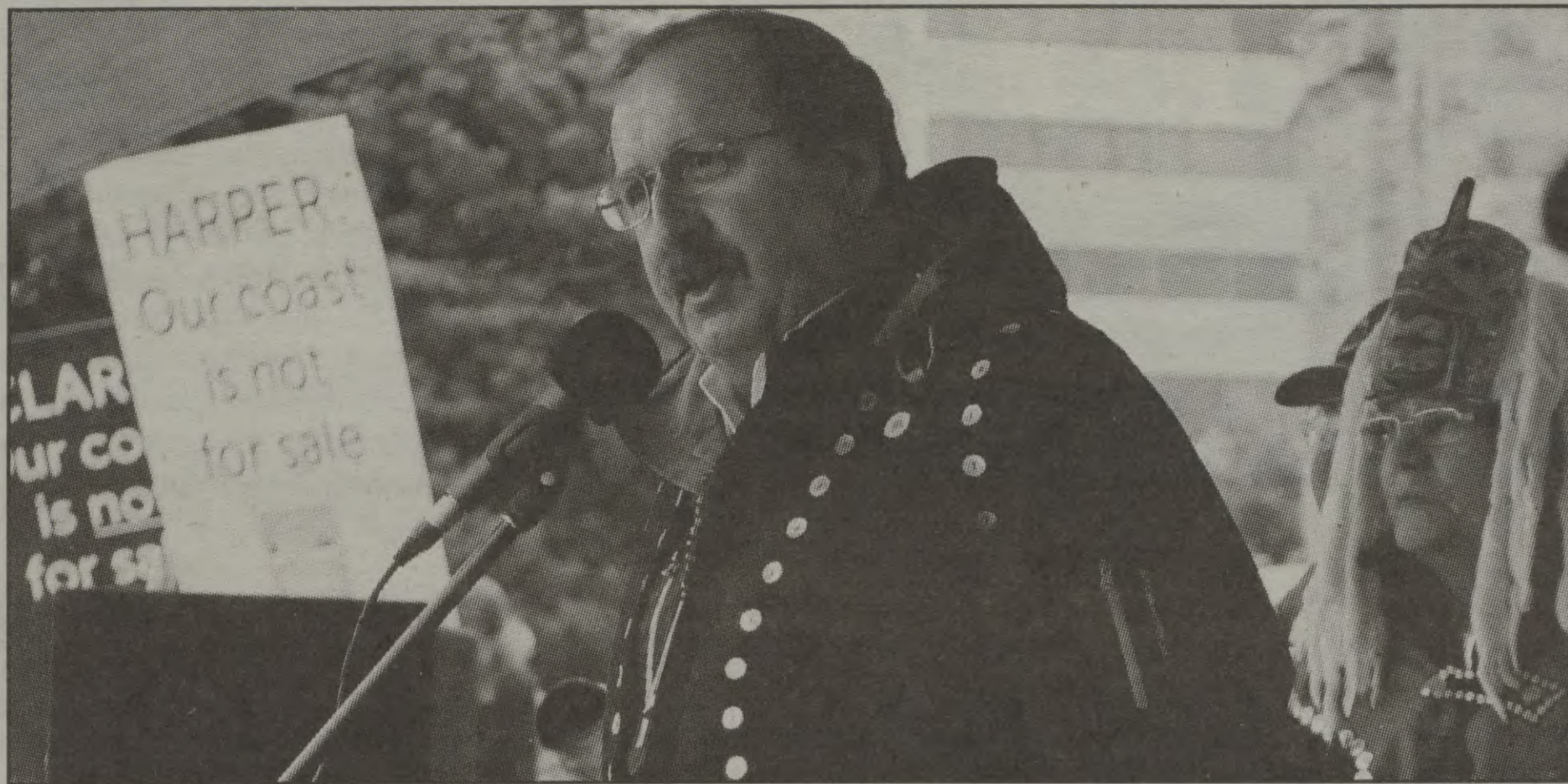
"It's never too late to engage and to do so in a process of good faith negotiations," Eyford told reporters. "There's an opportunity for engagement and discussion between the project proponent, the Crown and the First Nations communities impacted by that project and all the projects that are the subject of my mandate."

"In B.C. it's going to be necessary, for success to be achieved, for the federal government to recognize there are regional differences in this province. Governments have to be more nimble and flexible, and better able to meet the interests of the Aboriginal communities in this province on an ongoing basis."

Contrary to any notion that First Nations are intractably opposed to all development, Eyford met with 80 Aboriginal groups and observed that many communities might support resource development if it was environmentally sustainable and improved their "socio-economic conditions," Eyford wrote in his cover letter.

B.C., unlike most other regions of Canada, has very few historic treaties signed with Indigenous peoples, and has therefore been a closely watched legal battleground over Aboriginal rights and title over recent decades.

Reacting to his report, the First Nations Summit said it was "encouraged" by Eyford's findings, calling them "critical recommendations that could open the door" to improved relationships between provincial, federal and Aboriginal



Art Sterritt

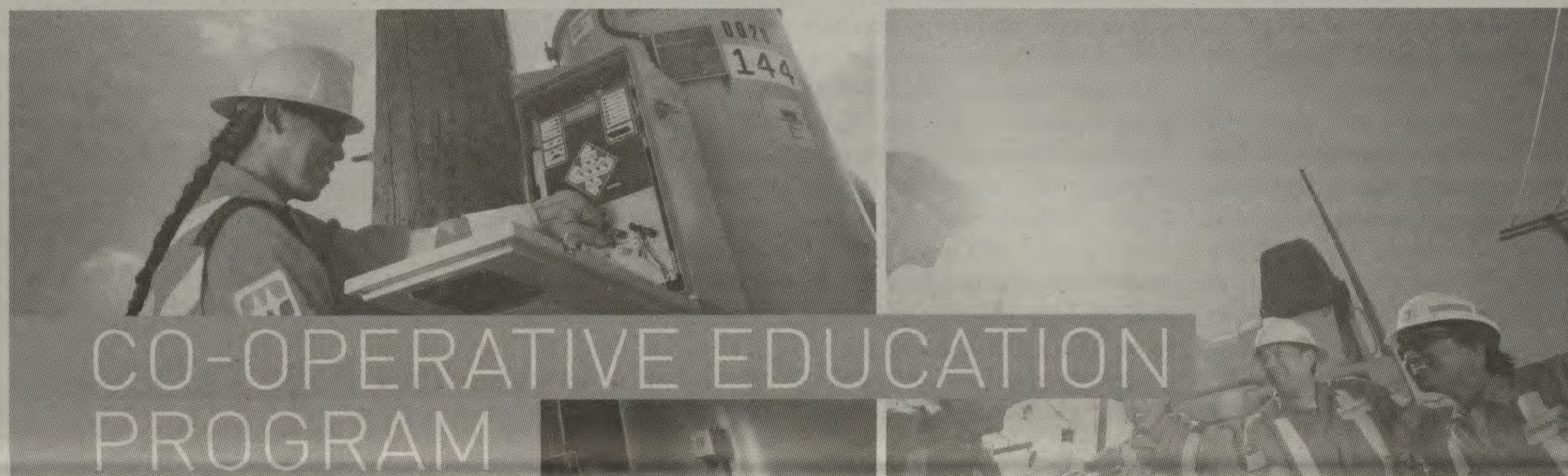
PHOTO: DAVID P. BALL

governments.

"Mr. Eyford clearly recognized there are serious deficiencies in the way the federal government engages with First Nations which has resulted in a high level of mistrust," Grand Chief Ed John said in a statement. "However, it is absolutely critical that the foundation of this engagement must be based on the recognition of First Nations Aboriginal Rights and Title within their respective territories."

"The ball is now in the Prime Minister's court. He needs to meet directly with BC First Nations on an urgent basis to chart a way forward."

(See *Energy* on page 23.)



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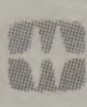
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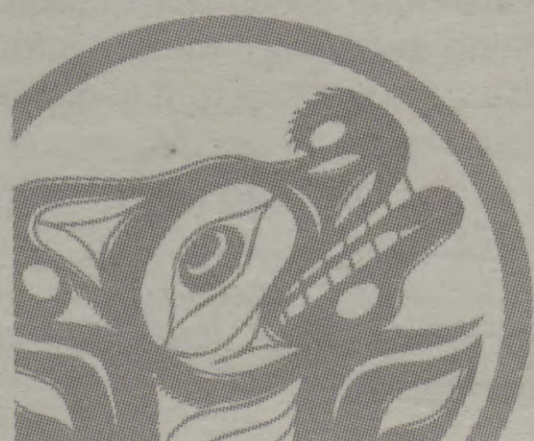
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MOU builds relationship between east central reserves, college

(From left) Parkland College Business and Training Representative Ed Hourd looks on as Keeseekoose First Nation Chief Leonard Keshane and Parkland College Director of Training and Business Development Michael Cameron sign a Memorandum of Understanding that builds on the college's commitment to partnering with First Nations in East Central Saskatchewan. The five-year MOU lays out terms and directives by which both parties will work to secure training allowances for students learning on-reserve. Officials from Keeseekoose First Nation and Parkland College will meet at least twice a year to assess the progress made during the collaboration.

does not include or compensate day scholars. FSIN currently has collected the names of more than 5,000 day scholars in a database to ensure that they are kept informed of options available to them in pursuing legal action. First Vice-Chief Kim Jonathan has been travelling to communities and meeting with day scholars. She said their stories of abuse are similar to other residential school survivors. She cautioned day scholars to be wary of organizations that are "coming into our communities and having people sign contingency agreements and retainers at immorally high percentages of any possible future claim that may come."

