

Wind speaker

February 1995

Canada's National Aboriginal News Publication

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QUOTABLE QUOTE

"Our land is being raped without our knowledge and consent."

— Sam Gull on clear-cutting

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Terry Pearce

A chilly pastime

Inuit seal hunters work on the sea ice of Foxe Basin in Nunavut while their dog team waits patiently. More Nunavut stories, Pages 16-17.

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B.C. kills Kemano project

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

To stop West Coast salmon from going the way of East Coast cod, the B.C. government pulled the plug on the giant Kemano hydro project in northwestern B.C.

The move delighted environmentalists and area Natives but left business groups and affected workers spitting mad.

Premier Mike Harcourt killed Alcan's \$1.3-billion Kemano Completion Project Jan. 24, citing worries over the harm lowered water levels resulting from the huge dam would do to salmon stocks in the Fraser River system.

"We won't take that chance" with the salmon, Harcourt told a Vancouver news conference.

He called on the federal government to end its 1987 agreement, signed by Brian Mulroney's Conservatives, B.C. Social Credit and Alcan, to use up to 88 per cent of the Nechako River. He said the

deal was negotiated in secret, without full information on the effect the project would have on salmon runs and with an exemption for any environmental assessment studies.

"If the federal government refuses to do its parts by reversing its decision, my government will be forced to step in with legislative action," he said.

The shutdown sets up a battle royale over who should compensate the aluminum company for the \$535 million it's already sunk into the megaproject.

Harcourt insisted Ottawa is liable, but federal Fisheries Minister Brian Tobin accused B.C. of playing politics, saying it had the power to revoke Alcan's licence, granted by the Socreds.

"To start this game of trying to reconstruct past history and try to say, 'We're going to make the decision but somebody else will pay the cost,' is not, I don't think, a constructive or responsible approach to this issue."

The company's only comment

is that it is disappointed and wants to meet with government to discuss the shutdown of the project, which is also called Kemano II and was to provide Alcan with more hydro power for its smelters.

The Cheslatta Carrier Nation is applauding the decision, but it's doing so cautiously, said Mike Robertson, a senior researcher with the band in Grassy Plains.

"It's fine to cancel the project, but we're still waiting to hear what's going to be done about Kemano I," he said.

Outstanding issues from the first phase include treaty and land claims and flooding.

When Kemano I began in the 1950s, the Cheslatta were forced to surrender their land and move to Grassy Plains because of continual flooding. Homes on their land were burned.

And since then the site of the village, including ancient burial grounds of 50 of their ancestors on the shores of Cheslatta Lake, have flooded 80 times.

The land still floods every spring and summer and area rivers remain 30 per cent below normal levels. There were plans for Alcan to complete the nearby Kenney Dam to restore water levels and stop flooding, something Cheslatta hopes will happen so they can return. (Alcan has yet to comment on the fate of the dam).

"In time, that's the plan of the people, to take control of their land and start long-term rehabilitation of the rivers and lakes," he said.

The Cheslatta are also worried about the future of the hydroelectric project, now a gigantic half-completed hole carved out of the side of the mountain.

"We're afraid it might turn into a Kemano III," said Robertson.

But he said next time he's certain his people will be included in the process.

"They sure learned a lesson on how to deal with a megaproject of this size," he said. "(The situation) is a result of 15 years of hard work by the Cheslatta."

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FOCUS ON HOUSING

Affordable, functional homes are still only a dream for many First Nations peoples. We take a look at some bands and organizations that are working to make that dream a reality for their people.

See Pages 10-15.

WOMAN OF STEEL

Irma White-Patmore didn't think twice about the obstacles she might face as a Native single mother on welfare when she decided to establish herself in a trade. Eight years later, she can look back and laugh at the obstacles she overcame to start her own welding business.

See Page 24.

AD DEADLINES

The advertising deadline for the March issue is Thursday, February 16, 1995.

Man charged with murdering missing women

By Dina O'Meara
Windspeaker Staff Writer

SASKATOON

A Saskatoon man has been arrested in connection with the murders of three Saskatchewan women whose skeletal remains were found in a farmer's field just outside of Saskatoon.

The Jan. 19 arrest came after an intense four-month investigation involving RCMP and city police, a forensic anthropologist and more than 3,000 "tips".

The trail leading to the arrest

began when human bones were discovered protruding from a shallow grave approximately 16 kilometres southwest of the city in early October 1994. The body, since identified as Calinda Waterhen, 22, of Loon Lake, was the first of three to be discovered within a 60-metre radius.

RCMP subsequently discovered the bodies of Eva Taysup, 28, and Shelly Napope, 16, two weeks after a hunter found Waterhen's body in an area locally known as "Bare Ass Beach".

Since the bodies were in an advanced state of decay and had been disturbed by animals, police forwarded their skulls to Dr. Ernie

Walker, with the anthropology department of the University of Saskatchewan.

"He was the catalyst for the identification," said RCMP Cpl. Jerry Walker. "It was through his people they were able to make composite sketches of the victims. All we had were bones, and unless you're an expert, a bone is just a bone."

The sketches were circulated to the media and published across the province, as well as nation-wide through Wind-speaker. The response was huge and within weeks the victims were named.

Taysup, of the Yellow Quill Reserve, was identified through den-

tal records after an acquaintance called the RCMP to say she hadn't been seen in several years, while Napope, of Duck Lake, was identified after the drawings were released in November. Both had been reported missing by their families two years ago. Waterhen was the last to be identified.

"Three months ago we had non-identified remains and no leads," said Wilde, RCMP crime prevention co-ordinator. "Now they're identified and we have a suspect."

John Martin Crawford, 32, has been charged with three counts of first degree murder. He remains in custody at press time.

Aboriginal AIDS program defunct

By Penny Gummerson
Windspeaker Contributor

VANCOUVER

Nearly 130 Aboriginal downtown eastside Vancouver residents, who are HIV-positive or have AIDS, must now look outside of their community for specialized health care and social services.

The Vancouver Native Health Society's HIV/AIDS Home Health Care program closed its doors Jan. 13 due to lack of government funding, according to the society's executive director, Lou Demerais.

"Our small grant of \$55,000 provided for this fiscal year by the Ministry of Health is gone," said Demerais. "In light of a growing number of Aboriginal people in the area who are being diagnosed with HIV, the provincial government has refused to restore funding to the program. We've had all kinds of church groups and prominent



"When we first heard of the cut, we were serving about 70 clients — when we went out of business, we had 130. And this is probably a conservative figure in terms of the actual problem that's out there."

— Lou Demerais, executive director,
Vancouver Native Health Society

individuals down here writing letters to convince Premier (Mike) Harcourt, who doubles as our MLA in this area, that the program is critical and we have been completely ignored."

Funding for the program was cut back this fiscal year by nearly 70 per cent, eliminating a nursing position and leaving only one social worker to look after client's social needs while facilitating medical services, said Demerais.

"When we first heard of the cut, we were serving about 70 clients — when we went out of business, we had 130. And this is probably a

conservative figure in terms of the actual problem that's out there."

Last spring provincial community AIDS organizations, numbering about 46, asked for \$7 million for the fiscal year to provide adequate services for people living with HIV/AIDS. The groups received \$2.75 million. In June, B.C. Health Minister Ramsey approved the recommendations of the B.C. AIDS Secretariat on the allocation of an additional \$625,000 to community AIDS groups. Four months later an additional \$55,000 was granted to provincial needle exchange programs.

"It doesn't make sense for the government to look at AIDS and HIV problems strictly as medical problems," said Demerais. "There are a whole lot of other social issues that people are forced to live with once they're diagnosed with HIV — housing problems, education, social services — to name a few — so why not spread the secretariat membership across some of the other ministries?"

The program looked after a variety of client needs, such as housing, eligibility for income assistance and adequate staples like food.

Activist Alfred Eli dies at 43

By Peter Sero
Windspeaker Contributor

TORONTO

Alfred Gerard Eli, 43, a respected and influential force in Toronto's Aboriginal community, died peacefully at his home on Jan. 10 from complications due to AIDS. He was surrounded by friends and family.

Eli is remembered by those close to him as a kind man with an easy-going nature and a strong sense of humor, who had tremendous will and energy for his work, and who was loved by and an inspiration to all who knew him.

Originally from the Okanagan area of British Columbia, Eli amassed considerable experience over more than 20 years with the Department of Indian Affairs, and as a teacher, fund-raiser, and administrator. He was well known

for his work in the field of education at various levels.

"Alfred was an educator," says Isaac Pitawanakwat a Potawatomi Indian from Wikwemikong reserve on Manitoulin Island, and a former president of the Native Canadian Center of Toronto. "He made things happen with the viewpoint of making it a little better for Indian people."

Eli served two terms as president of Toronto's Native Canadian Centre. He was instrumental in cre-

ating the Anishnawbe Health Center, the front-runner in Native health services in Toronto. He was a founding member of the 2 Spirited People of the First Nations and he was also a member with both the board of governors and the Aboriginal education council at George Brown College.

Native education programs and courses were established at the University of Toronto, and the Ontario College of Art, because of Eli's work, as well.

NATION IN BRIEF

Bands in the red

Auditor reports released by the federal government warn of impending bankruptcy for bands across the nation. The Department of Indian Affairs and Northern Development report states that Indian bands are more than \$500 million in debt and some could go bankrupt. The impending financial disasters have their roots in business ventures gone wrong, projects exceeding budgets, and not collecting housing rents, said the report. It warned that in a cash crunch bands may appropriate welfare and housing program funds to pay their debt.

Huge donation made to Smithsonian

The owner of the single largest casino in North America is continuing its commitment to promoting Aboriginal culture and education with a \$10 million contribution to the National Museum of the American Indian campaign. The Mashantucket Pequot Tribal Nation of Connecticut will donate the funds over 10 years, in \$1 million installments, most of which will go toward the construction of the museum on the National Mall in Washington, D.C. The donation is the largest cash donation to be granted to the renowned Smithsonian Institution in its 148-year history. Pequot chairman Richard Hayward said the museum, scheduled to open in 2001, will stand for

future generations as a symbol of understanding, education and tolerance. Hayward urged other tribes to also contribute to the museum. A fundraising goal of \$60 million has been set for the project, \$37 million for construction and \$23 million to be used for educational and community service programs.

Professor proposes Native province

In yet another study prepared for the Royal Commission on Aboriginal Peoples, a British Columbia professor has recommended creating a separate province for Aboriginals. Political science Prof. David Elkins suggests adding up all the hectares possessed by the approximately 2,000 reserves in Canada and creating a province based on the total. Elkins also suggests allowing the province to grow in size as land claims are settled.

Fact finder appointed

A former Manitoba judge has been named "Fact Finder" for federal land claims negotiations. A.C. Hamilton, a former Associate Chief Justice of the Manitoba Court of Queen's Bench, will be holding discussions with Aboriginal groups involved in claims negotiations, and with third-party organizations, from January to April. Hamilton comes into the position with knowledge and experience of the law and

Aboriginal issues, having served as a commissioner of the Manitoba Aboriginal Justice Inquiry from 1988 to 1991. The inquiry reviewed land entitlement, treaty rights and the Indian Act, and recommended the reform of almost every aspect of the legal system on the basis of the study. The position's objectives are to identify each group's views on land and resource settlements, discuss current policy and feasibility of other claims models, and report to the Minister of Indian Affairs and Northern Development on the discussions with recommendations.

B.C. artist makes honor roll

West Coast artist Roy Henry Vickers became the first visual artist to be recognized in an annual magazine salute to great Canadians. Vickers was selected for the MacLean's 1994 Honor Roll "on the basis of his lifetime achievements and his artistic talents," specifically his work at the 1994 XV Commonwealth Games held in Victoria, B.C., stated the news magazine's assistant managing editor. Vickers created the First Nations theme for the Games aquatic centre in Victoria, modeling it after a traditional northwest coast longhouse. The son of a Tsimshian fisherman and a British school teacher, Vickers is one of 13 "extraordinary Canadian achievers" to be named on the honor roll.

