

FREE

BLOOD TRIBE CHIEF AND COUNCIL REVIEW

TSINIKSSINI

VOLUME 2 ISSUE 4

APRIL 2010

Melissa Whitegrass

**Master Corporal
18th Air Defence Regiment
Royal Canadian Artillery**

ALSO...

Blackfoot Language Symposium

Jim Goodstriker Legacy

Lubicon Chief Speaks in Lethbridge

Siksika Stampede Chuckwagon

Cardston Art Center

**COMMUNITY EVENTS
KCCS UPDATE
COUNCIL NOTES**



Published by Blood Tribe Administration COMMUNICATIONS Department

The Blood Tribe Council Review entitled 'TSINIKSSINI' is dedicated to the sharing of information for the people of the Blood Tribe. The magazine format features news, stories, articles and an array of items as our way of sharing what is occurring on the Blood reserve and beyond.

We hope you enjoy your magazine and invite any suggestions you may have in improving our coverage on any number of events and activities. The magazine will be printed on a monthly basis and will be distributed to various locations on the reserve.

The magazine is free of charge.

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Art House in Cardston...page 13



Cover Photo: courtesy of Melissa Whitegrass
Pictured:
Specialist Diego Yandoe and Melissa Whitegrass
on duty in Kabul, Afghanistan

RED CROW COMMUNITY COLLEGE HOSTS BLACKFOOT LANGUAGE SYMPOSIUM



The Elders of the Blood Tribe continue to play a huge role in sharing their knowledge in the retention of our language.

Growing Concerns for dying language

It has become almost too obvious that the Blackfoot language is on the endangered list, and this has many elders and educators concerned, since the language holds the key to the survival of many other aspects of Niitsitapii'sin (the Blackfoot).

The recent Blackfoot Symposium, which was hosted by Red Crow Community College in Lethbridge, invited participants from the Blackfoot Confederacy who face similar concerns in their communities. Elders, teachers and educators and spiritual leaders from the Siksika, Amsakpii pikunni and Kainai were in attendance at the symposium to begin the process of trying to revitalize the language so that it will continue for the future generations.

It has been found in some research, languages across the globe are dying at alarming rates, due to the influences of mainstream society or socio-economic reasons. The impact of technology has also played a huge role in the loss of language. We

can conclude by the year 2100, more than half of the languages spoken on Earth may disappear.

The concerns for revitalization of the Blackfoot language are shared particularly by the elders who are the keepers of much of the language. This was expressed by one of the elders at the symposium. Pete Standing Alone has been working with various groups to initiate sustainability of the language.

"When I was young, there was no shortage of elders who could teach us, but now, there are fewer and fewer." And he added: "There is no age limit on who can be an elder. It's the knowledge that one possesses."

Other elders who participated in the symposium shared the same concerns and some have worked with the educators to initiate programs that will help the retention of the language. There have also been initiatives to introduce new words into the language. Red

Crow College has incorporated language knowledge into the Kainai Studies program and extensive research to create viable study programs for the students that enroll. New materials or technology requires common agreements by all on developing new words or names in the Blackfoot language.

There is much work to be done by all the Blackfoot speaking tribes to insure the worst case scenario does not occur. With the extinction of language, we are not merely losing the spoken language, but with them, the knowledge about history, culture and the natural environment.

Language revitalization is vital to the sustainability of our culture and identity.

Name:
Melissa Dumaine Whitegrass
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Blood Soldiers in Service



What got you interested in a military career?

Me and my sister saw a presentation on Bold Eagle. We signed up together but unfortunately my sister needed to finish more high school, so I ended up going by myself. But, I did it so that I can tell my sister what it was like, so when she did it the year after, I was able to help her and prepare her for it. My late grandpa Gordon Whitegrass was in the U.S. Army and my uncle Jeffrey Bull Shields was a U.S. Marine, a Vietnam Vet. I never met my late grandpa Gordon, but he was my inspiration to try it out.

Was this what you wanted to do after graduating high school?

No after graduation I was planning on going to university in the medical field or law field. I did actually do a few years of university; my major was Biological Sciences, pre-med. I graduated as the top candidate of my basic training and immediately after I transferred to my regiment.

When were you deployed to Afghanistan?

I left Canadian soil on November 19, 2009, the day after my birthday. I am currently still in Kabul, Afghanistan. Right now it looks like I will be home back on Canadian soil in June sometime, but of course that could change.

What do you hope to accomplish there?

I hope to just do my tour of duty and have me and all my troops come home alive to their loved ones. I also hope to influence some of the women here to have a better life. Most of all just represent my country and my loved ones proudly. This is my job

after all.

How long is your tour?

My tour is supposed to last 6-8 months, but it can be extended to up to a year.

What exactly do you do?

My job here in Kabul is Force Protection, Ground Movement section. I work for a multi-national contingent, which is made of soldiers from various NATO countries. I'm not deployed with Canadians; I currently work in an American Section with some Polish, French and other European countries as well. Either way, we have probably the most dangerous job in Kabul. My Canadian comrades in Kandahar region have it worse.

What are your feelings about the war?

That's a loaded question. I think we are needed here and we have a just cause for being here. Canadian citizens died on 9/11 and a lot of innocent North Americans, our allies and neighbours to the south, US and Mexico, died there as well. Now that I am here in Afghanistan, those feelings have come to the forefront again and I am out in this country everyday, all day, looking at the people here and really hope that this country can live the way we do in Canada.

What is your favorite thing about your career?

The best thing about my job is mentoring, teaching my troops and living with them in the field and being on operation with them.



I have had the privilege of being a section commander not only to Canadian troops but American and other NATO troops as well. And I am proud of each and everyone of them. I am only 26 years old, but my responsibilities are the lives and well being of everyone under my command, and I take that job very seriously.

Do you plan to pursue another career in the future?

