

Windspeaker

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Scrap the referendum, B.C. told

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

An environmentalist and an Anglican clergyman both told British Columbia's Standing Committee on Aboriginal Affairs on Oct. 18 they should just forget about holding a referendum on the future shape of the treaty process.

The two men addressed the committee during the Vancouver public input session. They and two others addressed the committee during the evening session of the committee's day-long stop in the province's largest city. The newly elected British Columbia Liberal government plans to hold a referendum on what British Columbians want from the treaty process. The government wants the public to decide what the provincial negotiators' bottom line should be in treaty talks. The standing committee is holding sessions throughout the province. The committee's report is due on Nov. 30.

Paul George, a non-Native member of the Western Canadian Wilderness Club, and Craig Vance, speaking as a member of the Anglican diocese of New Westminster, both urged the Liberal MLAs to rethink their government's position.

Asking the majority to vote on the extent of a minority's rights is "beyond foolishness," said George who urged the committee to call off the vote.

"Even if you have no mandate to recommend not holding a referendum, I recommend not holding one," he said.

Vance, saying he was speaking for himself and not officially representing the church, predicted a council of all the major churches in the province was

leaning towards and would likely arrive at a position of "urging the government to withdraw the referendum."

Committee chair, MLA John Les, told the presenters the process wasn't about limiting Native rights in the province.

"This is not a discussion about Native rights," he said. "That's not on the table. It's about how do we incorporate these rights in the British Columbia mosaic."

Vance argued the "public won't get the nuance" and would vote in a way that reflects an uninformed, emotional response rather than an informed understanding of the issues.

George agreed with that assessment.

"What the vote really means is, if you vote one way you're favorably disposed to the rights of Aboriginal people in British Columbia; if you vote another way, you're unfavorably disposed," he said.

Donald McKenzie, publisher of Indigenous Business Magazine, told the committee the question should reflect affirmative responses to a series of questions. He said he believed the question should be along the lines of whether Aboriginal people should be treated fairly and with compassion in British Columbia or whether Supreme Court of Canada decisions should apply in the province.

McKenzie pointed to past treatment of Native

people, saying the government should be careful not to let historical antagonisms between Indigenous peoples and colonizers resurface.

"We must remember that small pox, a sort of bio-weapon, was used intentionally against Aboriginal people. Kind of like some of these envelopes we've been hearing about for the last little while," he said.

That comment drew a protest from committee member Dennis MacKay.

"I can't believe small pox was intentionally used," the MLA said. "I find it personally offensive to think our grandfathers and grandmothers would

do such a thing."

The next day, at the annual conference of the Indigenous Bar Association, hosted just a few blocks away, former NDP cabinet minister Edward John, grand chief of the Tl'azt'en Nation in northern B.C., noted that non-Native people are generally not well informed about Aboriginal issues.

"If you put a question to the public in British Columbia and you understand the context in which these people are going to vote, it's troubling," he said. "The context that I will outline is simply this: In my own knowledge, the people who live in communities next to us, their knowledge of our people is very, very, very limited, very superficial, if it exists at all.

Now those are the people who are going to be asked to determine the nature of the mandate for their government to bring to the negotiating table."

(see Liberals page 11.)



Clinton Soto (Redd Skout) gives an emotional performance of *My Friend (Wilburn's Song)* during this year's opening ceremonies of Dreamcatcher, Grant MacEwan Community College's annual youth conference held in Edmonton Oct. 12 to 14. He was performing with the rap group REDD NATION. (see page 31 for more.)

Photo by Debora Lockyer Steel

WHAT'S INSIDE

INDIGENOUS LAW

Members of the Indigenous Law Association met in Vancouver Oct. 19 and 20 to discuss the latest news and trends in the treaty making process. While some news was encouraging, the slow progress of treaty talks is getting lawyers down, and out of date government policies are contributing to the frustration.

.....Pages 12 to 15.

THREAT TO HEALTH

Diabetes has been the constant companion of many Native people over the past number of years, with the threat of increased numbers in our communities developing the disease. Much effort is being put into treatment and prevention and *Windspeaker* offers a look at those initiatives.

.....Pages 21 to 26.

Addictions awareness week is just around the corner and a healthy, addiction-free lifestyle is within your grasp.

.....Page 27.

Check out what the people at CANDO are doing in the economic development field.

.....Page 33 to 39.

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Land grab angers Passamaquoddy people

By Joan Taillon
Windspeaker Staff Writer

ST. ANDREWS, N.B.

A disagreement over who has jurisdiction over 4.6 acres in this New Brunswick town may create a rift between locals identifying themselves as members of the Passamaquoddy nation and their non-Native neighbors who have been their friends for generations.

The dispute has caught the attention of the Maritimes' Native leadership of the Atlantic Policy Congress of First Nation Chiefs Secretariat, which is supporting Chief Hugh Akagi, although his St. Croix Scoodic band is not accorded First Nations status by the government of Canada.

A strongly worded statement issued by the chiefs berates the town for "trying to sell Passamaquoddy sacred grounds and promoting it as 'prime building lots'."

Akagi said there are graves there. His people want to keep the property in a natural state. The town's mayor calls it an eyesore that needs to be cleaned up.

The town's determination to sell the land for development "shows the typical respect that the Mi'kmaq, Maliseet and Passamaquoddy people receive from their neighboring municipalities when dealing with the sacred and traditional lands, and we're not putting up with it any longer," said congress co-chair Chief Second Peter Barlow in the release.

The chiefs urge that the town "reconsider" its intention to sell the land or prepare to face legal or other consequences.

St. Andrews' mayor, John Craig, said that town council decided early in the month to

"It's more of a federal issue. We don't look at it as an Indian issue. We're trying to keep the Indian issue out of it altogether, because Native issues fall under the federal government. As a town, we don't have the jurisdiction, as far as I'm concerned. The province and the courts all say we own the land."

—St. Andrews' mayor, John Craig

table the matter until February. Craig insists, however, "the land is not really in dispute—the town does own it."

St. Andrews and the province say it is the federal government's responsibility to sort out Native land claims. Everyone contacted in this matter said the federal government does not recognize Akagi's group.

"It's more of a federal issue, said Mayor Craig. "We don't look at it as an Indian issue. We're trying to keep the Indian issue out of it altogether, because Native issues fall under the federal government. As a town, we don't have the jurisdiction, as far as I'm concerned. "The province and the courts all say we own the land."

Town councillor Michael Craig, a "distant cousin" to the mayor, thinks differently.

He said the town's refusal to acknowledge the existence of the Passamaquoddy is an attempt to make it "all go away." He thinks this is short-sighted and foolish. He also agreed with Akagi that the Passamaquoddy and the non-Native residents of the community get along and he would like that to continue.

"They (town council) don't seem to realize we're not living in the days of smoke signals anymore. We have mass communication; we have instant communication. And they (Na-

tive people) have instant communication. . . . And like all of us, they're better educated. There're more lawyers. There's more going on than a lot of people realize."

"I think that might be a thing that scares a lot of people, too," said Michael Craig. "They're very good at what they do. They're very good at all aspects of our society, if you will—if you want to make that distinction—but they learn very quickly and are probably better at it in most things than we are."

The mayor said a 700-name petition to conserve the "green space" in the centre of town is not an endorsement by non-Natives of the Passamaquoddy claim to the property, but simply means that half the town's citizens have said they want the land to remain undeveloped. Mayor Craig added that town council is preparing to distribute maps to better inform people what the land consists of, as he said he thought many who signed may not have had a clear idea of exactly what land is proposed for development.

He said the 4.6 acres of "higher end" land near the centre of town consists of nine building lots that will increase the town's tax base by \$20,000 if \$150,000 to \$200,000 homes are erected there.

"We're trying to maximize the

tax base of the town."

The alternative, he said, is to turn the small acreage into a public park.

He indicated that if it were up to him, the matter would be dealt with now, because putting a decision off allows more time for bad feelings to fester.

He said that if at some time in the future the federal government and the courts decided Akagi's people were entitled to the land, the federal government would likely compensate them financially.

"That's not what we want," said Akagi. "We want the land."

Akagi said the town has other property with water and sewer hookups that is ready to be developed; he therefore imputes political motives to the plan to take the last of the Passamaquoddy people's land.

Having served three terms on council himself, he said his experience tells him the mayor may be overstating the revenue that could be gained from developing the property. Akagee said in the 1980s the town borrowed \$200,000 to put in infrastructure for another development for which they carried interest on the debt for six years. And then they had to drop the lot prices about \$4,000 to sell them.

The Passamaquoddy people are worried that if the town sells these lots, it would open the

door for it to sell the remaining approximate 100 acres at Quonasqamkuk (Indian Point) that the Passamaquoddy claim as their own.

"We own most of that anyway," said the mayor.

The town and the federal government maintain there is no Passamaquoddy band in Canada. Their position is that the Native people in St. Andrews belong, or may be eligible to belong, to the Passamaquoddy tribe in the United States.

But both the Atlantic Policy Congress and Akagi say the St. Croix Scoodic band of the Passamaquoddy in Canada never ceded its traditional territory throughout 200 years of continuous encroachment by the province and town.

Akagi, whose mother was "half Native" and his father Japanese, said that although there supposedly are no Passamaquoddy people in St. Andrews, the town nonetheless did not charge his family property tax when his mother was alive. As soon as she died in 1957, he said, the town began taxing his father.

A spokesman for the chiefs' group, J. J. Bear, likens the Passamaquoddy people to the Innu, who until recently had not entered negotiations with the federal government with respect to obtaining "status," but they nonetheless exist as a nation that other Aboriginal peoples recognize.

"It is my opinion that if they (the Passamaquoddy) were to launch an action suit to stop the sale, they would have the support of technicians and lawyers from both the [congress] chiefs and the Passamaquoddy tribal government in Maine," said Bear.

Coon Come answers Nault

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The national chief responded to the minister of Indian Affairs on Sept. 26 in the latest round of a war of words over the minister's First Nations governance initiative.

The Assembly of First Nations had hoped to join in the governance consultations—and access federal funding—before a funding shortfall forced the national organization to start laying off staff. But when the AFN couldn't convince the minister to listen to their idea of what the governance initiative should look like, the chance that First Nations leaders would join in the consultations effectively vanished. As of Oct. 24, no deal has been reached. The consultations are due to wrap up on Oct. 31.

In an Oct. 16 press release, the AFN claimed the minister had never entered into good faith negotiations on its budget.

"He removed all authority from the department to negotiate the AFN budget and arbitrarily decided the organization's funding levels," the re-

lease stated.

Coon Come announced that 70 employees – or 64 per cent of the workforce – were laid off because of funding shortfalls. A further 24 vacant positions will not be filled. Just 53 jobs remain.

"The AFN is a national institution in Canada," the national chief said. "It is the national voice for all First Nation citizens living in our communities or in urban areas. This action by the minister to silence us is an ominous sign for all First Nations organizations in Canada. It could very well be a sign that dissent to government policies will not be tolerated and that our ability to fight for our rights will be severely limited."

The minister's actions regarding governance are seen as heavy-handed in many quarters. First Nations technicians increasingly are wondering out loud how the federal government would react if an outside entity tried to interfere with its powers by going directly to Canadian citizens, rather than dealing with elected representatives. In his letter to the minister, Coon Come reminded Nault that the AFN was made up of duly

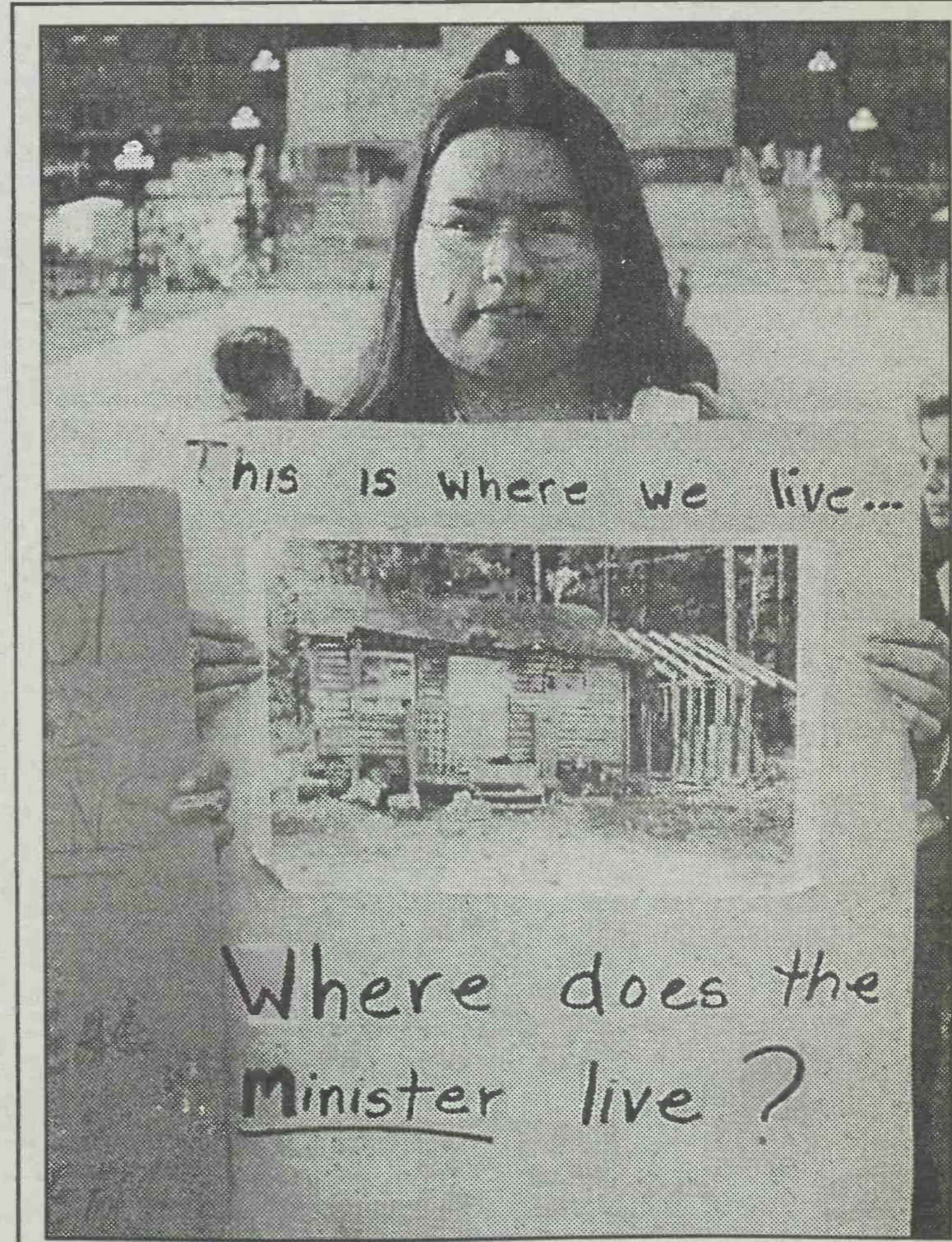
elected political representatives of First Nations people and those leaders deserved Ottawa's respect.

"[Y]our government legally recognizes the constituent base of the AFN as representative, and the AFN receives its mandate directly from them," he wrote.

Coon Come again reminded the federal minister that a variety of exhaustive studies by respected bodies had made recommendations to Canada on ways to improve conditions in First Nations communities. He then told the minister his governance initiative was not consistent with any of the high level advice the government had received from royal commissions, academic studies or reports from domestic or international committees.

"Consequently, many First Nations question whether the motivation behind this process is primarily to diminish potential federal liabilities rather than support First Nations in ever fully realizing self government," he wrote.

Coon Come urged the minister to meet with him as soon as possible.



MELISSA GUS

The Algonquins of Barriere Lake took their protest to the Parliament buildings in Ottawa. They are upset that the community is not receiving any benefits from logging in their area and that talks to protect their traditional lifestyle, while permitting a commercial forestry operation, has been stalled by the feds.

APTN bo

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

The news and current affairs staff at the Aboriginal Peoples Television Network (APTN) will find out sometime in early December whether they'll still have jobs in the coming year.

Although management is saying publicly there's no reason to expect layoffs or drastic spending cuts, a freeze on expansion and 20 per cent budget cuts imposed on all APTN departments in the last fiscal year were discussed with the news team in a meeting. This, along with a decision by management that less expensive freelance reporters can be used so that money need not be spent opening new bureaus, has many of the 20 full-time reporters, editors and researchers looking over their shoulders.

Former news director David resigned on Sept. 6 rather than, as he told this publication, "be the axe-man for the board." A death in his family prevented David from elaborating on the comment, which was made in an e-mail response to our inquiry.

Award winning news anchor Carol Adams left the network in late October, saying she was excited about taking a new position with CBC television in Yellowknife.

A restructuring of the network's entire news and current affairs department is in progress. Jeff Bear, a Maliseet man who worked for CBC's *The Journal* and VTV's (Vancouver) award-winning *First Nation* newsmagazine, *First Story*, has been hired by the network to examine operations and produce a re-structuring plan. He will report to the board at its next meeting on Dec. 5.

Specific questions about what the 21-member board decided (during their September meeting) to take a new look at news and current affairs prompted only vague answers.

"It would be better if the board answered that one," said APTN chief operating officer Ron Nadeau on Oct. 23. "The best comment would be that in my view it's a very positive step to try to improve the quality of our programming in all areas. It means our current affairs program *Contact*, it means the *InVision News*, which is now becoming *APTN National News*, and to add other programs, in-house productions. The whole nature of our board's viewpoint as they've expressed it to me is our basic strategy is to improve the quality of our programming as we go along from year to year."

David was replaced on an interim basis by director of programming, Jim Compton. The hunt is on for a permanent replacement. Sources report one name emerging as the board's favorite: Miles Morrisseau, former editor of the now defunct *Aboriginal Voices* magazine and American Indian newspaper *Indian Country Today*.

Less than a year ago, David and Adams both enthusiastically told *Windspeaker* how honored and excited they were to have been given the historic opportunity to play a role in the creation

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for it to sell the remaining approximate 100 acres at Onasqamkuk (Indian Point) at the Passamaquoddy claim their own.

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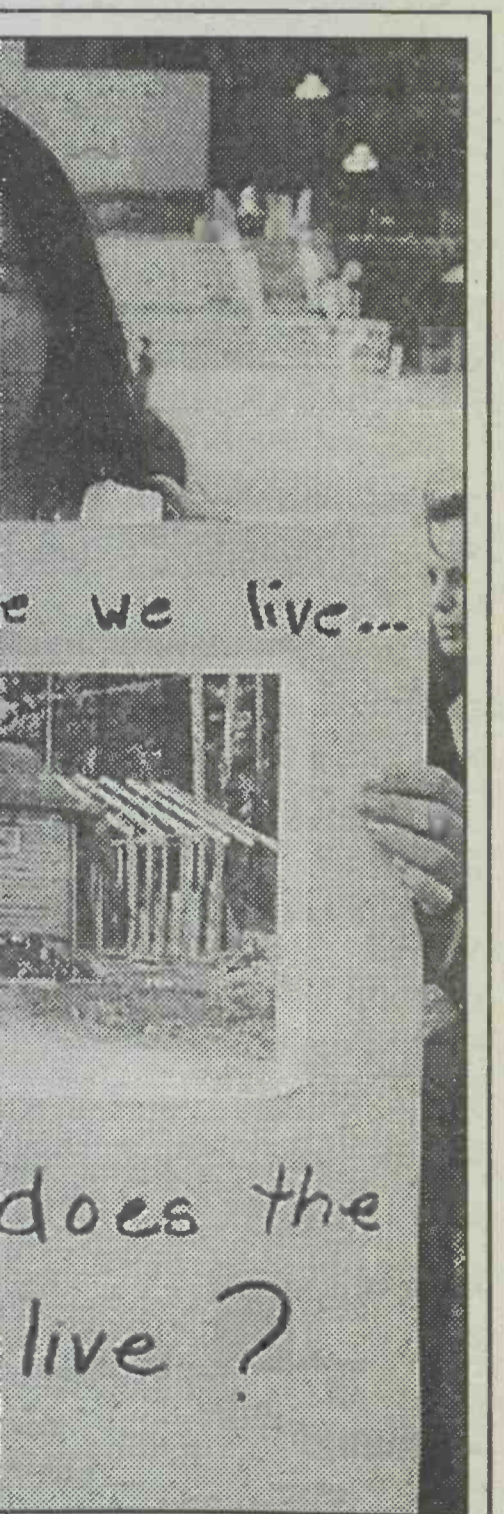
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MELISSA GUS
took their protest to the streets. They are upset that the benefits from logging in their traditional lifestyle, forestry operation, has been

APTN board to restructure news operation

By Paul Barnsley
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—APTN chief operating officer
Ron Nadeau



of a national Indigenous television news network.

During a phone interview from her Winnipeg home on Oct. 17, Adams said the opportunity to work as an anchor on the CBC national network was too good to pass up.

"I kind of had to take it. They just sought me out. I didn't apply for the job. They came to me and said, 'We'd like you to consider working for us?' So I did. It was one of those possibilities where if you turn it down, I think you'd kick yourself for the rest of your life," she said.

Adams worries she'll be seen as jumping from a sinking ship, something she said is definitely not the case.

"I know there are concerns about news. I mean, it has been cut back in terms of how much money is available even for just covering stories and that's always worrisome for people who work there," she said. "It's not like we were top heavy or heavy at all. We were just sort of bare bones and I was proud of all the people who I work with who are able to do as much as they did with so few resources."

She said the staff was told, before David resigned, "we'd have to do more with less." Cuts and freezes were imposed when management realized they would have to deal with a \$6 million deficit if they didn't act.

On the morning of Sept. 25, during a meeting in the downtown Winnipeg APTN newsroom, Nadeau, Compton, director of operations Wayne McKenzie, sales and marketing director Deanie Kolybabi, and finance director Irene Adams met with the Winnipeg news staff. Reporters in the APTN bureaus (in Halifax, Ottawa, Edmonton and Vancouver) joined the meeting by conference call.

Windspeaker obtained an unedited copy of a tape made during that meeting.

At the meeting, Compton announced to the staff that the restructuring would be done. He told the staff that the network had faced a possible multi-million dollar deficit and that was why spending had been curtailed. The senior management team was expected to present a new budget and strategic plan at the APTN's next board meeting, he added.

With Nadeau sitting in on the

meeting, Compton explained why the budgets were cut by 20 per cent.

"We were faced with a \$6 million deficit," Compton said.

He said the news director had not kept in close contact with the management structure above the news department and therefore the management team had to impose a cut on news without the director's input.

"Well, I mean, when we were asked to put together a budget, and this is how the budget process works, we put our needs on paper and then we sit down as a senior management team and then cut from there. And that's exactly what we tried to do, but when push came to shove we didn't have that input, so we had to cap based on a 20 per cent cut across the board," Compton said.

On Oct. 23, 28 days after that meeting with the news team, Nadeau was able to deny there was a deficit.

"I don't know where you get that information from, but suffice it to say it's totally bogus," he said. "As a matter of fact we're looking at a very healthy surplus. We have our financial auditors actually doing our audit and our preliminary financial reports indicate quite clearly that we basically have got money in the bank and cattle on the range."

The news staff believes its sacrifices made that surplus possible.

Nadeau also denied any knowledge of 20 per cent cuts.

"Well, I don't know anything about any of the figures you're quoting. Like 20 per cent cut, I don't know what that refers to," he said. "It's the first I've heard of it. The news area — we refer to it as news and current affairs — and what our board has decided to do, basically, is to look at the whole news and current affairs area at APTN with a view to possibly re-vamping that whole area. That does not include reducing the scope of the news. It could quite reasonably mean doing more news and more current affairs. For example, we're currently doing two *InVision News* programs a week; there are some discussions of making it a daily half-hour show."

Another area of contention involves money given to APTN by the CTV's parent company, BCE. The news staff believes it was supposed to go directly to ex-

• News director Dan David resigned on Sept. 6 rather than "be the axe-man for the board."

• "We were faced with a \$6 million deficit," said director of programming Jim Compton when asked to explain budget cuts.

• "I know there are concerns about news. I mean, it has been cut back in terms of how much money is available even for just covering stories and that's always worrisome for people who work there," said former *InVision News* anchor Carol Adams.

panding the news operation. Compton and Nadeau told them that wasn't the way the agreement with BCE worked.

"There is some uncertainty, . . . in relation to the BCE update, basically the BCE deal. Some of the questions that I have been getting and [acting executive news producer Rick Ratte] has been getting, certainly the managers have been getting, is what about the BCE deal? What I can tell you about the BCE deal is there's nothing written on paper," said Compton. "What it is is a benefits package which is worth \$3 million. What it breaks down to is APTN as a whole gets \$600,000 a year to do what it wants with that money. However, having said that, in the verbal dealings that we've had with BCE, those dollars would go for six bureaus for news."

He told the staff that management had discussed the matter with APTN's director of regulations and been told they had broad discretion on how that money would be used.

"There's no hard and fast rules that say we have to set up a bureau in Toronto. There's no hard and fast rules that say we can't use stringers instead of bureaus. I want to hammer away at that. Those dollars are for APTN and they're not specifically for news per se."

Nadeau gave *Windspeaker* a similar interpretation.

"Well, the way I interpret it is we've been given various benefits packages by various broadcasters in Canada, that includes CanWest Global. It includes CTV and so on. When they gave us these benefits programs they suggest to us that 'we'd like you to spend this in a certain area.' But it's basically up to us how we, what areas we wish to spend the money. Speaking specifically about CTV, those funds have been, in the area of news, for example, we're spending, maybe, if you look at all our operational capital, both areas, we're spending probably in excess of \$4 million on news and current affairs," he said. "If BCE is giving us \$600,000 a year for the next five years, that basically goes into the pot and how we decide to spend it is certainly up to us. In this particular case, where we spent the money was on the news bureaus and on the news and current affairs area, period. So I don't see what the issue could be there."

According to information heard on the tape, resources for bureaus were scarce, even before the cuts. The Halifax bureau is without editing equipment and

the reporter at the newly established one-person Edmonton bureau does not have a camera.

Plans for bureaus in Toronto and Montreal have been stalled for the moment pending the results of the restructuring. Staff at the network worry the cuts will be permanent and the first of more to come.

"I've heard rumors from three different sources that news is going to be dismantled," Adams said. "But, you know, they're rumors."

The news staff was led to believe the growth in terms of expansion of bureaus would happen faster than it has.

"It's nowhere near where it should be at this point. Right now, yes, we have someone on the East Coast and on the West Coast and a couple of people in between, but we were hoping to be up to a different level by this point," Adams said.

Beyond news and current affairs programming, many independent Aboriginal producers have been sharply critical of the content on APTN. They've seen programs of what they consider low quality — in several cases produced by APTN board members or their companies — filling slots on the network while they can't break through. Nadeau said he can understand their impatience, but said things are changing.

"Oh, absolutely. You know, Rome wasn't built in a day. We're the new kids on the block. We've been around for two years and it takes some time to build capacity. What we've been making a strong effort to do is build a strong capacity in terms of the whole area of independent Aboriginal producers to be able to provide them with license fees that enables them to be able to produce the best quality programs. We'll never be satisfied until we have helped build the whole Aboriginal production community," he said.

"In our first year of operation, because we were a new network and we were trying to get on the air as quickly as we could, what that necessitated for the network to do was to use a lot of filler programming. But what we've done since our first year of operation, through our second year now, starting our third year, we've been acquiring new series produced by Native independent producers and we just want to continue doing that so we grow the whole industry in terms of the Aboriginal producers. So that's what our goal is, one of our goals."



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The law's the law, Stock

Canadian law has a new champion; at least a champion for the Canadian law that protects large multi-nationals from abuse from the federal government.

Canadian Alliance leader Stockwell Day threw on his satiny cloak of righteous indignation in October, and demanded to know why Health Minister Allan Rock would dare break the patent law of Canada by purchasing the generic (read cheaper) form of Cipro, the drug that fights the Athrax virus, from a company that does not hold the rights to make that drug.

Ah, if he were only so strident when the Liberals go about breaking other Canadian laws, like Sparrow, Delgamuukw, Gladstone, and Guerin.

The last time Canada's Comprehensive Claims Policy was updated was 1987, well before these Supreme Court of Canada decisions that defined aspects of Aboriginal rights. So for the last 15 years, the policy has not con-

formed to Canadian law. And we know its not because Canada can't update this policy, because it moved heaven and earth, and took only a few months, to update its statutes to address the Supreme Court if Canada decision on same sex relationships.

Remember Bill C-23, the Modernization of Benefits and Obligations Act, which was fast-tracked through the legislative process in February 2000? It changed 60 federal statutes, including the Indian Act (without consultation, by the way), to change language that did not allow for same-sex relationships to that of gender-neutral terms as required by the high court ruling. But when it comes to Aboriginal rights, the government drags its feet, plays dumb, or worse, thumbs its nose Canada's rule of law.

So where is Stockwell Day, that avenger of justice that whipped up such a lather in the House of Commons it forced Rock to give Bayer its million-

pill deal? We guess some Canadian laws just aren't worth the effort.

Besides, what good could come of knocking some sense into the collective head of the ruling Liberals, forcing them to implement laws to negotiate fair and equitable settlements to Aboriginal rights concerns, when the plan is to break those same laws if the Alliance ever gets to power?

Lightweight Stock's grandstanding in the House last month was not about anything more principled than seeing if this blow will wobble the knees of the Chretien team, and give a little room to the Alliance to get inside and deliver a couple of body shots to a heavyweight that's not even winded from its lengthy stay in the political ring.

Sparrow, Delgamuukw, Gladstone, and Guerin aren't decisions that can be used as a roll of quarters in a glove that can beat the Liberals senseless, which is the only goal of the Canadian Alliance, let's face it.

A few suggestions to APTN

The new world of journalism can be a frightening place for old school reporters, especially those who subscribe to the H.L. Mencken ideal of comforting the afflicted and afflicting the comfortable.

In an era where corporate monopoly ownership of mass media has become the norm, increasingly, "the comfortable" are the press, print and broadcast combined in this new world called convergence, where cheaper is better and the bottom line dictates the services that are provided.

For those reporters who just want to get the story out no matter whose friends get their noses tweaked if they get caught crossing a line, there is an acid burning away at their stomach lining. They are watching the decay of their profession, where image is favored over substance, and smart and sophisticated is replaced by shiny and slick.

The battle has always been to protect the news from degenerating into entertainment, and never has there been a more alarming call to arms. Yes, more people watch game shows or sports or some other form of harmless diversion than ever read or watch the news, but the temptation to jazz up or dumb down the news just to widen its audience base must be fought.

It's a mistake to think of news as entertainment. News is a public service. It's costly and it's hard work, and it's harder still

to be outside of the mainstream, shouting into a windstorm hoping your perspective will be heard. But it's necessary. It's an essential element that contributes monumentally to a free and democratic society.

With that said, it's important to take a look at the state of journalism in Indian Country. Simply put, there's too much bad about it to be doing much of a good in this community.

Band- or tribal council-owned publications are disguised as newspapers to distribute propaganda, where reporters could never dream of exposing any wrong-doing or questionable activities by the politicians who control them. Independent operators, where the real potential lies for providing well-researched, well-written articles from the Native perspective, have only committed to raking in ad revenue.

And now, the board of the Aboriginal Peoples Television Network has directed its chief operating officer to get "more bang for the buck" from the news department. The CEO told the staff that there is one particular entertainment show being aired on APTN that has a modest budget and attracts a decent audience and that can generate a decent amount of advertising revenue, which makes it profitable. The news, the board reasons, should be able to match that. But that's not the nature of the news biz, not in the short-term at least.

APTN has the biggest budget

of any Native news operation in Canada—probably in the world. The reporters see \$2 million a year as barely adequate and, with the cost of television production, it probably is. But if every penny of that \$2 million is spent on protecting the rights of Aboriginal people to know what is going on in their world, then it's money well spent.

The board should know that with a good news show comes prestige and respect, and that's just as good as money in the bank in the long run. So to get more bang for your buck, don't compromise on dignity and high ideals. If you decide to go with *Entertainment Tonight* instead of *60 Minutes* or *fifth estate*, you'll pay a price.

We urge the board to be patient, to tolerate small losses in the short term, to keep improving the quality of the news programming and to maintain the commitment to first rate journalism. Your viewers deserve nothing less.

If you do, by and by, your news shows will start to make money and then they'll keep making money for a long, long time.

APTN has an extraordinary role to play in the field of news and current affairs in Indian Country. With commitment, you will become warriors for truth and justice, people of honor, who will improve the quality of the lives of Native people in Canada.

It's why you exist. It's why we exist.

If you would like to contribute to the debate regarding news and current events coverage in Indian Country, what APTN's commitment should be to that coverage, or to make comment on any other topic raised in this edition of Windspeaker, you have a number of options. You can fax, email or snail mail a letter to the editor, information can be found in the boxed area to the left, or you can go online and take part in our cyberspace discussion forum in the Windspeaker site at www.ammsa.com.

Features o

Dear Editor:

Throughout history, democracy has been defined as "government of the people, for the people, by the people." Basic features of democracy include: majority rule, with rights for the minority; political parties, or so-called "dream teams" that run on the same slate; and controls on power, checks and balances.

Two of the most important aspects of democracy are the principles of individual equality and free elections. Today, there is neither equality, nor free elections in the Métis Nation because there is no real democracy.

Currently, the Métis Nation is a hodge-podge of non-profit corporations under the jurisdiction of the provincial government's Justice Department. This is a betrayal of Métis nationhood. We are recognized in

Historic roots ru

Dear Editor:

Re: "Who are the Métis people?"—September 2001 edition

The article starts with discussion regarding who has the right to call themselves Métis. Well, for a start, how many Canadians are even aware of the Métis? It could be interesting to learn the results of a national opinion poll asking this question.

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Does war equal in



Ten years ago I attended the funeral of my Uncle Jim who had been a soldier in the Second World War, and I found myself crying tears as big as golf balls. Mom cried too, but her grief was more understandable than mine.

Later she asked what had moved me. I had hardly known my uncle. I told her it was the portable stereo playing TAPS, and the sight of all those Indians dressed in uniform, and the idea that we got messed up in a war in the first place that was all too much for me to bear.

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Stock

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APT

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Features of democracy lacking at Métis Nation — reader

Dear Editor:

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Two of the most important aspects of democracy are the principles of individual equality and free elections. Today, there is neither equality, nor free elections in the Métis Nation because there is no real democracy.

Currently, the Métis Nation is a hodge-podge of non-profit corporations under the jurisdiction of the provincial government's Justice Department. This is a betrayal of Métis nationhood. We are recognized in

three adhesions to treaties and in the Constitution of Canada. We are strictly a federal jurisdiction.

We can decide on our own who we are. In fact, we very recently did just that when we filled out the federal government's census records.

All Métis in the federal government's database, who are of majority age, should be the only people allowed to vote in Métis elections.

Right now, democracy in the Métis Nation is a joke. I couldn't vote in the last election because I pissed off a local president — and I was a registered candidate for president! Talk about your "divide and conquer!"