News

Suicide numbers may be buried in bureaucracy

By Linda Caldwell
Windspeaker Staff Writer

MISSION, B.C.

The apparent suicides of 39 young people in the last 18 months has employees at the Mission Indian Friendship Centre pressing for government help to set up a healing centre.

But a major stumbling block is the difference between what officials consider a suicide and what the friendship centre calls a suicide, said Raymond Young, the centre's executive director.

While Young said the centre has documented expenses for bereavement counselling for 39 families who all insist their loved ones killed themselves, B.C. coroners have recorded only five Native suicides in 1993 and two in 1994 in the area

served by the friendship centre.

"We found that people going to the hospital who hadn't died yet were recorded as accidents, not attempted suicides," said Young. The deaths of people who shoot themselves or lay down on railroad tracks are often classified as accidental because the victims are drunk.

"I don't know what they call jumping off a bridge," Young added.

The coroner's definition of suicide is "a death resulting from self-inflicted injury, with intent to cause death," said Tej Sidhu at the Office of the Chief Coroner in Burnaby.

Coroners follow certain criteria to determine if a death is a suicide. Intent is defined as "... evidence (explicit, implicit, or both) that at the time of injury the decedent intended to kill himself or herself or wished to die, and that the decedent un-

derstood the probable consequences of his or her actions."

Nancy Maloney, mental health co-ordinator for the Mission area, said many of the deaths were attributed to accidents or death by unnatural causes.

"A lot more deaths that were potentially suicides were not categorized that way," Maloney said. "Maybe it's easier for the families to accept that this is an accident than a suicide."

Joel Pettit, who is co-ordinator of the suicide prevention program at the University of British Columbia, was not surprised at the discrepancy between the friendship centre numbers and the coroner's numbers.

"It's recognized quite widely that the number of suicides is under-reported."

The Aboriginal youth-suicide rate is six times higher

than the national average, and young Native men are 10 times more likely to die violently than non-Natives, federal statistics show.

The high suicide rate is in part a reflection of the hopelessness Natives feel at being caught between two cultures while their own traditional cultures are fragmented, Pettit said.

Young people want to move ahead and make gains in mainstream society while retaining part of their cultural heritage and it's tearing them apart, he said.

Alcoholism, drug abuse and poverty are symptoms of the larger problem, Pettit added.

Many of the Aboriginals in the Mission area have come from other provinces and find themselves alone, without a support network or a supportive family, Maloney said. This contributes to feelings of aliena-

tion and hopelessness.

The centre has formed an umbrella society to develop a wellness camp, Ama-Aleech, which will provide life skills, education and job training. The society has been working with the Attorney General and the Ministry of Health to get funding of \$1 million a year for operating costs, Young said. Mission city council has agreed to lease land for the camp at nearby Sayers Lake for \$1.

"Hopefully it will make a difference," Young said.

The Mission centre serves a huge area, stretching from Burnaby in the west to Lillooet in the north, some 75 kilometres away, east to Merritt, several hundred kms away, and south to the U.S. border. There are at least 37 bands in that area and the Native population is more than 20,000 and growing rapidly, he said.

Clear-cutting threatens Cree way of life

By Alex Roslin
Windspeaker Correspondent

Northern Quebec is becoming a big new flashpoint in the debate over forestry in this country.

With the Great Whale hydroelectric project on ice for the moment, the Crees of James Bay are focusing renewed attention on what they see as an immediate threat to their way of life — indiscriminate clear-cutting that is permitted under the province's notoriously lax rules for logging companies.

"Our land is being raped without our knowledge and consent," said Sam Gull, a member of the Youth Council of Waswanipi, one of the Cree communities hardest hit by clear-cutting.

"Are we going to have any land left for our children? Are we just going to be talking about the Cree way of life or are we going to be practising it?" asks Gull, who is also the Waswanipi First Nations director of personnel.

In early January, residents at the community's general assembly voted in favor of a proposal by Gull to hold a broad public inquiry into the impact of development projects, first and foremost forestry, on the state of the Cree way of life in the community.

Forestry has become a top concern throughout James Bay, but nowhere more so than in Waswanipi, one of the southernmost Cree communities. Already, 50 per cent of Waswanipi traplines have been clear-cut, say local trappers.

Paul Dixon, Waswanipi's local fur officer for the Cree Trappers' Association and a band councillor, supported the demand for an inquiry.

"We hunters and trappers feel

we have been set back 300 to 600 years," he wrote in an impassioned document published in the Cree magazine, THE NATION, last summer. "We are witnessing the dying of one of the three greatest hunting societies still existing today in Canada."

Dixon speaks of finding headless moose carcasses left behind in the bush by non-Native trophy hunters who drove into the territory on the new access roads built by the logging companies.

Local hunters and trappers tell haunting tales of trooping across miles of barren land devoid of trees in search of non-existent game.

"Moose and bear are not plentiful," said Dixon, 92-per-cent of whose family's trapline has been razed by loggers. "Ask any Native hunter if they killed a moose or bear during the last hunting season. I am sure most will respond negatively."

Now, the forestry company Domtar Inc. is building a new logging road into the heartland of the moose lands northeast of the community.

"I don't like it at all," Dixon told Windspeaker.

"They're going into new virgin grounds. It's a very sensitive area. The tallymen there don't like it. Everything is being shoved down their throats."

The worries about logging are so great in Waswanipi that when the band started working last year on a deal to build a sawmill in a joint venture with Domtar, the opposition to the project was fierce despite the fact that the sawmill will create 59 desperately needed jobs in a region beset by soaring unemployment.

The Cree Regional Authority has warned that if logging and sport hunting continue at present rates, there will be no more moose

left in the Waswanipi Territory in four years.

"It's a crisis," said Rene Dion, a CRA biologist. "Crees need the moose and the moose need the Crees in this case. We're not only trying to save the population of moose, but also the right of harvest."

But the Quebec government has refused to act despite the warnings from Crees. The Quebec wildlife department is considering mild restrictions on non-Native sports hunting in the southern part of James Bay, but wants Crees to cut back on their harvest too.

"If the others (Crees) continue to exploit and exploit, you have the same problem," said wildlife spokesman Denis Vandal.

Quebec's position clearly violates the James Bay and Northern Quebec Agreement of 1975, which guarantees each Cree community a minimum yearly moose harvest.

Under the agreement, which is a treaty that is a part of Canada's Constitution, Quebec must immediately restrict sport hunting by non-Natives if moose numbers fall and Crees are unable to harvest their allotted minimum kill.

So far, this provision has not been enforced.

"With all the faults of the James Bay agreement, there are a few things in there that protect Cree rights," said Dion.

Meanwhile, many Crees are saying enough's enough. If the government doesn't curtail the destruction of the forests, Crees will.

"What's happening is it's killing off our culture," said Waswanipi's Gull. "In order for us to survive as a people, we need to protect our wildlife and our land."

Land claims talks wasting time, money

TORONTO

The only results some land claim negotiations in Ontario produce are more negotiations, charges a report by the Indian Commission of Ontario.

And Aboriginal governments are just as involved in wasting millions of public dollars in the process as are provincial and federal governments, said the report.

The 108-page document blasts officials for spending millions of dollars on lengthy negotiations that "have not yielded any significant results" in Ontario, besides an agreement on Native policing. Personality clashes and mutual mistrust have often held back discussions on the more than 100 claims filed in the province, states the report. It also criticizes the way provincial and federal representatives try to make the other responsible for certain issues, playing "jurisdictional ping-pong," resulting in further delays.

"Taxpayers would be right to ask why no product has emerged from these talks," stated the commission.

But the report, released Jan. 18, also criticized Native negotiators who often fail to have a clear mandate when coming into negotiations, or who receive poor direction during discussions.

Headed by Philip Goulais, former chief of Nipissing First Nations, the one-man Indian Commission is an independent body acting as mediator

among the three governments during negotiations. The report recommended 21 changes to the negotiation process, chief of which was a stronger mandate for the commission.

The Indian Commission should be able to intervene directly into negotiation stalemates, rather than follow its present mandate to be invited, and be empowered to limit "unprofessional conduct in negotiations". The report also recommended launching a public-education campaign to explain the land claim process.

While the controversial report has caused waves among provincial officials, who say its criticisms might be prejudicial to negotiations, Aboriginal leaders are backing many of its assessments. Gordon Peters, Ontario regional chief of the Assembly of First Nations, called the report a straightforward expression of land-claim negotiation problems.

But Ontario Native Affairs Minister Bud Wildman disagrees that money has been spent needlessly, and said the report may fuel opponents to land claims negotiations' arguments. He also rejected the recommendation to increase the commission's powers by allowing it to decide when intervention is necessary instead of waiting for an invitation.

However, Wildman acknowledged the report's criticism of all parties failing to provide clear direction to their negotiators, and how personality clashes have drawn out some negotiations.

Man sentenced to five years for sexually assaulting Native girls

PRINCE ALBERT, Sask.

A man found guilty on 12 counts of sex-related offences involving nine Native girls under age 14 was sentenced to five years in prison.

George Zimmerman was married to a dormitory supervisor at the Prince Albert Indian Student

Education Centre when the incidents took place between 1976 and 1983.

A jury deliberated for eight-and-a-half hours before finding the 57-year-old Zimmerman guilty in November. The convictions include nine counts of indecent assault, one count of attempted sexual intercourse and

two counts of sexual intercourse.

A hung jury was declared on four counts involving two girls and a retrial will be held on those counts.

But Alphonse Bird, chief of the Prince Albert Grand Council, is angry with the five-year sentence. It reinforces Indians' belief that there's a double standard of jus-

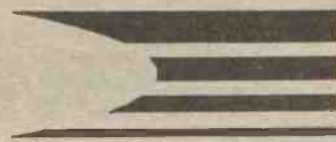
tice, he says.

Crown prosecutor John Symnick is considering appealing the length of the sentence.

Vice-chief Phil Morin of the Peter Ballantyne Cree Nation, which is where the school is, says counselling services will be provided to the victims if they request it.

The PA Grand Council introduced a policy in 1993 that prevents spouses of employees' from living in the same residence as the students at the residential school.

The council also plans to set up an inquiry to deal with other allegations of sexual abuse at the student residence.



Tax protesters claim victory

By Kim Anderson
Windspeaker Contributor

TORONTO

Calling it the "beginning of the Sweetgrass Revolution", taxation protesters ended their 29-day occupation of the Revenue Canada offices in Toronto on Jan. 13.

The 19 protesters who had remained on the fifth floor of the building claimed a victory as they emerged, even though Revenue Minister David Anderson insisted the government will not rescind income tax changes governing Natives who work off-reserve.

"We felt we accomplished our goal to bring people together to fight," said spokesperson Roger Obonsawin.

The move was accompanied by simultaneous demonstrations and rallies across Canada. In Toronto, 1,500 protesters marched with the occupiers as they left the Revenue Canada building and moved through the financial district towards Toronto city hall.

The demonstrations and rallies were in response to Revenue Canada taxation guidelines that came into effect Jan. 1, 1995.

The new guidelines place restrictions on tax exemption for Native people by narrowing the focus to individuals and employers on reserve. Leasing companies, and employees of off-reserve organizations (i.e. friendship centres, Native service agencies and businesses) currently not paying income tax will be the first hit by the new guidelines.

Employees of First Nations political, social, cultural, educational and economic organizations that serve on-reserve clientele on a non-commercial basis, for instance the Assembly of First Nations, will remain exempt, even though these offices may be located in urban centres.