I would love to stay in the army until I retire and that is the plan right now. But being here in Afghanistan has put things into perspective for me. I've been thinking a lot about going back to school and am still interested in the medical field. But my primary focus is going to be the Army.

What does your family think about you serving in the military?

My family has been nothing but supportive and proud of me. I know they have their fears and don't like seeing me gone. I have not been home for eight years, going on 9 years this coming July. My mother, Angela Whitegrass-Potts, is the best mother a soldier can have. She has been my rock and shoulder to cry on, laugh on, and to hang on throughout my career and all my life. She's suffering and triumphing right along side with me. She is my best friend and the most important person to me in this world. My grandma Pauline Whitegrass and auntie Anita Whitegrass are the second most important supporters to me. They have an even bigger

job, they support me and are the ones there for my mother when she has her moments of weakness, missing her daughters being gone and doing dangerous jobs. My uncles Lydell Bullshields and Mike Whitegrass are my buddies who I hang around with when I come back home for a bit. It's great to have the family that I have. My extended family is just as great too, and their support and pride have been nothing but a blessing.

Being a woman in the military, have you come across any obstacles, if so what were they and how did you overcome them?

Yes, unfortunately I have come across obstacles being a female soldier but I have never burdened anybody and have had support from my chain of command with their backing on some issues that I have had. As well, here in Afghanistan, I work with other countries' armies and some of the armies have not had to work alongside a woman. Some don't even allow women in their armies, let alone in combat roles. Canada is one of the only countries I know that allow women in roles of combat and are seen as equals which is another thing I am proud about my country for. I am an ambassador of my country, and I will not make my country look bad or bring any shame to it.

How important is your culture to you?

My culture is important to me. When I am

in the field or doing something that I know is gonna pound my body hard, either it being dangerous or very hard on my body, I always put sweet grass in my boots for protection. I make it known that I am native, especially a Blood Indian from the Blackfoot Confederacy. I'm also an active advocate on recruiting more natives in the Canadian forces. I have never dealt with any racism or discrimination in my military career.

Do you have any messages to the youth wanting to pursue a career in the military?

Go for it! I highly recommend it and will work with anyone or help anyone who wants to pursue it. I not only recommend a career in the military, but I also advise that you get an education out of it.

Do you have anything else to add?

I thank the Blood Tribe and the magazine for being interested in my career and life. I also want to thank the support of everyone back at home, not only from the Blood Tribe, but all of Canada. I also want to acknowledge the great work and dedication of three other Blood Tribe soldiers, Bombardier Preston Crow Chief and Bombardier John Davis, who are currently deployed to Afghanistan as well. They are doing a great job. My sister, Bombardier Kisha Potts, has done two tours to Afghanistan. She sacrificed just about four years of her life, back-to-back, to serve her country.

JIM GOODSTRIKER

LEGACY LIVES ON AS FOUNDATION PROMOTES YOUTH



Classis pose of Jim with his trusted cameras.

It has been 13 years since one of the best Native sports writers left—in his place is a void that has yet to be filled by anyone. Jim Goodstriker, a man synonymous with sporting activities of every sort, was a tireless and selfless individual who gave life to individuals and teams who were involved in hockey, basketball, rodeo and every other sport imaginable. His photographs taken during a lifetime of capturing moments on black & white stills, and the many stories he shared, has left a lasting memory of Native athletes striving for excellence in their chosen sport. Darrell Goodstriker, son of James and spokesperson for the late Jim's family, have spent the last four years hosting a number of sporting events and activities in honor of his late dad. The Jim Goodstriker senior hockey, basketball and golf tournaments are a tribute to the tremendous effort the late Jim exhibited during his time among his people. "I never realized the influence my dad had on people and sports," he said. "Today, years after he left, I still have people come up to me, once they know I'm his son, and tell me stories about him. Because he was such an influence in many people's lives, we decided to keep his legacy alive through the Jim Goodstriker Sports Foundation."

The late Jim Goodstriker began his employment with the Kainai News in 1968. He later took the sports beat and his career developed into a passion which had Jim, among other

sporting events, taking ringside photographs of boxers, close-ups of basketball players sweating profusely and of golfers' classic poses after hitting another drive down the fairway. In his desire to get the best possible shot, Jim, too, it seemed, paid dearly for that ultimate close-up. At several rodeos, Jim took the brunt of the bucking stock's fury, laying in the rodeo arena battered and bruised, after being trampled by angry bulls or broncs. His grin would reaffirm to concerned onlookers that he was okay. His companion and loving wife Annie Mae, would be the accountant, organizer and, at times, the film developer as they would often turn motel bathrooms into darkrooms to develop the negatives into pictures. "Jim had a big heart," recalled Annie Mae. "Not too many people knew it, but he would often pay some of the cowboy's entry fees. We lived a good life and sport was so much a part of it."

During his career as a photographer and writer, Jim won many awards including the best photographer award on three occasions with the Native American Journalists Association in the 1980's, recognized as the 1995 Aboriginal Role Model for media and communications and was inducted into the Alberta Indigenous Sports Hall of Fame in 1996. He was also a board member of the National Indian Athletic Association, Indian Sports Olympics (INSPOL) and help found organizations including the Alberta Native

Hockey Council and the Native Golf Association of Alberta.

Today, a banner proudly hangs in the Stand Off Sports Centre where Jim coached his beloved Kainai Chiefs to numerous championships. In keeping his memory alive, Jim's family and friends have created the Jim Goodstriker Sports Foundation to further the aspirations of our youth who want to advance their careers. "We decided to focus on the youth," said Darrell of the Foundations direction. "My dad always had a strong interest in helping to develop the skill level of our youth, so, we feel that we should continue on and to help promote the youth in honor of my dad. I also want to thank the committee members, Laurie Tailfeathers, Doug Singer, Bill Shade, Nadine Tailfeathers, Jim Plume and Val Goodstriker for their dedication in keeping Jim's legacy alive through the promotion of sports."