Here's how it works . . .

Each local is also a non-profit corporation under the provincial government's jurisdiction. The presidents of these outfits

represent the Métis people in the Métis legislature. They are our equivalent to MLAs.

Each local is given equal weight, even though some locals have a dozen Métis citizens, while others have thousands. This is where they killed democracy.

To remedy the situation, a Métis electoral boundary commission needs to be struck and have its work done in time for the next Métis election in 2004.

Divide the province into, say, 12 districts, each with more or less the same number of Métis people. Of course, some of these districts will have more locals than others, the point being that each district will represent approximately the same number of Métis people in the legislature. This would be real democracy.

The captains elected from

these districts would represent us in the Métis legislature. At the same time, we would pick our leader—a captain of the Saskatchewan Métis. The three runners-up would fill the first, second, and third vice captain positions, depending on their vote count.

It's all about equality and fairness. Without real democracy, the Métis will continue to display the typical behavior demonstrated by societies that are victimized by "divide and conquer" tactics—acrimony and strife. I want the provincial government to stop victimizing us!

We are a nation. We are recognized in treaties and the Constitution. We are ready for democracy, 116 years after our ancestors fought and died valiantly in battle for it. The government should stop using taxpayers' money to divide and

conquer us. They should be helping us compile a list of Métis from StatsCan census records. And they should monitor all aspects of the next Métis general election in 2004.

Until we have real democracy, there will be no equality, and tainted elections will continue to be the norm. Moreover, until the Métis Nation decides to embrace democracy, neither the federal government, nor the provincial government has any business transferring taxpayers' money to it.

The province should take its \$10 million and use it to help us attain democracy. It's going to cost money to go through the federal government's census records, and to hire Elections Canada staff to fully monitor our next election.

Gordon Robert Dumont
Prince Albert, Sask.

Historic Métis roots run deep

Dear Editor:

Re: "Who are the Métis people?"—September 2001 edition.

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I met a Métis one day who said he was little concerned if Canadians were aware of the Métis or not. All that mattered was the continued recognition they received from the federal government. Which means money of course. Quite an insular attitude.

The Manitoba Métis Federation relies [for its definition], in part, on the defunct Charlottetown Accord, believing that "the Métis are in fact descendants of the Red River, and Dominion Lands Act.

That's what the Constitution states today."

The Métis were created from an act of law? A people were created by lawyers and businessmen in a legislature?

When the government became aware of Métis and granted them rights due to race does not necessarily mean they came into existence at this point. Superior legal rights are created perhaps, but the genesis of their race is not explained here.

The best explanation for the Métis may be humor. When asked of their origin, the Métis respond: Nine months after the first white man set foot in Canada. This is considered an historically correct answer by the text *From The Métis, Canada's Forgotten People* by D Bruce Sealey and Antoine S. Lussier, page 1.

Ben Griffin
Burnaby, B.C.

Does war make us equal in Canada?



Meganumbe
by Jeff Bear

Ten years ago I attended the funeral of my Uncle Jim who had been a soldier in the Second World War, and I found myself crying tears as big as golf balls. Mom cried too, but her grief was more understandable than mine.

Later she asked what had moved me. I had hardly known my uncle. I told her it was the portable stereo playing TAPS, and the sight of all those Indians dressed in uniform, and the idea that we got messed up in a war in the first place that was all too much for me to bear.

My mother used to talk gleefully about her brothers who had gone to war. Jim had even lied

about his age to get in so he could fight the 'commies.' Uncles Jim and Charlie came back from war feeling like equals to their Canadian comrades, but to join the Canadian legion (the only place an Indian might buy a beer) they had to get signatures from their mostly white comrades.

The war had known no color, but here in Our Home and Native Land, the colonial fence was still painted red.

Uncle Jim had been a cook and never saw the frontlines. At the time of this war, my mother was not allowed to vote in a Canadian election. (see Lest we forget page 41.)

It all started with a cat. . .

Several months ago my girlfriend Dawn and I decided to get a kitten. She had never had one in her life and I thought the raising of a kitten together would be something fun to do. As many new pet owners often are, we were stumped for an adequate name. We wanted it to be a wonderful and magnificent title, worthy of a pet of ours. But nothing immediately came to mind.

In a moment of genius, Dawn suggested I ask my mother, who is fluent in Ojibway, for perhaps an Ojibway name befitting its adopted Aboriginal heritage. On the phone from the reserve, my mother paused for a moment in thought before offering up her double-edged suggestion.

"You should call it Oh-shan" she innocently recommended. Admittedly, my Ojibway is much rustier than it should be and I was momentarily perplexed by the phrase and couldn't come up with an English translation. So I asked my mother what Oh-shan meant and without a beat (which makes me believe she was waiting for me to ask) she announced, "It means grandchild, because that's probably as close as I'll ever get to being a grandparent!"

Me thinks my mother may have had an alternate agenda than just the naming of a cat. With me being the ripe old age of 39, I think my mother may have a few concerns in that area and wanted to share them. So much for just wanting a name for a cat. And to complicate the



Drew Hayden Taylor

matter, Dawn is beginning to feel like the Germans caught between the Allies and the Russians.

It's not that I have anything against children. It's just that I'm a single child of a single parent and I was never privy to the instructions manual on the care and feeding of said creatures. While on the other hand, Dawn is one of five children and has some experience teaching Kindergarten. She is somewhat more qualified than I.

All I dimly remember is my aunts mumbling something about burping, peeing, and the high cost of kids' sneakers. I think they need to seriously rewrite the promotional campaign. And many of those same aunts have told me that I'm still a kid at heart, but I tend to discount that statement because over the years I've found that most women say that about men anyway.

So what to do? What to do? I've tried telling Dawn and my mother that we have three plants that require looking after, but they don't seem to buy it. I find it important to add at this moment that my girlfriend is famous for not watering my

plants while I'm travelling and yet SHE'S the one who wants children! I refuse to be the only one watering the kids.

And to make the situation slightly more embarrassing, I have a cousin that's two days older than me, and already he's a GRANDFATHER! All of our lives we were somewhat competitive and I guess he finally topped me. Every time I go home, I can see it in all my relations' eyes. "What have you been doing with your life?" It's an accepted statistic in the Native community that 50 per cent of the Aboriginal population out there is under 25 years old. Evidently, I'm not holding up my end of the status card.

So after pondering the increasingly less philosophic and increasingly persistent question of "what to do?" I finally came up with an answer for Dawn. I told her that I would be more than delighted to have a) a child, or b) children, provided she can assure me that they will, in no way, interfere with my accepted and comfortable writing schedule.

I don't quite understand why she burst out laughing.

Get involved with youth

Dear Editor:

I feel shame for all my Native peoples of Canada. Shame on us for not volunteering our time, knowledge, monies and love to our youth. Not a hand is being offered to help and make a difference without government "beads" monies. Our national leaders complain and cry about receiving only \$12 million to operate.

Has anyone of my Native

peoples of Canada thought about the Beothucks or "Red Indians" of Newfoundland? I'm sorry, but I don't hear any prayers, concerns, not even a mention of a whole nation of Native peoples, wiped out forever, hunted down like dogs for \$10 a scalp until, by the early 1800s, the Beothucks were no more.

I feel shame for myself and my Native peoples of Canada. I

cry inside and out, for I hear and feel the pain from the lost murdered spirits of the Beothucks of New-found-land.

Please, I beg you all. Get informed in activities for the youth and Elders. The payments will come to you 10 times over, and I tell you from experience this is worth more than all the monies we get as a gift.

George A. Mercredi

Multi-faceted issues complicate hunting rights

By Joan Taillon
Windspeaker Staff Writer

WINNIPEG

Métis rights to hunt, trap and fish that have been denied them since Confederation may be protected as a result of new talks that are planned between the Manitoba Métis Federation and the province.

On Oct. 18, Métis federation president David Chartrand announced the new MMF Commission for the Métis Laws of the Hunt, along with a community consultation process that will contribute to developing new rules for resource harvesting. The findings drawn from the community meetings will prepare the Métis federation to negotiate terms and conditions with the province.

What is new, Chartrand said, is that from the Métis perspective of having a "clear responsibility" to harvest responsibly and plan for the future, they are "allowing and... are giving the government (a chance) to establish a group right for the Métis" that will supersede individual harvesting rights. "That's a fundamental difference in constitutional discussions, between individual and group rights. These are two different spectrums altogether."

Senator Edward Head has been appointed chairman of the commission, which consists of representatives from the Métis federation's seven regions: Phillip Beaudin represents the Southwest; Cecil Thorne, Thompson; Gilbert Saindon, Southeast; Brian Beach, Winnipeg; Eugene Fleury, Interlake; Charles Vermeylen, Northwest; and Diane McGillvray, The Pas.

The community consultations are expected to give the Métis people an opportunity to discuss their current relationship with the province, what they want with respect to harvesting rights, the manner in which they want to exercise their harvesting rights, and the commission's role. The first meeting was scheduled Oct. 18 in St. Norbert.

Numerous commissions and inquiries, Chartrand told *Windspeaker*, have recommended that "definitely tradi-

tionally the Métis, and legally, constitutionally, have the right to hunt for sustenance."

Up to now he added, the province has been delaying its responsibility to "sit down in government-to-government relations and come to some kind of arrangement. So we're quite pleased that this government right now in Manitoba has accepted this, the task and the challenge," he said, to "negotiate a co-management relationship and partnership."

The Métis have selected 21 locations from among 80 communities where their members live to start the dialogue process in both urban and rural environments. They will be asking people "to share what they believe the rules of the Métis hunt should be," something Chartrand himself has been seeking opinion about for a year-and-a-half. Discussions will encompass licensing, the possibility of fees for licences, limits to the harvest, laws regarding the right of Elders to hunt, the possibility of designated community hunters and other concerns.

Chartrand said if they have to push for recognition of their rights in the courts the Métis are certain to succeed eventually.

"When that day does happen,

then there's no use sitting down after that with the province, so the province has got to come to terms that the Métis federation, the Métis people of Manitoba, are giving the government the best option possible for them and also for us."

Chartrand said they plan to conclude the consultations by February and get their Métis laws of the hunt ratified at their March assembly. "This includes trapping, fishing and gathering."

Following that, they will make a presentation to the premier and to the minister responsible for natural resources "and anticipate that they will come across with a quick decision and either new legislation or new policy changes in regards to hunting in Manitoba for Métis people."

The government still has two years before an election, so Chartrand feels there is plenty of time to settle.

"In my view it is a foolish move on behalf of any government that wouldn't agree, because it is known full well cases are starting to trickle their way to the Supreme Court of Canada. And the rulings obviously by the Supreme Court of Canada are... beneficial or sup-

portive of our position."

Chartrand added the Métis right to harvest is well-established and they are not negotiating something they already have.

"What I'm trying to do is put into place some rules and procedures."

Métis people, he said, have noted the discussions of First Nations people who are trying to figure out ways to "curb" people who are abusing the right.

"And it is happening. How do we manage and in fact invest in the future of the species that we're taking from the land? All of us have the responsibility. It's not just the government... and I don't think the government's doing a good job."

He said the Métis are concerned not only with exercising their rights, but about managing species that are already challenged by environmental disasters, private sector development, chemical contamination, and diversion of waterways.

Another point he raised is the issue of treaty land entitlement in Manitoba. He said the Métis support First Nations in advancing their land claims and they know the tribes are purchasing massive pieces of

Crown land.

"On the other hand, what does that mean to our people? Does that mean now our areas of traditional hunting are no longer going to be there? Does it mean we will no longer be able to gather blueberries in that area or mushrooms? Does that mean that now that's First Nations territory we have to pay a licence and do we have the money to buy that licence on a area we've traditionally... used for hunting?"

Dialogue with First Nations is proceeding, he said, and he is hopeful common sense among leaders will prevail. He said one of the worst things that could happen is Aboriginal people fighting among themselves.

"We always have to know where our challenge lies, and our challenge doesn't lie internally. It lies external."

Other areas that affect the Métis right to harvest are the takeovers of massive land holdings by timber, hydro and mining sectors, as well as the expansion of parks.

Chartrand said the Métis are creating non-governmental partners to work on these issues.

It takes money. The federation has applied for a \$60,000 grant to further their self-government process, but the feds have told them they will only put up \$25,000 when the province does. The province has committed to \$25,000, but the Métis haven't seen it yet.

"I'm going to ask (federal interlocutor Ralph Goodale) to take a stronger role in getting us resources from the federal government," said Chartrand.

"We're going ahead with or without that money... I want to make it clear to all people out there that Métis people, we're tax payers, and I think we have rights that go beyond just the Canadian citizens' rights. We have constitutional rights when we negotiated a treaty (the Manitoba Act) with this country."

"I'm hoping that John A. Macdonald is finished, and that his policy is going to come to an end now, and there is going to be a new relationship and new treatment to a people that founded Western Canada."

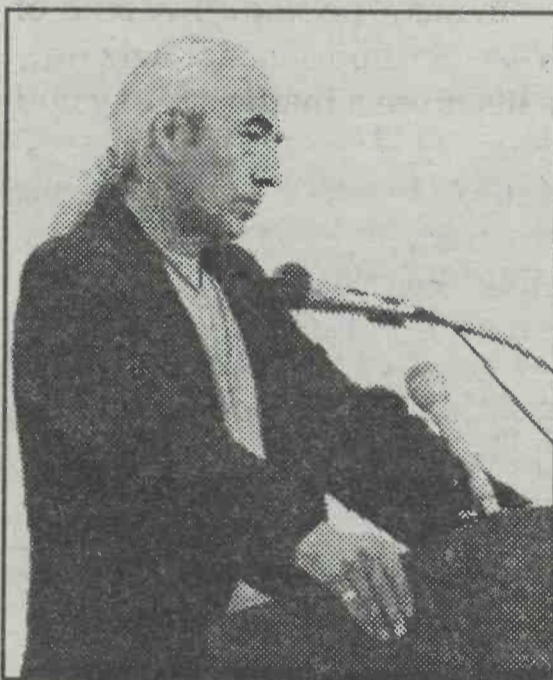
Statesman makes an impact

By Richie Hardinge
Windspeaker Contributor

BRANDON, Man.

There are far too many who believe that First Nations people don't have the ability to reach their goal of self-government, said former national chief Phil Fontaine to the Assiniboine Community College in Brandon, Man. on Sept. 21. His audience was primarily the Aboriginal student body and some of the media department students.

"Today, 90 per cent of the regional budget for Manitoba First Nations from Indian Affairs is administered locally," he said, "The dream continues to realize full control... over the lives of Aboriginal people in Aboriginal communities."



Phil Fontaine

A vigorous question and answer period lasted nearly an hour and covered everything from Native involvement in resource sharing to the state of land claims.

Answering the unasked question, "Are we close to self-gov-

ernment?" Fontaine emphatically, quietly said, "Yes!"

He worried however that the impact of the terrorist attacks has shifted priorities enough to slow progress.

Fontaine spoke out on the state of health care in Aboriginal communities across the country, saying Canada is not what it says it is, the best country in the world to live in, because it has yet to match the quality of life in Aboriginal communities with that of the rest of the country.

He spoke out on the state of education and the need for Aboriginal people to pursue education.

"Not so they can qualify for jobs that don't exist," he cautioned, "but so we can deal with the naysayers and the doubters."

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Si vous êtes une personne autochtone et êtes prête à relever le défi de travailler pour la fonction publique du Canada, rendez-vous au Salon de l'emploi pour les Autochtones avec plusieurs copies de votre curriculum vitae.

Parrainé par la Commission de la fonction publique du Canada, en partenariat avec le ministère des Affaires indiennes et du Nord canadien, ce salon, d'une durée d'une journée, a pour but d'accroître la représentation des Autochtones dans la fonction publique fédérale. Il s'agit là d'une excellente occasion de rencontrer des gestionnaires qui embauchent pour plusieurs ministères et organismes fédéraux.

First ph

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

A legal action that has been called the most important Native rights lawsuit in Canada will soon move into its second phase now that basic information has been put into the court record.

Close to 100 days of trial hearings and more than 40 days of examinations of witnesses have been conducted so far in the case of Victor Buffalo v. the Queen. The trial, begun May 1, 2000, takes place in a Federal Court courtroom in downtown Calgary. The First Nation claims \$1.385 billion in damages. The trial is not expected to conclude for at least another two years. But the first phase, the "general historical and constitutional matters" phase of the action, is nearly complete. Next, the court will examine the Samson claims regarding the federal government's handling of its money.

Victor Buffalo started the lawsuit rolling when he was the chief of the Samson band in 1989. For years, the prelimi-

Time h

By Joan Taillon
Windspeaker Staff Writer

WINNIPEG

The Manitoba Court of Appeal's ruling against two former residential school students Oct. 26 upheld a 30-year statute of limitations that the court determined had run out before the claimants' action against the Roman Catholic Oblates order of Manitoba was begun.

The decision has the effect of wiping out nearly all claims for compensation by residential school abuse victims in the province. More than 1,000 claimants could be denied their day in court if the ruling stands.

The Assembly of First Nations has issued a statement by national chief Matthew Coon Come calling on all levels of government across Canada to amend



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ALL WHEEL DRIVE VANS
CREW CABS
SUPER CABS



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s that mean now our areas
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Ve always have to know
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m hoping that John A.
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now, and there is going to
new relationship and new
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First phase of Samson lawsuit to conclude

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

A legal action that has been called the most important Native rights lawsuit in Canada will soon move into its second phase now that basic information has been put into the court record.

Close to 100 days of trial hearings and more than 400 days of examinations of witnesses have been conducted so far in the case of Victor Buffalo v. the Queen. The trial, begun May 1, 2000, takes place in a Federal Court courtroom in downtown Calgary. The First Nation claims \$1.385 billion in damages. The trial is not expected to conclude for at least another two years. But the first phase, the "general, historical and constitutional matters" phase of the action is nearly complete. Next, the court will examine the Samson claims regarding the federal government's handling of its money.

Victor Buffalo started the lawsuit rolling when he was the chief of the Samson band in 1989. For years, the prelimi-



"We exist because of treaty rights, not because of the Indian Act," Buffalo said. "The Indian Act's a creation of the Canadian government."

—Victor Buffalo, former chief of the Samson nation

nary steps in the litigation were shrouded in secrecy. The public only became aware of this gigantic legal action in early 2000 as the first day of trial approached.

Windspeaker met with Buffalo on Oct. 4 in the 26th floor offices of Terry Munro and Associates. Munro is a management consultant who has advised the band for many years. His offices, located in Western

Canada Place in downtown Calgary, across the street from the court, double as the headquarters for the Samson legal team now that the trial is underway.

"My name's on the statement of claim because I was the chief at the time," he said. "But it's really driven by the nation."

Munro said the Samson community's drive to see this

complex action through to its end is the most important factor in the case.

"There've been many changes in council since 1989, but the community is still unified, still fighting and this frightens the government," he said.

He said Samson is one of the few communities with the financial resources to take on the government in an action this big.

Buffalo said the lawsuit is really several lawsuits in one. It will deal with allegations by the band that the government breached its fiduciary trust by not ensuring Samson got the best possible return on assets the Crown held in trust. Samson also challenges the government numbers on the amount of money in its trust funds and alleges the monies were mismanaged. Samson also says, because they had their own revenue coming in, the department deprived the band of services and programs that all other bands received.

"We were entitled to those programs as Aboriginal people, as average Canadians, as average Albertans," he said. "Instead, the government sent

us on this guilt trip, saying we were taking money from poor First Nations."

One of the largest pools of oil in oil-rich Alberta was discovered in the region near Hobbema, Alta. in the 1940s. Almost a third of that pool sits under Samson lands. The band surrendered the lands in 1946 but kept an interest in the mineral rights. Buffalo said the band surrendered the land because the oil companies wanted the security of negotiating deals with the government rather than the First Nation.

Both Munro and Buffalo agree that, at its heart, this is a case about the sanctity of treaties.

"It's a treaty case. It's about what flows from the treaty," Munro said. "The treaty is the foundation of the relationship, not the Indian Act. The Crown is trying to treat it as nothing more than a commercial dispute. They don't want a pronouncement that's favorable to Indians on treaties."

"We exist because of treaty rights, not because of the Indian Act," Buffalo said. "The Indian Act's a creation of the Canadian government."

Time has run out on rez school suits

By Joan Taillon
Windspeaker Staff Writer

WINNIPEG

The Manitoba Court of Appeal's ruling against two former residential school students Oct. 26 upheld a 30-year statute of limitations that the court determined had run out before the claimants' action against the Roman Catholic Oblates order of Manitoba was begun.

The decision has the effect of wiping out nearly all claims for compensation by residential school abuse victims in the province. More than 1,000 claimants could be denied their day in court if the ruling stands.

The Assembly of First Nations has issued a statement by national chief Matthew Coon Come calling on all levels of government across Canada to amend

their statutes of limitations and "make them uniform when dealing with cases of physical and sexual abuse. It is absolutely unfair to think that thousands of victims will not be able to seek redress and justice because of the differences in provincial legislation."

Vic Savino, the lawyer for the claimants who lost this case, said his group, Canadian Lawyers for the Advancement of Survivors (CLAS), "met with the (justice) minister (Gordon Mackintosh) literally within one week of the decision of the Court of Appeal."

The minister had referred the matter to the Law Reform Commission. He told the CLAS lawyers he would make his position clear by the end of October.

Savino is very optimistic that the law in Manitoba is going to change.

"In fact," he said, "my read of where the minister is at right now is it's more a matter of how and when—i.e., the November session or March session, and the exact wording of an amendment, rather than 'if.'"

He added that CLAS has "been putting a lot of pressure on (Deputy Prime Minister Herb) Gray's office in getting the mess with the churches sorted out."

Gray's office has been designated the special office of residential school resolution.

The two issues, so far as the Native side is concerned, are that the churches and government should "stop arguing about who is responsible for what proportion and make an agreement on that. And the other is to put into place alternate dispute resolution processes [ADR] that are going to be effective," said Savino.

On the second score, the gov-

ernment has only established a few alternative dispute pilot projects, and it has mandated strict limitations on the types of claims that will be dealt with in any ADR process that it will support. It will consider only claims for physical and sexual abuse, not cultural damage of any kind.

Savino has 90 days to decide if he will appeal his case to the Supreme Court of Canada.

Bill Percy, a Manitoba lawyer representing about 250 residential school claimants, said the federal government has indicated it may not enforce the provincial statutes of limitations, but that isn't guaranteed. He wants Manitoba to follow the lead of provinces such as Ontario, which have struck down the statute in residential school cases.

Percy said that in Manitoba only about 60 claimants are in-

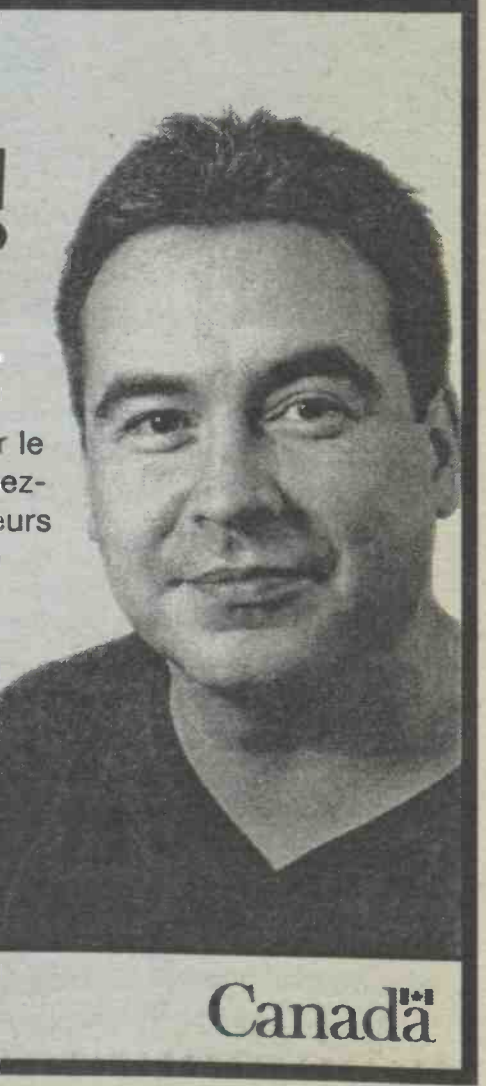
involved in an ADR pilot project.

The pilot projects are moving slowly. The Manitoba Oblates pulled out of the ADR process in February 2000, after they failed to get a response from the federal government regarding a blanket proposal they drew up to settle their residential school claims in Manitoba, Saskatchewan and northwest Ontario. The Oblates are taking the position that money spent on a pilot project for 60 people is wasted when they have approximately 2,000 other claimants to settle.

"The bureaucracy and the delay of the federal government... it's shameful, frankly," said Percy. He said both government and churches are compounding their original errors by not coming to an agreement between themselves on their respective apportionment of blame.

(see Statute page 42.)

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Minister says funding for friendship centre will rise

By Paul Barnsley
Windspeaker Staff Writer

BRANTFORD, Ont.

Canadian Heritage Minister Sheila Copps handed out a cheque at Brantford's Pine Tree Native Friendship Centre on Oct. 11; the minister told this publication it won't be the last.

Interim funding of \$898,992 was announced by the minister. The funds will assist with the delivery of programs. Eighteen friendship centres across the country will receive about \$50,000 each.

After several rounds of deep cuts in the early 1990s as the government waged war on the deficit, Copps said her department is now trying to restore funding.

"What we're trying to do now is regroup and improve," she said. "This is what I would consider a down payment on that. Part of what the prime minister's asked all of us to do is take a look at our own portfolios and see if there are areas where we can be partners in building the education skills and the economy of Aboriginal peoples and obviously friendship centres are a key to that."

The money will help cash strapped friendship centres shore up their operations.

"Lots of government agencies will give you program funding and even private sector, but it's very hard to get core funding. That's what this

is about," the minister said. "It's a down payment on core funding for all the centres. What we're hoping to do is see their whole budgets increase in the next round of discussions. It's a first step."

Canadian Heritage has seen an increased interest in Aboriginal programming since Copps took over.

"I started getting agencies to create Aboriginal divisions. Now Canada Council has an Aboriginal division," she explained.

Heritage has the prime responsibility for urban Native people and the minister said she took that seriously even before the prime minister promised to make Aboriginal social issues a priority in January's Throne Speech.

"There are partners who will partner on projects, but we're actually responsible for urban Aboriginal funding. There's about \$65 million in Aboriginal programming in the Department of Canadian Heritage, including about \$15 million for friendship centres," said Copps. "The completion of the friendship centre system is certainly necessary, but it's part of a larger picture of looking at Aboriginal people's involvement in communities and some of the challenges they face in terms of employment and empowerment in urban centres. I'd like to think that part of this committee process and part of the Throne Speech is about taking

a new direction and maybe looking at it from a different optic."

Parks Canada is one of Canadian Heritage's responsibilities and changes are happening in national parks as well.

"I was fascinated when I became minister that we call ourselves Canadian Heritage, but the heritage pretty well started with the Europeans. So I decided to try and correct that," the minister told *Windspeaker*. "We've doubled the number of people working in parks and I've given them a mandate to start doing Aboriginal interpretation, because I thought it was ridiculous that when we go to the parks we learn everything about the birds and the bees but nothing about the people."

Asked if the spending being targeted at security issues after the terrorist attacks in the United States might absorb money that is currently earmarked for urban Aboriginal funding, the minister said no.

"If anything, the security issues underscore the need to build on cultural identity and cultural diversity. In Canada today we have a reputation as being a country that understands and respects different languages and different cultures and I think that's going to be really critical in the post-Sept. 11 period of transition because, clearly, religions and languages do not divide us," she said.

Treaty 7

By Shari Narine
Windspeaker Contributor

LETHBRIDGE

Fort Whoop-Up, in this southern Alberta city, is a fitting place to commemorate the signing of Treaty 7. The trading post was a vital link between the First Nations people of the Blackfoot Confederacy and the European settlers. Indeed, the fort symbolizes the changes in Native ways and one of the reasons the treaty was signed.

Treaty 7, its interpretation and its implications, were discussed by a panel of First Nations people at Fort Whoop Up on Sept. 22. The occasion marked the 124th year since the signing of the treaty between the Blackfoot Confederacy, comprised of Peigan, Blood and Siksika Nations in Canada and Blackfeet in Montana, and the Canadian government.

In Treaty 7, explained Narine Blood, a former councillor for the Blood First Nation, the Blackfoot Confederacy agreed to the peaceful settling of the land in exchange for medical care, education and other rights.

"We've lived up to our end," he said, "we let settlement take place. The government has lived up to its end. We have substandard health services and living conditions."

Treaty 7 was not based on

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Treaty 7 celebrated as vital link between peoples

By Shari Narine
Windspeaker Contributor

LETHBRIDGE

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In Treaty 7, explained Narcisse Blood, a former councillor from the Blood First Nation, the Blackfoot Confederacy agreed to the peaceful settling of the west in exchange for medical care, education and other rights.

"We've lived up to our end," he said, "we let settlement take place. The government has not lived up to its end. We have a substandard health situation and living conditions."

Treaty 7 was not based on in-



Betty Bastien, a social work professor at the University of Calgary, spoke about the responsibility to uphold treaties.

tegrity, said Betty Bastien, a social work professor at the University of Calgary and a member of the Peigan Nation, but on economic domination. The Canadian government signed the treaty because they wanted to see the railroad continue west and wanted to take in the land base, she said.

First Nations people signed the treaty, she holds, because they perceived a threat (the demise of the buffalo meant a certain end to their way of life) and

they felt the treaty could improve their quality of life.

"Today, I don't think both of those objects were met," she said. "We are the most oppressed group, the most impoverished."

"The Blackfoot have not received just or fair compensation for the loss of our lands and resources," agreed James Oka, a lawyer and a member of the Blood Nation. "Education and health care mean a lot more today than a school house and a medicine chest."

But that's not to say Treaty 7

is not valuable.

In 1982, the treaty rights of Aboriginal people were entrenched in the Constitution.

"Treaty 7 is a testament to our people's means to survive. Our treaties mean our survival," said Oka. "It recognizes and affirms our rights."

And recognizing the signing of the treaty is also important.

"A day like this is good to reflect where we are," said Bastien. "First Nations people have made great strides in two decades in renewing their responsibilities and their cultural

identities."

Bastien holds that for First Nations people to move ahead economically, they must first move ahead culturally.

"Our problems are about our place in society and who we are in that place," she said. "We need to go back to our roots. Revitalizing, reconstructing, recreating."

"We are now at a crossroads," said Oka. "The decisions we make today will determine whether our traditional ways, our language, our culture will survive."



PHOTOS BY SHARI NARINE

The panel that discussed the significance of Treaty 7 (from left) Blood tribe chief Peter Strikes With A Gun, Peigan tribe chief Chris Shade, lawyer James Oka, Fort Whoop-Up executive director Richard Shockley and professor Betty Bastien.

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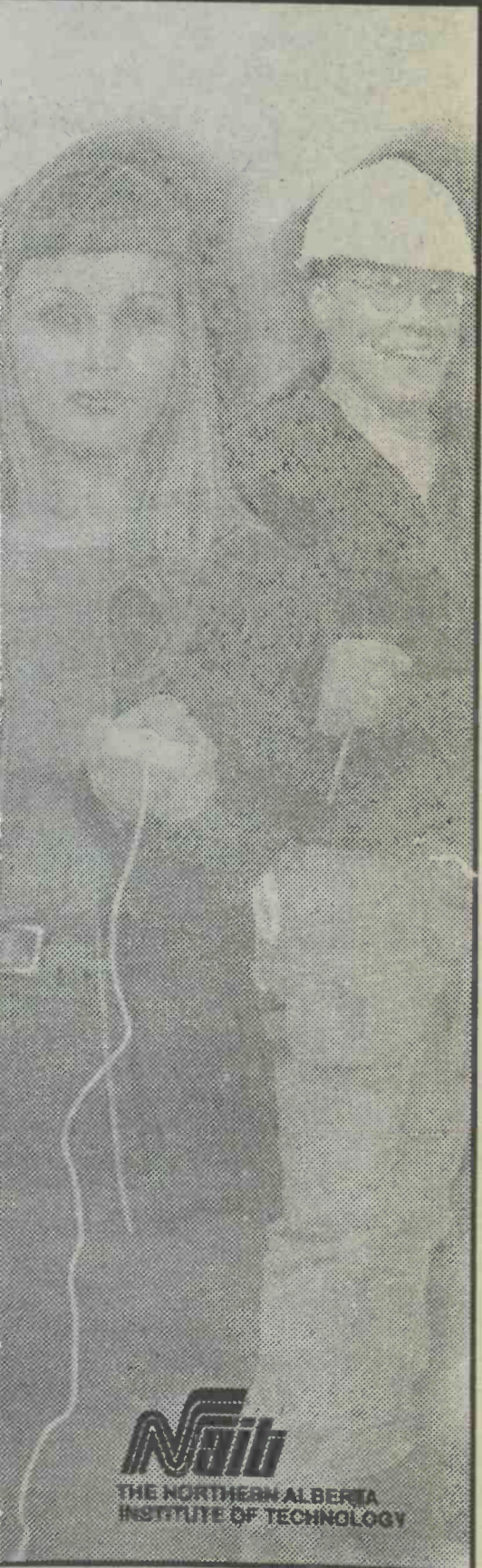
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Getting good government is like raising kids

By Ron Selden
Windspeaker Contributor

MISSOULA, Montana

Two-time U.S. vice-presidential candidate Winona LaDuke says trying to get governments and corporations to act responsibly is in many ways like raising children.

"If I tell my kids not to steal, I must tell the government not to steal," she told hundreds of enthusiastic supporters during a recent presentation in Montana.

LaDuke, a resident of Minnesota's White Earth Indian Reservation, has three children of her own and helps raise four others in her rural household. She said the longer she's a mother, the more parallels she sees between child-rearing and political activism.

With such a hectic home life, LaDuke, who ran with American consumer advocate Ralph Nader in 1996 and 2000 on the national Green Party ticket, said a primary rule with her children is that old messes must be cleaned up before new messes are started.

"Why can't we run our country like that?" she asked the crowd brought in by more than two dozen sponsoring groups in Missoula, home of the University of Montana. "If you don't know how to clean up your mess, don't make it in the first place."

LaDuke, 42, is no stranger to political complexities. Her mother is a Russian Jew from New York; her father is a Native Ojibwe. She holds an undergraduate degree in economic development from Harvard University and a master's degree in rural development from Ohio's Antioch College. She made her first presentation to the United Nations while still a

"In the end, we are all accountable to natural law. If you pollute the water, you will drink it. If you pollute the air, you will breathe it. If you arm everyone in the world, there will be a lot of violence."

—Winona LaDuke

teenager. In 1997, *Ms.* magazine named her one of its women of the year. In 1994, *Time* magazine said she was one of America's top 50 promising leaders under the age of 40.

LaDuke cut her activist teeth fighting uranium mines and their deadly legacies in and around southwestern U.S. reservations. She says she was appalled when she first learned how little most tribes received from the multi-national corporations that conducted the operations. And then there was the aftermath of abandoned mines and waste piles, which continue to plague many tribal members and reservation communities with radiation problems.