These complications in the guidelines have led to some allegations of a "deal" being made on the part of the Assembly of First Nations. (Other examples of urban-based organizations that remain exempt would include tribal economic

development and child welfare agencies.) But this has been interpreted by many as another "divide and conquer" mechanism on the part of the government.

AFN National Chief Ovide Mercredi met with Revenue Canada Minister David Anderson on Jan. 19.

"The ideology on which this policy is based supposes that we cease being First Nations peoples when we leave our reserves," Mercredi said to Anderson. "It sets up a whole new set of rules which are full of technical nonsense, provide no clarity or certainty about who is or is not to be taxed, and moreover, leaves decisions about our tax status in the hands of officials in your department who will be making personal opinions about our rights."

The media emphasis on on/off-reserve complications and leasing companies was addressed by AFN Ontario Regional Chief Gord Peters at the Jan. 13 Toronto rally.

"We say to all media that we have a heart as a people, and when something happens to one of our people, it happens to all of us," Peters said.

Peters focused more on the imminent dangers of "a direct breach of fiduciary responsibility", and stated that the Ontario First Nations position is full tax immunity for their citi-

zens.

"If they get away trying to breach the fiduciary duty here, they can do it anywhere," he warned.

Overburdened Canadian taxpayers have generally not been sympathetic to Indian exemption. Many off-reserve First Nations citizens pay taxes, and have not sought means by which to become exempt.

"You have to pay taxes to someone. . . ." stated one Native man who was not in support of the Toronto rally.

Outside pressures and factors such as "stereotyping. . . all Indians are lazy. . . people don't want to fit that and so they work and pay taxes," Peters said about the apathy and lack of support for tax exemption in certain sectors of the Native community.

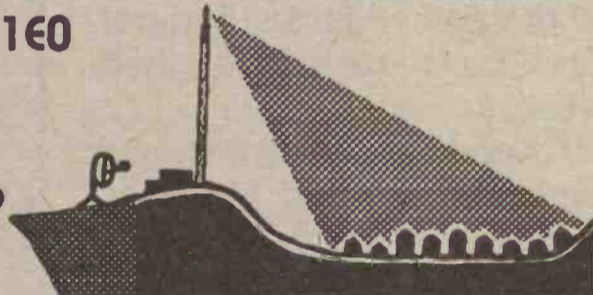
"People have generally said, first and foremost, that taxation is a right we possess, and something we'll decide on ourselves," Peters said.

Mercredi has asked for a meeting with Anderson, Finance Minister Paul Martin and Ron Irwin, Minister of Indian Affairs and Northern Development, to start a discussion table on taxation and other issues related to self-government.

Anderson agreed to set up the meeting, which is to occur sometime in mid-February.

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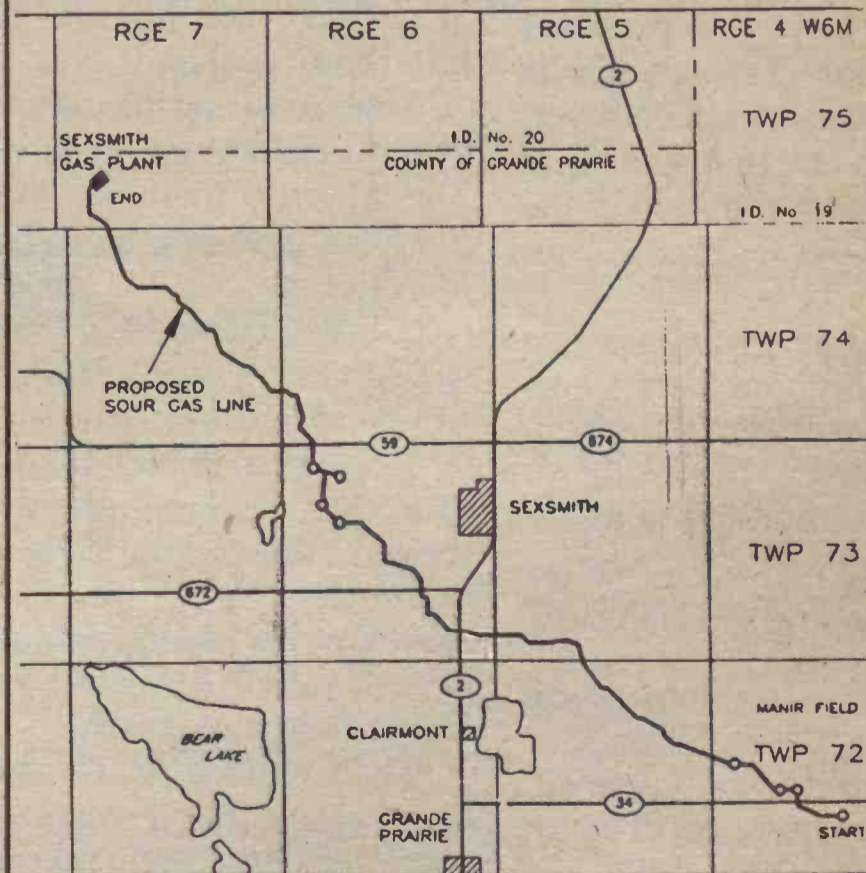
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PUBLIC NOTICE ALBERTA ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT AND NOTICE OF APPLICATION

In accordance with Part 2, Division 2 of the Alberta Environmental Protection and Enhancement Act, Suncor Inc. is applying to Alberta Environmental Protection to construct a sour gas gathering pipeline system. Sour gas (11.7% H₂S) will be gathered from 8 wells located at 10-10, 6-16, 8-17 and 2-19-72-4 W6M as well as 15-20, 5-29, 8-31 and 2-32-73-6 W6M. The proposed pipeline system will transport the gas to the Conwest Sexsmith Sour Gas Plant located at SW 8-75-7 W6M. A fuel gas pipeline system will be constructed in a common trench from 7-22-74-7 W6M to each well. The total right-of-way length will be approximately 52.4 km.

The project will entail construction of approximately 7.9 km of 60.3 mm O.D. and 34.0 km of 88.9 mm O.D. fuel gas pipelines, as well as 5.1 km of 114.3 mm O.D., 2.8 km of 168.3 mm O.D., 25.0 km of 219.1 mm O.D. and 17.6 km of 273.1 mm O.D insulated sour gas pipelines. The right-of-way width will generally be 18 m. Construction is scheduled for summer, 1995.



Any person directly affected and wishing to file a statement of concern with respect to conservation and reclamation activities can do so by writing to L. K. Brocke, Director of Land Reclamation Division, Alberta Environmental Protection, 3rd Floor, Oxbridge Place, 9820 - 106th Street, Edmonton, Alberta T5K 2J6 (427-6323). Statements of concern must be submitted within 30 days of this publication. Please quote file number RS 15177 for correspondence. Submissions related exclusively to compensation for land use are beyond the jurisdiction of Alberta Environmental Protection and will be addressed by the Surface Rights Board.

Copies of the application can be obtained from Suncor Inc., 112 - 4th Avenue S.W., Calgary, Alberta, T2P 2V5, Attention: Arne Bessel, Phone: 269-8150 or Fax: 269-6205.

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MAIL ORDER CATALOGUE
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News

Long Lake protesters arrested

By R. John Hayes
Windspeaker Correspondent

LONG LAKE CREE RESERVE,
Alta.

Former Long Lake Band councilors claiming election and financial irregularities complained that Chief Gordon Gadwa had hired outside security to prevent resumption of a blockade of band buildings.

Gadwa countered that he was just ensuring the rights of band members to go about their

own business.

Fourteen people were arrested on the morning of Jan. 18, for defying a November Court of Queen's Bench injunction ordering the end of the blockade.

The group, describing themselves as members of the Kehewin Circle, had again blockaded band buildings to protest Gadwa's reelection as chief late last year. They were found guilty of civil contempt of court and released a day later after apologizing to the court in Edmonton.

Six former councilors did not take part in the Nov. 1 election.

They have claimed that it was not run according to traditional practices, and questioned Gadwa's credibility as band leader. Circle leaders have also alleged financial irregularities in Gadwa's business dealings with the band and have questioned Gadwa's treaty status.

In a Jan. 7 statement, Gadwa and the council of the Long Lake Cree Nation state that, following the election, "the Department of Indian and Northern Affairs has recognized and is working with the new council to deliver government to the Long Lake Cree Nation."

The statement goes on to explain the election results validity can be questioned by a Council of Elders upon appeal. If the Elders find that an appeal is valid, a decision can be made by the general band membership at a general meeting.

A council of Elders is ap-

pointed by the sitting chief and band council, each interested person appointing one Elder. The six circle members had been removed as band councilors when they had missed three consecutive meetings "without reasonable excuse."

"After failing at political and legal channels, the occupiers are now attempting to declare war on the majority of our band, who wish merely to live in peace in our democratic First Nations community," Gadwa claimed.

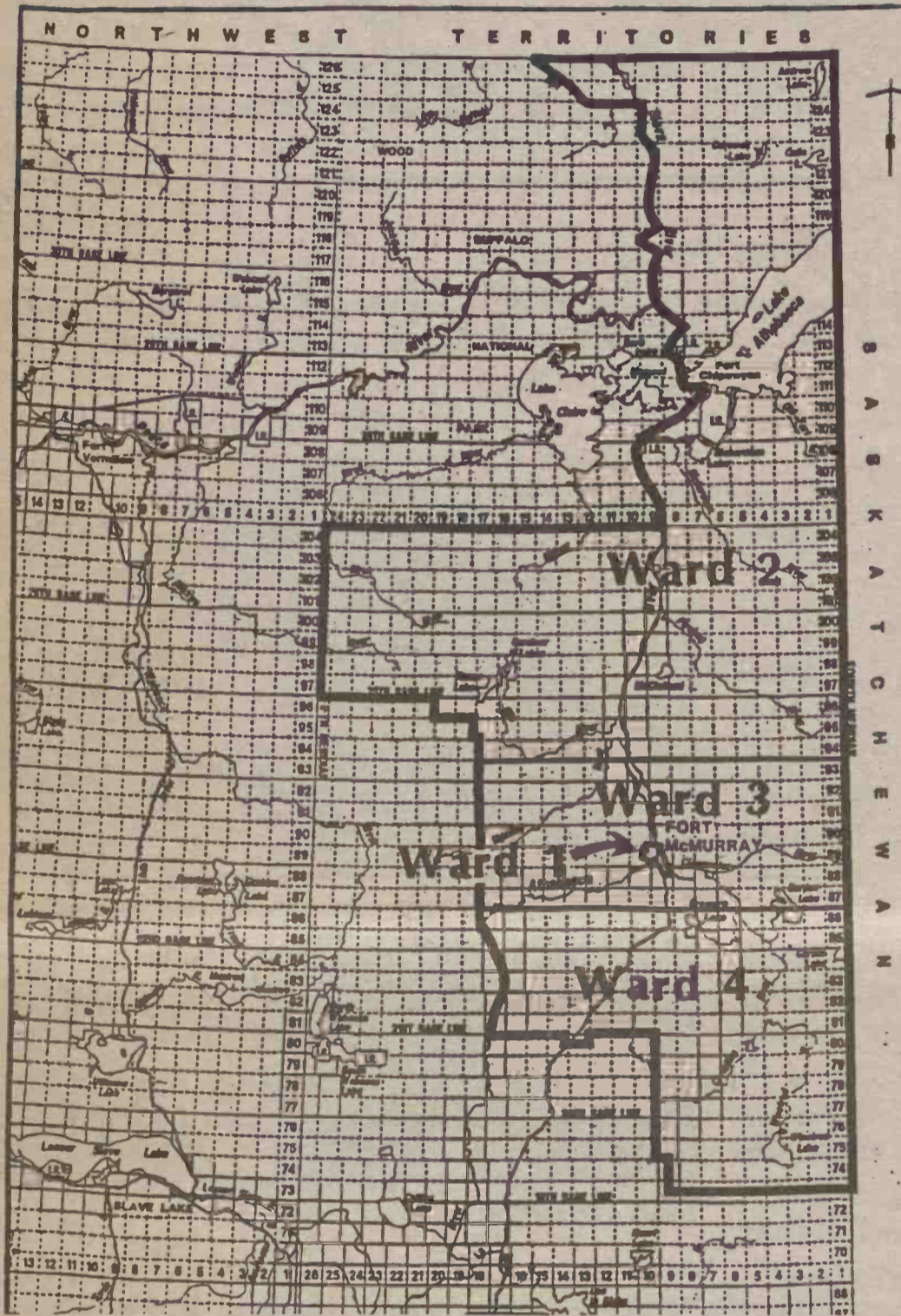
He explained the Kehewin Circle members had a clear majority on the band council (six of eight voting members) but began in late summer to hold irregular meetings without the two non-circle members or the chief, calling themselves a "quorum of councilors." They passed a number of resolutions at these meetings, including one removing Chief Gadwa from office.