Jim Goodstriker, a man who contributed greatly to the history of the Blood people, and for his tremendous effort of promoting sports in Indian country across North America, embraced friendship above everything else: "I've always considered myself a millionaire," said Jim in a quote taken during his lifetime. "The more friends I have, the happier I am."

Anyone wanting to volunteer or contribute to the Jim Goodstriker Sports Foundation can call the Goodstriker family at 403.737.3804.



Jim, seen here with Wilton Little Child and the late John Fletcher, is presented with the Aboriginal Role Model Award.

by Tom Russell

YOUNG BLOODS SHOWCASE TALENT AT TREATY AND PROVINCIAL GAMES

A number of teams representing the Blood Tribe participated in two major hockey tournaments in the month of April. The Treaty and Native Provincials featured some of the best hockey players in Canada who showcased their skills and talent for the many interested fans across Alberta. A number of professional hockey scouts also took in the tournaments and were looking for skilled hockey players who would certainly compliment their hockey organizations.

The tournaments featured both girls and boys hockey teams and it was Blood Tribe midget girls who clearly outshone the teams playing as they won the gold medals at both the Treaty and Native Provincial show-downs. Coached by Pat Black Water and Charles Mistaken Chief, and managed by Peggy Yellow Horn, the midget girls displayed their slick and aggressive skating style as they whitewashed their competition with

virtual ease. Other teams hitting the medal podium at the Treaty Games included the Atom Boys (Silver), Pee wee Boys (Silver), Pee wee Girls (Bronze), and the Midget Boys (Consolation). In Edmonton at the Native Provincials, the Novice Boys won Gold.

Al Black Water, who was one of the organizers in getting the tribal teams prepared for the two tournaments, said he was pleased at the effort displayed by our hockey players and acknowledged a few of the individuals who played a major role in both tournaments.

"On behalf of the Blood Tribe, I want to send a big thank you to Chief & Council, to Darlene Plume and the Blood Tribe Administration management and departments, and the Blood Tribe Recreation for all your support. Also, thank you to Gerri Eagle Speaker for the registrations at the Treaty and Native Provincials and John Heavy Shields for taking care of the teams in Edmonton."

Congratulations to all our young hockey players, coaches and parents for their hard work, talent and entertainment in representing the Blood Tribe.



by Tom Russell

CREE CHIEF SEEKING JUSTICE FOR THE LUBICON



Chief Bernard Ominayak shares his views of Lubicon struggle.

Chief of the Lubicon Cree Nation Bernard Ominayak was in Lethbridge recently to share his thoughts and views on the violation of human rights he said his people are experiencing from the federal government's reluctance to deal with land issues, while big business corporations are destroying their land and lifestyle.

Speaking as a panel member before a large number of guests at a forum hosted by the Lethbridge Public Research Interest Group, Ominayak thanked the elders for their prayers and acknowledged the people in attendance. He described the Lubicon Nations' struggle for reserve status and to protect their traditional lands as oftentimes overwhelming and frustrating. "Our people (Lubicon) have paid dearly for protecting and preserving our lands, and we're still bound and determined to do whatever it takes to keep our land for as long as possible," said Ominayak and added the struggle continues despite the number of years the Lubicon have been fighting in support of their cause to gain treaty status. "I've been here (Lethbridge), I don't know how many years ago, and we're still in the same situation, only worse off I think, because there's more and more development, more oil and gas found, and now they're talking tar sands right through our area."

At the time when treaties were being signed in Alberta, the Lubicon people were left out of treaty negotiations in 1889 because the Lubicon people were not situated near the main rivers which carried the government agents. As a result, the Lubicon people were not in-

cluded in the Treaty 8 negotiations. During the time when Treaty 8 negotiations were in the forefront, the Lubicon people numbered approximately 3000 strong. An outbreak of influenza severely affected them as only around 300 survived. It was not until 1939 that government agents revisited the Lubicon request for treaty status, however, World War II erupted and the Lubicon negotiations were again put on hold. Meanwhile, during much lobby-

ing for the treaty negotiations to resume, oil was discovered on traditional Lubicon lands and the government, since then, has refused to negotiate or recognize the Lubicon's claim to the traditional lands which has sustained their people for generations.

During the forum presentation, Ominayak said the Federal Government, under the leadership of Prime Minister Stephen Harper, continue to turn a blind eye to the Lubicon people. "We haven't had any serious discussion, no contact whatsoever, with the federal government since the Harper government came in," he shared with the audience. "But, there's been more and more development

within our traditional territory."

Because the Lubicon people do not have treaty status, Ominayak said many social problems are persisting despite their attempts to instill traditional values in all aspects of their lives. "As far back as we can remember, we were taught to look after our elders and utilize their wisdom. And that's how we had our governing systems in place way, way back," he said. "We tried to capture that through the family groupings in the past and utilize it as part and parcel of the Chief and Council, any business transactions, any important business, they (elders) got to be involved with that. And, their (government) argument was the elders are in the past and they can't govern, they can't decide for the community, which is a total contradiction to our belief and our understanding."

Ominayak answered a number of questions from the people in attendance and thanked the organizers for allowing him to share his comments with the people. Dr. Leroy Little Bear and Linda Many Guns were also panel members who shared the history of the Lubicon people and some of the legalities they are currently facing. Ominayak said the fight to have their claim to treaty status continues and hopes interested individuals or groups continue to offer their support.

"I think communication is one of the big things we need to build on. We welcome whatever support we can get."

"I think communication is one of the big things we need to build on. We welcome whatever support we can get." - Bernard Ominayak



Chief Ominayak, with panel members and supporters, shared information with the people in attendance.

by Tom Russell and Sarah Sweetgrass

ALBERTA CHIEFS PASS RESOLUTION TO PROTECT AND CONTROL DATA



Alberta Treaty Chiefs are in full support to take ownership of First Nations data and traditional knowledge.