Such atrocities, among many others throughout the world, are helping fuel Green Party expansion as well as greater awareness about the rights of Indigenous peoples, LaDuke said.

She and Nader received nearly three per cent of the national vote in the 2000 presidential election. LaDuke said one of her biggest frustrations is Americans who will not take



responsibility for their actions—and those of their government. She's also deeply troubled by the glaring disparity between the rich and the poor in the United States, as well as the country's quickness to use military force to resolve conflicts around the world.

"We must renew and redouble our efforts to wage peace," she said, adding that Americans also need to open their eyes to the social and environmental impacts they cause by being the largest consumers of natural resources in the world.

"We are pretty much pigs," LaDuke later told participants at a private fundraiser on the Flathead Indian Reservation. "It means we live in a continuing reality of wanting something that someone else has."

LaDuke, a member of the Mississippi Band of Anishinabeg, said Native peoples, with their historical ties to the land, must be leaders in the fight to regain a consciousness of caring for the environment. If the natural world is not healed and protected, all humans will pay.

"In the end, we are all ac-

countable to natural law," she said. "If you pollute the water, you will drink it. If you pollute the air, you will breathe it. If you arm everyone in the world, there will be a lot of violence."

LaDuke, author of the novel, *Last Standing Woman*, and the nonfiction work, *All Our Relations: Native Struggles for Land and Life*, said she didn't bother voting until 1996.

"I didn't think it was worthwhile," she said of her past absence from the polls. "There really wasn't anybody to vote for in my assessment."

LaDuke said her attitude changed when Nader tapped her as his running mate that year and she realized progressives were getting serious about high-level change.

But LaDuke said she's unsure whether she'll run again in 2004 because of family and other commitments. Catching up from the last campaign has taken a huge amount of work.

"I know those other guys didn't have to come home and do laundry and try to keep their little organization going," LaDuke explained.

Pamela Kingfisher is executive director of the Texas-based Indigenous Women's Network where LaDuke serves as co-chairwoman. The group monitors and intervenes in dozens of development projects around the world where Native peoples are impacted, including the fight over oil, gas and timber extraction in northern Alberta, where the Lubicon First Nation is fighting for its cultural survival.

The network also is a leader in trying to stop oil development in Alaska's Arctic National Wildlife Refuge, where the Aboriginal rights of the Gwich'in Nation are threatened. As a rallying point for organizers,

LaDuke frequently notes the successes of Canada's Cree Nation in scaling back hydroelectric projects in the James Bay region through lawsuits and negotiation.

Kingfisher, a member of the Cherokee Nation, says her activist tendencies were nurtured early in life as she learned about the inner workings of the nation's nuclear weapons program. But, she said, a hard-fought victory over a nuclear processing plant in Oklahoma brought home the fact that to be successful, environmentalists must come up with alternatives to projects they don't like.

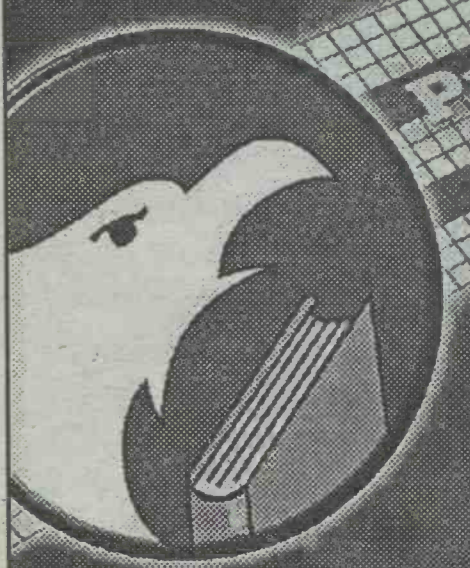
"It is important to say what is wrong," LaDuke added. "It is also important to say what is right."

Both Kingfisher and LaDuke noted that traditional tribal systems have been so decimated by colonialism that they're just now starting to recover. A resurgence of interest in Native languages and culture is helping create strong, new Indian leaders, they said, including "women warriors" like themselves. But there are a staggering number of battles to be fought, starting with Native people gaining the respect and political clout they need to progress—despite sometimes overwhelming odds.

"If it had been one-man, one-vote when (Sioux leader) Sitting Bull was around, I think things would have been a lot different," said LaDuke, who was once arrested in California for chaining herself to a phonebook factory that made its products from 1,000-year-old trees. "That what is good in this country had been struggled for. Every change in this country came from people who struggled."

(see Good government page 11.)

SIX NATIONS GRADS...



CD-ROM

PREFERRED SYSTEM REQUIREMENTS:
• Intel Pentium class processor
• Windows 9x, Windows 95/98, Windows 2000
• 32 MB RAM
• Color monitor with 256 colour depth
• 640 X 480 or greater monitor
• CD-ROM drive

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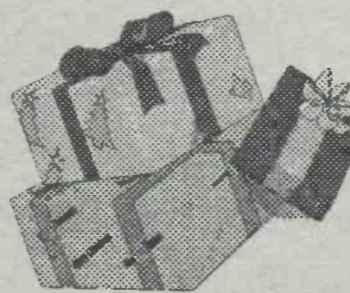
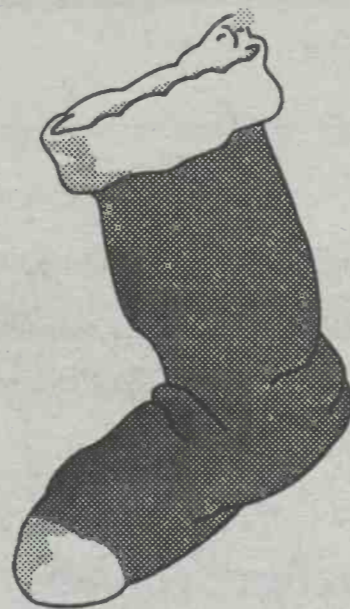
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NOTICE TO ALL MEMBERS SALT RIVER FIRST NATION #195

All Salt River First Nation #195 members will be asked to vote on **The Salt River Treaty Land Entitlement Settlement Agreement**. The Government of Canada has retained Jack R. Williams from the law firm of Field Atkinson Perraton LLP in Yellowknife, Northwest Territories, to advise each member of their option to obtain **Lands in Severalty** pursuant to **Treaty 8**. Mr. Williams will be visiting a number of communities to explain the Lands in Severalty option. You can call his office at (867) 920-4542, or toll free at 1-800-753-1294 to find out when he is scheduled to visit your community.

All the members are encouraged to contact Henry Beaver, Land Claims Coordinator, at the Band office (867) 872-2986 to update personal contact information.

Severalty Elections are to be completed prior to **NOVEMBER 25, 2001**



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In Support of
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will be held at the
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November 30, 2001

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Music by: The Rory Collins Band and Eldon Weaselchild

Guest Speakers:
National Chief Matthew Coon Come
Mrs. Colleen Klein

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Kingfisher, a member of the Cherokee Nation, says her activist tendencies were nurtured in life as she learned about the inner workings of the nation's nuclear weapons program. But, she said, a hard-fought victory over a nuclear processing plant in Oklahoma brought home the fact that to be successful, environmentalists must come up with alternatives projects they don't like.

"It is important to say what is going," LaDuke added. "It is important to say what is not."

Both Kingfisher and LaDuke noted that traditional tribal systems have been so decimated by colonialism that they're just starting to recover. A resurgence of interest in Native languages and culture is helping create strong, new Indian leaders, they said, including "women warriors" like themselves. But there are a staggering number of battles to be fought, starting with Native people gaining the respect and political clout they need to progress—despite sometimes overwhelming odds.

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Good government page 11.)

15 Raising Gala

Dance to Follow

Eldon Weaselchild

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SIX NATIONS GRADS...

CD-ROM

PREFERRED SYSTEM REQUIREMENTS:

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For details and eligibility criteria, please visit the Alberta Chambers of Commerce Web site at www.abchamber.ab.ca or call Elizabeth Buha (INAC - Alberta Region) at (780) 495-7495.

Indian and Northern Affairs Canada / Affaires indiennes et du Nord Canada

Canada

Good government

(Continued from page 10.)

Kingfisher, 49, and LaDuke each took issue with claims from national political leaders that the recent terrorist attacks in New York City and Washington, D.C. are the worst atrocities that have ever occurred on American soil. What the politicians so conveniently forget is that Indian people have sustained incalculable losses since Europeans first arrived, they said. And the toll from the abuse and neglect in many cases continues to this day, especially when it comes to land use.

"We have a predator-prey relationship with our land, and the land is the prey" LaDuke said. "Those issues will plague us in this society as ever-open sores."

Nonetheless, there is hope, LaDuke and Kingfisher agreed. An extensive get-out-the-vote drive in Montana resulted in six Indian men and women—the most ever-serving this year in the state legislature. Innumerable environmental battles around the globe are being won in the streets and in the courthouses, and tribes are standing up and asserting their rights in nearly every venue.

"We need to remember when we were a healthy people" and harken back to those days, Kingfisher said. "Native

Americans have had very little political will. We haven't had access. We've had it beaten out of us."

Tribes and reservations, LaDuke said, must also continue to fight an ongoing imbalance in trade that allows too many resources to be meted out to middlemen who then turn profits that should instead be headed to tribal coffers.

Likewise, LaDuke said new strategies must be developed to find funding for more tribal non-profits, one of the least-desirable entities in the eyes of most philanthropic organizations because of their geographic isolation and a general lack of familiarity. With increased donations flowing into relief efforts tied to the terrorist attacks, there will be even less money around for social justice groups, tribal or non-tribal, the next couple of years, Kingfisher predicted.

"All these issues cross-cut," said Kingfisher. "It's more important now more than ever to work together. We can no longer be separatists about our issues."

LaDuke took it a step further and urged all participants to consider careers in the public-interest sector.

"You'll never make a lot of money," she said, "but you'll sleep good at night."

Liberals determined

(Continued from page 1.)

John said that Allan McEachern, the former British Columbia chief justice who presided over the Delgamuukw trial, was given every opportunity to come to an understanding of the Aboriginal point of view and that learned man handed down a decision that was shredded by the Supreme Court of Canada.

"I talked to many of the chiefs and they felt that despite all of the efforts and the time they had put into this one man to understand who they were, that he did not get it. Now you have a few months to try to educate the average citizen in this province — it's doomed to failure," he said.

John noted that the standing committee sessions have been poorly attended so far.

"It probably goes to show that people may not have as much interest in this initiative as politicians they ought to have or may have," he said.

He also said the Liberal Party's claim to be polling the public in the province would leave one part of the public out.

"When one party decides to take a time-out and say we want to get a mandate from the people, I don't know it's wise that the other two parties will be involved in the selling of that mandate," said John. "Politically, it would not be appropriate and, certainly, if there are any court challenges in the future, it's likely that participation by First Nations in the referendum, directly in the voting, will be raised as an issue in the courts."

The other person to address the committee that evening,

Marlie Beets, vice president, Aboriginal affairs for the Council of Forest Industries (COFI), said uncertainty over Aboriginal title issues is a major problem for her industry.

"When Aboriginal people are looking for attention from the media or government, they find it very convenient to hold forestry operations hostage," she said. "What COFI would like out of treaties is the end of those hostage situations and more Aboriginal commercial involvement."

But the industry doesn't feel it should pay for any programs that would increase Aboriginal participation, Beets said, adding the province contributes resources so the federal government should contribute money.

Native leaders scoff at the concept of the province saying it pays its share by allowing access to resources. Native leaders say the whole idea behind treaty talks is who owns the resources and, therefore, the province can't claim credit for contributing something it doesn't clearly own.

Beets said there's not much room for Native people in the industry at the moment.

"We don't need an Aboriginal labor force. We already have a labor force," she said.

Since Aboriginal people don't have a lot of investment capital and their labor isn't needed, Beets said, they don't have a lot to offer to the industry right now.

"To be brutally frank, what First Nations have to offer to the industry is a commitment not to blockade," she said.

Crown on the ropes in treaty making tilt

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

The Indigenous Bar Association's 13th annual conference, hosted at downtown Vancouver's scenic waterfront district on Oct. 19 and 20, gave the country's leading Aboriginal practitioners of the art of treaty making a chance to update Aboriginal lawyers on the latest news and trends in their field.

The conference theme—Building Treaties and Restoring Relationships—along with the choice of presenters, guaranteed that Indigenous lawyers from across the country (with guests from around the world) would have plenty of stimulating ideas to take home at the end of the proceedings.

A couple of easily discernible trends emerged as the various speakers made their presentations. Aboriginal treaty makers believe the Crown is running out of legitimate excuses for not addressing the most difficult issues. They also believe the Crown's tactics already reveal a certain amount of desperation. All the speakers said they believe any progress being made towards the realization of Indigenous ideals, presently glacial in speed, must be accelerated to avoid even worse social costs in Aboriginal communities.

The premier of the Northwest Territories, two judges, the chair of the United Nations working group on the rights of Indigenous peoples, the former Ombudsman of Ontario, a former British Columbia cabinet member, the chair of the Law Commission of Canada, the chair of the British Columbia Treaty Commission and a handful of law professors were expected to be on hand for the conference. Only N.W.T. Premier Stephan Kakfwi was forced to bow out at the last minute in order to attend the funeral of the Fort Smith First Nation's band manager who died in a plane crash several days before. Kakfwi's remarks were delivered by his principle secretary.

In the opening address, Edward John, Grand Chief of the Tl'azt'en Nation in northern B.C., former First Nations Summit task force member and

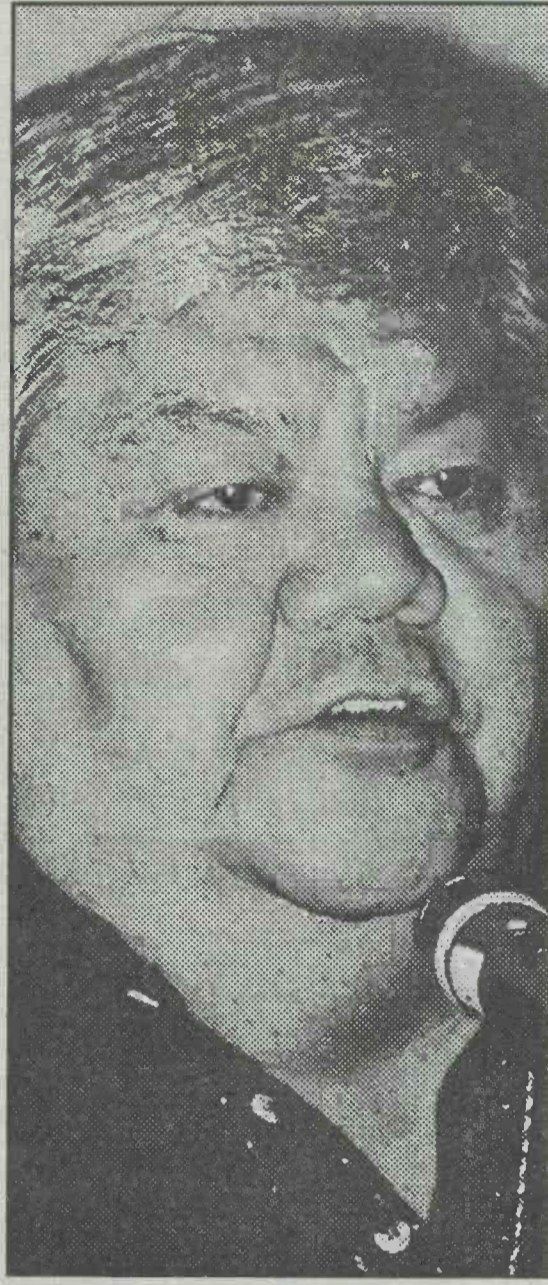


Edward John, Grand Chief of the Tl'azt'en Nation.

former NDP cabinet minister in British Columbia, reminded the audience that it was illegal for lawyers to pursue land claims for Native people between 1927 and 1951. He noted, as would many others during the next two days, that the growth of the Indigenous bar has been a huge factor in the fight for recognition of Indigenous rights.

One member of the first panel allowed the audience to get a true understanding of the pace of progress at the treaty table. Dave Joe, a lawyer and negotiator for his Champagne and Aishihik First Nations (Yukon), compared his people's 1970s final land claim agreement with the more recent Nisga'a final agreement.

Joe said his people get 10 per cent of the resource revenue generated on their lands, adding half the lands covered by the agreement are owned in fee simple to the sub-surface while the other half are reserve lands. He pointed out that the Nisga'a negotiated 100 per cent ownership of the sub-surface resources on their land. He also noted that Nisga'a law-making authorities are entrenched as part of the treaty and are therefore constitutionally protected whereas his



Edmond Wright of the Nisga'a Lisims Government

people's law-making authorities are not entrenched.

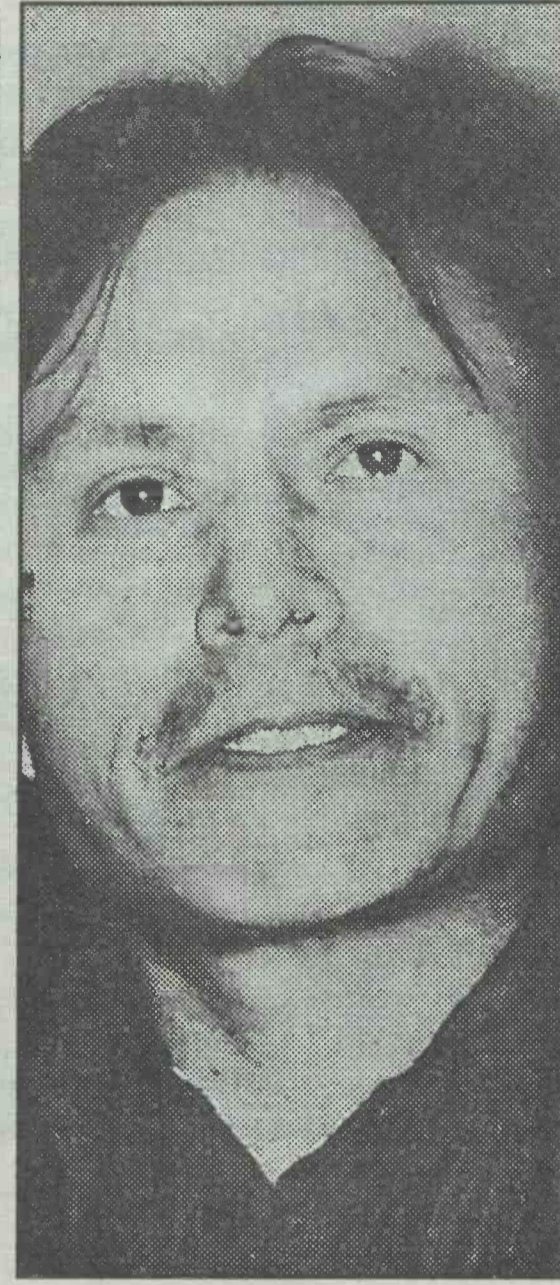
"Yukon has agreed our law is paramount when there's conflict. Canada hasn't," he said, raising another point. "But that concession was made by Canada [in the Nisga'a agreement.]"

Edmond Wright, secretary/treasurer of the Nisga'a Lisims Government and a member of the nation's negotiating team, reminded the audience that there were areas where his people were not able to negotiate a favorable outcome.

"Taxation is one," he said.

Wright and his people have recently been celebrating a court victory of rare finality. After B.C. Premier Gordon Campbell sued to have the Supreme Court of British Columbia rule the Nisga'a agreement was unconstitutional, and lost, he announced he would drop his appeal of the decision, admitting with that action that he was wrong to say that the British North America Act (1867) had extinguished the inherent right of Aboriginal self government by dividing powers between the federal and provincial levels of government.

"Justice Williamson ruled



Dogrib chief negotiator John B. Zoe

that although our right of self government was diminished, it was not extinguished. Section 91 and 92 are not exhaustive; there's room [in the Canadian Constitution] for self government," Wright said.

He told the audience that his government has now passed 27 pieces of legislation.

"We've had six sessions of our government. The seventh is this coming week," he added.

Dogrib chief negotiator John B. Zoe made a fascinating and touching presentation of his people's point of view. He noted that place names in his people's language were a living map and a living history. By analyzing the names given to places, you can identify where his people travelled regularly and where the edges of their territory were and are, he said. The Dogrib people are close to a final agreement and Zoe said his analysis of place names and his people's familiarity with "the history in the land itself" will play a role in the final agreement. He took a shot at the government's use of the word "certainty"—generally employed to mean finality—to say that his people feel well armed to provide indisputable proof of their



Shannon Cumming, South Slave Métis Tribal Council

relationship with their traditional lands.

Shannon Cumming, legal counsel for the South Slave Métis Tribal Council negotiations secretariat, predicted that Métis rights will be a major item of contention in the coming years, calling the issue an "800 pound gorilla."

Cumming said the government's historic attitude that Métis have no special rights is on shaky ground.

"The Crown tries to say there's been a fatal breach with the past. I don't think that's going to last much longer," he said.

The two days of meetings expanded on the theme that treaty making is being impeded by political considerations related to entrenched colonial attitudes on the part of the Crown. The lawyers left the impression they are willing and ready to take those attitudes on, that layer after layer of unjust or irrational objections to legitimate claims are being peeled back as Indigenous lawyers build experience and gain confidence.

Many senior lawyers told the audience they felt rejuvenated by the meeting. Most of the newer legal practitioners left with a pumped up sense of purpose.

Feds wo

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Canada's Comprehensive Claims Policy is out of date, ignores the last 15 years of law's evolution, so say members of the Indigenous Bar Association (IBA), who stated it as in a public forum on Oct. 19 during the IBA's annual meeting.

Dave Nahwegahbow succeeded this year as IBA president by Métis lawyer Stevenson, then went forward and said he believes the government is intentionally ignoring the law to further its policy agenda and continue the erosion of Native people from mainstream.

"You need to look at what interests are," he said. "I know the old saying, 'Follow the money.' Until you understand what the interests are, you're not going to persuade the government to change policy."

Nahwegahbow said old "ethnocentric" attitudes towards Native people, based on dated and discredited ideas, persist in the minds of people who work for the establishment. Those attitudes allow social and political arguments forward by Native people ignored, something that wouldn't be tolerated in other areas of Canadian society.

"I say ethnocentric but I mean racist. Nobody was use that word in Canada. The fact is that's what it is. It's linked to the old terra nullius and it's ingrained and institutionalized. You can't change it that easily," said.

Terra nullius is a Latin phrase that means, "empty land" and represents a doctrine used



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Métis Tribal Council

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Feds worse than talking to a dumb dog—lawyer

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Canada's Comprehensive
Claims Policy is out of date and
ignores the last 15 years of the
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other area of Canadian society.

"I say ethnocentric but I really
mean racist. Nobody wants to
use that word in Canada. But
the fact is that's what it is. And
it's linked to the old notion of
terra nullius and it's ingrained
and institutionalized. You just
can't change it that easily," he
said.

Terra nullius is a Latin term
that means, "empty land." It
represents a doctrine used as

*"I say ETHNOCENTRIC but I really mean RACIST.
Nobody wants to use that word in Canada. But the fact is that's
what it is. And it's linked to the old notion of TERRA NULLUS
and it's ingrained and institutionalized.*

—Dave Nahwegahbow

legal justification for colonial
powers to claim occupied land.
In modern times it is seen as a
false doctrine by most legal
scholars.

Elmer Derrick, a respected
Gitksan negotiator who played
a role in the Delgamuukw case
for his people, had earlier told
the audience of a Gitksan word
used to describe people who
won't respond to reason.

"The Crown continues to be
smug with its mandates on
treaty matters," Derrick said.
"Somehow the Crown is more
inchasw than the dumbest dog
around. Inchasw is the term we
apply to beings that cannot
learn."

Nahwegahbow obviously
found the Gitksan term to be
useful.

"In Australia, with the Mabo
decision, the court explicitly re-
jected the concept of terra nul-
lius. In the Delgamuukw deci-
sion they came up with this no-
tion of reconciliation. All as a
way of trying intellectually to
address this fabrication. In the
Mabo case, it wasn't completely
effective because the public
didn't buy it, politics didn't buy
it. And it's the same thing with
Delgamuukw. The court said we
all live together here, we've got
to find a way of reconciling. Yet
the federal government is still
not attempting to reconcile. You
just can't... I'm trying to talk
some sense to them and... it's
even worse than talking to a
dumb dog. You may as well be



PAUL BARNSELEY

*"The Crown contin-
ues to be smug with its
mandates on treaty
matters. Somehow the
Crown is more
inchasw than the
dumbest dog around.
Inchasw is the term
we apply to beings
that cannot learn."*

—Elmer Derrick

talking to a piece of wood. It's
so frustrating," he said.

But he said he knows the real
reason for the Crown's stub-
bornness.

"If the federal Crown was to
acknowledge Aboriginal title
over Aboriginal title land,
unsurrendered treaty land, it
would be tantamount to ac-
knowledging that [Native peo-
ple] have jurisdiction," he said.
"The provinces would have a
fit. They'd never accept it. That
is a serious problem. I've dis-
cussed this with federal offi-
cials and they've acknowl-
edged that it is a problem. It's
all about liability. If they were
to recognize Aboriginal title
they'd be admitting liability.

That would have a major effect
on the federal treasury."

The biggest fight Aboriginal
people will face as they negoti-
ate just settlements to legitimate
land claims is that nobody wants
to give up what they have, even
if it was acquired by dubious
means, Nahwegahbow said.

"The resources in this country
are fully allocated. There's really
no room to negotiate there. All
the lands are allocated. So it suits
the government not to recognize
Aboriginal title. We can scream
about the policy until we're blue
in the face, about how the gov-
ernment is acting illegally. They're
not going to change the
law."

The next panellist agreed.

"If the government won't
come to the table because com-
pensation is an issue, then
we'd better deal with it," Chief
Art Manuel said.

There are a couple of schools
of thought on how to "deal
with it." Whereas
Nahwegahbow seemed to
suggest that it's going to take
a lot of litigation and dozens
of court wins to paint the gov-
ernment into a corner and
make the government behave
according to its own law, one
of Canada's most activist
chiefs suggested that action in-
side a courtroom isn't the only
action available.

Manuel, a key figure in the
Sun Peaks ski resort occupa-
tion that has brought Shuswap
people into conflict with au-
thority figures in recent
months, has urged his people
to go out on their traditional
lands and use them. Canadian
authorities, refusing to con-
sider the concept of Aborigi-
nal title, call this trespassing.

"Issuing trespass notices
against Indians, it's kind of
crazy," Manuel said.

Speaking on Oct. 19, Manuel
said a deadline for vacating
the Sun Peaks area was ap-
proaching.

"If they decide on [Oct. 24]
to remove our people based on
trespass, B.C. escalates it to the
international level by remov-
ing our people from their land
by use of force," he said.

One of the actions prohib-
ited by the United Nations
convention against genocide is
forced removal of a people
from their homeland. Manuel
clearly is ready to accuse the
provincial government of a
genocidal act in the interna-
tional arena.

Derrick provided a lesson in
"Gitksan basics."
(see Treaty talks page 42.)



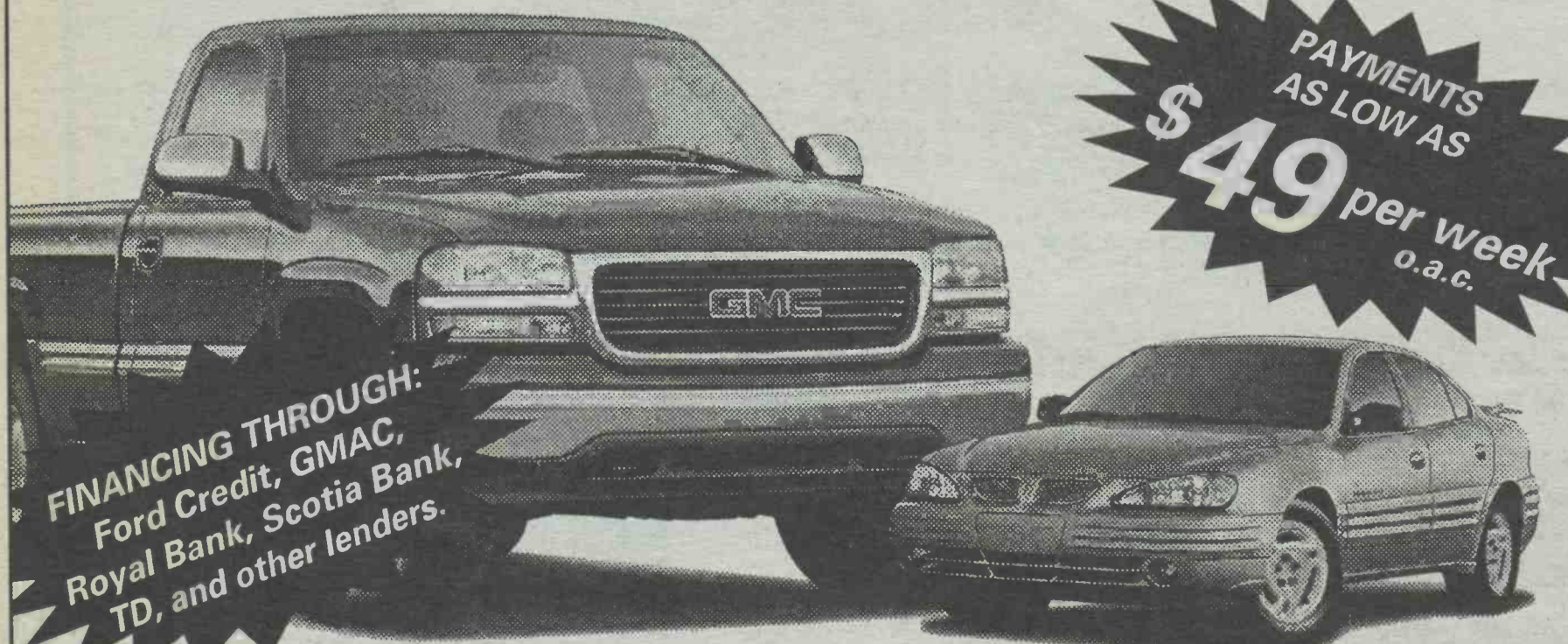
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Indigenous reps at UN consider walking out

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

A veteran supporter of the rights of Indigenous peoples at the international level told the Indigenous Bar Association's (IBA) annual meeting in Vancouver that Indigenous representatives are so frustrated with the lack of progress on international recognition of their rights that they are seriously considering abandoning the process.

The chair of the UN working group on the rights of Indigenous populations, Dr. Miguel Alfonso Martinez, professor of international law at the University of Havana, Cuba and author of the United Nations treaty study that was released two years ago, spoke to the IBA on Oct. 20.

The working group's progress

on a draft declaration on Indigenous rights has been slowed by the objections of nation-state representatives who, for political reasons, are not anxious to take concrete steps to undo the ravages of the colonial era. Martinez said progress has been made on only three or four of the 40 articles that a sub-committee of nation-state and Indigenous representatives agreed would be in the declaration seven years ago. Although it was originally hoped the declaration could be completed before the end of the international decade of Indigenous peoples in 2004, Martinez said it would take 102 years to complete at the present pace.



Dr. Miguel Alfonso Martinez, professor of international law.

He said the group's work would be rendered irrelevant if there is no Indigenous representation and, although Indigenous

representatives still believe the process could be very important for their people and are reluctant to let the process die, there is increasing sentiment that a dramatic gesture is needed to break the stalemate.

"This is a state of opinion which is growing," he said. "It is not decreasing."

He said nation-state officials are "just playing games" with the more contentious Indigenous issues only making it "clear that present day structures are incapable of solving the problem."

Martinez spoke of the need for a "new jurisdiction" that would reconcile the conflicting world-views of Indigenous peoples and the colonial nation-states.

He reported that he hoped to organize an international conference on Indigenous land issues before the end of the dec-

ade. He also said he was engaged in a new study for the United Nations Economic and Social Council (ECOSOC) on "human rights and human responsibilities" and he said he was "determined to connect Indigenous ideas" to the new study even though the ECOSOC mandate didn't require it.

The newly established UN permanent forum for Indigenous issues is also coming into focus at an overly slow pace, he said, and there is still pressure to have the working group replaced by the permanent forum even though Indigenous leaders believe both bodies are necessary to their cause.

He also criticized the UN for putting little effort into marking its decade of Indigenous peoples saying there were "no funds and little activity" related to marking the decade.

Liberal MP proposes Aboriginal parliament

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

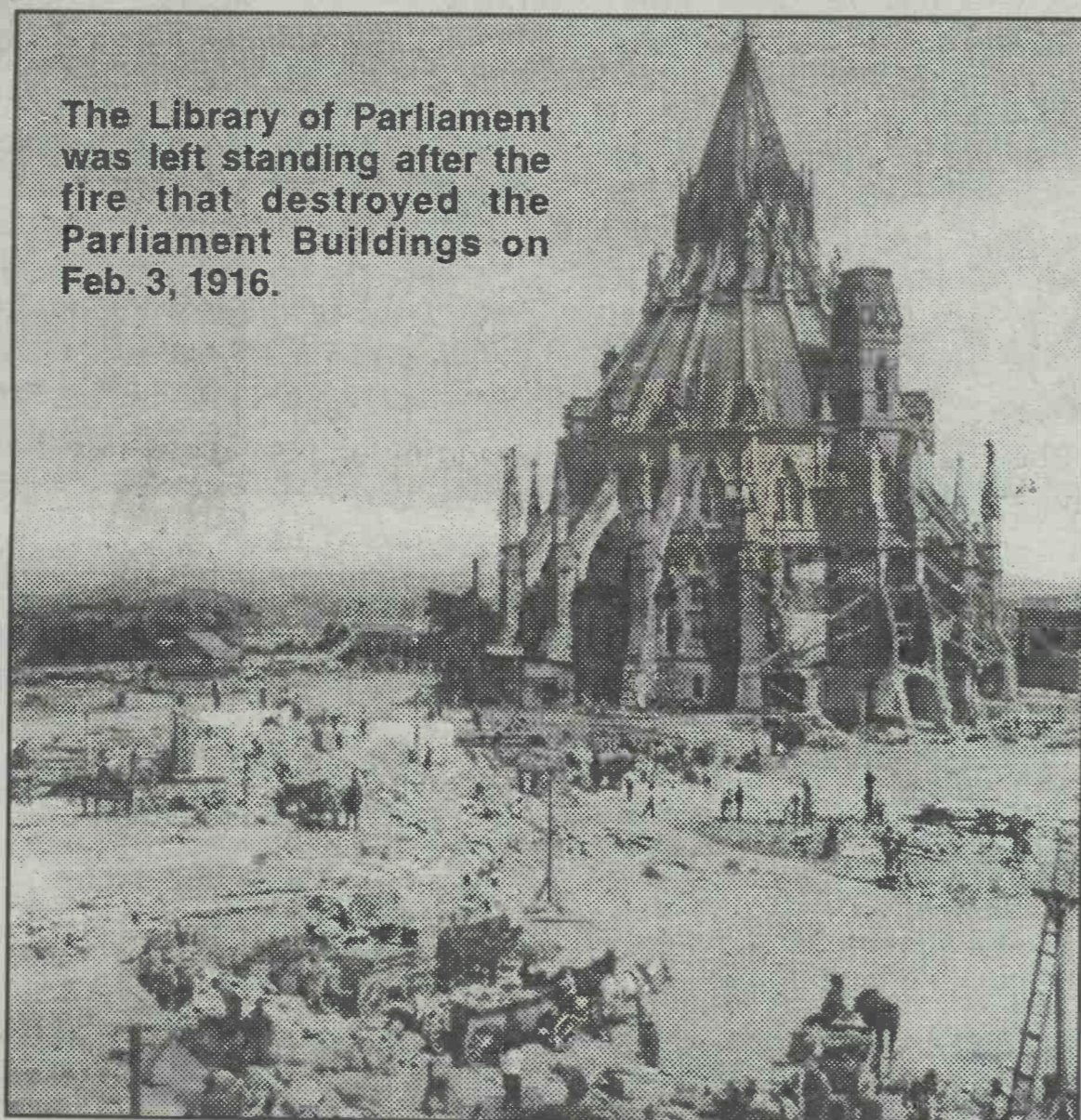
The Member of Parliament for Churchill River (Saskatchewan) conducted a workshop during the Indigenous Bar Association's annual meeting to pitch an unusual idea and ask Aboriginal lawyers if they could help him make it work.