At a normal band council meeting Sept. 13, 1994, John Kehewin, one of the six, moved a general band meeting be held on Oct. 4. At that meeting, attended by some 120 voters, a resolution was unanimously adopted calling an election for the whole council and chief on Nov. 1. On Oct. 26, at a meeting of the "quorum of councilors," a resolution was adopted appointing a Council of Elders, appealing the constitutionality of the upcoming election.

This "purported council," as Gadwa calls it, was peopled with close relatives and friends of the six former band council members. When the election went ahead, Gadwa was re-elected chief.

In November, after the band buildings had been occupied and shut down by circle members, the court of Queen's Bench granted an injunction forcing circle members to leave the band property.

MUNICIPALITY OF WOOD BUFFALO



NOTICE OF NOMINATION DAY LOCAL AUTHORITIES ELECTION ACT (SECTION 26)

LOCAL JURISDICTION: MUNICIPALITY OF WOOD BUFFALO, PROVINCE OF ALBERTA

Notice is hereby given that Nomination Day is **MONDAY, MARCH 6, 1995**, and that nominations for the election of candidates for the following offices will be received at the location of the local jurisdiction office set out below between the hours of 10:00 am and 12:00 noon on Nomination Day.

OFFICE(S)	NUMBER OF VACANCIES	WARD OR ELECTORAL DIVISION NUMBER (IF APPLICABLE)
CHIEF ELECTED OFFICIAL	ONE (1)	
COUNCILLOR	SIX (6)	Ward No. One (1) Fort McMurray Urban Service Area
COUNCILLOR	TWO (2)	Ward No. Two (2) North Rural Service Area
COUNCILLOR	ONE (1)	Ward No. Three (3) Central Rural Service Area
COUNCILLOR	ONE (1)	Ward No. Four (4) South Rural Service Area

LOCATION (ADDRESS) OF LOCAL JURISDICTION OFFICE:

- WARD ONE (1): City of Fort McMurray, Council Chambers (Main Floor) - 9909 Franklin Avenue
- WARD TWO (2): Fort Chipewyan Improvement District Administration Office Fort McKay Community Contact Office
- WARD THREE (3): Fort McMurray Improvement District Administration Office 5th Floor Provincial Building (583, 9915 Franklin Avenue)
- WARD FOUR (4): Anzac Community Contact Office Janvier Community Contact Office Conklin Community Contact Office

DATED at the City of Fort McMurray, in the Province of Alberta, this 19th day of January, A.D. 1995.

MARCEL J. C. ULLIAC, CITY CLERK
FOR RETURNING OFFICER

NOTE: NOMINATION PAPERS MAY BE PICKED UP AT THE ABOVE NOTED LOCAL JURISDICTION OFFICES WITH THE EXCEPTION OF WARD ONE (1) WHERE THEY MAY BE OBTAINED FROM THE CITY CLERK'S OFFICE, 3RD FLOOR CITY HALL.



IT'S TIME TO SETTLE LAND CLAIMS IN BRITISH COLUMBIA.

Land claims are formal requests made by aboriginal people, asking the federal and provincial governments to negotiate issues about land and resources that have remained unresolved for more than 100 years.

Unlike most of Canada, the first European settlers in B.C. negotiated very few treaties with First Nations regarding the use of land and resources.

Treaties are being negotiated now to end land-use uncertainty in B.C., and because the courts have said that treaty negotiations - not costly court battles - are the best way to reach fair and lasting solutions.

EVERYONE'S INTERESTS WILL BE REPRESENTED.

The provincial government will make sure everyone's interests are both represented and protected through open and inclusive treaty negotiations.

The B.C. government has asked the federal government and First Nations to join in opening negotiations to the public and ensuring that information is shared as widely as possible.



When land claims negotiations are about to begin in your area, we will organize community meetings where you'll have the chance to speak directly with negotiators. At the same time, we will establish regional committees - with representatives from business, environmental, fish and wildlife, labour and social welfare groups - to directly advise negotiators.

And following the provincial government's recent agreement with municipalities, local governments will be appointing an individual from each region to work with negotiators to ensure that community interests are fully represented.

For more information about land claims call 1-800-880-1022 or write to:
Ministry of Aboriginal Affairs
908 Pandora Ave., Victoria, B.C. V8V 1X4



Government of British Columbia

Our Opinion

Demise of Kemano II reason to celebrate in Indian Country

First Great Whale is stopped and now Alcan's Kemano II — the last few months have provided much to celebrate in Indian Country.

The \$1.3 billion hydroelectric monster, known as the Kemano Completion Project, which promised to change forever the face of the Fraser River system in British Columbia, met its undignified demise Jan. 23.

Acting as coroner, provincial Premier Mike Harcourt took the pulse of public opinion, and with the insight granted politicians during the months leading to an election, announced KCP dead.

The process leading up to that announcement has been a long and painful one. Everyone from environmental organizations to Native groups have taken a run at the sensitive underbelly of the beast over the years. The original project, Kemano I, was unpopular with the Cheslatta Indians since the 1950s when the Nation was uprooted by constant flooding and washed away to settle in Grassy Plains. The Cheslatta Nation is still waiting for compensation for the upheaval.

In 1987, though, when the federal government granted Alcan its sweetheart deal, allowing the company to bypass environmental assessment studies and move to construct Kemano II, the public showed it would not stand for another assault on the land. It was an appalling agreement. Now, eight years later, that public position has been vindicated and the fight seems to have been won.

What was it, though, that finally killed Kemano after all these years?

It was the salmon, Harcourt said. The threat the project posed to the multi-billion dollar fishing industry was too great to chance. Building Kemano would lower the Nechako River by 88 per cent of its natural flow. An environmental disaster waiting to happen, it seemed.

The more cynical believe, however, it is not so much the salmon Harcourt intends to save, but the skin of the ruling New Democrats. Could it just be a well-timed decision for a flagging political party entering the first stages of an upcoming election?

What really killed Kemano? The sleazy, backroom dealings of an arrogant federal government and a mega-corporation trying to cut corners, limit input, and stifle responsibility? The people of B.C. insisted on the kind of responsibility to the land and its people we've come to realize goes hand-in-hand with successful economic development.

The Conservative party which sanctioned the Kemano project those many years ago has all but gone the way of the dodo. It seems fitting that the agreement itself should be tossed out after them. The flagrant flaunting of the rules of fair play will now and forever be intolerable. The Liberal government should see the situation so clearly. It's now up to them to put the final nail in the Kemano coffin.

Amid the cheers and applause for Harcourt's decision, however, there is resentment and anger. From those small communities that saw Kemano as a means to create economic wealth, the decision to scrap the project has been denounced. "British Columbia is closed for business," the municipal leaders say.

In fact, the message that has been sent to business is not that B.C. is unwelcoming, but that it has standards that cannot be compromised. Its people must be consulted, and its lands protected. If the province does not attract the kind of business that is willing to live up to those standards — good riddance.

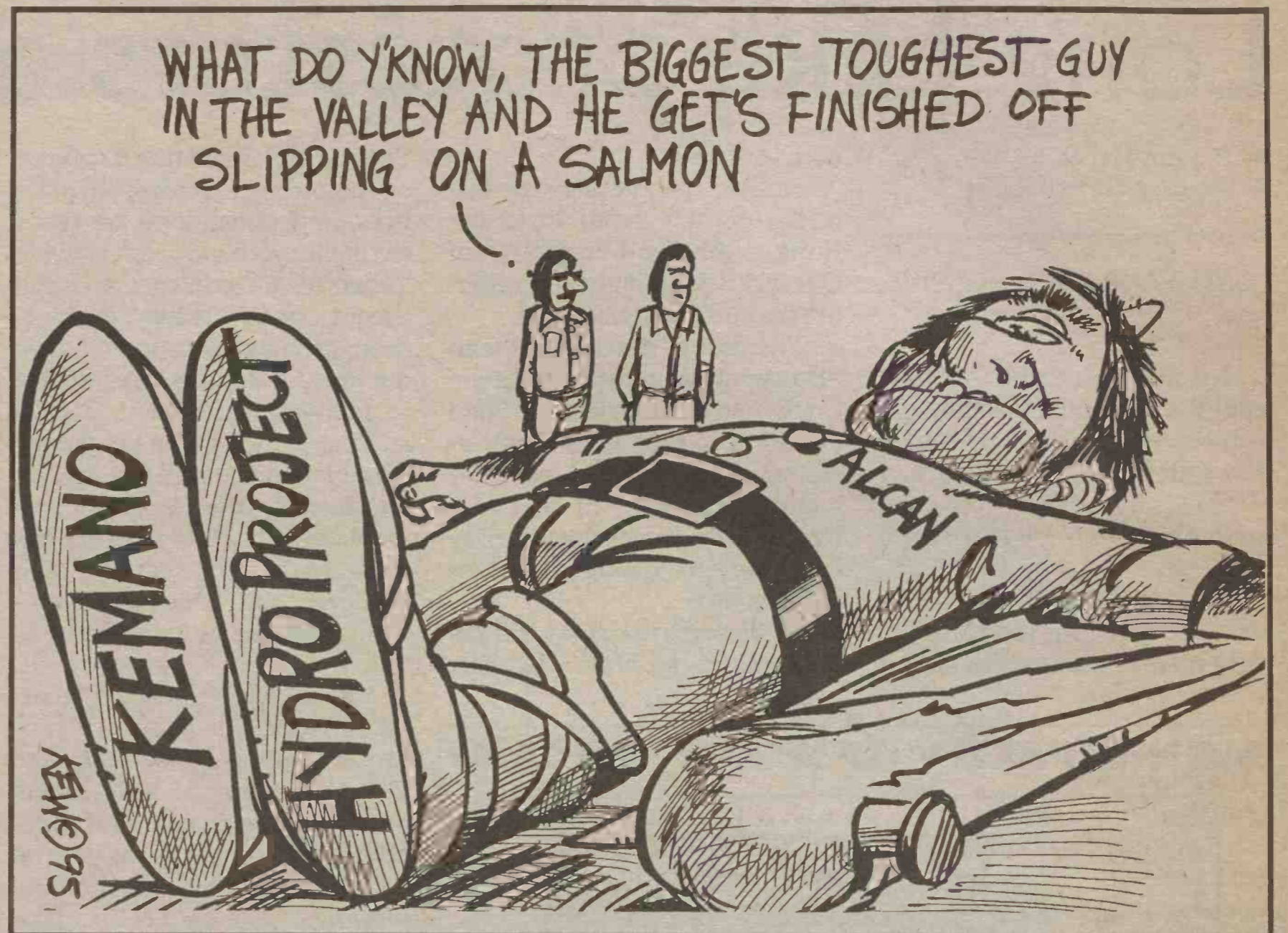


Illustration by Don Kew

Welcome to the new Windspeaker

I would like to take this opportunity to welcome Windspeaker's faithful readers to our new monthly publication. First of all, I would like to clarify the reasons why we decided to publish on a monthly basis.