Calgary, AB. - On March 29, 2010 the Assembly of Treaty Chiefs (AOTC) in Alberta passed a resolution on a research mandate to take ownership, control, access and possession of First Nations data, information and traditional knowledge in Alberta.

Recognizing the historical harm resulting from research in First Nations communities and First Nations assertions of governance over community information, the First Nations Information Governance Committee (FNIGC), developed the First Nations Longitudinal Regional Health Survey (RHS) Code of Research Ethics. This code contains the First Nations principles of Ownership, Control, Access and Possession (OCAP) Compliant Research with Alberta First Nations, with respect to our own data collection.

It's been said many times that 'we've been researched to death.' Yet, according to the report of the Royal Commission on Aboriginal Peoples: The gathering of information and its subsequent use are inherently political. In the past, Aboriginal people have not been consulted about what information should be collected, who should gather that information, who should maintain it, and who should have access to it. The information gathered may or may not have been relevant to the questions, priorities and concerns of Aboriginal peoples. Because data gathering has frequently been imposed by outside authorities, it has met with resistance in many quarters.

Following a critical review of colonial research practices and recent institutional

efforts to improve ethics in Aboriginal research, the principles of OCAP will apply to research, monitoring and surveillance, surveys, statistics, cultural knowledge and so on. OCAP is broadly concerned with all aspects of information, including its creation and management. The benefits of OCAP include the rebuilding of trust, improved research quality and relevance, decreased bias, meaningful capacity development and community empowerment to make change.

Currently, the First Nations Regional Longitudinal Health Survey is being conducted on the Blood reserve and throughout Alberta. The First Nation Communities in Treaty No. 6, 7 and 8, have been actively involved in research, specifically with the RHS since 1996, which is OCAP compliant. The RHS is the only First Nations governed, national health survey in Canada which collects information based on both western and traditional understandings of health and wellbeing and the data ownership will be used to improve health programs and services.

Chiefs at the AOTC meetings have asserted they require that research funding agencies and or Government Departments and Agencies funding research, are now required to have a specific research mandate endorsed by the Alberta Chiefs with regards to research in First Nations communities in Alberta.

As First Nations are actively taking steps to implement the right of self-determination as a fundamental right of First Nation peoples,

as acknowledged in international law and by Section 35 of the Canadian Constitution, the Alberta Chiefs maintain that the Canadian government has a duty to protect First Nation rights and title to a clear and acceptable standard as set out in the minimum standards defined by the United Nations Declaration on the Rights of Indigenous Peoples. Canada's duty to consult and accommodate First Nations is an integral component of acknowledging and protecting the right to self-determination.

Treaty 7 Grand Chief Charles Weasel Head says, "The Chiefs have implemented OCAP within the Alberta First Nations Leadership's right to self-determination, control and jurisdiction in reliable research and accurate statistics, based on Ownership, Control, Access and Possession."

The Assembly of Treaty Chiefs in Alberta (AOTC) continue to assert self-determination and OCAP principles, thereby ensuring any research conducted in their communities be OCAP compliant; and that the AOTC assert that any collection, use and disclosure of our data, our information and our traditional knowledge must adhere to a First Nations of Alberta Information Governance model, clearly stating the Chiefs are stewards of their own data involving Alberta First Nations communities which reflect First Nation research ethics, values and accountability to Alberta First Nations Leadership in Treaty No. 6, 7 and 8.



Blood Chief Charles Weasel Head.

Story by Brent Scout

BLOOD TRIBE ADMINISTRATION IMPLEMENTS NEW EMPLOYEE HAND-PUNCH CLOCK SYSTEM



Employees of the Blood Tribe Administration will be required to use a new hand-punch system when arriving to, and leaving from, work. Katie Rabbit-Young Pine, Human Resource director, says the new hand-punch system from the International Time Recorder Co., will allow for a more efficient process of recording employee hours of work and reducing the time spent by the Human Resource department who currently submit manual timesheets to the payroll department. The hand-punch system will allow for a number of processes to occur automatically as it will have the capability to track employee time and attendance, absence scheduling and a number of other vital functions. The hand-punch system will replace the current time card system in which employees arriving to, or departing from, work manually drop a time card into the punch clock and the time of arrival or departure is then recorded. Following the normal routine, the Human Resources then take the existing time card information, extract employee information received from the Blood Tribe Administration (BTA) directors, and submit the recorded information to the payroll department. Rabbit-Young Pine says the proposed hand-punch system will greatly reduce the amount of time spent gathering and recording employee information. "This system will take

over, because of the technology involved, all of the manual work Human Resources was doing and will cut our time to minutes as opposed to days," says Rabbit-Young Pine. "It is a system that accurately calculates each employee's time at the office."

The hand-punch system currently in the works will have the employees swipe their palm-print over a screen and the information gathered from the hand-punch will automatically be recorded into the payroll database. Many of the BTA employees have had their palm-print recorded by the technicians in the IT department. Once all the BTA employees who will utilize the hand-punch system have had their palm-prints recorded, the move to fully implement the new hand-punch system will occur following a general trial and error period.

Having the ability to track employee arrivals and departures is one method the Blood Tribe is looking at in promoting transparency and

accountability among its employees. Rabbit-Young Pine believes the new hand-punch clock system will contribute to the growth in serving the best interests of the tribe. "No matter what department you are working for, we are serving our community members," she says. "Our community members expect us to be at our workstations from 8:30 to 4:30. In order for us to do our jobs well, to serve our community, we need to be here and this will just make us more accountable. We now have a mechanism to prove we are an accountable organization."

Once the new hand-punch system is fully operational, it will allow the Human Resources department to devote more time to the employees who are on the front lines, serving our people. "I like to look at Human Resources as key to the organization (BTA) because we can then focus on the personal and professional growth of each employee to ensure better service to our community members," says Rabbit-Young Pine. "After all, we are working for the best interests of our people."