Rick Laliberté wants to create a formal place for Indigenous leaders within the federal system. He first floated the idea in a speech in the House of Commons on March 19, but attracted little attention.

As the 125th anniversary of the Library of Parliament approaches next year, the government backbencher sees an opportunity to make a dramatic move.

The library will be emptied out in December with two to three years of renovation work scheduled to follow. Laliberté thinks it should be converted into a home for the third house of Parliament, the Aboriginal house.

The library, a circular stone structure at the rear of the Parliament buildings, looks like a tipi to Laliberté. He sees the 14 flying buttresses that support



The Library of Parliament was left standing after the fire that destroyed the Parliament Buildings on Feb. 3, 1916.

the building as tipi poles.

"Fourteen tipi poles when they're used for a lodge is a sacred lodge," he said.

He points out that Section 35(2) of the Constitution Act gives the Prime Minister the right to call a constitutional conference and he believes, should Indig-

enous nations be able to form a united front, he can convince his party leader to call such a conference to examine the idea.

Laliberté told the delegates the library was the only part of the original Parliament buildings that survived a fire in 1916. He believes that's because the

spirits saved the building, knowing it is fated to be the place where final reconciliation between Indigenous peoples and those who come from other lands will be made.

Even though he's Métis of Cree heritage from the prairies, living in Ottawa has given him the opportunity to learn of the Haudenosaunee (Iroquois Confederacy) Great Law Of Peace, an accord developed among the nations of the east to end wars amongst its members. The MP wants to use the concepts of the Great Law and confederacy governance structures as the basis for a third house of parliament that would allow all Indigenous nations to sit in council as part of the federal government.

He sees it as a way to solve many of the difficult issues that currently divide the federal government and Indigenous leaders.

"If the government wants accountability and transparency as we see in the governance debate now, why can't . . . if they say they spend about \$7 billion, why can't you put \$7 billion here," he said, pointing to a drawing of the library, "like they do in the provinces and the provinces distribute it to the municipal governments or

whatever? It's a third order of government. Why can't we be accountable here? Put the main budget here. That way, wherever we live, we're accountable to our nations. Not to a minister of Indian Affairs or to a provincial minister," he said.

He said he's prepared to lobby the ministers in his government to speed the process along, but it will be a fight to get Ottawa to look at this concept because something like it was recommended by the Royal Commission on Aboriginal Peoples and the government did not embrace the idea.

"I thought it was an original thought — Rick Laliberté, snotty-nosed kid from Beaver River, had a good idea. I came back to work in January and the first thing I got out of the library was the volumes of the royal commission. The royal commission had already worked on it. So what's stopping us?" he asked.

While admitting the obstacles are immense on both sides, he sees the idea as a perfect fit that would end much of the antagonism between Native and non-Native people in Canada and be a more respectful approach than Canada's current way of dealing with First Nations.

Exper

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

All sides have to change the way they look at things if the talks are to accelerate to a acceptable pace.

That's the message that emerged after two days of level discussion about ideas that might be able to drive the negotiations towards recognition of Indigenous and Indigenous interests in Canada and around the world.

The Indigenous Bar Association's annual conference provided the opportunity for the discussion. More than 220 students, lawyers, government officials and band officials attended the IBA's annual get together in Vancouver this year on Oct. 19 and 20. Approximately 50 law students were among the delegates—the IBA funds the travel and accommodation costs.

Canadian Aboriginal law students to attend its conference each year. Many speakers talked about adjusting the vision of the relationship. Former Ontario Ombudsman Roberta Jamieson took time from her election campaign (she's running for chief of Six Nations of the Grand First Nation, her home community) to deliver a much lauded speech during the lunch on the first day. She skillfully tured her audience by recalling the optimism and enthusiasm they all have or had in their school days.

"And we, armed with our books and degrees, we were ones who were going to change

Roberta

Indian and Northern Affairs Canada

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Experts suggest new vision for treaties

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

All sides have to change the way they look at things if treaty talks are to accelerate to an acceptable pace.

That's the message that emerged after two days of high level discussion about ideas that might be able to drive treaty negotiations towards reconciliation of Indigenous and non-Indigenous interests in Canada and around the world.

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More than 220 students, lawyers, government officials and band officials attended the IBA's annual get together in Vancouver this year on Oct. 19 and 20. Approximately 50 law students were among the delegates—the IBA funds the travel and accommodation costs for Canadian Aboriginal law students to attend its conference each year.

Many speakers talked about adjusting the vision of the treaty relationship.

Former Ontario Ombudsman Roberta Jamieson took time out from her election campaign (she's running for chief of the Six Nations of the Grand River First Nation, her home community) to deliver a much lauded speech during the lunch hour of the first day. She skillfully captured her audience by recalling the optimism and enthusiasm they all have or had in their law school days.

"And we, armed with our law books and degrees, we were the ones who were going to change

the world for our people," she said. "We underestimated what we were up against. We underestimated how deeply rooted, how firmly entrenched in modern Canada were the values and attitudes brought here by those who colonized our lands and people."

She said it was time to manage assumptions and re-evaluate the nature of the struggle.

"We assumed that because Canadians generally are generous, fair-minded, accepting of diversity, and that they place a high value on justice and fairness, this would translate into support, even pressure, for changes in unjust, unfair and inequitable government structures, policies and practices which affect our people," she said.

While admitting many of her contemporaries have become tired and frustrated — with, she admitted, good reason — the Mohawk lawyer urged her colleagues to look for creative solutions. Now, more than ever, she said, the Canadian public must be made to see and understand the issues.

"The public is told by the government that it really wants to make things right, but the public is not told that the government is ignoring the recommendations it receives whenever it asks for advice. We ourselves are frustrated that our message doesn't seem to get out; slick communications experts are assisting Indian Affairs to advance a point of view which until recently has appeared only in the realm of the far right. Without any comment to the contrary, we read in the nation's media, calls to do away with reserves. 'Make them move to the city

and get jobs!' If leaders weren't so corrupt, there would be no poverty on reserves, it is proclaimed. This is the kind of simplistic, jingoistic thinking that is behind the minister's 'new' governance act. Those of you who have been around a while will recognize much of the act as a rehash of unsuccessful and ill-advised initiatives which have emerged over the last 25 years.

"But the answer is not more legislation cut from the cloth of colonialism put forward by a department itself unwilling to be held accountable or to accept responsibility for the measures it insists our communities adopt, unwilling to adopt for itself the same standards it wishes to impose on us."

She challenged lawyers and law students to fill the policy vacuum created by government dithering and finger pointing by looking at the problems with new eyes. Jamieson advocated new institutions to monitor the federal government's performance as a fiduciary. She urged lawyers to take strategic action in legal matters, work to educate the public and push for better performance on international agreements made by Canada.

Hugh Breaker, a lawyer from the Tseshaht First Nation on Vancouver Island, said the vision that needs to change is the way courts see Native people.



Hugh Breaker.

"Courts romanticize us. They see us the same way as the explorers viewed Aboriginal people when they came here hundreds of years ago. As long as Aboriginal people move within a predictable milieu, the courts will move to protect our rights."

"Courts romanticize us," he said. "They see us the same way as the explorers viewed Aboriginal people when they came here hundreds of years ago. As long as Aboriginal people move within a predictable milieu, the courts will move to protect our rights."

Moving outside the Euro-centric comfort zone changes the game, he said.

"So when we want gambling rights, suddenly the court throws its hands up saying, 'Wait a minute. This isn't the Indian in feathers bounding on his horse through the woods. This is an Indian who wants to control financing, taxation and some of the other parts of capitalism."

"Delgamuukw, in its claims of self government, was sent back for re-trial because it stepped out of the romanticized notion of what we were. It went beyond the boundaries of what the courts think of Aboriginal people."

Jean Teillet, the great grand-niece of Louis Riel, is a Métis lawyer with practices in Toronto

and Vancouver. She said in strong words that the Crown has to take a close look at its tactics.

"Never underestimate the depths of the dishonor of the Crown," she said.

Teillet said the lawyers on the government side in Powley, the landmark Métis hunting rights case in Ontario which she litigated, called First Nations leaders in the province and told them the case would negatively affect their hunting rights.

"I consider that to be despicable and dishonorable action on behalf of the Crown to sow dissension between us," she said. "I'm outraged by that action."

She also said that the judge ruled Métis people have hunting rights in the province and then suspended the decision for a year so the government could work out an arrangement with the Métis.

"In spite of the court of appeal decision, the Crown went ahead and allocated the entire moose harvest... without a single moose for Métis people," she said.

The stay on the decision was put in place by the court so the province and Métis could negotiate. Teillet said the province is using the stay as an excuse not to allocate any harvest rights to Métis people.

"It is short-sighted beyond belief," she said.

The lawyer said Premier Mike Harris played a personal role in the decisions.

"He's just stepped down last week and I won't be sorry to let Premier Harris go," she said, being interrupted with a burst of applause from the audience. (see Indigenous page 41.)



Roberta Jamieson

FILE PHOTO



Jean Teillet

PAUL BARNSELEY

Indian and Northern Affairs Canada / Affaires indiennes et du Nord Canada

Notice of Vote: To Members of COLD LAKE FIRST NATIONS

Take notice that a ratification Vote will be held on December 12, 2001 to determine if the eligible Voters of Cold Lake First Nations agree to and approve the proposed Settlement Agreement, Trust Agreement and Access Agreements relating to the First Nation's Air Weapons Range claim (Primrose Lake Range Claim).

And take notice that the eligible Voters for the purpose of the Ratification Vote are those members of Cold Lake First Nations who are 21 years of age or older as of December 12, 2001.

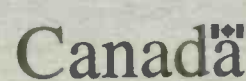
The Ratification Vote will take place on December 12, 2001 at the following polling locations:

- Cold Lake First Nations Band Administration Office from 9:00 am until 8:00 pm.
- Edmonton DIAND office, 630 Canada Place, 9700 Jasper Avenue from 9:00 am until 8:00 pm.
- Foster Creek (SAGD) Cold Lake Air Weapons Range from 2:00 pm until 6:00 pm.

Copies of the Settlement Agreement, Trust Agreement and Access Agreements may be obtained from:

Wilma Jacknife or Alex Janvier
Cold Lake First Nations
Telephone: (780) 594-7183

Veronica Russell, Ratification Officer
Department of Indian Affairs and Northern Development
Alberta Region
630 Canada Place, 9700 Jasper Avenue
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Telephone: (780) 495-2131



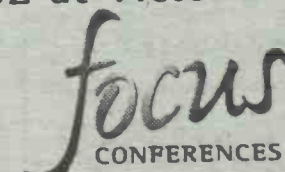
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Comedian hits the Tracks

By L.M. VanEvery
Windspeaker Contributor

TORONTO

Andrew 'Drew' Lacapa's comedic career began on the day of his birth. Born into a large family in Whiteriver, Arizona, he began honing his craft immediately. He was the ultimate prankster in school and spent a fair share of time in the principal's office.

After a long stint in the military where his duties included hospital corpsman, operating room technologist and field medical technician, he worked as a surgical scrub technician in the private sector before turning his sights on life as a student. It was at college and university that he became interested in comedy as a career.

The campus stage was the perfect place for Lacapa to perfect his style and delivery. It was here that he got the opportunity to open for veteran comedian, Charlie Hill.

In 1991, Lacapa chose the field professionally and began playing parades, pageants and special events. Lacapa's philosophy of comedy is simple.



Drew Lacapa on Buffalo Tracks.

"I don't just tell the story. I am the story," he said.

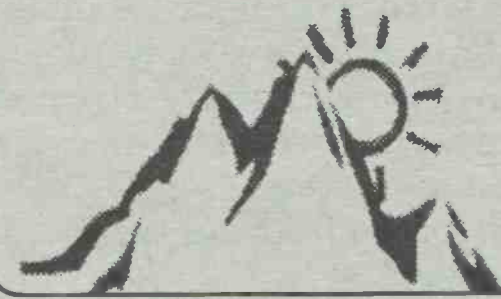
On this, his third visit to Toronto, Lacapa was the warm-up act for the premiere taping of APTN's talk show, *Buffalo Tracks*, which tapes at Freedom Studios on McGee Street. He moved back and forth in front of the audience like a ball of nervous energy. Under the pressure of taping a live show, he worked effortlessly to finish his story about 'powwow snagging' before taping began.

Lacapa says that he plays to Native and non-Native audiences alike. He finds common ground in his stories, like mangy dogs and lonesome nights, and wraps them in the Native perspective and Lacapa style to produce a uniquely funny story. His delivery is fast and on the mark. Among his comedic heroes, he lists Charlie Hill, Whoopie Goldberg and God.

Over his 10-year professional career, Lacapa has graduated from hosting pageants and parades and now performs at casinos, schools, conventions and powwows throughout North America. He is a winner of the Native American Horizon Award for Seventh Generation Talent and member of the Native American Performing Arts association.

He is to appear as a guest on *Buffalo Tracks* on the Aboriginal Peoples Television Network on Nov. 16.

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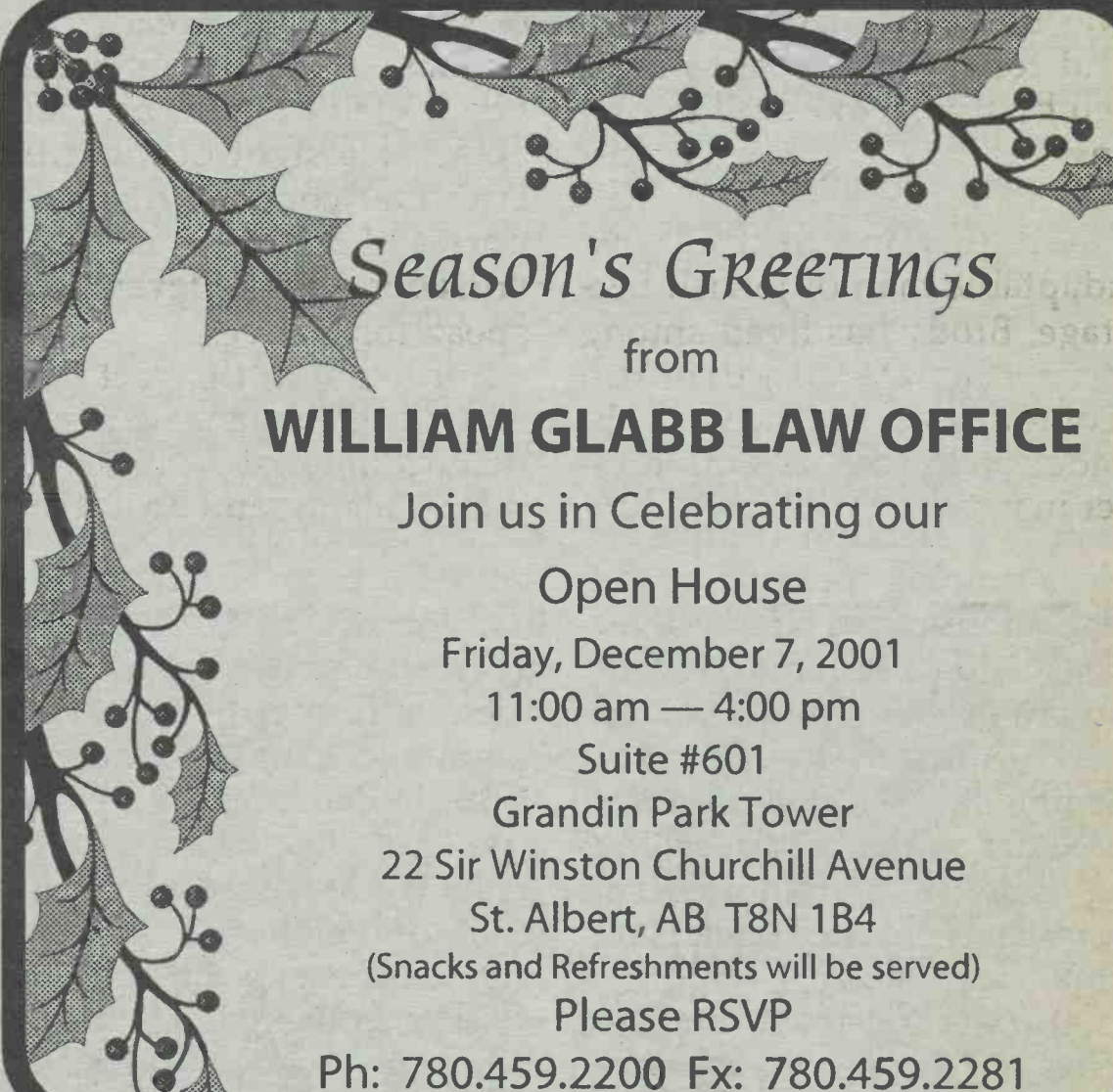
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By Joan Taillon
Windspeaker Staff Writer

*The Other Side of Eden—
Hunters, Farmers and the S
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By Hugh Brody
Douglas & McIntyre
374 pages
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Hunters, Farmers and the S
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Hugh Brody, a writer, anthropologist, univer teacher and filmmaker, produced a book that the publishers describe as "memoir, part adventure story, part intellectual voyage."

That is accurate—it is a these things.

But it is something more. The author is as mainstream white guy as they come, and down to every last one of establishment connections he managed to spend time in an assortment of isolated, diverse communities, sop up the way of life like jackrabbit and come out—as far as I tell by this book—still knowing he is a white guy, that's OK.

A highly intellectual, adaptable man of Jewish heritage, Brody has lived among the northern peoples of British Columbia on one coast, Labrador on the other, Rankin Inlet in between, learned a s



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REVIEW

By Joan Taillon
Windspeaker Staff Writer

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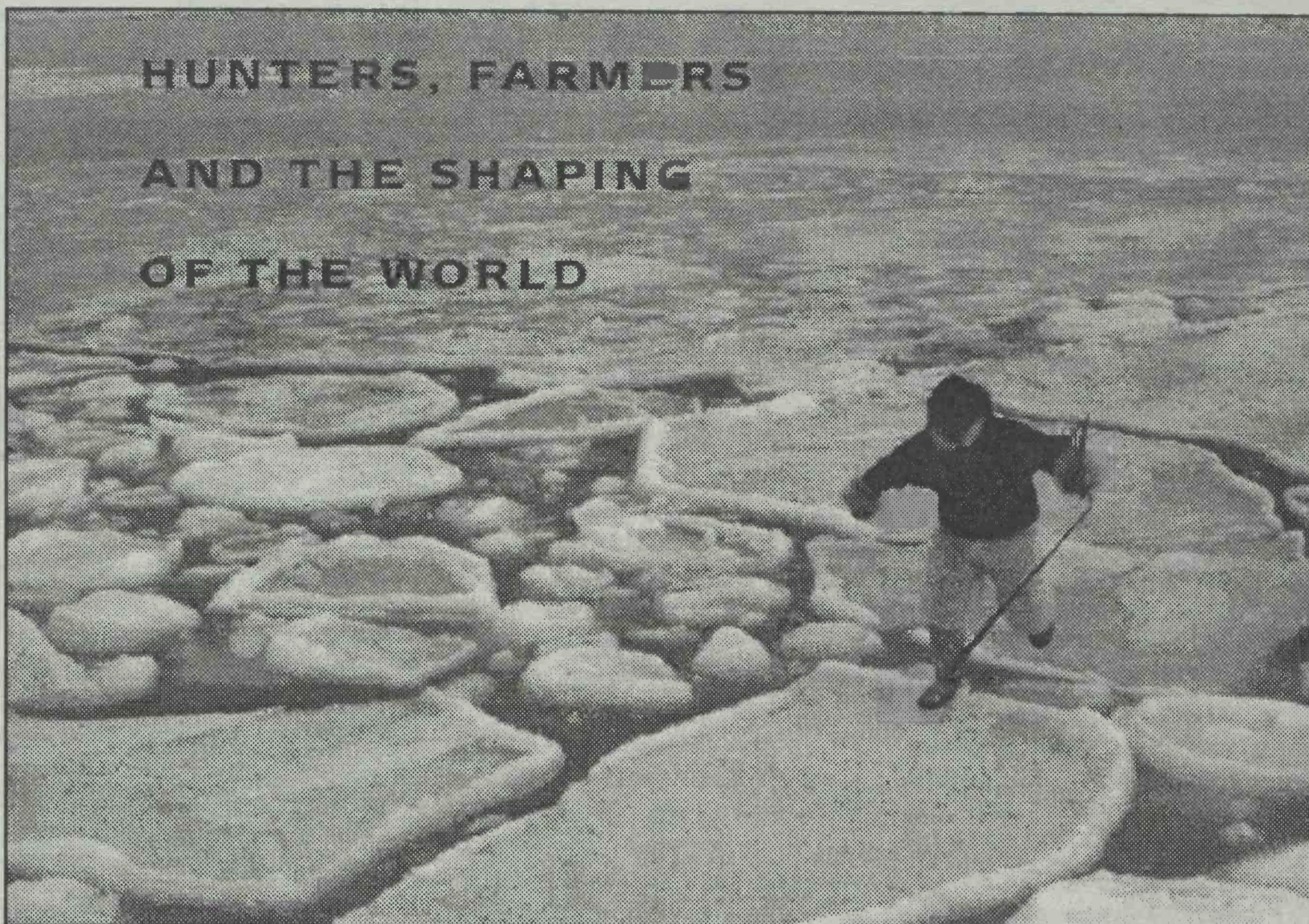
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A highly intellectual and adaptable man of Jewish heritage, Brody has lived among the northern peoples of British Columbia on one coast, Labrador on the other, Rankin Inlet in between, learned a sub-



stantial Inuktitut vocabulary and immersed himself enough in the Inuk culture that he seems to have gained a familial acceptance in at least one place. Some other visitors in those circumstances have either become Native wannabes or think they're already there, or come out full of insight into how to solve Native problems. Some lose sight of the difference between being a supporter of Native causes and a crusader who believes he can speak for Natives.

You wouldn't expect Brody either to glorify the ways of life he encountered or understate the problems, and he does nei-

ther in this book. He respectfully avoids making certain observations where he could have done that would have translated as value judgments—good or bad—and that would have undermined the trust he earned and his objectivity.

That's it: this book is a subjective account that remarkably avoids imposing Brody's opinions. At the same time the opinions are there and they are interesting reading.

It's Brody's life, his trip. While the purpose of his book is to contrast the lives of hunter-gatherers and agricultural peoples, the reader can

share Brody's experiences, his reveries about the importance of language, his research, without feeling compelled towards dogmatic interpretation.

Allowing that this is a journal of sorts, the chapter on Creation, replete with Hebrew letters and phrases, was a bit of a jolt. What did this have to do with Aboriginal people, you might ask? Well, he is not telling an Aboriginal story, he is telling his own. That involves, for Brody, putting the biblical creation myth at the centre of his agriculturist slant on the tale.

"The truth of Genesis," ac-

ording to Brody, is that it "lies in the profound and disturbing insights it offers in the heart of the society and economy that come with—and descend from—agriculture. Farming has shaped much of the world—its heritage, nations and cultures."

Later he talks about how Indigenous agricultural practices, settler farming and hunter-gatherer adaptations to a rooted way of life met, struggled, and accommodated or defeated each other.

"The evidence of language," Brody decided, "argues that the farmers overwhelmed the hunters. But this does not mean that farmers were not also hunters or that the hunters, before being overwhelmed, did not attempt some farming."

He sets out a thoughtful analysis of the knowledge, intuition, languages, spirituality and other attributes of the two societies and their effect on shaping North America during the past 500 years. He says we not only still need both societies, but we all can experience the need for both societies.

"Without the hunter-gatherers, Brody warns us, humanity is diminished and cursed; with them, we can achieve a more complete version of ourselves."

Anyone who knows a hunter-gatherer or comes from a community that is maintaining the fragments of that way of life, will agree that hunter-gatherers have their own story and their words must be saved.

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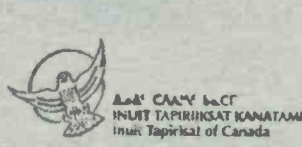
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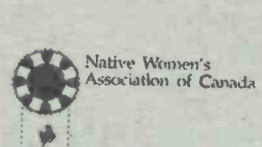
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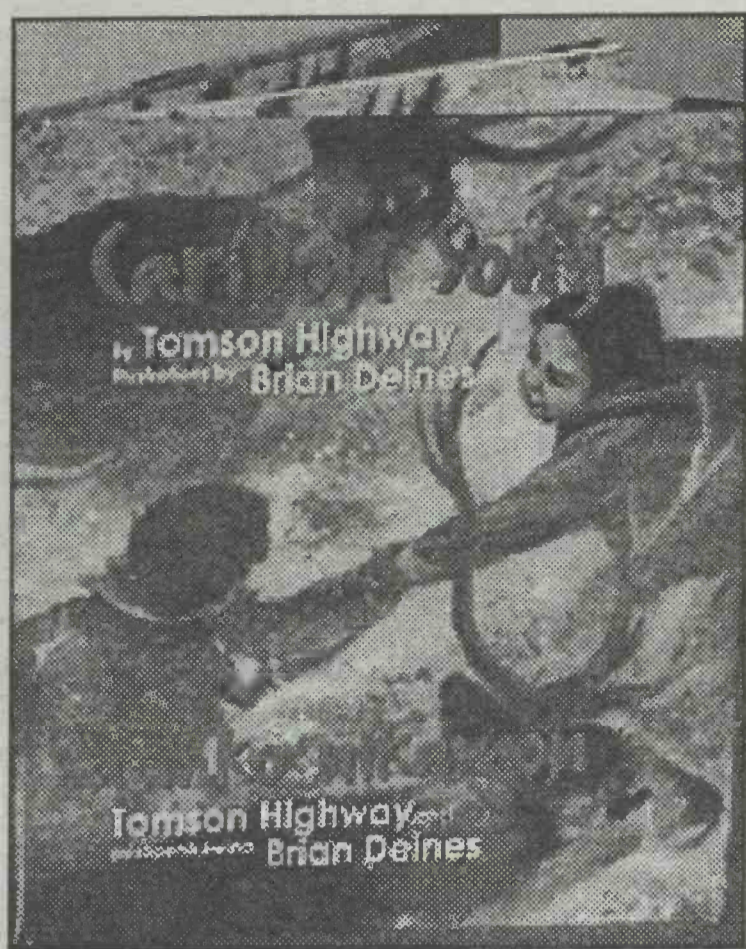
By L.M. VanEvery
Windspeaker Contributor

TORONTO

Cree author Tomson Highway was in Toronto on Sept. 29 to launch his new children's book, *Caribou Song*. This is Highway's first installment in a trilogy entitled Songs of the North Wind. This hardcover book is beautifully illustrated by Brian Deines and is Highway's first children's book. He is best known for his play *the Rez Sisters* and his novel *Kiss of the Fur Queen*.

Caribou Song is the story of two brothers, Joe and Cody, who live in northern Manitoba with their mama, papa and their dog Ootsie. Joe plays the accordion, (kitoochigan) and Cody loves to dance.

One day they are playing on a big rock and decide to call the caribou with their song and dance. They play and sing and



manage to reach each other and get on top of a big rock. As the herd passes the rock, the boys hear the spirit of the caribou. They hear the caribou's song to them.

Mama, papa and Ootsie find the boys atop the rock, "laughing and laughing and laughing."

The book is published in English text and Woodland Cree.

It is easy reading for the younger reader and is intended for children age three to seven, but is enjoyable for

adult readers as well. The large illustrations from an earth tone palette capture the essence of the tale as it progresses. *Caribou Song* is published by HarperCollins and is \$19.95 for 32 pages.

dance so much that they do not hear the sound of the caribou coming.

All of a sudden, thousands of caribou come from the forest. The running herd of caribou separates the boys but they

Characters victorious, but book far from uplifting

REVIEW

By Cheryl Petten
Windspeaker Staff Writer

Born With A Tooth Stories
By Joseph Boyden
Cormorant Books Inc., Toronto
284 pages
\$21.95 (sc)

Joseph Boyden didn't grow up on a reserve in Northern Ontario, but most of the characters contained in his book *Born With a Tooth Stories* did.

The book is a collection of short stories, most of which take place on reserves in the north, and most of which are narrated by First Nations characters.

While Boyden didn't grow up on reserve, he has more than a passing familiarity with that life. In his biographical information, he talks of his "summer-time childhood friends from

Christian Island reserve on Georgian Bay."

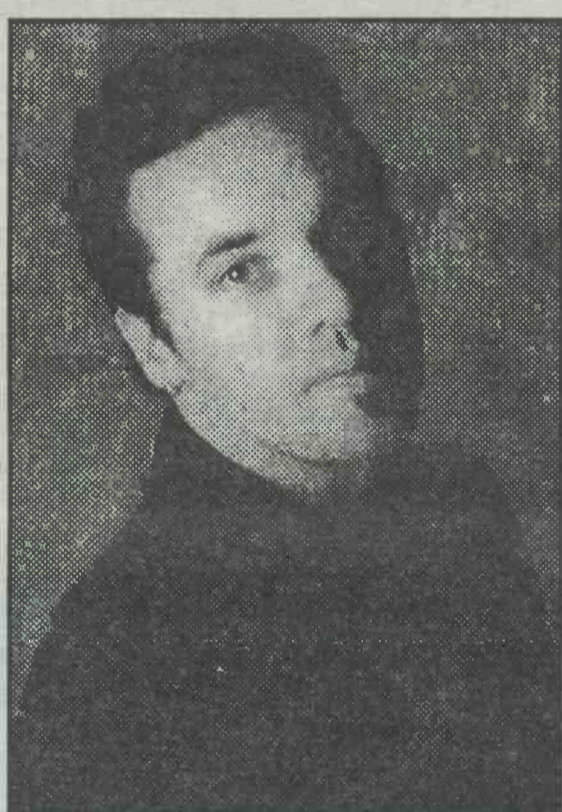
Later, as an adult, his travels took him farther north, where he taught Communications in Northern College's Aboriginal program in Moosonee, Moose Factory, Fort Albany, Kashechewan, and Attawapiskat.

Reserve life obviously made an impression on Boyden, who found there the inspiration for this collection of stories.

The book contains 13 stories, divided into four sections, one for each of the four directions.

The book starts with East, with a group of three stories under the subhead Labor. Each story in the first section is narrated by a woman, and each tells a story of labor—birth, or rebirth; giving life, or reclaiming it.

The second section is South, subtitled Ruin, and each story tells a tragic tale, with charac-



Joseph Boyden

ters leaving the reserve for life in the south, and suffering the consequences. This seems to be a theme running throughout the book—the south, if not evil, is at least bad. Nothing good comes from there, and those that go there meet with disagreeable fates.

Pictures a hit in book

By Anna Petten
(Seven years old)
Windspeaker Contributor

The Sleeping Lady
Retold by Ann Dixon
Alaska Northwest Books



The book *The Sleeping Lady* is about a man and a woman who are in love. But the man had to go to war and the woman promised to wait for him. So she slept on the hill until he returned. It is a Native story that is good for kids.

It is a long book, but it is a good book. There are lots of pretty pictures. The pictures are by Elizabeth Johns and the story was written by Ann Dixon.

I like the pictures because they are pretty and they have lots of detail. I like the story because many people have told it in different versions over the years. The story tells about how Mount Sasitna got its name. Mount Sasitna, also called "The Sleeping Lady" is located on Cook Inlet, near Anchorage, Alaska.

One of the things I did not like about the story was that lots of people died.

I think the book would be good for little kids because it has lots of pictures.

Section three, West, is subtitled Running. These three stories, while very different from each other, share the common theme of people working to overcome the obstacles in their way to get to where they want to be, or need to be.

Section four, North, is subtitled Home. The four stories in this final section are actually one story—the same story, told again and again, each time from a different point of view. The technique is an interesting one, giving the story more depth, and giving the reader a look at how the one event affects the different characters in different ways. But it also seems to disrupt the rhythm of the book, because up to that point, none of the other stories are connected in this way.

The collection of stories in *Born With a Tooth Stories* is a good read, but far from uplifting. While the main character in each story achieves success or

redemption of a sort, it is only a partial victory. In the stories, as in life, the time to savor the victory is short before the next challenge appears. Life, and all its struggles, continues.

Boyden is a talented writer. His characters are well put together—real, believable, human. By the end of the book, you feel like you know these people. You feel like you have been to these places with them, and have watched as bits of their lives have unfolded before you.

While three of the stories in the book have been previously published on their own in literary magazines, this is the first time Boyden's work has been published in book form. He is currently working on his first novel, as well as on a biography of a Cree family from the Fort Albany reserve. He now lives in the United States where he teaches writing at the University of New Orleans.

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Members of the Peigan First Nation on a Settlement Agreement has negotiated with A... forecast for late Nov...

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Should you require information on dates and locations, copy of the Settlement Agreement package, please contact the University of Canada, toll-free, at 1-800-393-2101.

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2002



The Aboriginal History...

in book



There are lots of pretty Johns and the story was pretty and they have lots any people have told it in the story tells about how Sasitna, also called "The t, near Anchorage, Alaska. t the story was that lots of little kids because it has

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Notice to Peigan Nation Members

Members of the Peigan Nation will be eligible to vote on a Settlement Agreement which the Peigan Nation has negotiated with Alberta and Canada. The vote is forecast for late November.

Should you require information about the Settlement Agreement, please contact the Peigan Nation at (403) 965-3940.

Should you require information about voting eligibility, dates and locations, or should you wish to receive a copy of the Settlement Agreement or a mail-in voting package, please contact Indian and Northern Affairs Canada, toll-free, at 1-866-495-3724.