The first impression some readers may have had is that Windspeaker has gone to a monthly format because of financial restraints.

Fortunately this is not the case, although because we are funded through advertising and subscription, some of the reason has to do with finance.

When Windspeaker went national almost two years ago, we had a vision of providing a publication that would offer more to our readers than just the news.

With the amount of advertising revenue we generated over the past two years, we were only able to publish 20-24 pages an issue. This provided for a basic publication that offered three pages of news, then a page each for editorial, letters, and opinion, a regional section, career section, and if there was room left, sports and entertainment.

We wanted to provide our readers with a broader range of information and entertainment, such as business, sports, culture and the arts. But because of space limitation we just were not able to provide the type of publication that would offer the full range of topics requested by our readers.

An example of some of the special features we want to cover is this month's focus on housing and Nunavut. Readers will also notice our expanded entertainment section, featuring music reviews as well as interviews



Bert Crowfoot

with stars and those aspiring to stardom.

Another concern that has been raised is how subscriptions will be honored. Subscribers paid prior to January 1995 will receive the number of issues they paid for, this meaning, if their subscription was for 26 issues they will receive Windspeaker over 26 months.

All new subscriptions will be for 12 issues over 12 months. Remember, you won't be getting less, you'll be getting much more coverage for your money!

In closing, I would like to thank our loyal subscribers and advertisers who have supported us over the past 12 years — we look forward to serving you for another 12.

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Your Opinion

The truth about treaties found in law, not "history"

Dear Editor:

I read Thomas Piche's letter in your Dec. 19, 1994 issue, "Forget taxes, First Nations paid with their land." It occurred to me that he is right, the public is absolutely ignorant of treaties as the law of the land, and we should do all we can to educate these "poor people." Indians need a ready concept which they can use to simplify an otherwise complex treaty "history."

Alfred Young Man, University of Lethbridge

(The following is a letter by F.L. Shaw which boils down treaty history, as submitted by Young Man.) Unfortunately, most non-Indians in North America assume that Indian treaties made a grant of special rights or privileges to Indians, and, therefore, are unfair. The truth was set out by the United States Supreme Court in 1905: an Indian treaty is "not a grant of rights of the Indians, but a grant of rights from them" (U.S. vs. Winans). The purpose of any Indian treaty was not to give rights to Indians, but to remove rights they already had.

Nearly every treaty made involved the cession of land by Indian nations to the governments of Canada or the United States. In the cession of land, the Indian na-

tions agreed to give up the land in exchange for the protection of rights not specifically surrendered in the treaty, and in exchange for payment.

The payment made, for example, by the United States might include money, but often also included payment of health or educational services. Thus the provision of health and educational benefits to Indian nations is not a form of welfare, but a sort of paid-up insurance policy - a policy paid for by Indians with millions of acres of land.

Two examples from the annals of United States law illustrate the concept of reservation rights. In the 19th century, Indians in Wisconsin and Washington entered into a series of treaties, ceding land to the United States, land which the Indians owned completely. Such ownership is called "fee simple absolute" ownership in legal terms.

When a landowner has fee simple absolute title, the owner may sell the full title to a buyer, or may sell only a partial interest in the land, reserving the rest of the title to himself. We are familiar with the landowner who sells the surface interest in the land, but retains the title to the minerals under the land. While the surface owner has the rights to farm and to build on the

land, the former owner, and his heirs, have the reserved right to go on the land and prospect for the minerals.

The Washington and Wisconsin treaties reserved to the Indian peoples and their descendants the right to hunt and fish on the ceded land, just as the mineral owner had reserved the right to drill for oil or mine for coal. When the state governments and the non-Indian citizens challenged these reserved rights in the 1960s and 1970s, the US District Courts (the Boldt case in Washington and the Voigt decision in Wisconsin) affirmed the treaty rights of the Indian nations. These affirmations have been upheld by the Circuit Courts of Appeals.

In spite of the fact that the treaties are the law of the land in North America, and that courts have upheld these treaties, local governments and citizens' groups have attacked these treaty rights. These attacks have resulted in numerous acts of physical violence and racist actions against Indian peoples. The backlash of the 1970s has carried over until now. Tragically, these actions reflect total ignorance of the treaty rights.

F.L. Shaw,
Cambridge

Warrior thanks Elders

Dear Editor:

I'm a young warrior, who sits around our sacred drum. I attend the sweat lodge and other traditional gatherings that take place in here.

Before my incarceration and my involvement with criminal activities, I had no knowledge what so ever about our culture. I was totally blind to our traditional ways! Now, I'm singing powwow music and managed to record a tape that will be out soon. I'm making goals for myself and looking at life in a more positive way.

I would like to express my deepest gratitude to those Elders and to those brothers who helped me open my eyes and helped me through my times of struggle. There was no program nor was there any psychologist who could have helped me with my problems.

The way I helped myself was through the sweat lodge. I've learned to make amends to the people I've hurt in the past, I've learned how to make reasonable goals, how to achieve those goals, and share, and to think straight (positive). I still have problems - I try to deal with them as they come up.

The reason for this letter is because I have an important concern about the sweat lodge I would like to share with those who'll listen.

I'm proud to say that we have four sweat lodges here at Stoney Mountain. Well, anyway, a brother had asthma during one sweat lodge and for this reason the big guys who run this institution want to try to take away our sweat lodges.

There is a lot of good healing that takes place in here, and in other institutions all over Canada. When the sweat lodges go, if they go, our chances of rehabilitation will be lost, they'll also be taken away a part of an important step towards our healing.

I know the brothers well, they're strong in spirit and wouldn't let the loss of the sweat lodges be taken away, without a fight!

In the past, brothers fought hard for the sacred items we now possess. Some brothers even gave up their lives. Should the big guys take away the sweat lodges, the brothers will fight, and if they have to will forfeit their lives (I would).

I'm a young warrior, I'm not claiming I know everything. I'm learning as the days pass. I believe that my reason for this letter is to fight the battle that is to come, with pen and paper! I'm asking for your support to prevent the loss of our sacred lodges!

Meegweetch
White Cloud

Never too early to talk about AIDS prevention

Dear Editor:

My daughter is 13 years old. All this stuff on TV about AIDS scares me for her. Is it too early to talk to her? What do I say? Is there somewhere that I can get good information to teach me so I can teach her how not to get AIDS?

Ina

Dear Ina,

No, it is not too early. I commend you for your interest in teaching your daughter about

HIV/AIDS.

The Indian Health Service funded a national survey of American Indian/Alaska Native youth living on reservations that shows that first intercourse for Native males (among those reporting that they are sexually active) occurs at an average age of 13.6 years and for Native females is 14.2 years.

And more than a third of Native males and more than half of Native females in Grades 7-9 who are sexually active report having

sexual intercourse and NOT using birth control, nor disease prevention, so a percentage of teens who are using birth control are using devices or the pill, which may help prevent pregnancy, but do not prevent the spread of sexually transmitted diseases.

The risk of HIV infection for Native teens is real.

For accurate, culturally sensitive information on HIV, seek out your local community HIV/AIDS educators, or call the toll free Indian AIDS Info Line (1-800-283-

2437) during office hours.

Most important for Native adolescents is to feel good enough about themselves and the world around them so that they avoid risky behavior and protect themselves. Treasuring your child as a gift from the Creator instills in her a sense that she is worth protecting. Your concern about teaching her about HIV tells me that you do treasure your child and that she is well on her way to healthy decision making.

HIV is spread in three main ways:

- through unprotected sex (intercourse without latex condoms and the spermicide non-oxynol nine),
- through sharing of infected needles for drug use,
- from an infected mother to her unborn baby.

It is also important for your daughter to know that HIV/AIDS is a preventable disease.

(This letter is reprinted with permission from the National Indian AIDS Media Consortium.)

OTTER



Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MARCH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, FEBRUARY 16TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

NATIVE ELDER'S SOUP & BANNOCK

Every Wednesday at noon
Cottage E, 10107 - 134 Avenue, Edmonton, Alberta

SOUP & BANNOCK

Every Tuesday & Thursday at noon
Friendship Centre, Edmonton, Alberta

HEALING CIRCLE

Every Monday
Edmonton, Alberta

LADIES NATIVE CRAFT NIGHT

Every Tuesday
Edmonton, Alberta

TSUU T'INA BASKETBALL & HOCKEY TOURNAMENT

February 3 - 5, 1995, Tsuu T'ina, Alberta

SIFC INVITATIONAL VOLLEYBALL & BASKETBALL TOURNAMENT

February 3 - 5, 1995, Regina, Saskatchewan

HEALING & HOMECOMING CONFERENCE

February 4 - 8, 1995, Winnipeg, Manitoba

NORTHERN MB HANDICRAFT COMPETITION & SALE

February 15 - 19, 1995, The Pas, Manitoba

"NEW BEGINNINGS" CONFERENCE

February 16 - 17, 1995, Winnipeg, Manitoba

ALL-NATIVE HOCKEY TOURNAMENT

February 17 - 19, 1995, Prince Albert, Saskatchewan

ONION LAKE ROUNDANCE

February 18, 1995, Onion Lake, Saskatchewan

FIRST NATIONS POST SECONDARY STUDENT CONFERENCE (see ad)

February 20 - 23, 1995, Regina, Saskatchewan

COLD LAKE WINTER FESTIVAL (see ad)

February 24 - 26, 1995, Cold Lake, Alberta

MEADOW LAKE HOCKEY TOURNAMENT

February 24 - 26, 1995, Meadow Lake, Saskatchewan

FEATHER OF HOPE GENERAL MEETING & ROUNDANCE

February 25, 1995, Edmonton, Alberta

MEMORIAL ROUNDANCE

February 28, 1995, Frog Lake, Alberta

K'AMBA CARNIVAL (see ad)

March 1 - 5, 1995, Hay River, NWT

VAL D'OR HOCKEY TOURNAMENT

March 2 - 5, 1995, Val D'Or, Quebec

BEAVER LAKE ROUNDANCE (see ad)

March 3, 1995, Beaver Lake, Alberta

3rd ANNUAL CLIFFORD METCHEWAIS MEMORIAL HOCKEY TOURNAMENT

March 3 - 5, 1995, Saddle Lake, Alberta

TAKING CHARGE OF CHANGE CONFERENCE (see ad)

March 7 - 9, 1995, London, Ontario

12TH ANNUAL NATIVE AMERICAN ART EXHIBIT

March 16 - 19, 1995, Great Falls, Montana

SIFC CUP

March 17 - 19, 1995, Regina, Saskatchewan

BEAVER TAIL JAMBOREE '95

March 17 & 18, 1995, Fort Simpson, NWT

P. A. MINOR HOCKEY TOURNAMENT

March 24 - 26, 1995, Prince Albert, Saskatchewan

Oki. Well how is everyone doing these past few weeks? Are you still faithful to your resolutions? A couple of weekends ago I was invited by the 'In-laws' to go to a Giveaway dance. I found it quite interesting because I have never been to anything like it. I must explain why this is held: It is like a Sundance, but different. The guy that held it was giving to the spirit of the tree. When they start, they go through the pipe ceremony and then they have a feast. All the food must be given away to everyone that attends the dance. I liked this part because men are supposed to do all the serving. Anyway, they start with a prayer and the Elder sings a song just for the tree. And then the giving starts. When you receive or give something away, you have to stand in front of the person you want to give to and dance a stationary style with whatever you are giving. The person you are giving to stands with their hands out and dances with you. When the song is over, then you give that person your gift. To tell you the truth I thought it was like a roundance and people who were less fortunate would receive these gifts. I had fun anyway.

