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WHAT'S INSIDE

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AD DEADLINES

The advertising deadline for the December 2000 issue is Thursday, November 16, 2000 see page 4 for details.

ADDRESS:

DEBORA LOCKYER STEEL

Dancing for youth

Traditional dancer Navarro Charters dances in the mini-powwow held at Grant MacEwan Community College in Edmonton on Oct. 13 as part of the annual Dreamcatcher youth conference. (For more on the Dreamcatcher conference see page 31.)

Complaints lodged

By Cheryl Petten
Windspeaker Staff Writer

Five First Nations organizations have come together to lodge official complaints against a Quebec Superior Court judge who they say discriminated against an Aboriginal woman in his handling of a case to decide custody of her two children.

On Oct. 13, the Assembly of First Nations, the Quebec Native Women's Association, Listuguj Mi'kmaq First Nations Government, Native Women's Association of Canada and Secretariat of the Assembly of First Nations of Quebec and Labrador lodged 10 formal complaints against Judge Frank Barakett, charging his conduct during the case was insensitive and discriminatory.

The case dealt with the question of custody of twin daughters, the names of those involved are withheld so as not to identify the children. The girls were born in California in December 1988. In March 1995, the parents separated, and the father was given interim custody. In October 1995, the mother allegedly abducted the girls, and brought them back to her home on the Listuguj reserve, where they remained until March 1999.

(see Judge's page 8)

Off reserve voting begins Nov. 20

Corbiere to run for chief

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

John Corbiere isn't very happy with the way he sees First Nations chiefs and councils responding to the Supreme Court of Canada decision that bears his name.

The former chief of the Batchewana First Nation (near Sault Ste. Marie, Ont.) dropped in on *Windspeaker* for a two-hour meeting on Oct. 23. He feels the Assembly of First Nations has embarked on a plan to maintain the status quo, in defiance of what the Supreme Court of Canada ruled in the case when it struck down a section of the Indian Act that prevented off reserve members from voting in band elections.

The court ruled the Indian Act section contravened Section 15 of the Charter of Rights and Freedoms. The ruling was handed down in May 1999 but the court suspended the judgment for 18 months so the Department of Indian Affairs and the Assembly of First Nations could work out a way to accommodate off reserve members.

November 20 will mark the end of the 18-month period. Revised regulations were posted by Indian Affairs on Oct. 2 and went into effect on Oct. 20.

Corbiere said he's been left out of the process and claims it's been hijacked by the AFN.

"I've written three letters to Mr. Coon Come and he has not replied to any of them," Corbiere said. "He says he's going to stand with the people who've made a contribution to the benefit of a large number of Native people. Well, we've won an equality of rights issue which affects 200,000 people across Canada. So where the hell is he? Where is he standing? What tree is he standing behind?"

AFN staff say the implementation of the Corbiere decision will create an incredibly complex and unpredictable ripple effect that will cause trouble in all areas of band council administration. Basic issues in the delivery of services will be open to confusion as non-resident members are allowed to participate in programs that aren't adequately funded. The national chief, last month, urged First Nations to let Department of Indian Affairs staff run any elections conducted under the new regulations so the government, not First Nations, will be sued should things go wrong.

John Corbiere

Okanagan Nation lawyer Carolanne Brewer is the executive co-ordinator of the AFN's Corbiere response unit. During an interview with *Windspeaker* affiliate radio station CFWE's Norman Quinney, Brewer dealt with several of the key problems her group sees with the implementation of Corbiere.

"The AFN has always taken the position that First Nations citizens don't leave their rights when they leave the reserve and that First Nation governments should be representative of all their citizens, irrespective of where they live," she said. "But how to arrive at the meaning that gives substance to this requires that First Nations have the resources to be able to conduct internal processes, so that members can address the issues that are going to arise. Those resources have not been provided. In addition to that, the regulations have been brought into place without adequate consultation and without a good number of communities even realizing they were going to be impacted."

She said the government spent six times more for a couple of days of ads than the amount of money that was given at a national level to the AFN. That she said is just the latest example of a government imposing changes to correct its mistakes that end up costing First Nations money and making things more difficult for First Nation people.

(See AFN page 2.)

AFN wants more time

(Continued from page 1.)

"The Indian Act has had a lot of impact on First Nation communities and it's been in place for more than 100 years, now. The impacts that it's had have been to separate the off reserve, although there had been some attempts in 1985 to address some of the historical impacts that had not actually worked in the best way because it had not been sufficiently resourced," she said. "For many communities, again, it ended up being another dividing factor."

Corbiere believes the real reason the organization that represents the First Nations chiefs is throwing up these objections to the implementation of the court decision is that the chiefs see the participation of off reserve members as a threat to their power base.

"On Dec. 9, 1999, Minister [Robert] Nault made a statement. He said the changes would come in two stages, one, you vote but the consultations continue on and on and on. But these guys want to stop the vote for 18 more months so they can disregard the off reserve members rights a hell of a lot more than they've already done," he said. "Nault himself has said the Corbiere decision is one of the main decisions that will dismantle the Indian Act. So now they're making more excuses, saying 'Let somebody else do this, that or something else.' Where's this self government they're fighting for? If you're self governing and you can't even run an election, what's going on here?"

The AFN was hoping to persuade the court to allow another 18 months before the decision was implemented but that request was not granted. Corbiere thinks that was the right move.

"The first court trial in which (Judge) Strayer presided gave then 10 months to re-arrange the election regulations. That's 10 months and that was in 1993. Here in 1999 they get 18 more months — that's 28 months. And they want another 18 months," he said. "The minute we won, the DIA gave the losers (the Batchewana band council) $100,000 to prepare a data base. The losers wasted no time in jumping from one side of the fence to the other to gain control of the implementation process so they could put in more rules to control their off reserve people. It's not too often you see a losing faction implementing the decision."

Corbiere alleged his home territory is governed by a "cabal." He defines cabal as "a number of persons secretly united for self serving purposes in public affairs."

"A faction of Batchewana band council, by following their lawyer's general advice, with the band members funds, were able to enforce their will upon others in the band all the way to the Supreme Court of Canada," he said. "They have a captive voting clientele. See, that's that circle that's within the reserve boundaries. Now, with this Supreme Court decision, that's broken."

He said band councils have never had the right to ignore a large segment of their membership and it took him many years and a lot of money to show them the error of their ways. But instead of embracing the spirit of the high court decision, he said, they're looking for a way out. He said that shows that the councils are less interested in serving the membership than they are in conserving their hold on power.

"The councils do not own the band. The Supreme Court judgment confirms the members own the band. Page 8, paragraph 17 of the judgment clearly states they are co-owners of the band's assets. The reserve, whether they live on it or off it, is theirs and their children's. The band membership have an equal per capita share of all band assets as indicated in pages seven, eight, 13 and 34 of the judgment," he said. "Membership in a band is ascribed at birth and that membership is secure whether or not the Indian was born on the reserve or ever set foot on the reserve land. If anybody can prove that wrong, I'd like to see it. A band cannot exist if there are no members. Therefore, the band is its members. This is not a municipal election, this is a unique communal elective system."

Now that the council can't legally prevent him from running in an election, Corbiere said, he plans on running for chief. The next Batchewana election is scheduled for Dec. 11.

The band has a membership of between 1,800 and 2,000. Corbiere said 600 live on reserve.

Corbiere's remarks show that there is a deep rift between on and off reserve residents. He said the stereotypical view of councils — that nepotism, corruption, intimidation and rule mandated and dominated by family connections are the main features of on-reserve politics — is true and the band councils are fighting desperately to keep control.

"Exactly. Now if you get the off reserves, you're going to get people who have lived in the mainstream of life and they're going to want more, better accountability. A lot of these people who are living on the reserve, who I refer to as a captive voting clientele, a lot of them have never left the reserve. They haven't been anywhere. They don't know. They've got no experience," he said.

He believes his community's government will be improved by the participation of off reserve members. He hopes to rally them all behind his candidacy for chief.

"It's up to the people," he said. "They know I'm acceptable to the fact of a nomination. I'm saying that I'm telling the story the way it happened. You had nothing before. You were discouraged from even coming into the band office. You were ridiculed. You were put down. Now you have the right and it's up to you to use it. If they want to use it for the people who've been kicking them around for the last 20 years, that's their right. Maybe they're masochists."

AIRS trial end now in sight

By David Wiwchar
Windspeaker Contributor

VANCOUVER

The three-year long trial regarding the involvement of the federal government and United Church of Canada in abuses of Native children at the Alberni Indian Residential School is finally winding down.

With the vicarious liability and direct liability stages of the trial over, plaintiffs and their lawyers have been focused on the damages phase of the trial. They will be presenting their final arguments beginning Dec. 11 in the precedent-setting case that introduced non-Native Canadians to the horrors brought upon First Nations children by employees of residential schools.

Of the 31 plaintiffs that began the AIRS trial, only seven remain: Leroy Barney, Randy Fred, Ralph Johnson, Martha Joseph, Dennis Stewart, Marlon Watts and Marvin Watts.

"Many people settled out of court because of poverty and because they didn't want to go back on the stand," said Randy Fred. "Their lawyers are brutal. It's a horrible, horrible, horrible thing to go through."

Since the case began, two plaintiffs have passed away; a fact that many say is directly related to the stresses of the courtroom environment.

"Two men have died because of this court case," said Fred. "It has caused a great deal of stress, and a feeling of re-victimization because we have to tell our stories over and over again, and then sit there and listen while the defense lawyers do everything they can to minimize our experiences."

"Many people settled out of court because of poverty and because they didn't want to go back on the stand. Their lawyers are brutal. It's a horrible, horrible, horrible thing to go through."

— Randy Fred, plaintiff in the Alberni Indian Residential School case.

According to Fred, the trial has almost destroyed his marriage several times, but he refuses to settle out-of-court.

"I'm in so deep now, investing time, energy and money. I've got a thick skin from spending nine years in their jail, so there's no turning back."

The final arguments are expected to last between five and seven days, and Fred is hoping that First Nations people will come out and support the plaintiffs as they did when the trial was in Nanaimo and Prince Rupert, B.C.

"This case will affect thousands of people and hundreds of communities across the country, so we're encouraging First Nations people to show their concerns for this important case, and to show the judge that Native people care," said Fred.

First Nations defiant over gun-law deadline

By Alex Roslin
Windspeaker Contributor

CHISASIBI, Que.

Thousands of First Nations hunters are preparing for a showdown with the government over the looming deadline for gun owners to get firearms licenses.

The federal Firearms Act imposes harsh penalties for firearm owners who don't have a license by Dec. 31, including fines, criminal charges and confiscation of weapons. The law also requires gun owners to register their firearms by Dec. 31, 2002.

But First Nations officials say the licensing process has been bungled. Thousands of full-time Aboriginal hunters and trappers who rely on guns to feed their families still don't have the new possession license required under the Firearms Act, or the old Firearms Acquisition Certificate, which will remain valid.

And time is running out. It takes three to six months for an application to be processed and mandatory background checks to be done.

That has people alarmed in Chisasibi, a Cree community 1,000 kilometres north of Montreal where a third of the families still live in the bush hunting, trapping and fishing year-round for much of their food.

Edward Tapiatic, a firearms-safety instructor in Chisasibi, said only 20 to 30 per cent of his community have permits.

"A lot of people are concerned about the deadline," he said. "We're in a bind. If they try to enforce the act on that deadline, they are going to be up to their necks with people who do not agree with the legislation."

Tapiatic said some Crees are so upset they are already vowing not to comply with the law.

"People are saying they should not be ramming it down our throats," he said.

Ken Hilt, the Crees' regional police coordinator, estimated that only 30 per cent of people in all nine Cree communities in northern Quebec have permits.

Bill Namagoose, executive director of the Grand Council of the Crees, said his organization will challenge the law in court.

"I think what will happen is someone will be charged, and we will take it to the Supreme Court. Constitutional and treaty rights are much stronger than gun legislation," he said.

Other First Nations are worried, too. Nunavut Tunngavik Incorporated, which represents the Inuit of Nunavut, sued Ottawa in June to exempt its members from the Firearms Act.

"The indications are lots of Inuit are having a hard time complying with the requirements. The forms are unnecessarily complex, the requirements are confusing, the safety-course requirement is not easily available. The requirements are not available in the (Inuit) language," said Laurie Pelly, a lawyer for the Inuit.

"It violates the Inuit right to hunt, trap and fish without a license or a fee," she said.

Thomas Coon, acting president of the Cree Trappers' Association, said it's clear the federal government needs to extend the deadline.

"In the whole country, there will be a lot of people who will not meet the deadline, not only Crees," he said.

The Firearms Act was passed in 1995 in an effort to crack down on gun-related crimes and improve gun safety.

Dave Austin, deputy director of communications at the Canadian Firearms Centre, said First Nations gun owners will be expected to meet this year's deadline at the same rate as other Canadians.

"I think you're going to find Aboriginal people, like others in the country, will comply," he said. But in many First Nations communities, residents are expressing a mixture of defiance and lack of knowledge about the looming deadline.

"Here in Akwesasne, they haven't moved on that. There is no big rush yet," said Akwesasne trapper Bob Stevenson, who sits on the Assembly of First Nations fur-harvesters' committee. "I'm sure that in Akwesasne, there wouldn't be a big push to enforce it," he added.

One big problem is Ottawa set aside little money to help Native people and other Canadians living in remote areas comply with the new rules. In northern Quebec, that meant the cash-strapped Cree Trappers' Association had to pick up the cost of training instructors and translating government forms.

Making matters worse, Coon said the forms and mandatory firearms-safety course material are written in technical language not easily translated into Cree, the only language of many Cree trappers. Also, until recently, there weren't enough firearms-safety instructors in the Cree communities authorized to give safety courses.

Police/

By Paul Barnsley
Windspeaker Staff Writer

REGINA

Police officers from just across Canada attended a national policing conference in Regina from Oct. 12 to 15 that focused on improving relationships with Aboriginal people.

Called "Building One Fire," the conference focused on giving police officers a better understanding of the factors that frequently bring them into conflict with Native, Métis and Inuit people.

One highlight of the gathering was a speech by Saskatoon provincial court judge Mary Ellen Turpel Lafond.

A member of the Muskeg Lake Cree Nation, Turpel Lafond said if her audience was looking for the place where police/Aboriginal relations were most strained they'd "come to the right place."

"I always feel I need to apologize to visitors who come to Saskatchewan because we have the dubious distinction of having the highest incarceration rate in Canada of Aboriginal people," she said.

The judge spoke about the social causes of the problems police see in Aboriginal families and communities. She said she wasn't fond of the term "residential school syndrome" because she found the term "inter-generational trauma" to be more accurate.

"Inter-generational trauma has greatly wounded our people, especially the youth," she said.

Siting a study by Saskatchewan physician Dr. Joe Manson, Lafond said that more than half of the young Aboriginal people in custody in the province suffer from fetal alcohol syndrome. She said police need to be aware they are dealing, in many cases, with people who are suffering from an "irreversible disability."

"That's not to suggest they're not responsible for their conduct. But their responsibility is quite diminished," she said.

Turpel Lafond said she sympathizes with them when they deal with these traumatized "orphans of alcohol" and added that Native people working in the system must feel even more pressure than non-Native people.

"I suspect it's very difficult and I don't think it's recognized

Bureau o

By Joan Taillon
Windspeaker Staff Writer

WASHINGTON, D.C.

Kevin Gover, the top official in the Bureau of Indian Affairs in the United States, caused quite a stir when he apologized on behalf of his department for historical wrongs it had committed against the people it was set in place to serve. It was not so much the apology, which many would argue is long overdue, but the occasion he chose to deliver it.

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Police/Aboriginal relations show strain

By Paul Barnsley
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Turpel Lafond said she sympathizes with them when they deal with these traumatized "orphans of alcohol" and added that Native people working in the system must feel even more pressure than non-Native people.

"I suspect it's very difficult and I don't think it's recognized enough," she said. "I'm sure you must wonder 'Why can't I be a non-Indian RCMP officer?' Well, the Creator didn't make you that way."

DEBORA LOCKYER STEEL

Karlee, 7, and Tarron, 3, are all smiles as they shake the hand of Constable Edward Kuzikowski of the Edmonton Police Service at this year's Dreamcatcher youth conference at Grant MacEwan Community College. A policing conference in Regina is attempting to find ways improve the relationship between police and Aboriginal people.

Trends in the province and across western Canada alarm the judge.

"In this province we have a profound problem," she said. "In the not-too-distant future, given the demographics, for two-thirds of the people in this province the main industry could soon be in locking up the other one-third."

She also noted the rise in youth gang membership on the Prairies and said it's another symptom of the inter-generational trauma caused by alcohol abuse.

"A gang is a collective bargaining unit for these kids who have no other social or economic power," she said.

Other workshops took dead aim at the issue of gangs and alcohol. They were all directed at police officers in a way intended to help the police understand the problems so they could find some compassion in their hearts for the people they must arrest or otherwise deal with.

Constable Laurie Cote, a Saulteaux man from the Cote First Nation, has worked the gang beat in Regina for four years. He gave a detailed presentation of the basics of gang life during his workshop. Naming names of both offenders and the cities, towns and First Nations where they're active, Cote explained the meaning of gang graffiti, hand gestures and the way youth gang members are initiated into adult gangs.

"It's a problem that's not going to go away," he said.

On average, 20 per cent of the inmates in correctional facilities in Saskatchewan are connected in some way with a gang, Cote said, and the problem is growing.

He said the Native Syndicate is the largest gang in the province but the Saskatchewan Warriors and the Indian Posse also have a significant membership. Youth gangs like the Crazy Cree, the Crips, the Souls of Mischief, the Westside Local Thugs and the Maple Creek Mafia are usually affiliated with one of the adult gangs.

"Our First Nation youth are used to commit various crimes across this province," he said. "There are a lot of reasons they join gangs but the biggest one is the need for acceptance."

Wayne Apperley impressed his audiences with the brutally honest presentation he gave on what it's like to be a chronic alcoholic. He started out by telling the police officers that research has shown that, of 36 people who reach the chronic stage, 34 die, one goes insane and one gets well.

"I know about the stereotype," he said. "The bum with the bottle in the bag staggering down the street."

He told of his time in four treatment centres and 11 detox centres and of his three suicide attempts, not in language designed to attract sympathy. He believes society treats very sick people with very little compassion in this area and the police need to change the way they deal with drunks.

"This is one of the things that's killing more people and no one's doing anything," he said.

He said alcoholism distorts a person's perception of his or her actions and police must remember that people behaving in a manner they see as seriously irresponsible, dangerous or criminal may be doing the best they can at the time.

"I read something somewhere that really summed it up for me," he said. "I judged myself by my intentions but the rest of the world judged me by my actions."

Now two years and two months into his latest (and he hopes final) stretch of sobriety, Apperly said there are some basic changes that should be implemented if alcoholics are to get the help and support they need to fight a very difficult battle. He believes there should be counsellors on staff at the drunk tanks.

"Especially for youth," he said. "I think there should be on staff people there. At the least, if you call AA, they say 24 hours a day, seven days a week, 365 days a year, they'll send somebody. This is our young generation. If they don't get help, they're going to die."

He said most police stations are within easy reach of a bar where a chronic alcoholic can get himself right back into a drunken state and that shows the insensitivity of authorities in this area.

"I've heard people say, 'I'm a recovered alcoholic.' Well, that doesn't happen. You'll be recovering the rest of your life. This is a compulsion you do not get over," he said. "

Bureau comes clean on dirty history in U.S.

By Joan Taillon
Windspeaker Staff Writer

WASHINGTON, D.C.

Kevin Gover, the top official in the Bureau of Indian Affairs in the United States, caused quite a stir when he apologized on behalf of his department for historical wrongs it had committed against the people it was set in place to serve. It was not so much the apology, which many would argue is long overdue, but the occasion he chose to deliver it.

Stressing he was not speaking on behalf of the United States, only the bureau, the Assistant Secretary of Indian Affairs in the Department of the Interior made the tearful speech on the occasion of a ceremony acknowledging the 175th anniversary of the BIA. He said he believed he spoke for the bureau's 10,000 employees.

After cataloguing a long list of deceits and violence against Indians, Gover, himself a Pawnee, admitted the department he worked for had formerly "set out to destroy all things Indian. . . . Poverty, ignorance, and disease have been the product of this agency's work," he said.

Gover seemed to leave no stone unturned in offering the apology and illustrating the past conduct of the bureau. He confessed to acts "so terrible that they infect, diminish, and destroy the lives of Indian people decades later, generations later."

Then he urged healing. He said the bureau could not yet urge forgiveness, while the memory of its hateful history remained with the tribes.

It's not likely the BIA will get it any time soon either, judging by some of the reactions stated by Indian leaders and others in the weeks following the apology.

Clint Halftown of the Cayuga Nation posted one of the gentler replies when asked what he thought.

"I feel that it is an apology that should of came from the president of the United States, not the politically appointed assistant secretary of the Department of the Interior. This agency, under the direction of the White House, did these horrible acts to the Native people of this land. But at least (the apology) is a start."

His sentiments were echoed by Darwin Hill of the Seneca Nation who said "they (Gover and the BIA) didn't go far enough."

Wendy Gonyea, who works in the Onondaga communication office in Nedrow, N.Y. said she wrote Gover the day after the apology. She indicated Gover's apology wasn't important to them.

"The Onondaga are traditionalists; we don't deal with the BIA except on a government-to-government basis."

Doug George-Kanentiio, a prominent Akwesasne Mohawk journalist who now resides on Oneida Iroquois territory, sent *Windspeaker* a whole article outlining his views. He cited numerous alleged recent violations of treaty rights and human rights by Gover personally and he alleged political interference in the affairs of the Iroquois.

George-Kanentiio's solution from the point of view of a "traditional Haudenosaunee" was that "Mr. Gover might (have) said what Native people have waited 170 years to hear: the BIA will be disbanded to be replaced by direct government-to-government relations with the United States in a manner consistent with our ancestral treaty rights and the U.S. constitution. Then he should have resigned."

The full text of Gover's apology is on the internet at www.doi.gov/bia/asia.175gover.htm.

EDITORIAL

Windspeaker

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Hard choices on election day

Many of you don't vote in Canadian elections because it would violate the ideas expressed in the Iroquoian Two Row Wampum — they stay in their boat and we'll stay in ours.

But many of you do vote, and we know the question of who forms the next government will matter a lot.

Considering the mess that would result from the election of a Canadian Alliance government, we wish we could be the second media outlet to declare the Liberals elected. CBC's *This Hour has 22 Minutes* beat us to the punch on that one a few days after the election was called.

Please understand we're not endorsing "the little guy from Shawinigan" and his gang. We just don't see the re-election of the Liberals as a sure thing. Remember Mulroney?

We think the current prime minister has surpassed the arrogance that led to the destruction of the Progressive Conservative party and we won't be overly shocked if the same fate befalls this government.

As much as the prime minister deserves this kind of ballot box justice, we don't even want to think about Prime Minister Stockwell Day.

Here are some of the things we despise about the Chrétien Liberals:

1) Their refusal to comply with the demands of the information commissioner.

2) That game they played to avoid facing the music from the auditor general over the HRDC fiasco and the message it sends about how much they really value accountability as a cornerstone of the Canadian system.

3) The HRDC fiasco itself, graphic proof that Liberal patronage is the only thing that matters in Ottawa these days.

4) The Prime Minister's violent, menacing treatment of reporters and/or demonstrators. Whether it's bullying reporters on the steps outside his office or pepper-spraying protesters in B.C. or man-handling another protester in Quebec, it's not the kind of thing a man of the people would do.

5) Chretien's continual and embarrassing episodes of foot in mouth disease, at home and abroad.

6) Chretien asking Brian Tobin to break a solemn promise to his supporters that he would finish his term as Premier of Newfoundland, for a rather flimsy reason involving internal Liberal party rivalries.

7) All of the breaches of Canada's fiduciary obligation to Indigenous peoples that we cover on a regular basis, especially the political manipulation we saw in Burnt Church in the last two Octobers.

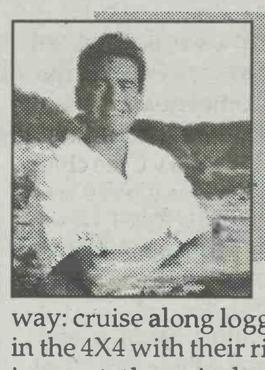
We find each of these examples to be tragic and pathetic examples of just how out of touch Canada's elected leaders have become. As much as we had our differences with the late lamented Pierre Elliot Trudeau, we don't recall ever having had occasion to use the word "pathetic" in any description of his method of governing. That's how far the Liberals have fallen.

Now, here's the worst part. As far as all of the above may be from our ideal of how leaders should act in a liberal democracy, and as far as the Liberals' behavior may fall short of what we believe are the basic Canadian democratic values, this gang of ne'er do wells is still the best choice by far.

Isn't that a revoltin' development?

Going back to the woods

By Taiaiake Alfred
Windspeaker Columnist



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It's true

I thought about writing this month's column on the upcoming federal election, but the thought of commenting on how corrupt Chrétien is and how dumb Stockwell Day is just bored me so much that I found myself drifting off into thoughts about my annual pilgrimage to the north woods to re-learn the laws of nature. So, rather than some tired political rhetoric about choosing between the lesser of two evil white men, or deriding your decision to play the white man's game and vote, I'll just tell a little story instead, and hopefully offer a few minutes' distraction from the noise on TV.

Up in northern B.C. near Babine Lake, my wife's cousin George and I were hunting moose. It was our fourth day out and we had seen a few deer and lots of bears, including a grizzly sow and cub that had run out right in front of us while we were coming up to the hunting spot. The day before, I had even walked right up to a two-year-old bear ready to fire, but backed off because he was still too young and stared me down showing no fear. But, we hadn't even seen one moose yet. We were getting impatient because of all the moose tracks that were around, and all the noise and calls we made were making them rustle in the bush. We could hear them, we could smell them, but they wouldn't budge from the cover because it was too early and warm and they weren't ready to mate yet.