Canadä

First effort needs rework

REVIEW

By Joan Taillon
Windspeaker Staff Writer

By *The Skin of the Teeth*
By G.E.M. Munro
Tangent Books, Inc.
307 pages
\$24.95 (sc)



Front cover of *The Skin of the Teeth* illustrated by author G.E.M. Munro.

When I saw G.E.M. Munro's recently published work of fiction, *By the Skin of the Teeth*, with a painting by him illustrating the front cover, I wanted to like the book.

I was only a little amused that the paperback, self-published under the imprint of Tangent Books, Inc., had an even larger photo of the author on the back. After all, it is his first book in print; he wants to be known. There is none of the usual salutary jacket-back copy, but on the inside back flap was another photo of the author. Mmm... no writing, just the picture. My question became then, would I find the author in the story too?

It's a work of fiction about the seamy side of Saskatoon and about Native people's subsistence in that environment, written by a former newspaper columnist for the now defunct Saskatoon Free Press.

ful a book as does Goulding and I can't agree with the great reviews of it that I have seen published on the Web. Just because it shows empathy for the plight of the unfortunate and it sounds a call to action for marginalized Natives is no reason to ignore the book's faults.

And faults there are plenty, once you get past the fact that Munro or his wife, who handles publicity, at least chose a readable typeface for its 307 pages.

Mainly, Munro puts dialogue into the mouths of street people that they don't use in real life. The speeches of Solania, the prostitute who doubles as a prophet and becomes the love of protagonist journalist Perles' life, don't ring true. They're speeches.

bling a fish she's caught and holds gasping in her hand." He answered, "What audacity! I bend my knee to no one."

Solania's character is flat and undernourished, much as her body is portrayed. We're supposed to believe she, with no identifiable connection to any Native community, shows up in Saskatoon and starts spouting visions and minor prophecies, not a few of which involve Perles. All of a sudden other Native people rally around her and become activists in the cause of their own downtrodden rights.

With Solania to lead the charge, there are demonstrations and challenges to the same civil authorities that kept them cowed until the guru lady appeared. Nobody thinks to ask Solania what she's been sniffing, as they might do in real life.

When her own words fail her, she quotes Perles. She goes to the newspaper office, reads and absorbs his columns, which echo her own opinions. She "hungrily consumed his eloquence and dark wit in defense of the defenseless." Not bad for a street person.

Perles, too, is an enigma. As an alcoholic newspaper columnist hanging tenuously onto his job, we are supposed to believe that he defends the underdog by day and perhaps murders them by night. Even Perles doesn't know the truth. Not just whether he committed one murder, but several. Someone plants the clues to implicate him and he actually wonders if he's done it. But again, his character hasn't been developed to make us wonder too.

The exposition, in dialogue or otherwise, needs an overhaul. It's here that I wonder if I've met a crusading Munro in the book's characters, especially Perles.

Some of the descriptions are good. The book can be salvaged. Munro should rework it and find a commercial publisher. Chances are that with only 2,000 copies printed, not too many people will read what should have been a draft manuscript.

2002 Calendar Photo Contest Winners

Congratulations to our winners: Donna Wilford and Rebecca Sowden
Each will receive a prize award of \$1500.00.

Olivia Kate Tourangeau
Photographed by:
Rebecca Sowden
Ohsweken, Ontario

Olivia is 18 months old in the picture - she is Mohawk/Saulteaux and is wearing traditional Iroquois clothing.

Windspeaker and Scotiabank would like to thank the many entrants in the first Aboriginal Calendar Photo Contest. The decision was very tough, but one look at the two selected photos will hopefully convince you that our judges made excellent choices.

The contest for 2003 will start on July 1, 2002 SO GET SNAPPIN'.

Jason Eric Dudley Halcrow
Photographed by:
Donna Wilford
Ladysmith, BC

Dudley - as he is known - is 16 months in this picture. He recently won 3rd place in a traditional costume competition at the Norway House Cree Nation York Boat Festival and Treaty Days.

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To receive your copy, make sure you subscribe to *Windspeaker* before November 24th!

The Aboriginal History Calendar is made possible through the vision and generous sponsorship of Scotiabank.

Christmas in the Clouds a funny, funny film

REVIEW

By Brian Lin
Windspeaker Contributor

VANCOUVER

Films like *Christmas in the Clouds* are the reason film festivals are held. I'm grateful for the opportunity to see this witty, charming and hilariously funny romantic comedy, shown at the Vancouver Film Festival in early October.

Let's face it, a small-budget film like *Christmas in the Clouds* (made for well under \$5 million), with its all-Aboriginal cast and a great one at that—is highly unlikely to headline at your local Famous Players Cinema complex. Despite the presence of well-known Canadian Aboriginal actor Graham Greene (*Dances with Wolves*) and veteran film actor M. Emmet Walsh (*Blood Simple*), the majority of actors are obscure faces to the general public.

The script, written with great respect and good humor by the film's director Kate Montgomery, is a perfect adaptation of the comedy-of-errors convention (think Shakespeare). In choosing to set the stage at a resort on an Indian reserve, Montgomery risks a small audience, but comes out gloriously with a gem of a movie, distinctive from the long list of



Graham Greene is a vegetarian chef in the film *Christmas in the Clouds*, shown at the Vancouver Film festival in early October.

tragic dramas and period epics that involve the Aboriginal story.

As the film begins, the narrator, Joe Clouds on Fire, prefaces by saying that in this story there would be no horse-riding, arrow shooting, bandwagon chasing Indians, and that this is a story of "nowaday Indians." Shot at Robert Redford's Sundance Resort in Utah, the film offers breathtaking scenery and a superb original musical score by Rita Coolidge, who also plays a

small roll.

While my fellow screening mates complained that the first few scenes were too slow, I found them to sufficiently contribute to establishing the major characters. Knowing what agenda each of the players has for arriving at the Native resort helps set the tone for the series of hilarious events they are to embark on.

Some of the funniest lines were delivered by Greene, who plays a vegetarian chef who whips up

fabulous meals for his guests at the resort, then kills their appetites by telling them heart-wrenching stories about the butchered animals' past lives—complete with pet names.

"This one was special," he says to two guests about to dig in on their buffalo steak. "He had a starring role in *Dances with Wolves*."

Montgomery reportedly had a hard time getting Hollywood execs to finance the film—big

surprise! But she says the subject is so close to her heart that she eventually managed to round up enough money from two dot-com companies and the Stockbridge-Munsee Band of Mohican Indians in Wisconsin.

Her efforts are paying off, however. Her debut as a director received standing ovations at the Sundance Festival and left audiences at the Maui Film Festival breathless. As *Clouds* continues to tour major North American film festivals, the next big challenge is a theatrical release.

My detail-oriented screening mates pointed out that there are some inconsistencies from scene to scene, which will no doubt affect its chance for blockbusterdom. In one scene, my friends claim, the buttons on the main character's shirt were all done up. In the next, they weren't. I hadn't noticed. In fact, I was so busy laughing it didn't really matter.

Of course, no comedy would be complete without a momentary crisis and the eventual happy ending. All loose knots were tied and Montgomery managed to squeeze in a little bit of reality—which makes the ending even funnier and believable.

All in all, *Christmas in the Clouds* is a great movie. At 94 minutes, it's more worth your time than many money-pit, blockbuster wannabes.

Healing

By Cheryl Petten
Windspeaker Staff Writer

DRYDEN, C

The Healing Trail program has been up and running for more than a year, but has already exceeded many of its goals.

The program, a three-year pilot project funded through Health Canada, was launched in June. The program is aimed at Aboriginal and Métis people in the Dryden area, but everything being done through the program is designed to be adopted and adapted by other communities.

Each project is developed, then run in the Dryden area if it's deemed successful, and made available to other communities to use.

"Our philosophy is to reinvent wheels. Too much that has been happening, it's leaving us with no resources," said Vicki Scherban, community liaison with the Healing Trail program.

"The project is well on its way. It's actually exceeded its objectives in six months. It's going very, very well," Scherban said.

"It started with a very unique partnership with the Ontario Métis Aboriginal Association, the Dryden Native Friendship Centre, and the Dryden Regional Health Centre, which is the hospital that serves the district, and the Dryden District Centre. And the four organizations grouped together to develop a promotion/prevention program, which is funded through Health Canada, under the Mohawk program."

One of the goals of the program is to increase awareness about diabetes among the Aboriginal community. This has been done through a public campaign, a radio campaign, articles in local newspapers, and through participation in community trade shows.

The program has also recently opened an office, which is open three days a week.



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ny film

But she says the subject close to her heart that she really managed to round up money from two dot-companies and the Bridge-Munsee Band of an Indians in Wisconsin. Efforts are paying off, however her debut as a director receiving ovations at the Maui Film Festival. As Clouds continues for major North American festivals, the next big challenge is a theatrical release. detail-oriented screening pointed out that there are inconsistencies from scene to scene, which will no doubt affect its chance for stardom. In one scene, buttons claim, the buttons on the main character's shirt were not up. In the next, they were. I hadn't noticed. In fact, so busy laughing it didn't matter. Of course, no comedy would be complete without a moment of crisis and the eventual ending. All loose knots tied and Montgomery squeezed to squeeze in a little reality—which makes the evening funnier and believ-

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Healing Trail promotes diabetes awareness

By Cheryl Petten
Windspeaker Staff Writer

DRYDEN, Ont.

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One of the goals of the program is to increase awareness about diabetes among the Aboriginal community. This has been done through a poster campaign, a radio campaign, articles in local newspapers, and through participation in community trade shows.

The program has also recently opened an office, which is open three days a week.

The Healing Trail has had a lot of success in reaching its target audience, and getting its message out.

"We've reached over 110 individuals just through community workshops. We had over 3,500 visit our booth at a trade show. Just in this area, this small region. We're optimistic that the word is getting out there. We have phone calls coming in continuously," Scherban said.

A number of different projects have been launched through The Healing Trail, many done in partnership with community organizations, or corporations.

"We're in the process of launching, in partnership with Lifescan Canada, which is the Johnson and Johnson company, another partnership in providing meters to urban Aboriginals and Métis. And in doing that,

we receive dollars back from registering them and monitoring them, from Lifescan, to develop more resources. Because resources are far and few between. A lot of one-time printings, and then the resource dies off. So we're trying to develop some sort of partnerships where we have some revenue to continue to develop our materials," Scherban said.

One of those resource materials being

developed is a "how-to" community manual.

"It's going to consist of eight workshops for nutrition, and eight workshops in the prevention of diabetes and the understanding of Type II diabetes. And so there'll be 16 community workshops. And it's being developed and ready for market by March, we're hoping, for other communities or organizations to implement in their communities. We've tested them in ours, and they've gone well. They consist of a lot of Aboriginal content. So that's what we're trying to do. Because there's very little of that. There's lots of Type II diabetes information, but with respect to Aboriginal and incorporating the thrifty gene, etc., you know, we're doing all of those things," Scherban said.

Another initiative launched through The Healing Trail is an Aboriginal diabetes outreach worker program, being offered through the local hospital. The first offering of the program has seven participants, representing a number of Aboriginal organizations, including the Ontario

Métis Aboriginal Association, the Métis Nation of Ontario, the Dryden Native Friendship Centre, and the Red Lake Ontario Métis Aboriginal Association.

"We are training outreach workers that work for urban Aboriginal organizations in their current positions, in either long term care or community health outreach. And it started in September. It runs through until March, and it will provide them with a really solid foundation in diabetes education. And The Healing Trail felt that was prob-

Trade regarding an apprenticeship program. We would like to proceed in that area once we have tried this trial. We are creating a new curriculum that is Aboriginal-sensitive and culturally appropriate. So again, we are going to have another model that can again be mirrored in other communities by simply obtaining an RN or RD, a Registered Nurse or a Registered Dietitian, and an Elder to deliver the program.

"So we're trying to, in the same time, look to our neighboring communities that have not created a program yet. All of these programs will be set up so that they can be utilized in other communities," Scherban said.

Another project being launched by The Healing Trail is aimed at getting diabetes information out to Aboriginal youth. The new pilot project is being launched at Wabigoon school. The urban school is located in Wabigoon, a community about 15 minutes east of Dryden that has a high Aboriginal population.

"We will be attempting to screen the children there, in partnership with the Dryden Diabetes Centre. And we will also be providing workshops toward adopting healthy lunch programs. And we will also have materials and programs implemented into their class curriculum that are Aboriginal appropriate again, and culturally appropriate," Scherban said.

Scherban indicated there is no statistical information available regarding the prevalence of diabetes among the area's Aboriginal community. That, she said, was another thing the program hoped to address.

"We know the statistics are high. We don't have any data. I had just had a discussion with Health Canada with respect to, in our last three or four months, accessing some sort of resources to do an assessment off-reserve and on-reserve.

(see Healing page 25.)

Whole Wheat Bannock

What's in it?

- 3 cups whole wheat flour
- 2 cups white flour
- 3 tablespoons baking powder
- 1/2 cup skim milk powder
- 1/4 cup vegetable oil
- 1 1/2 cups water

To make it:

- Mix together whole wheat and white flour, baking powder and powdered milk.
- Blend in vegetable oil until mixture looks crumbly.
- Add water gradually, stirring until evenly blended, to a consistency of soft, moist dough.
- Put in 9" x 13" pan and shape.
- Poke with a fork.
- Bake at 400°F for 30 - 35 minutes (until golden brown).
- Cut into 3" x 3" square pieces (makes 12 pieces).

Nutrition Analysis: per serving (3" x 3" piece)

| | |
|--------------------|-------------------|
| Calories: 232 kcal | Sodium: 315 mg |
| Protein: 7 g | Potassium: 197 mg |
| Carbohydrate: 40 g | |
| Fat: 5 g | |

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Population Health, Chisasibi Health Region
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ably one of the key areas to address, because those organizations then can take some ownership in ongoing prevention programs."

If the first offering of the outreach training program is successful, it could form the basis of an apprenticeship program for use in communities across the province, Scherban said.

"We have had preliminary discussions with the Ministry of Education and

1-0040

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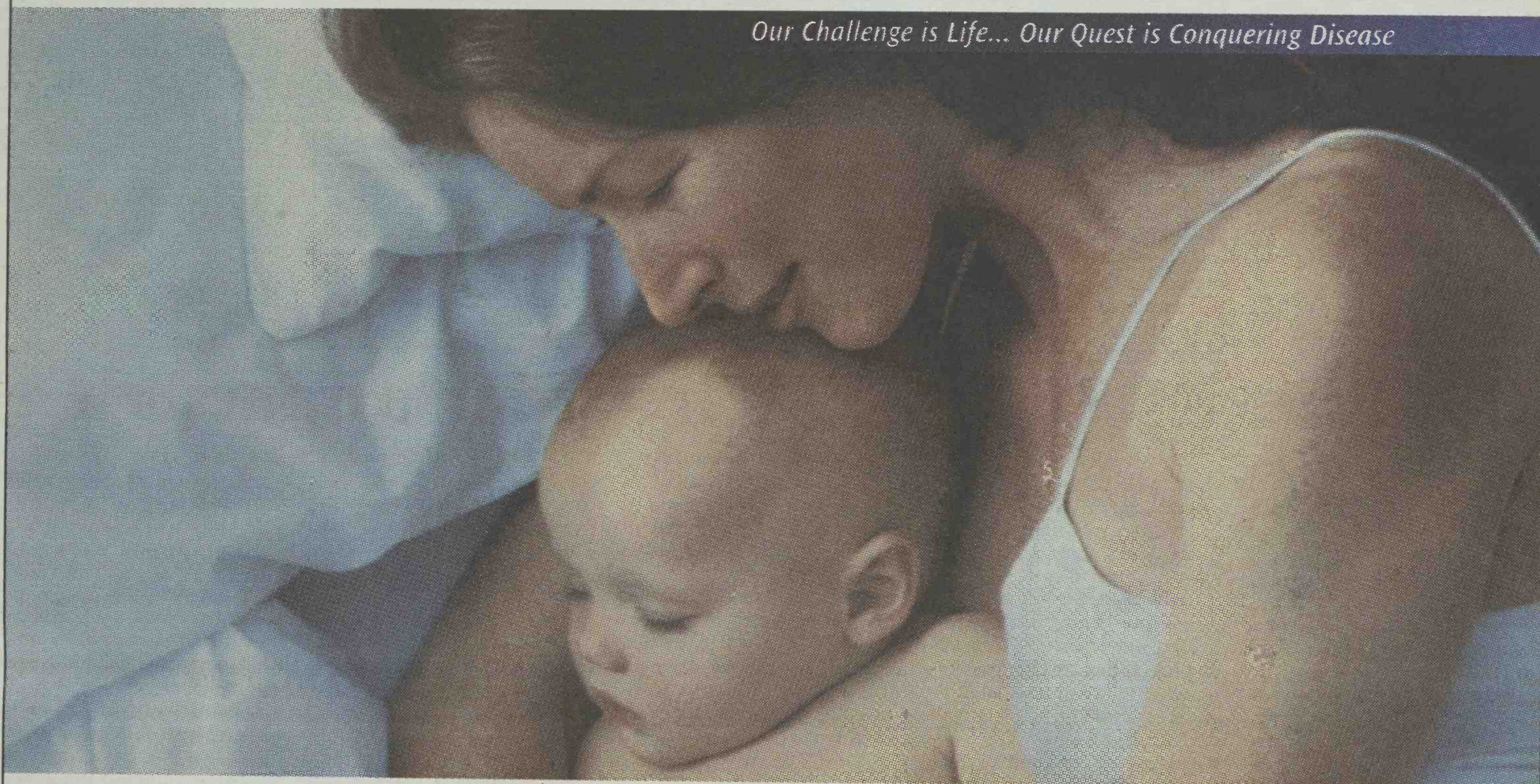
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November 2001

Nation t

By Inna Dansereau
Windspeaker Contributor

PAUL FIRST NATION

Eighteen four-person teams came out to golf for a good cause despite the cold, overcast weather on Sept. 7—the start of the annual diabetes awareness golf scramble at the Paul First Nation.

The money goes to the Feathers Research Foundation, which is an extension of the Arnold J. Brant Scramble Diabetes Golf Tournament organized by members of the Tyendinaga Mohawk Territory.

The mission of the foundation is to find and support research of clinical projects directly related to health issues affecting Aboriginal people.

"A Mohawk guy lost his brother to diabetes, and he started the foundation," says Henry Arcand, one of the organizers of the Paul First Nation tourney. In February, the

Confer

By Cheryl Petten
Windspeaker Staff Writer

SASKAT

Preventing diabetes by creating healthier communities was the focus of a conference held in Saskatoon from Feb. 13 to 14, 2002.

Building Better Tomorrow: Work Together on the Determinants of Health is a conference being organized by the Prairie Region Health Promotion Research Centre, funded jointly by Health Canada and Saskatchewan Health.

The conference is being held to increase people's understanding of population health promotion approaches, with a specific emphasis on how such approaches can help in the prevention of diabetes.

Colleen Zubkoff is the coordinator of the conference. She explained that, with the population health promotion approach, all the factors that affect the health of all the members of a community are considered when coming up with means of promoting health.

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Nation takes a healthy approach to fighting diabetes

By Inna Dansereau
Windspeaker Contributor

PAUL FIRST NATION, Alta.

Eighteen four-person teams came out to golf for a good cause despite the cold, windy weather on Sept. 7—the second annual diabetes awareness golf scramble at the Paul First Nation.

The money goes to the Three Feathers Research Foundation, which is an extension of the Arnold J. Brant Scramble for Diabetes Golf Tournament organized by members of the Tyendinaga Mohawk Territory.

The mission of the foundation is to find and support research of clinical projects directly related to health issues affecting Aboriginal people.

"A Mohawk guy lost his brother to diabetes, and he started the foundation," said Henry Arcand, one of the organizers of the Paul First Nation tourney. In February, the foun-

datation will be requesting proposals from different institutions, including the University of Alberta, for projects trying to stop the increasing diabetes problem in Aboriginal communities.

Assembly of First Nations vice-chief Wilson Bearhead was another organizer at the tournament at the Ironhead Golf Club, located west of Edmonton.

"For too long we've relied on the government to save us. From now and in the future we have to work together. We have to insure that those who have diabetes overcome it, and that our young people who don't have it now don't get it." Bearhead is diabetic.

"We came here (to the tournament) to support the foundation to fight this disease," he said.

Victor Buffalo from Samson First Nation said the tournament was a very good initiative.

"My brother died in May of a heart attack; he was diabetic, so am I," he said.

According to the National Aboriginal Diabetes Association, the risk of diabetes among Aboriginal people is three times greater than among the general population. About two-thirds of

the First Nations people with diabetes are women.

Recently, children aged five to eight have been diagnosed with Type II diabetes in central Canada. Diabetes occurs when the body can't control its blood sugar level. Symptoms of the disease include unusual thirst, frequent urination, unusual weight loss, lack of energy, blurred vision, frequent infections, numbness in hands or feet, and slow healing of cuts and bruises.

Sometimes, people don't show the symptoms. If left untreated, high blood sugar levels can damage blood vessels in the body, causing heart problems, high blood pressure, strokes, kidney disease, blindness, and limb amputations.

A healthy diet, weight control, exercise and stress reduction are prevention measures. Medications may be needed to assist the body in using insulin, which ensures energy needs are met.

Conference planned for New Year

Communities Taking Action will be the theme of the Second Annual Conference on Diabetes and Aboriginal Peoples being planned for Jan. 24 to 27, 2002 in Quebec City.

The conference will be co-hosted by the National Aboriginal Diabetes Association, and the First Nations of Quebec and Labrador Health and Social Services Commission.

Among the highlights of the conference will be sharing circles, exhibits, and workshops, as well as plenary sessions.

The conference is aimed at people affected by diabetes, as well as their families and their communities. Health care providers, people involved in diabetes research, community development workers, school teachers, and community, regional and national leaders are also encouraged to attend.

For more information about the conference, call Francine Vincent at 418-842-1540, or e-mail her at fvincent@cssspnql.com.

Conference highlights broader approach

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

Preventing diabetes by creating healthier communities will be the focus of a conference being held in Saskatoon from Feb. 12 to 14, 2002.

Building Better Tomorrows-Work Together on the Determinants of Health is a conference being organized by the Prairie Region Health Promotion Research Centre, funded jointly by Health Canada and Saskatchewan Health.

The conference is being held to increase people's understanding of population health promotion approaches, with a specific emphasis on how such approaches can help in the prevention of diabetes.

Colleen Zubkow is coordinator of the conference. She explained that, with the population health promotion approach, all the factors that affect the health of all the members of a community are considered when coming up with means of promoting health.

"We're really trying to learn about the conditions that support health. And to learn about that in terms of what communities are doing to prevent diabetes. And these are the types of things that could involve participation of the whole population," she said.

"That would involve focusing on projects that are taking action on what they call 'the determinants of health', the sort of underlying things that affect people's health. It's an approach that involves what they call 'multi-sector collaboration'. In other words, it's not just health looking at the prevention of diabetes; it involves education and social services, many sectors in the community. So there's a lot of different groups that are involved. And some of the projects are looking at ways, you know, how do you provide a supportive environment to reduce some of the inequalities and some of the barriers to everyone being healthy in the community?"

"So more than just focusing on lifestyle changes—like you as an individual, what you do to prevent diabetes. What kinds of things can the community do so

everyone is healthier? And it prevents diabetes for everyone in the community. And again, that's sort of focusing on the health of the population, not just the individual."

As well as taking a broader approach to health promotion, the population health promotion approach also stresses taking a more proactive approach, dealing with health problems before they actually become problems.

"So that if you were looking at an example like preventing diabetes, you would also be working with children, not just with people who are being diagnosed with diabetes or who are older. The earlier you can sort of influence and work with people—take action earlier—then that's also part of prevention," Zubkow said.

To illustrate the population health promotion approach, Zubkow described an approach being tried in some schools, where policies are changed to only allow healthy snacks in the schools.

"There wouldn't be junk food. And then that helps all children. It's not just trying to teach children not to drink a lot of sugar

pop and eat a lot of junk food. It's actually making it so it's an easier choice for everybody, because the school only offers in their machines and their snacks, healthier food choices. But to do that, you have to work with the schools and the boards and all their policies around what they do in the schools, and that takes a lot of community work."

The first day of the conference will feature a panel discussion on what population health promotion is, while the second day will feature presentations by two organizations that have been involved in population health promotion in the area of diabetes for a number of years—the Kahnawake Schools Diabetes Prevention Project in Kahnawake, Que., and the Food For All Coalition in northeastern Saskatchewan. The conference will wrap up on the third day with an interactive session.

Opportunities have also been built in to the conference schedule to allow both presenters and participants to share their ideas and experiences.

Zubkow hopes people attending the conference will come

away with "a clearer understanding of what the population health promotion approach is."

"A lot of people are approaching health in their communities this way already. They just don't call it population health promotion... people are doing it all the time, and that's actually now what some of the literature is saying, this is the best way to work in communities and prevent, in this case, Type II diabetes."

"Yes, you do need the individual counseling and the healthy lifestyle things for individuals, and you certainly need the treatment based. But this conference is basically saying we also need to look at how to prevent it in other ways, and this is what this approach is talking about—starting earlier, and working broader in the community."

The conference registration fee is \$100 per person, and includes two breakfasts, two luncheons, two evening dinners, refreshment breaks and all conference materials. The deadline for conference registration is Jan. 25, 2002.

For more information call Colleen Zubkow at 1-800-667-7913 or 306-466-2074.


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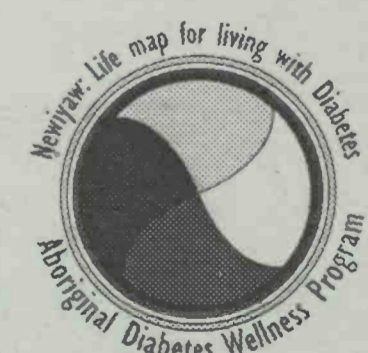
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- "HIP (Holistic Interactive Program) To Be Healthy" is being implemented in 2002. This program will deliver information on diabetes prevention and health promotion to urban and rural schools.

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 - 1 Very low
 - 2 Low
 - 3 Moderate
 - 4 High
 - 5 Very High
2. When you had erections with sexual stimulation, how often were your erections hard enough for penetration?
 - 0 No sexual activity
 - 1 Almost Never/never
 - 2 A few times (much less than half the time)
 - 3 Sometimes (about half the time)
 - 4 Most times (much more than half the time)
 - 5 Almost always/always
3. During sexual intercourse, how often were you able to maintain your erection after you had penetrated (entered) your partner?
 - 0 Did not attempt intercourse
 - 1 Almost Never/never
 - 2 A few times (much less than half the time)
 - 3 Sometimes (about half the time)
 - 4 Most times (much more than half the time)
 - 5 Almost always/always
4. During sexual intercourse, how difficult was it to maintain your erection to completion of intercourse?
 - 0 Did not attempt intercourse
 - 1 Extremely difficult
 - 2 Very difficult
 - 3 Difficult
 - 4 Slightly difficult
 - 5 Not difficult
5. When you attempted sexual intercourse, how often was it satisfactory for you?
 - 0 Did not attempt intercourse
 - 1 Almost never/never
 - 2 A few times (much less than half the time)
 - 3 Sometimes (about half the time)
 - 4 Most times (much more than half the time)
 - 5 Almost always/always

Score

Add the numbers corresponding to questions 1-5. If your score is 21 or less, you may be showing signs of erectile difficulties. Please talk to your doctor for further information.

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Healing

(Continued from page 21.)

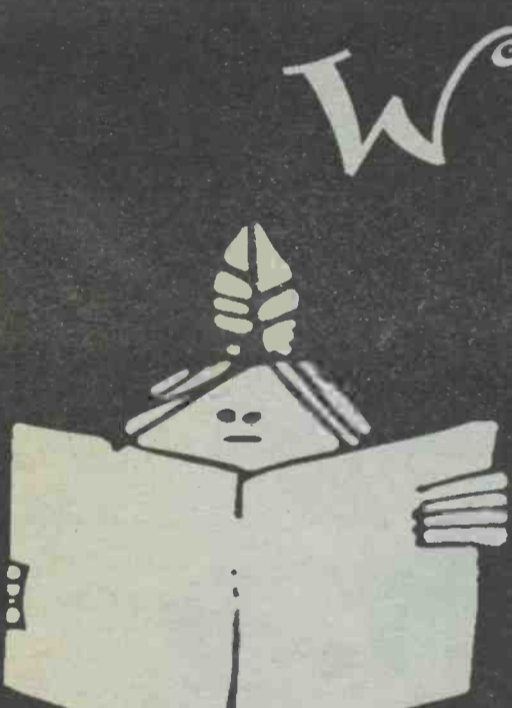
"Our reserves are very close to our communities. We have about six communities we're focusing on here. And then there are reserves are minutes apart from these, and we have four reserves in this area, directly. And this is just a small urban project. What we would like to do is partner with them to do an assessment across the board, to come up with some hard, fast numbers so we know where to start directing our attention.

"Sandy Lake's not far from here, so we know that if the statistics are 29 per cent or more for Sandy Lake, those numbers are probably not far off most of the Aboriginals residing in northwestern Ontario, this far away. But we really would like to do an assessment, and they agree that that would probably be a good area to go towards, focus on," she said.

"We're walking before we can run. We want to complete our first year pilot. But to date we've totally exceeded expectations, both of our community and Health Canada," Scherbrooke said.

As for the long term, she would like to see the program create a number of resources that would continue to be available once the pilot project has ended.

"I think the long term goal would be to have raised enough awareness that we have changed the way that we're eating."



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Healing trail

(Continued from page 21.)

"Our reserves are very close to our communities. We have about six communities we're focusing on here. And then the reserves are minutes apart from these, and we have four reserves in this area, directly. And this is just a small urban project. What we would like to do is partner with them to do an assessment across the board, to come up with some hard, fast numbers so we know where to start directing our attention.

"Sandy Lake's not far from here, so we know that if the statistics are 29 per cent or more in Sandy Lake, those numbers are probably not far off most of the Aboriginals residing in north-western Ontario, this far anyway. But we really would like to do an assessment, and they agree that that would probably be a good area to go towards, to focus on," she said.

"We're walking before we run. We want to complete our first year pilot. But to date, we've totally exceeded expectations, both of our community and Health Canada," Scherban said.

As for the long term, she'd like to see the program create a number of resources that will continue to be available once the pilot project has ended.

"I think the long term goal would be to have raised enough awareness that we have changed the way that we're eat-

ing in our communities, and our activity levels. But most importantly, is that we've developed the resources that could be accessible, and be able to market those resources to become self-sustainable to continue to provide these services. Because they have to be ongoing. We just can't do a news flash. It just doesn't work. And I mean, we're diagnosing them as young as five out here. So we have a serious epidemic facing us. So I think it has to be an ongoing process. And that's why we've always directed our resources at developing items that could be either marketed or renewed easily and cost effectively."

For more information about The Healing Trail program, visit the program Web site at www.diabeteshealingtrail.ca or call 807-223-8238.

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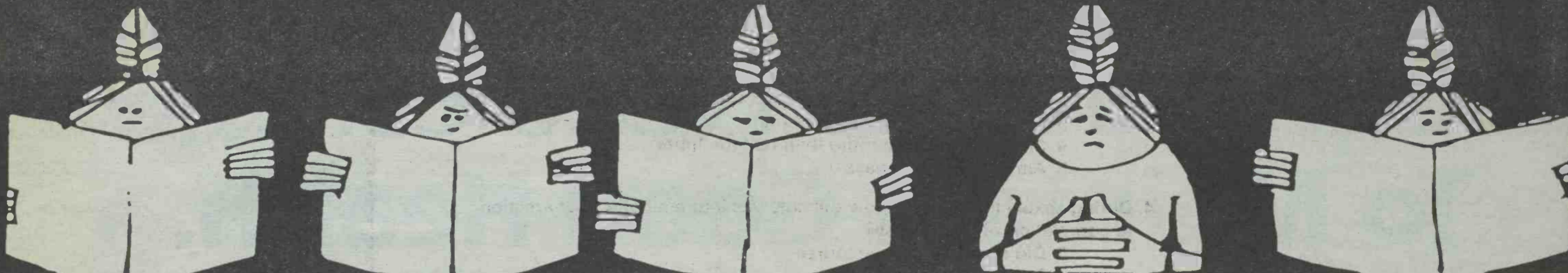
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Just the facts about diabetes

- Diabetes Mellitus is a chronic disorder in which the pancreas is unable to produce insulin, does not produce enough insulin to meet the body's needs or the body cannot use the insulin that is produced properly.
- Insulin is a hormone produced by the pancreas that is required to ensure energy we receive from food is allowed to enter the bodies cells. When insulin is not available or not working properly, the energy from the food we eat stays in the blood stream and the blood sugar level rises.
 - The most common type of diabetes is Type I or Insulin Dependant Diabetes Mellitus, also know as IDDM; and Type II or Non Insulin Dependant Diabetes Mellitus, also know as NIDDM; and Gestational diabetes.
 - Symptoms of diabetes may vary, but the classic symptoms, particularly for Type II diabetes include frequent urination, unusual thirst, changes in appetite, unexplained weight loss, extreme fatigue, irritability, abdominal cramps, and acetone breath.
 - In many cases, people with Type II diabetes have no symptoms, and diabetes is discovered during routine check-ups or in connection with another problem.
 - Type II diabetes usually diagnosed with severe symptoms and very high blood sugar levels. Additional symptoms may include frequent infections, blurred vision, cuts or bruises that are slow to heal, tingling or numbness in hands or feet, recurring skin, gum or bladder infections and itchy skin.

For more information, contact the Canadian Diabetics Association or visit the CDA's web-site at www.diabetes.ca. Reprinted with permission of the Canadian Diabetes Association.