Katie Rabbit-Young Pine, Human Resources Director.

by Tom Russell

SPEED LIMIT ENTERING STAND OFF LOWERED TO MEET SAFETY NEEDS



View of speed limit posting from the south.

The speed limit near both entrances to the Beebe Mart and Stand Off Trading Post in close proximity to the turn-off to the Blood Tribe Administration has been reduced from 80 kilometers to 60 kilometers. Treaty Seven Regional Traffic Safety Coordinator Tammy White Quills-Knife says the decision to reduce the speed limit, especially in an area which has pedestrians crossing the highway, and with a high volume of traffic on a daily basis, was necessary for public safety.

“In May 2009, Alberta Transportation Engineer met with the Regional Traffic Safety Coordinator to discuss the high volume of commercial vehicles and traffic travelling through Standoff on Highway 2 in front of this trading post, the high volume of pedestrian traffic, the pedestrian crosswalk and the current speed limit being 80 km,” says White Quills-Knife of the concern for pedestrian safety. “It was just a collision waiting to happen.”

With the data collected on the high volume of traffic passing through the roadway, pedestrian safety was considered a priority in reducing the speed limit. “Alberta Transportation Engineers did their assessment and agreed there was a need to reduce the speed limit to 60 km,” she says. “This had been an on-going concern from community members for many years.”

Included with the speed limit reduction were signs indicating the new speed postings and

a soon-to-be painted crosswalk which will clearly identify the pedestrian pathways across the highway leading to the Trading Post and to the Beebe Mart. The crosswalks will be painted when warmer weather allows for the painting to occur.

Enforcement of the speed limits will begin in May as the Blood Tribe Police are allowing for a grace period for motorists to adjust to the new speed postings. Senior Constable Roper, traffic services unit, Blood Tribe Police, says much concern has been raised by the public regarding the lack of concern for safety by motorists. “The police and other community groups noticed the speeding going on in the community of Stand Off, especially on highway 2 as you approach the intersection coming up to the Blood Tribe Administration,” says Roper. “We have had a few incidences where pedestrians have been bumped in the crosswalk. Because of this, the police and these other groups wanted to lower the speed limit permanently instead of applying to have the speed limit reduced for just the Indian Days time period.”

For those motorists who do not observe the speed limit reductions after April 30, 2010, when the Blood Tribe Police will begin enforcing the speed limit, the penalties for going above the posted 60 kilometre speed limit can range from \$11 to over \$350. Motorists who are caught speeding well above the posted speed limit may be required to appear in provincial court to explain to a judge their reasons for breaking the speed limit on such an extreme basis.

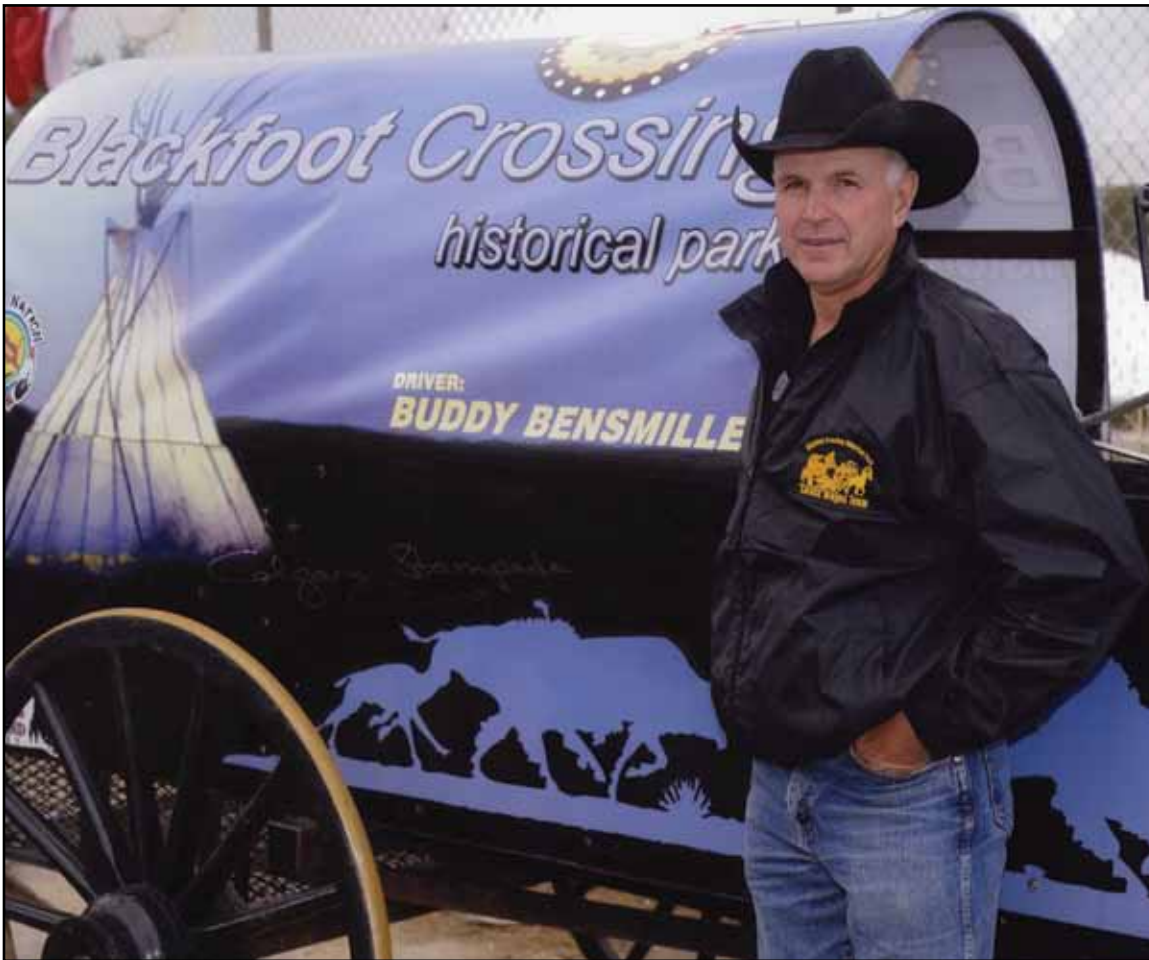
The speed limit reduction in Stand Off was acknowledged by a ministerial order from the Minister of Transportation, the Honourable Luke Ouellette, on March 11, 2010. The Blood Tribe Police are currently looking at other safety measures for pedestrians including the possibility of installing a solar-powered light standard which will provide additional safety features for those pedestrians who cross the highway, especially when the lighting is limited after sundown.