Cousin George is a good-natured, born-again Pentecostal preacher who prefers to do his hunting these days from the front seat of his truck. Most of the guys (Carriers and white boys too) up north do it that way: cruise along logging roads in the 4X4 with their rifles hanging out the window until a moose is spooked, and then they shoot it from long range before it can make cover again. But we were being shut down.

The only moose we had seen was in the hunting camp of some white guys from Vancouver who got dumb lucky shooting a moose from a tree-stand at the edge of a lake, one that George and I had chased right to them the afternoon before. That's what we told ourselves, anyway.

The thing is, George had guaranteed me a moose. As a Wet'suwet'en in his home territory and a former hunting guide, he knew all the best spots. Besides that, he was a man of God: "a man of faith who trusted in the Lord Jesus."

All week we drove along for hours and hours with George praying out loud in English and Carrier for "the perfect moose, right there on the road around the next corner. JESUS!!, give us a nice fat cow moose and maybe even a calf too. That would be perfect, LORD JESUS!! Let our young Mohawk brother here, even though he hasn't accepted Jesus as his personal Lord and Saviour, yet, have good aim and be fast and shoot that cow moose and the calf so that we can fry up the sweet tenderloin TO-NIGHT, JESUS. God, I'm hungry."

All week, we were not worthy of that tenderloin. It was probably because I'm a born-again pagan and hadn't said the proper prayers anyway.

When it became clear to us that the Lord wasn't going to give us our moose so easily, George told me that I was going to have to do some real hunting.

This meant actually getting out of the truck and following tracks and trying to spook out a moose from the bush or sneak up on one feeding at a pond. That sounded good to me, and way more fun than riding in the truck listening to a "greatest hits" tape of fundamentalist preacher speeches all day long, straining my eyes trying to see Jesus gently placing a baby moose on the road up ahead of us. Getting off the road can be scary though.

I finally did see some moose tracks and we followed them along an old skid trail to some heavy brush cover that worked its way into a ravine (and, George thought he remembered a small lake a few hundred yards in). The hunt was on! Actually, George stayed in the truck and I went into the brush to try to spook it out or walk up on it for a close-range shot. Well, I chambered a round in my 30-06 and started following the tracks into the dense bush. The problem was the alder and willow brush was so thick that I couldn't see any more than 20 feet all around me, and the sound-deadening effect of wet young spruce boughs and thick ferns were total.

(see Lessons page 6.)

Honor

Dear Editor:

Re: The presentation of hea
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Honor our own

Dear Editor:

Re: The presentation of headdresses and naming ceremonies for non-Natives.

I believe the time has come for me to speak to this issue that I see as becoming an Aboriginal tradition.

Our history has shown that federal governments and their provincial counterparts cannot be trusted when it comes to dealing fairly and honestly with Aboriginal peoples. Our peoples, and those that we elect to office in our different Aboriginal organizations to represent us, have over many years fought with the governments and through the courts over land and treaty rights, self government, self determination, and inherit rights as Aboriginal peoples.

We have fought them on environmental issues (i.e. clear cutting, poisoning of waters, earth and air), on Aboriginal education and health care, or, in other words, our Aboriginal rights.

The disrespect they showed [Aboriginal people] continues into the present. The building of a golf course on sacred land at Oka, Que., [the standoff at] Gustafson Lake, B.C., the murder of Dudley George at Ipperwash, Ont., [the dispute over the] Caldwell First Nation land claim, clear cutting on unceded Algonquin territory in Ontario and the denial of a land base for the Lubicon Cree in Alberta are just a few of the many disputes the governments have thrown at Aboriginal peoples.

So how is it that Aboriginal organizations and communities continue to lavish gifts of chief's headdresses, buffalo robes and sacred naming ceremonies upon those that continue to deny our people's Aboriginal rights?

I have boxes and boxes of old Aboriginal newspapers that show many cases of this gift giving, naming and honorary chieftanships being presented to people who would love to see the assimilation of the Natives of Canada.

I wonder, is this a change in our culture of traditions? When will we cease to kiss the proverbial asses of those who still want to exterminate or exterminate by assimilation? Have Aboriginals closed their eyes to the fact that they are no closer to their quest for justice, respect, honor and equality than they were 100 years ago? Maybe we have been assimilated and have not realized it yet.

I believe the time has come to re-visit what our ancestors held so close to their hearts and what they fought for the right to be Aboriginal, first peoples in our own territories and country. If Native peoples, chiefs and Elders have the urge to give away gifts of culture (i.e. headdresses, beaded vests, buffalo robes, eagle feathers and names), then let them give them as gifts to our own people, our young, our respected Elders, our prominent, our warriors and, most of all, our women. Let them give the gifts of culture and tradition, language, spiritual beliefs and everything that has been taken from them and their ancestors from the time the first immigrant set foot on Turtle Island, instead of to those who would continue to subjugate, assimilate and eradicate our people.

Before writing this letter, I read the September issue of *Windspeaker* where DIAND Minister Robert Nault was being given another headdress, as well as a spiritual name and the status of an honorary Cree chief, even though he may have provoked the incident at Burnt Church, N.B. and has turned almost invisible in this dispute that falls within the sphere of his office. As well as *Windspeaker*, I read the September issue of *Alberta Sweetgrass* where Husky energy executive John Lau was given a chief's bonnet, a new name and an honorary chieftanship. It seems Aboriginal peoples have stolen a right back from the government because as the feds have said, only they can say who is an Indian.

Fred Loft
Hamilton, Ont.

I am Canadian, not an Indian

Dear Editor:

What's all this I hear about "Indian Country"? For those who really don't know, Indian Country lies somewhat west of British Columbia (That's where the sun sets.)

The worst part of it is, some of our friends in Indian Country are kind of concerned that some of us are trying to latch onto their identity. Because a few drunken sailors thought they landed in India, we kind of stuck with the name. They all were mistaken and wrong.

Why must we carry on with this? It has now become a lie. You can call me Mohawk, Métis, First Nation or Aboriginal, but my ancestors did not come from India, so there is no way you can honestly call me "Indian."

You may as well call me English, German, Polish, etc. I am as much part of those nationalities as Indian, and so are you.

Next point, if you are born in England, you are English, in Germany, German, in India you are Indian, which means, if you are born in Canada, you are Canadian. You can jump up and down and say you are not Canadian, and the rest of Canada will laugh at you. You may be Cree, Soto, it doesn't matter, white, red, black, you are still Canadians, so don't be stupid.

R.E. L'Hirondelle.

Trudeau's "Just Society" included Aboriginal people

Dear Editor:

In the wake of the recent passing of Pierre Trudeau, much evaluation has taken place regarding the former prime minister's place and influence in Canadian history. Most of the analysis has revolved around his distinct and colorful personality, his push for bilingualism, his belief in multiculturalism, the Charter of Rights and Freedoms, and his dealings with Quebec and the West. In the rush to analyze these important facets of Trudeau's era, little has been said regarding his historic dealings with Canada's Aboriginal peoples. This is unfortunate, as Trudeau laid much of the groundwork that has led to the current climate of the vast social and political change in Canada regarding Aboriginal people and their rights.

Of particular note are three important events: the 1969 White Paper proposals, Trudeau's reaction to the watershed 1973 Calder case, and the entrenchment of Aboriginal rights in the 1982 Constitution.

The 1969 White Paper of Indian policy was the Trudeau government's attempt to formally integrate First Nation's people into mainstream Canadian society. It is surprising today to consider exactly what Trudeau and his minister for Indian Affairs, Jean Chretien, were proposing: to eliminate the Indian Act, the Department of Indian Affairs, the treaties, and Indian status in one daring stroke. By abrogating what lawfully kept Indian people special and distinct, it was thought by the Trudeau government that Indian people would then be free to join the rest of Canadian society as economic and political equals.

On the surface it would appear that Trudeau was prepared to do whatever was necessary to force Indian people to escape the plight of poverty they faced in 1960s Canada. If this meant radically altering the status quo, with the result being a massive paradigm shift, then so be it. If it worked, then so much the better for everyone concerned, especially Indian people. The Trudeau end would justify the Machiavellian means.

What is often forgotten about Trudeau, however, is that he sincerely wanted to help Indian people who, as a whole, lived in desperate squalor on a reserve archipelago across Canada. The liberal ideas and positive wording of the White Paper proposals show this. Trudeau, ever the philosopher-king, wanted Indian suffering to end and was prepared to resort to radical yet humanitarian action to make this so. The method might be questioned but not the intent.

The fact that Trudeau listened to heightened pan-Indian protest against the White Paper and subsequently dropped the proposals, showed his willingness to listen to the very First Nations people he wanted to help. Indian people wanted change but on their terms, with their input. Trudeau's acquiescence in 1972 to the idea of Indian control of Indian education, showed just how far he was willing to go to let Indian people control their own destiny. No previous prime minister came close to matching such progressive action on Indian issues.

Trudeau's willingness to act in a positive way on Aboriginal issues became evident again in the wake of the Calder case ruling in 1973. The Supreme Court of Canada had, in a landmark decision, opened the door to the fact that Aboriginal rights to the land might still exist where it had not been officially extinguished. What was Trudeau's reaction to this surprising finding by Canada's highest court? He could have taken a hard-line stance against this quasi-victory for Indian people? (Nisga'a people who had brought the case forward had actually lost the case in a tie decision but the principle of unresolved Aboriginal title remained). Trudeau chose the high road. Recognizing the legal realities of the situation, he opened the Office For Native Claims in 1974. The cornerstone was now in place for a lawful settling of comprehensive and specific Indian land claims across Canada, a process that continues into the new millennium.

Although Trudeau may not have realized the full social and political implications of this recognition of Aboriginal land rights on the rest of Canada, he still had the vision and élan to do what he believed was right, in light of the Calder implications. That he chose to do so only five years after the White Paper is extraordinary.

(see Trudeau's page 41.)

Would you call it compassion?

Dear Editor:

On Oct. 11, I was escorted by two non-Native officers of the Correctional Service of Canada to visit with my dying sister in Edmonton. Though the temporary absence was granted for "compassionate" reasons, the treatment that my family was subjected to was totally in conflict with anything humane or compassionate. It was an insult to the Native concept of family.

Wearing leg shackles with handcuffs brings a very de-humanizing feeling to begin with, but to have to face my family, the community, and the staff at the hospice where my sister resided wearing this apparel is another insult to the idea of humane and epitomizes archaic thought totally. The handcuffs were kept on despite a request to hug and hold my sister. Further, the two officers remained observing and listening to us like they were gawking at a freak side-show of some sort, which prevented us from gathering our sweetgrass and from saying a prayer together as a family.

I have been out in the community at a half-way house two times this year without escape upon my mind. I am neither a rapist nor a murderer. I am to be released within a year. My sister has full-blown AIDS, is blind in one eye, has untreatable spinal cancer, and is about 60 pounds in weight. I cannot see why my family was subjected to such an ordeal? If I had foreseen this type of inhumane treatment, I would have declined the pass without question.

When compared with other non-Native and Native people's experiences with escorted temporary absences that they willingly shared with me, why were the restraints kept on myself when others' are removed as soon as they are off the institutional property? Why were we denied some privacy to share and pray together as a family and say our farewells properly with a hug?

Though the pass was to be a visit of four hours with my sister, approximately one hour after we began the visit, my brother and other sister telephoned to notify us that they were bringing us lunch. Well, after we shared this information with the two security officers, we were told that I could not eat with my sister one last time and that the Correctional Service of Canada was to provide for my meal and that no other family members would be allowed to visit while I was there. We were notified that the visit was being terminated.

How do you begin to say 'goodbye, little sister. I love you and will always miss you' expressly within moments of never seeing her again? Did they not realize that we will not be able to share time and eat together as a whole family again? Did they not have prior experience with a compassionate escort temporary absence? Do they understand the meaning of dying with some dignity, or respect for the dying? They spoke of us showing them some respect, ask yourself, how do you show respect when none is given in the first place?

Legally, I wish that I could pursue this insult to some type of resolve. Morally, it was an insult to Native people's respect for the dying, the traditions of our people and my mother that is almost 70 years old herself. Can I say goodbye properly to my little sister as she journey's home to our Creator through the pages of your newspaper? I love you Cher, now and forever. We will laugh again in a much better place and we both know that laughter is the purifier of the soul.

Kevin Leslie Stonechild
Drumheller, Alta.

No to Stockwell

Dear Editor:

Our forefathers signed the treaties for as long as the sun shines, the rivers flow and the green grass grows..., and Stockwell should not see the bright of another day.

Remember when the White Paper hit the tabloids, and the Red Man was the last to be informed? Well, well, well, here we are 31 years later and we're the last to know again!

What am I trying to say here is the fact that we, the First Nations of Canada will once again be struggling for our inherent rights if Stockwell Day is ever sworn in as the new Prime Minister. It is five weeks to the election so, in effect, this is my rebuttal, this is my Red Paper.

We as First Nations working in unison can make a difference. If we all vote on Nov. 27, across Canada, we can and, once again, will, make a difference. We may speak different languages,we may live in different parts of the country, but we have similarities.

Let's stand up for ourselves, together and get Stockwell Day out of the running. Together we can do it. There are enough of us "privileged" Native people out and about. Elders, women and men, all who are able, let us make a united vote and say No to Stockwell and a future to another day as First Nations.

For our forefathers signed, sealed and delivered a contract that was promised "for as long as the sun shines and the rivers flow, and the green grass grows".

Norrine R. N. Saddleback

Lessons learned

(Continued from page 4.)

The ravine deepened real quick and I found myself going downhill steeply from the first few yards and in five minutes I was at the bottom. Trying to reach the presumed pond, where the moose would no doubt be feeding, by tracing a small stream at the bottom of the ravine I walked, then scrambled and then ended up crouched and crawling until I could go no further. The brush had become too thick for me to move through it. I looked down at my feet and saw all kinds of tracks here, but not only moose tracks. There were lots of fresh bear tracks and big scratches and digs too.

I had to admit to myself that it was a fearsome sight. One of the worst situations to be in is when you stumble on a grizzly bear's kill. They usually bury the moose or deer deep in the woods in a cleared area just like the one I was in and leave it for a while until it's good and rotten. Even a well-armed Mohawk does not want to argue about food with a grizzly.

That's when I heard breathing. It was very close, very hard breathing. I dropped to my knees and raised my rifle. I couldn't tell where the breathing sounds were coming from, and I couldn't see either, not only because of the darkness and thickness of the brush, but because my glasses had become fogged and dirty. My heart started to beat harder than it ever had before, and I could not keep still because my chest was pounding so much that it moved me. Trapped, blinded, hot and shaking, I stayed as still as I could, fearing that I had walked right up on a grizzly killing ground. The only thing I could do was wait in the ready position and do some praying of my own. I started trying to talk what little I could in Mohawk or Carrier— I just know animals understand Indian better then English — telling the bear that I was leaving, and, of course, reminding him that I had spared his young brother the day before. After a while, it was all quiet again and felt less ominous, so I scurried back to the road.

In my own nation's old teachings, we're told that when confused we should go "back to the woods" to relearn life's lessons. As Indigenous people, our cathedral and our preachers are nature itself. The Lord didn't give me and George a moose, but it turns out that that wasn't the point of this trip.

The pilgrimage was indeed rewarded: the Creator gifted me a true lesson in respect and humility as I was crawling on the ground listening to the animals in that forest shrine. Next time out, I'll carry the lesson with me and leave my fears behind.

Evidently, I've been a good boy

Drew Hayden Taylor

As many reputable philosophers have urged, every once in a while a person should step back, take a good look at their life and figure out where they fit on the big bingo card of Creation. Always remember, the centre square comes free, but everything else is your responsibility, though I'm not quite sure Socrates or Satre ever quite phrased it that way.

The reason I bring this up is that on some days, I wake up and realize I must be living somebody else's life. I mean, I grew up thinking I would probably spend most of my adult life working at my band office, embezzling money from Indian Affairs Canada. Alas, that glorious career was denied to me. Instead, I find myself doing things and going places no self-respecting boy from the Rez should find himself doing or being, let alone dreaming.

For instance, I just recently returned from a trip to Venice, Italy where I lectured on Native theatre in Canada, and I'm buying a new house with my buz'gem (Ojibway for person who steals all the blankets when she's not busy telling you to wash them in the next load of laundry). And perhaps the most amazing thing of all, and we're talking some serious mind boggling here, is that my already mentioned buz'gem is a professional cheerleader for the Toronto Argos football team! I'm not kidding. May Matthew Coon Comb eat my status card if I'm lying.

I repeat . . . I'm living with a cheerleader, outfit and all. I seem to remember asking Santa for this back in my adolescent years but its not something you would expect him to come through on. Santa may be slow but never count him out.

On top of that, it seems I have the unique distinction of co-habitating with the only Ph.D. (in Native Education) student, Mohawk cheerleader in the Canadian Football League, possibly in the National Football League too. Now there's a unique combination worthy of Ripley's Believe It or Not. And the truly bizarre thing is, Dawn's cheering career is totally unexpected. It's not like she dreamed and dreamed of shaking her pompoms for tens of thousands of strange people. Not exactly a common career goal for the vast majority of Native youth.

It was just a case of Dawn being at the right place at the right time, being invited to an audition and going just out of curiosity (having seven years dance training behind you doesn't hurt) and having a willingness to shower with 34 other women (wait a minute . . . actually that was another letter I sent to Santa).

But perhaps one of the greatest moments of my life was when Dawn and 11 other women were invited to be models in the official Argo cheerleaders calendar. She and the rest were going to be flown down to the Dominican Republic for the photography shoot. And for this luxury and privilege, she was going to have to trade in her cheerleading outfit for a bikini, as were the other girls.

So as logic would dictate, she along with the rest were required to appear for fittings at a bikini warehouse, so they could find the perfect two outfits that met with approval from the photographer and organizers. And as I said before, I must have done something really cool in a previous life because . . . I got to go along for the fitting.

So picture it in your mind. A room full of a dozen beautiful women, trying on at least a dozen bikinis in the search for the right "look." I was in awe. Every 10 minutes I went up to Dawn and enthusiastically told her, from the bottom of my heart, "Thank you. Really, I mean, Dawn. Thank you. Can I buy you a car or something?" There was another boyfriend at the fitting and I vaguely remember asking him "Have you every felt completely out of place, but didn't give a damn?" With a sort of glazed look in his face, he agreed. I think he agreed. I may have had that same glazed look too.

I know that to some, this all might seem a bit sexist but they need not worry. I'm a happy camper because I'm just as infatuated with Dawn's Ph.D. capabilities as much as her bikini aptitudes. I can say that with complete honesty. But writing an article about a group of people in a room measuring I.Q.s just doesn't have the same visual stimulus. I would have felt completely out of place there too, but then I would have given a damn.

And in my defense, I remember this one woman I knew who used to criticize men for ogling and drooling over pretty women. Until I finally pointed out a post card of muscle-bound men stuck to her refrigerator door. Oddly enough, the heads had all been cut off the men leaving just their muscular bodies for visual appearance, and I remember her saying that's how she liked her men, great bodies, don't bother about their heads. Two wrongs don't make a right but I rest my case.

So now, after these wonderful experiences have been committed to memory, I think I can safely say that I am now willing to face death, should it ever come. Even face it with a smile. Definitely, a huge smile. Though I sure wish I knew what I did that was so wonderful in that last life.

Wha

By Paul Barnsley
Windspeaker Staff Writer

BURNT CHURCH F NATION,

The members of the B Church First Nation be they have scored a victory battle for recognition of treaty right to fish.

"I guess the victory, you say, is we exercised our ma ment plan from start to f regardless of the amount ercion or enforcement, if will, by the federal gov ment," said James Ward, figure for Burnt Church du the lobster fight.

With that achievemer buoy the New Bruns Mi'kmaq community's spir winter sets in, Ward sai chief and council need tir reflect and rest after a very couple of months. He sai community was under con stress during the three-m period of its fishing season now it's time to rest.

But the country is left wo ing what happens next, that the lobster season has to an end?

"Our fishing season is The biggest thing, of cour the confrontation, and the dia would jump on that as as possible. Once the confr tion is gone, the media's g he said. "There's nothing to pick up in terms of v images."

Ward wears a lot of hat his council. He developed implemented the fishing p and also headed up securit ternational affairs and the dia. He said it's his impre that the council isn't in a h to return to the bargaining t

"Negotiation I think is g to be much more further a There was talk about it, tr to open up some dialogue a with Bob Rae," he said. problem is, Canada, thro DFO, has demonstrated and time again with us, the is not dealing in good f When we had the truce ba mid-August, they violated

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Hayden

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What's next?

Burnt Church community savors "victory"

By Paul Barnsley
Windspeaker Staff Writer

BURNT CHURCH FIRST NATION, N.B.

The members of the Burnt Church First Nation believe they have scored a victory in the battle for recognition of their treaty right to fish.

"I guess the victory, you could say, is we exercised our management plan from start to finish regardless of the amount of coercion or enforcement, if you will, by the federal government," said James Ward, a key figure for Burnt Church during the lobster fight.

With that achievement to buoy the New Brunswick Mi'kmaq community's spirits as winter sets in, Ward said his chief and council need time to reflect and rest after a very tense couple of months. He said the community was under constant stress during the three-month period of its fishing season and now it's time to rest.

But the country is left wondering what happens next, now that the lobster season has come to an end?

"Our fishing season is over. The biggest thing, of course, is the confrontation, and the media would jump on that as much as possible. Once the confrontation is gone, the media's gone," he said. "There's nothing here to pick up in terms of visual images."

Ward wears a lot of hats for his council. He developed and implemented the fishing policy and also headed up security, international affairs and the media. He said it's his impression that the council isn't in a hurry to return to the bargaining table.

"Negotiation I think is going to be much more further away. There was talk about it, trying to open up some dialogue again with Bob Rae," he said. "The problem is, Canada, through DFO, has demonstrated time and time again with us, the idea is not dealing in good faith. When we had the truce back in mid-August, they violated the truce within hours. And then they had the gall to blame it on us. Any time we spoke with them, they did not talk about the key issues that have to be talked about to resolve this issue — the ownership of the natural resource, the fact that we never signed away any resource in any treaty. All our treaties are peace and friendship treaties, they're not land surrender treaties."

As is the case with so many First Nation/federal government negotiations, the negotiators are not empowered to discuss the most contentious issue of jurisdiction. This has left Chief Wilbur Dedam and his council wondering if it's worth the aggravation, Ward said.

"They keep saying, 'That's not in our mandate.' Well, if they can't handle the core issue, why are they addressing the simple little symptoms of the problem?" he said. "Very little headway can be made with the attitudes we've all experienced with the government."

Recently, the province of New Brunswick announced it will lay charges against processing plant owners who purchase lobster from Burnt Church fishermen. Ward isn't overly concerned by the move.

"This comes as no surprise. It's just another tactic. Think about it: If they can't beat us in the water, they want to beat us in the market. No amount of coercion; no amount of force is going to keep us out of the water. We're still going to protect that inherent right. So they're looking for different avenues to shut us down," he said. "There's always buyers. We'll find a way around this. I'm not too concerned."

DFO numbers show the number of pounds of lobster caught in the region has grown tremendously in recent years.

In 1947, 1,285 metric tonnes of lobster were caught in Lobster Fishing Area (LFA) 23, the area that includes Burnt Church. By 1969, the number had dropped to 791. Twelve years later, in 1978, the catch was again up to 1,612 metric tonnes. It grew beyond 2,000 in 1984 and topped 3,000 in 1987. Two years later the catch was at an all time high at 4,528 metric tonnes.

The numbers dropped in 1996 to 3,784 and in the most recent stats (for 1999) were at 3,543 metric tonnes or 7,810,897 pounds. The total lobster catch for the entire Atlantic region is 16,835 metric tonnes or 37,114,441 pounds.

Altogether, there are two million traps licensed in the Atlantic fishery. The federal government estimates there may be as many as one million more traps placed in the water by poachers. Those numbers don't include traps set by Native fishermen.

Ward said the numbers reveal that conservation isn't the real reason the Native fishery attracted so much enforcement activity. He said the government could solve all the difficulties encountered as it searches for room to accommodate the Native fishery mandated by the Marshall decision, if it would just do its job in taking action against poachers.

"If DFO had used the same ENFORCEMENT TACTICS as they did against us applied to NON-NATIVE POACHERS they'd be opening up more room for NATIVE FISHERMEN than we actually need."

— James Ward

"If DFO had used the same enforcement tactics as they did against us applied to non-Native poachers, they'd be opening up more room for Native fishermen than we actually need. But that would require them to actually work and not protect the non-Native fishery. It's not a question of conservation at all. If it was, then why is the Sierra Club backing up my management plan?" he said.

He believes politics explains the government's actions.

"Traditionally, we're a non-voting population, so they don't have to accommodate us," he said. "The Canadian Alliance is gaining ground out here and the Liberals realize this. So now it's a contest to see who can bash the Natives more to gain votes. I'm keeping an eye on it. However, to be honest with you, it doesn't matter who comes in — Alliance or Liberals. It's just the same government with a different face. We do recognize the Alliance is more of a threat to our inherent rights. The Liberals are less of a threat but, really, it's like choosing between the lesser of two evils."

Burnt Church officials count on more than just the Marshall decision and its recognition of the 1760-61 treaty. There was another treaty, signed in 1779, which promised the Mi'kmaq would be free of molestation by the forces of the Crown.

Ward said Canada can get out of its treaty obligations if it wants to because the Vienna Convention, which Canada ratified in 1970, lays out rules and procedures for breaking international treaties.