A run for Mother Earth's children

I must have said something about a sacred run sometime ago. But I would like to explain why this has been brought about. The sole purpose is to carry the message of the sacredness of all things, our relationship with the Earth and all living species, and the need to maintain the delicate balance that exists between humankind and the Earth. The Sacred Run is into its 17th year and has stretched 69,000 kilometres across North America and other parts of the world. It is run by any race or nationality. When they have completed a run to a destination, they are greeted in a tra-



PEOPLE & PLACES

by Ethel Winnipeg

ditional manner by the race of that particular country. For further information on the Sacred Run, you can write to: Sacred Run Foundation Office, P.O. Box 315, Newport, KY 41071. Good Running!

Beam them up

You know when you were young, did you ever have a chance to go somewhere but lacked the funds? The Ben Calf Robe School here in Edmonton wants to send some of their students to the Kennedy Space Science Centre in Florida. The majority of the kids are not economically privileged enough to go. So they have been trying to work on some fundraising events for the public. A week ago they had a Silent Auction and Rounddance. Well, the rounddance went well but the silent auction didn't. But don't worry — they have found other means. They are in the process of making a calendar from September 1995 to December 1996 with original artwork from the kids at Ben Calf Robe. Well, they haven't gave me the word on when it's coming out. This is going out to the big-wig organizations: They need sponsors for each of the pages. The cost is \$250 a page. Well, don't be greedy. (jokes) If you'd like to help out with any donations, feel free. The address is: Ben Calf Robe Society, 11833 - 64 St., Edmonton, AB T5W 4J2. Or if you have any questions call Dan Cavanagh or Rick Letendre at (403) 471-2360. Hiy-Hiy, Meegwetch, Ish-Nish, Maci Cho and Thank you.

In remembrance

I don't have any children myself but I try to be compassionate

when a family loses a child. It hurts even more when two of your only children die at the same time. The people I'm telling you about just happen to be from my reserve, Siksika Nation. Joshua and Valerie Breaker both died in a car accident September 1993 on their way to a powwow. They were the children of Fred & Ann-Marie Breaker. They are putting up a competition powwow on April 14 - 16, in memory of their children.

Truth again must be said, I never did know these children because I left the reserve many, many moons ago. But I would like to tell you what I did learn about them. Joshua, 17, was a fancy dancer and was heavily involved in sports at the high school in Strathmore. He also sang with some drum groups in and around the reserve. Valerie, 15, was a fancy/jingle dancer and also was heavily into sports. She was the Junior princess in 1992/93 and she represented the Siksika Nation with pride.

Because of their love of the powwow and the friendship they extended to everyone, The Breakers would like to invite everyone down.



Joshua Breaker



Valerie Breaker



HOSTED BY

K'AMBA CARNIVAL COMMITTEE

HAY RIVER DENE BAND

P.O. BOX 38, HAY RIVER, N.W.T. X0E 0R0

Contact Shirley Camsell

(403) 874-6701 (W) • (403) 874-2316 (H)

Fax (403) 874-3229

MARCH 1, 2, 3, 4, 5, 1995
HAY RIVER RESERVE, NWT



10 DOG RACE

\$10,000 purse, 2 days, 10 miles per day

6 Dog Race, 3 Dog Race, 1 Dog Race

\$150 purse, one day, kids' sprint

MARCH 4 & 5

\$10,000
DOG DERBY

\$10,000
BINGO

MARCH 3

Doors open 6 pm

Bingo starts at 7 pm

Admission \$30

JACKPOT \$5,000

Mini Jackpot \$1000

Held at Hay River Legion Hall

MARCH 4
TALENT
SHOW

7 pm

FIDDLE, SINGING, JIGGING

PRIZES RANGE FROM \$200.00 TO \$800.00

Tickets \$20.00

For tickets and registration contact:

Shirley at (403) 873-2316 or (403) 874-6701

Held at Hay River DJSS High School.



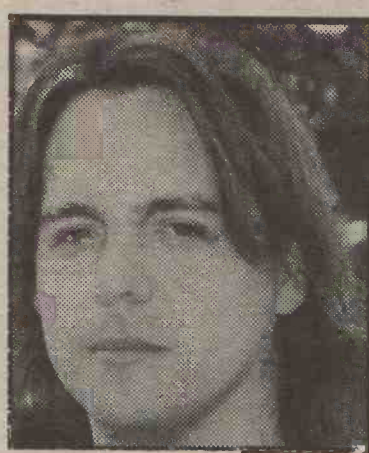
MARCH 1: Fashion Show, Designer: Patricia Piché **MARCH 2:** Children's Talent Show, Dance & Casino to follow **MARCH 3:** Children's Outdoor Events, \$10,000 Bingo, Casino, Family Dance, Live Music & DJ **MARCH 4:** Dog Races, Adult's Outdoor Events, Children's Mini-Carnival, Talent Show, Sober Dance - Live Music & DJ **MARCH 5:** Dog Races, Adult's Outdoor Events, Children's Mini Carnival, Hand Games, Drum Dance, Raffle

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DIAND's demise an event to celebrate

Ding dong, the department's dead. Which old department? The mean old department.

Well, maybe they're not dead yet, merely ill, on their last legs, about to kick the proverbial bureaucratic can, suffering from chronic archaisms and terminal outdatedness. I am, of course referring to the soon-to-be-late Department of Indian Affairs. I would say let us observe a moment of silence but I hear too many people out on the reserves cheering much too loudly. No more forms to fill out or offices to visit, or people to tell you what you can and can't do, or who is a Native and who isn't. In my mind's eye I can see river upon river clogged with discarded Indian status cards.



**DREW
HAYDEN TAYLOR**

Just a few weeks ago, strangely enough on the anniversary of Pearl Harbor, federal Indian Affairs Minister Ron Irwin set in motion the machinery that will see to the department's own obsolescence. By signing an agreement with Manitoba Grand Chief Phil Fontaine that will allow individual Native communities more autonomy, the DIA has effectively put the first nail in its own coffin.

Native people looking after Native people. What a concept. Talk about the ultimate in political correctness. Just a few years ago, the term "Indian" was deemed inaccurate and offensive and the expression was soon put out to pasture. Now, the whole Department of Indian Affairs as well as the Indian Act are as passé as their names, and are about to be taken out to a governmental field some-

where and a bullet put through their jurisdictional heads.

I don't mean to sound bitter but you can't grow up Native in this country without feeling a certain animosity towards this big overwhelming and faceless government organization that was set up specifically to run your life. And I always marveled at what a misnomer the name Department of Indian Affairs was itself.

As a child I always had visions of people in turbans from India running around having affairs with each other. You can imagine my disappointment when I finally managed to get a job there eons ago and discovered the boring reality of working in a DIA office. Talk

about a let-down.

And did you know, the Indian Act is one of the few pieces of government legislation in the world that actually and precisely defines what a specific race of people is and how they fit into the scheme of society? Scary, huh?

Oh well, the end of those days are within sight. Oh sure, there will be some birthing pains, there always are with things like this. But look at South Africa. Canadian Reserves and the DIA eerily mirrored the now abolished apartheid system. While Phil Fontaine isn't exactly my idea of a Nelson Mandela — Mandela dresses better — it's got to start somewhere.

Financial Assistance for Aboriginal Bursary Program

If you're a Metis or Non-Status Indian student interested in a post-secondary social services field, you may qualify for the Alberta Family and Social Services Bursary Program.

The bursaries range from \$8,000 - \$12,000 for a College program and \$9,000 - \$13,000 for a University program.

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Northern Development Public Meeting

Cold Lake
Thursday, February 9, 7:00 PM
Seniors Drop-In Centre

The NADC will hold a public meeting in Cold Lake on February 9. We invite you or your organization to present a brief on social or economic development in your area. This meeting is also a chance to meet local community leaders and elected officials.

The NADC is an advisory group to the provincial cabinet. Its chairman is Wayne Jacques, MLA Grande Prairie-Wapiti. Issues or ideas raised at the Cold Lake meeting will be followed up by the NADC.

For more information about the meeting, contact the Northern Development Branch at 624-6275 (Toll free dial 310-0000).



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Kelowna, B.C. June 8 - 11, 1995

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The 1995 Aboriginal Literacy event is co-sponsored by the K'noowenchoot Centre for Aboriginal Adult Education Resources of Okanagan University College, and the Prince George Native Friendship Centre, Prince George, B.C., with support from the Association of Aboriginal Post Secondary Institutes (AAPSI) of British Columbia.

This event will be held in Kelowna, B.C., at Okanagan University College, North Kelowna Campus and will address a wide spectrum of issues relevant to literacy in Aboriginal Communities in Canada and the United States.

We are requesting proposals for presentations or workshops of approximately one hour in length. An honorarium and travel expenses will be provided. Please submit proposals to K'noowenchoot Centre by February 15, 1995.

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Focus on Housing

Metis Housing provides comfortable, affordable quarters

For Aboriginal people newly arrived in the city, finding suitable accommodation can be a heart-breaking prospect. Rents are high, and landlords often want a lot of references.

Helping alleviate this problem is the Metis Urban Housing Corporation, which since 1982 has aimed to provide adequate, affordable rental housing to Metis and other Aboriginal people living in cities in Alberta. The corporation's focus is on Aboriginal people with low to moderate incomes, who are generally considered "hard to house".

Metis Urban Housing Corporation manages nearly 900 rental units, mostly in Edmonton and Calgary. Its management success and strong financial control owe much to the corporation's centralized, multi-

branch system of operation.

"Organization to the max," said one Aboriginal expert on the national selection panel for the 1994 Canada Mortgage and Housing Corporation Housing Awards, where the corporation received an Honorable Mention in the Process and Management category.

Through its centralized system, MUHC is able to maintain accurate, efficient control of all documentation, tenant information and financial and maintenance records. This allows external and internal auditing to be completed from one location.

Staff in the branch offices, some of whom are part-time and have limited experience, turn to the full-time administrative personnel at the centralized operation when they need extra help or expertise. It is the branch

offices, however, that maintain the essential open lines of communication with the various Native organizations, local housing committees and communities.

Tenant Relations Officers in the branch offices counsel tenants on a one-to-one basis, helping them to maintain their units and ensuring they pay their rent on time. Each officer is responsible for about 100 units, a number that allows for the development of individual, confidential relationships with clients.

In the mornings, Tenant Relations Officers are in the office to take calls from tenants and agencies. This means that any requests for maintenance or problems with rental arrears or city by-laws are attended to promptly.

Applicants for rental units are put on a waiting list, without too rigid an emphasis on references. People on the list are given priority depending on the date their application is first approved. They are advised to contact MUHC every three to six months to update information on the application form.

MUHC's related services include a Tenant Handbook to help tenants maintain their property and to inform them about community resources.

Another important aspect of MUHC is its emphasis on Aboriginal employment and training. The corporation employs Native people wherever possible, and training takes place on the job and through apprenticeship programs, courses and workshops.

The computerized system for payroll, forms, budgets and schedules also serves as an excellent training tool. To date, two Aboriginal employees have completed their certification in carpentry while with MUHC, and five maintenance staff members are enrolled in apprenticeship programs, including carpentry, plumbing and electrical.

The theme of the 1994 CMHC awards is Sharing Successes in Native Housing. CMHC, Canada's federal housing agency, presents awards every two years to groups or individuals who have helped improve access, availability and affordability of housing. Past awards cycles have focused on the housing needs of seniors, young families, and people with disabilities.