Motorists who are caught speeding well above the posted speed limit may be required to appear in provincial court to explain to a judge their reasons for breaking the speed limit on such an extreme basis.



Speed limit sign near Red Crow Park.

CHUCK WAGON TO REPRESENT SIKSIKA



“The fact that we’re an Aboriginal organization at the Calgary Stampede holding our own sends a positive message for all Aboriginal businesses and organizations out there.” - Shane Breaker

Buddy Bensmiller stands in front of the Blackfoot Crossing Historical Park chuck wagon.

For the second year in a row Buddy Bensmiller’s chuck wagon will be sponsored by the Blackfoot Crossing Historical Park at the 2010 Calgary Stampede Rangeland Derby. Shane Breaker, Blackfoot Crossing Historical Park (BCHP) vice president for marketing, said they had a successful bid of \$55,000. Through his marketing research, Breaker estimates that BCHP will benefit with more than \$2 million worth of advertising and promotion through this sponsorship venture.

“We all know the chuck wagon at the Calgary Stampede is pretty popular, and the media coverage we felt was a good sponsorship and a good use of marketing funds,” Breaker said. “Blackfoot Crossing will be mentioned daily on the media outlets, like the daily newspaper, listeners on radio, TV coverage on CTV, Shaw Cable, Global and CBC.”

When asked who’s paying the tab for sponsoring the wagon, Breaker said the capital funding they receive from the band every year and through some of their BCHP revenue will cover the costs.

“Overall last year we had a surplus from the funding that we got from the band to cover the Calgary Stampede tarp auction, so that surplus was applied to what we had here. So,

literally, we were still saving money in sponsoring Buddy Bensmiller.”

Last year after the Calgary Stampede, approximately 3000 visitors from the local Calgary area passed through the BCHP gates in July and August. By sponsoring Buddy Bensmiller’s chuck wagon, BCHP are anticipating an even higher number of visitors this summer. Another positive result from the promotion has been an increase in people visiting the BCHP internet site on Google.

The BCHP management and marketing team are looking forward to seeking out more partnerships with other businesses and organizations like Siksika Resource Development and SAIT. They will have a booth set-up at the Round-up Centre on the stampede grounds.

As sponsors, BCHP will also have the ability to network. Through this setting, BCHP will have the opportunity to meet other organizations that they would otherwise not have the chance to.

“We get people talking about BCHP, our brand name and just getting people and the media familiar and recognizing our organization,” Breaker said. “The fact that we’re an Aboriginal organization at the Calgary

Stampede holding our own sends a positive message for all Aboriginal businesses and organizations out there.”

Breaker added that having BCHP on the same stage with all the other successful and recognized businesses in Alberta and Canada, like Oil & Gas and Banking, can only be beneficial for their business.

Last year BCHP bid \$74,000 for Bensmiller, but because his wagon failed to make the final four and did not do as well as they hoped, he received a lower offer.

On the other end, because Chad Harding who was sponsored at \$40,000 last year, but ended up winning the 2009 Rangeland Derby, had his bid offer rise to \$110,000.00 this year.

“One of the reasons we bid on Buddy Bensmiller again is because he’s well respected and a really good guy,” Breaker said. “His name alone is well recognized with the Calgary Stampede audience and he stands behind what we’re doing here at BCHP, and that is promoting Blackfoot history and culture. We’re also rooting for him to get into the final four.”

Story by Kelly Many Guns

SHINAH HOUSE OPENS FOR ARTISTS TO SHARE GOODWILL WITH PEOPLE



Art students pose for the camera at the Shinah House Art Center.

A place where artists, craftsperson and persons interested in sharing their talents and creativity now have a place where they can go—the Shinah House Art & Living Centre, in Cardston. Sharon Unger, who opened the Shinah House Foundation in 2007, says a need to create a better understanding of people who come from a number of backgrounds and cultures, was one of the main reasons to establish a place where people can embrace and cultivate multiculturalism.

“It is our mission to cultivate wellness by sharing and learning together in friendship,” she says. “We’re working in community collaboration for healing and change in an effort to build communities where everyone feels welcome, safe and supported.”

Unger says Shinah House offers a place where people can not only learn new skills and crafts, but to understand and accept the values, customs and traditions of other cultures. “(we offer) a platform where we are able to share our diversities, build understanding and awareness, foster respect while shoveling away harsh judgments, stereotyping and even racism.”

The non-profit Shinah House Art & Living Centre, situated at 3 30 Ave West in Cardston

across from the library, brings in people who may have a particular talent or skill to share with people interested in learning in a fun and friendly environment. Some of the courses offered include painting, ceramics, herb classes, soap making, raw food cooking and many other topics of interest to its participants. “People in every culture have ways in which they attain wellness and healing, and if we share those things with each other, then we can build our baskets, to have a lot more in it to draw from when our families are ill or struggling,” says Unger. “The main focus of Shinah House is wellness.”