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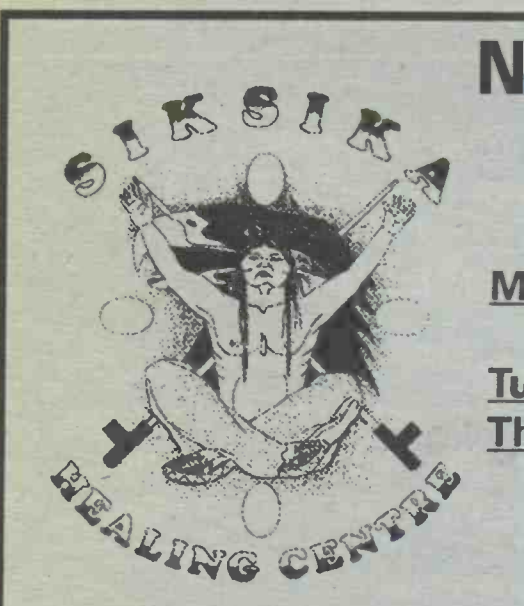
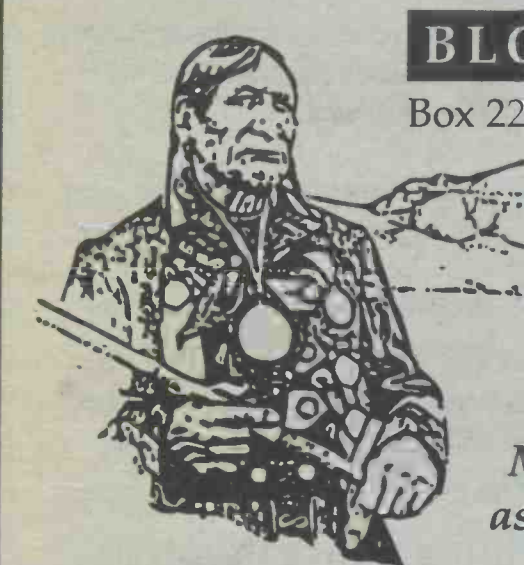
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The lodge is a 16-bed co-ed residence for individuals working on an aftercare program. The program is designed to support clients through their early recovery from alcohol and drug abuse, following their completion of a 14 day or 28 day alcohol and drug abuse treatment program. The main goal of the lodge is to assist clients with their transition from treatment back to their communities or to a new community. The time duration in aftercare may range from 42 days to 3 months depending on needs and progress. A holistic theme is used for the program via traditional, culture, ceremonies, one to one counselling, group sessions, employment, housing and education searches, etc.

ADMISSION REQUIREMENTS

- Person with a desire for productive lifestyle, counselling and education programs
- Person who has completed a recognized treatment program
- A person that does not require a psychiatric treatment
- Persons 18 years or over

OUTPATIENT PROGRAM

The outpatient provides people with confidential counselling and education programs related to the abuse of alcohol and drugs. The services are varied and include a full range of individual and group counselling and recreation and leisure activities. Personal inquiries are welcome with no obligation.

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National Addictions Awareness Week
November 19 - 23, 2001
Siksika Nation, Alberta

Monday, November 19: 10:00 am - Sober Walk begins at Old Sun Community College
Tuesday, November 20: Youth Day
Thursday, November 22: 6:00 pm - Sober Dance and Banquet

Siksika Healing Centre
 Box 1130, Siksika, AB T0J 3W0
 Phone: (403) 734-3844 • Fax: (403) 734-3971

My name is Warren Winnipeg. I am the team leader (Director) for the Siksika Healing Centre at Siksika Nation. We are an outpatient centre that provides services for FAS/FAE, family violence, youth, wellness counsellors, mental health psychologist, residential school programs and the crisis unit who are all First Nation members. Our hope is to provide activities to promote a healthy lifestyle, free of addictions and to enhance the well being of our community members. We hope to see people from different communities join us for our festivities of celebration and honour during National Addictions Awareness Week.

Here are some activities that will take place during that week of November 19 - 23, 2001.
 May you walk in Beauty,
 Warren Winnipeg, Team Leader, Siksika Healing Centre

It's up to you, with help

By Kenton Friesen
Windspeaker Contributor
 ST. ALBERT, Alta.

Relentless and potentially devastating addictions can shake a family tree and cause havoc in a community.

Canada's 2001 National Addiction Awareness Week (NAAW), Nov. 18 to 24, is a time for Canadians to unite and fight against this common enemy.

Families suffering and learning to cope with the challenges of fetal alcohol syndrome/fetal alcohol effects, a result of substance abuse during pregnancy, will be honored during this year's event.

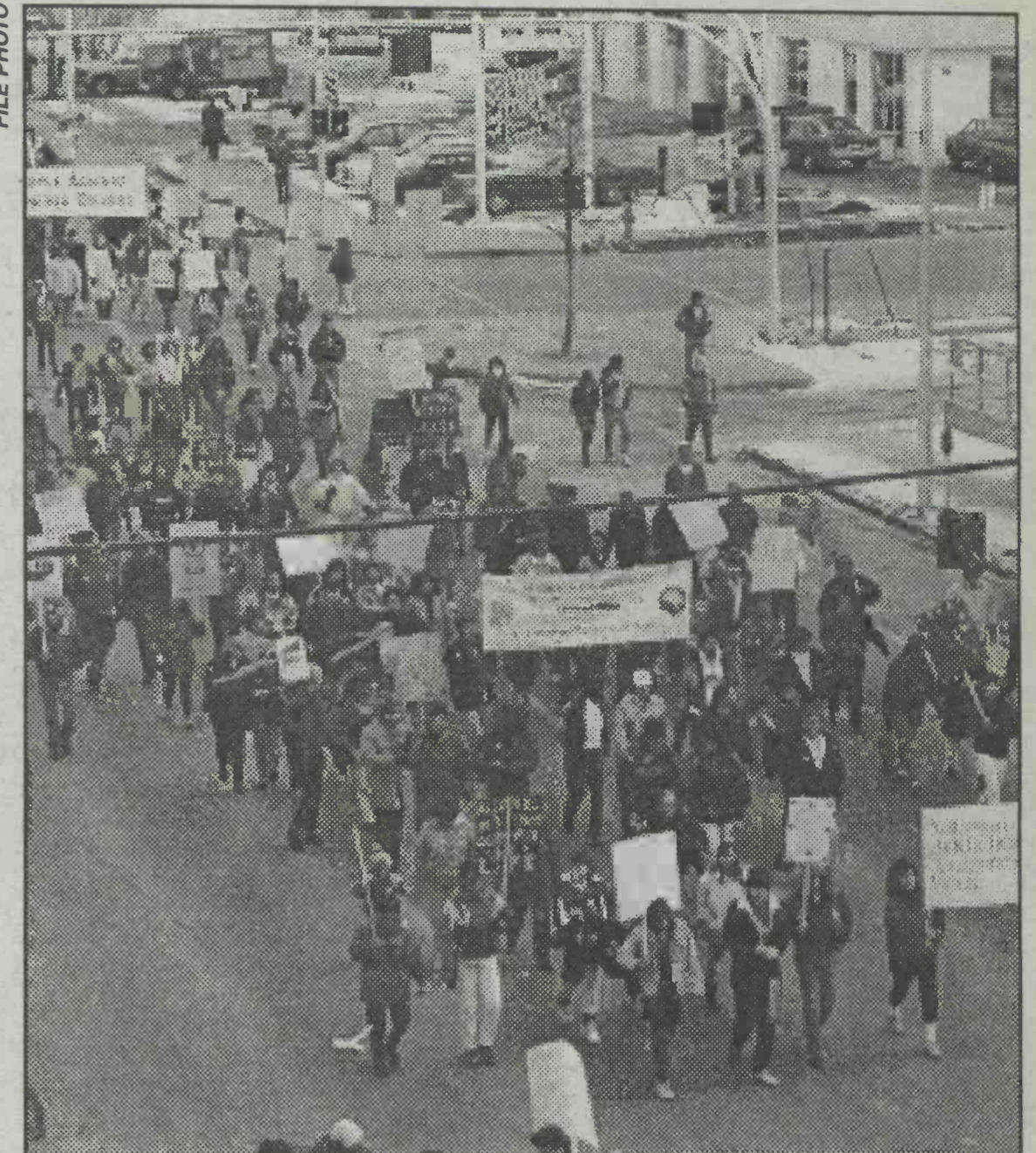
Interim event co-ordinator Jean Fulkner said the effects are among the "very tangible results of alcohol abuse."

Aboriginal and non-Aboriginal communities across Canada are encouraged to stage events throughout the week to recognize the problems of addictions and unite to fight against them.

Activities really vary, incorporating round dances, silent auctions and other entertainment planned by schools, RCMP detachments and a diversity of health, government and charity organizations across the country.

The national kick off for the week is the Join the Circle Walk that begins at Edmonton's city hall on Nov. 19 at 9 a.m. A proclamation by Mayor Bill Smith and speeches by other provincial and national figures are followed by a walk to the Canadian Native Friendship Centre.

For the past five years, the walk has ended at one of its major supporters and sources of strength, the Sacred Heart Church of the First Peoples.



National Addictions Awareness Week has kicked off each of its 14 years with a 'sober walk' through Edmonton.

But this year the destination is changed to accommodate a larger crowd than the average 500 participants.

The Join the Circle Walk, which enjoys the support of 20 Edmonton-area community organizations, has also changed from the original event named Sober Walk, which officially kicked off NAAW since its inception.

The new name is a sign of the week's broadening agenda.

"We are not just focusing on addictions in terms of drugs and alcohol," said Nechi Training and Health Promotion's Fulker. "We're talking about all addictions and we're trying to promote addiction-free, healthy lifestyles."

Last year, a contest for a new motto was won by Cynthia McKay, a 15-year-old girl from a foster home in Thunder Bay, Ont.

"In these hands our future lies" replaces the old motto "It takes a whole community to raise a child."

The new motto reflects the importance of raising children in an addiction-free environ-

ment.

It is the final year for Edmonton to host the NAAW kick-off event. It does not signal the end of the city's Join the Circle Walk, but the event will adopt a more local focus.

Next year the kick off will be held in a community that takes the initiative to win a contest set up by the organizers. It is open to communities across Canada.

The national headquarters for NAAW is hosted by Nechi—an Aboriginal movement focused on promoting holistic healing and healthy, addiction-free living. The organizers hope moving the kick off to other communities will help bring attention to the national scope of the event.

NAAW is celebrating its fourteenth year of fighting addictions and rejoicing in the successes of individuals who have overcome them.

In 1987, Minister of Health and Welfare Canada, Jake Epp, proclaimed the third week of November as Drug Awareness Week, which was later renamed National Addictions Awareness Week.

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Support is just a call away

By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

Taking the first step in the journey of healing from sexual abuse is only a phone call away, thanks to the Native Healing Connection.

Through the Native Healing Connection program, people who have been sexually abused—or are still being abused—can call a toll-free number, and be connected with counselors or other trained people in their community who can help them along their healing path. All calls made to the toll-free number are completely confidential.

Patrick Scott is manager of Aboriginal programs with World Vision Canada, the organization that funds the Native Healing Connection.

The program was started in 1998, with funding at that time coming both from World Vision Canada and a national coalition of churches. When the coalition cut its funding for the project in 1999, World Vision decided to continue funding it on its own, Scott said.

"The line was initiated in part of the climate of all the residential school disclosures that were beginning to happen, in a sense that there needed to be something easily accessible for people. But certainly the results are not entrenched in the residential school situation. The problem is widespread," Scott said.

"We have limited money for it, so it probably isn't as substantive as it could be. But I think most people appreciate that there are a lot of people still living with wounds from either previous experiences of being sexually abused, or more current experience, and having no safe place to turn. Especially in smaller communities where... they don't have any anonymity. They're too well known, and so there's a lot more fear of disclosing to someone within the community, because of the potential repercussions. Or just plain fear, of not wanting anyone to know that they have been violated in that way," Scott said.

The toll-free number, he explained, can help people to take the first step of disclosure, and often the hardest step—admitting for the first time that they have been abused.

"The purpose of the Healing Connection isn't to be the primary source of counseling. And I think that's important for people to understand. What it is, is it's the door opener, which allows people then to find the resources that they need within their own

"Dealing with sexual abuse is not a nine to five, five day a week issue for people who need help. They need help when they're ready to take the step. And so you need to have extensive availability, and with limited funding, that's hard to do."

—Patrick Scott, manager of Aboriginal programs with World Vision Canada

context," Scott said.

Callers to Native Healing Connection will be referred to a professional counselor or other trained helper, someone in close proximity who they can go to for help in starting their healing journey. Program organizers are currently looking at the possibility of training peer counselors who would work to help others in their communities.

"We feel it is important to provide that kind of option for people who would otherwise not have an option," Scott said.

When a person makes the call to the Native Healing Connection, "I think they can expect to have, number one, someone who is willing to just start hearing them out, and ask a few primary questions on what their circumstance is," Scott said.

The person taking the call will ask for some basic information—the caller's location, when they'd be prepared to start talking to someone in their area, and how to reach them with the referral information.

"It is a referral line—that's the important thing. So the person on the Healing Connection end tries to do an assessment of the severity of the person's condition and the level of need at that moment, and then make appropriate referrals for them. And if they don't have the information on hand, then they go and research for the person what resources are available to them and get back to them."

Although intended to serve Aboriginal people from across Canada, the Healing Connection has had international calls, including calls from the U.S., and even one call from Germany. And although most of the callers are Aboriginal, calls come from non-Aboriginal people as well.

"And certainly, no one is ever turned away from the service if they choose to call," Scott said.

"People go where they feel safe to go, and that's what's important, is that sense of confidentiality, and safety of being able to pick up a telephone line."

World Vision Canada is looking for corporate donors to help support the Native Healing Connection project. Additional

funding would allow for increased availability of the line, and more advertising to increase awareness of the service within the Aboriginal community. Right now, responsibility for responding to calls is handled by a staff of three, who have other responsibilities on top of the phone calls and referrals. With corporate sponsorship, the number of people available to answer the calls would be increased, particularly during off-business hours.

"Dealing with sexual abuse is not a nine to five, five day a week issue for people who need help. They need help when they're ready to take the step. And so you need to have extensive availability, and with limited funding, that's hard to do. There's a lot of good will on the people who work there in terms of making themselves available at all kinds of times," Scott said.

An expanded Native Healing Connection program would also provide reading material and audiotapes for people who don't feel comfortable talking face to face with someone about their sexual abuse.

As for the success of the Native Healing Connection, Scott sees it making a difference.

"There's certainly been a number of people who have come back and said it's made a significant difference in their lives. Women, men, young people, older people. It's interesting running a line like that that is just available, because you certainly get a real broad cross-section of people. And it simply says that there are lots of people who are carrying deep wounds within them, and need support to heal from them. They need some way of medicating those wounds, and often don't know who to turn to. So they come across a poster, or they hear a public service announcement that offers a 1-800 line, and that really helps them take that first step.

"It's not anything profound that we're doing. It's a very simple thing of having someone on the other end of the phone that can start that caring journey and support."

To contact the Native Healing Connection, call 1-888-600-5464. In Edmonton, call 433-6286.

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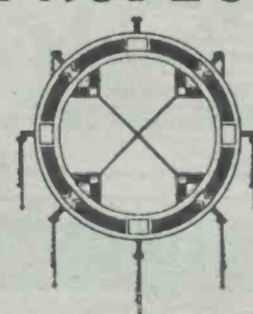
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"Working Together to Protect Mother Earth"

Brandon

By Sam Laskaris
Windspeaker Contributor

OSHAWA, ONT.

It's a Sunday evening in Oshawa and that means many local diehard fans can be found at the Civic Auditorium cheering on their Ontario Hockey League franchise.

For the past two seasons, one of those regulars has been Ted Nolan, the former National Hockey League player and coach. There's a very good reason why Ted has a keen interest in the Oshawa Generals. His oldest son Brandon, 18, is a star right winger with the organization, best known for producing the likes of Bobby Orr and Eric Lindros.

Brandon Nolan could end up following in his father's footsteps and making it to the NHL. He was selected in the third round, 72nd over-all, by the New Jersey Devils in the NHL entry draft the past June.

Brandon Nolan is in his second season with the Generals. As a rookie he appeared in 52 games and had a respectable 38 points (15 goals, 23 assists). He should easily surpass those totals if the early portions of this season are any indication. Brandon Nolan had 14 points, including a team-high eight goals, in his first nine matches.

Ted Nolan, who is now living

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Every year, the most deserving coaches from each province/territory are nominated for the Aboriginal Coaching Awards. The winners advance as nominees for the presentation to the most outstanding coach in Canada.

Who is eligible for nomination?

- Nominations are invited from all provinces/territories. To be eligible, a coach must meet the following criteria:
- Must be of Aboriginal descent
 - Must be Certified through the National Coaching Certification Program
 - Must be a non-paid coach
 - Nominations must be for the 2001 calendar year
 - A completed nomination form must be submitted to the appropriate Provincial/Territorial office before the deadline of January 15, 2002

For more information

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Brandon Nolan—the shooting star of hockey

By Sam Laskaris
Windspeaker Contributor

OSHAWA, Ont.

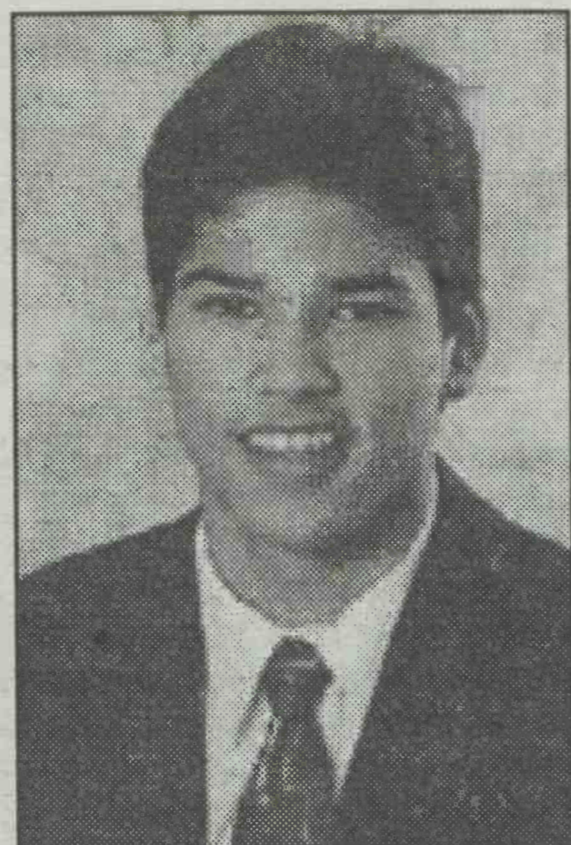
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Ted Nolan, who is now living



Brandon Nolan

in St. Catharines, Ont., attends almost all of the Generals' home games and the majority of Oshawa's road contests as well. After Generals' home matches the Nolans usually go for a quick post-game meal. And yes, sometimes the topic of conversation turns to hockey.

"I don't want to be more of his coach. I want to be more of his dad," Ted said. "But the coaching comes out of me once in a while. I just give him little tips to make him a better player."

Ted also realizes his son is being groomed by a highly respected individual. George Burnett is a former NHL head coach; he guided the Edmonton Oilers during a portion of the

1994-95 season. Burnett also worked as an NHL assistant coach with the Mighty Ducks of Anaheim.

"He's in good hands here with the coach he does have here in George Burnett," Ted said. "George is a tremendous coach. But I'm just like any other dad and give him little tips here and there."

Burnett has never asked for advice from the elder Nolan. And Ted has never volunteered to give him two cents worth.

"It's strictly like any other dad on the team," Ted said of his relationship with Burnett.

As for Brandon Nolan, his early-season scoring prowess isn't a surprise. Now that he's a Generals' veteran, he realizes he has to produce and lead a bit more than in his freshman campaign.

"I know I have a little bit more of a role with scoring so I've been trying to bring that here," he said. "It's been happening so far this year. But you never know what's going to happen. Some other guys might step it up but hopefully I can keep scoring."

Brandon said the fact he's been drafted by a pro team is no reason to be complacent this season.

"You can't really say things are easier," he said. "I have to work just as hard as last year. Last year I was trying to get drafted and this year I'm trying to get a con-

tract. You have to prove that they made a good choice when they drafted you."

Brandon doesn't mind the fact his father is frequently offering him advice.

"He's a good coach and he gives me the tips that I need," he said.

As for his goals this season, Brandon was hoping to rack up his share of points.

"I wanted to be in the Top 10 in the league in scoring," he said. "Hopefully, as time goes on I can get up there."

Brandon missed the Generals' first three games as he was attending the Devils' training camp in New Jersey. He spent two weeks at his first pro camp.

He didn't get into an NHL exhibition match but he did play in two pre-season matches with the Devils' American Hockey League affiliate in Albany, N.Y.

Now that he's starring in the junior ranks and the fact that he has been drafted makes the possibility of playing in the NHL seem like a logical goal.

"That's everybody's goal," Nolan said. "It's getting a little bit closer here for me so hopefully I can get that done."

Burnett believes Brandon must make some improvements with his defensive play before he can entertain thoughts of becoming a pro.

"He's becoming more committed without the puck and in his

own end of the rink," Burnett said. "I realize it's fun to score but if you're working as hard as we're starting to see signs both ways—forechecking and backchecking—then a lot of opportunities are had because of that."

Burnett doesn't believe the fact his star winger has a famous father has been a problem. And he doesn't think it has affected the younger Nolan's career.

"I don't think it hurts him at all," he said. "I think obviously there's probably higher expectations but that's okay. His dad is his biggest fan and he supports him to no end. I think Brandon is very proud of his father's accomplishments as well. They have a great relationship and it's never been an issue for us."

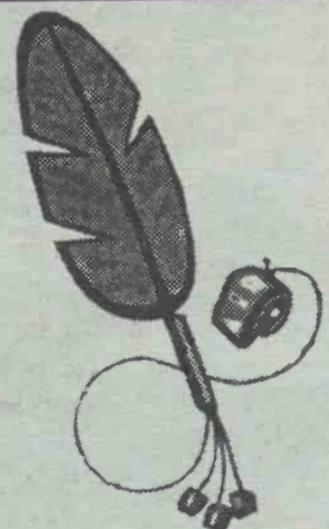
Burnett said he has liked working with Brandon. And he sounds pretty pleased of where his player appears to be heading.

"Brandon is somebody I've enjoyed working with," he said. "And I think he's understanding now just how good he can become. Having been drafted by an organization that generally develops their people at the minor league level, he's got a clear vision and clear sight as to what the next two, three and four years are going to be like and what he has to accomplish in order to be a player at the National Hockey League level somewhere along the line."

National Aboriginal Coaching Awards

2001

Tom Longboat Awards



Do you know a certified Aboriginal Coach who is making a difference in your community?

Every year, the most deserving male and female certified Aboriginal coaches from each province/territory are selected for the National Aboriginal Coaching Awards. Regional recipients automatically advance as nominees for the prestigious National Award that is presented to the most outstanding male and female Aboriginal coach in Canada.

Who is eligible for nomination?

Nominations are invited from all levels of sport. To be eligible, a coach must meet the following criteria:

- Must be of Aboriginal descent
- Must be Certified through the 3M National Coaching Certification Program (3M NCCP)
- Must be a non-paid coach
- Nominations must be for an individual actively coaching in the 2001 calendar year
- A completed nomination form must be submitted to the appropriate Provincial/Territorial Sport Body on or before the deadline of **January 11, 2002**

The Aboriginal Sport Circle, Canada's national voice for Aboriginal sport, annually recognizes the achievements of gifted Aboriginal athletes and coaches.



Do you know an outstanding Aboriginal athlete?

Every year, the top male and female Aboriginal athletes from each province/territory are selected for the Tom Longboat Awards. Regional recipients automatically advance as nominees for the prestigious National Award that is presented to the most outstanding male and female Aboriginal athlete in Canada.

Who is eligible for nomination?

Nominations are invited from all levels of sport. To be eligible, a coach must meet the following criteria:

- Must be of Aboriginal descent
- Must have amateur status in the sport for which they are nominated
- Must be for athletic achievements within the 2001 calendar year
- Must submit a completed nomination form to the appropriate Provincial/Territorial Sport Body on or before the deadline of **January 11, 2002**

Nominations must be postmarked on or before **January 11, 2002**.
Winners will be honoured at the Canadian Sport Awards, **March 2002**.

For more information on the 2001 National Aboriginal Coaching Awards and the Tom Longboat Awards or your Provincial / Territorial Sport Body contact the Aboriginal Sport Circle at: (613) 938-1176 ext. 21

Historic York boat trek an exciting ride

By Avery Ascher
Windspeaker Contributor

NORWAY HOUSE, Man.

When Ken Albert Jr. thinks about the Quest for the Bay, his mind floods with images: the beaver dams along the Echimamish River; the destroyer, a boulder that punched a huge hole in the York boat he was rowing; the spectacular northern lights laid against a silken black sky.

But it was the sight of his girlfriend and two kids waiting for him as his crew pulled into Norway House that really got to him.

Albert was one of the eight-member crew of a York boat this summer that was taking a journey for a special to be shown by History Television. Everything about the trip, from the clothes they wore to the food they ate to the tools they used, hearkened to the fur trade era. The trip from the Forks (the junction of the Assiniboine and Red rivers in Winnipeg) to York Factory on Hudson Bay took from July 1 to Aug. 30.

The leg from the Forks to Norway House, the halfway point, had been a pretty easygoing—they'd even put up the sail on Lake Winnipeg and just let the wind take them a good way across.

"We traveled such nice coun-



Ken Albert Jr.; Quest for the Bay will be seen in January 2002 on History Television.



try. I didn't know there were such nice beaches on Lake Winnipeg. It was like the Caribbean or something," said 25-year-old Albert, a member of Norway House Cree Nation. Albert is a veteran rower who regularly crews during the York boat races held in Norway House each summer, a tradition dating to the community's links with the fur trade.

In fact, the boat used by the Quest for the Bay crew—40 feet long by eight-feet wide and 2,000 pounds—had been built by people at Norway House.

But after Norway House, things started to get really tough—and they would stay

tough until the last 215 kilometres of the journey.

Backbreaking portages around rapids, the relentlessly repetitive diet of pemmican and bannock seasoned with sandflies and no-see-ums, and regular bashing against rocks necessitating repair and downtime, took their toll on crew morale.

It was during the grueling portage after they exited Robinson Lake on the Hayes River system that spirits sank their lowest, Albert said. Not only did the crew have to shoulder the weight of the boat, but also 24 90-pound bales (alfalfa, to simulate fur bales), plus all

the rest of the gear and food. The bugs were sanity destroying. Albert describes the physical effort as being "like slavery." It took an entire week to go one mile.

"It was crossing my mind," Albert said about quitting. "I was really thinking about my house and home. But I'm glad I just pulled through."

Albert's skill at catching jacks and pickerel along the journey added some variety to the monotonous diet. He also sewed up a tent out of the canvas they had. Everyone bunked inside, as "it was the only way to get some sleep" away from the onslaught of insects. And his familiarity with his own "neighborhood" (the lakes and rivers around Norway House) was a big asset.

There would be many more rapids to portage around as they continued, and countless holes in the boat to be patched up. The one inflicted by the destroyer was three by eight feet and resulted in six broken ribs (the boat's, not people's) and the keel snapped in half.

Albert says he hadn't figured on all the time they'd be spending fixing damage to the boat. And it was after the destroyer nailed them, he adds, with more rapids ahead, that he really questioned the safety of continuing.

"But we made some ribs out

of spruce trees," he said. "Amazingly, they held through."

And despite the hardships, Albert said there were moments of indescribable beauty, and others totally adrenaline-drenched, like the times they shot the various rapids.

"I row in the front. And there're the rapids! There's no turning back. You're committed. Water's coming over, splashing. [The person steering would] be screaming 'HARD!' Then you'd see the rock and he's screaming to 'go around!' Then there's a sigh of relief, but more coming, more screaming. It was fun."

When he's not rowing York boats, Albert works as a lineman for Manitoba Hydro, and said he's grateful to his employer for the leave given to him to take part in the Quest, and for family time afterward. He also thanks the people of Norway House for the receptions they hosted, complete with a great supper and fiddle playing. "Some of the racing boats came out to meet us, and there were about 500 people on shore," he recalls.

As with the rest of the Quest crew members, Albert took home a \$10,000 pay cheque. "Sometimes I couldn't believe I was getting paid," he remembers thinking during the last leg of the trip—and yes, he would do it all again.



By Debora Lockyer Steele
Windspeaker Staff Writer

EDMON

It's become a tradition. Every year, youth from across the country attend the MacEwan Community College's Dreamcatcher Youth Conference where they are treated to a variety of educational workshops, cultural activities and even a Music Video Dance.

On the Oct. 12 weekend ceremonies to open the conference's ninth year included demonstrations of breakdancing, the jingle dance and the chicken dance, a showstopper, however, was inspired and energetic di-

You can soar

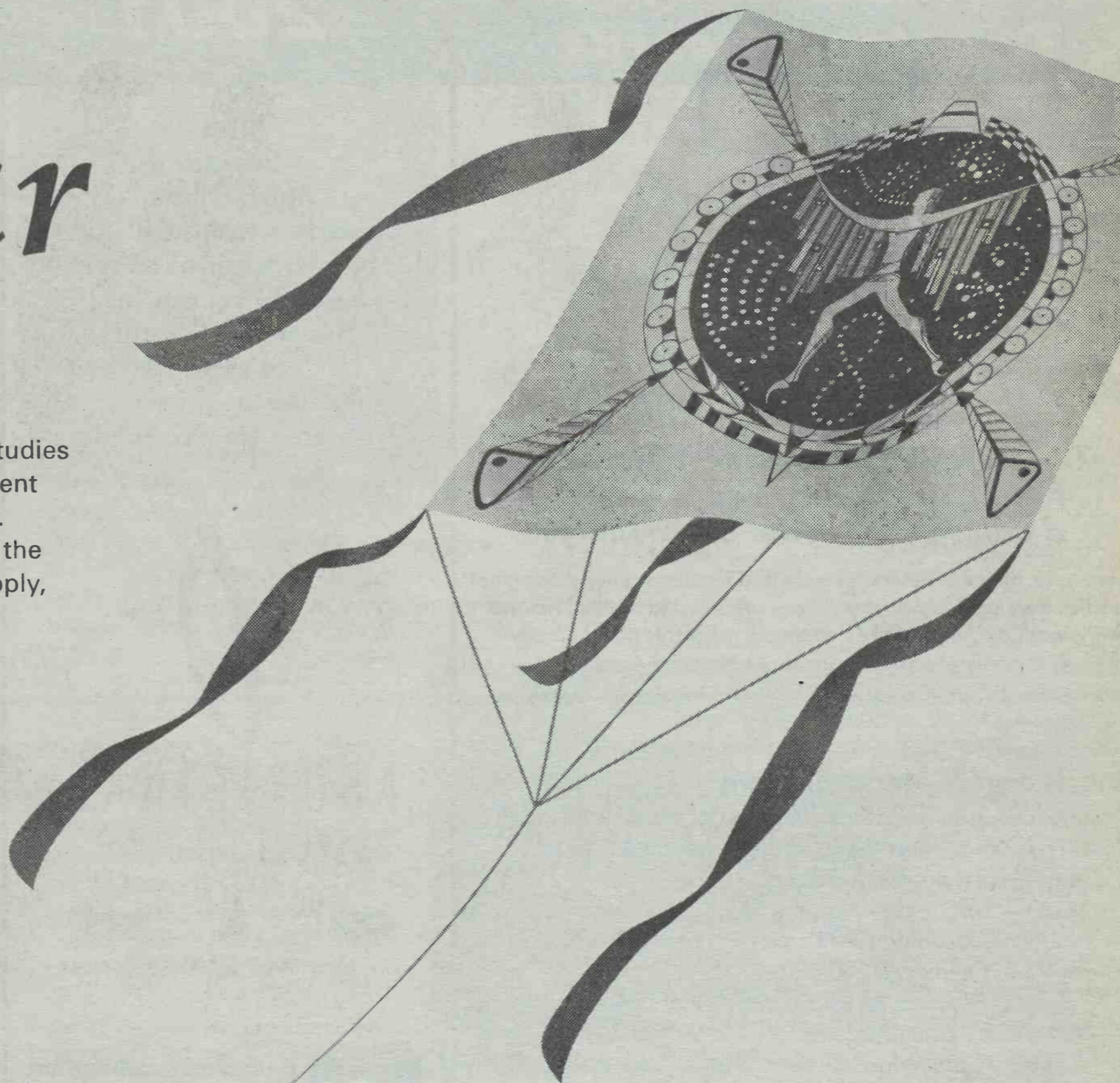
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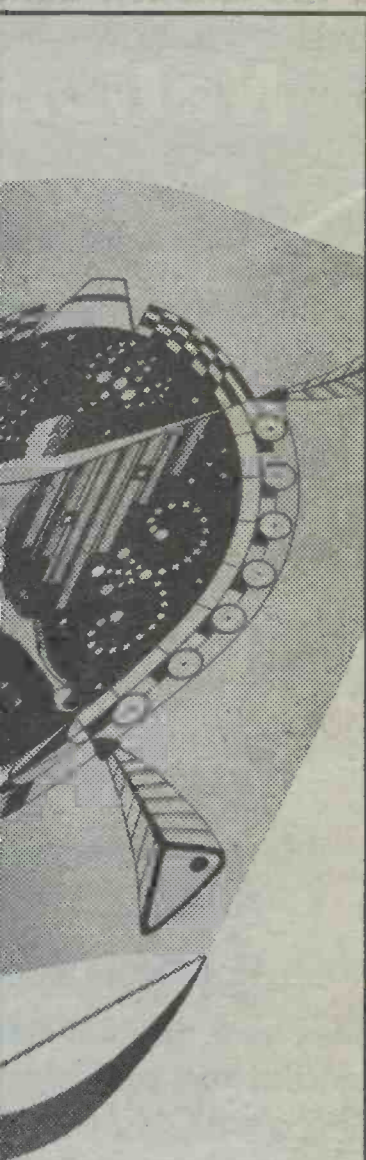


g ride

...ce trees," he said. ...ngly, they held ...
 ...despite the hardships, ...aid there were moments ...scribable beauty, and ...totally adrenaline- ...d, like the times they ...various rapids. ...w in the front. And ...the rapids! There's no ...back. You're committed. ...coming over, splashing. ...son steering would] be ...ng 'HARD!' Then you'd ...ock and he's screaming ...ound!' Then there's a ...elief, but more coming, ...reaming. It was fun."

...he's not rowing York ...bert works as a lineman ...itoba Hydro, and said ...eful to his employer for ...e given to him to take ...ne Quest, and for fam- ...afterward. He also ...the people of Norway ...or the receptions they ...complete with a great ...and fiddle playing. ...f the racing boats came ...meet us, and there were ...0 people on shore," he

...h the rest of the Quest ...embers, Albert took ...\$10,000 pay cheque. ...nes I couldn't believe I ...ing paid," he remem- ...king during the last leg ...p—and yes, he would ...gain.



Hoop dancer Dallas Arcand.

DREAMCATCHER 2001

By Debora Lockyer Steel
Windspeaker Staff Writer

EDMONTON

It's become a tradition. Each year, youth from across the country attend Grant MacEwan Community College's Dreamcatcher Youth Conference where they are treated to a variety of educational workshops, cultural activities and even a Much Music Video Dance.