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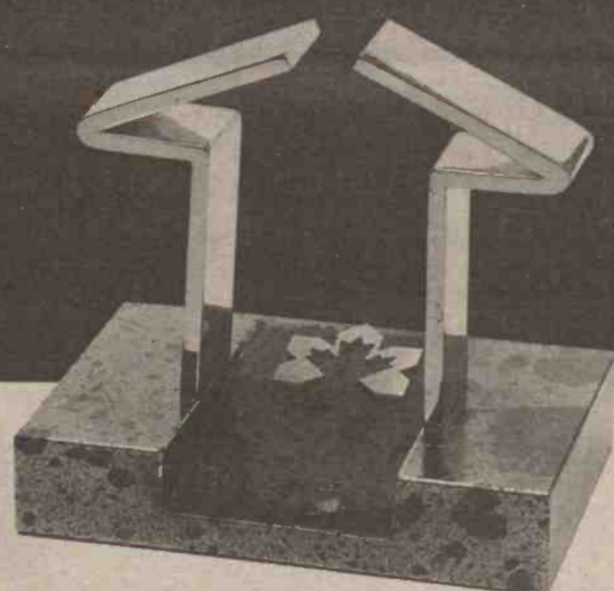
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CMHC CONGRATULATES THE 1994 HOUSING AWARD WINNERS

SHARING SUCCESSES IN NATIVE HOUSING

Canada Mortgage and Housing Corporation (CMHC) recognizes the need to improve the housing and living environments of Canada's Aboriginal people. That's why the theme for the 1994 Housing Awards was "Sharing Successes in Native Housing".

Five winners were chosen from a large number of entries from across Canada.

Congratulations to the award winners, the ten honourable mentions, and to all the individuals and groups who helped them achieve their goals.

THE 1994 WINNERS ARE:

- 1 Financing and Tenure:** Jean-Claude Paul, Le conseil de bande des Montagnais du Lac-St-Jean, Quebec.
- 2 Planning and Regulation:** Ray Hamilton, Gabriel Housing Corporation and Mews Corporation, Regina, Sask.
- 3 Concept and Design:** Gino Pin, Pin/Matthews Architects, Yellowknife, Northwest Territories
- 4 Technology and Production:** Paul Angers, La Société d'habitation du Québec.
- 5 Process and Management:** Percy Barnaby, Abenaki Associates, Ottawa, Ontario.

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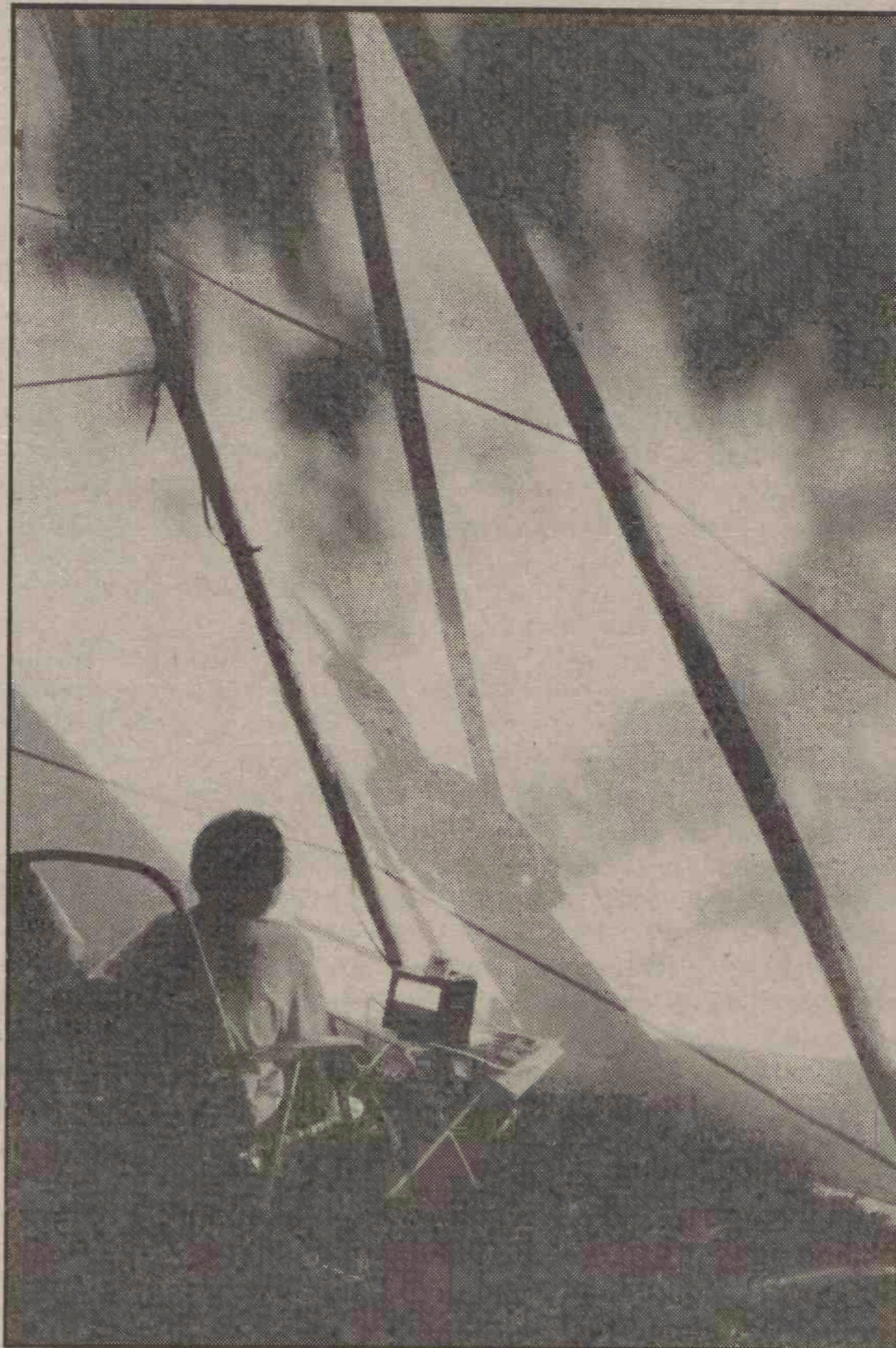
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Focus on Housing



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Focus on Housing

Cree band's innovation yields quality, affordable housing

CHISASIBI, Que.

Good planning with an exacting eye for detail based on the unique needs of northern Aboriginal families has resulted in national recognition for a northern Quebec band.

With a very high birth rate and a population that has nearly doubled over the past 10 years, the Cree Nation of Chisasibi on James Bay realized it needed houses that would accommodate ever larger and younger families.

The houses would also have to be affordable for families on hunting and trapping incomes, and extremely durable over the long term — no easy objective given the harsh climate of northern Quebec. Above all, the homes would be designed to respond directly to residents' needs, based on extensive consultation with the community.

Because Chisasibi is located 690 kilometres from the closest city, there are some marked constraints on the construction process. Transportation of materials is costly, and the community must be able to provide its own skilled trades people. Moreover, the construction season is very short, usually mid-June to mid-October.

Despite these difficulties, the band housing committee was able to build 18 single-family homes between July 1992 and February 1993.

The key to the First Nation's success lies in its superb planning. Under the direction of the committee, site planning, choice of house model, cost control and construction were all carried out by the band's fully Native-owned Chee-Bee Construction Company Inc. This method ensured that there

would be 100-per-cent Native input in all aspects of design and construction, from the drafting and layout to the installation of the electrical and mechanical systems.

For this accomplishment, the Cree Nation of Chisasibi received an honorable mention in the Planning and Regulation category of the 1994 Canada Mortgage and Housing Corporation Housing Awards. The Chisasibi planning processes began with the housing committee holding a public meeting to present the community with four different housing models. Based on the comments received, the committee selected a model and instructed Chee-Bee Construction to finalize the design and start work.

By using bulk-purchasing methods, Chee-Bee obtained better-quality materials at reasonable cost, buying directly from the manufacturer. It trained its own technicians to provide the specialized trades, like mechanical/electrical services.

To speed up the construction process, Chee-Bee has developed a full program of prefabrication for the component parts of the houses it builds. Structural elements, such as roof trusses, wall sections, floor assemblies and window and door framing, were all pre-cut and pre-assembled and shipped to the job site ready for installation. By applying rigid quality control from start to finish, Chee-Bee delivered a superior product with built-in durability at reasonable cost.

The 18 homes Chee-Bee built for the 1992-93 housing program are two-storey houses with a split-level entrance. This allows the lower level to be used either as a basement for storage of hunting

and trapping equipment and work-related activities, or to be finished with up to three bedrooms.

Because most of the homes will accommodate more than five occupants, the traditional bathroom has been divided into a toilet and sink in one room, and bath in another. Additional plumbing is provided on the lower level so that another bathroom can be installed if required.

Another important feature is the inclusion of two separate exits from the lower level because of resident's concerns about a history of fire in the basements of other houses in the community. Other innovations include air-exchanger units to ensure mechanical ventilation to all areas of the house. Site planning for the housing project also addressed the need for wide spacing between the units for ease of access and snow clearing, and for large common spaces behind the houses to accommodate outdoor activities. As the plan intended, the users have full control of the project.

"The houses have to be good, because people build them for their own families and relatives," states the Chisasibi Cree Nation's submission to the 1994 Housing Awards. "If there are any problems you can be sure they would hear about them fast."

The CMHC Housing Awards are presented every two years to groups or individuals who have helped improve access, availability and affordability of housing. Past awards cycles have focused on the housing needs of seniors, young families, and people with disabilities. The theme of the 1994 awards was Sharing Successes in Native Housing.

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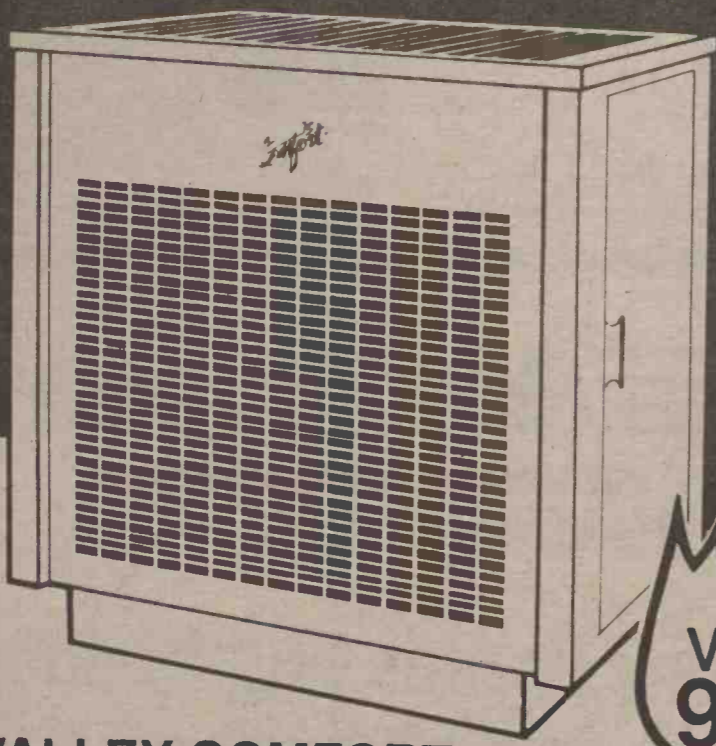
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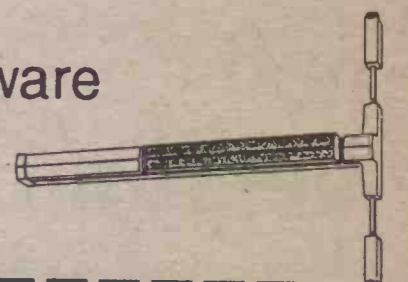
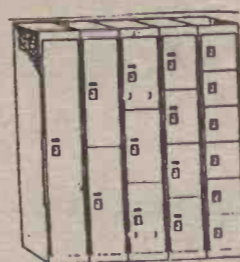
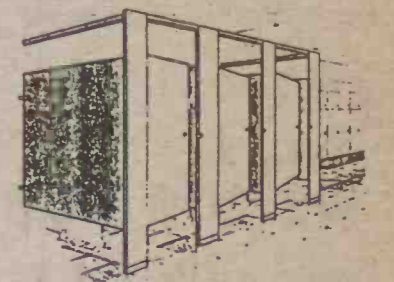
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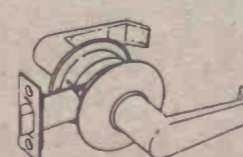
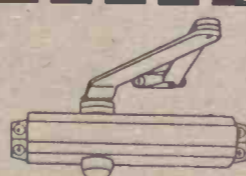


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Focus on Housing

Ahtahkakoop seeking alternative for Elders

By Karen Levin
Windspeaker Contributor

AHTAHKAKOOP FIRST NATION, Sask.