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Charges laid in death of missing woman

Ricky Jonathan Ross, 27, was arrested and charged with first degree murder and offering an indignity to a body in the death of Jodi Clarissa Roberts, 24. Roberts, a mother of two, had been reported missing on Nov. 6. Her body was discovered Nov. 27 near Sucker River, approximately 30 kilometres north of La Ronge. Sucker River had been the focus of the search as glass and a piece of fabric, possibly from a hooded sweatshirt, had initially been found there. An autopsy was completed on Dec. 2 and determined that Roberts did not die from natural causes. The RCMP Major Crimes North Unit along with the La Ronge RCMP investigation led to charges being laid against Ross on Dec. 11. Ross appeared in La Ronge Provincial Court on Dec. 12.

Potash contract discussed with India

The Muskowekwan First Nation is in talks to sell potash to the government of India. The First Nation sits on 25,000 hectares of land where mines are already being operated by fertilizer producers. Owning the land could make it easier for the First Nation to build the mine and give them an advantage over other entrepreneurs hoping to get into the fertilizer business as demand increases from growing economies in Asia. However, Muskowekwan First Nation must secure \$3 billion in financing before the project can proceed. "Investor confidence is already fragile on reserves because of the unknowns, the political instability. So we've got to communicate that it is not a free-for-all on First Nations," Chief Reginald Bellerose told the Globe and Mail. Bellerose said the mine is projected to produce about 2.8 million tonnes of potash annually over 70 years.

Aboriginal students concerned at U of S

The University of Saskatchewan's Indigenous Students' Council is upset about the university's Vision 2025: From Spirit to Action report. They say the seven-page document lacks input from First Nation (Continued on page 13.)

FSIN cautions day scholars looking for compensation

The Federation of Saskatchewan Indian Nations is exploring the best options for day scholars in regard to class actions as the Indian Residential School Settlement Agreement

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(Continued from page 11.) students. Members of the Aboriginal student population recently met with U of S President Ilene Bush-Vishniac to address plans to amalgamate Aboriginal degree programs into the mainstream. Bush-Vishniac said that special programming for First Nations may be rendered obsolete in the coming decades as it is possible that by 2050, 80 per cent of the university's

students will self-identify as First Nations. However, she said the university will consider the concerns of students before finishing the official draft of the Vision 2025: From Spirit to Action report.

Federal funding for FNPA project development

The First Nations Power Authority of Saskatchewan Inc. has received \$300,000 from

Western Economic Diversification to develop, demonstrate and commercialize innovative and economically viable off-grid, renewable power generation. Federal funding will be used to purchase equipment for small-scale demonstration projects, including solar photovoltaic technology, waste heat recovery, solar and microgrid systems, and a grid support initiative for regions that

experience higher than average power outages. FNPA will partner with multiple First Nations and private industry to develop new technologies for reliable energy sources that will improve business productivity and support community sustainability in remote areas. One such project is a solar-powered generating station in southern Saskatchewan and involves the File Hills Qu'Appelle Tribal

Council. FNPA, a not-for-profit funded by Aboriginal Affairs and Northern Development Canada's Strategic Partnership Initiative and in part by membership fees from First Nations and industry, was created to develop First Nations-led projects in Saskatchewan's power industry, providing First Nations' members with financial returns, expertise, employment and business opportunities.

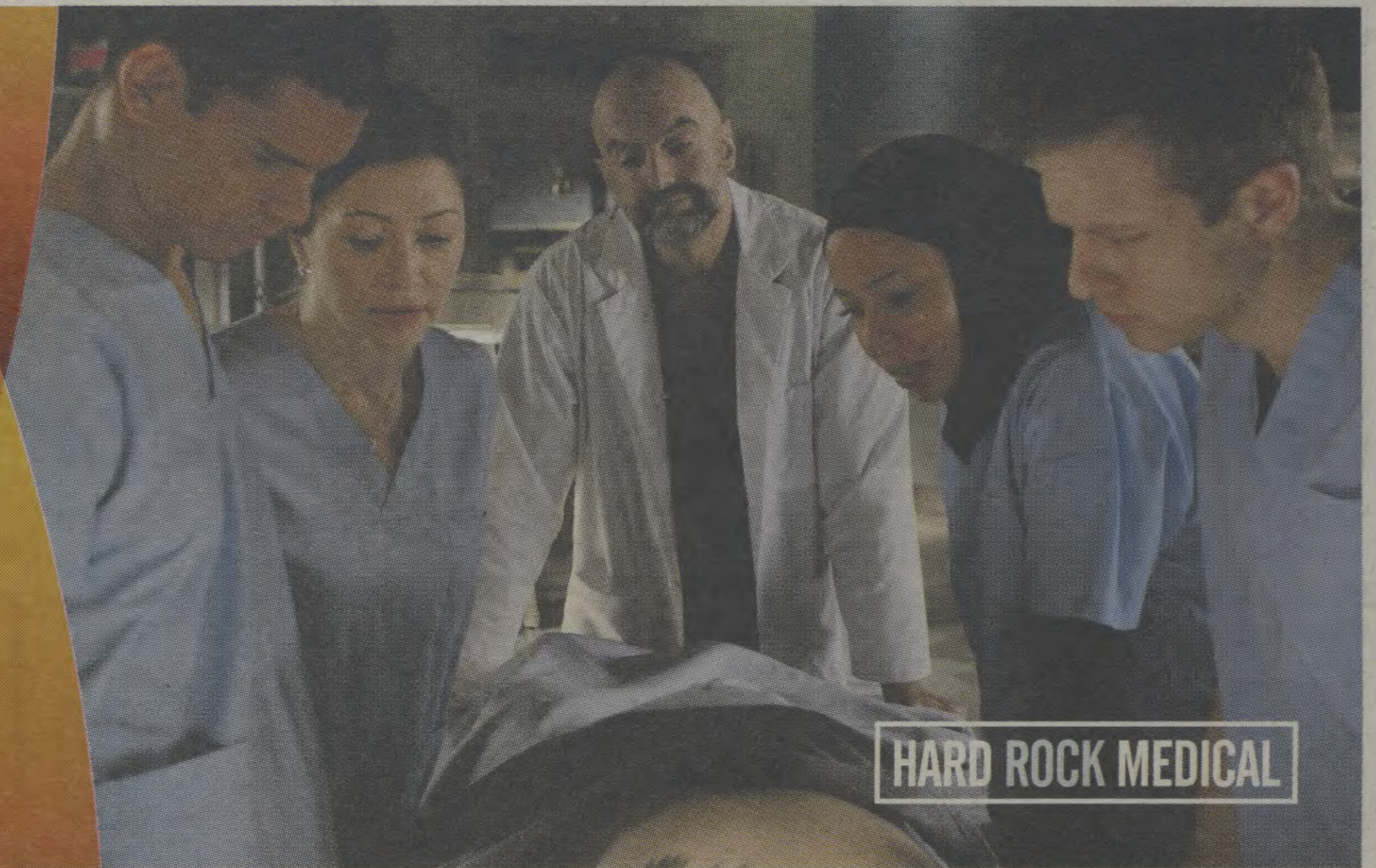
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Kitchen-table discussion leads to internationally - recognized movement



FILE PHOTO: SHARI NARINE

Sylvia McAdam addresses a crowd in Edmonton last winter, where she made a stop as the Idle No More movement began steamrolling across the country.

By Shari Narine
Windspeaker Contributor

WHITEFISH LAKE

The four Saskatchewan women who brought the protest movement back to the grassroots through Idle No More have been recognized by an American magazine as part of its "Top 100 Global Thinkers."

Foreign Policy's annual list acknowledges Jessica Gordon, Sylvia McAdam, Sheelah McLean, and Nina Wilson "for demanding that Canada not leave its First Nations behind."

Foreign Policy's "The Naturals" category, in which the four women are included, is about people who "have identified ways to slow the damage we are inflicting on both our surroundings and ourselves. They have restored wastelands to their original beauty. They are helping humanity become a better steward of the planet and, in the process, ensuring that our future will be long and fruitful."

McAdam said that when they sat around the kitchen table and

conceived Idle No More, the women never expected it to hit the heights it did.

"At the very best, we had hoped to reach people on Turtle Island. But for it to go global is incredible. It's amazing, amazing," she said. McAdam, who has a law degree, is a direct descendant of treaty makers.

It was the introduction of two successive omnibus budget bills, C-38 and C-45, which infringed on Aboriginal rights and impacted the environment, and the hunger strike by Attawapiskat Chief Theresa Spence, whose leadership had been taken away when the federal government appointed a third party to manage the First Nation in light of a housing crisis, that spurred the four women into action.

"We went into this not excluding men. It just happened like that," said McAdam, who resides in the Whitefish Lake Reserve lands.

Wilson is a Nakota and Plains Cree from Kahkewistahaw and Gordon is from Pasqua, both in Treaty 4 territory. McLean is from

Treaty 6 territory, but is a third generation immigrant of Scottish and Scandinavian ancestors.

McAdam said that in December 2012, when Idle No More went into action, it was also in direct response to her Ottawa sources telling her that the Harper government claimed that Indigenous people would not speak out.

"Today we've shown them that we're standing up and we're defending. That's what we're doing," she said.

That defence has crossed the country over the past year, with both mass organized rallies in key locations as well as issue-specific rallies. Flash mobs and flash round dances also became an element of the movement and universities hosted panels and lectures to discuss why Idle No More had taken off like it had.

While Idle No More was active in late 2012 and early in 2013, the summer-time saw a lull until Oct. 7, when mass rallies were held throughout the country to mark the 250th anniversary of the British Royal Proclamation. Since that

time, other mass rallies have taken place, including a solidarity rally with Elsipogtog, marking the New Brunswick First Nation's fight against fracking and shale gas development. Confrontation with RCMP at Elsipogtog escalated into violence, with the RCMP using fire hoses, pepper spray, tear gas, rubber bullets, and dogs.

Foreign Policy points out that the Idle No More movement has not only spread across Canada but has also had solidarity rallies in the United States, Europe and Australia.