"If you want to extinguish the treaties — fine. But do so under international law. The minute you violate a treaty — I believe this is Article 31-1 of the Vienna Convention — then the party that has been violated has the right to suspend the treaty in whole or in part. If you were to suspend the treaty, that means it goes back to the original conditions prior to signing the treaty. That means, for the Mi'kmaq people anyway, that we had clear and inherent right to that resource. That was ours. The ownership of that resource was clearly ours, not the Europeans," he said.

The council won't release its final fishing numbers because, Ward said, the government would use that information to attack the band.

He said he plans to attend the United Nations Human Rights Commission session later this winter but he, like the rest of council, is resting, assessing and planning for next year. He feels things will start to get busy again early in 2001.

Indian Country COMMUNITY EVENTS

To include your event in this calendar,
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Nov. 6 - 8, 2000 Dartmouth, NS (902) 539-4107

O'CHIESE FIRST NATION NOTICE OF MEETING
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SASKATOON INDIAN & MÉTIS FRIENDSHIP CENTRE VETERANS ROUNDANCE
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CANADIAN ABORIGINAL FESTIVAL
Nov. 25 - 26, 2000 Toronto, ON (519) 751-0400 *see ad page 19*

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Nov. 26 - 30, 2000 Lethbridge, AB (403) 320-7144

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Dec. 1, 2000 Edmonton, AB (780) 470-4505 Irene or Yvonne
see ad page 14

TSIMSHIAN CHRISTMAS GATHERING, POTLUCK FEAST, GAMES & CULTURAL ENTERTAINMENT
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Feb. 5 - 6, 2000 Vancouver, BC 1-800-474-4829

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Judge's ruling angers Natives

(Continued from page 1.)

The judge's ruling, made in August 1999, awarded custody of the girls to their father.

"The attitudes, statements and comments made by Judge Barakett are shocking and flagrantly discriminatory," the organizations stated in a joint press release. "They speak volumes about the treatment that First Nations and Aboriginal citizens receive at the hands of Canada's judicial system."

Among the complaints lodged against Judge Barakett was that he "virtually ignored" the fact that the father had been found guilty of six charges of assault causing bodily harm against the mother and her mother.

The complaint alleges the judge suggested the assault against the mother was committed "by accident," and the assault on the 68-year-old grandmother was something he himself would have done if he had thought the woman had kidnapped his child.

The complaints also says the comments made by Judge Barakett demonstrate insensitivity to First Nations people. In his judgement, Barakett said that, by keeping her children on the reserve, they had been "brainwashed away from the real world into a child-like myth of powwows and rituals quite different from other children on the reserve who had regular contact with the outside world." Barakett went on to state that "the best interest of these children is that they should be in the custody of their father and that they rediscover the world outside the reserve for at least the upcoming school year."

The complaints also allege other comments made by the judge during the proceedings, such as his suggestion that the mother should "just put [the children] on heroin. They'll be happy all the time." He also described the girls as "blonde, freckled twins," and refused to recognize them as Aboriginal because they had less than 50 per cent Indian blood.

The complaints also question the judge's conclusions regarding the mother's abilities as a parent. In his judgement, Judge Barakett said he "found the mother to be a loving and caring mother with little or no ambition for herself and in need of her children for her own self esteem and material well being. She wants what is best for her children, but has absolutely no idea or ability about how to achieve this goal."

This conclusion, the complaint states, was made despite expert evidence from two independent psychologists to the contrary.

"Judge Frank Barakett's ignorance, insensitivity and discrimination towards Aboriginal peoples and, more specifically, towards Aboriginal women, cannot be tolerated. Furthermore, the little importance that he attaches to violence against women is evidence of his inability to do justice. Judge Frank Barakett's ruling, which is riddled with stereotypes and contempt towards Aboriginal peoples, definitely undermines the Aboriginal women's trust in the Canadian judicial system," Quebec Native Women's Association President Michéle Audette stated in the written release.

"He presumed that the mother is not capable to be a mother because she has no vision. She has no goals. She was from a violent relationship. How could you have goals? The only thing you had is to run away from that relationship, to bring your children to have a better life," Audette said.

Audette and her organization first got involved about a year ago when the mother sent a fax to the association's office requesting help. The mother was invited to the association's general meeting to present her case.

"Right after her speech, the assembly said 'We won't let you down. You won't be alone any more in that case,'" Audette said.

Audette wrote letters to other Canadian Native organizations that came forward with their support, as well as with financial contributions to assist in the case, raising close to $30,000.

"The money wasn't for her, but it was for the case, that it's creating a precedent amongst Aboriginal people. It's affecting all of us. So if we let it go, it's going to affect all the other people who are in court right now with the justice system that is in place," Audette said.

The girls are currently in the custody of their father, and haven't seen their mother in 14 months. Although the mother has been granted visitation rights and the father has been ordered to cover her expenses for travel to California to see the girls, she has been unable to see them. As Audette explained, the mother won't be allowed entry into the United States because she was charged with kidnapping her children under U.S. law.

Barakett's decision is under appeal.

Biker

By Jackie Bissley
Windspeaker Contributor

EAGLE BUTTE, Sou Dako

Motorcycle enthusiasts fro around the world have be waiting for the return of the I dian. Now 47 years after t famed motorcycle compa ceased production, much-l loved models named the Sco and Chief are back on the ro like never before.

Lakota artists Ray Dupr Greg Bourland and Mit Zephier are creating a uniq line of handmade Indian pro ucts—beaded saddlebags a key chains, engraved fender ti are just a few of the items—th promise to give the motorcy an authenticity that lives up its name.

It is said that George Hend founder of Indian Motorcy Company back in 1902, nam his company after a people thought enshrined the virtues freedom and endurance.

Greg Bourland, chairman the Cheyenne River Sioux Tri in South Dakota, spearhead

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Bikers are riding in-DIAN style

By Jackie Bissley
Windspeaker Contributor

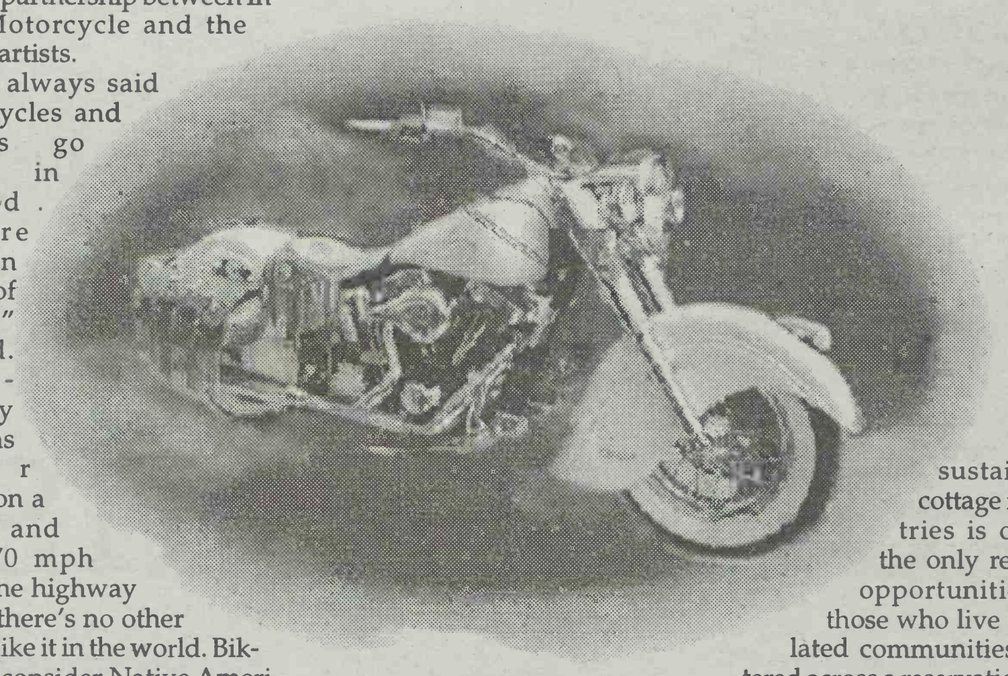
EAGLE BUTTE, South Dakota

Motorcycle enthusiasts from around the world have been waiting for the return of the Indian. Now 47 years after the famed motorcycle company ceased production, much-beloved models named the Scout and Chief are back on the road like never before.

Lakota artists Ray Dupris, Greg Bourland and Mitch Zephier are creating a unique line of handmade Indian products—beaded saddlebags and key chains, engraved fender tips are just a few of the items—that promise to give the motorcycle an authenticity that lives up to its name.

It is said that George Hendee, founder of Indian Motorcycle Company back in 1902, named his company after a people he thought enshrined the virtues of freedom and endurance.

Greg Bourland, chairman of the Cheyenne River Sioux Tribe in South Dakota, spearheaded today's partnership between Indian Motorcycle and the Lakota artists.



"I've always said motorcycles and Indians go hand in hand. They're the iron horses of today," he said. "Anybody who has ever gotten on a bike and gone 70 mph down the highway knows there's no other feeling like it in the world. Bikers still consider Native Americans to be the last of the free people other than themselves."

With nearly all the accessories made by hand, these products are one of a kind. They can never be mass-produced and are destined to become exclusive limited edition items.

"My whole part in this is simply to marry the artists to the company and build a relationship between them. It's kind of like a blind date where I introduce them and from there they are on their own," said Bourland.

Bourland sees his role as matchmaker as part of his duty as the elected chairman of the tribe and believes that creating sustainable cottage industries is one of the only realistic opportunities for those who live in isolated communities scattered across a reservation that runs more than 100 miles long. With Indian Motorcycle having more than 75 dealerships nationwide, Bourland hopes positive response to the accessories will garner interest that will translate into orders for the artists who in turn will have to hire additional workers on the reservation to meet demand.

But besides all the artists sharing a common love of motorcycles, there's another project that has brought them together, one that is allowing them to make a difference in their own individual communities. Bourland, along with the artisans, have customized an Indian motorcycle donated to the tribe by the company, which will be raffled off at Daytona Beach in March 2001. The bike was revealed for the first time publicly this summer at the Sturgis Bike Rally in South Dakota, the largest motorcycle rally in the world drawing upwards of 550,000 bike enthusiasts and every imaginable motorcycle manufacturer. The bike, adorned with its beaded buckskin saddlebags, a custom buffalo hide seat, and engraved tank panels made with German silver, was spectacular. The money raised from the raffle will be used to buy school clothes for needy children on the Cheyenne River Sioux Reservation. And between now and then, the Lakota artists in partnership with Indian Motorcycle intend to do some serious promotion and marketing.

Toronto

By Joan Taillon
Windspeaker Staff Writer

TORON

On Oct. 11, Toronto city co
cil made a decision to dump
garbage in somebody els
backyard. It voted to ship 20 m
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the Ontario Federation of A

Toronto reverses garbage dump decision

By Joan Taillon
Windspeaker Staff Writer

TORONTO

On Oct. 11, Toronto city council made a decision to dump its garbage in somebody else's backyard. It voted to ship 20 million tonnes of municipal garbage to the Adams mine site in Boston Township near Kirkland Lake, Ont., beginning in 2002. The move could have put the lands and rivers of Timiskaming and the Ottawa Valley at risk for 1,000 years, and polls show it was opposed by a majority of Native groups, farmers, environmentalists and ordinary citizens on both sides of the Ontario-Quebec border.

On Oct. 20, Toronto suddenly announced it had changed its mind and would send its garbage to Michigan.

The reason: a clause in the contract with Rail Cycle North, the conglomerate that would handle the waste, that would have held Toronto responsible for unmanageable costs that could arise from myriad factors.

Natives and northerners are relieved, seeing the reversal as a victory that may be partly the result of the united stance they took to defeat the proposal. At the same time, they fear that some other municipality will want to dump its trash in the mine.

Timiskaming First Nation, along with the Algonquin Nation Secretariat; the Union of Ontario Indians; the federal MP for Timiskaming-Cochrane Benoit Serré; MPP David Ramsay from Kirkland Lake; the anti-Adams Mine project coalition headed by Pierre Bélanger (which includes the MRC de Témiscamingue in Québec and the Timiskaming Municipal Association in Ontario; the Timiskaming Federation of Labour; Northwatch; and the Ontario Federation of Agriculture); and some Toronto politicians such as Jack Layton who fought vehemently against the proposal, want the federal minister of the Environment, David Anderson, to step in and order an environmental assessment.

But on Oct. 19, Toronto MP Judy Sgro (York West) said "There's lots of pressure coming from here, within our caucus but he (Anderson) is not responding to political pressure."

Anderson has asked the Canadian Environmental Assessment Agency to make a recommendation on whether he should order an environmental assessment or not. He is waiting for the agency's opinion, which is not expected before the end of the year.

Gordon McGuinty, head of Notre Development, the lead company in the Rail Cycle North consortium, has cash tied up in a mine property it isn't using and an investment in seeing the pit turned into a landfill. We don't know his next move. He did not return *Windspeaker's* telephone call. In a September telephone interview, however, he said a complete environmental assessment had been done and full consultation had been done with Native groups, which Timiskaming First Nation denies.

Timiskaming First Nation is in Notre-Dame-du-Nord, Que. on Lake Timiskaming, and would bear the direct consequences of any escaped hazardous leachate from the mine or unregulated chemicals in water pumped out of the mine. The reserve is situated near the mouth of the Blanche River, which drains the Adams mine site. Lake Timiskaming is on the border between Ontario and Quebec.

All summer and fall, Chief Carol McBride has maintained an exhausting schedule of meetings, rallies and protests against turning a lake that formed in the abandoned pits of the former surface iron ore mine into a garbage pit.

On Oct. 10, the day before the vote, both Native and non-Native men prevented Toronto council chamber security staff from evicting the chief from the chamber. McBride was there to put people on notice that Timiskaming First Nation was preparing a land claim that includes the Adams mine. She said if Toronto passed the project, the band would seek an injunction to prevent work proceeding at the site. She also objected to the threat to their drinking water, fish and wildlife, and the narrow terms of the provincial environmental assessment that excluded her band from consultation before the province gave Notre the green light.

On Oct. 23, Arden McBride, the director of health for Timiskaming First Nation, spoke about Toronto's change of plans.

"What happened, is that Rail Cycle North couldn't agree to the terms of the contract or the liability, so Mr. Mel Lastman decided because they couldn't come to a deal, the contract was off."

McBride said he could only guess at the reason, but "the (anti-Adams mine) coalition had a part to play. I'm wondering if the waterfront deal wasn't part of it also." McBride said with the deal off, Lastman "is looking good all over Ontario now that the Adams mine is gone, with an election coming up (Nov. 13)." He stressed this was his view, not Timiskaming 's. But the oblique reference to Lastman's pride in Toronto's recently announced multi-billion dollar plan to move its port and spruce up its waterfront was there.

McBride says his First Nation will continue to pressure Anderson for a comprehensive environmental assessment that could stop any future plans to use the mine as a dump. "Our chief tried to meet with Mr. Anderson last week in Ottawa and was unsuccessful."

The health director indicated because of Toronto's decision to back out of the dump deal the pressure was off temporarily, but "we do have a fight to continue, because the next fear is that even though Toronto is out, that still opens the door for other cities to dump their waste there. Because it's not the city of Toronto that owns the pit, it's Rail Cycle North."

He added one of their fears is that "the Canadian cities might think twice before even approaching Rail Cycle North, but that doesn't mean that the American cities can't ask Mr. McGuinty for disposing of their garbage. Mr. Lastman's fear is that the American government will stop him transporting across the border. . . . Americans say, 'well, you can run your stuff if we can run our stuff.'"

McBride said their legal team was evaluating the situation.

A lawyer for Timiskaming First Nation, David Nahwegahbow, spoke to *Windspeaker* from Ottawa on Oct. 23.

Nahwegahbow said that while he isn't privy to the contract, his understanding was that the Toronto-Rail Cycle North deal fell through because of a condition "that in the event of unforseen events . . . Rail Cycle North was insisting that Toronto . . . share in the liability. And the Toronto city council—one of the motions was that it be removed as a provision of the contract. And they had so many days after they voted for the approval of the contract to try and get that negotiated, and they weren't able to negotiate it, so it effectively killed the contract."

Franz Hartmann, executive assistant to Toronto councillor Jack Layton, said before the vote Toronto had other more environmentally sound ways of dealing with municipal waste.

"In the short term ship our garbage to Michigan in an existing landfill site that's a state of the art landfill facility, that's using proven technology as opposed to unproven technology, which is what would be used in the Adams mine.

"We ship that to Michigan for no more cost for the city of Toronto. What that does is give us five years to develop aggressive composting facilities here in the city and to approve our recycling processes. And if we did that, we would in fact reach a point in about five years from now where the amount of garbage produced by the city would be so small, we could probably ship it to existing landfill sites in southern Ontario. So that option is open and available to councillors.

"The question then is why didn't they choose that? . . . I think it has everything to do with politics and money."

Hartmann said that many Torontonians opposed shipping the garbage to Kirkland Lake too, especially after Chief McBride's impassioned speeches were broadcast.

National Chief Matthew Coon Come issued a strongly worded press release Sept. 21 calling on Environment Minister Anderson to undertake a "full and objective environmental assessment" on the "potentially dangerous project."

On Oct. 18, Jean LaRose, communications director for the Assembly of First Nations, told *Windspeaker* "no response has been received by the national chief or the AFN from Minister Anderson on that issue, and . . . we will pursue that issue because the First Nations involved have asked the national chief to keep pushing for a full environmental assessment, and the national chief has said that he would assist them as best as he can."

Power plant expansion controversy grows

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

An Alberta Energy and Utilities Board(AEUB) hearing began Oct. 17 to assess whether appellants Epcor and Atco should proceed with a proposed 170 megawatt gas turbine expansion known as Rossdale Unit 11 on its existing power plant site in Edmonton.

Epcor hopes the hearing will help resolve problems between itself and local Aboriginal people. This even though AEUB has ruled a nearby cemetery of concern to some Native people is "not an issue" in making its determination, according to Epcor archeologist Barney Reeves.

Originally scheduled to last two weeks, the hearing could take longer. No time limit has been set, according to AEUB's public affairs spokesman, Dave Morris.

At issue for Native people at the hearing is whether the plant's expansion would desecrate a burial ground, since some excavations done for Epcor by archeologists Lifeways of Canada confirm there are artifacts on Epcor property. The company said no graves or skeletons have been found. Some Native people doubt their findings.

Epcor purchased its land from the city, and gravesites have been unearthed on adjoining city property.

A list of intervenors supplied by Morris identifies the Métis Nation of Alberta; Association Canadienne-Francaise de l'Alberta; Lagimodiere family; Papasschase family; and Blackfoot First Nations Thunder Society as comprising the First Families and First Settlers group. Other intervenors are the Mother Earth Healing Society; Papasschase First Nation (Association) Society; Confederation of Treaty 6 First Nations; Rossdale Community League; Conserve; Central Area Council of Community Leagues; Edmonton Federation of Community Leagues; ESBI; Historical Society of Alberta; Western Canada Wilderness Committee; Alberta Environment; Alberta Health and Welfare; and Alberta Community Development. Eight individuals are also named.

Epcor is aware there is a cemetery on the former Hudson Bay Fort near their plant, but insists most of the cemetery that is known to exist is under the Rossdale Road, which is city property. The company said it is aware of seven skeletons located at its west boundary near Rossdale Road in 1967.

No agreement about the number of graves on either Epcor's or the city's land, or the proportion of Aboriginal graves exists, but on Oct. 23 Philip Coutu, representing the Métis Nation of Alberta at the AEUB hearing, said research shows 35 people have been interred at the Rossdale site since the early 19th century. Duane Goodstriker, the Blackfoot Nations First Thunder Society spokesman and a Blood Tribe member, puts the number at 40. Goodstriker is also a spokesman for the First Nations First Settlers Group at the AEUB hearings.

In the meantime, some concerned about Epcor's plans have been holding their own meetings. Last month, Goodstriker and supporters erected several wooden crosses on city property at the place where they placed crosses near Rossdale Road last summer. They also put up a banner derogatory to Epcor at the AEUB hearing on the first day, but removed it at the request of the city.

Duane Goodstriker hammers in a cross to commemorate Native remains at the Rossdale power plant site.

David Schneider, director of communications for the city of Edmonton, said "the city is being patient and sensitive to all parties involved." As evidence, he points out that the city has made no move to remove the spear and crosses erected on city property by Goodstriker.

Goodstriker has been contemptuous of what he terms "Epcor's cover-up" and the city's alleged complicity. Coutu, who seems to agree with Goodstriker, upbraided the Native press for not giving the issue the attention he said it deserves, but declined to discuss specific concerns with *Windspeaker* over the telephone.

Members of the Edmonton Aboriginal Urban Affairs Committee, a volunteer group that reports to the city on issues affecting local Native people, are not all in agreement with Goodstriker and Coutu. Some suggested Goodstriker doesn't represent the Cree.

Committee member Josie Cardinal wouldn't say whether Goodstriker's views represented her or not. She said it was important to get all the facts before making conclusions and she did not believe all the facts were in.

"I think what Duane is doing basically is he has lit a fire, but now it's a matter of maintaining the fire, making sure it doesn't get out of control . . . we want to make sure that things are done respectfully."

Later she said a key issue was the amount of public money Goodstriker wants to conduct research separate from Epcor's.

In a telephone interview with Windspeaker on Oct. 19, Goodstriker said, "We asked them for equal funding. . . . I asked Barney Reeves and Epcor 'how much money has Epcor paid you guys?'"

He said the answer he got was "approximately $250,000 over the last two years."

Goodstriker continued, "But that's not the fund I was asking for. I told Mayor Bill Smith, Don Lowry and a room full of Indians in city hall . . . we want equal funding for all of the archeological digs that you have conducted on this site from the beginning. So that's the 1960s, '70s, '80s, '90s, up to now. You get a figure for that. Because those people, those companies, those individuals have been making money, getting their research papers, getting their honors degrees . . . on the bones of dead Indian, Métis and Europeans lying in that graveyard."

Goodstriker said he has "no idea" how much money those people got, but said, "I'll ballpark $1.52 million easy."

Who would be getting it?

"From day one, I said the Blackfeet, the Cree, the Métis, the Stoney and the European community. And how the Blackfeet deal with it in the city is through the Blackfoot Nations First Thunder Society, an amalgamation of the Blood, Peigan, Siksika and South Peigan tribes."

Goodstriker said how the other groups deal with funding is up to them.

"The Blackfeet are saying, we're going after this to tell the Blackfeet side of the story. We want equal funding to tell the historical perspective of who we are on this site, and let the (other groups) all tell their own story."

Goodstriker also wants funding for the First Peoples First Settlers group at the AEUB hearing. He said other groups represented have "received funded intervenor status, which means AEUB is going to pay for their lawyers, going to pay for their researchers and pay for their time. We applied for the same thing and the AEUB turned around and said 'no, we're not going to give it to you.'" Goodstriker said they asked for around $120,000, "approximately what everybody else asked for and received.

"So the AEUB is essentially practising a form of apartheid, saying 'we cannot talk about past burial site issues and we cannot talk about historic land title, and we cannot fund you,' whereas everybody else gets funded and everybody else gets to talk about whatever they want."

Several Aboriginal urban affairs committee members deferred significant comment about an Oct. 1 meeting they hosted at the Canadian Native Friendship Centre to their chairperson Val Kaufman, who was away the rest of October. Goodstriker says his group was not invited to that meeting, but heard about it, called the friendship centre and insisted on the right to attend.

Epcor's principal archeologist Barney Reeves made a presentation, as did Goodstriker.

"They were basically two views that were quite in contrast to each other," Josie Cardinal said. "I don't think we have a total picture of what actually has happened."

(see Battle page 30.)

A gift fr

By Pamela Sexsmith
Translated by Norman Moyah Cardinal
Windspeaker Contributors

THUNDERCHILD FI NATION, S

It may come as a surpri some, but traditional warfa alive and well on the Plain

Taking a contemporary it has evolved into a g whoop-up that unfolds, all round, in the hand game t

Hand drums vibrate, v chant, singers cry out, as s ingly tireless players, energ by the joy of the game, batt through the day and into n almost as if their lives depe on it.

"There is a lot of taunting mind play that goes on ir hand game tents. Working singing together as a team, send a clear message. 'N say die. We are not going to up. We can produce.'" said Wapass, Jr., champion h game player from Thunder First Nation.

"It is very intense. You have to play to experience the power and strength within the game. Time goes so fast that your mind is nowhere else. No matter how bad your life is going, it shuts out the world, takes you away. That's the healing part of the game, leaving the outside world behind.

"It is also a mind game that goes deeper than words. You are always trying to figure out your opponent, who is always trying to figure you out. If you overthink the game, it can work against you. When I play, I don't think in Cree or in English. I think in the language of the game."

Thirty-three-year-old Wapass comes from a long line of players.

"My 74-year-old uncle, Roy

'I like t

By Pamela Sexsmtih

Cree Elder Carol Whiskyjack, swathed from h to toe in colorful blankets, armed with an equally colo umbrella to use as her poin demonstrated amazing stam at the Onion Lake First Nat 2000 hand game tournamen

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ened."
Battle page 30.)

A gift from the Little People

By Pamela Sexsmith
Translated by Norman Moyah Cardinal
Windspeaker Contributors

THUNDERCHILD FIRST NATION, Sask.

It may come as a surprise to some, but traditional warfare is alive and well on the Plains.

Taking a contemporary turn, it has evolved into a grand whoop-up that unfolds, all year round, in the hand game tents.

Hand drums vibrate, voices chant, singers cry out, as seemingly tireless players, energized by the joy of the game, battle on through the day and into night, almost as if their lives depended on it.

"There is a lot of taunting and mind play that goes on in the hand game tents. Working and singing together as a team, they send a clear message. 'Never say die. We are not going to give up. We can produce.'" said Billy Wapass, Jr., champion hand game player from Thunderchild First Nation.