Another program offered by Shinah House is the Oneheart program which works with the youth. Unger posed a question to many of the youth as to what would be one way to bring communities together. As a result, Unger says a mural, a mosaic of many ideas

from its contributors, will be featured on the Main Street of Cardston across from the Carriage House Theatre once it is completed. “We talked to the youth and established a committee and asked them what they would like to see happen; what their concerns were with the community,” she remembers. “They suggested we build a mural, a mosaic, and a youth forum. So, we talked to the youth at the forum and asked them for their ideas. Through those ideas, we gave them to local



Receptionist at the Art Center.

artist Janet Mein and asked her to draw up what they suggested. It is a 16-foot mosaic and it will go on the main street of Cardston in the Reddi Mart parking lot.” Unger says the mural will feature Chief Red Crow and many other symbols which represent the diversity of the people in the area. “I guess what we are hoping for is a symbol of the future—a new beginning.” All individuals within the communities of Kainai Blood reserve and Cardston Town & County are welcome to participate and you do not need to be an artist to join in. The mural will be unveiled during an art show on July 9th and 10th, 2010, in Cardston, AB. The show will be an opportunity for all artists in the area to share their work with the public, and artists are encouraged to contact Shinah House who are interested in participating.

Any artist who is willing to share their talents can arrange to share their skills at Shinah House with people interested in learning more about painting or artwork. Unger says everyone is welcome to be part of a effort to build upon healthy, happy communities. “I learned how important it is to have friends, to draw from others,” she says. “At Shinah House, everyone is welcome. It’s for the young and old.”

If anyone has questions about Shinah House, or if they would like to volunteer, facilitate, or want to know what classes are going on, they are welcome to contact Sharon Unger at 403.653.7579, e-mail art@shinahhouse.org or visit www.shinahhouse.org to learn more about the organization.



Sharon Unger, founder of Shinah House

by Tom Russell

Good News for the Blood Community



The Kainai Community Corrections Society (KCCS) will be continuing to do its important work on the Blood reserve and in communities surrounding the Blood Tribe.

Recently Bert Tallman, the chair of the Kainai Community Corrections Society, received a letter from Frank Oberle, Alberta Solicitor General and Minister of Public Security, informing him that the Minister was prepared to provide funding to the Society to operate the Kainai Community Correctional Centre for a year. During this year, negotiations between representatives of the Alberta Government and the Blood Tribe would discuss options for the centre to continuing op-

erating beyond the one-year funding period. This correspondence was received following a meeting between elected representatives of the Blood Tribe and senior representatives of the Kainai Community Corrections Society and the Minister in Edmonton.

The receipt of the Minister's offer for the funding is viewed as very positive for the Blood Tribe. The Alberta Solicitor General and Public Security Department (ASCPSD) had previously announced in February that it was cutting a majority of funding to the KCCS.

Chief Charles Weasel Head indicated that one of the key reasons why the department had changed its mind was because of the strong support shown by Blood Tribe members towards the Society.

As a result of the lobbying by the representatives of the Blood Tribe, officials of the Alberta Solicitor General and Public Security Department have agreed to continue funding all of the programs operated by the Kainai Community Corrections Society for this fiscal year. The programs which will continue are Community Corrections, Crime Prevention, the Elders Program and Kainai Community Correctional Society.

Another agreement, the Court Worker Program is funded by the Attorney General's Department of Alberta. It will continue to be funded.

The Chief and Council and the management and staff of the Kainai Community Correctional Centre want to thank all members for their show of support during the last two months as the Blood community mobilized to show the Alberta Government that the Society was valued by the members and that it was operating programs and services that the community members believed were beneficial to rehabilitating Aboriginal offenders and preventing crime amongst the youth. Kainai Community Corrections Society will continue to keep the Blood Tribe community informed about the status of negotiations and when developments occur and the Society will keep members apprised as to what is going on. Please watch for news on further developments about the KCCS, or you can go to the website at <http://www.kccs.ca/>

If you need further information on the KCCS, please call 737-2555.

BLACKFOOT NAMES

In the Blackfoot culture, there is great significance given to names. Names are passed down from one generation to the next, and some going back a century or longer, are kept in the same families and held in high esteem. Most Blackfoot names are derived from acts of bravery or deeds of great importance. Others are derived from experiences of the individual who is receiving the name.

The giving of a name entails an elaborate ceremony which is conducted by a respected elder during an important event such as a gathering of the people during the Sundance ceremonies or during a spiritual gathering. The ceremony of the name giving is an announcement of that person being known by a certain name, and the reason that name has been chosen to be bestowed on that person. It is also an announcement to the spiritual beings that a person will now be known by a certain name, and it is believed that our ancestors will recognize these persons by the names bestowed on them. In times of hardship, the ancestors will know those people by their names when they are being called upon for spiritual help. The individual who possesses a name gains an identity that could be centuries old.

It is also important to note when an individual reaches a certain social stature that is regarded highly by the Tribe, such as in combat during war or through actions that will greatly benefit the people, a name will be bestowed on them to honor their achievements. In some cases individuals will receive more than one name during their lifetime--if they have achieved great accomplishments. In such an event, the individual will only go by the most recent, abandoning the previous name, so another family member may take it. The giving of names is only done by elders and spiritual leaders and it is usually done at the discretion of these elders.

The naming ceremony has survived the test of time and is still a very important part of Blackfoot culture.



COUNCIL NOTES



Regular Council Meeting April 19, 2010, Council Chambers.

1. INAC amendments concerning the cost overruns on expansion of sewer lagoons. O&M for water treatment plant (Council motion to accept funding amendments). Motion passed.

2. Kainai Rodeo 2010 update to Council. Discussion on the upcoming Kainai Rodeo and proposals to host this event, possibly could be taken by any committee from the community to host, options for IRCA/ open and tour rodeo. Youth group has shown interest in doing youth rodeo. Kainai Pow-wow committee to host as planned.