"Any kind of recognition gives a higher profile to Idle No More. It enhances the voice and amplifies the voice of Idle No More," said McAdam.

This is *Foreign Policy's* fifth list of "Leading Global Thinkers." In

making its selections, the magazine accepts nominations, as well as looks at the year's biggest stories before coming up with its list.

"The vast majority are not only accomplished—they are affirming. They are doing nothing less than bringing peace, protecting the planet, and pushing the boundaries of the possible. Their achievements are the reward of talent and dedication, and we all benefit," said *Foreign Policy*.

McAdam was in Washington, DC, on Dec. 12 to be recognized by the magazine. She says what struck her about the other recipients was their sense of humour.

"That says something about the calibre of the people there," she said.



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[news] MP's process flawed on Indian Act changes

By Shari Narine
Windspeaker Contributor

OTTAWA

A "template" to open annual discussions into the Indian Act received first reading Nov. 21 in the Canadian Senate. After sending six different letters to all First Nations across the country, after meeting with a number of band councils across the country, and hosting tele-town halls asking for input and feedback, Bill C-428, the Indian Act Amendment and Replacement Act, was presented to the Senate in its fourth draft.

"What I'm providing is a template for meaningful discussions and debates on the Indian Act as a whole, and legislating the government to sit down with First Nations ... in year-by-year consultations," said Rob Clarke, the Desnethé-Missinippi-Churchill River MP

who brought the private member's bill forward.

The bill, said Clarke, is in response to what First Nations leaders have been saying for years.

"What I've done as a private member's bill and myself being First Nations, I've listened to our leadership talk about trying to get rid of the Indian Act and what I'm trying to do is provide for an end result through what they've been saying."

Leadership has said the Indian Act, which dates back to 1876, is archaic and paternalistic, said Clarke.

"What I'm hoping to see is more modern, respectful language, and dialogue through legislation hopefully starting with the year-to-year review of the Indian Act and hopefully breaking down the barriers," he said.

The bill requires that "within the first 10 sitting days of the

House of Commons in every calendar year, the Minister of Indian Affairs and Northern Development must report to the House of Commons committee responsible for Aboriginal Affairs on the work undertaken by his or her department in collaboration with First Nations and other interested parties to develop new legislation to replace the Indian Act."

This requirement, said Clarke, opens the dialogue between the federal government and First Nations in moving forward in dismantling the Indian Act.

"It forces the government to sit down at the table with First Nations leaders, organizations and band members to review the Act," he said. "That's my utmost drive of this bill, to start meaningful dialogue. I'm tired of everyone just talking about it. We all have to sit down and have a frank discussion."

Clarke said he is still open to

discussing the bill with First Nations and bringing about amendments. But the approach taken by Clarke has been met by opposition since word of his intentions to repeal the Indian Act leaked in February 2012.

Assembly of First Nations Alberta Regional Chief Cameron Alexis is still opposed to Clarke's approach of amending a handful of sections in the Indian Act.

"The Indian Act needs to be totally examined.... It cannot be taken apart piece by piece," he said.

Alexis believes that a new act must be put in place, but it needs to be written by the First Nations before the Indian Act is repealed, "because (the Indian Act) is too overarching and touches on many different legislations," he said.

Alexis also says that Clarke did not do enough consultation with First Nations leaders.

Clarke, a member of the Muskeg Lake First Nation, thinks it is significant that the first private member's bill for a First Nations MP to make it through the House of Commons is one directly related to First Nations.

"There's been so many First Nations elected Members of Parliament and I'm just tired of the status quo. I'm tired of seeing the Aboriginal Affairs ... maintaining the status quo, maintaining the Indian industry as we say. And it has to go.... I'd like to see a major change in philosophy. That's what I'm hoping for," he said.

However, Alexis sees it differently.

"I respect Rob Clarke as a First Nations MP, but ... I would not support (the distinction with the passage of a private members bill) as an accomplishment because of the context of the specific bill in question," he said.

Lummi carver donates poles for anti-fossil fuel fights

By David P. Ball
Windspeaker Contributor

A renowned Lummi Nation carver is helping solidify connections between Indigenous allies north of the border fighting a raft of fossil fuel megaprojects, from coal exports to pipelines to Alberta's oil sands.

Windspeaker has learned that Jewell James, a celebrated carver who also serves as director of the Lummi Sovereignty and Treaty Protection Office, is to carve a large pole to be erected next year in one of the First Nations impacted by pollution from the oil sands, likely during an annual Tar Sands Healing Walk attended by hundreds of supporters every summer.

The Lummi Nation of Washington State is currently struggling against development of a controversial thermal coal terminal as well as bitumen-bearing trains bound for the coast. Their opposition closely mirrored among First Nations to the north in Canada.

James traveled to Tsleil-Waututh Nation territory for a Sept. 29 ceremony raising a nearly seven-metre pole he carved and donated to the North Vancouver first nation as a symbol of solidarity in their fight against coal and the Kinder Morgan's proposed TransMountain pipeline and oil tankers.

"It was such a loving gift," Sundance Chief Rueben George, with the Tsleil-Waututh Sacred Trust, told Windspeaker. "Our nations have been collaborating and working together for centuries. My grandfather adored the Lummi people."

"This solidifies our relationship with the Lummi Nation. That was very special to continue generations working with one another."

Of the second pole, James told Windspeaker "We found out about the Native people up in the tar sands area who are dying from cancers caused by the contamination that has spread all over. We wanted to try to get people to know they're not alone in their battles ... to protect the environment."

James said the brightly coloured Tsleil-Waututh gift took him more than five months to carve on evenings and weekends, and that he was not paid for his work. He said he wanted to show his children the importance of sharing one's gifts.

One of those invited to witness the pole-raising ceremony this fall was Melina Laboucan-Massimo from Lubicon Cree First Nation in Alberta. She is a climate and energy campaigner with Greenpeace Canada and is currently completing her Masters in Indigenous Governance at the University of Victoria.

She told participants of the direct impacts of the oil sands on her community, including a major oil pipeline rupture that caused her family headaches, nausea, burning eyes, dizziness and shook their confidence in safe drinking water. She also spoke of the high levels of rare cancer forms in first nations surrounding the oil sands megaproject.

"That hit us pretty hard," James explained. "We heard her talk and were moved by her words, so we promised to do a pole."

Laboucan-Massimo told Windspeaker the massive gift is an "amazing" symbol of solidarity between Indigenous nations.

"I was pretty floored by that!" she admitted. "I never thought someone would actually gift a pole to our communities in solidarity with what we're going through."

"I know how much work a pole



PHOTO: DAVID P. BALL

Sundance Chief Rueben George, with the Tsleil-Waututh Sacred Trust

is, how much time and effort they take, and how sacred they are. They have so much significance for Coast Salish communities."

What links together the issues facing the Coast Salish – fears of oil tanker accidents, pipeline ruptures, and a massive increase in coal exports through their traditional waters – are echoed also in Cree battles to halt the oil sands, and some Indigenous concerns over natural gas fracking, James said.

George said the gift is an everyday reminder that his band isn't alone in hoping to stop the wholesale exploitation of fossil fuels, and the risks he said they pose to his nation's waterways and traditional lands.

"What links those things together isn't just the fossil fuel problem," he explained, "but our

cultural and spiritual belief that we have a ceremonial connection to our lands and waters.

"These fossil fuel companies are offering millions of dollars in settlements, but you can't put a price on the sacred. We need to protect the sacred ... That's why I say that we're not protesters – we're protectors."

Now George, Laboucan-Massimo and James hope a tar sands healing pole can inspire other communities once it's completed and travels extensively through their territories en route to its resting place.

With a number of bands surrounding the tar sands and their extensive tailings ponds and open pit mines, Laboucan-Massimo said the upcoming pole's location hasn't yet been chosen, but she revealed that the

annual walk seems like the most appropriate time because of its message of healing – a message not only about human health and the environment, she added, but also restoring Native cultural connections broken by colonization.

"There are so many different communities affected by the tar sands," she said. "Ultimately, what we're healing from is the legacy of colonialism, which has really wreaked havoc on our communities – a lot of divide-and-conquer, a lot of hurtful things happening."

"(The tar sands) are putting our communities between a rock and a hard place. It's so painful to see the land destroyed as it is, and how much it affects and divides our communities. We really need to look at healing."

Same old issues with solutions without consultation

By Shari Narine
Windspeaker Contributor

OTTAWA

The federal government has announced new measures to address emergency situations on reserves, but again they represent one more example of a paternalistic system.

"It's the age-old buzz word of the era: lack of consultation. The nation should have been consulted about where and how we want to be engaged in this whole process," said Assembly of First Nations Alberta Regional Chief Cameron Alexis.

Instead, an organizational chart for the federal Emergency Management Coordination Structure puts First Nations at the very bottom. "To be respectful to chiefs and councils, they should be at the top as an equal," he said.

Only days before the auditor general released a report stating that Aboriginal Affairs and Northern Development Canada "had not taken sufficient steps to adequately manage those areas of emergency management support to First Nations on reserves," Minister Bernard Valcourt announced a new

approach would involve agreements between the provinces and the federal government for the delivery of timely emergency services.

In a news release, Aboriginal Affairs singled out the coordinated effort between the department and the Alberta Emergency Management Agency, which "facilitated successful response and quick recovery efforts" to the flood-impacted Siksika, Tsuu T'ina, and Stoney Nakoda First Nations.

But Alexis paints a different picture of that response. A fly-over of the reserves by the Prime Minister was "painful," he said, when Stephen Harper should have been on the ground immediately.

"The success was thanks to National Chief Shawn Atleo and also our office of the AFN in calling upon the ministers of the province and federal government. We called them at the onset and demanded that they look after our communities. I feel that worked out fairly well in that there was relatively swift action and promises," said Alexis.