On the Oct. 12 weekend, ceremonies to open the conference's ninth year included demonstrations of breakdancing, the jingle dance and the chicken dance. The showstopper, however, was an inspired and energetic display

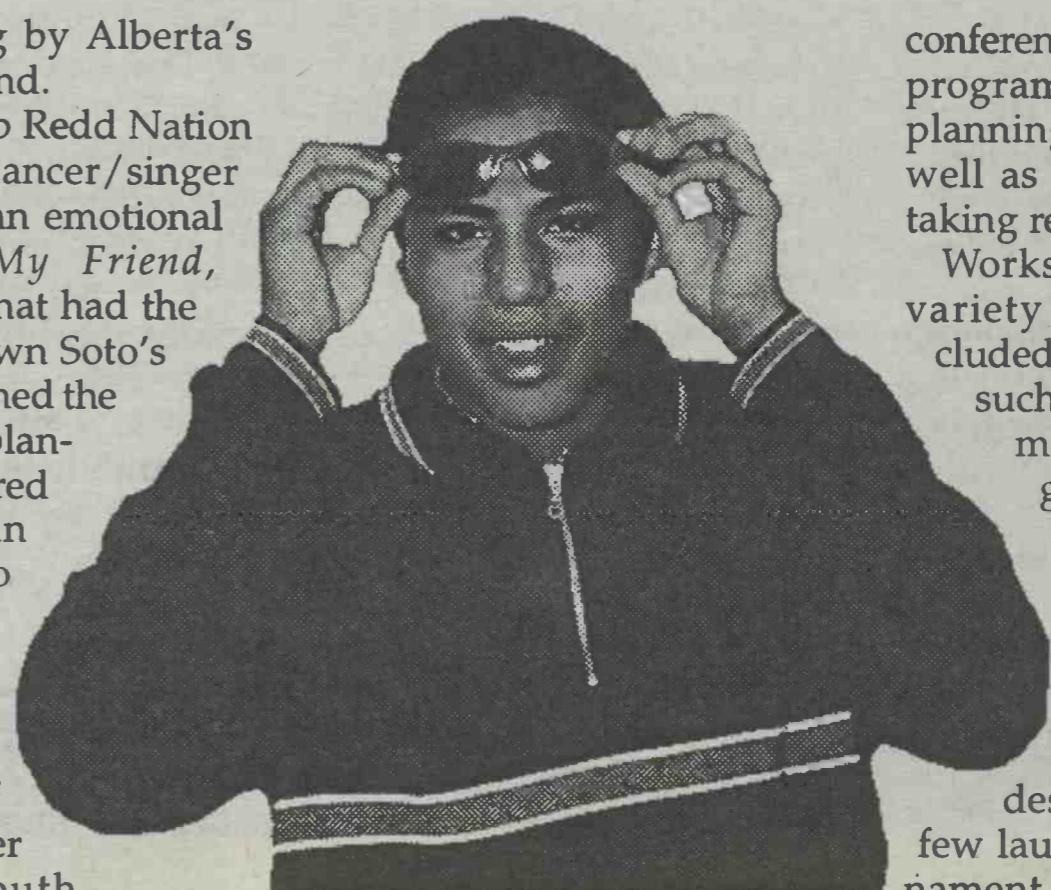


Adie Polches and Celia Milliea of St. Mary's First Nation, N.B. strike a pose

of hoop dancing by Alberta's own Dallas Arcand.

Hip Hop group Redd Nation was joined by dancer/singer Clinton Soto in an emotional rendition of *My Friend, Wilburn's Song*, that had the tears flowing down Soto's face as he performed the soulful work. A blanket dance gathered almost \$800 in donations to the Sept. 11 victims' fund in the United States.

The host of the Dreamcatcher Aboriginal Youth Conference is the Child and Youth Care Program. Val Courchene is the founder of the

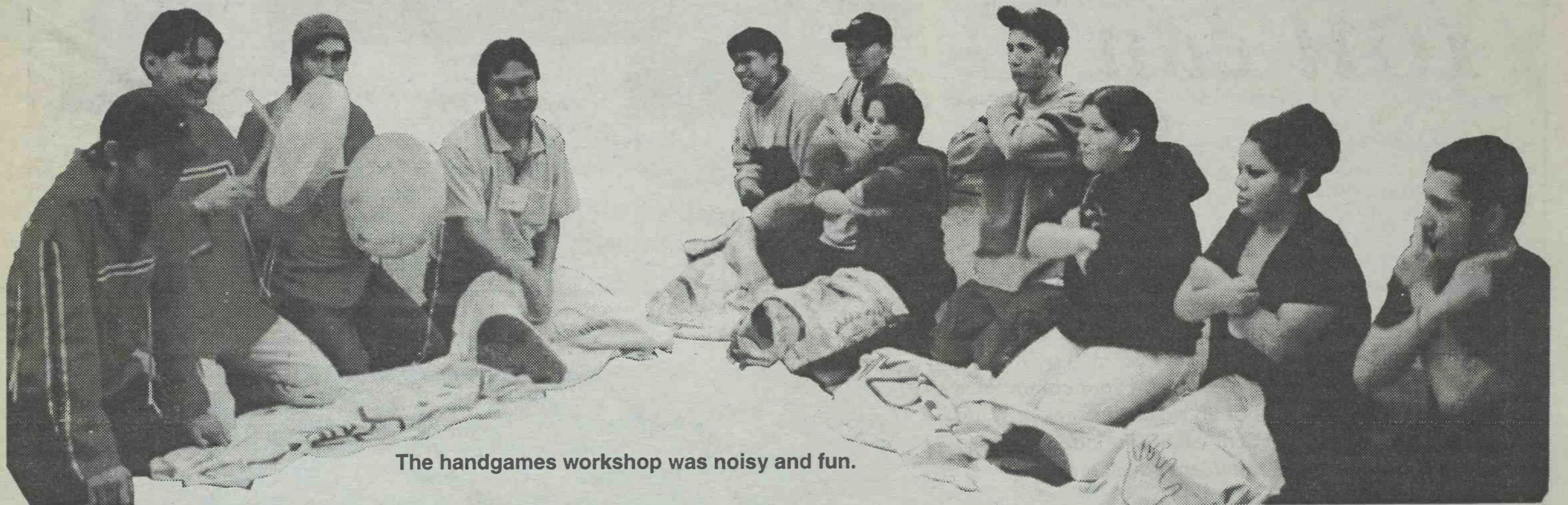


The Dreamcatcher youth conference attracts people from across the country.

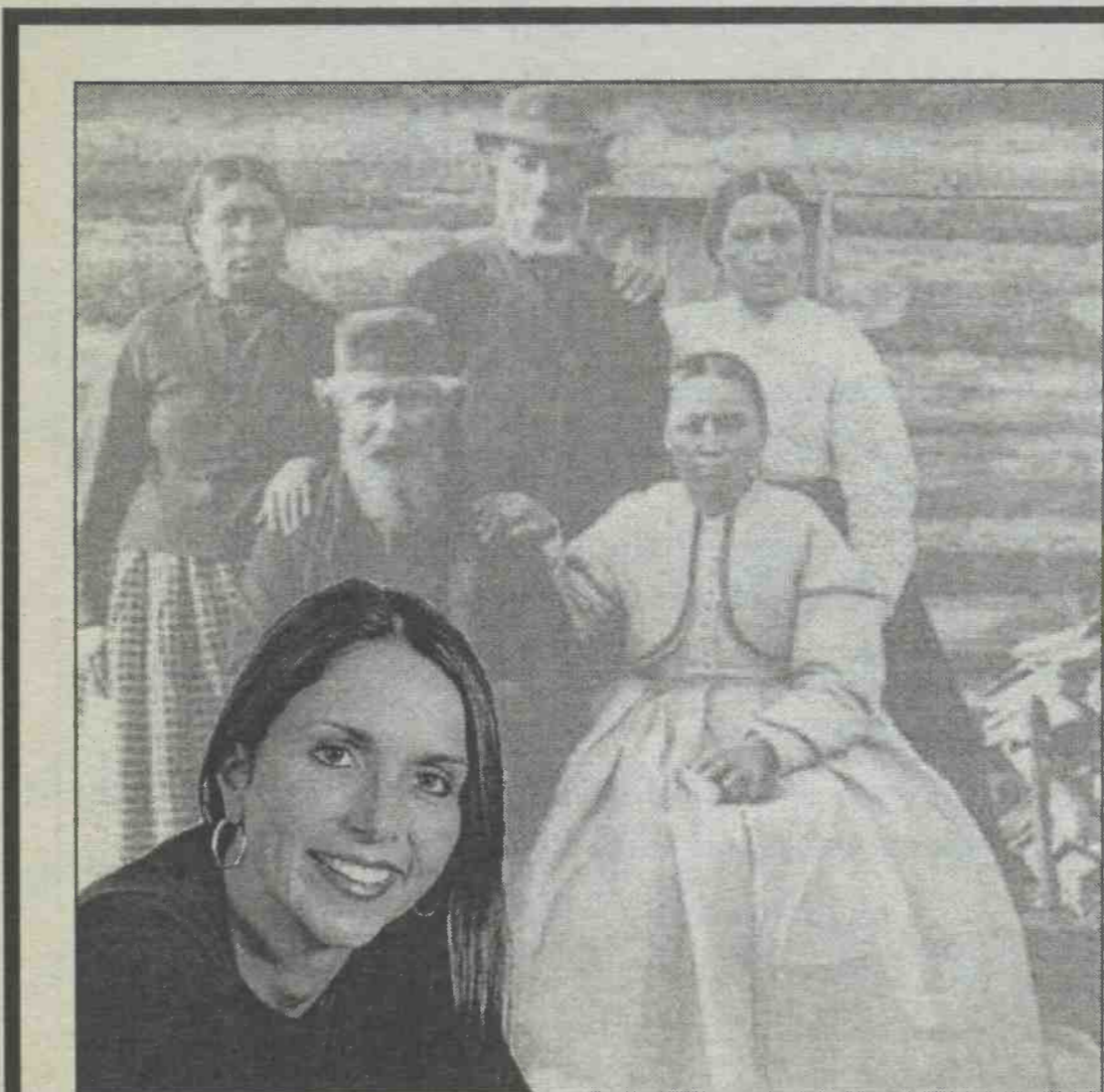
conference and a graduate of the program. She is active in the planning of Dreamcatcher, as well as offers a workshop on taking responsibility.

Workshops covered a wide variety of interests, and included craft oriented activities such as beading and drum making, life skills programming such as teen sexuality and teen parenting, and Elders circles on Aboriginal cultural.

Workshops were either inspirational by design, or just provided a few laughs. A volleyball tournament helped athletic youth expend energy, and provided some friendly competition between regions.



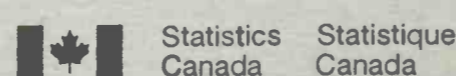
The handgames workshop was noisy and fun.



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THE MÉTIS NATIONAL COUNCIL
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Grade 3 class tracks growth of space tomatoes

By Cheryl Petten
Windspeaker Staff Writer

NELSON HOUSE, Man.

A group of students from Otetiskewin Kiskinwamahtowekamik school in Nelson House were part of a school project that was literally out of this world.

Last year's Grade 3 class was one of more than 3,000 to take part in the Tomatosphere project, growing tomato plants from seeds that had gone into space.

The seeds were part of space shuttle mission STS-97, which launched from the Kennedy Space Centre on Nov. 30, 2000, and returned to earth Dec. 11. Canadian Marc Garneau was part of the five-astronaut crew aboard the Endeavor for the 11-day mission, which saw the shuttle dock with the International Space Station to deliver and install the station's first set of solar arrays.

While on the shuttle, the space seeds traveled 7,230,687 kilometers, and circled the earth 170 times.

David Duke teaches Grade 3 at Otetiskewin Kiskinwa-



Shown are some of the students from Otetiskewin Kiskinwamahtowekamik school in Nelson House, Man., who took part in the Tomatosphere project, growing tomato plants from seeds that had been to space.

mahtowekamik school. He said his class of about 20 students got involved in the Tomatosphere project when the school's Grade 3 teacher found out about the project on the Internet.

The students received 100 tomato seeds in total: 25 space seed that had been treated with ultraviolet light; 25 space seeds that hadn't been treated; 25 earth seeds that had been treated with ultraviolet light;

and 25 untreated earth seeds.

The students planted their seeds on April 16, and then watched and waited.

"What we had to do is we had to plant all of the seeds, and then document when they germinated, and then measure their growth every week for three weeks," Duke said.

"And then, over the Internet, we just reported our findings. They wanted to know the aver-

age germination period of each type of seed, how long it took. And how many actually germinated. And the average growth rate over the three weeks.

"The results were kind of interesting... the space seeds actually did better than the regular seeds. More of them germinated, and they grew taller. So they did a lot better," Duke said.

"I don't know how they tasted or anything like that, but they did real well as compared to the earth seeds."

Once the official part of the project was over, Duke gave the tomato plants away to the students, teachers and friends. No one was hesitant about taking a plant grown from the space seeds, Duke said. "Actually, those are the ones they wanted."

The students involved in the Tomatosphere project were very enthusiastic about it, he said. "They really enjoyed it."

It even got a couple of kids thinking about a career in science, he said.

"Kids really like space as it is. They really were interested in it. Plants as a whole, growing plants, isn't an overly exciting thing. But when you involve tomatoes that have been out in

space, they were really interested in it. They showed lots of interest. And they really wanted to take them home, which was good. And some of them are still saying their plants are growing. And they had some tomatoes from them," he said.

"Part of Grade 3 science is plants. So at the very least, they learned about how plants come from the seed and how they germinate and they grow, and then how other plants come from that—from the seeds of the tomatoes. So I think at the very least, they learned about the life cycle of a plant, in a more interesting way.

"If you just brought regular seeds, they'd still learn it, but they probably wouldn't be as enthusiastic about it. Because they sent us a whole thing, with posters, and we kept track. And knowing that this information is going to be used, they took a lot of time and care when they were measuring. And I think, with having it part of a national project, they did put a lot more time and effort into their work."

For more information about Tomatosphere, check out the Web at <http://www.tomatosphere.org>.

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By Kelly Many Guns
Windspeaker Contributor

THUNDER BAY, O

Celebration, acknowledgment and networking were high gear at a recent national Native economic development conference.

The Canadian Council for Advancement of Native Development Officers (CANDO) held its eighth annual national economic development conference in Thunder Bay, Ont. on Oct. 12, entitled, "Closing the Gaps: Developing Aboriginal Economies."

The conference looked at how Aboriginal communities measured their success against the mainstream economy. In the spotlight was the high rate of unemployment for Aboriginal people across the country and the diversity of Aboriginal communities in Canada.

Vaughn Sunday, conference chairman, spoke of how CANDO conferences provide people with new ideas to prove economic development in Aboriginal communities.

"We have to create employment for our own communities and use that as a gain and to attract outside dollars," said Sunday. "We have to invest in projects that are going to see a return or we're going to face the consequences of being really disadvantaged."

The highlight of the conference was the presentation of the Economic Developer of the Year Award, presented to Chief Evans of Norway House First Nation. Norway House has the largest on-reserve population (4,069 members) in Manitoba and is committed to local government. Steps are being taken to gain control of the health, education, economic development, and general administration. They have undertaken a complete redevelopment over the last decade which has included the completion of one of the largest recreation complexes in northern Canada.

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Economic development officers meet

By Kelly Many Guns
Windspeaker Contributor

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The highlight of the conference was the presentation of the Economic Developer of the Year Award, presented to Chief Ron Evans of Norway House Cree Nation. Norway House has the largest on-reserve population (4,069 members) in Manitoba and is committed to local self-government. Steps are being taken to gain control of their health, education, economic development, and general administration. They have undertaken a complete redevelopment over the last decade that has included the completion of one of the largest recreation complexes in northern Canada.



(From left to right) Finalist in CANDO's annual Economic Developer of the Year awards are Tony Scribe of Norway House, Melvina Aubichon of SIGA, Larry Casper of CFDC in Kamloops and Lloyd Johnson of Millbrook First Nation.

"We have to create employment for our own communities and use that as a gauge and to attract outside dollars. We have to invest in projects that are going to see a return or we're going to face the consequences of being really disadvantaged."

—Vaughn Sunday

Chief Ron Evans who displayed his strong public speaking abilities, after technical difficulties prevented him from using overhead slides during his presentation, said that being recognized, as a leader in the Aboriginal community was an honor.

"This is a great compliment to Norway House's vision statement."

All four finalists were given a limit of 10 minutes to present their business ventures to the more than 300 delegates and members, who would later choose the winner through a

ballot. The other three finalists included Saskatchewan Indian Gaming Authority (SIGA) from Saskatoon, Millbrook First Nation from Nova Scotia, and Community Futures Development Corporation of Central Interior First Nations from Kamloops, B.C.

Other highlights of the conference included a trade show and networking mixer, featuring CANDO international guest conference delegate from Chile, Francisco Paineapaen of the Empresarios Mapuche. Delegates also heard from Indian Affairs

Minister Robert Nault, who was the keynote speaker. The conference also featured the certification café, Native arts and crafts and the launch of the national Aboriginal Economics of Staying In School (ESIS) program with Junior Achievement Canada.

The ESIS program for Grade 9 students focuses on long-term career goals, developing entrepreneurial skills and budgeting and leadership skills. The program is based on the existing Junior Achievement Program, which was created to teach young aboriginal people the importance of education and how it will benefit their future.

The first spokesperson that has come on board to promote the program is Waneek Horn-Miller of Kahnawake. Horn-Miller was the only Aboriginal athlete on the 2000 Canadian and U.S. Olympic teams combined. She co-captained the women's water polo team who



Waneek Horn-Miller

fought to a fourth place finish at the Sydney, Australia Olympics. She has just returned from Japan where Canada won the bronze medal. Horn-Miller also has a degree in Political Science from Carleton University.

"I am so grateful that I can lend my name and image to education," said Horn-Miller. "As for my involvement, I hope I'm just the first person to lend their name because Junior Achievement is a great program."

The conference was well attended and CANDO looks forward to 2002 when the conference will be held in Edmonton, Alta.

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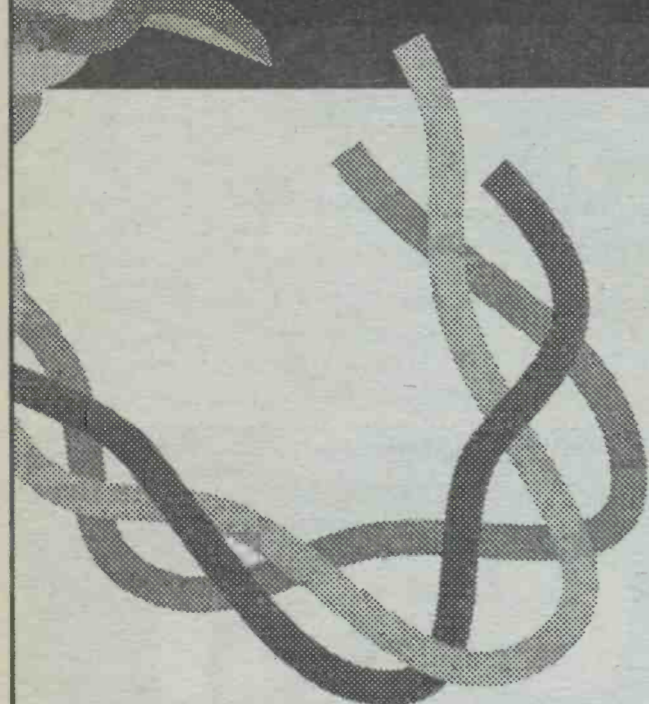
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"Closing the Gap: Developing Aboriginal
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**Plan to attend our 2002 CANDO National
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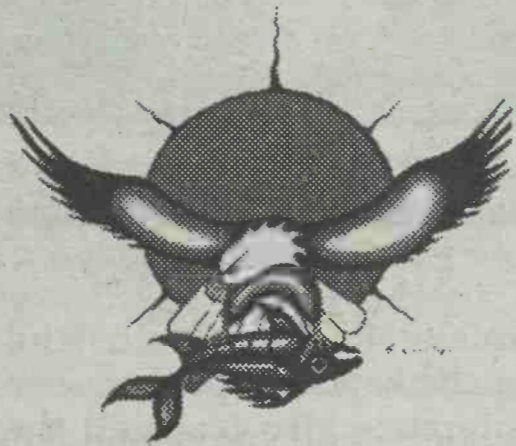
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The efforts of Norway House Cree Nation to create a strong community and strong economy have been recognized by the Council for the Advancement of Native Development Officers (CANDO), with the First Nation being named CANDO Economic Developer of the Year for 2001.

Much of Norway House success can be attributed to its efforts to develop its rich resources — its people — to their fullest potential.

One of the biggest challenges faced by the community in economic development initiatives is its location. Norway House Cree Nation sits at the top of Lake Winnipeg, at the intersection of the Nelson and Playgreen Lake. The community is at the end of a northern highway, and has no service. The community can be reached via ferry, an all-weather road, or by plane.

In December 1997, Norway House Cree Nation signed a Northern Flood Agreement with the Province of Manitoba, the federal government and Manitoba Hydro. The agreement set out the terms of compensation for Norway House and four other Manitoba First Nations for the loss of their reserve lands and additional territories as a result of the Lake Winnipeg Regulation and Churchill River Diversion Project. Under the agreement, the signatory Nations were to be given 10 acres for every acre of the reserve lands affected by the project. The project resulted in the flooding of almost 12,000 acres of reserve land, 525,000 acres of non-reserve land traditionally used by First Nations.

Under the agreement, Norway House's Master Implementation Agreement provided for an additional 80,000 acres of land to be added to the Norway House existing land base of 19,435 acres. The agreement also provides for financial compensation for the Nations, with Norway House Cree Nation receiving \$1 million in cash and \$1 million in bonds. That money has helped the band in its efforts to develop a strong and healthy



**Congratul
on rec**

Norway takes top honors from CANDO

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One of the biggest challenges faced by the community in its economic development initiatives is its location. Norway House Cree Nation sits at the top of Lake Winnipeg, at the intersection of the Nelson River and Playgreen Lake. The community is at the end of a northern highway, and has no rail service. The community can be reached via ferry, an all-weather road, or by plane.

In December 1997, Norway House Cree Nation signed the Northern Flood Agreement with the Province of Manitoba, the federal government and Manitoba Hydro. That agreement set out the terms of compensation for Norway House and four other Manitoba First Nations for the loss of their reserve lands and traditional territories as a result of the Lake Winnipeg Regulation and Churchill River Diversion Project. Under the agreement, the signatory First Nations were to be given four acres for every acre of their reserve lands affected by the project. The project resulted in the flooding of almost 12,000 acres of reserve land, and 525,000 acres of non-reserve land traditionally used by the First Nations.

Under the agreement, and Norway House's Master Implementation Agreement, an additional 80,000 acres of land is to be added to the Norway House existing land base of 19,435 acres. The agreement also provides for financial compensation for the First Nations, with Norway House Cree Nation receiving \$78.9 million in cash and Hydro bonds. That money has helped the band in its efforts to develop a strong and healthy

community for its current members, and for future generations.

Among the community's many accomplishments over the last decade is one that shows up on the band's balance sheet—in 1994, Norway House Cree Nation was running at a deficit of over \$3.8 million. That deficit has now been eliminated.

A number of economic development projects have also been undertaken, resulting in improvements to the community's infrastructure and economic base.

Among the developments that have taken place in Norway House over the past decade has been construction of a health division building, and a 16-unit apartment building, both built in 1996. That same year, a 32-room hotel, the York Boat Inn, was also built. The hotel is owned and operated by Norway House Cree Nation.

Other projects have included construction of a council and administrative building, completed in 1997, the Nikanihk Achakosak Day Care Centre and the Kistapinanihk Mall, both completed in 1998, and a Child and Family Services building, completed in 2000. The Keenanow Trust Secretariat building was also built in 2000.

One of the biggest developments so far has been the Kinosew Sipi First Nation Multiplex. The 70,000 sq. ft. building, completed in 1995, houses a 1,500 seat arena, a four sheet curling rink, a fitness centre with sauna and whirlpool, a VLT lounge, community TV and radio stations, a multi-purpose room that can accommodate 1,500 people, and a number of offices and small businesses.

The community has also built a winter road and trade route linking it to Island Lake, allowing the people of Island Lake to come to Norway House to shop.

Construction of housing is also a priority of Norway House Cree Nation, with an average of 50 new housing units built each year, all using local labor.

Infrastructure improvements have also been part of the First Nation's undertakings, including the paving of approximately 38 kilometres of roads within

the community.

The economic developments have included formation of a construction company, Playgreen Development Corporation, owned and operated by the band. In addition to handling on-reserve construction projects, the company is also prepared to bid for off-reserve projects as well.

Norway House Chief Ron Evans said he was "surprised and shocked" when he heard the news that his community had been selected as this year's CANDO economic developer of the year. He was quite impressed with what the other nominees had accomplished.

He said location was probably the deciding factor that sent the victory in Norway House's direction.

"Where we are, we are in a remote and isolated place, really. We're not anywhere near any major urban centre, the closest one being I think 180 miles north of us, which is Thompson. And of course Winnipeg, which is a seven-and-a-half to eight-hour drive, the other being three. So it's not like we're just outside an urban centre where we have some advantages that are available to those that are situated next to cities and small towns. For us, in the north, the northern communities, that's a big challenge. It's a big challenge for us to try and do any kind of development, given the small populations and the isolation, to make those kind of significant programs and developments in our area. So I think that's maybe what they've picked out from the presentation."

Norway House Cree Nation has the largest on-reserve population of any First Nation in Manitoba. The total membership is more than 5,000, of which more than 4,000 live on reserve. Adding in Métis and non-Aboriginal residents, the population of Norway House increases to almost 6,000 people.

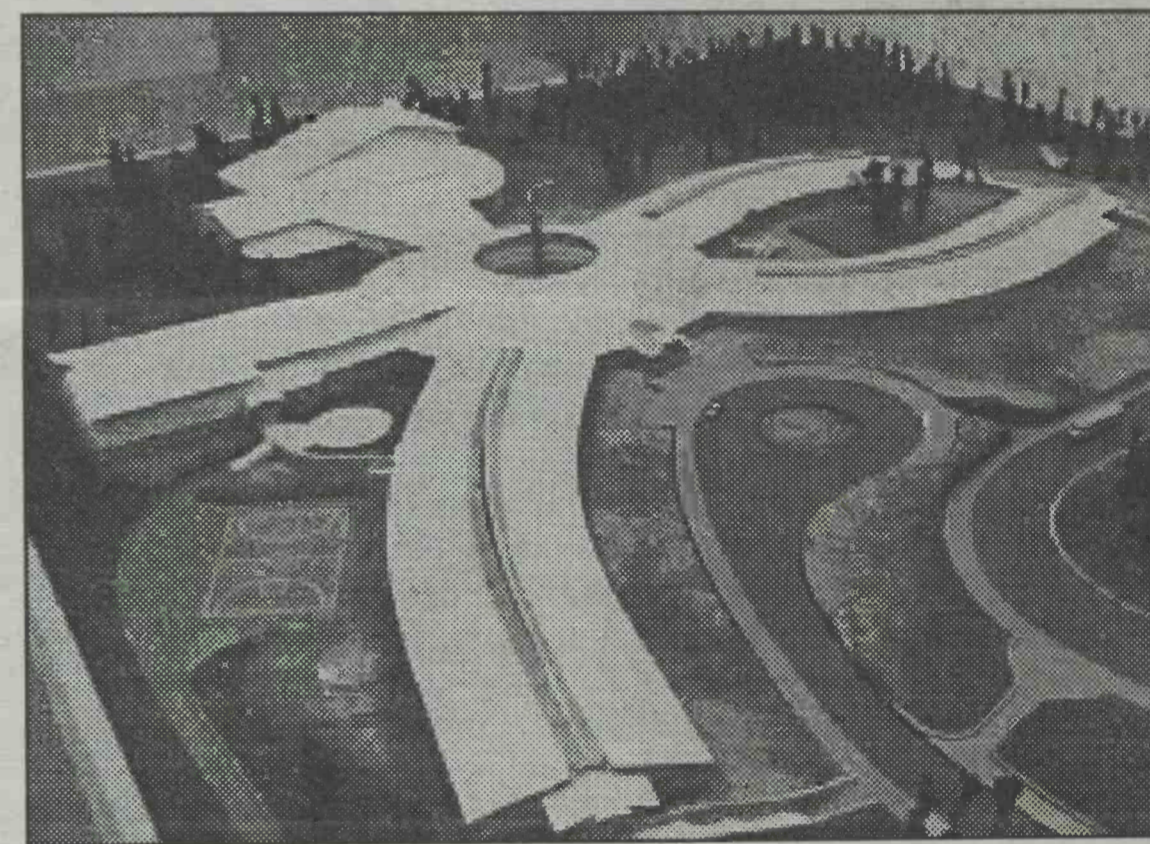
As chief of Norway House since 1996, and as acting chief for the two years prior, Evans has been involved in the community's successes first hand. He said the band council and administration has been working to provide the infrastructure needed by the commu-



The daycare centre was built in January 1998.



The health and social building was came in November 1996.



A school and community complex is being planned for the community, with completion set for 2003.

nity, and to "create a spirit of entrepreneurship" among the members, so they are aware of the opportunities available to them. The success in creating that spirit, he said, is evident by the number of people starting up small businesses in the community.

"By creating enough small businesses, they in turn hire the local people, they employ local people, which sort of helps the local economy in that way, and helps, of course, the First Nation... it reduces our social assistance expenditures." (see Remote page 36.)



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Remote community wins

(Continued from page 35.)

That spirit of entrepreneurship is being cultivated, Evans said, by encouraging those wanting to start a business to do it right.

"Through our economic development, we try to encourage our membership when they apply for various initiatives . . . plans that they have, business plans, we try to encourage them that we'd like them to set up professionally. You know, if they want to start a gas station, then we encourage that they try to set up in such a way that it's something you would see if you were driving down south. That way, it's not Mickey Mouse things. By doing that, then, it gives them the confidence and creates the professional appearance, and people respect that, and they get a lot of support from the community in that way. And we try to do that in all areas, to ensure that people don't just try to set up some little business somewhere in the corner where it's hard to see, or it's not really a place you want to go and spend any money."

A variety of small businesses have set up shop in Norway House already, including gas stations, restaurants, hotels, trucking companies, airlines, logging

companies, taxi businesses.

"Things that you would need in a community of that size," Evans said.

While Norway House has already demonstrated success in its economic development, its biggest project is still to come. A school and community complex is being planned for the community, with completion set for 2003.

Plans for the proposed \$56.1 million complex call for a 500-seat theatre, swimming pool, gymnasium, fitness centre, cafeteria, child development centre, running track, radio station, recording room, media room, boardroom and a health department room in the development.

"It's rather a large school, and that school will include programs in there that sort of develop the whole individual in body, mind and spirit," Evans said. Students attending the school will be given the opportunity to develop their artistic and athletic gifts as well as their academic talents, something that, living in the north, hasn't been available to them.

The school curriculum will also be developed to meet the needs of the students, Evans said.

"It will be targeted to meet the needs of the community, rather

than the community trying to meet the needs of the school. Trying to ensure that we can properly resource our community with the people that are there, that are needed, ensuring that the opportunities that are there, that they can capture them.

"So that's a big project with us, and one that's going to benefit us into the future. I'm at an age where, if things go well, I should still be able to witness that," he said. As for the future, Evans sees many more opportunities for Norway House to further develop its economy.

"We're going to be keying in on our tourism- Ecotourism. That's going to be a priority, developing that part . . . because we have much to offer. The community itself played a key role in the history of the fur trade, through York Factory, and sort of opened up the west. So we have much history there, and we're going to be working on that," he said. "And, of course, we have different species of animals up here that are not exactly what you would find anywhere else."

In addition to tourism, Norway House will also be looking into the potential for mining initiatives, Evans added.

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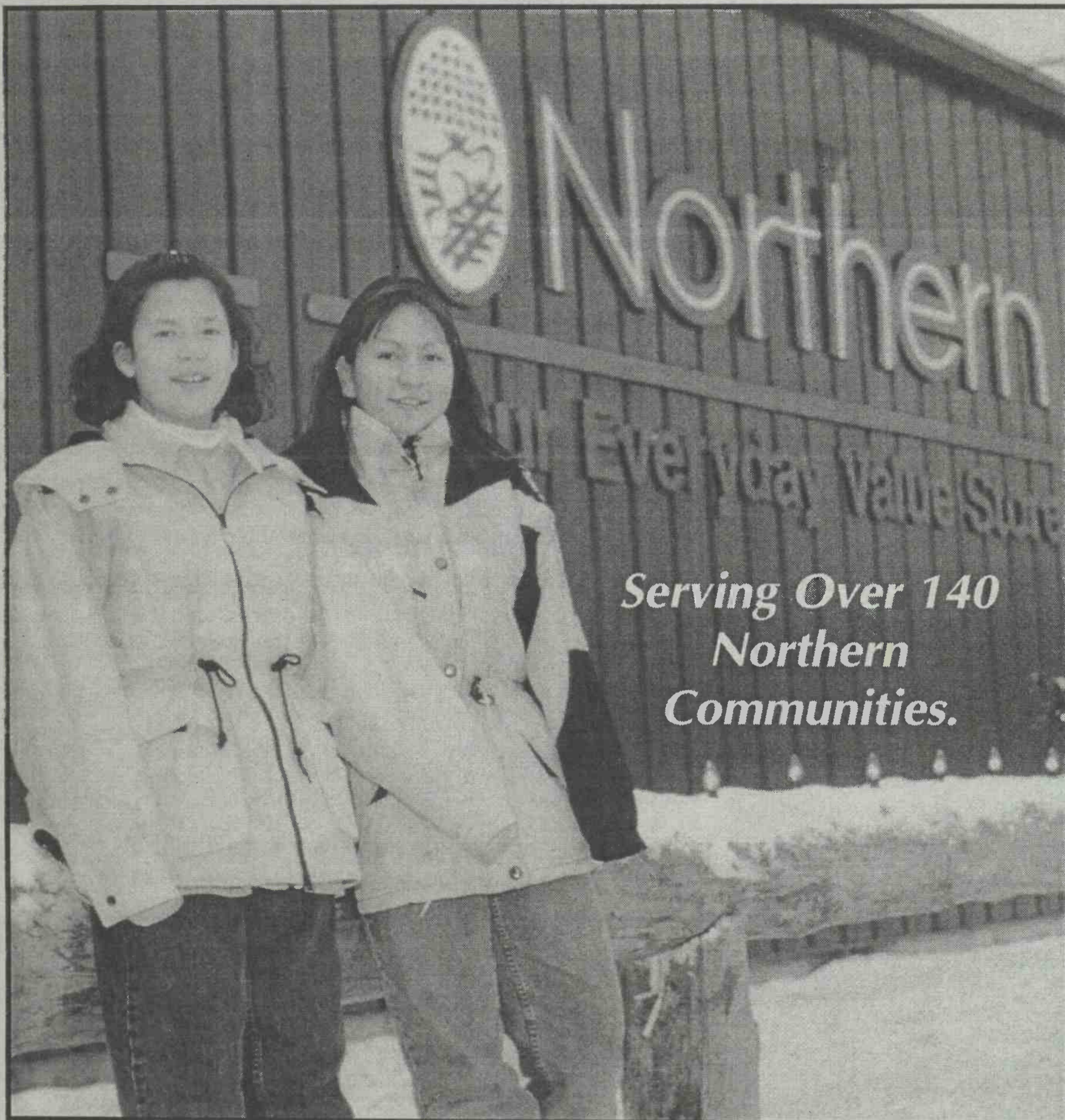
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Millbrook

In just a few short years, Millbrook First Nation has transformed itself from a hamlet to a leading economic development in Atlantic Canada.