"It is very intense. You have to play to experience the power and strength within the game. Time goes so fast that your mind is nowhere else. No matter how bad your life is going, it shuts out the world, takes you away. That's the healing part of the game, leaving the outside world behind.

"It is also a mind game that goes deeper than words. You are always trying to figure out your opponent, who is always trying to figure you out. If you overthink the game, it can work against you. When I play, I don't think in Cree or in English. I think in the language of the game."

Thirty-three-year-old Wapass comes from a long line of players.

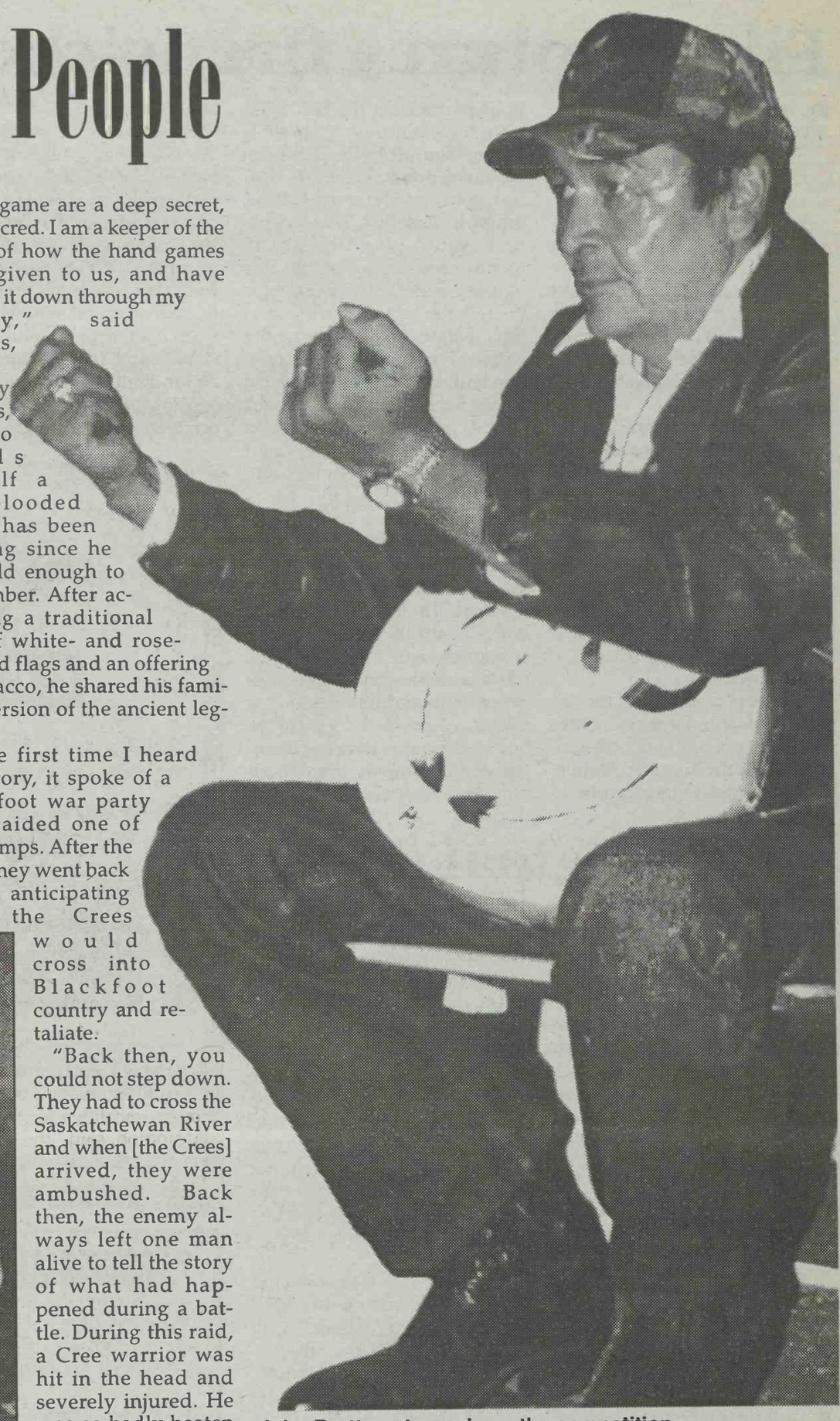
"My 74-year-old uncle, Roy Thunderchild, told me a story from his childhood. The Saulteaux from neighboring reserves would ride over on horses to challenge our tribe at Thunderchild. He can remember them losing everything, the bridles, packs, horses and even the wagons, just to come and play."

His own father, Cree Elder Billy Wapass, Sr., first learned to play with his grandfather, Peter Wapass.

"I grew up watching his generation play. I learned how it was given to us by the spirits, so sacred and powerful that even the sick would get healed from it.

"The game started with the Cree and has spread through North America. We are all part of a big hand game family now. We meet at gatherings throughout the year and shake hands. The wars from the past are over.

"It is totally a guessing game, very joyful. You can drown your sorrows, forget your pain, and get healed all over. It cleanses you in many ways. The origins of the game are a deep secret, very sacred. I am a keeper of the story, of how the hand games were given to us, and have passed it down through my family," said Wapass, Sr.


John Bretton stares down the competition.


PHOTOS BY PAMELA SEXSMITH
Billy Wapass, Jr. displays the sticks and the bones for hand game play.

Billy Wapass, Jr., who calls himself a full-blooded Cree, has been playing since he was old enough to remember. After accepting a traditional gift of white- and rose-colored flags and an offering of tobacco, he shared his family's version of the ancient legend.

"The first time I heard this story, it spoke of a Blackfoot war party that raided one of our camps. After the raid, they went back home, anticipating that the Crees would cross into Blackfoot country and retaliate.

"Back then, you could not step down. They had to cross the Saskatchewan River and when [the Crees] arrived, they were ambushed. Back then, the enemy always left one man alive to tell the story of what had happened during a battle. During this raid, a Cree warrior was hit in the head and severely injured. He was so badly beaten that he only made it back to the river. He was ready to give up when he saw what we call in our language me-megwaysak, which translates as elves.

"He had seen one pop out of the sticks. They had always been in our stories but he didn't know if it was real. The elf disappeared and came back several times. The fourth time the elf appeared he came straight to him and told him that he could help him. He took that Cree man in his hands and carried him down into a deep hole underneath the riverbank where the elves lived. There was a grandmother, grandfather and the wife. They sent for another elfin family to play the hiding game.

"Too sick to move or care, the Cree Indian laid there while two elf families sat on either side of him, singing, chanting and hiding the bones. After they had played for four days, the man became well enough to travel. When he got home to his village, he brought the story and a gift of sticks and bones. That is how we got the healing game, how my father told it to me," said Wapass.

(see Hand games page 17.)

'I like to play'

By Pamela Sexsmtih

Cree Elder Caroline Whiskyjack, swathed from head to toe in colorful blankets, and armed with an equally colorful umbrella to use as her pointer, demonstrated amazing stamina at the Onion Lake First Nation 2000 hand game tournament.

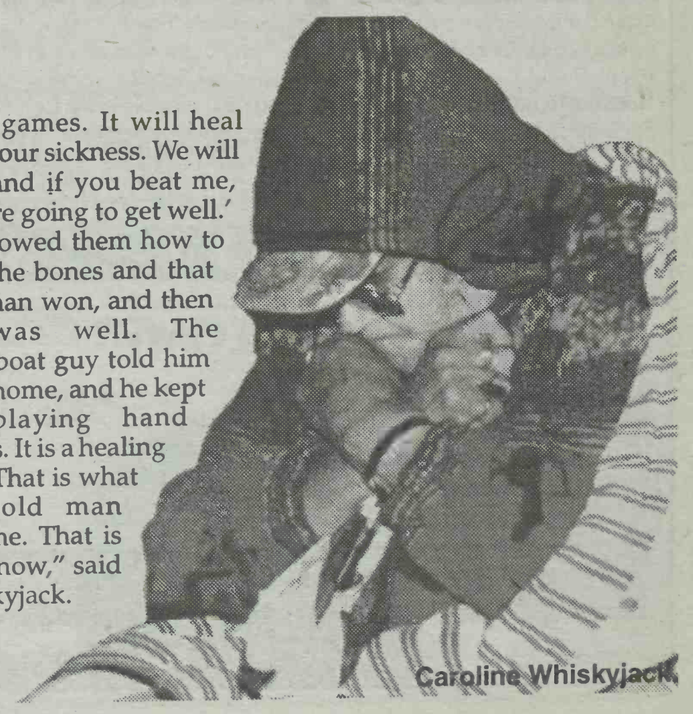
Her high spirits and knowledge of the game left many younger players in the dust, especially as the game continued into the wee hours of the night.

"I have been playing since the thirties, taught by my older brother, Sylvester Cardinal. He learned from our parents and grandparents. It is about guessing where the bones are hidden, white bone and striped bone. It is lots of fun. If you miss, we all laugh. They don't get mad. I enjoy it. I am 77 and I like to play. My friends take me to different tournaments. I was born at Saddle Lake, the daughter of Edward and Maggie Cardinal. I had 17 children, raised 15 of my own and two grandchildren.

"I play all around the year and in the wintertime too. If you have the money, you play when you go. If you don't, you just watch. If you have $10, you play cards and if you win, you play the hand games. Even little kids are good players," said Whiskyjack.

The stories of origins of the hand games are different among different Cree tribes, said Whiskyjack.

"There was one old man from Frog Lake, Peter Waskahat, who told me the story of how the hand games got started. He said there was a Cree man whose boy was real sick all the time. One day they went to the river and meet a guy, a fisherboat guy, who told them, 'We will play hand games. It will heal you, your sickness. We will play and if you beat me, you are going to get well.' He showed them how to hide the bones and that sick man won, and then he was well. The fisherboat guy told him to go home, and he kept on playing hand games. It is a healing play. That is what that old man told me. That is all I know," said Whiskyjack.


Caroline Whiskyjack

Film captures fire in the belly of resistance

By Jackie Bissley
Windspeaker Contributor

SAN FRANCISCO, Calif.

As with all significant moments in history, there is always more than one story to tell. The recollections of those who experienced Alcatraz from both the inside and out are what make James Fortier's documentary *Alcatraz Is Not Island* so compelling.

It's been more than 30 years since America woke up one morning to find out that a small group of Native Americans "held the Rock." It came at a time when the full weight of the United States government's policies of termination and relocation was being felt by urban Indians across the country, and by 1969 their frustration and anger reached a dangerous level.

With the Civil Rights movement and anti-Vietnam sentiments sweeping the nation and gaining public support, Native people started organizing on a political level. In the San Francisco area, a group of students calling themselves the American Indians United decided to capture Alcatraz, the most famous island in America. The occupation would go on to last 19 months and it is estimated that as many as 20,000 Native people visited the island during that time. Alcatraz had ignited a fire within. The spirit of the occupation and its charismatic leader, a young Mohawk named Richard Oakes, was infectious. Alcatraz galvanized Indian Country and gave birth to the Red Power movement.

Drawing from a vast circle of storytellers, a diverse and wide array of impressions and memories are shared in Fortier's *Alcatraz*. There are interviews with student activists and media supporters, with those who were on the island as children, and stories of the local neighborhood bar owner who helped organize the boats. As well Fortier has incorporated comments from President Nixon's political advisors about the occupation.

These collective insights strip Alcatraz of any militant romanticism that still lingers. The viewer is given an honest portrait of an historic event, one that has the human elements of disillusionment, naiveté and idealism but of dreams, hope, strength of human spirit and a cry for justice.

As poet/activist John Trudell stated in the film, "Alcatraz was about spirit. For me it was like coming home!" Revisiting the occupation three decades later is a poignant reminder of how one idea, one person can make the difference of a lifetime.

The film has been almost completely financed out of James Fortier's and his partners' own pockets. With the budget coming in at around $130,000 US, the filmmaker has managed to get 90 per cent of the costs deferred. Using his contacts in the business, Fortier has also called on favors to get items like camera and lighting equipment donated.

The producers are trying to raise money to pay for music licensing and still photographs. Before the film is screened at the Sundance Film Festival in January 2001, the filmmaker plans on replacing the narration track with a more polished one and editing the film's current running time of 70 minutes down to a 56-minute version to meet television broadcasters' perimeters.

For more information on *Alcatraz Is Not An Island* contact Diamond Island Productions 650/738-9105.

All Aboriginal artists

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

Aboriginal artists looking for help in developing their craft and promoting their work can find what they're seeking in the heart of Winnipeg at Urban Shaman Inc., Manitoba's only Aboriginal artist-run centre.

The centre, established in 1996, supports contemporary Aboriginal artists working in all mediums, offering professional development, education and training, as well as providing a forum for their art to be displayed and promoted.

The centre was formed by visual artist Louis Ogemah, arts administrator Debra Prince, and Liz Barron, who provided the necessary business expertise.

Leanne L'Hirondelle is director of Urban Shaman. Although many other artist-run centres exist, one major thing sets this centre apart, she explained.

"It's Aboriginal. The board is Aboriginal. The staff is Aboriginal. What we show is Aboriginal art — contemporary and traditional. It's a mixture of both. And that's unique, because most other artist-run centres are not Aboriginal," L'Hirondelle said.

"The reason that Urban Shaman was formed was because Aboriginal artists are kind of excluded from other places that exhibit art. And this way Urban Shaman can offer Aboriginal artists a chance to show their work, as well as understanding where the work comes from," she said.

Currently, Urban Shaman has just over 70 member artists. Most members are from Manitoba, although a few are from other areas of Canada.

The next event on the schedule at Urban Shaman will be Crossfire, a showing by artist David Hannan running from Oct. 27 to Nov. 25.

Also upcoming are two annual events hosted by Urban Shaman. Shooting From the Hip, the centre's annual youth workshops and exhibition will begin March 15, 2001, and the members' show will run May and June 2001.

Native

By Joan Taillon
Windspeaker Staff Writer

LITTLE ROCK

The American Native
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Native library expands its collections

By Joan Taillon
Windspeaker Staff Writer

LITTLE ROCK, Ark.

The American Native Press Archives based in Little Rock aims to raise the profile of tribal writers and storytellers and promote their work. Since it started up in 1983, the organization has been the official archives of the Native American Journalists Association collection. It maintains 12 categories of records from NAJA alone, dating back to 1984. Most American and many Canadian Native publishers and journalists belong to NAJA.

Now the archives is rapidly expanding its holdings of other newspapers, periodicals and manuscripts, and moving to get everything on-line.

So far they estimate 4,000 Native writers are included in their Native writers files. Most of these are periodical writers from the period 1825 to 1925. The archives boasts that this is the "most comprehensive resource centre for the study of Native literature during that era." Non-periodical material by Native writers is also available up to the present date.

A large proportion of these holdings are Canadian.

Daniel F. Littlefield, Jr., a co-director who started the archives with James W. Parins, said "we are in the process of establishing (an) electronic catalog of our newspaper and periodical holdings, and of the 1,837 records that we now have in the database, 123 are Canadian First Nations titles. There will be (other Canadian material) entered from our old-style records as we get to them. In addition, we have annual reports from various First Nations groups and other materials of that type in our manuscripts and other types of collections."

About the origin of the archives, Littlefield said he and Parins "founded it and sort of stayed with the program." They both have "release time" from teaching to do the work, but rely on graduate assistants and internships "a lot," in that they use the archives as a teaching facility.

Littlefield added "we now have a major proposal forward to the university to build an archives building and to get us the staff we really need, and we also have a major grant proposal that we're floating to hire a project archivist who can come in and work on manuscript materials."

He said the cataloguing of newspapers, magazines and newsletters will "ultimately" be done by the university's library department.

"We have access to various kinds of help; our problem is primarily space," said Littlefield.

Examples of the Archives' other holdings are its Leslie Newell Collection, a thesis collection related to press freedom and Indian civil and first amendment rights in the United States.

The bulk of its Robert A. Warrior Collection was donated to the archives in 1999 by Warrior, an Osage scholar. It covers the American Indian Movement (AIM) from 1971 to 1992 as well as other 1970s issues.

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Warrior, an Osage scholar
It covers the
American Indian Movement
from 1971 to 1992 and other 1970s issues.

Numerous contributions of individual writers make up the Small Manuscripts Collection. Materials consist of the writers' own donations and complementary material from other sources. A broad cross-section of tribal groups are represented.

The Native American Chapbooks Collection was begun last year, with James Metzger's donation of 64 chapbooks. Chapbooks generally are small books or pamphlets containing popular tales, ballads, and poetry.

One of the most rapidly growing collections is the Native Organizations Collection, which covers both Native American and Native-related organizations of the past 20 years. The collection contains records of almost every kind of Native organization, with exception of the media organizations that are included in the Native Press History Collection. Papers on tribal, social, political, health business, cultural, legal and other issues are found there.

The Native Press History and Bibliography Research Collection goes back to 1981, but it covers many aspects of Native American publishing since 1828. Periodicals dating from 1985 are the main focus, but there is copious information on book publishing and tribal presses as well. The Native American Rights Fund; Native American AIDS Media Consortium; Wordcraft Circle of Native Writers and Storytellers; and the American Indian Library Association are media organizations represented in this collection.

Finally, there are 600 rolls of microfilm, not even including newspapers and periodicals, that are yet to be catalogued.

Littlefield doesn't know how many hits their internet site is getting, but he said they can tell by the e-mail inquiries "they're really using it to search for information. It's not just casual running of the site."

Although a substantial amount of information is available on line, most still isn't, he said. "We're just starting to get our finding aids worked out and get some of the material on-line.

People can copy material free off the internet, he said, "for personal use, research and teaching, including classroom distribution," so long as the copyright is included: copyright UALR Native Press Archives. "Others need permission" to copy the work, he said.

Researchers can find the American Native Press Archives website at www.anpa.ualr.edu. It contains links to numerous Native schools and organizations as well as to other literature sites and curriculum materials.

Food and folly

Regina Métis Women are hosting their second annual Métis Recognition Awards and Banquet on Nov. 24. Award categories include Arts and Entertainment, Métis Culture, Education, Health and Medicine, Elder, Business and Commerce, Science and Technology, Law and Justice, Youth, Sports and Recreation, Community Service, and Social Work. Nomination submissions must be received by Nov. 10. Recipients must be of Métis ancestry, must be 19 years or older, (except in the youth category, the recipient of which must be between the ages of 12 and 18), and must reside in the city of Regina. The evening's entertainment will include a presentation by Maria Campbell and the music of John Arcand. For more information on the awards, call Rhoda Fisher at 1(306) 543-3296.

Murder, she wrote

The Firehall Arts Centre of Vancouver presents the premiere production of *The Unnatural and Accidental Women*, Marie Clement's latest play inspired by a true murder case in Vancouver that involved at least 10 women who died in the 1980s with blood alcohol levels beyond possible human tolerance. Performances are scheduled from Nov. 2 to 25 at the centre on East Cordova St. Muriel miguel, playing Aunt Shadie, is a leading Native director, choreographer, performer and playwright in the United States. Michelle St. John, who plays Rebecca, was seen in the role of Velma in Sherman Alexie's Smoke Signals. Other Native actors appearing in *The Unnatural and Accidental Women* include Gloria May Eshkibok, Sophie Merasty, and Columpa Bob. Tickets are available at the box office or by calling (604) 689-0926.

Crafty artists

Aboriginal Expressions will host the 12th anniversary of the North American Native Arts Festival at the Vancouver Aboriginal Friendship Centre on East Hastings on Dec. 2 and 3. Entertainment will feature Wayne Lavalee, Sandy Scofield, Wilf Sampson, Larry Hansen, Native flutist, Anthony, and Northwest Coast dancer John Nelson, a Karate demonstration by Art Paul and a cooking demonstration by Lloyd Attig. The show promises a full array of arts and craftwork, Native food, and chances to win prizes. For information call 1-604-253-1020.

Patrick Skead (left) and Chuck Saunders took part in the Grand Council Treaty 3 Treaty Day Celebrations on Oct. 2 in Kenora, Ont.

Hand

(Continued from page 13.)

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Hand games provide coast to coast fun

(Continued from page 13.)

"My grandfather in Frog Lake said that the Cree warrior also brought back a song and since then, we have been making our own songs. I have actually dreamt of a song that I do sing today. We say 'eke opawatama,' that means 'it came to us as a gift in a dream.' I know that this kind of stuff happens because it happened to me. I dreamt my song this winter and sang it when I awoke. I was very surprised when it was given to me. I have a strong sense that I may have earned it by praying and believing in my culture. After hearing me sing it at tournaments, other are now singing my song.

"We like to say that there are winning songs. The more hype you get, the more chances you create for your hiders to pull sticks from their opponents, the purpose behind the drumming, singing, and chanting," said Wapass.

"We also have an honor song given to us that is sung before the beginning of each tournament. In that way we honor the me-megwaysak," he said.

There are subtle variations that occur in the same story in different regions and tribes.

There are 11 sticks in the game and two sets of bones, one striped, one clear.

"The bones used today as game pieces, commemorate the battle. The striped bones represent the fallen warrior and his battle wounds. The clear bones represent the strong warrior, healed and whole, ready to fight again," said Norman Moyah Cardinal.

FILE PHOTO

Hand games have been enjoyed in communities across the country from the time the Little People gave the gift of the game to an injured warrior in order to heal him.

The king stick is the eleventh stick. The ultimate advantage is gained if you win it.

Each side will try to get as many sticks as they can until they earn 10 sticks. To win a stick, you have to hide the plain bone away from your opponents. When they hit the striped bone, (an unlucky guess) they owe you a stick, and you hide again until they hit both sets of plain bones. It is then your opponent's turn to hide until they can get as many sticks as they can. There are a lot of illusions, tricks and sleight of hand used.

If you lose the king stick, many believe that you lose the power that your set possesses.

"When you win the king stick, you get to use your own sticks and the power that comes with them to manipulate your opponents, said Wapass, Jr. "I believe that using elk bones helps me to see through the hands of my opponents when they are hiding. The power of the animal is very strong.

In this fast paced game, players point to indicate their guesses.

"The Cheyenne and Blackfoot point a different direction than the Cree. [The Cree point with a closed upright hand.] The Stoney Indians point with a feather. The Blackfoot point with their thumbs, the Cheyenne with two fingers. North American tournaments are played the Cree way. Some tribes play men against the women," said Wapass Jr.

A game can last from five minutes to more than six hours.

"If you are very peaceful and at one with yourself, you can concentrate better. When you go to a sundance, a sweat or a cultural ceremony, you become one with yourself, feel good about yourself, and that will come out in your game. If you are not feeling good about yourself, that will affect the game and play against you. It helps to be spiritual and stay grounded in your culture.

"To be at one with yourself, you must purify yourself before you play the game. It gives you the power to believe that you can beat your opponent. You must also know how to acknowledge a worthy opponent and show that respect is there. You never give up, keep trying and give the game every respect. The winners always shake the hands of their opponents, a gesture of good faith and sportsmanship," said Wapass.

"Nobody likes to be defeated but you can't carry a lot of bad feelings or take it to the heart. When people leave after a weekend of playing, even after defeat, they don't even remember. They go with good memories of playing the game. That is the healing property. There are a lot of lessons to be learned from the game itself. A certain amount of respect goes along with being the victor, because 'they' feel that you know something they don't, or that you are very strong minded and spiritual," said Wapass.

Receiving the teachings and learning the game is something that must be earned.

"If someone shows interest, learns the songs, makes their own hand game set and shows interest and commitment, I will teach them. There are a lot of people interested in learning, but I never tell all. You learn through experience, as well as being told orally. I feel comfortable talking about my experiences, because they are mine," said Wapass.

At a recent tournament at Frog Lake First Nation in Alberta, one of the young men mimicked the head shaking movements of an angry bison.

"That is what we call a signature move, a powerful image of a charging bull," said Wapass. "The player is saying, 'Come and get me.' As Cree people, we have a lot of sign language. With fingers pointing over top of your head, you are saying, 'I am not going to change my game. If you want to get me, you have to come and get me.' The bison is very stubborn and will stand his ground. He will not change his game. It is part of the battle and psychological strategy," said Wapass.

Some will make a movement like a snake or the motion of a bear, moving their hands back and forth. There are many different cultural meanings and expressions of spirituality," said Wapass.

"To show that you are not cheating, you use the open hand gesture, one plain and one striped bone in an open hand. I show the striped one in front because that is the one I want them to pick.

"When I say I respect the game, that means having fun, not getting mad. Once you get into it, it captivates you and you become very focused, caught up in the wave of the game. It is addicting, a good addiction. We are always looking forward to the next tournament. A lot of people who play are healthy, sober and drug free. It helps them to stay in their culture.

"My grandfather always said that we were not meant for alcohol. I have seven brothers and we all play, our wives all play, we've brought them into the game."

A member of the Board of Education at Thunderchild First Nation, Wapass teaches hand games to children on reserve and during the cultural camps.

"I focus on my children; try to set a good example, live a good life. It keeps me grounded in my culture. We are a very close family. As long as I can remember, we have only played with our own family members. That is the way my dad taught us to play. We communicate well and sing the same songs, something that gives you more energy.

"My father told me that when he leaves this earth, that I will be here to remember everything he said, and when I talk to my family, even if they do not understand, when I leave this earth, they will remember everything I said," added Wapass.

Public Service Commission of Canada | Commission de la fonction publique du Canada

Aboriginal Management Development Program

Correctional Service of Canada

VARIOUS LOCATIONS WITHIN THE PRAIRIE REGION

Open to persons residing or working west of Thunder Bay.

*These positions are being staffed under the Public Service Commission's External Employment Equity Recruitment Program, approved pursuant to Section 5.1 of the *Public Service Employment Act* and is limited to Aboriginal persons.