The result was a three-phase response to address the damage

caused by the flooding, which resulted in thousands of First Nations members having been evacuated. In November, Siksika First Nation signed a non-binding memorandum of understanding with the Alberta government for a \$93 million infusion to be used for flood recovery response and training of members. The province will recover as much of that funding as it can through the federal Disaster Recovery Program.

"However there are still gaps again and they need to be worked on," said Alexis, pointing to the Manitoba First Nations flood evacuees who have been without homes since 2011. "It's sad to see that because this should not be happening in a country such as Canada."

Following the auditor general's report, Aboriginal Affairs Canada announced in mid-December that the delivery of services for those evacuees would be fully transitioned from the Manitoba Association of Native Firefighters to the Canadian Red Cross by Feb. 1, 2014.

"Our government's priority is the health and safety of First Nations and that's why we have been working with the Canadian Red Cross to ensure evacuees

continue to get the services and support they need until they can safely return to their home communities," said Valcourt in a news release.

Auditor General Michael Ferguson also pointed out that an annual budget of \$19 million to deal with emergency response was wholly inadequate. Between the 2009 and 2013 fiscal years, the federal government spent \$180 million on response and recovery.

AANDC announced it would create a "single-window" for First Nations to secure funding for emergency costs, including those previously funded under the Disaster Financial Assistance Arrangements. The move is to eliminate overlap and provide First Nations and provinces and territories with improved access to emergency funding when needed.

Ferguson also criticized the department for not taking action to mitigate emergencies.

"Training is very lax," said Alexis, who is a former RCMP officer and former chief of the Alexis Sioux Nakota Nation. "Table top exercises are very slow – that are provided for the First Nations – and vastly underfunded. Table top exercises have to take place to train and

educate your Nations to be prepared for any emergency. And I don't see enough of that happening."

He also says there is a lack of equipment on First Nations to adequately respond to emergencies.

Between 2009 and 2013 fiscal years, the federal government spent only \$4 million on prevention and mitigation.

Alexis said the changes announced by AANDC still do not provide enough money for this aspect of emergencies on reserves.

"(Funding) is not drilling down enough to the Nations," he said. "In other words, in Alberta you're giving it to the provincial government to manage the program. But if you drill down, where is the funding to the Nations to be trained, to look after emergency preparedness themselves? They should be an absolute cog in the wheel at the top to help manage their emergency."

Ferguson also said that limited coordination existed between AANDC and Health Canada in a number of areas, including integrating pandemic plans into community emergency development plans.

More sponsorship, volunteers needed for winter games

By Sam Laskaris
Windspeaker Contributor

PRINCE ALBERT

Though thousands of athletes will be converging in his city soon for a multi-sport competition that he is spearheading, Mel Mercredi has a rather cool demeanour these days.

Mercredi is the manager of the Saskatchewan First Nations Winter Games, to be held in Prince Albert Apr; 20 to 25. About 4,000 athletes and support staff (coaches, managers, trainers) will participate. Competitors will be on 13 tribal council teams, representing the 74 First Nations in the province.

"Things are going really well," Mercredi said. "It's just some fine-tuning of things we have to

do now. We've had two years to prepare for this. We're only months away now so we have to be pretty much ready."

Items that still need to be taken care of, however, include finding several hundred more volunteers and securing more sponsorships.

Mercredi is not concerned about finding the 500 more volunteers required to help the games run smoothly. He's confident these individuals will step up as the event approaches. There are already about 500 volunteers in place.

Mercredi also believes organizers will find sufficient sponsors to cover the estimated \$1 million it takes to operate the games. As of mid-December, about \$850,000 in sponsorships had already been committed.

"A lot of it is going to be

corporate sponsorships," he said. "We're looking at different businesses that have been approached in the past."

The Saskatchewan Winter Games will also be held in Prince Albert in 2014. Those games (open to all and not just First Nations athletes) will run Feb. 16 to Feb. 22.

"Ours is right after so we are competing with them for volunteers and sponsorships," he said.

Mercredi added all other planning is well under control.

"The committee members are all prepared in their areas," he said.

The organizers have split their duties into 13 committees, in charge of areas such as volunteers, accommodations, food services, awards, opening ceremonies and medicals.

These games are held every two years now, alternating with the Saskatchewan First Nations Summer Games. Up until 2001 both summer and winter games were held each year. The province's First Nations summer games were first held in 1974. Winter games were added in 1980.

Sports that will be contested in Prince Albert are badminton, broomball, curling, hockey and volleyball. Wrestling will be a demonstration sport.

Athletes will range in age from nine to 18.

This will mark the sixth time that Prince Albert has hosted the games. The city, which last played host in 2001, has only held winter competitions.

This is the 40th anniversary of the games and Mercredi said the occasion will be marked.

"Some of it will be a surprise," he said of the anniversary celebrations.

Among the details Mercredi was willing to disclose was the fact organizers are developing a video of the games' history. Also in the works is a book detailing the event since its inception.

"It's something we want to do to recognize past games," he said.

Mercredi added organizers of the 2014 event will also create a website, which will include plenty of historical information.

"In the past everybody has had their own new website," he said. "We're trying to leave a legacy (with our website) which will have the same information every year."

Mercredi was hoping that website, www.sfnwg.ca, would be operational by the end of December.

Anti-nuclear industry activist speaks at Idle No More event

(Continued from page 8.)

In 2002, the government legislated the creation of the Nuclear Waste Management Organization which has been mandated to find a solution.

The nuclear waste that is produced is self-generating thermal heat and from its creation, the waste must be cooled constantly in water for seven to 10 years. They're put in containers that are open to the

wind which helps with the cooling process. What they want to do now, said Scansen, is bury the waste permanently in containers underground and they are hoping the surrounding granite will absorb the heat. They have no idea if this will actually occur, she said.

"They literally have no clue."

The CFFG recently scored a major victory against the industry when two communities

– Pinehouse, a predominantly Metis settlement, and English River First Nation—were removed from the list of potential host communities for nuclear waste.

"I still can't get over the fact that from the territory that I live on comes that evil," said Scansen. She urged people to educate themselves about the industry and to take action to protect themselves and their territories.

Mandela remembered

(Continued from page 8.)

But Alfred argues that First Nations have much to learn strategically from the movement that ultimately toppled apartheid.

"We don't have community leaders advocating for the kind of approach that Mandela led the (African National Congress) with," Alfred said. "What we really need is a struggle based on nationhood to defeat the Canadian state's control and occupation of our territories, so

that we can have the kind of peaceful co-existence that our ancestors agreed to in allowing the European settlement of this country, as partners in a relationship.

"To me, Nelson Mandela represents the necessity of sacrifice and the effectiveness of commitment to struggle... It was a much more serious undertaking than simply trying to convince people that they were wrong. They had to be defeated and confronted in a serious way."

Aboriginal seniors top of mind in new report



PHOTO: PROVIDED

More than 1,700 health care providers from more than 400 First Nations, Inuit and Métis communities and organizations have access online to the First Nations Elder Care course.

By Shari Narine
Windspeaker Contributor

WINNIPEG

When it comes to developing health programs – and other services – historically, the Aboriginal population is the last to be addressed, says a health official.

“One of the challenges of our health system across the country is that, unfortunately, we don’t look at seniors and include Aboriginal seniors with the language needs and cultural needs and just basic needs in the same way as we do with other people. It’s often an add-on,” said Dr. Catherine Cook, a physician administrator with the Winnipeg Regional Health Authority and associate dean with the University of Manitoba.

Cook is hopeful that the report recently released by the Health Council of Canada (HCC) will help highlight both the challenges facing Aboriginal seniors, as well as the steps that have been taken by Aboriginal organizations, to meet the unique needs of seniors.

“We’re really hopeful that this report will raise the issue in a timely way so it’s part of the mainstream planning and not an add-on,” said Cook, who is also a councillor on HCC.

Entitled *Canada’s most vulnerable: improving health care for First Nations, Inuit and Métis seniors*, the report is the last in a series of three undertaken by the HCC on Aboriginal communities. Cook said the organization wanted to study a continuum of Aboriginal health care and produced earlier reports on maternal/child health and urban Aboriginal health care.

This latest report highlights the disparities that exist between health care for Aboriginal

seniors and non-Aboriginals. The report states that “First Nations, Inuit, and Métis seniors are among Canada’s most vulnerable citizens... (with) health needs ... magnified by determinants of health such as poverty, poor housing, racism, language barriers, and cultural differences.”

The report also targets funding disparity and confusion over service delivery between the federal and provincial/territorial governments as reasons for the poor health conditions many Aboriginal seniors continue to live in.

Cook, who spent most of her career working in public health, says nothing revealed in the report surprised her.

The number of seniors is growing in Aboriginal communities and most live with multiple chronic disease.

“We felt it was important to raise the flags for our seniors,” she said.

The report identifies the gaps between the provincial system of health care and the federal systems of responsibilities for Aboriginal peoples, noting that there isn’t always a smooth and seamless transition between service levels.

Isolation is also a key factor when it comes to access to appropriate levels of care.

Cook said HCC highlighted a number of community organizations in order to stress that, despite the lack of clear government authority and isolation, the needs of Aboriginal seniors can be met effectively.

“The majority of projects that work very well actually address those issues at the very beginning,” said Cook. “(They) had really strong leadership, good communication, and a willingness to address the issue.”

The First Nations Elder Care Course, delivered on-line by

Saint Elizabeth First Nation, Inuit and Métis Program, headquartered in London, Ont., is one program highlighted by the HCC. Marney Vermette of the Lac Seul First Nation, and Janetta Soup of the Blood Tribe, provided the cultural context for the professional development course while Saint Elizabeth provided the clinical aspect. The funding to develop and deliver the course came through the foundation at Saint Elizabeth, a non-profit society.

“Our main focus is to work in partnership with communities, so it’s always at the grassroots level,” said Vermette. Elders were consulted in its development and First Nations health care workers reviewed the course prior to its release to ensure it was culturally appropriate, met their learning needs and “met the realities of the community.”