The band's successes were recognized recently with a Recognition Award from CANDO (Council for the Advancement of Native Development Officers) and a nomination for CANDO Economic Developer of the Year.

Lloyd Johnson, economic development officer for the band, said he was "pleasantly surprised" by the recognition from CANDO.

"You know, there's a lot of good things going on across Canada. And there were a lot of nominations, and we did not make the four finalists, which is great," Johnson said.

"Actually, I really didn't want to win the Millbrook First Nation award. I put forward yet until our work was completed. But I do think our job is ever going to be complete. But next year, you're going to see a lot of activity here," he added.

The First Nation's land is split among four separate municipalities in and around Truro.

"Basically, it's 1,200 acres even that—900 acres in Truro and 100 acres in Sheet Harbour and 100 acres in Beaver Lake and 46 acres in Metro. "And of course the 46 acres is more valuable than the rest of them put together," Johnson said.

"Our developments really took off about five years ago," explained Johnson, who has served on the band council for 27 years and has been economic development officer for 24 years.

"Basically we were a hamlet type of First Nation in terms of party management, and everything fell in place, and we're doing great."

The upswing began when the band started up Treaty Gas.

"We wanted to be an independent gas bar organization. And not to be dictated to by big corporate people. And so we built two gas bars, one on the main highway in Nova Scotia and one in the city of Halifax. Dartmouth, on our residential properties. That was number one. That started the process."

The next step was a gas agreement signed between

Millbrook First Nation a leader in Atlantic Canada

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The First Nation's land base is split among four separate locations in and around Truro.

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band and the provincial government that gave Millbrook First Nation approval to operate video lottery terminals (VLTs) on reserve in exchange for agreeing not to build a casino.

"I think in total it's 150 VLTs now, and they are scattered in three of our four land bases. And we run around the clock with them, 24 hours a day. In Nova Scotia, they are restricted to bars, and they're not allowed 24 hours. But we are 24 hours. We don't have bars. We have gas bars. And convenience stores. And we run them around the clock, and it's been very successful," Johnson said.

About two years ago, the band added a fishery to their list of economic development initiatives. The band now operates a fleet of 12 boats, and a new \$1.5 million wharf has just been built in Sheet Harbour. Through the fishery, a number of band members are employed seasonally, harvesting lobster, tuna, scallops, snow crab, rock crab, sea urchins and ground fish.

"And that's been very profitable for the band," Johnson said.

The initiatives are giving birth to new initiatives, with profits reinvested into new projects. Profits from the Treaty Gas bar in Cole Harbour have been used to build Caldwell Glen, a \$5.5 million apartment building in Cole Harbour targeted at retired and semi-retired tenants.

One of the biggest economic development initiatives to date, however, has been a \$7.4 million overpass, built with funding from the band and Indian and Northern Affairs Canada (INAC). The new overpass, completed this summer, rejoins the two segments of the reserve



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Lloyd Johnson.



Bill Pictou

"The employment rate has increased almost 20 per cent in the last four or five years from what it was before."

that were split by construction of Highway 102 more than 30 years ago. It also provided the First Nation with a huge opportunity for economic development—a prime highway location for providing goods and services to the vehicles that travel up and down the highway each day.

To take advantage of that opportunity, Millbrook First Nation built the Truro Power Centre, a commercial development that currently houses a Needs/Green Gables convenience store, an Ultramar Gas Centre, a Tim Horton's, and an A&W drive-through. The band is optimistic those businesses are just the beginning—Millbrook has 80 acres of its reserve land adjacent to the highway earmarked for commercial development, making it the first Mi'kmaq community to own and operate a prime highway commercial development.

Never satisfied to sit back and rest on its laurels, Millbrook has a number of other developments in that works. Work has just begun on a \$2.4 million aquaculture facility on reserve, which is expected to be in full operation by next fall.

"It's unique in that it's a huge fish farm—inland, not on water. It's inland, and it's inside a greenhouse. And we will be growing certified organic produce from the wastewater of the fish farm. And certified organic produce commands a much better price on the market," Johnson said.

A new band office is also being built, and plans are in the works to build a second wharf, this one off reserve in northern Nova Scotia.

Also in the plans is an office building in Cole Harbour,

which would provide Native organizations with an on-reserve site for their offices.

Bill Pictou is employment and training officer with Millbrook First Nation. He said the band's economic development initiatives have translated into increased employment, and increased employability among band members.

The developments have meant construction related jobs for band members, but have also provided members with training and experience in construction fields.

Once completed, the new businesses are also providing jobs. Although some are entry-level positions, Pictou explained, they are still increasing the employment options for band members.

"We've had a fair number of people employed on those jobs, like over at Tim Horton's and Needs/Green Gables and the Ultramar, where people who were unemployed a lot of the time aren't now."

More jobs have been created with the opening of the new wharf, where Pictou expects four or five new positions will need to be filled. About 10 more jobs will be created when the new aquaculture centre starts up as well, and even more positions will be created as the Truro Power Centre expands.

"The employment rate has increased almost 20 per cent in the last four or five years from what it was before," Pictou said.

Seasonal employment has also been created with Millbrook's entry into the commercial fishery.

"So those occupations, we never had before. Those have increased considerably, because

we had none, and now we have almost 20 people working seasonally," Pictou said.

The band has also begun training its members for employment in the oil industry, offering a maritime drilling course.

As employment and training officer, Pictou works closely with Johnson to ensure band members are ready for the new economic development initiatives as they come online.

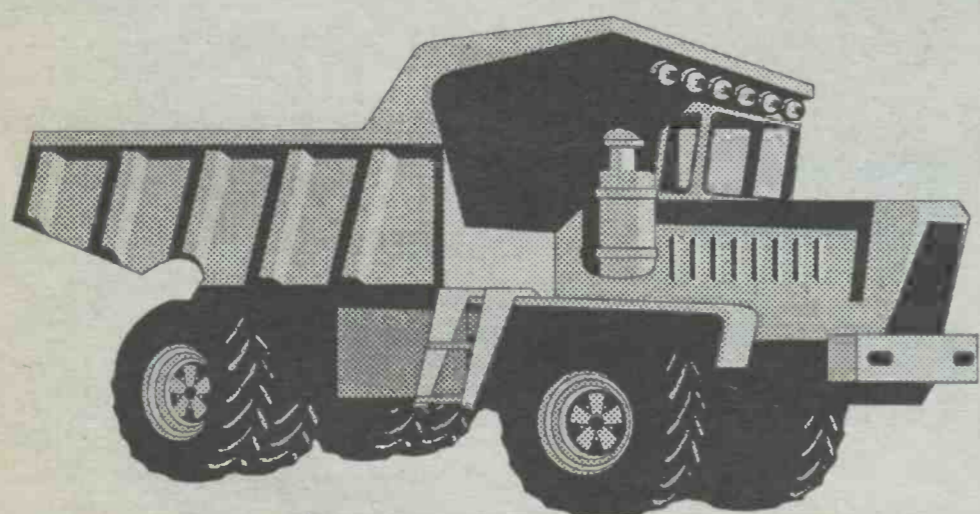
"What I try to do is I try to keep in touch with economic development, to participate in training plans, earmarking training dollars to assure that we're going to have participants in our economic development ventures, and to make sure the training will be provided in plenty of time to make those placements real. And so far we've done that. It's gone along remarkably well. We're very fortunate there."

The turn around in the band's economy has had a noticeable impact on the outlook of its members, Pictou said.

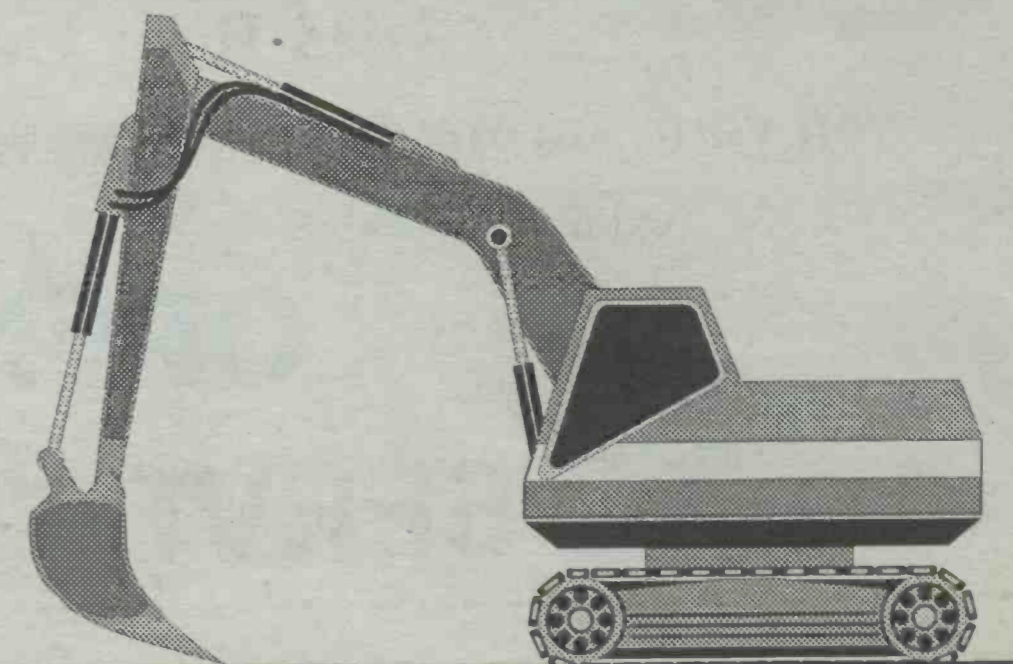
"People get a sense of well-being. That they're making adequate wages, that their jobs mean something. And it looks good for the future planning of their children that are going to come along. It's going to develop a real good work ethic, that there's something going to be available through our own band resources. They don't have to go off the reserve to find jobs. It's definitely going to have a positive impact in this community," he said.

"We're having a very good year, and I can only see it getting better. Because we're just starting, and it's already having quite an impact in this community." (see Millbrook page 39.)

*Dexter Construction Company Limited Congratulates
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SIGA ci

The Saskatchewan In-Game Gaming Authority, known everywhere by its acronym SIGA, took one of the four nominations for this year's CANDO Economic Developer of the award.

"We were very pleased and honored to be nominated for CANDO Economic Developer of the Year award. We'd also like to thank our nominator, the Saskatoon Tribal Council, for recognizing our contribution to the First Nations economic development in Saskatchewan," said Vance McNab, vice president of marketing for SIGA.

The gaming authority operates four casinos owned by Saskatchewan First Nations: Gold Eagle Casino in Neepawa, Battleford; Bear Claw Casino in White Bear, Painted Hand Casino in Yorkton and the Northern Lights Casino in Prince Albert.

Not only is SIGA the first gaming operation to negotiate a gaming agreement with a provincial government in this country, but it is the first to share profits with all Saskatchewan First Nations.

On Feb. 10, 1995, after extensive negotiations with the province's First Nations, the First Nations Gaming Act was passed and the regulatory and managerial framework put in place for the casinos.

The FSIN chiefs in assembly then created SIGA to manage and operate the casino business.

Today, SIGA employs 1,000 people, of which the majority are Aboriginal people.

SIGA has a history of receiving awards for its accomplishments, but its greatest achievement is arguably its commitment to community involvement and to staff training.

Darrel Balkwill, a member of the Saskatchewan Tribal Council and a CANDO board member, nominated SIGA not because it is a successful economic venture, but because he thinks they are unique in the country.

"I'm not aware of any other gaming agreement like the one they operate under in Saskatchewan, anywhere else in the country, as far as First Nations operated casinos go," he said. "I think there's a couple of others in the country, but not to the

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SIGA cited for good corporate citizenship

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"I'm not aware of any other gaming agreement like the one they operate under in Saskatchewan, anywhere else in the country, as far as First Nations-operated casinos go," he said. "I think there's a couple of others in the country, but not to the size

and extent that SIGA is."

He pointed to SIGA's track record since 1995 of employment and profitability.

"I think they are actually the largest single employer of First Nations people in the province... so they are a significant contributor to employment for First Nations people."

On the profitability side, Balkwill said that in the fiscal 2000/2001 period he believes SIGA's net profit was in the neighborhood of \$17 million.

Added to that is their history of contributing back to the communities where the casinos are situated. In Prince Albert, North Battleford and Yorkton, the casinos are situated in an urban setting.

"In all of those cases, I think they've got a real good working relationship with the local community, and they provide sponsorships and donations to local causes in those communities, and causes outside those communities."

"One that comes to mind as an example of an Aboriginal/non-Aboriginal partnership that they've created... is in Yorkton... they made a contribution to a local marching band that allowed them to participate in the Rose Bowl parade in Pasadena, California."

Because they contribute to events and organizations that help develop the communities SIGA operates in, "there's benefits, not only for First Nations people in employment and in the profit-sharing arrangement, but also there's community development benefits," Balkwill added.

Balkwill said another factor in his decision to nominate SIGA, that caused him "some concern, but it was also part of the reason for nominating them," was that they have recently overcome some "management issues."

He said that more than a year ago, some issues came out "about mismanagement, I guess you could call it, within the SIGA head office, overspending, and things like that. That was a real difficult time for them."

Since then, however, SIGA "met the challenge" of satisfying government requirements for change in the areas of auditing, policy and management, said Balkwill. As of July this

year, they "turned things around" and are now more accountable to both government and the First Nations communities.

A video shown at the CANDO conference highlighted the support the casinos have from local community leaders. SIGA was praised for increasing employment and bringing tourism dollars from near and far to hotels, restaur-

rants and retail establishments.

Profits from the casinos go to the provincial government (37.5 per cent); the First Nations Fund (37.5 per cent); and the remaining 25 per cent are directed to community initiatives.

Out of its share, the First Nations Fund allocates a portion to deal with gaming addictions programming in conjunction with a provincial contribution. The balance of the profit in the

First Nations Fund goes to all Saskatchewan First Nations on a quarterly basis for community development.

Last year, the gaming operation received two Tourism Saskatchewan awards, one for its commitment to intensive education and training and another for its commitment to training and growth that was reflected in a 40 per cent sales increase in the previous three years.

Big work for a small staff

The Community Futures Development Corporation of Central Interior First Nations (CFDCCIFN) is a long name for an organization with a long arm when it comes to assisting Aboriginal people towards economic self-sufficiency. That's why it was one of the nominees for CANDO's Economic Developer of the Year award.

The organization is inclusive of all people of Aboriginal ancestry, whether First Nations, Métis or non-status, within the Thompson-Shuswap-Nicola-Fraser Canyon-Lillooet area. They reach out to five tribal councils, 32 bands, 67 Aboriginal agencies and organizations, and 15 cities, towns and villages.

Larry Casper, the corporation's chairman, expressed his thanks at the awards for their nomination by the Collaborative Visions Society, a group of 46 representatives from among all the above clients.

Casper's Community Futures branch is one of three Aboriginal-specific Community Futures groups out of 37 in British Columbia. He said they are challenged to customize and deliver the government-mandated program to many diverse nations and entrepreneurs over a huge geographic area.

Their most notable innovation is getting community based micro-lending circles up and running.

The reason they are successful, Casper said, is their eight-point focus:

- Board members bring an apolitical and collective approach to meetings and decision-making;
- Board volunteers develop trust, reliance and close commu-

nication with their staff, that includes regular meetings and sharing lunch at those meetings;

- They support and facilitate community economic development, and only go into communities by invitation;

- Community Futures staff is drawn and developed from within their own communities and are trained to provide a number of services in representing the organization;

- The organization strives to provide complete services to entrepreneurs, from pre-entrepreneurial training to follow-up assistance;

- Community Futures staff have a hand in designing and developing customized programs, such as the micro-lending circle program, that fully involves the community and builds capacity after they leave.

- They focus on youth, and currently have 268 First Nations youth graduating from the pre-entrepreneurial program. That represents 96 per cent of the original enrollment.

- Finally, they are involved in numerous other strategic partnerships and have implemented organizations that include Aboriginal apprenticeship, trades and training initiatives.

Among their other achievements, Community Futures can point to 19 First Nation and Inuit youth business program loans or equity contributions, and 32 community-based micro-lending circle loans. Since they made their first loan in 1993 to a janitorial service company that now employs 30-plus people, 265 loans have been administered.

Small business management training has been provided to 246 people in communities such as Kamloops, Merritt, Whitehorse and Cache Creek.

They do all this with eight full-time staff, one part-time person and a contract bookkeeper, said Geri Collins, general manager. Among them the tasks are divided into lending, training and economic development work within the communities.

Although Native people will "quite often participate in the bigger picture," said Collins, "some of the unique input kind of gets lost in the shuffle," regarding distinctly Native economic development issues, and that's what they are trying to overcome.

(see Community page 40.)

Millbrook First Nation

(Continued from page 37.)

The economic successes have also benefited the band members in a more tangible way as well.

"Five years ago, we were under third-party management—\$300,000 deficit. Which isn't big, but to us it was big, and we were under third party management. And we've turned things around so well, we now give dividends from our profits, and it amounts to \$2.4 million a year among our band members every year. So that translates into \$2,000 per band member every year, split \$500 in the summer and \$1,500 for Christmas. And we've been able to do that with our profits, in addition to all of the other things we do," Johnson explained.

"And the real beauty of that situation is that all the minors, the

money for the minors, is held in trust in Winnipeg until they turn 18... and every time a band member turns 18, they get a cheque. And this year, it's \$5,000, because of when it kicked in.

"I have two little ones, 12 years old and nine years old, and by the time they're of age, they're going to be around the \$20,000 mark. Which is different, for Atlantic Canada anyway," Johnson said.

"And that's, I guess, the best part of anything we're doing. We've been able to share the profit among all 1,200 band members, which, by the way, live across Canada, California, Florida. Some have never even seen the reserve. But it's a situation where they're band members, and they get equal sharing of our profit."

CONGRATULATIONS

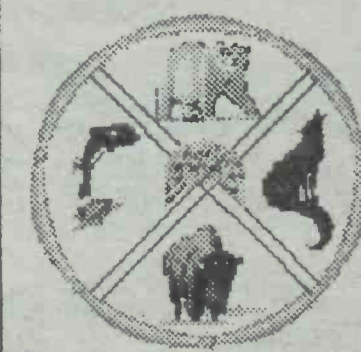
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2001 - CANDO Recognition Award Nominees

Entrepreneur goes high-tech

When he founded ACR Systems back in 1983, Albert C. Rock, an entrepreneur of Métis Cree heritage, was a high-tech explorer—always looking for new and better ways to do things.

ACR data loggers grew out of his search for an improved method of recording temperature and relative humidity in the heating, ventilation and air conditioning (HVAC) systems he commissioned. Today, his Surrey-based company is a multi-million-dollar business, manufacturing pocket-sized data loggers that circle the globe—literally.

Its products are used on unmanned orbiters and on the ground in more than 100 coun-

tries, in an ever-increasing range of applications from heating systems and blood temperature monitoring to Formula One racing cars. They can be found in a watershed study in the Himalayas, a nuclear power plant in North Carolina, a Colombian rose farm, the Smithsonian Institution in Washington, D.C., Windsor Castle and the J. Paul Getty Museum in Los Angeles.

Closer to home, the Royal British Columbia Museum in Victoria, B.C., is currently using ACR data loggers to monitor the temperature of the "Yukon Ice Man."

With a staff of 30 people, ACR has expanded its international sales. More than 80 per cent of its production is for export,

mainly to the United States, but also to the European Union, the Middle East and the Far East. In expanding its presence abroad, ACR has made use of federal government programs. For example, it has received financial assistance from Aboriginal Business Canada (ABC) to develop its multilingual presentation material; and it has been aided by the Canadian Trade Commissioner Service (TCS).

"TCS has carried out initial research for us in various countries, helping to validate potential agents," explained Roger Mansel, ACR's Marketing communications director.

For more information check out the Web at www.acrsystems.com.

Community Futures

(Continued from page 39)

She said one of the things that typically does not get addressed is the high population of young people. She cited the example of the Lillooet band where one-third of their population is under age 19.

"We really need opportunities for human resource development to encourage these young people to take some form of trade or education and to be given employment opportunities."

She said not long ago there was a forum in Kamloops talking about skills shortages where they concluded there is a need to encourage immigration because the labor force is dwindling. Collins said if she went

into such a forum with 40 other people and raised awareness of their needs to provide training and employment opportunities to Native people, "it might get written down somewhere, but it wouldn't get a focus, because the differences are so very different."

Another of their challenges is that for every 1,000 women of child-bearing age in Aboriginal communities, there are approximately 500 children under the age of five years, "which is way higher than the national average."

Daycare issues, income issues, parenting concerns and government rules for First Nations are among the obstacles that Community Futures takes into ac-

count. Herb Dunlop is a non-Native economic development specialist, who prior to coming to Community Futures four years ago, worked in a traditional lending system at the Bank of Montreal. He shares the responsibility for lending with his colleague Carmine Minnabarriet and he stressed the importance of a team approach in Community Futures.

Other differences in lending he cited are the emphasis on students, trade shows, and one-on-one interviews with prospective entrepreneurs in a setting that makes them comfortable.

Loans to start a business are typically small: "in the \$5,000 to \$50,000 range," he said.



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Indigen

(Continued from page 39)

"That's OK, here in B.C. have his little brother Campbell who's busy i tating all the havoc t Harris has wreaked in tario. We know now of Dudley George case Premier Harris was dire involved in the decision provoked the events Ipperwash that night. W told now that the ag ments that we could come to here over the m in Ontario had to go up and I quote our chief n tiator, 'God himself ha look at this one.' And himself said no. So if think there is honor in Crown, disabuse yourse that right now. And I th the only reason the courts keep t a l k i n g about it is because it isn't there."

Bernd Christmas, a Mi'kmaq lawyer who works for the Membertou First Nation, told a story of a leader of his people, Bernd Christmas, who was admittedly not a sophisticated man. The leader skewered all the highly technical arguments employed by government agents: the istence of Aboriginal t with one comment, show



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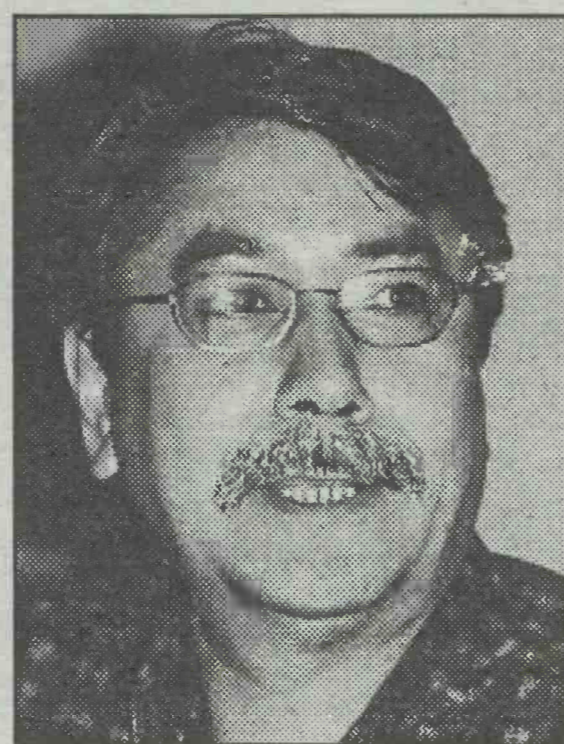
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Indigenous law group meets

(Continued from page 15.)
"That's OK, here in B.C. we have his little brother called Campbell who's busy imitating all the havoc that Harris has wreaked in Ontario. We know now of the Dudley George case that Premier Harris was directly involved in the decision that provoked the events at Ipperwash that night. We're told now that the agreements that we could not come to here over the moose in Ontario had to go up to, and I quote our chief negotiator, 'God himself had to look at this one.' And God himself said no. So if you think there is honor in the Crown, disabuse yourself of that right now. And I think

the only reason the courts keep talking about it is because it isn't there."
Bernad Christmas, a Mi'kmaq lawyer who works for the Membertou First Nation, told a story of a leader of his people, who was ad-

mittedly not a sophisticated man. The leader skewered all the highly technical legal arguments employed by the government against the existence of Aboriginal title with one comment, showing



"Our job here is to put a new memory in the minds of our children. We tell stories of pain, we tell stories of hopelessness, of helplessness, and then we blame somebody else for it."

—Assembly of First Nations British Columbia vice chief Herb George



Bernd Christmas

how flimsy arguments based on terra nullius must be. "I've done my research as best as a lay person can do, but I'm having one problem," the leader said. "I can't find the ship manifest that indicates when the Crown brought all of that land over the water with them."

Assembly of First Nations British Columbia vice chief Herb George recalled the advice of an uncle who told him the most important job of this generation of leadership is to give the young people a sense

of confidence and pride.

"Our job here is to put a new memory in the minds of our children," his uncle told him.

"We tell stories of pain, we tell stories of hopelessness, of helplessness, and then we blame somebody else for it," George said. "The point he was making when he said we've got to start putting new memories in the minds of our children is we've got to start telling different stories. We've got to start telling stories for our kids about being successful, about accomplishing something, about being proud of who they are. Putting the belief in their minds that they can strive and they dream to be the best and there's nothing that's going to stand in their way. There's nothing that's going to stop them."

Lest we forget

(Continued from page 5.)

When they returned from war, my uncles couldn't vote either: They had to wait another 16 years.

I was six years old when my mother had her first opportunity to vote in a Canadian election. She jumped at the chance. Within five years she was so enthusiastic about politics that she ran for a councilor position in the reserve election. She won. Next thing you know she had a job. Poof! Just like that Mom was in the fast lane. Before we knew it there was a new car in our dirt driveway and we were on our way to a long democratic tradition. Or so I thought.

In no time flat I was 16, politically aware and anxious to vote in an election, any election. At school I voted in student council elections and raised my hand to answer almost any question. Something weird about this process began to emerge. No one I voted for got elected, and most of my answers in school were either wrong, or sounded stupid to my teachers. There had to be something better.

By 18 I wanted, so badly, to vote in an Indian reserve election that a group of other radical youth and I sat in on nomination night and asked for everyone's support to change the minimum voting age. Rather than stand behind us, they all had a good laugh. Not Uncle Jim though. He looked at me with a broad grin on his face as we outlined our reasons: If we are old enough to fight in war, to have a driver's license, to run away from home, to die for our country, then we should have the right to vote.

We all sat down humbled by the Elders who had to wait a lifetime to vote in a Canadian election. Sit down you little no-good-for-nothing barked the only Elder I knew who hadn't gone to war. "I was 56 before I could vote," he said. I felt a little embarrassed until my father leaned over and whispered: "It's OK kid. Don't let him get to you. He still doesn't vote." I loved my father cause he always made me laugh.

Just then, the man who would become the second highest vote getter in my reserve's election history sauntered up to the podium. He propped one leg up on a chair and looked upon the crowd. Like a skilled orator he held the audience in a grip of silence. Then he gave way to a disgusting and obnoxious act of flatulence that left the gathered crowd gasping for air!

"That's all I have to say," he explained. This was one of my

first lessons in the hypocrisy of a democratic world. Lest we forget is right!

Much has happened in Indian politics that we should not forget. We have seen the rise of political organizations that don't allow public voting—like Aboriginal friendship centres; Aboriginal communications societies; the taxation advisory board; healing centres to name a few. There are too many Indian organizations that have restricted voting.

The Assembly of Furious Natives gets its mandate from 633 Indian chiefs who get elected via the process described above. A so-called National Sheaf, who the common people can't vote for, has turned away the possibilities of a free vote. Why? Because His constituents don't give a fart about the rest of us. They get elected by our votes (roughly 21 per cent of us) and then they go to work for INAC (Indians and Natives After Caucasians).

And just when I thought I'd seen everything, this person named Corbiere went and challenged the government and won. First, Sandra Lovelace helped the displaced non-status Indians regain their status and now Corbiere wins the right to allow us to vote in our reserve elections from anywhere in the world.

Here on the Left coast I still waiting for my ballot to arrive. I have phoned the band office 12 times in as many days. I never get any calls returned. But my brother got his ballot, and he never even called them.

Voting from here on the Left coast for an election taking place near the Right coast, feels weird. According to my brother there is only one envelope where we are to put our "secret ballot" alongside the declaration of who we are. Is this a spoiled ballot waiting to happen or what?

On Remembrance Day, I'm gonna go looking for a memorial where they will play TAPS on a real trumpet. I'll light a cigarette in memory of Mom and Dad and close my eyes and try really hard not to cry. I'll remember their love and kindness and their commitment to fairness and equality. I'll remember my uncles who sacrificed a few years of their lives for so-called national security. I'll remember those frail men who stood in silence as they lowered Uncle Jim into the earth. I'll remember the fallen society of America for their collective grief of Sept. 11. Most of all, I'll remember what it's like being an Indian in a time of war.



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Treaty talks slow

(Continued from page 13.)

"The Supreme Court justices [in Delgamuukw] also instructed us to reconcile our pre-existence with Crown title. We do not yet know the entire scope of the reconciliation process. We know that it does not mean business as usual. If the Supreme Court of Canada wanted us to reconcile within the current federal claims policy and mandates, it probably would have said so explicitly," he said.

Derrick's people have come up with a creative way of dealing with often-sticky points of jurisdiction. They have proposed that, rather than argue over who has the ultimate authority over Gitksan lands, an area where the Crown always digs in its heels, they include all possible scenarios for dealing with disputes in the treaty and leave aside the bickering over jurisdiction.

"If the three parties structured their treaty in the form of a trust, rather than in the form of a commercial contract, as are most treaties, their respective sources of authority would not have to be identified. Each party would settle whatever legal land jurisdiction it may have into a land trust. These areas of jurisdiction need not be specified as long as the parties agreed that, within Gitksan territory, none of

them had any residual jurisdiction outside of the treaty trust. The treaty would be the trust deed and would appoint the trustees, identify the beneficiaries and set the terms of the trust," he explained.

Derrick said the attitude of federal and provincial negotiators had some Gitksan leaders ready to go back to court because they feel the court will not look kindly on the way the other parties have responded to the court's instruction to work together.

IBA president Mark Stevenson noted that the claims policy is very seriously out of date legally.

"The last time the policy was changed was 1987," he said, noting that was before such major Supreme Court of Canada decisions as Sparrow, Delgamuukw, Gladstone, Guerin and others. "None of that law had been decided then and yet we're still stuck with the same policy."

Listing the changes the post-1987 court decisions have made to Canadian law, he noted several "resounding 'no's' when you ask if the policy follows what the law says."

Stevenson, like many others, questioned if the government was acting in good faith in claim negotiations.

Statute of Limitations

(Continued from page 7.)

A recent court case, he said, attributed blame 75 per cent to the government and 25 per cent to the church.

Israel Ludwig, a lawyer who represents about 350 of the approximate 1,500 Manitoba residential school claimants, has a few clients in an ADR pilot project. He has received an undertaking from the government that the Limitation of Actions Act would not apply to them.

He said, however, that the government has to approve clients for the pilot projects and as the numbers are so low, the Manitoba Court of Appeal ruling affects "about 99 per cent of all people in the prov-

ince that have potential claims, because most of them are well beyond 30 years from when they left school. The last school in Manitoba closed in 1974 that we've been able to find out."

He has met with the Minister Mackintosh, and Mackintosh is "concerned that Manitoba is the only province where there is this kind of a problem and he doesn't want to see the citizens of Manitoba face, in effect, discrimination versus the rest of the country on this problem. He's certainly very seriously looking at what he can do to change the law to remedy the situation," said Ludwig.

"We're hoping to hear by the end of the month," he said.

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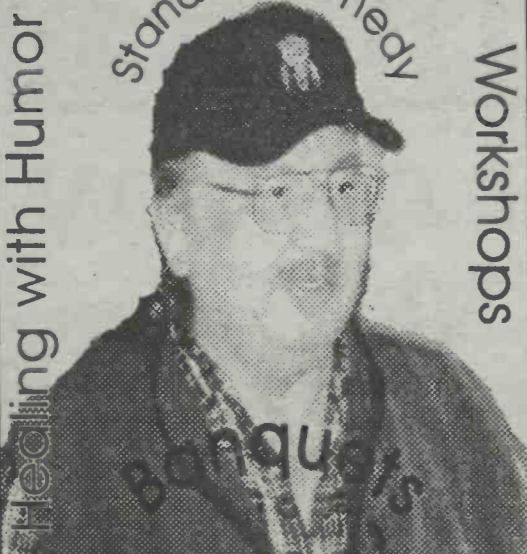
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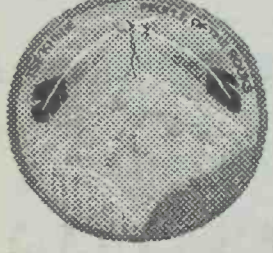
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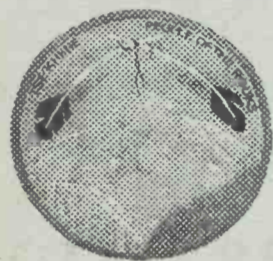


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THE NEXT GENERATION**

On behalf of the board of directors of CAREERS: The Next Generation, co-chairs Eric Newell and Don Ford are pleased to welcome **Janet Riopel** as our new President and CEO.



Janet is a visionary who delivers results. Her intelligence and intuition will ensure the CAREERS: The Next Generation program continues to achieve its goals. Janet's energy will be focused on creating more workplace learning opportunities for our youth in the trades, health services and technology sectors. And for Alberta, that means a skilled workforce for the next generation.

Her leadership and commitment to Albertans has not gone unnoticed. She is currently Chair of the Board of Governors of Grant MacEwan College and last year served as the Executive Director, Conference Secretariat for the Governor General's Canadian Study Conference 2000. Janet was also named ITV's Woman of Vision, was twice a nominee for the YWCA's Woman of Distinction Award and made Alberta Venture Magazine's list of Alberta's 50 Most Influential People.

The vision of CAREERS: The Next Generation is to develop strong, vibrant communities where youth find their path to career success. For five years, CAREERS has been helping students develop employability skills, understand employer expectations, and prepare for the transition from school to work. They are currently working with youth in 147 high schools located in 84 Alberta communities. For more information about CAREERS: The Next Generation, please contact us at:

2302 Oxford Tower
10235-101 Street, Edmonton, Alberta T5J 3G1
Phone (780) 426-3414; Toll Free 1(888) 757-7172
Email: careers@nextgen.org
<http://www.nextgen.org>

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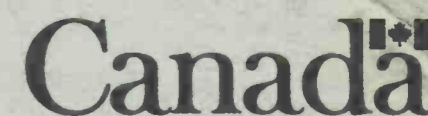
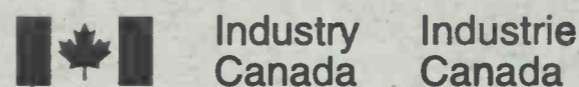
are youth entrepreneurship, innovation, trade, market expansion, Aboriginal tourism, and strengthened Aboriginal financial and business organizations. Financial support for proposals is assessed according to individual business needs.



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