The Aboriginal Management Development Program is seeking highly motivated individuals who meet the recruitment standards of the positions listed below and who have the potential to excel as future managers within the Correctional Service of Canada (CSC) and the federal public service. Successful candidates may be employed permanently in the following entry positions and placed in challenging work assignments combined with specialized management training. This combination of practical work experience, formal training and mentoring will provide participants with a unique opportunity to develop their management skills over a three- to four-year period. Candidates will be expected to successfully compete for management positions within that period or return to their base position.

CAREER MANAGEMENT OFFICER

To qualify, you must have successfully completed a degree from a recognized university and passed the Public Service Commission test (GAT or ELOST). In addition, you must have experience in using word-processing, spreadsheet and e-mail applications, delivering training and/or involvement in staffing in the public service, and advising managers and employees. Your annual salary will range between **$46,017** and **$51,076. Reference Number: PEN6430FF**

PROGRAM OFFICER

To qualify, you must possess a related degree from a recognized university in a field that focuses on understanding and assessing human behaviour. Preference may be given to candidates who possess a degree in Sociology, Psychology, Social Work, Criminology or Education. You must have experience in interviewing, identifying and assessing human behaviour and counselling in individual and/or group settings. Preference may be given to candidates who have basic keyboarding skills using computer software programs which are currently in use in CSC. Your annual salary will range between **$40,448** and **$48,538. Reference Number: PEN6432FF**

PAROLE OFFICER

To qualify, you must possess a related degree from a recognized university in a field that focuses on understanding and assessing human behaviour. Preference may be given to candidates who possess a degree in Sociology, Psychology, Social Work or Criminology. You must have experience in interviewing, identifying and assessing human behaviour and counselling in individual and/or group settings. Preference may be given to candidates who have basic keyboarding skills using computer software programs which are currently in use in CSC. Your annual salary will range between **$45,707** and **$53,006. Reference Number: PEN6431FF**

Proficiency in English is essential for all positions.

Note (for all positions): An enhanced reliability clearance will be conducted prior to appointment. Candidates must successfully pass a Values Assessment interview and management assessment tests, be willing to relocate within the Prairie Region and remain mobile throughout the program. Candidates will be asked to submit a text of approximately 500 words to assess communication skills. An eligibility list may be established to fill similar positions in other federal government departments. Candidates must successfully meet the qualification standards of the positions being sought. Statements of Qualification standards for above positions may be obtained on-line at http://jobs.gc.ca

If you are interested in any of the above positions, please apply on-line or forward your resume and/or application form PSC-3391 (available from the Public Service Commission of Canada and Human Resources Centres), stating your citizenship and **quoting the appropriate reference number,** by **December 15, 2000,** to: **Public Service Commission of Canada, Room 100, 344 Edmonton Street, Winnipeg, MB R3B 2L4. Fax: (204) 983-8188.**

**The Employment Equity Act defines an Aboriginal person as a North American Indian or a member of a First Nation, Métis, or Inuit. North American Indians or members of a First Nation include status, treaty or registered Indians, as well as non-status and non-registered Indians. Applicants must clearly self-identify as belonging to such a group.*

We thank all candidates who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian citizens.

We are committed to Employment Equity.

Programme de perfectionnement des cadres autochtones

Service correctionnel du Canada

DIVERS ENDROITS DE LA RÉGION DES PRAIRIES

Postes offerts aux personnes résidant ou travaillant à l'ouest de Thunder Bay.

*Ces postes seront comblés en vertu du Programme de recrutement externe d'équité en matière d'emploi de la Commission de la fonction publique, approuvé en vertu de l'article 5.1 de la *Loi sur l'emploi dans la fonction publique*. Seules les personnes autochtones peuvent poser leur candidature.

Le Programme de perfectionnement des cadres autochtones a besoin de personnes très motivées qui répondent aux critères de recrutement des postes énumérés ci-dessous et qui ont le potentiel voulu pour exceller plus tard dans des fonctions de gestionnaires au sein du Service correctionnel du Canada (SCC) et de la fonction publique fédérale. Les candidates et candidats retenus pourraient jouir d'un emploi permanent au premier échelon et recevoir des affectations de travail stimulantes combinées à une formation spécialisée en gestion. Cette combinaison d'expérience de travail pratique, de formation officielle et d'encadrement leur donnera une occasion unique de perfectionner leurs compétences en gestion pendant une période de trois à quatre ans. On s'attend à ce que les candidates et candidats puissent concourir avec succès pour les postes de gestion durant cette période, sans quoi ils ou elles retourneront à leur poste de base.

AGENTE OU AGENT DE GESTION DES CARRIÈRES

Pour remplir ces fonctions, vous devez détenir un diplôme d'une université reconnue et réussir le test de la Commission de la fonction publique (Examen d'administration générale ou Examen de sélection d'agentes et d'agents au niveau d'entrée). De plus, vous devez avoir de l'expérience dans les domaines suivants : exploitation des logiciels de traitement de texte, des tableurs électroniques et des applications du courrier électronique; prestation de cours de formation ou participation au processus de dotation de la fonction publique; prestation de conseils aux gestionnaires et aux employés. Vous toucherez un salaire variant entre **46 017 $** et **51 076 $. Numéro de référence : PEN6430FF**

AGENTE OU AGENT DES PROGRAMMES

Pour accéder à ce poste, vous devez détenir un diplôme connexe d'une université reconnue dans un domaine axé sur la compréhension et l'évaluation du comportement humain. La préférence pourrait être accordée aux candidates et aux candidats qui détiennent un diplôme en sociologie, psychologie, travail social, criminologie ou éducation. Il vous faut également connaître les techniques d'entrevue, savoir définir et évaluer le comportement humain et posséder des acquis dans les séances de counselling individuelles ou collectives. Encore une fois, la préférence pourrait être accordée à ceux et à celles ayant des compétences de base dans la manipulation du clavier et dans l'exploitation des programmes informatiques en usage au SCC. Vous toucherez un salaire variant entre **40 448 $** et **48 538 $. Numéro de référence : PEN6432FF**

SURVEILLANTE OU SURVEILLANT DE LIBERTÉ CONDITIONNELLE

Pour être pris en considération, vous devez détenir un diplôme connexe d'une université reconnue dans un domaine axé sur la compréhension et l'évaluation du comportement humain. La préférence pourrait être accordée aux candidates et aux candidats qui détiennent un diplôme en sociologie, psychologie, travail social ou criminologie. Il vous faut également connaître les techniques d'entrevue, savoir définir et évaluer le comportement humain et posséder des acquis dans les séances de counselling individuelles ou collectives. Encore une fois, la préférence pourrait être accordée à ceux et à celles qui possèdent des compétences de base dans la manipulation du clavier et dans l'exploitation des programmes informatiques en usage au SCC. Vous toucherez un salaire variant entre **45 707 $** et **53 006 $. Numéro de référence : PEN6431FF**

La maîtrise de l'anglais est essentielle pour tous les postes.

Nota (pour tous les postes) : Une vérification approfondie de la fiabilité sera effectuée avant la nomination. Les candidates et candidats devront subir avec succès une entrevue d'évaluation des valeurs ainsi que des tests d'évaluation en gestion, être disposés à déménager dans la région des Prairies et demeurer mobiles tout au long du programme. Il leur faudra également présenter un texte d'environ 500 mots afin qu'on puisse évaluer leurs compétences en communication. Une liste d'admissibilité pourra être établie et servir à combler des postes similaires dans d'autres ministères fédéraux. Répétons que les candidates et candidats doivent répondre aux critères de sélection des postes à combler. On peut obtenir un énoncé de qualités en ligne à l'adresse http://emplois.gc.ca

Si l'une de ces perspectives d'emploi vous intéresse, veuillez poser votre candidature en ligne ou faire parvenir votre curriculum vitæ et le formulaire de demande d'emploi 3391 de la CFP (que vous pouvez obtenir à la Commission de la fonction publique du Canada ou dans les Centres de ressources humaines) **d'ici le 15 décembre 2000,** en indiquant votre citoyenneté ainsi que le **numéro de référence approprié** à la **Commission de la fonction publique du Canada, 344, rue Edmonton, bureau 100, Winnipeg (Manitoba) R3B 2L4. Télécopieur : (204) 983-8188.**

**La Loi sur l'équité en matière d'emploi définit un autochtone comme une personne faisant partie du groupe des Indiens de l'Amérique du Nord ou d'une Première nation, ou qui est Métis ou Inuit. Les termes « indiens de l'Amérique du Nord » et « Première nation » signifient les Indiens inscrits, les Indiens non inscrits et les Indiens couverts par traités. Les candidates et candidats doivent clairement indiquer qu'ils appartiennent à un tel groupe.*

Nous remercions tous ceux et celles qui soumettent leur candidature; nous ne communiquerons qu'avec les personnes choisies pour la prochaine étape. La préférence sera accordée aux citoyennes et aux citoyens canadiens.

Nous souscrivons au principe de l'équité en matière d'emploi.

http:// jobs.gc.ca

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http:// emplois.gc.ca

Treasu

By David Wiwchar
Windspeaker Contributo

DENVER, Col

More than 250 reside
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Within the sunlit atriu
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Victoria to be viewed

Treasures opens in Denver

By David Wiwchar
Windspeaker Contributor

DENVER, Colorado

More than 250 residents of Denver, Colorado came out to celebrate the opening of HuupuKwanum — Tupaat: Treasures of the Nuu-chah-nulth Chiefs at the Denver Museum of Nature and Science.

Within the sunlit atrium of the museum, the assembled crowd witnessed the colorful display of local Kiowa, Shoshone, and Lakota singers drummers and dancers, before Ditidaht dancers Brian Tate and Ralph Edgar performed a thunderbird dance.

Flashbulbs sparkled from the two mezzanines above the floor as Ditidaht singers sang Ya-ya-hweet-la-lay, a song owned by Richard Tate, which echoed throughout the museum's corridors.

"We honor and recognize the First Nations of the Pacific Northwest, the Nuu-chah-nulth people of Vancouver Island, British Columbia, Canada on the occasion of the exhibition opening of HuupuKwanum Tupaat, Treasures of the Nuu-chah-nulth Chiefs," said museum curator Richard Stuckey. "This amazing exhibition of the arts, culture and heritage of a proud and unique Native people has traveled from the Royal British Columbia Museum in Victoria to be viewed by the Denver and Colorado public from Oct. 6 to Jan. 15, 2001. We welcome you one and all."

The 22 Nuu-chah-nulth delegates felt welcome by the host nations who performed throughout HuupuKwanum's opening day.

The Oct. 7 event started with a traditional grand entry by the Southern War Descendents Singers, who drummed in veterans carrying the American, Colorado, and Canadian flags. Toquaht Tyee Ha'wiih Bert Mack was asked to carry in the Canadian Flag; an honor taken very seriously by the American veterans. The Flag Song was then sung by Wo Lakota Peta — Northern Drum made up of Lakota, Shoshone, and Oglala Lakota singers.

Fancy dancers from Kiowa, Navajo, Cheyenne, Lakota, Choctaw, Zuni, Arapaho, and Ho Chunk Nations dazzled the crowd with their spectacular dances and dresses. With a total population of 2.1 million, Denver is home to more than 30,000 American Indian people representing nations from across North America.

After the inter-tribal dance, museum representatives Joyce Herald (curator of ethnology), Liz Cook (anthropology educator) and Susan Savage (Native American liaison) presented Nuu-chah-nulth representatives with a number of gifts, which was reciprocated by Nuu-chah-nulth, who presented gifts to museum officials.

Despite a difficult beginning, the Denver trip was a great success.

A week before the scheduled departure date, the Denver Museum of Nature and Science told the Nuu-Chah-Nulth Tribal Council that it could not afford to bring a delegation of 20 Nuu-chah-nulth Ha'wiih down to Colorado as previously discussed.

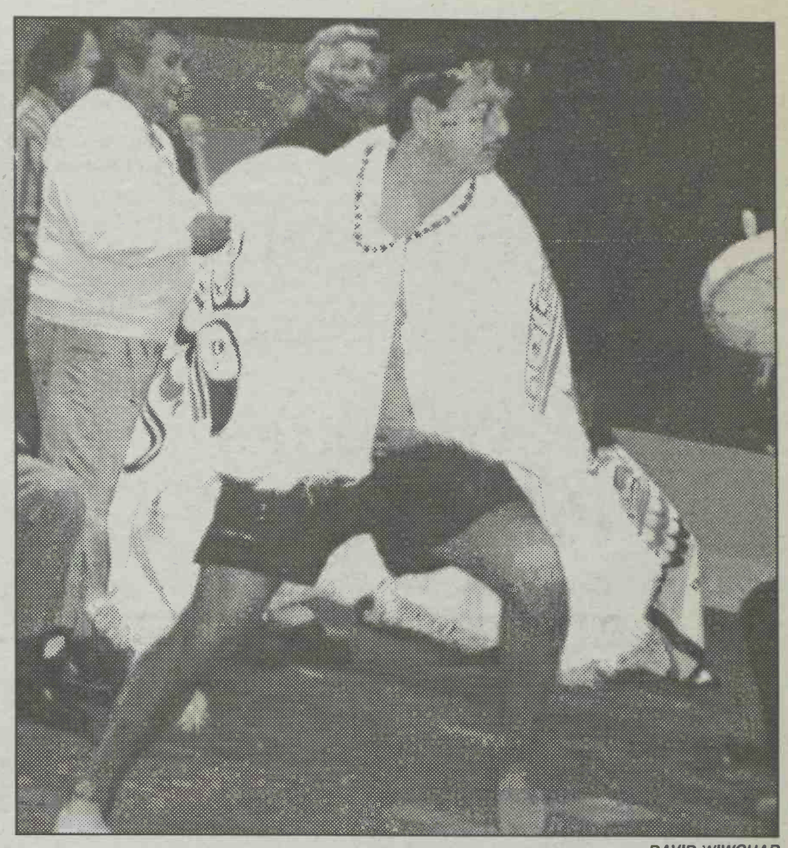
Delegates at the NTC meeting reacted angrily to this, saying that it was rude of the Denver Museum to revoke funding at such a late date, and to deny the Nuu-chah-nulth an opportunity to open the exhibition in a manner befitting their culture.

After quick negotiations it was decided that the museum would pay for the HuupuKwanum committee's airfare, for hotel accommodations for all, and a few meals. But the damage had been done; many Ha'wiih decided that they would not attend because of the way things were handled.

Tla-o-qui-aht sent a delegation of four Ha'wiih to the opening. Ditidaht sent two of their Chabut', a speaker-singer, an Elder, and two dancers. Uchucklesaht, Mowachaht/Muchalaht, Toquaht, Tseshaht, and Ehattesaht were also represented. Nuu-chah-nulth and council representatives offered their hopes and prayers to exhibit hosts Genevieve Mack, Jeff Gallic, and Stan Smith, who will stay with the exhibition in Denver for the next three months acting as tour guides, interpreters, and guardians of the treasures.

Throughout the three days spent in Denver, delegates toured the Denver Museum of Nature and Science, the Denver Art Museum, the opening of George David's exhibit at the Carson Art Gallery, and a few individual side-trips to Denver area attractions.

Upon leaving Denver, most of the apprehensions and frustrations felt by delegates upon arrival seemed to have melted away largely due to the host American Indian nations as well as museum representative Liz Cook. Although sad to leave their HuupuKwanum Tupaat in Denver, Nuu-chah-nulth delegates seemed to agree that it was in good hands.



DAVID WIWCHAR

Brian Tate of Ditidaht First Nation performs the thunderbird dance at the opening of HuupuKwanum—Tupaat at the Denver Museum of Nature and Science

Winter

By Cheryl Petten
Windspeaker Staff Write

SASKAT

A new program spon
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The Crossing Bri
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Winter track program a go for urban youth

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

A new program sponsored by Saskatoon Tribal Council (STC) Urban First Nations is giving Aboriginal youth in Saskatoon's inner city a chance to get involved in track and field.

The Crossing Bridges: Bridge City Track Program was started earlier this year, thanks to funding from the Community Mobilization Program, part of the government of Canada's national strategy on community safety and crime prevention.

Brenda Zeman is coordinator of the Crossing Bridges program. Prior to the launch of Crossing Bridges, Zeman had been working with Harry and Iva Lafond of Muskeg Lake, bringing children from the reserve to spend time at the Saskatoon Field House indoor track on Saturday nights. The trips were held to give the children involved in the track program on the reserve a chance to train in a fully equipped track venue, Iva Lafond explained. It was during these trips that they noticed the lack of participation in track by Saskatoon's Aboriginal youth.

"We certainly were very aware that there were not very many Aboriginal children in the field house, and certainly not very many Aboriginal children in the track clubs," Zeman said.

When the Lafonds began working in the city, it was decided it was time to see what they could do about providing access to track and field for children living in Saskatoon, especially those in the inner city area, and the idea for Crossing Bridges was born.

Zeman said they found out their grant application had been successful in May, and managed to get a program in place for the summer.

The Crossing Bridges program is aimed at youth aged 10 to 14. A total of 125 kids were on the list of participants for the summer program, of which 75 were regulars. Each night of the program, between 40 and 50 kids took part, Zeman said.

According to Iva Lafond, the Crossing Bridges program was very well received by the kids taking part in the summer program.

"Kids are always very willing to do all kinds of things. They're just basically looking for people to do it with. So they're very happy to be involved," Iva Lafond said. "You see a lot of change with some of them. Some of them are really developing some self-esteem and some pride, and that kind of thing, which is one of the main goals of the program."

The summer program consisted of 12e sessions — eight practices and four twilight meets. The last meet led up to a mini-Olympics for program participants.

"We had a real Olympic ceremony," Zeman said. "We had kids saying the actual Olympic oath that was said in Sydney. We had kids running in with the torch, and one of our training coaches running behind with a fire extinguisher."

The winning athletes were even given laurel wreaths to wear as part of the mini-Olympics.

"They were walking around, the victors, with their laurel wreaths. They were pretty proud," Zeman said.

"At that age, 10 to 14, you see Aboriginal kids on the podium, and they were just as competitive as the non-Aboriginal kids. And what we'd like to do is keep that going, so that when they're 17 and 18, they're still on the podium," Zeman said.

During the summer program, kids were bused from the west side of the city to the east side, where the stadium is located, and youth from the east side were invited as well. And for the last two meets, children from the reserves within the Saskatoon Tribal Council were also invited to take part.

"I've never seen such diversity at Griffiths Stadium in my whole life.

Those last two meets were just marvelous," Zeman said.

"The whole thing is about training young coaches and young people to take leadership roles," Zeman said. "It is about access and accessibility and affordability. We're training the coaches. We want them to become certified coaches, and eventually we'd like to train some officials too," she said.

There were 18 coaches involved in the Crossing Bridges summer program, including 12 trainees and six mentor coaches. Zeeman is one of the mentor coaches, as are Iva and Harry Lafond.

On Oct. 26 a pipe ceremony and feast was held to kick off the Crossing Bridges winter program. The program itself will begin Nov. 4.

Iva Lafond expects the majority of the kids who were involved in the summer program will be back when the winter program begins in November, although she expects some may get involved in some of the other sports programs that have started up in the inner-city, including a hockey program and a soccer league. In fact, she expects even more participation in the next session, now that summer is over and kids are back in school again.

For more information about the Crossing Bridges program, call the STC Urban First Nations office at 956-6130.

Play sheds light on issues of disabled

By Cheryl Petten
Windspeaker Contributor

WINNIPEG

The efforts of a Winnipeg woman to help Aboriginal people with disabilities access training, education and employment were officially recognized at an awards ceremony held Oct. 13

Frances Sinclair was one of seven recipients of this year's Manitoba Access Achievement Awards, sponsored by the Province of Manitoba and the Manitoba League of Persons with Disabilities. The awards were handed out at the Manitoba legislature by Tim Sale, provincial minister responsible for persons with disabilities. Sinclair received the award in the public education and training category.

A Cree woman who was born without hands, Sinclair knows the dual challenges facing Aboriginal people with disabilities, having to deal not only with the challenges related to their disability, but also the obstacles placed before them because they are Aboriginal. After experiencing the gaps that exist in services provided for Aboriginal people with disabilities, Sinclair set to work to try to close some of those gaps.

In 1996, Sinclair founded the Aboriginal Disabled Self-Help Group, the first group of its kind in Manitoba. The group works to motivate Aboriginal people with disabilities through self-help activities, and does presentations to employers, non-profit organizations and communities, providing information on the needs, strengths and aspirations of Aboriginal people with disabilities.

Sinclair's latest project has been a joint effort between the Aboriginal Disabled Self-Help Group and the Centre for Aboriginal Human Resource Development (CAHRD), and has involved the hiring of Aboriginal people with disabilities to work as employment counsellors at CAHRD. The program started with two employment counsellors being hired, but has now expanded to include three counsellors.

"And all these three people have disabilities, but they also have, of course, the skills and the qualification and education. So they are employment counsellors specifically to work with the disabled Aboriginal for further employment, training and educational challenges," Sinclair said.

With a growing population of Aboriginal people with disabilities, Sinclair explained, more must be done to help this segment of the population obtain meaningful employment.

"Our group, our Aboriginal disabled, according to statistics and reports . . . we outnumber any disabled group there is and . . . here in Manitoba, we outnumber any minority group there is. And yet, with this large population of our group — disabled Aboriginal — we are less than two per cent (in 1997 it was less than one per cent) — fully employed," Sinclair said. "So if there's less than one per cent of seventeen, eighteen thousand by now, maybe even 19,000 by now, then who's looking after the rest of this group? It's people's tax dollars. So, if they're going to be - the chiefs or leaders or so forth - going to be investing money into all these programs, then put a few more programs to include the disabled, so therefore they get that training too, and they get that incentive and support."

Sinclair's efforts to improve the situation for Aboriginal people with disabilities have also taken a more artistic turn, seeing Sinclair author and produce the play, *Breaking New Ground*.

The play, first performed in 1998, is scheduled for three new performances at Colin Jackson Theatre at Portage Place on Nov. 24 and 25.

The story revolves around a young disabled Aboriginal girl and her relationships with her father, who is overprotective and underestimates what she is capable of, and her grandmother, who acts as a mediator between father and daughter, supporting and encouraging the girl. The play, Sinclair explained, uses both humor and "tearful moments" to "really draw the audience in."

The cast of this production of *Breaking New Ground* is made up of people with physical and invisible disabilities, and all but one cast member is Aboriginal. The cast members were chosen, Sinclair said, to serve as positive role models, showing the audience Aboriginal people with disabilities who have accomplished much with their lives. Sinclair herself, in addition to all her volunteer work, is employed full time with the provincial government.

"What I wanted, first of all, which was important to me, was to select people with disabilities that are doing things in their life, that are fully employed or going to school or so forth. So all the people in the play, all of us are full-time employees. And there's one of the girls who is disabled who is working full-time as a disabled Aboriginal employment counsellor, and she's going for her masters. And the other counsellor, as well, has got her degree. So we're all doing something. We've all done positive stuff with our lives," Sinclair said.

Sinclair hopes the play will be made into a video.

Keep the circle strong

By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

People across the country will be celebrating addiction-free living Nov. 12 to 18, during the 13th annual National Addictions Awareness Week.

The goal of National Addictions Awareness Week (NAAW), organized by Nechi Training, Research & Health Promotions Institute, is to provide information about and increase awareness of addiction issues affecting people across Canada, while celebrating successes in living addiction free. Communities across the country are invited to take part in the week by organizing local events and activities related to addictions recovery and healthy lifestyles.

This year, NAAW will officially begin with a Join the Circle Rally and Walk Sober, to be held in Edmonton Nov. 13. Ceremonies will begin at Edmonton city hall at 9 a.m., followed by a march to Sacred Heart Church, where a hot lunch will be served, and entertainment will be provided.

In recognition of this being the Year of the Unity of Nations, this year's opening event will be different than in previous years. More than 80 cultural groups have been invited to take part in the march, carrying flags and waving banners, and celebrating community healing. As well, a representative of each province has also been invited to walk in the march, carrying with them their province's flag.

Another new feature of this year's NAAW will be a theme contest, giving youth from across Canada a chance to come up with a theme for next year's NAAW activities.

Since 1997, the theme of NAAW has been "It takes a whole community to raise a child." This year will be the last year for that theme to be used.

"We've been using that logo for the last four years, and it's time for a change," Auger said.

The contest is open to youth groups, clubs or schools. Entries will be accepted from groups consisting of at least five people, with participants ranging in age from eight to 18. To take part in the contest, each group must organize an event or activity for this year's NAAW, coming up with a theme for their activity. The group coming up with the winning theme will win $1,000, with the entry coming in second receiving $500 and the third place finisher receiving $250.

Although this will be the last year for the "It takes a whole community to raise a child" theme, NAAW will continue to use its main theme, "Keep the Circle Strong."

For more information about this year's NAAW, or Theme Contest 2000, contact Nechi Institute at 780-460-4304 or 1-800-459-1884 or on the web at http://www.visions.ab.ca

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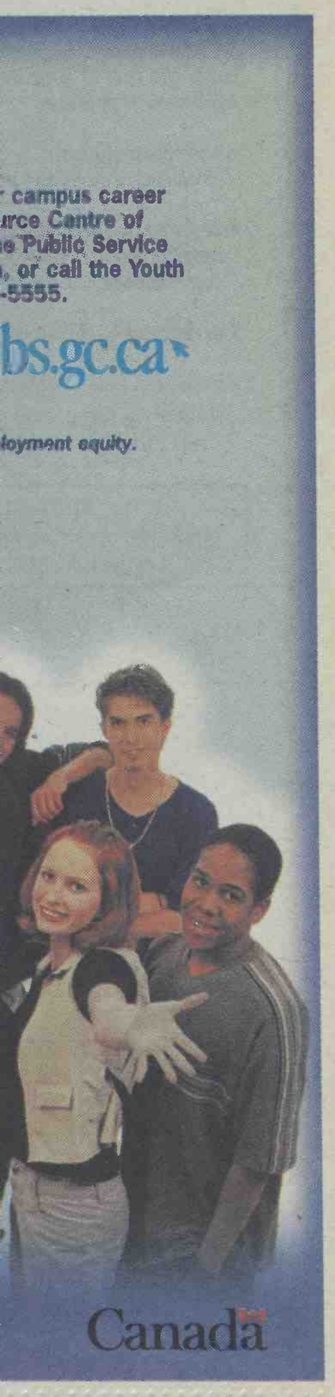


The community of Pangnirtung, located on Baffin Island in Nunavut, was one of several Aboriginal communities from across the Country to take part in AIDS Walk Canada 2000. Sixty-thousand people from 120 different communities took part in this year's walk Sept. 25, raising $2.7 million. The funds raised by each community will be used locally for AIDS education, treatment, research and support programs.