The program has been in operation for almost a year and the feedback has been positive.

“I’ve worked in the north,” said Vermette, who is a registered nurse. “I know the barriers to receiving education in a community can be very challenging. To have this available and especially to have it at no cost and to have this information that’s First Nation-focused and culturally appropriate, I’m so very proud that in my career I feel it can be making a difference in that way.”

Cook said it is HCC’s hope that the report not only highlights the gaps, but also provides some strategies to improving health care for Aboriginal seniors.

“I don’t think we do a good job at looking at the end result. If we had fully integrated care, seamless access to health care, good outcomes, ultimately you spend significantly less in health care whether you’re provincial or federal government,” she said.

Health Watch

Type 2 diabetes developed earlier in Aboriginal adults

A new study published in the Canadian Medical Association Journal says First Nations adults who develop Type 2 diabetes do so more than a decade earlier than non-Native people, and have double the risk of going on to develop kidney failure. The study, which looked at Type 2 diabetes cases over 25 years in Saskatchewan, found that the mean age for developing diabetes among First Nations people was 47. For non-Aboriginal people, the mean age for developing diabetes is 61. The study’s authors say that because First Nations people develop diabetes at a younger age, they are more likely to get to the point where they develop renal failure. They found that end-stage disease occurred in 2.4 per cent of First Nations people who had diabetes, compared to less than one per cent in non-Aboriginal people with diabetes.

New technology opens care options for patients

Dr. Ivar Mendez, head of surgery for the University of Saskatchewan, is piloting a project he says will revolutionize health care in northern Saskatchewan. “This technology is going to take away the barriers of distance and time. It is going to save countless lives,” he told CTV Saskatoon. ‘Doctor in a box’ connects doctors in centres like Saskatoon or Regina to patients in the province’s most remote locations. The device, developed in California, uses a regular cell phone signal to establish a two-way video link. The box can be connected to everything from an electrocardiogram machine to an ultrasound machine. Vital signs and test results displayed on screen allow the specialist to guide the health care worker through the patient’s treatment. Mendez has plans to introduce Saskatchewan’s first ‘doctor in a box’ to Pelican Narrows.

Breast cancer screening low for Nova Scotia Aboriginal women

Breast Cancer Action Nova Scotia is encouraging Aboriginal women to get regular mammograms and screenings and says lack of literature targeting Aboriginal women is a concern. “When we did the research we realized there was nothing out there for them on this subject and our whole approach as a provincial group is that every woman in the province, regardless of what culture they are part of, should have access to information, breast health information,” executive director Barbara Thompson told CBC News. A BCANS study showed that test rates for women who live off reserves were particularly low. The National Aboriginal Health Organization has also reported that breast cancer among Aboriginal people is on the rise.

New Centre for Excellence in Indigenous Health established

The UBC Senate has approved the Centre for Excellence in Indigenous Health, which is set to open in January 2014. The centre will replace the former Institute for Aboriginal Health, which has lacked funding in recent years. Leah Walker, a curriculum developer for the Division of Aboriginal People’s Health who has worked on developing the new centre, said their goal is to preserve programs from the former institute, as well as create an intersection for Aboriginal health programs across a wider range of health disciplines. The new centre will operate within the School of Population and Health, which is established in a variety of different locations.

Aboriginal health set as priority for NWT JLC

The Joint Leadership Council of the Northwest Territories health and social services system has approved a vision statement establishing a goal of operating as a seamless, integrated health and social services system. Priorities for action identified include an increased focus on Aboriginal health. “Setting up the Division of Aboriginal Health and Community Wellness is a step in the right direction,” said public administrator of the Deh Cho Health and Social Services Authority Jim Antoine in a news release. “Now we need to work with communities.” Members agreed to look for ways to enhance prevention and promotion programs and encourage healthy living. Other priorities include moving forward on implementing collaborative shared services for the system to ensure that all territorial authorities can access shared expertise in areas such as finance, procurement, quality assurance and human resource planning.

Music video raises awareness on help for addiction

The University of Saskatchewan and the National Native Addictions Partnership Foundation released Step By Step during National Addictions Awareness Week in November. The project was led by U of S faculty member Colleen Dell in collaboration with Saskatchewan-based musicians Lindsay ‘Eekwol’ Knight and Joseph Naytowhow. The song and music video share the blended story of the important role of treatment professionals and Aboriginal culture in the healing of First Nations, Inuit and Métis clients from addictions. The song is a unique mix of Naytowhow’s traditional Aboriginal style and rhythm alongside Knight’s contemporary sound and hip-hop inspired approach. The almost six-minute music video is available on YouTube at www.tinyurl.com/StepByStepSongWatch.

Sports Briefs

By Sam Laskaris

Starring in Germany

Casey Pierro-Zabotel has taken his hockey talents overseas. More specifically, the 25-year-old forward who is from British Columbia's Bonaparte First Nation is playing in Germany this season.

Pierro-Zabotel, who is in his fifth pro season, is a member of the Lausitzer Foxes, which competes in the DEL2, the second highest level of hockey in Germany.

Pierro-Zabotel is one of the club's leading scorers. He was third in team scoring with 18 points (four goals, 14 assists) after 26 games.

Last year Pierro-Zabotel was the top scorer for the Georgia-based Gwinnett Gladiators, members of the East Coast Hockey League. He averaged more than a point per game and finished up with 75 points, including 22 goals in 66 matches.

Pierro-Zabotel was also rewarded by being named as one of the starters for the ECHL's all-star game, which was held in Loveland, Colorado this past January. His play a year ago also earned him a promotion to the higher calibre American Hockey League, where he suited up for five matches with the Charlotte Checkers. He had one goal and added an assist in those appearances.

Pierro-Zabotel, who was a third-round selection by the Pittsburgh Penguins at the 2007 National Hockey League Entry Draft, has also played for four other pro franchises during his career. He's had stints with the ECHL's Wheeling Nailers, Cincinnati Cyclones and Bakersfield Condors, as well as the AHL's Wilkes Barre/Scranton Penguins.

Pierro-Zabotel turned pro after completing his junior career with the Western Hockey League's Vancouver Giants. He had racked up 115 points (36 goals, 79 assists) in 72 games, during his final junior campaign in 2008-09.

Alaska hosts games

Canada's five participating teams are gearing up for the next Arctic Winter Games. These games, which have been held every two years since 1970, will be next staged in Fairbanks, Alaska from March 15 to March 22.

About 2,000 athletes are expected to compete in the games, which feature entrants from the circumpolar north. The games feature nine participating teams. The Canadian entrants are Alberta North, Northwest Territories, Nunavik, Nunavut and Yukon.

Also competing will be clubs representing Alaska, Greenland, Russia's Yamalo-Nenets and the Sami region, featuring athletes from Finland, Norway, Sweden and a part of Russia. Athletes in the games will range in age from 13 to 24 and will compete in 20 different sports. They are alpine skiing, Arctic sports, badminton, basketball, biathlon (ski), biathlon (snowshoe), cross-country skiing, curling, Dene games, dog mushing, figure skating, gymnastics, hockey, indoor soccer, snowboarding, snowshoeing, speed skating, table tennis, volleyball and wrestling.

Tournament returns to Mississauga

Since the 2013 event was a huge success, organizers have decided to once again stage the Little Native Hockey League Tournament in Mississauga. The event, more commonly called the Little NHL, will run from March 10 to March 13.

The host organization will once again be the Six Nations Minor Hockey Association. Since it cannot accommodate such a huge tournament in their community, the hosts move the event to Mississauga, located about a 70-minute drive from Six Nations. Ten ice surfaces will be utilized during the tournament.

Also, the opening ceremonies, which will be held on March 9, will be at the Hershey Centre, home of the Ontario Hockey League's Mississauga Steelheads. The 2014 edition of the tournament will mark the 43rd year it has been staged. A record 153 clubs participated in last year's event.

Organizers are hoping to operate 10 divisions at the upcoming tournament. Girls will compete in atom, peewee, bantam and midget divisions. And boys will compete in these same four divisions as well as tyke and novice categories.

Constant racking up points

A pro hockey player from Manitoba's Opaskwayak Cree Nation is in the midst of his career best season in the minor leagues. Ryan Constant, a 28-year-old defenceman, is in his fifth season with the California-based Stockton Thunder, which competes in the East Coast Hockey League.

Constant is averaging almost a point per game this season, having earned 18 points (four goals, 14 assists) in his first 22 games. Now in his seventh pro season, Constant has never come close to averaging a point per outing. His best season, in terms of points, was during the 2010-11 campaign when he was credited with 34 points in 52 matches.

Constant, who spent four seasons with the OCN Blizzard of the Manitoba Junior Hockey League, has spent the majority of his pro career in the ECHL. He's also had brief stints with three different franchises in the American Hockey League, a step above the ECHL.

[sports]

Shake up in the Canadian Lacrosse League



PHOTO: SUPPLIED

Clax may be in flux, but the league will return with more great action.

By Sam Laskaris
Windspeaker Contributor

OHSWEKEN, Ont.

Rodney Hill has officially expanded his ownership responsibilities on the Canadian lacrosse scene.

Hill will continue to be the owner of the Ohsweken Demons, members of the Canadian Lacrosse League, also known as CLax, which is gearing up for its third season starting in February.

Hill, an Ohsweken entrepreneur, is also now a co-owner of the fledgling circuit. He owns 50 per cent of the league while the Charlesway Corporation, which owns the Niagara Falls Monsters and Barrie Blizzard, owns the other half.

Hill, however, is content to remain anonymous, not keen to do any media interviews.

Jay Tober, the chief financial officer for the Charlesway Corporation, offered his thoughts on Hill's involvement with the league.

"I think he's a community-minded individual," Tober said of Hill. "And he likes to promote lacrosse. It's a way for him to give back to the community. It gives people something to do on say a Friday night."