3. Issue on recent legislation re: Membership. (Bill C-3) Report from Walsh Wilkins Creighton on impact of McIvor decision to Blood Tribe membership. Legislation has been presented to House of Commons, June 6 scheduled date for first reading. This legislation will not effect membership (BT membership Code determines membership).

4. BT Lands update/BCRs.



Regular Council Meeting April 20/2010 at Council Chambers.

1. One Earth Farms Wendy /Human Resources. Report on hiring process with organization. One Earth recruits through the regular procedure, have been working with BTEST and advertising through the print media/internet. Most of the positions for One Earth have been filled (21 positions).

2. Tribal Government, Walsh Wilkins Creighton, legal update on fishing charges on tribe members. Three cases are going before court. Tribe will fight cases legally on instruction from BT Tribal Government committee. Details will be disclosed at later time as it progresses.

3. Land Dispute Resolution panel- hearing of case #2.

4. BTAP Update. Calvin Cross Child, a/General Manager. Presented current budget and C & C requested concrete agreement to be firmly established with One Earth Farms. Motion to proceed with One Earth Farms passed.

5. Kainai Community Corrections Society Update: Rick Soup & Bert Tallman. KCCS has funding in place for one year. Looking at other sources of funding. Will hire professional proposal firm to assist in seeking additional sources of revenue. Will be meeting with the Minister to discuss funding and future of KCCS.

6. Housing Update. Melvin Spear Chief. Recommendation for Nelson Homes to build 25 housing units. Will utilize BTEST trainees during construction phase. Motion passed.

7. Blood Tribe Police Commission Update. Roger Prairie Chicken. Vote by Chief & Council to fill commission position after one member resigned. Dick Day Chief named as new commission member until term ends. Tripartite agreement has been signed. Motion to appoint Dick Day Chief to BTPC passed.

B.B.H. B.B.H.

LAST MEMORIAL RODEO FOR THE LATE





BRIAN BRUISED HEAD

KAINAI MEMORIAL AGRIPLEX

MAY 8TH-9TH, 2010

PERFORMANCE AT 1PM EACH DAY

E.O.-MAY 3RD, 5:00PM - 9:00PM E.C.-MAY 4TH, 5:00PM-9:00PM

SATURDAY, ADDED EVENTS	SUNDAY, MAJOR EVENTS
<p>TINY TOT BARREL RACING - 6YRS/UNDER NOVICE BARRELS - 10YRS/UNDER NOVICE POLE BENDING -10YRS/UNDER OPEN POLE BENDING CHUTE DOGGING NOVICE TIE DOWN ROPING NOVICE TEAM ROPING X 2 STEER RIDING NOVICE BREAK AWAY ROPING RESCUE RACE BAREBACK BARREL RACE</p>	<p>BAREBACK RIDING SADDLE BRONC RIDING BULL RIDING JR. BULL RIDING STEER WRESTLING TIE DOWN ROPING SR. MEN BREAK AWAY ROPING LADIES BREAK AWAY ROPING LADIES BARREL RACING JR. BARREL RACING TEAM ROPING X2</p>

SPECIAL EVENT "BOWLING BULL" SUNDAY, MAY 9TH

STOCK CONTRACTORS

<p>ROUGH STOCK -SHADE RODEO, BROKEN HEART RODEO, TWO BIT BUCKING BULLS, KROPIUS/MORTON BUCKING BULLS</p>	<p>TIMED EVENT STOCK MARVIN DOGING HORSE TIMED EVENT STOCK RODEO ANNOUNCER- FLOYD BIG HEAD PLAITED HAIR SOUND SYSTEM</p>
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MULTI-SANCTIONED BY REZ RODEO COWBOYS ASSOCIATION,
 BEARSPAW RODEO ASSOCIATION,
 PRAIRIE INDIAN RODEO ASSOCIATION
 AND WESTERN INTERIOR EXHIBITION RODEO ASSOCIATION

CENTRAL ENTRY PHONE # - 1-866-900-3358 OR 403-737-3358

COMMITTEE NOT RESPONSIBLE FOR ACCIDENT, THEFT, INJURY OR LOSS

4th Annual Issoitapi Community Pow Wow

AND RED CROW COMMUNITY COLLEGE POW WOV

May 21, 22 & 23, 2010

4th Annual Issoitapi Community Pow Wow


May 22 & 23 at Lavern Pow Wow Grounds , Lavern, AB
 Contest Pow Wow categories:
 Juniors, Teens, Adults, Golden Age
 Handgames
 Announcers, Head Staff and Host Drum TBA
 Specials:
 Maya Little Bear - Miss Issoitapi 2009-2010
 Junior Girls Jingle cash prizes 1st, 2nd, and 3rd + Giveaway
 Sponsors: Weasel Fat & Little Bear families, Other Specials TBA

Vendors Welcome! contact Info Phone:
 Flora Scout @ 403-894-2007 or Arnold Shouting @ 403-737-2821




SPECIAL GUEST APPEARANCE BY DAKOTA HOUSE, STAR OF "NORTH OF 60"

Red Crow Community College Pow Wow

"Celebrating 24 years of Lifelong Learning"

<p>Friday May 21, 2010 at Lavern Pow Wow Grounds</p>		<p>Traditional Pow Wow 1pm to 5 pm Vendors Welcome</p>
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Honor Dance for all Post Secondary Graduates, Students & Staff Giveaway
 Honoring Friends of RCCC - University of Calgary
 Exhibition Dances, Social Dances, Traditional Games & Feast at 5 PM
 For more info contact: RCC at 403-737-2400

2010 WALK FOR DIABETES

MOSES LAKE/CARDSTON

WALK & REGISTRATION BEGINS AT 8:30 @
 REMINGTON CARRIAGE CENTER AND CONTINUES TO
 MOSES LAKE GYM

THURSDAY, MAY 06, 2010