Good news or bad?

By Alex Roslin
Windspeaker Contributor

JAMES BAY, Que.

I walked off the plane at the Chibougamau airport in northern Quebec and heard Paul Dixon's familiar greeting: "Welcome to James Bay!"

But waiting in his truck was an unfamiliar sight... a turtle! The Dixons, a trapping family from the Cree community of Waswanipi, had found the critter hitchhiking on Highway 113, about 100 kilometres away from their community.

"I could clearly see the turtle (on the road), but I couldn't believe it. There was this huge turtle going across the highway. It was like winning the Loto 6/49," said Dixon, who is the local fur officer for the Cree Trappers' Association.

With his alert hunter's instincts, Dixon knew this was no ordinary turtle. For one thing, the pet turtles common in Waswanipi are only a few inches long. The turtle out for a stroll on the road was much bigger, 11 inches long and eight inches wide.

Waswanipi Elders later told Dixon they had seen turtles in the wild many years ago, but never one close to that size.

The turtle isn't the only misplaced critter seen in Quebec First Nations communities of late. In September, a large moose was spotted and killed in Kahnawake, a Mohawk community near Montreal. A moose hadn't been killed there in more than 100 years.

The Eastern Door, the local newspaper, reported that lots of other peculiar animals are suddenly turning up near Kahnawake and elsewhere across the country. Kahnawake has seen more bear sightings, deer tracks and a colony of Peregrine falcons nesting under the nearby Mercier Bridge. The newspaper also said black bear incursions are increasingly reported in urban areas in the Canadian Prairies, while cougars are seen more in northern Ontario.

The newspaper quoted an Elder who saw it all as a hopeful sign:

"When the animals begin returning it means you are doing something right." But reporter Ross Montour worried the sightings may be an "ominous" sign.

"There are signs all around that suggest that we are standing on a precipice," he wrote. "What we see in the animals, what we see in the changing weather patterns, increases in disasters such as earthquakes suggests to me that the truth, on the larger world scale, may be quite the opposite."

Dixon agreed. He said unusual animals are getting more common in Cree territory, too - like eagles and raccoons.

"To me that's weird. They're not supposed to be here. To me it's not a good sign, for sure," he said. "We're pushing wildlife out. When we push wildlife out, we push people who depend on wildlife out, too."

However, Dixon said that before the Europeans came, such animal sighting would have been a good sign. He added with a laugh, "Maybe we're making a tradeoff. They're getting our moose, we're getting their turtle."

Unusual or not, the Dixon family and their community gave the turtle a warm welcome.

"We just let it walk around the house. It was living like a king. Automatically it was part of the family," said Dixon.

The turtle was showered with all sorts of nicknames; one that stuck was Whopper.

"He reminded us of a burger," explained Dixon. "People would stop me on the road and ask when were we going to cook it. I was tempted when someone said there are seven kinds of meats inside a turtle," he quipped.

But there was no way anyone was going to eat the little guy. Everyone was in love with him. People of all ages came by the house to check out Whopper.

"It was like a zoo," said Dixon.

If dogs are a man's best friend, Whopper's best friend was the family dog. "Actually it was the dog that was the owner of the turtle. He loved it," said Dixon. "When we came around, he would pull his head in. But he would let the dog flip him upside down, and he would leave his head out so the dog would lick his head," he said.

The main question with Whopper was what to feed him. The family got him three types of pet turtle food, including one jar that cost $22. He wouldn't eat it. They tried goldfish food, walleye, worms, carrots, lettuce, too. No luck.

Whopper didn't seem hungry, but he also kept up his excretions.

It dawned on Dixon that the turtle was cleaning himself out in preparation for winter hibernation, like a bear. Curious to find out more about what kind of turtle he was and where he was normally found, Dixon decided to take Whopper to the Chibougamau wildlife office.

A biologist there, Sylvie Beaudet, was very excited to see the animal. She conferred with colleagues in Quebec City and said a small population of this rare species, known as the Blanding's Turtle, lives in the Hull area. Others are found around the Great Lakes, New England and Nova Scotia. It's highly unusual to find them so far north.

We also found out Whopper was a female, but her age wasn't determined. Blanding's Turtles can live to be more than 70 years old. They live in lakes, ponds and wetlands with clean shallow water and mucky bottoms. Adults can reach two feet in length.

It was decided that the best course for Whopper was to put her back in the bush where she was found. A wildlife officer agreed to take her back to the highway near Senneterre.

The day after they left it with the wildlife office, the Dixon family had the good fortune of shooting two moose near their hunting camp. Dixon saw the moose as a good sign. He had been worried that the turtle would survive the winter, what with its strange adventure.

"I got the feeling the turtle will be fine after this gift we had," he said.

Does life have no value?

By Michele Ann
Windspeaker Contributor

The story comes out slowly, but even so, it's chilling. Her granddaughter hanged herself just before her 15th birthday. The grandmother had seen no warning.

The granddaughter was a bright girl, popular in school. Everyone loved her, particularly the grandmother who was raising her and who now misses her so much it's a struggle to go on with her own life.

The big question after a suicide is always "why?" The grandmother questions. "What is happening with our young people? Does life have no value for them?"

The current Western biomedical model pairs mental illness, particularly manic depression, with suicide attempts. This however, doesn't seem the explanation for Aboriginal youth suicide and is especially suspect in the case of the suicide epidemics that have recently hit Northern Ontario's Native communities. Twenty suicides in small rural communities in a few short months can not possibly all be explained by mental illness.

Stan Wesley, is a Northern Ontario Cree man who works with First Nations youth at risk. Brent Ramsay has taught critical incident stress management and suicide intervention skills to First Nations for 10 years.

Wesley said that everyone who mourns a suicide is plagued by the question "why?" The question is both an attempt to try to understand the event and to come to terms with the loss of the person. The survivor may never be able to understand another person's reasons for choosing to end their life. Yet, to carry on in a healthy manner, the survivor has to accept that someone they cared about has chosen to leave.

Wesley says that we must listen intently to those who attempt suicide and there are two things he hears more than anything else. One is hopelessness—the overwhelming sense that the suicidal person can't solve his or her own problems, whether serious or trivial. What counts is the sense that the person does not have what it takes to solve them. The other is grief. The individual could be grieving over anything, the loss of a relationship or the death of a relative or friend.

Professor Colin Tatz, who studied Aboriginal youth suicide in Australia, says that with funerals occurring regularly, little or no grief counseling and no traditional mourning ritual, the Aboriginal life is one of prolonged grief. He also mentions existential suicide, resulting from the sense that there is no meaning or purpose to life.

The question of utmost importance is, how does society equip Aboriginal young people with the tools they need to feel confident about solving problems, to handle a constant onslaught of loss and to create lives rich in meaning and purpose?

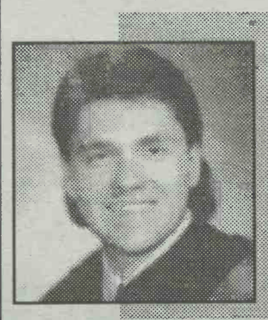
Brent Ramsay emphasizes the importance of community-driven team approaches to assisting youth at risk. As a result of his experience in both urban and rural First Nation communities Brent says, "We see that the motivation and willingness [to help] is always present in the communities; it is a matter of training and confidence. Most of all, the work in this area can be done internally by the community and its existing resources."

Once community members have received training in critical incident stress management and suicide intervention they can use this knowledge to organize their own suicide prevention and intervention programs.

Developing and nurturing a strong connection to traditional First Nation culture is also valuable in preventing Aboriginal youth suicide.

A Northern Saskatchewan Cree man told of the numerous suicide threats and attempts he watched his parents make before they were finally successful. At first this man nursed his grief with drugs and alcohol and considered following in his parents' footsteps. It was only when he began visiting Elders, smudging, attending sweats and learning his language that he regained his will to live.

Need a flu shot?



The Medicine Bundle

Gilles Pinette, B.Sc, MD

Time is running out if you want to get a flu shot for this year. Here are the most common questions I answer about the flu shot.

What is the flu shot?

Influenza is a respiratory tract infection that is especially common during certain seasons. Flu season usually runs from December to March. Influenza can be naturally fought off by our body but in the very young, the elderly, and in people with chronic illness, there is a greater chance of being hospitalized, developing pneumonia, or death.

The influenza vaccine (flu shot) is created special each year to provide protection against the most likely flu bugs for the upcoming year. The vaccine is made of killed viruses. It is injected into your muscle. Your body then builds immunity to the killed virus so that when the live virus appears in the community, your body fights off the flu easily. The vaccine does not cause influenza.

Who should get the flu shot?

Health Canada recommends that high-risk people and those in contact with high-risk people get a flu shot. People at higher risk of developing complications include:

- Adults and children with chronic heart or lung disease (e.g., cystic fibrosis, asthma)
- residents of nursing homes and other chronic care facilities
- people over age 65
- adults and children with chronic illnesses (e.g., diabetes, cancer, immunodeficiency, immunosuppression from disease or treatments, kidney disease and blood disorders)
- children and teens who have conditions requiring them to take ASA (aspirin) for a long time (They are at higher risk of getting Reye syndrome if they get influenza)
- people with HIV

(see Medicine page 25.)

Communi

By Nicolas Levesque
Windspeaker Contributor

BADDECK, N

When Constable Steph Gloade observed the violen and injury to residents in t Mi'kmaq communities near detachment because of wi spread misuse of prescripti drugs, and the pills that w making their way into schools and into the hands young children, he knew dras action was needed immediat

Gloade and Aboriginal co munity health nurse Mar Pelletier both felt the problem not need to be contained needed to be wiped out.

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Gloade has been stationed Baddeck Detachment since Ap 1996. Baddeck (pop. 1064) is o of the largest communities on Bras d'Or Lakes watershed Cape Breton Island. It is loca about 350 kilometres northeas Halifax. The detachment poli Wagmatcook First Nation (p

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Medicine Bundle

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Community gains control over prescription drug abuse

By Nicolas Levesque
Windspeaker Contributor

BADDECK, N.S.

When Constable Stephen Gloade observed the violence and injury to residents in two Mi'kmaq communities near his detachment because of widespread misuse of prescription drugs, and the pills that were making their way into the schools and into the hands of young children, he knew drastic action was needed immediately.

Gloade and Aboriginal community health nurse Margie Pelletier both felt the problem did not need to be contained. It needed to be wiped out.

Because of his efforts, Gloade was awarded the Nechi Medal of Distinction at a banquet hosted during National Drug Addictions Awareness week in Edmonton last November. The award honors individuals, agencies, and communities who have had a positive impact on addiction awareness and healing through their "tireless strength, initiative and devotion to keeping the circle strong."

Gloade worked with two Mi'kmaq First Nations to combat the substance abuse and violence that plagued their communities. As a result of the success of the initiative, similar programs have been established in other areas of Canada.

Gloade has been stationed at Baddeck Detachment since April 1996. Baddeck (pop. 1064) is one of the largest communities on the Bras d'Or Lakes watershed on Cape Breton Island. It is located about 350 kilometres northeast of Halifax. The detachment polices Wagmatcook First Nation (pop. 558), and the outlying area.

> *"It's all due to everyone sharing the same goal and keeping the protection of our children in mind."*
> — Constable Stephen Goade

By calling together the community doctors, medical service advisors, pharmacists, addictions and drug counselors, and police officers, Gloade got them to focus on the misuse of prescription drugs. The group met for the first time in February 1997 at the Victoria County Memorial Hospital in Baddeck.

The strategy brought dramatic results. By June of 1997, after the first meeting on prescription drug misuse, the sale of prescription pills in Wagmatcook had declined 90 to 95 per cent. What's more, between April and December 1997, arrests by members of Baddeck Detachment dropped to 110 persons, down from 174 during the same period in 1996. Forty-three of those arrested in 1997 were Wagmatcook band members, down from 113 the previous year. In 1998, the total was 120 persons, only 42 of which were Wagmatcook band members arrested on the Wagmatcook community.

Health Canada statistics show that, between 1996 and 1999, the two prescription drug users in Wagmatcook obtained some 40,000 fewer pills, or an average of 18.5 fewer prescriptions yearly each, assuming dosage of one pill per day. This means that some 40,000 pills did not reach the community.

Gloade acknowledges that the contribution of Health Canada, which also helped produce an exceptional video on the Baddeck experience.

"If not for them taking special interest in our group, it would never have reached the level it has today," he said. "There is no secret formula or special magic to what we helped accomplish. It's all due to everyone sharing the same goal and keeping the protection of our children in mind."

Gloade's strategy has captured the attention of the health community, addiction counselors and enforcement officers elsewhere. The Indian Brook Detachment in Shubenacadie, about 55 kilometres north of Halifax, called Gloade for information after hearing about his prescription drug misuse strategy. Indian Brook is attempting a meeting in their community following the same structure as the one held in Baddeck. Gloade has also traveled to British Columbia and Quebec to give presentations on his program.

Glaode's plan recommended the following course of action:

- Doctors would prescribe medication for five days instead of 30, to help prevent users from selling the drugs or taking too many.
- The Wagmatcook band council would provide a medical taxi to its First Nation's people.
- Pharmacists would look for signs of double doctoring.
- Drug and alcohol counselors working out of the Wagmatcook band office would identify drug addicts and provide counseling.
- The RCMP would continue to enforce the law while helping school age children learn about the dangers of drugs through various drug-related lectures with drug and alcohol counselors.

Medicine Bundle — flu

(Continued from page 24.)

People in contact with someone who is at higher risk of influenza complications should also get a flu shot. This applies to health care workers and others who are in regular contact with a high-risk individual. Often the elderly and immunosuppressed do not develop a good immune response to the flu shot. For these individuals, all other household contacts (kids and adults) should be given the flu shot to minimize the chance of bringing an influenza infection into the house.

Can pregnant women get the shot?

Yes. Pregnant and breastfeeding women can safely get the flu shot without harm to the unborn or breastfed baby.

What are the side effects?

There are only a few mild side effects. You can be sore at the site of injection (usually the shoulder) for a couple of days. Sometimes you can get a fever, sore muscles, or feel unwell aboutsix to 12 hours after getting the shot. Acetaminophen (e.g., tylenol) treats these symptoms well.

Allergic reactions are rare and are usually in people who are sensitive to the small amount of egg protein in the vaccine.

Who can't get the shot?

People who are allergic to eggs, or who have had an allergic reaction from a previous flu shot should avoid the flu shot. People with a current fever should wait until they are well before getting the vaccination.

When do I get it?

Now. Flu shots are typically given in October and November to allow you to build immunity by flu season. Flu shots need to be given every year.

Where do I get it?

Your family physician or public health nurse can give your flu shot. People in hospitals and chronic care institutions should be offered flu shots.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

Dr. Pinette is a Métis family physician in Manitoba and current host of APTN's Medicine Chest. Contact Dr. Pinette care of this newspaper or email pinette@home.com.

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Project to encourage youth to butt out

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA


DEBORA LOCKYER STEEL
The rate of smoking among First Nations youth is twice that of non-Aboriginal youth.

Three First Nations communities will be receiving funding for programs aimed at encouraging youth not to smoke, thanks to an anti-smoking project being funded by two tobacco companies.

The First Nations youth anti-smoking project has received $225,000 from Imperial Tobacco and Japan Tobacco Ltd. Through the project, scheduled to begin in 2001, three First Nations communities will each receive $75,000 to fund anti-smoking exercises, activities and projects on reserve.

Harvey McCue is a First Nations consultant in Ottawa who spearheaded the anti-smoking initiative and is acting as project co-ordinator.

"I've been concerned about First Nations health issues for some time, and I know from personal experience and anecdotal evidence that youth smoking in our communities is a serious issue. And it had occurred to me that this might be a project or an area that the tobacco companies might be interested in putting some money," McCue said.

When he approached the tobacco companies, McCue said, "there was a sympathetic response, a recognition that it is a serious issue in First Nations communities, and a recognition that the money that is available through Health Canada in First Nations communities to address this problem is inadequate."

According to McCue, a national First Nations health survey completed in 1999 showed that two-thirds of First Nations youth age 11 to 24 living on reserve use tobacco products. A survey of First Nations youth done in 1996 through Health Canada's First Nation and Inuit Health Programs Directorate found the rate of smoking among First Nations youth is twice that of non-Aboriginal youth.

All applications from First Nations communities received will be reviewed by a board of First Nations health and education professionals from across the country. McCue said two of the key areas the selection board will be looking for in the applications are innovation and integration.

"We're looking for innovative activities, things that people perhaps have been wanting to try in the past but haven't been able to because they lack funding. We'd like to see proposals that integrate as many of the constituents of a First Nations community as possible in the exercises. So we'd like to see proposals, for example, that indicate how seniors and parents and professionals, as well as the youth in the communities, are going to be part of the project."

McCue said the funding is being divided between only three communities to ensure the participating communities have enough money to be successful in their efforts.

"In my experience, a lot of First Nations communities lack financial resources to adequately mount programs to deal with social issues and concerns. And because youth smoking is such a serious issue in our communities, I wanted to ensure that the successful communities would have sufficient resources to mount innovative initiatives against youth smoking," McCue said.

"As far as I know, it's the first time that any private sector initiative on First Nations youth anti-smoking has been attempted," McCue said.

McCue said the tobacco companies involved are looking at the anti-smoking initiative as a pilot project.

"There's every expectation that the communities selected will be able to demonstrate clearly that additional funding does contribute to a reduction in youth usage of tobacco products. And hopefully with that evidence, additional applications can be made to the federal government, for example, or maybe even the private sector, including the tobacco companies too, to look at youth anti-smoking as an area that does require additional and increased funding," he said.

The response to the project has been fairly good so far, McCue said, with more than 100 requests for application forms being received since the project was announced in September.

Bands wanting to be considered for the funding can contact Association House by phone at 1-613-567-3080 or by fax at 1-613-567-3080. Requests can also be mailed to the First Nations youth anti-smoking project, Association House, Suite 1110, 130 Albert Street, Ottawa, K1P 5G4. The deadline for application submission is Nov. 17.

Urban reserve on the grow with new centre

(Left to right) Georgina Venne, Freda Ahenikew, George Lafond, and Nora Ledoux, all from Muskeg Lake First Nation, cut the ribbon officially opening the Cattail Centre in Saskatoon.

Below: Muskeg Lake First Nation Chief Gilbert Ledoux poses with youngster, Damien Lafond.

The Muskeg Lake Cree Nation celebrated a new addition to its urban reserve in Saskatoon on Sept. 28 with the grand opening of the Cattail Centre, owned in partnership with Saskatoon Tribal Council under its SDC Development Corporation.

The Cattail Centre joins the Kocsis transport building, the McKnight Business Centre and Veteran's Plaza on the Muskak Lake Cree Nations' business park.

The centre currently houses eight Aboriginal businesses — North Central Insurance; ATS (Aboriginal Technology Solutions); Ernie Scoles Art and Framing; PGN, a printing company; Leanne Bellegarde-Daniels law firm; Doug Cuthand, a media and production company; Saskatoon Development Corporation; and Cress Housing Corporation. You can also find Saskatoon Tribal Council in the centre. Plans also include an expansion with a gas station.

"It's a proud day. Our Elders are proud and our community members back home, they are proud of the accomplishments," said chief of the Muskeg Lake First Nation, Gilbert Ledoux. "We're looking out for our youth. It gives them something to look forward to. It gives them a chance as a model that they can look at and shoot for."

"It's a proud day. Our Elders are proud and our community members back home, they are proud of the accomplishments."
—Chief Gilbert Ledoux

The creation of the Muskeg's urban reserve was one of Canada's first. The First Nation had a 48,640-acre treaty land claim with the federal government and opted for urban land instead of agricultural land to fulfill its entitlement with the hope to create and support Aboriginal business.

It took four years of difficult negotiations with government before an agreement was signed on Oct. 1, 1988. The McKnight Business Centre and Veteran's Plaza began in 1989.

Guests at the grand opening were supportive and pleased to see the expansion of the business park with the addition of the Cattail Centre.

"I think it is great, absolutely wonderful for Aboriginal people," said Ken Noskiye from Saskatoon. "It's a wonderful opportunity for Aboriginal business."

During grand opening ceremonies, Saskatoon Mayor Henry Dadday was on hand to give his support to the continuing growth of the business park.

"The city of Saskatoon is proud to work in partnership with the Muskeg Lake First Nation," said Dayday. "It acts as a model as to how an urban reserve can exist within a city centre. It sets an example of how the two can work together, how you can co-exist. This Aboriginal economic development centre to create jobs is one the city is proud to support."

A ribbon cutting for the grand opening was done by Elders of the Muskeg Lake Cree Nation and followed by a buffet style meal attended by several community members and business leaders.

centre

(Left to right) Georgina Venne, Freda Ahenikew, George Lafond, and Nora Ledoux, all from Muskeg Lake First Nation, cut the ribbon officially opening the Cattail Centre in Saskatoon.

Below: Muskeg Lake First Nation Chief Gilbert Ledoux poses with youngster, Damien Lafond.

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COMMUNITY EVENTS ARE ON PAGE 8.

Lawyer sets up new shop

She has acquired plenty of experience in the field of law and has now opened her own law office in the brand new Cattail Centre on the Muskeg Lake First Nation's urban reserve in Saskatoon.

"I think it is an exciting opportunity as a First Nations lawyer to be able to house my practice on a reserve in an urban centre," said Leanne M. Bellegarde Daniels, lawyer.

Bellegarde Daniels completed law school in 1991 and went on to become the assistant negotiator on the Treaty Land Entitlement Agreement that settled outstanding Treaty land entitlement for 26 Saskatchewan First Nations.

After being admitted to the bar in 1993 Bellegarde went on to work with the City Solicitor's Office with the City of Saskatoon where she provided legal services to various departments of the City Council. In 1995 she became the lawyer for the SaskTel Industrial Relations department and the Corporate Counsel department in Regina. In 1998 she returned to Saskatoon where she provided various legal services for the Federation of Saskatchewan Indian Nations until starting her own practice in February 2000.

Bellegarde Daniels is feeling confident with the clientele she has built and would like her work to bring First Nations and non-First Nations into partnerships.

Her practice is made up of predominantly First Nations clients now, but she does have some significant non-First Nations clients, an area she would like to see expanded, said Bellegarde Daniels.

There are some exciting opportunities for partnerships between First Nations and non-First Nations that she would like to bring together, she said. It is an added benefit for any non-First Nations clients she has, as well as an opportunity for education.

Bellegarde Daniels hopes her new location will find her developing partnerships with other Aboriginal lawyers that will see her office expand with Aboriginal professionals, opening up the opportunities and possibilities, said Bellegarde Daniels.

Bellegarde Daniels is dedicated to providing legal and mediation services to First Nations.

Leanne M. Bellegarde Daniels

She plans to continue to give preference to matters that further Aboriginal, treaty, and inherent rights.

Battle continues

(Continued from page 12.)

She added the committee is asking the city for "a six-month delay before any developments occur in the area. They want some time . . . (for other people to conduct research) to develop more of an opinion on the whole situation."

She said a suggestion that came out of the meeting was to get a group of Elders involved in six months' time to discuss how to proceed. Because the Oct. 1 meeting was not held in a circle format, the Elders' and some others' opinions were not heard, she said.

Another committee member, Lewis Cardinal, director of Native student services at the University of Alberta, said although he wasn't at the friendship centre meeting, he had the report. He said it was principally Epcor and Goodstriker presenting the two sides, which was "important," but more meetings should follow.

"First of all, the city wants to know how the Aboriginal community feels about the Epcor issue—about the graveyard that is there, about the expansion and that sort of thing. So what (the Aboriginal urban affairs committee has done) is to facilitate a community consultation process, so we can bring out the Elders and community members to actually hear the information and to share their opinions and thoughts with the city."

No date for follow-up has been set.

He said he realizes the city "needs to have some sort of response or some cohesive statement by the Aboriginal community," but "they are going to have to wait." Any additional information made public, such as at the AEUB hearing, will help move the process along, he said.

Lewis said the graves "are terribly disrespected if you put a road right over it.

"There are two issues here. One is the Epcor expansion and how does it encroach then or disturb any existing graves, and we don't actually know that 100 per cent. They're trying to formulate an argument saying there are no bodies beyond the fence and the road.

"The expansion is one thing," he said, "but the graveyard is another. And so either way you cut it the city of Edmonton still has to respond to these requests. There's bodies there, and in our tradition and in most traditions, those sites have to be, should be, respected."

Tim Boston, director for government affairs for Epcor, agrees that it is important to respect the graves and said a way must be found to do that which everyone agrees on. He previously met with the urban affairs committee to present findings in Epcor's archeological report from last year, "and started talking about how we could move to find a way to honor the cemetery. Whether it be a monument or whatever . . . hopefully get a consensus on how to move forward on that from the Aboriginal point of view. I'm also looking to match that with the Catholics, the Métis and other groups who have interest in that cemetery."