Vince Hill (no relation), who is the Demons' director of operations, also offered his thoughts on why Rodney Hill has opted to become a co-owner of the CLax.

"He's always had a personal interest in the game," he said. "He had a minor lacrosse background. I believe in Fort Erie."

The CLax operated with seven squads in 2013. But it will only have five clubs competing in its

2014 campaign.

The two teams that will not be returning to the league this season are the Toronto Shooting Stars and the Iroquois Ironmen, who captured the CLax title this past year.

Like the Demons, the Ironmen played their home contests at the Iroquois Lacrosse Arena (ILA) in Six Nations.

The Ironmen were owned by Rodney Hill's wife Nancy.

"It was two different owners," said Vince Hill. "But the money was coming out of the same pockets."

Vince Hill also served as the Ironmen director of operations.

"We just decided to put it on the shelf this season," he said of the Iroquois team. "The team though is for sale."

Besides the Demons, Monsters and Blizzard, the other entries in the league this coming year will be the Oshawa-based Durham TurfDogs and the SouthWest Cyclones. The Cyclones will play their home matches out of the ILA as well as a rink in Wilmot, Ont.

Squads will play home and away contests against all of their league rivals, resulting in eight matches for each side.

Also, all five teams from the league will play a road game versus a club from Tuscarora, N.Y. Those matches will all count in the CLax standings. The Tuscarora side, however, will not be eligible to compete in the league playoffs.

League officials are hoping Tuscarora will join the CLax as a full member starting in 2015.

Vince Hill does not sound overly concerned the league, which started off with six teams in 2012, has had numerous upheavals with its franchises.

"It's part of the growing pains of any new league," he said.

Hill added many new circuits have tried fielding teams in locations that have not proved to be successful.

"It's not unusual," he said. "We're just trying to find the right marketplaces."

Both the Demons, who won the 2012 CLax title, and the Ironmen, made a bit of history in the league's inaugural year. They became the first two professional teams in North America to field all-Aboriginal rosters.

With the Ironmen sitting out this coming year, the Demons can sign any of their players for their roster. But Vince Hill does not believe that makes the Demons the favourite to capture the championship.

"The other teams in the league should be better too," he said.

That's because the higher-calibre National Lacrosse League, which has nine franchises in Canada and the United States, has reduced the number of players teams can carry on their rosters from 23 to 20. As a result, Vince Hill believes some players that will not be able to crack NHL teams this season will trickle down to the CLax.

"The over-all strength of the league should improve," he said.

Though Rodney Hill is now officially a co-owner of the CLax, Vince Hill said this is not entirely a new situation. He said Rodney Hill was the money man behind all of the teams during the league's inaugural season.

And he added while Rodney Hill and his wife operated the Demons and Ironmen last year, the Charlesway Corporation handled the expenses of the other league entrants, and not just for the Monsters and Blizzard.

"This year they've combined their resources," Vince Hill added.

Group takes their treaty message to Ottawa



PHOTO: BARB NAHWEGAHBOW

The West Hill United Church Caravan to Ottawa just before their departure on November 26. From left to right, Dorothy Hirlehey, Ruth Gill, Morlan Rees, Steve Watson and Minister Gretta Vosper.

By Barb Nahwegahbow
Windspeaker Contributor

TORONTO

The people of West Hill United Church in Toronto are acting to hold the government accountable for upholding the treaties on their behalf.

"We're all treaty people," said Minister Gretta Vosper as she prepared to leave on Nov. 26 in a caravan headed for Ottawa with four members of the congregation, Ruth Gill, Steve Watson, Morlan Rees and Dorothy Hirlehey.

"The First Nations treaties that were signed with the Crown, we usually think of as treaties for the First Nations," said Vosper. "We neglect to own the responsibility that we have as the party that signed on the other side of the treaty."

"As the Crown has been passed to the government of Canada which represents us, they're treaties that we are engaged in. We need to hold the government responsible for reflecting our desires and beliefs in how those treaties need to be responsibly lived out. The government has not done that."

The group was armed with a petition demanding that the federal government lift the two per cent cap, in place since 1996, on annual increases to core funding, increase funding so that First Nations have equal access to basic services such as clean water, housing, education, and to reverse the planned \$1.2 billion cut to the 2015-16 Aboriginal Affairs budget.

Steve Watson said the caravan idea came out of the First Nations Study Circle that's been going at West Hill for three years.

"We wanted to take our concerns to a higher level," he said. "We had to be careful we weren't portraying ourselves as spokespeople for Indigenous people in Canada." That's when they decided to forge

ahead as the group on the other side of the treaty agreements.

"It takes two sides to make a treaty," said Watson.

The First Nations Study Circle has been "a real eye-opener for people," said Ruth Gill who coordinates the Circle. It was listening to a group of women from Grassy Narrows First Nation in Ontario talk about mercury poisoning in their community that made Gill realize that lies were being told about First Nations and deliberate efforts made on the part of government to hide or manipulate the truth.

"It's endless. And it's troubling because it's endless," she said. "But once you know," Gill continued, "you have to speak out honestly and tell the truth because there's so much racism and misunderstanding out there."

Once she learned the truth, Gill said, she felt compelled to do something, beginning with realigning her own personal priorities.

"You realize how materialistic we can be," she said.

West Hill United is fulfilling its mandate with the petition, Vosper said.

"We're known for doing things about social justice and about living just and compassionate lives as individuals and as groups," she said. "It's an honor to be part of creating this petition and sharing it with the people of Canada."

"Our petition draws attention to the fact that the government is planning another \$1.2 billion cut from Aboriginal Affairs," said Watson. "If people ask, why is the government doing these things, we have to say, the answer isn't pretty. If I were to say what it really means, it means that the government has a strategy of starving people into submission. If life becomes so terrible, they will have no alternative but to leave their

homelands, their reserves or their territories. That means there will be that much less resistance to mining and logging because there will just be fewer people there."

Watson said he has seen government documents attesting to this.

"They say if people can't live under these conditions, then they'll just have to find other economic opportunities, other solutions which is bureaucratic codeword for, they'll leave the reserve."

When the group arrived at Parliament Hill on Nov. 28, they

had 3,300 signatures, hundreds of which were gathered along the caravan route. Stops were made in Port Perry, Peterborough and Perth.

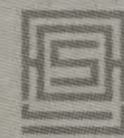
Conservative MP for Scarborough East-Pickering, Corneliu Chisu, read the petition in the House of Commons on Nov. 28. The minister has 48 days to respond. The West Hill group is planning its next steps.

"Native people have a lot to teach us about how we can live better on this continent," said Watson. "Idle No More woke us

up to the fact that we had better start listening to a different perspective or we're in a lot of trouble."

Watson continued, "This is not about charity. We're calling for equality and if we have a new understanding with Indigenous people in Canada, that's to our mutual benefit."

The petition campaign was supported by a number of groups, including Kairos, Unifor, Public Service Alliance of Canada and the OFL, as well as both opposition critics for Aboriginal Affairs.



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OIL CORPORATION

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Athabasca Room - 2nd Floor
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Wednesday, February 19th, 2014
9:00 am - 12:00 noon • 4:00 - 6:00 pm

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Competition #:	#109-13.14	Closing Date:	February 28, 2014 4:30PM
Employment Group:	A.P.T.	Salary or Rate:	Commensurate with qualifications & experience
Employment Date (tentative):	June 1, 2014	Appointment Type & Hours of Work:	Full-time (36.25 HPW) 5 Year Term University Budget

FUNCTION:

The Mi'kmaq Maliseet Institute (MMI) is an academic unit within the Faculty of Education and works closely with the 15 First Nations communities in New Brunswick and those in the Atlantic region. MMI offers not only programs in Teacher Education, but also a First Nations Business Administration Certificate and a bridging year for indigenous students who have completed grade 12. In addition, MMI is about to begin offering a First Nations degree in Governance that is a collaborative degree with other faculties in the university.

REPRESENTATIVE RESPONSIBILITIES:

- Oversee office staff and admin support.
- Maintain and update Job Descriptions for main staff with annual evaluations.
- Oversee all programs, instructors and other aspects of the academic plan of MMI.
- Responsible for grant applications.
- Responsible for research related to program offerings and work of MMI. Lead curriculum development.
- Serve on various committees.
- Ensure that professional, social and political environments are monitored to provide support to students and community members and take proactive leadership initiative to appropriately address any related issues or trends.
- Participate in policy development at the MMI, Faculty and University levels.
- Responsible for the budget of MMI in consultation with the Dean of the Faculty of Education.
- Ensure an open and respectful relationship with all partners in First Nations communities in the Atlantic region.

REQUIREMENTS:

- An individual of Aboriginal (First Nations, Metis and Inuit peoples) heritage and resident of New Brunswick.
- Completed M.Ed. Five to seven years of relevant administrative experience, preferably in a university setting.
- Proven interpersonal, leadership, financial and human resources skills.
- Demonstrated ability to develop and implement strategies.
- Superior communication skills, both oral and written.
- Strong team building skills, progressive management experience.
- Flexible work schedule to accommodate emergencies, meetings and demands of work environment.

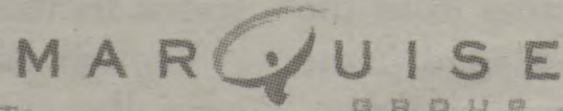
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Book by gang members sheds light on dissertation

By Shari Narine
Windspeaker Contributor

SASKATOON

Brighter Days Ahead is a photo voice book that provides a glimpse into University of Saskatchewan Ph.D. candidate Robert Henry's dissertation on masculinity, identity, Aboriginal men and gangs.

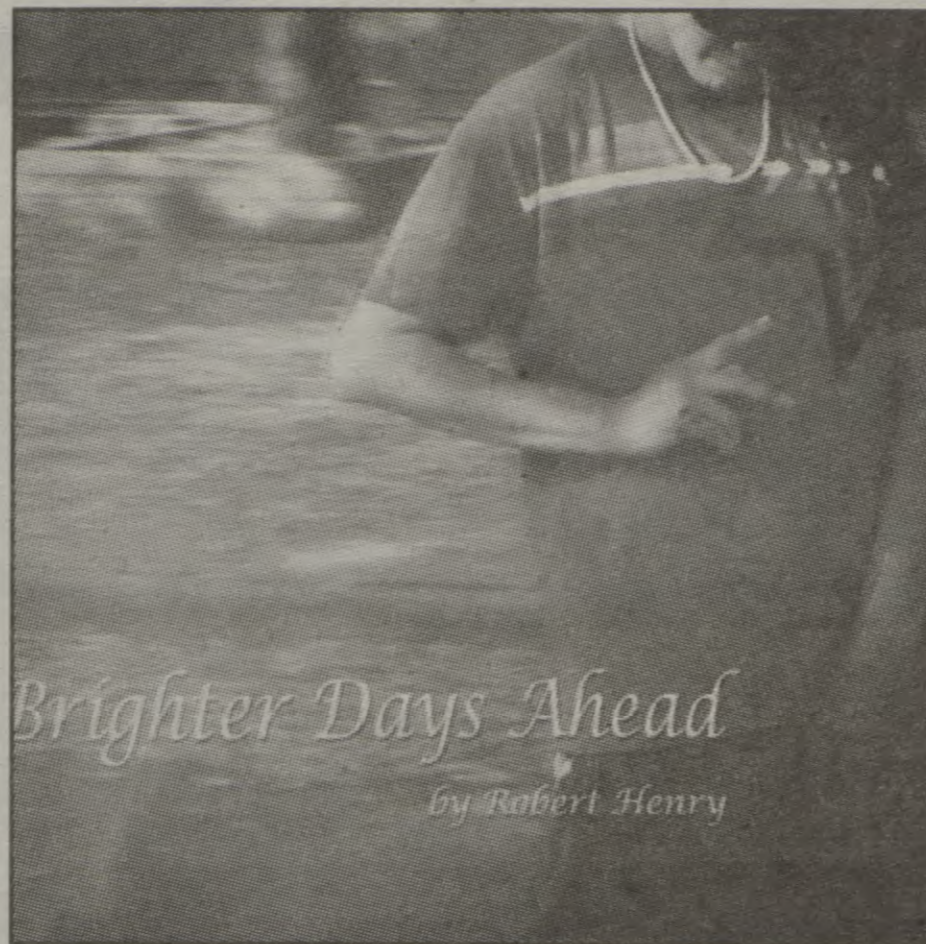
Nine of the 16 men to be featured in Henry's dissertation are included in the book, which was launched last month.

"Their stories didn't surprise me. What surprised me was how well they took hold of the project," said Henry. "It's a way to give something back because they've come to the understanding that they've taken so much from the community. Now they need to learn to give back to the community. And that's the hardest part, being humble, understanding what has gone on and trying to fix it so that other youth... much like themselves don't get caught up in the same type of lifestyle."

Henry is familiar with the life that leads men to join gangs. He has been a board member and events helper for a number of years with STR8 UP, a Saskatoon program operated by the John Howard Society, which focuses on helping men and women leave gangs.

Gang members are marginalized individuals, who the system has failed, said Henry. They normally join in their mid-teens (although some join in their 20s) as the gang provides the support system members desperately need and can't get elsewhere.

Henry spent time building a



Book Cover: *Brighter Days Ahead*

relationship with the men who participated in the book. Then he gave them digital cameras and asked them to take photos that spoke to who they were before they joined the gang and their experiences with the gang.

"It was really tough for some of them to go back and think about that life that they're trying to leave behind, that they're trying

to move away from. So it was really tough for them to go back and try to show people what it's all about," said Henry.

Photos ranged from places they had lived or been to "spaces of violence" to inclusion of their own children. Henry ended up with almost 600 photos, taken between August 2012 and March 2013. While some participants took 10 to 12 photos and others took hundreds, the majority shot around 40 each.

"Some (photos) reflect metaphors of their lives," said Henry. "I was looking at the idea of how the gang has come to shape their concepts of masculinity and identity."

Of the nine that participated in the book, only three are over the age of 30. Four have left the gangs and the other five have made the "conscious decision to get out." Henry points out that joining a gang is a 12 to 16-year process, while leaving a gang is also a long-term process.

Those that have been successful in distancing themselves from the lifestyle have found something else to hold on to. For two, it is Christianity; one is through renewing his culture; and a fourth has thrown himself into working hard and making money.

"The way in which people are pulled out of the gang is very reflective of their lifestyle before they even got in. How did they connect before-hand?" said Henry.

Henry hopes to have his dissertation completed by April 2014.

The ownership the nine men took of the voice photo book project will be part of his dissertation, which will answer the broader question of "how has the gang-set space come to be an area or space for some Indigenous men to practise their identity and masculinity."

Henry, who is Métis from Prince Albert, has had his Ph.D. work funded through the Indigenous Peoples' Health Research Council, which gives out awards to students whose work relates to Indigenous health research.

IPHRC helped launch *Brighter Days Ahead*.

"The book is knowledge translation from his research that we wanted to make sure got out there because I think it's really important what he's doing," said Cassandra Ozog, IPHRC research officer in communications and knowledge transfer.




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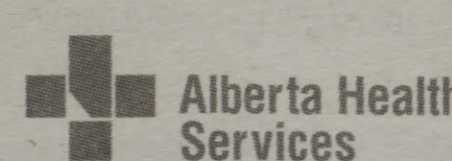


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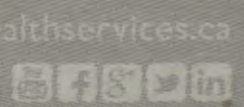
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[footprints] Charlie Delorme

Former street person, kind and generous to the end

By Dianne Meili

Reporters descended upon Yellowknife last fall to meet an unlikely philanthropist.

Former street person Charles "Charlie" Delorme, a Tsastonotine Dene from near Fort Resolution, N.W.T., was giving away huge chunks of his \$100,000 residential school settlement to charity.

The windfall afforded him the chance to reside in luxury after years of hard-scrabbling without comforts, but he used portions of the money to "do something good" for others.

Pictures of Delorme presenting a \$10,000 cheque to the Stanton Territorial Hospital Foundation, \$5,000 to Yellowknife's Salvation Army, and \$2,000 to the Sidedoor Youth Centre hit the media.

And he made it clear he wasn't finished yet.

But then he passed away on Nov. 29, propelling another wave of stories to impact an even wider audience. Touted as the "kindest and most giving person" by one Yellowknife mourner on a CBC Web site, similar adjectives were used to describe him as testimonies of his selfless generosity were shared on a Facebook memorial page.

For decades, childhood friend Roy Erasmus saw Delorme walking downtown almost every day and was hurt to see him getting increasingly frail over the last five years.

"He drank. We all drank when we were younger, except Charlie didn't stop. When you drink steady, there's no time to let your body recuperate. You don't eat right and you don't sleep properly. He was suffering but he never complained. He was always smiling and making jokes."

Even as a kid in elementary school, Delorme was funny and loved making people laugh, Erasmus recalled.

"And he was good at math. I don't know what kind of marks he got but in class, when the teacher asked a math question, Charlie always knew the answer."

Erasmus described Delorme as a happy-go-lucky kid, even though his upbringing was harsh. After his parents Archie and Helen separated, his mother moved him and his siblings to Yellowknife and Delorme had to grow up quickly.

"No one was really there for Charlie," said Matthew King in a CBC video. He has known Delorme for 55 years. "He pretty well learned everything he knew from off the streets. He grew up with nothing."

The thing was, Delorme was altruistic, instead of bitter.

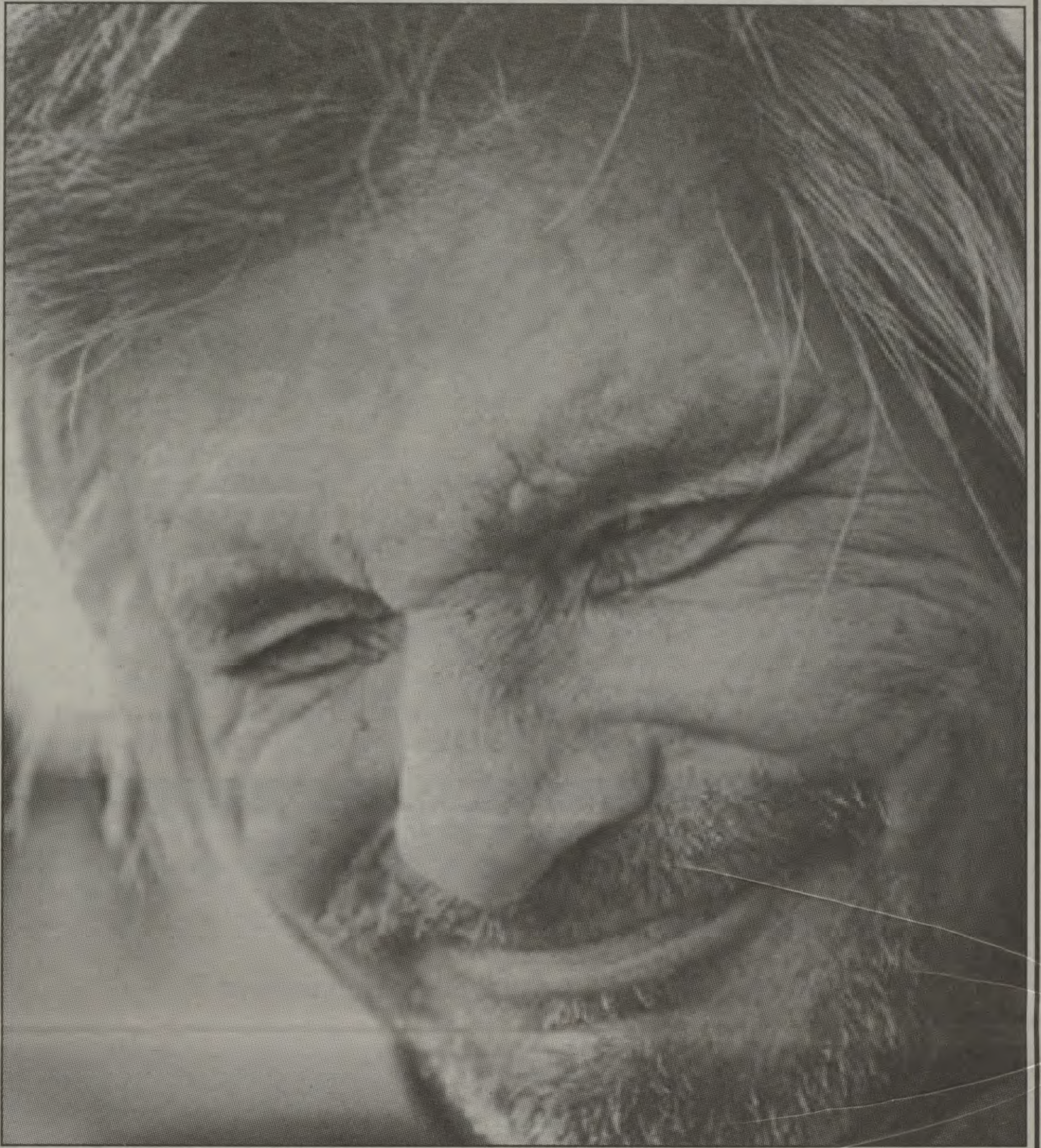
"He shared everything he had — even wrapping up leftovers from his meals to give to hungry friends on the street," recalled King. "He was a shy boy. When he was younger, he loved to play sports. When he played hockey, he kind of reminded me of Guy Lafleur. He was quick ... you couldn't touch him."