He said Epcor is doing everything it can to make sure other Aboriginal people are consulted. For example, Boston met with the First Nations Resource Council last spring and said he gave them a copy of the archeological report. Further to talks with the council, it was suggested Epcor present the report at the Chiefs' Summit at T'suu Tina Nation. Epcor provided 47 copies to the resource council for the chiefs and Boston attended the Chiefs Summit personally. Epcor has also bused in Papasschase Elders to show them the site adjoining Epcor property, "so they could really see it in comparison to the power plant and where we are talking about working."

He said some Elders expressed the view the city should be dealing with the issue, but he said he does not know that all the Elders feel that way.

He has also consulted the Métis Nation of Alberta as well as the Blood and Peigan chiefs in the southern part of the province and the provincial Aboriginal Affairs department. Boston said Epcor also tried unsuccessfully to meet with Enoch First Nation's chief, Ron Morin, and left information for him at Enoch, which is the closest reserve to Edmonton.

Boston said that any artifacts or human remains they find "belong to the Crown. They belong to the province." He "assumes" the university took ownership of the remains that were discovered.

"I think (the university) were concerned about giving them to anybody—they can't identify whose remains they are. It's part of the challenge."

Boston said "I think it would be very difficult to establish that they would be Blackfoot, although Duane (Goodstriker) believes they are. Wholeheartedly, actually."

Goodstriker said "I'm only in this for the 10 per cent of the Blackfeet Indians that I believe are in that graveyard. Everybody else can speak for themselves., but where are they?"

"It's not about the Blackfeet against the Cree, the Cree against the Stoney, the Stoney against the Métis . . . it should be about those human beings that are being disturbed in their final resting place. A sanctified Christian cemetery and a Native burial ground side by side." Goodstriker said he has the paperwork to show the graves are there.

The proposed Rossdale 11 project should be a non-issue so far as the gravesite is concerned, Boston said. "Where we're proposing to do the development isn't anywhere near the cemetery; in fact, it's a good 140 metres away." He said it is "incredible" that Goodstriker would assume Epcor would know "where stuff is."

Reeves concurs. He said Epcor has been accused "of digging in the wrong places. We're not looking for bodies; we're digging in the area we want to work."

Toe-tap

Dre

By Debora Lockyer Stee
Windspeaker Staff Writer

EDMON

Pump up the volume. P up the energy. That was Power Squad's assignmer the night of the full moon, 13, and that is exactly wha up-and-coming rap group on the first night Dreamcatcher 2000, the ei annual youth conference at Grant MacEwan Com nity College in Edmonton

As the college gymnas vibrated with thumping every spin and stunt of th ile breakdancers elic screams of delight and sh of approval for the dyna performers. Competition fierce for the few free copi Red Power Squad's new and poster, turning the p ously calm audience in churning sea of outstret arms and hopeful faces.

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Toe-tapping fun

Dreamcatcher 2000

By Debora Lockyer Steel
Windspeaker Staff Writer

EDMONTON

Pump up the volume. Pump up the energy. That was Red Power Squad's assignment on the night of the full moon, Oct. 13, and that is exactly what the up-and-coming rap group did on the first night of Dreamcatcher 2000, the eighth annual youth conference held at Grant MacEwan Community College in Edmonton.

As the college gymnasium vibrated with thumping bass, every spin and stunt of the agile breakdancers elicited screams of delight and shouts of approval for the dynamic performers. Competition was fierce for the few free copies of Red Power Squad's new CD and poster, turning the previously calm audience into a churning sea of outstretched arms and hopeful faces.

Primed for a good night, the capacity crowd welcomed the Skidegate Haida youth group with enthusiasm. The much lower-key West Coast youth shared some of their traditional dances with their fellow conference goers.

Grand entry saw participation from Elder Joe P. Cardinal, who led the procession, and Edmonton Mayor Bill Smith. Youth groups displayed their banners proudly, announcing the communities from which they traveled.

Delegates gave the usual speeches, the typical welcomes, and then—embarrassment. An impromptu, irreverent version of 'Oh Canada'—complete with references to waging war and burning flag—was sung by young members of a theatre group promoting their play, leaving many in the audience giggling and delegates, standing in preparation to honor flag and country, hot under the collar. An uncomfortable moment that was only lightened with the performance of the swift-footed Métis cultural dancers of Edmonton. Members of the Dene hand drum group performed three songs, including a prayer song, and encouraged audience participation in a tea dance. The final performance was by traditional dancer Travis Dugas who spoke about his journey back to his culture and then played a song on a Native-style flute.

Audience members then lined up to shake the hand of each delegate. And if that was not enough for the first night of a weekend of workshops and activities for the more than 2,000 participants from across the country, including a talent show and Much Music Video Dance, the evening ended with a mini-powwow.

Contributions great, obstacles many: chief

By Debora Lockyer Steel
Windspeaker Staff Writer

YELLOWKNIFE

Economic prosperity for Aboriginal people is not only good for Aboriginal communities, it is also good for Canadians and Canada as a whole. This is the view of new Assembly of First Nations Chief Matthew Coon Come, and the message he brought to Yellowknife and the annual meeting of the Council for the Advancement of Native Development Officers (CANDO) held at the end of September.

Coon Come addressed the economic developers at the conference and spoke of the challenges they meet and the contributions they make in their communities.

"I was involved in economic development when I worked in my home community for the Cree Nation," said Coon Come. "I know the obstacles that you will find yourself up against and it is because of my experiences that I hope to be able to work towards solving the problems you face."

Coon Come promised that "economic development will be a first priority" for the AFN during his time in the top position.

"I will ensure that our Economic Development Secretariat and my office continues to work with CANDO to see how we can find more common ground to support each other's goals. We will keep each other informed about economic development activity affecting First Nations, and I will ensure that CANDO plays a part in our plan and strategy."

He said the AFN is in the process of gathering the best economic and financial minds in Canada to be part of a forum on economic development, saying that Canadians and Aboriginal economic developers need to work together to achieve success.

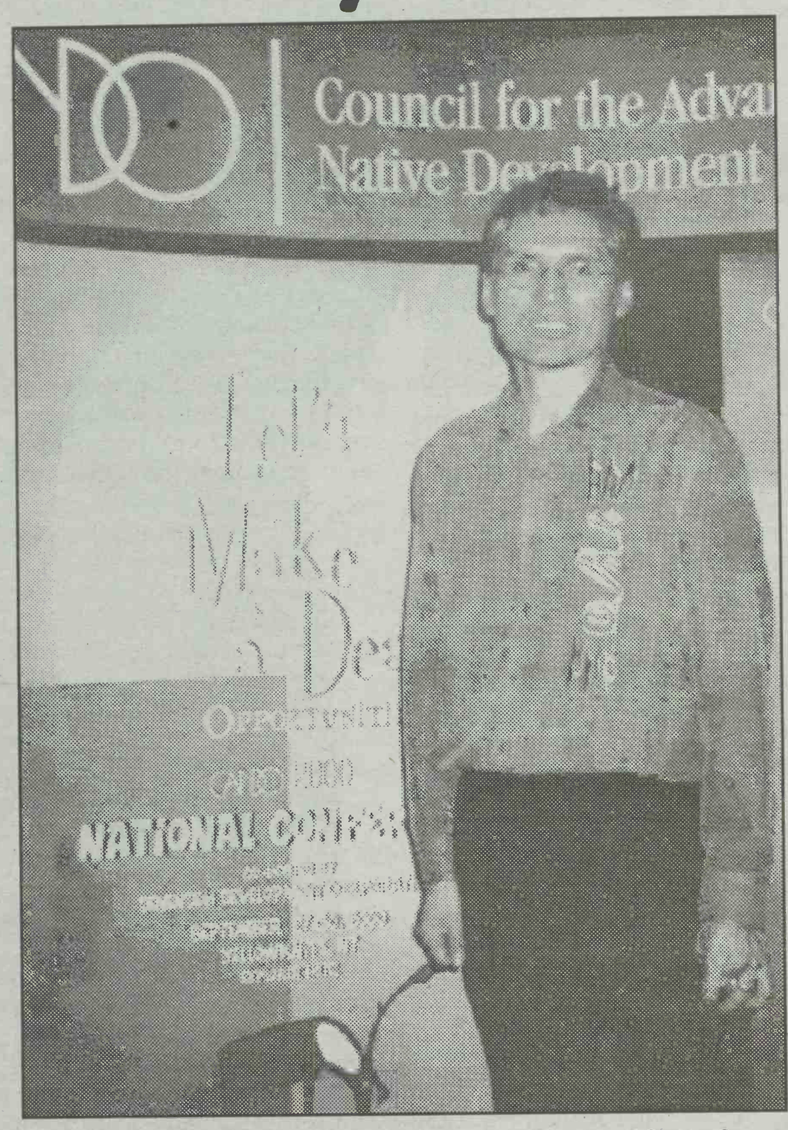
"These are exciting times in First Nations' country," said Coon Come. "By being involved in Aboriginal economic development, you are playing a role in the rebuilding of our communities and our futures. Never underestimate the contribution you are making to your people and your nations."

CANDO, the goal of which is to strengthen Aboriginal economies by providing economic development officers (EDOs) with training, education and networking opportunities, was founded in 1990 when 50 Aboriginal EDOs decided to address the lack of support for their profession.

In sitting together, the EDOs came to the realization they had a lot in common - their challenges, some of the projects they were working on, said Myron Sparklingeyes, past CANDO president and former board member.

"The EDOs realized that working in isolation across the country didn't make any sense. They should have a forum to exchange ideas."

Soon after the organization got started, said Sparklingeyes, the membership was polled to determine what it wanted from the group.



Assembly of First Nations National Chief Matthew Coon Come addressed the national conference of economic developers held by the Council for the Advancement of Native Development Officers in Yellowknife from Sept. 27 to 30.

What members were looking for was networking and information, but they were also looking for some type of training with certification. They didn't want to take training for training's sake. They wanted some form of recognition, and if possible they wanted the courses they took to be transferable for university credit, he said.

"They wanted to increase their skill level, but they also wanted long-term job prospects to increase as well, to diversify their range of job choices. So we implemented the certification program which we call CED - the Certified Aboriginal Economic Developer Program."

"In the business world, qualifications are like security," said Coon Come, showing support for this program. "The certification program will help you go to the bank to negotiate a loan or to attract joint venture partners."

Coon Come also showed support for CANDO's National Indigenous Economic Education Fund, which allows for scholarships and education forums that have a direct impact on the professional development of First Nations economic developers and the communities they serve

The organization, through the Technology of Economic Capacity project, provides $1.6 million in computer software, hardware, and training to 425 Aboriginal economic participating economic developers.

CANDO and Captus Press publish the Journal of Aboriginal Economic Development, providing trends, analysis and commentary on economic development from an Aboriginal perspective. CANDO also publishes a yearly Aboriginal Training Opportunities Manual listing education training and professional development opportunities for Aboriginal people across Canada.

CANDO has hosted seven national economic development conferences, including this year's conference held in Yellowknife from Sept. 27 to 30, the theme of which was Let's Make a Deal Opportunities Forum. This took delegates through the life cycle of a business deal.

It's hard to track CANDO's success since its inception, said Sparklingeyes.

"There is a vast increase in the knowledge level in the EDOs that are working. It's hard to separate what time itself would have done and what CANDO itself is responsible for, when you're talking about the knowledge level in the communities, because youth are going off and getting educated and they're not necessarily doing it because they have joined CANDO.

"What we have done though, we've focused more attention, for a young person that is going into school, that being an economic development officer is a viable career and if they get certification, not only is the education relevant to working in the community, but corporations will hire them to do jobs that are similar to being an EDO.

"We've set it up as a profession. That's really what CANDO has done is set it up as a profession, and by doing so increased the competency of people."

Arrange

By Trina Gobért
Windspeaker Staff Writer

SASKAT

"Let's be very honest. Th
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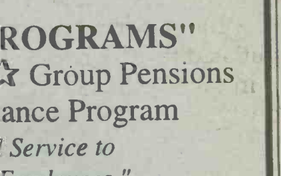

Arrangement sees CEOs work with First Nations

By Trina Gobért
Windspeaker Staff Writer

SASKATOON

"Let's be very honest. This relationship is different because it says despite our cultural differences we are working together for our collective future," said Robert Merasty, executive director of the Federation of Saskatchewan Indian Nations (FSIN) Corporate Circle.

In April of 1999 the Corporate Circle was officially launched to form a new partnership with Saskatchewan First Nations and 34 of the province's most powerful companies.

"In 1995 the FSIN Economic Development Commission received reports that said we have to try to do something serious about getting our First Nations people more involved with the economy," he said. "To play a more active role in Saskatchewan's economy, otherwise Saskatchewan is going to take a turn for the worse, needless to say, because our people's population is growing at five times the rate of non First Nations. So without us having an active role in the future economy of Saskatchewan, then Saskatchewan will not be economically viable. The demographic reports have basically initiated the Corporate Circle."

In taking those statistics seriously, the FSIN invited 100 of Saskatchewan's top companies to come and sit down with the First Nations to discuss business and employment strategies.

"We received responses from 34 of the 100 who said, 'Yes we will be founding members of the Corporate Circle," said Merasty.

To date, the Corporate Circle has had three gatherings. The first meeting in Saskatoon launched the circle and addressed objectives, mandates and informal business relations. The second gathering in Prince Albert analyzed success models of various First Nation and corporate companies. Achieved success of those companies in terms of employment and business were studied. The recent meeting in March was presented within two forums, a business dialogue forum and an information forum.

"In the business forum we did a preliminary document of all our corporate members and all our First Nation businesses and we tried to get some sense of who wanted to meet with who in the sense of common business interests," said Merasty. "At the gathering we put them in a room where they talked about possibly getting into a joint venture or a partnership of some sort."

The information and dialogue forum was an educational process in teaching and learning about cultural differences. The CEOs and presidents of companies were educated about the First Nation treaties and the Treaty Land Entitlement processes in Canada.

"I think, in the interests of progressing with the Corporate Circle mandate, we have to educate each other about our very different issues. I think we took the attitude that it is a great opportunity to be able to talk to the presidents and CEOs about the treaties and Treaty Land Entitlement processes and pointing out the tax considerations that our First Nation businesses are involved in," said Merasty. "It's a unique opportunity to share our perspective and to teach them. By the same token, we presented topics on how to do business with big companies for First Nations, so there is no intimidation there. It's a reciprocal learning process for everybody involved."

In the spirit of bridging cultural differences the First Nations introduced traditional protocol to the companies which was well received.

"I'm very encouraged by the responses of the CEOs because we had a pipe ceremony in the morning and an honor song, with all our cultural protocol," said Merasty. "They were very accepting of our culture, and they were passing the pipe around in the circle and it was their very first opportunity to witness First Nation culture. Some of them come from small towns where they did have a lot of dealings with First Nations but nothing really where they had actually sat in or participated in a round dance or other traditions."

A one page evaluation of the gathering was passed around at the conclusion of the gathering to receive a response and assess future goals for the circle.

"We are always trying to go back to our corporates and get a sense of what these gatherings are doing and to get a sense of what they are thinking and what we should be doing," said Merasty. "The responses we got were incredible, they were saying that the dialogue and information forum were of such a high and professional level that it was just exciting and that we should maintain that kind of dialogue. Even in the interest of trying to stimulate economic activity in a business form we had people with common business interests meeting through out the day."

The only concern and the main focus of the circle over the next few months will be to educate the public and First Nations about opportunities that are available through the Corporate Circle, explained Merasty.

"One of the concerns of the CEOs was that we don't have enough of the First Nations actively involved, we should have more chiefs and economic development officers present," said Merasty. "We are focusing on getting that participation there, and I think the CEOs' response is overwhelming. With 43 corporate members and when you have 43 CEOs sitting in a room that is a lot of economic clout. So I think that we really want to get to our tribal councils and say, 'Look, these guys are here to try to work with us.' They are very sincere, I mean these are CEOs of companies who have taken time out of their day to be with us for the whole day and they want to achieve something."

The circle is currently working on the First Nations Employment Network throughout the province. In the First Nations urban employment centres the present labor supply and demand are brought together.

"I think that it is an excellent initial step if we can have our corporate members provide all their employment and training opportunities through the employment network," said Merasty.

Merasty feels it is a win/win situation in that the First Nations acquire access to education and employment, as the corporations gain a knowledge of the customer base to form joint ventures in creating new opportunities in Saskatchewan.

"I think the big difference is the concept behind this thing. We have been presented with the realities that we have got to do something about our futures and that if we continue to be divided it spells long term economic disaster," he said. "If we work together we are going to have a healthy future for all of Saskatchewan and I think that it delivers a message to the rest of the country that maybe you guys should be looking at this type of relationship also."

Award w

By Cheryl Petten
Windspeaker Staff Writer

OSOYOOS, B

The efforts of Chief Clare Louie to improve the econo situation for the Osoyoos Ind Band has been recognized the Council for the Advar ment of Native Developm Officers (CANDO), with chief receiving an Econo Developer Recognition Aw and being named Econo Developer of the Year.

Chief Louie received the ognition at the annual CAN Economic Development Co ence, held in Yellowkn N.W.T. Sept. 27 to 30.

As chief of the Osoyoos b for the past 14 years, Louie always made economic de opment a priority. That attit has translated into a numbe successful and profitable tures, operating under the brella of the Osoyoos Ind Band Development Cou (OIBDC). The OIBDC curre operates eight businesses, is working on expanding further ventures.

The OIBDC currently o ates Nk'Mip Vineyards, largest privately owned v yard in Canada, boasting acres of premium wine gra Nk'Mip Campground, the gest campground in the So Okanagan, with 251 camp sites; and Nk'Mip Fores with 30,000 cubic metres of ging each year, as well as a viculture component.

Also operating under OIB are Inkameep Construct company, which is involve commercial and residential struction, both on- and of serve; Nk'Mip Gas & Con ience Store, a $2 million r operation; and OIB Holdi which has residential and a culture leasing of more t 1,050 acres.

Another OIBDC ventur currently undergoing a gro period. Nk'Mip Canyon De Golf Course is undergoin $3.1 million expansion this y expanding from nine hole 18, and gaining a new c house.

Although the majority of OIBDC-owned businesses o ate on reserve, the band has panded past those boundar Last year, the OIBDC purcha

Award winner emphasizes resource development

By Cheryl Petten
Windspeaker Staff Writer

OSOYOOS, B.C.

The efforts of Chief Clarence Louie to improve the economic situation for the Osoyoos Indian Band has been recognized by the Council for the Advancement of Native Developments Officers (CANDO), with the chief receiving an Economic Developer Recognition Award, and being named Economic Developer of the Year.

Chief Louie received the recognition at the annual CANDO Economic Development Conference, held in Yellowknife, N.W.T. Sept. 27 to 30.

As chief of the Osoyoos band for the past 14 years, Louie has always made economic development a priority. That attitude has translated into a number of successful and profitable ventures, operating under the umbrella of the Osoyoos Indian Band Development Council (OIBDC). The OIBDC currently operates eight businesses, and is working on expanding into further ventures.

The OIBDC currently operates Nk'Mip Vineyards, the largest privately owned vineyard in Canada, boasting 250 acres of premium wine grapes; Nk'Mip Campground, the biggest campground in the South Okanagan, with 251 camping sites; and Nk'Mip Forestry, with 30,000 cubic metres of logging each year, as well as a silviculture component.

Also operating under OIBDC are Inkameep Construction company, which is involved in commercial and residential construction, both on- and off-reserve; Nk'Mip Gas & Convenience Store, a $2 million retail operation; and OIB Holdings, which has residential and agriculture leasing of more than 1,050 acres.

Another OIBDC venture is currently undergoing a growth period. Nk'Mip Canyon Desert Golf Course is undergoing a $3.1 million expansion this year, expanding from nine holes to 18, and gaining a new club house.

Although the majority of the OIBDC-owned businesses operate on reserve, the band has expanded past those boundaries. Last year, the OIBDC purchased local cement company Oliver Ready Mix, which became the band's first off-reserve business acquisition.

"It is rare that First Nations venture off the reserve for business developments," Chief Louie said during a presentation at the CANDO awards. " Yet in order to maximize your business opportunities, First Nations business scope has to focus beyond their reserve boundaries and seize business opportunities wherever they exist."

The latest addition to the band's group of businesses was a dry log sawmill, set up in August with an American partner. The mill is expected to process 25,000 cubic metres of wood annually, for a gross revenue of $2.5 million.

In the works are a number of new business ventures, the most ambitious being the $25 million Nk'Mip project, to be located on 1,200 acres of the band's lands near Osoyoos Lake. The finished project would see the creation of an eco-tourism destination, complete with a year-round RV park, a Native interpretive cultural centre, a golf course, winery, 120-room hotel, marina, store and gas bar, and other tourist attractions such as miniature golf and trail rides.

The first phase of the Nk'Mip project would see a $1.3 million expansion of the existing campground, adding 72 fully serviced, year-round RV sites. The second phase is development of a winery, with a target date to be up and running in early 2003.

The OIBDC is currently looking to getting involved in a joint venture with Vincor International, North America's fourth largest winery, which, if it proceeds, would make the venture the first Aboriginal-owned winery in North America.

Phase three of the Nk'Mip project involves plans to develop accommodations on the site, including a hotel, small inns, and maybe some bed-and-breakfasts. The expanded golf course and interpretive centre are also included within phase three, with completion anticipated in 2003.

"In 1994 our band was in the same situation as most bands in Canada. Federal transfer dollars exceeded the band's self-generated revenue. Today, six years later, the Osoyoos Indian Band's self-generated revenue is seven times more," Chief Louie said.

"Every Aboriginal community needs to create more self-generated revenue-the fact is social costs accelerate every year-therefore, on the other side of the ledger, self-generated revenue must also increase.

"Now I can understand and sympathize with most Native communities who cannot contribute to their own programs and services because of their lack of economic development . . . many times their locations just don't give them the opportunity to get involved in business growth. With one in three bands in financial trouble, I can fully understand when someone cannot afford to give. But through my travels I know and I have seen a few bands who should be able to contribute to their social and cultural needs yet their priorities are elsewhere," he said.

"My message is of the vital importance of creating business people and business attitude which will allow for Aboriginal entrepreneurs to compete in the business world, said Chief Louie.

"It is through the efforts of the leadership of the Native communities-the Elders, the women, the youth, the chiefs and councils and organizations like CANDO-that Native people are once again getting involved and becoming major players in their economy.

"We as Aboriginal people have to change our mindset from operating grant economies, that are dictated by government procedures and policies, to developing and operating revenue-generating, job-creating companies.

"Therefore, Natives need to be developing business-minded people, revenue-creating people," he said.

"For thousands of years Native people were part of the local and regional economy. Yet over the last 100 years Natives have been marginalized and denied their right to provide for themselves and their families.

"Social ills need to be addressed but they will never be overcome unless there is a strong, viable business program, designed by business people like yourselves. As (former) national chief Ovide Mercredi stated: 'It's the economic horse that pulls the social cart.'

"My message is of the vital importance of creating business people and business attitude which will allow for Aboriginal entrepreneurs to compete in the business world," Chief Louie told those gathered for the CANDO conference. "This message is more meaningful than the particulars of the Osoyoos Indian Band Development Corporation."

"SOCIAL ILLS
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unless there is a
STRONG,
VIABLE,
BUSINESS PROGRAM
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BUSINESS PEOPLE
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- Chief Clarence Louie

Yellowkn

By Joan Taillon
Windspeaker Staff Writer

NDILO, N.W

To the people in Yellowknives Dene First Nati it comes as no surprise t Darrell K. Beaulieu, chief exe tive officer of Deton'Cho Cor ration, has received an aw this year from the Council the Advancement of Native velopment Officers (CAND Beaulieu, 43, is one of four p ple or organizations CAN singled out for its year 2000 E nomic Developer Recognit Awards.

The First Nation only ha look to the gains made in ployment and economic opp tunities over the past 10 ye that have resulted, in la measure, from the Midas to that Beaulieu has brought to band's business ventures. entrepreneurial stamp is o spreading network of thriv Yellowknives Dene compa that are raising the profile of Northwest Territories as a p to do business, and Aborig people there as the key play to do business with.

At the same time, Beau has been their ambassado the international marketpl where he has gained the sa respect, by all accounts, as own people have for him. Yellowknives Dene succ story has followed Beau around the world, where he been perfecting "learning on job," as one community m ber put it, as far away as A tralia, Belgium, Libya and G many.

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Prior to 1988, Beaulieu h

Yellowknives Dene leader gets respect from all sectors

By Joan Taillon
Windspeaker Staff Writer

NDILO, N.W.T.

President of the Council for the Advancement of Native Development Officers, Angie Stewart, congratulates Darrell Beaulieu for winning the Economic Development Recognition Award.

To the people in the Yellowknives Dene First Nation, it comes as no surprise that Darrell K. Beaulieu, chief executive officer of Deton'Cho Corporation, has received an award this year from the Council for the Advancement of Native Development Officers (CANDO). Beaulieu, 43, is one of four people or organizations CANDO singled out for its year 2000 Economic Developer Recognition Awards.

The First Nation only has to look to the gains made in employment and economic opportunities over the past 10 years that have resulted, in large measure, from the Midas touch that Beaulieu has brought to the band's business ventures. His entrepreneurial stamp is on a spreading network of thriving Yellowknives Dene companies that are raising the profile of the Northwest Territories as a place to do business, and Aboriginal people there as the key players to do business with.

At the same time, Beaulieu has been their ambassador in the international marketplace, where he has gained the same respect, by all accounts, as his own people have for him. The Yellowknives Dene success story has followed Beaulieu around the world, where he has been perfecting "learning on the job," as one community member put it, as far away as Australia, Belgium, Libya and Germany.