Delorme had a soft spot for children, and he once spoke out at a meeting held to protect the family violence act about how children had to be protected from being hurt. When he attended church each Sunday, he brought candies for the children, and a little girl named Hope, who was particularly close to his heart, would run up to him, give him a hug, and sit with him, said Salvation Army Manager of Operations Craig Thomas.

Delorme dispensed with alcohol on Sundays, Thomas said, and sat in the front row at church beside the projector used when hymns were sung, taking it upon himself to change the overheads on the songs.

Erasmus has an image in his head of Delorme that will never go away.

"We are a small Aboriginal community in Yellowknife, so when someone passes away we all go to the funeral. Charlie would come into the church and always put some roses in the open coffin. He'd do that, very quietly, and then he'd go sit by himself at the back of the church."



Charlie Delorme

"Charlie couldn't afford to buy flowers, but that was his way of honouring the person. There was something about him ... dignity. He always found work, whether it was collecting cans or shovelling snow. He didn't like to panhandle. He always looked for odd jobs."

Close friend Maurice Gaudet, on a CBC video, mentioned he was proud to have known Delorme. "He was kind, and a jolly old guy. When it would snow he used to say 'money's coming down, money's coming down' because he knew he'd get work shovelling sidewalks."

Close to 200 people attended Delorme's funeral in Yellowknife. Charlie Beaulieu told the audience Delorme descended from proud people and that his great great grandfather had fought alongside Louis Riel in the 1885 resistance.

Father Ben, presiding over the ceremony, asked the mourners, "Why would he give so much money to other people? Because he never stopped wanting others, especially children, to have better opportunities than he had in his young day."

"Charlie really started a ball

rolling," said Ruth Mercredi, who attended his funeral. "He reminds us to be kinder to each other and especially to the people on the streets because they really need us."

Delorme had one last surprise for his Yellowknife friends. When he donated \$5,000 to the Salvation Army, his only request was that staff prepare a first rate supper — "steak with all the fixings"—for residents. And that is exactly what those who attended his funeral enjoyed in his memory after formal proceedings were over.

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Energy envoy urges more Aboriginal consultation

(Continued from page 11.)
Eyford, who last March was appointed the government's Special Federal Representative on West Coast Energy Infrastructure, denied that he was criticizing the government outright or throwing a wrench in the gears of any particular project.

"I hope that my report is going to be perceived as providing objective and blunt advice for all

of the parties that are engaged in this process," he explained.

But Art Sterritt, executive director of Coastal First Nations, lauded the report and said Eyford was the perfect candidate to school Harper in B.C.'s unique legal landscape as a mostly unceded province.

"We think this could be the start of a new relationship with Canada," Sterritt said. "We hope that happens."

"Here they are trying to move an energy agenda forward, and they don't have the relationship with First Nations to do that. I suspect there are going to be places in Ottawa that will have discomfort with that, (asking) 'If this is the legal landscape, why are we not doing the work we need to do?'" ... But we haven't seen the change yet."

After receiving Eyford's report, Natural Resource Minister Joe

Oliver welcomed the recommendations, adding that exporting Canadian oil to Asian markets is a matter of urgency and an opportunity that could be lost if transporting oil resources is blocked.

"We have an extraordinary opportunity now to responsibly and safely translate Canada's abundant resource wealth into an era of sustainable prosperity and security," Oliver stated. "Building stronger relationships built on trust is the key to creating momentum and I personally am committed to making this happen."

But Sterritt said the government needs to "rethink" the way it talks to First Nations, not simply consult them on projects before they're approved. However, with B.C. Indigenous peoples vowing an "unbreakable wall" against the controversial Enbridge Northern Gateway pipeline – which completed its

National Energy Board hearings this summer into transporting bitumen from Alberta's oil sands to a Kitimat, B.C. tanker terminal – Sterritt added that it's simply too late to gain aboriginal consent.

"Let's be clear," Sterritt said, "Northern Gateway is basically a project that's dead."

"I think the feds would be well-served by putting it to bed. Everything Northern Gateway did wrong has informed the decisions and recommendations Eyford has made about doing things properly, how not to get it wrong."

Eyford's report concluded that aboriginal communities "constitutionally protected rights" mean that any potential impacts of development must be "taken into account."

"The failure to do so may result in projects being delayed or not proceeding," Eyford warned.



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Elsipogtog hopes for healing, braces for treaty fight

By David P. Ball
Windspeaker Contributor

Elsipogtog First Nation

"All these bruises," Amy Sock recalls her retired RCMP father lamenting, "and you can't even walk."

With those words, the Elsipogtog First Nation anti-fracking blockader said her dad wept as he vowed to burn his Red Serge uniform upon her release from police custody.

Sock's arrest was part of the massive Oct. 17 standoff that saw hundreds of RCMP officers swarm the blockade camp at Rexton, guns drawn, to enforce a company injunction and help it recover its equipment. Elders were pepper-sprayed, police cars torched, and 40 arrested.

On Dec. 6, SWN Resources announced it was halting its shale gas exploration for the year, incomplete. Now, as the community awaits the Texan firm's likely future return, Windspeaker has learned the community is launching healing circles to deal with the trauma of the police raid, as well as contemplating a court battle over their treaty rights.

"I looked at him and said, 'Dad, please don't do that,'" Sock said. "When it's your turn to leave this world, that's what you're going to be wearing ... This fight is not against the RCMP or against the SWN workers. (It's) with the actual company."

Mostly, Sock revealed, New Brunswick's largest Indigenous community is "trying to heal" from the police raid, as blockaders continue to face the courts and support pours in from across the continent. As reported by Windspeaker, Sock was among the first arrested on Oct. 17.

"We went through a lot. It was very traumatizing for everyone,"

she said. "It's something our people will never forget."

"It affected everybody, and it's still affecting a lot of people. Mental health workers are planning talking circles for our community, so people can let out a bit about what happened. We realized our people need to start healing."

The standoff over potential hydraulic fracturing, or fracking, on Mi'kmaki traditional territories has even drawn the attention of the Qatar-based global news network Al Jazeera, which aired a lengthy documentary on the conflict in December, as well as support from American anti-chemical crusader Erin Brokovitch.

As solidarity protests and fundraisers across the country continue to send support to the community's efforts, activists say resources are needed for the ongoing court hearings of land defenders arrested in the course of the struggle since May.

One of those arrested in October, Mi'kmaq Warrior Society's James Pictou, was finally released from prison on Dec. 17 after pleading guilty to assault with bear spray, threatening officers and a dog, mischief and obstruction. He was fined \$4,500, and sentenced to two years of probation and nine months of house arrest. Other Mi'kmaq Warrior Society land defenders involved in the blockade face similar charges.

"We've got to beat them somehow," said Warrior Chief John Levi, who himself faces several counts stemming from October. "Right now that's in court."

"We're going to be at this for a while. We've been raising money for that purpose all along. We're not going to leave anybody behind."

But as blockaders continue to face trial in relation to their anti-fracking efforts, Levi said the

hope is to turn the tables and take the government itself to court "using our treaty rights," he said, "and we'll beat them."

Asked about SWN's announcement it was halting operations for the year, Levi chuckled and said, "Getting a break at least gives us some time to do our Christmas shopping."

Sock agreed that it was a much-needed reprieve after eight months of fighting the company with hardly any media attention for months other than from

independent media, such as Windspeaker, APTN and the Media Co-op.

"What I'm happy about mostly is that they didn't complete their testing," Sock said. "I don't know why that makes me feel victorious, because it only means they're going to come back and finish it up."

"My guess is that, whatever they're looking for underneath, we have it. As soon as they come back, I don't think we're going to let them even begin ... We may

have won a little battle, but we haven't won the war."

Ultimately, Sock and Levi agreed, the community will not let SWN get a foothold again in their community if it attempts a return.

"We don't want no fracking," Levi said. "We are going to put a stop to this regardless of the cost."

"Regardless of what they do to us, we're still going to keep fighting. It's life or death for our future generations. We've got to protect our land and water."

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