Currently, Beaulieu is president of Deton'Cho Diamonds Inc., a wholly owned business arm of the Yellowknives Dene First Nation, which is headquartered in Ndilo, outside Yellowknife. The visionary company is targeting a market Beaulieu anticipated 20 years ago, long before diamond exploration was widely viewed as viable in the Territories. In the early 1980s, according to a close associate of Beaulieu, Darrell was aware that diamond prospecting was underway in their region while most people were oblivious to the economic potential of it for the far North.

Prior to 1988, Beaulieu himself was employed in various aspects of mineral exploration in the Northwest Territories.

Jonas Sangris, who along with Beaulieu served a lengthy term as chief of the First Nation in the late 1980s and early 1990s, said Beaulieu is successful "because he doesn't lie . . . he's a really respectable person." Trustworthiness was the hallmark quality everyone who talked to *Windspeaker* attributed to the CANDO award winner.

In addition, Beaulieu brings a strong administrative background to the task of promoting economic development opportunities for the Yellowknives.

From 1995 to 1997, he was president and director of the Denendeh Development Corp. He also served on the boards of Northland Utilities Enterprises Ltd.; Northland Utilities (NWT) Ltd.; and Northland Utilities (Yellowknife) Ltd. from 1995 to 1998.

Previously, Beaulieu served two years as a band councillor and eight years as one of the two chiefs of the Yellowknives Dene First Nation. Their community has always had two chiefs, Sangris said, one based in Dettah and one in more urban Ndilo. Beaulieu was chief at Ndilo.

Sangris added he and Beaulieu started Deton'Cho Corporation together with $15,000 at a time when there were no economic development initiatives underway in the band, "around 1988." In addition to their role as chiefs, Beaulieu had the portfolio of economic development and Sangris had housing.

But around 1994 Beaulieu stepped down as chief to focus strictly on economic development. Sangris remained a chief until 1999, and became president of Deton'Cho Corporation five months ago.

"We do about $7 million a year (of business). And we employ about 150 people in the summer, about 80 people in the winter." They also have 10 permanent office staff to deal with the work generated by Beaulieu's board and committee activities. Until the past three or four years, Beaulieu handled most of those details himself.

"Boy, that guy's dedicated to the work," said Sangris, who has known Beaulieu since childhood. He added that Beaulieu has experienced all aspects of mining since he started with claim staking as a teenager. Along the way he picked up information from geologists and others in the know.

"I think he took all that knowledge and that's the reason (he is) where he is today. Regarding mining, even diamond mining, you ask him anything about diamond mining and he knows what's happening."

Now, as owner or director of approximately 30 corporations, Beaulieu is always on the move and always, it seems, is working with the goals of the Yellowknives Dene in mind. For example, he brought trainers over from Belgium to teach his people how to polish and cut diamonds, bringing these high-tech jobs home to the Northwest Territories after doubters in the trade said he couldn't, according to Sangris.

"Today we (the First Nation) own a cutting and polishing company and we've got 24 people working there right now. . . . "It's called Deton'Cho Diamonds Inc.

"They said it would never be done in a Native community; it will never be done in Canada; it will never be done in the Northwest Territories. And we've proved that (Belgian) company wrong."

In making decisions, Sangris said that Beaulieu listens to others' opinions before coming to conclusions about a course of action. If a proposal is reasonable, he will take it to the board for a decision. But Sangris thinks Beaulieu has the "instinct" to know what is going to work.

"Some people just want to joint venture with you because they want your money," said Sangris, "but he's not that type of guy. He wants to make sure that what he gets into is going to work; he doesn't want no failures. Sometimes it's pretty tough to make deals like that. (Beaulieu has) just the know-how, I think."

Margaret Gorman, general manager of Denendeh Development Corp., worked with Beaulieu for 10 years and has known him at least 15. "He has a high capacity for retaining information and doing multiple tasks. And all the people I talk to who work for him admire him."

Presently Gorman and Beaulieu work on projects together as a result of collaboration between Deton'Cho and Denendeh.

"I always refer to him as a gentle spirit, very down to earth. Sincere. He treats everyone really good. He has a lot of time for people. He is a man with a vision and he stays focused." Gorman adds that she believes his kind nature and good way with people translates the same in his relationship with his family.

Beaulieu is married and has three sons. He has always lived in the Yellowknives' traditional territory except for a brief period when he completed high school in Saskatchewan. What makes his accomplishments all the more remarkable in an increasingly specialized business world is the fact that Beaulieu has no post-secondary education. He is one of the increasingly rare successful CEOs who hasn't gone to college or university, according to his executive assistant, Jackie McIntyre.

McIntyre credits Beaulieu's success to his ability to switch priorities as often as he has to each day, yet bring the same degree of focus to each new demand. In addition, he remains patient and methodical in the face of pressure.

"He's very clear about what his objectives are, so he doesn't let things that aren't essential get him excited," said McIntyre, "and he doesn't get pressured by other people's time lines." She added it is not often that someone with Beaulieu's profile has a mix of high intelligence, extreme capability and kind-heartedness equal to his.

CANDO

Grandf

By Trina Gobért
Windspeaker Staff Writer

BUFFALO POINT FIRS NATION, Ma

His determination in seeing grandfather's and father's drea come to fruition has earned h a prestigious award.

Chief John Thunder of the B falo Point First Nation of Ma toba was one of the four CANI 2000 Economic Developme Recognition Award winners his work in developing the B falo Point First Nation into world class tourist destinatio

"It is an honor to be chose was nominated by Robe Campbell who works for Ru Economic Development Init tive which is a provincial p gram," said Thunder. "He h known about me and Buffa Point because his father Geor Campbell was regional direc general when my father w chief and just getting Buffa Point started back in the seve ties."

Buffalo Point was unoccupi for nearly 50 years due to floo ing. It is located on the southea ern tip of Manitoba on Lake the Woods, which is one of t largest lakes in the province. 1967, the provincial governme offered $72,500 for 1,000 acres land.

"It got very close but then m father and grandfather put a st to the sale." They took it up themselves to start the develo ments.

"By 1974 that master plan w finalized and the idea was th the community would imp ment it themselves and that would take 20 years to do this

Thunder was 22 years o when he came home from scho in 1983 and began to take a se ous interest in helping his fath develop Buffalo Point.

"I guess I kind of grew up w it. My father was chief so watched him and saw what was doing and I just kind evolved into it," said Thund "When I came back from scho the marina had been dredged o but it was in its infancy and the was one set of docks there and small little building for a ba shop. There wasn't too much e tablished on the infrastructu side of things."

Thunder put his education use and became a band counc

Grandfather, father provide inspiration

By Trina Gobért
Windspeaker Staff Writer

BUFFALO POINT FIRST NATION, Man.

His determination in seeing his grandfather's and father's dream come to fruition has earned him a prestigious award.

Chief John Thunder of the Buffalo Point First Nation of Manitoba was one of the four CANDO 2000 Economic Development Recognition Award winners for his work in developing the Buffalo Point First Nation into a world class tourist destination.

"It is an honor to be chosen. I was nominated by Robert Campbell who works for Rural Economic Development Initiative which is a provincial program," said Thunder. "He has known about me and Buffalo Point because his father George Campbell was regional director general when my father was chief and just getting Buffalo Point started back in the seventies."

Buffalo Point was unoccupied for nearly 50 years due to flooding. It is located on the southeastern tip of Manitoba on Lake of the Woods, which is one of the largest lakes in the province. In 1967, the provincial government offered $72,500 for 1,000 acres of land.

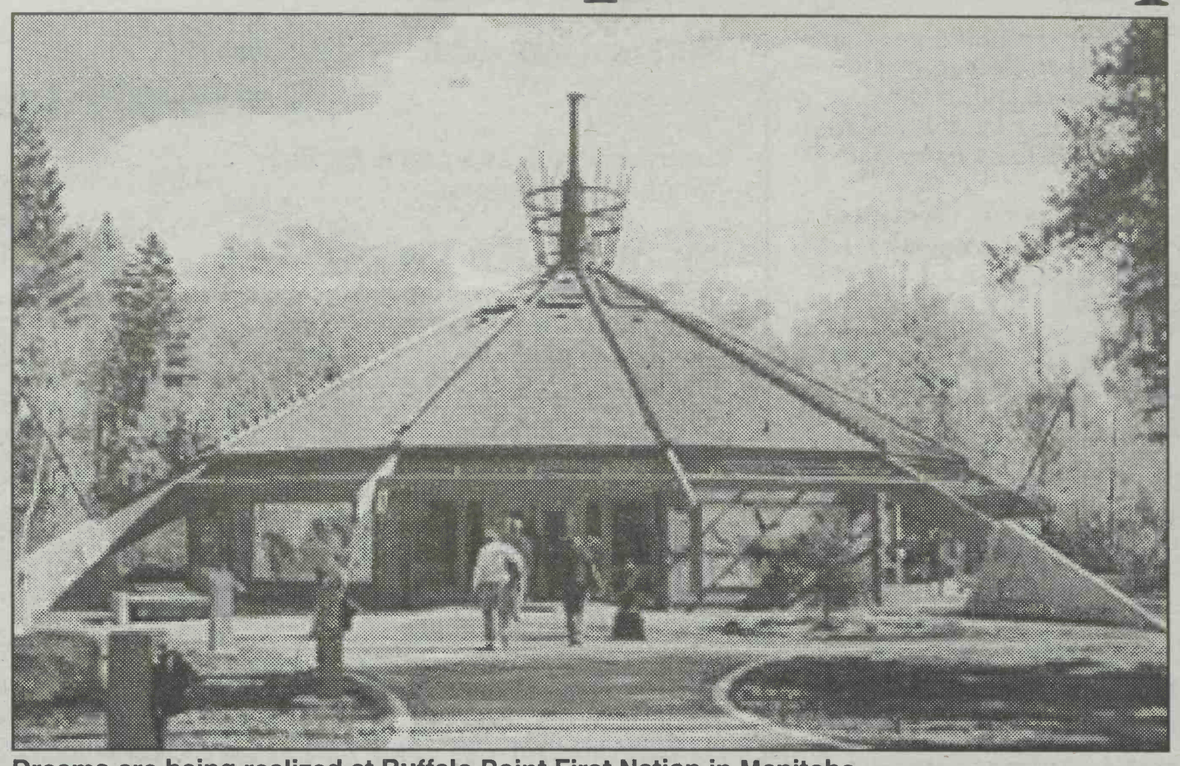
"It got very close but then my father and grandfather put a stop to the sale." They took it upon themselves to start the developments.

"By 1974 that master plan was finalized and the idea was that the community would implement it themselves and that it would take 20 years to do this."

Thunder was 22 years old when he came home from school in 1983 and began to take a serious interest in helping his father develop Buffalo Point.

"I guess I kind of grew up with it. My father was chief so I watched him and saw what he was doing and I just kind of evolved into it," said Thunder. "When I came back from school the marina had been dredged out but it was in its infancy and there was one set of docks there and a small little building for a bait shop. There wasn't too much established on the infrastructure side of things."

Thunder put his education to use and became a band councillor and after 15 years of sitting in council became chief in 1997.



Dreams are being realized at Buffalo Point First Nation in Manitoba.

"I was taking the lands management course through the department of Indian Affairs and I took a real estate course. I took a bunch of other courses with conflict resolution negotiations, contract administration, environmental assessments," said Thunder. "I even took a business course with the Federal Business Development Bank. There were quite a number of courses through the years that I was taking and it was all pertaining to exactly what it is that we are doing here at Buffalo Point today."

Today Buffalo Point, on average, generates a couple of million dollars a year and with the addition of a golf course, hotel, and health spa revenues that is expected to jump to about $7 million a year, explained Thunder.

The resort has 245 fully developed cottage sites, 466 fully serviced lots, 195 serviced RV camp sites, a marina with 350 docks, 14 rental cabins, convenience store, gas station, restaurant and lounge, government centre, police station, and a cultural centre.

"Two years ago we did a road count on opening day of fishing season which is the middle of May to the September long weekend," said Thunder. "There was a count of 10,000 vehicles. It is quite substantial, like with our marina and campground, we will find all of our docks full and then in June, which is prime-time fishing season, there will be close to 500 boats. We have the 350 docks and another150 boats will come into the harbor just to launch their boats and go out fishing for the day. So it is pretty amazing and then there are 195 RV campground sites and there again they are all full and we have waiting lists for more RV sites. So you can see the significance of the amount of people that do come into Buffalo Point."

Although Thunder is pleased with the fishing component of the resort, he is looking forward to the finished development of the golf course and hotel and spa to take the pressure off of the fishing, he explained.

"The blueprints are being done right now and we have a partnership with a northern band, the York Factory First Nation," said Thunder. "They have a considerable amount of money that they want to invest, but because they are northern, isolated and remote, they don't really have a lot of opportunity to invest in their community. They have done pretty much what they can do there, so now they are looking for outside investment and they are partnering up to invest in the hotel and golf course. So they are going to take 40 per cent of the business in the hotel, spa, and golf course."

There are also gaming opportunities that both York Factory and Buffalo Point are negotiating with the provincial government.

"I think in the end it is best for both communities because we not only get revenues from this operation but we will also continue to receive revenues from the casinos once they are up and running as well," said Thunder. "Instead of just focusing on one aspect, we are actually taking the opportunity to capture both."

As Buffalo Point plans for future developments they cautiously proceed while respecting the natural surroundings and habitat, explained Thunder.

"I guess right from the start when we developed this place our priority was to protect the wilderness, the wildlife and to try and incorporate our facilities into the surroundings," said Thunder. "Instead of taking and doing what most people do where they just go in and take everything out and build and replace with artificial plants and shrubbery, landscaping that doesn't pertain to the surroundings. We have basically incorporated all of our developments into the setting so it has always been done environmentally sensitive."

The wildlife that inhabits Buffalo Point is tame and approachable, which is appreciated by visitors to the resort, explained Thunder.

"You can feed the deer and the wildlife has become used to what we are doing. I think a lot of that pertains to the fact that instead of coming in here and building this thing over night and basically chasing everything away or scaring everything out of here, they have adapted to it because it has been something that has been done over 22 years," said Thunder. "But not only the wildlife but the people themselves have had the opportunity to adapt and change because it didn't happen so fast."

Members of the Buffalo Point First Nation have gradually been moving back onto the reserve since the development of the resort. There are currently 54 band members living on the reserve and 86 living off, with more members expressing an interest in moving back.

"It's an ongoing process. We have been gradually been getting to the point where more and more houses are being developed. We've utilized our housing and capital dollars but because we are a small band it is pretty insignificant, so we have subsidized our housing program through our developments," said Thunder. "We have over the years been developing them as well, but it is kind of a Catch-22 because we can't really go out and build homes just for the sake of people moving back without the jobs being there. So we have to walk a fine line as to coordinating the housing program with job creation."

Thunder receives his inspiration as he continues to develop Buffalo Point from his father's and grandfather's original dream of seeing the resort finished, he explained.

"The driving force behind it is that my father and grandfather always knew that Buffalo Point had huge opportunities for tourist development." said Thunder. "In 1976, my dad borrowed some money personally and built one mile of road towards the peninsula across the swamp and my grandfather would go with my father and drive to the end of this one mile road and look across to the peninsula to Buffalo Point. So my grandfather got to see that first mile of road leading up to Buffalo Point, but the following year he passed away and my dad would always tell how he wished grandpa would have lived long enough to see the road into Buffalo Point. It's because of that, that I have always said that I would see that the master plan that he developed be finalized before he passes away."

Go online for info

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

Do you have questions about treaties, powwows, or Australian Aborigines? Check out www.aboriginalconnections.com for answers. Rob Wesley, originator of Aboriginal Connections, describes his search engine (web directory) as "an online navigational guide to information and web sites concerning the Native people of North America and the Indigenous people of the world."

And, Wesley is poised to make a leap from cyber space to the business world.

"Aboriginal Connections has truly become a passion of mine," said Wesley. "I realized that this is the type of site that people would use and keep coming back to. If your search produces no results, a shortcut is provided to various search engines helping you to locate what you want."

He started Aboriginal Connections as the web site for the Native Access Program for Engineering at Lakehead University and upgraded it to its current directory status in 1999.

With a monthly visitor rate of 3,000 to 6,000 visitors, Aboriginal Connections has already attracted a lot of attention.

Wesley said most of the visitors to the site are from the United Stated but people from some 60 countries have logged on. There are currently 1,875 Native sites listed in this directory and it can be linked to by more than 500 other sites.

Wesley would like to expand the services of Aboriginal Connections into a business directory, email directory, forums (bulletin boards), web advertising, job advertising for employers, calendar of events, biography-portfolio site, chat services and more. He has a business plan in the works because the site is at the stage where it must create revenue in order to grow. He will consider any projects that he can develop in cooperation with other organizations.

"Users have left many great compliments via the electronic guest book," said Wesley. "They usually say how useful the site is."

Though the site is doing very well, Wesley still has improvements in mind. A web server machine and more sophisticated software would allow for a significant increase in database size and faster results in searching capabilities.

"In the coming months, Aboriginal Connections will be adding more features, which I'm sure will make the site better and ultimately provide a greater resource for information and entertainment to a worldwide audience."

Traditio

By Angela McEwen
Windspeaker Contributor

SUDBU

Samantha Kinoshameg, graduated this year fr Laurentian University with honors Bachelor of Science gree in the behavioral neu science program.

Behavioural neuroscience the study of brain function a relates to the behavior of an dividual. It examines how in viduals respond to inter states, interact with each ot and the environment.

"As a child I was always cinated with the human bra just looking at it in pictures a books," said Kinoshameg member of the Wikwemiko Unceded Indian Reserve rai in Sudbury.

As a volunteer at the forn Sudbury General Hospi when she was 12 years old, saw a CAT scan and found intriguing.

"I found it fascinating t they could stick this person this contraption and come with these pictures. That w the first thing that peaked interest in studying brain...also my questioning ture. I always wondered wh

Kinoshameg was taught question everything.

"Just because an adult s

Traditional woman takes non-traditional path

By Angela McEwen
Windspeaker Contributor

SUDBURY

Samantha Kinoshameg, 22, graduated this year from Laurentian University with an honors Bachelor of Science degree in the behavioral neuroscience program.

Behavioural neuroscience is the study of brain function as it relates to the behavior of an individual. It examines how individuals respond to internal states, interact with each other and the environment.

"As a child I was always fascinated with the human brain - just looking at it in pictures and books," said Kinoshameg, a member of the Wikwemikong Unceded Indian Reserve raised in Sudbury.

As a volunteer at the former Sudbury General Hospital when she was 12 years old, she saw a CAT scan and found it intriguing.

"I found it fascinating that they could stick this person in this contraption and come up with these pictures. That was the first thing that peaked my interest in studying the brain...also my questioning nature. I always wondered why."

Kinoshameg was taught to question everything.

"Just because an adult says it's true you don't necessarily believe it...I had to find out for myself."

She credits her mother with always taking the time to help her find the answers to her questions.

"If she didn't have the answer she would find someone who would help me."

Raised by her parents who are Elders in the Sudbury Native community, she was introduced her to the Ojibwe teachings as a young child. Her parents brought her to the Grandmothers of the Three Fires Society in St. Charles, Ont.

As well as teachings from her Ojibway culture, her parents exposed her and her brother, Nur, to a cross-section of Native teachers from across Canada and the United States. Her mother believed it was important for her children to understand that although there is only one truth, there are many traditions surrounding God, or the Creator.

By understanding this concept it has helped to give Kinoshameg and her brother a universal view of the human race.

"One of the major reasons that I entered the sciences is that it's applicable to all people, not just one select group. As long as you can think and be a part of the groups' discussion, it doesn't matter what your cultural background is."

She doesn't feel her cultural background clashes with her chosen profession.

"I believe that Native cultural beliefs and the scientific world view being in conflict with one another is a myth that is perpetuated by society. The sciences are simply a tool that we use to examine questions."

Kinoshameg has traveled extensively on the traditional powwow circuit as a fancy shawl and hoop dancer in Canada, the United States and has performed as far away as Japan. She has a background in the performing arts, as a jazz, lyrical and modern dancer, as well as an actress.

"I've been a performer all my life in theatre and dance since I was a child in one form or another." She jokes about finishing her science degree and then going back to the world of the performing arts.

"Going to university was the only goal I set up for myself," she said. "Things came along and I grabbed it and went with it and when I got bored of it I went on to something else."

Kinoshameg found the public school system very challenging, which she believes was due in part to her cultural background.

"When I was in the ninth grade we all had to see our guidance counselors. When I mentioned that I wanted to go to university the first question out of her mouth was, 'Will you be taking Native studies?'"

Samantha Kinoshameg has traveled extensively on the traditional powwow circuit as a fancy shawl and hoop dancer.

Kinoshameg chose to take behavioral neuroscience. She says it's important for youth to follow their dreams and not let anyone discourage or limit them along the way.

"As young people it is our job to find our place, with guidance from our parents and Elders."

She received a lot of support and encouragement from her First Nation community, Wikwemikong Unceded Indian Reserve, her education counselor, her parents and her brother. As well, a well known Elder in Canada told her "We need people like you in the sciences."

In August, Kinoshameg presented at an educator's conference in Alaska. The main goal of the conference was to initiate changes in curriculum development and teaching methods for Native children.

Kinoshameg is presently pursuing her master's degree in Biology at Laurentian University, and hopes to eventually work in the field of immunology.

Trudeau's legacy

(Continued from page 5.)

The 1982 constitutional changes are further evidence of Trudeau's respect for Aboriginal people and their rights. The old Canadian Constitution mentioned Indian people in one place, Section 91 (24). It was there stated that Indian people were the responsibility of the federal government and that was it. Canada's new Constitution, repatriated to Canada in 1982 by the Trudeau government, was to go light years beyond this ephemeral mention. Sections 25 and 35 (and subsequent revisions to these sections) were to recognize and constitutionally protect historic Aboriginal rights, treaties, and future land claims. Once again, Trudeau had stuck his neck out. He had fought tooth and nail all his life against recognition of special status for Quebec and any other province, yet he was willing to recognize the historic rights of Aboriginal peoples, which predated European influence in Canada. The cornerstone for legal recognition of Aboriginal self government, and recognition of other Aboriginal rights like fishing were now in place, constitutionally protected. The magnitude of this bold and prescient action has reverberated across Canada ever since.

Like any politician, Pierre Trudeau made his mistakes. Aboriginal people also have their reasons to criticize him. The initial slow pace of the land claims process and the long reluctance to admit to the inherent right of Aboriginal self government are two problems that can be attributed, at least partially, to him. At this time of his passing, however, let the big picture not be forgotten. This man of vision led Canada away from the old assimiliationist model regarding First Nations people. A new era of settled land claims, Aboriginal self government, and a burgeoning recognition of other Aboriginal rights was made possibly by Pierre Elliot Trudeau. May this man of vision and action rest in peace, and may his contributions to the future of Canada's third solitude not be forgotten.

William G. Lindsay

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· Assisting and supporting the Board and other stakeholders to establish a current vision, goals, achievable plans and programs

· Achieving successful results for programs and services to establish and maintain productive working relationships within and outside the organization

· Developing ongoing liaison with stakeholders external to the Society including other First Nations health organizations and government agencies.

Requirements:

A degree in Health Administration, plus at least 5 years experience. Preferably of First Nation descent or with significant working experience with First Nations. This position will be required for a minimum of 5 years or until alternate arrangements are made. Sound knowledge and experience in planning, leading, managing and evaluating community-based health and social programs is needed for this diverse, multi-program organization.

Superior communications skills, as well as HR and supervisory experience; understanding of funding, planning and delivery systems for health and social programs are also required.

Persons interested in this challenging opportunity are invited to apply in writing and in the strictest confidence, specifying their qualifications, experience and anticipated remuneration to the undersigned, who has been asked to assist the Society Board with its recruitment and selection for this position. Please submit your resume, by no later than November 30, 2000, to **G. Fred Pearson, CEO, BCHS Ltd., 700 – 1380 Burrard Street, Vancouver, BC, V6Z 2H3. Fax: (604) 488-0665. E-mail: resumes@bchs.bc.ca. Web site: www.bchs.bc.ca**

BCHS

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O'CHIESE FIRST NATION

NOTICE OF NOMINATION MEETING

Indian Act General Election For Chief and Seven (7) Councillors

Date: Wednesday, November 8, 2000
Time: 12:30 p.m. to 3:30 p.m.
Place: O'Chiese First Nation School Gym

Or contact Candace Savard, Electoral Officer, prior to November 8, 2000 for other options on how to nominate candidates.

Anyone can nominate, second or run for Chief. To nominate, second or run for Council, you must be:

a) **a band member**
b) **at least 18 years of age, and**
c) **ordinarily resident on-reserve.**

For clarification, or if you have any concerns, please call **Candace Savard, Electoral Officer at (780) 495-7983**

Police Officers

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The New Westminster Police Service is committed to working with our community to enhance the liveability and security of our City. We are a progressive, dynamic work-force searching for:

New Recruits – Bright, capable, out-going individuals who are committed to working together to improve our community.

An application package may be picked up starting October 23 at the address below. We regret that we are unable to mail packages within the Lower Mainland.

An official application with all attachments and forms will be accepted at the same address no later than November 17, 2000. **Incomplete applications will not be accepted.**

Currently-serving Police Officers – Ideally, you are a serving member of a Canadian police force whose training and standards are equivalent to those of the BC Police Academy. You have a minimum of 3 years' police experience, or have served on a Canadian police force within the last 3 years.

The successful completion of the Police Officers' Physical Abilities Test, a thorough medical examination and a background investigation will be required. Those applicants who are not Certified Municipal Police Officers in BC may be required to write the Exemption Examination. Serving BC Police Officers should call Sgt. Petrie at 604.517.2440 or email to wpetrie@nwpolice.org.

Application packages will be accepted at the address below no later than November 17, 2000.

Human Resources Department
The City of New Westminster
511 Royal Avenue
New Westminster, BC V3L 1H9

The New Westminster Police Service is an equal opportunity employer.

M21670

New Westminster Police Service
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