Across Canada, Elders, once the foundation from which First Nations garnered their strengths, are now frequently found living in conditions of isolation, poverty, and sub-standard housing.

Many bands are working diligently to alter this situation. In Saskatchewan, the Ahtahkakoop First Nation has been relentless in its efforts to secure a safe, feasible alternative in housing for the 80 band Elders who are over 65 years of age.

Since 1990 the band has been working towards improving the unsatisfactory living conditions of the Elders. In September 1991, a community survey of elderly and disabled members was conducted. The survey revealed that the state

of housing for band Elders left them at risk of neglect, mistreatment, alienation, loneliness and increased health problems. Some are living in condemned old homes, often without phones. The deplorable conditions force some Elders to leave their on-reserve homes during the winter months, so they can rent warmer places in nearby towns.

As a response to the survey, the band has drafted a proposal for a 24-unit on-reserve Elder's Lodge. The lodge has been designed to re-integrate the Elders back into the heart of the community by building the lodge in close proximity to the school, NNADAP treatment center, and the proposed site for the future Ahtahkakoop Native Cultural Museum.

Future considerations for the lodge include the development of a health care facility. This will enable more Elders to remain on-reserve in the event of their requiring extensive

health care services. A further benefit of this project is the anticipated rewards of economic development for the band, and for qualified First Nations workers.

The band has enlisted the services of architects, who have designed a unique, yet practical building to meet the specifications of the Elders. To date, the band has already invested \$180,000 dollars towards the project, however plans have been halted by bureaucratic dodging.

Other bands were able to acquire the funds necessary to build Elder's lodges, because they applied for funding prior to the introduction of Department of Indian Affairs and Northern Development changes in funding allocation. In the past, DIAND would distribute a certain amount to each band. In order to access further funding, bands were required to draft proposals for specific projects. DIAND reserved a large sum of money

each year for these more specific projects. Since the changes have been introduced, every band receives its funding from DIAND on a per-capita basis. There is no funding allowed above and beyond the determined annual amount.

Ahtahkakoop band officials approached the provincial government (which funds off-reserve Elders' homes), to attempt to engage them in a cost-sharing effort.

"The province told us that we're a federal responsibility, and that if they gave us the money, they'd be over-riding the federal government," said band manager Neil Ahenekeew. "There are provincially funded Elders' homes in all the small communities around us. They're all full to capacity. So far, only Canada Mortgage and Housing Corporation has offered to involve themselves by subsidizing the operating costs of the project.

"Our Elders feel more comfortable staying within First

Nations communities," continues Ahenekeew. "We also want to be able to use the resources available to us through our Elders."

While the governments play political dodge ball, another winter is taking its toll on the Elders of Ahtahkakoop, and elsewhere. A quote from the band's feasibility study states, "The philosophy of the program is a response to the contribution the Elders have provided to the band over the years. The desire of the band is to acknowledge this contribution and provide the Elders with the ability to maintain their dignity and independence while living on-reserve." Encouraging the same standard of care and respect is something the band now has to hope to instill in those who could help to make the lodge a reality.

"This project is ready to go to tender," says Ahenekeew. "If we had the cash, we'd be ready to start building in the spring."

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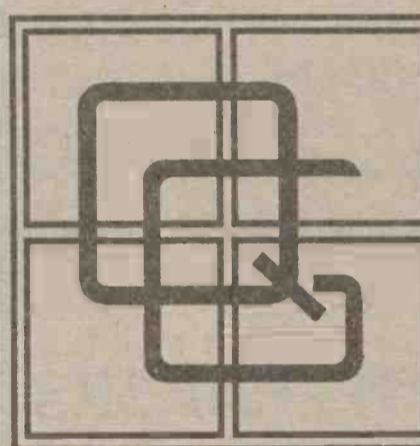
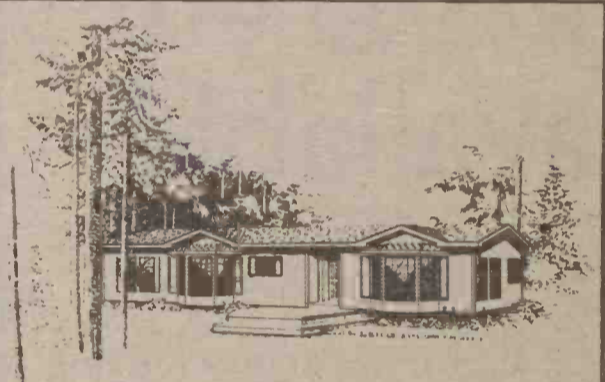
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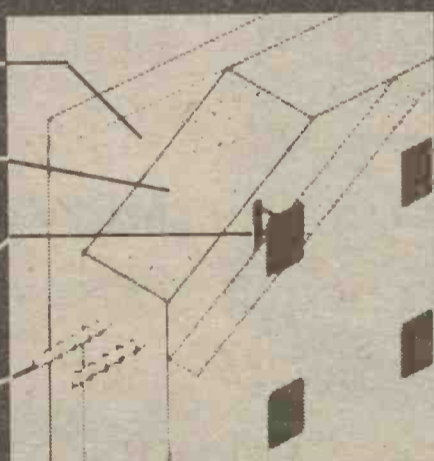
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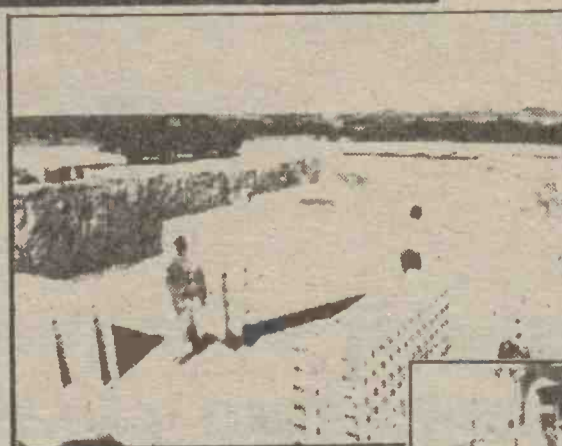
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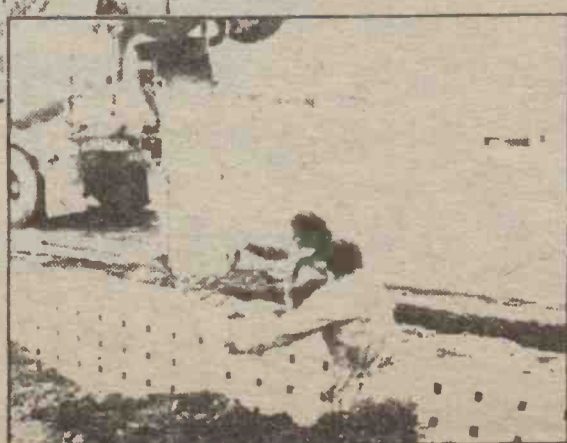
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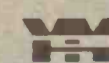
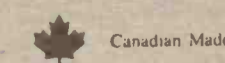
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Focus on Housing

Harsh conditions breeds innovative housing designs

In Nunavik, the vast region of Quebec north of the 55th parallel, extreme weather conditions present designers and builders with some formidable challenges. Violent winds sweep snow into massive snow banks, and the slightest defect in a building's insulation can make it prey to the icy cold.

On average, the heating season in Nunavik is twice as long as in Montreal. The permafrost and sensitive clay soils become unstable when warmed by heat loss from buildings above. There are no community water and sewer systems, so each home must have its own drinking water, tank and sewage holding tank.

Since 1980, the Societe d'habitation du Quebec has built almost all of the houses in 14 Inuit villages in Nunavik

through a joint social housing program with Canada Mortgage and Housing Corporation. SHQ's sustained research, intensive consultation with Inuit communities, detailed design and close monitoring have produced designs that provide northerners with safe, durable, comfortable housing.

SHQ has solved the crucial question of warmth through an oil heating system that meets the harsh local conditions, and a well-sealed and insulated "envelope." The wood-frame buildings have a plywood shell as protection against the wind. Behind this exterior cladding, an air barrier and an inner vapor barrier prevent cold outdoor air or warm, moist indoor air from passing through the walls.

Another of SHQ's innovations is a subfloor inside the

building that creates a pocket between the floor and the cold air outside. Air ducts in this space neutralize cold conduction through the insulation so that ground-level floors remain comfortable even under the worst conditions.

The problem of shifting permafrost, which can bend or twist the frame of a house, is partially solved by mounting the building on a steel frame with adjustable jacks. In addition, the building frame rests on compact granular backfill which acts as a pad to spread the weight of the house. Vegetation is left intact under this pad as a separation layer between the gravel and the clay soil. The vegetation's insulating effect tends to stabilize the damp soil.

Working in co-operation with industry on the issues of

water and sewage, SHQ came up with polyethylene holding tanks that minimize volume and make for easier maintenance. The Societe also introduced a system to connect delivery trucks with both types of tanks, to facilitate filling and emptying from outside. To prolong water supply, all taps are fitted with flow reducers, and toilets are installed that use the least possible amount of water.

The social needs of northern Native families have also been an important consideration in SHQ's housing design. Most Inuit families have many children, and often grandparents, living in one home. Because they must spend much of the long winter months indoors, they need houses that not only warm, but well-lit, well-ventilated and spacious enough for

all family members. SHQ's design therefore features larger-than-usual bedrooms, and windows with panoramic views. In addition, houses have lots of cupboards and a spacious vestibule that can hold a freezer as well as numerous boots and coats.

By continually adapting and improving its systems, SHQ has become a leader in northern building technology. More and more of what were originally SHQ innovations are now common practice throughout the North.

For well-considered innovations that meet the North's many particular demands, SHQ won a 1994 CMHC Housing Award in the Technology and Production category. The theme of the 1994 awards was Sharing Successes in Native Housing.

Theatre summer program available

TORONTO

Aboriginal actors looking to hone their skills in an eclectic mix of traditional and contemporary art forms are invited to apply to a summer training course in Toronto.

The Centre for Indigenous Theatre is offering an eight week training program from June to August which brings together instructors, core professionals and apprentice students from across North America and Greenland. The centre promotes a contemporary performance culture rooted in principals of the past.

In the program, a core group working with traditional performance specialists do research, learn and develop Indigenous performance traditions, then develop training programs and performance for individual participants.

Six apprentice performers will be chosen for the 1995 Native Theatre School by the core group and traditional specialists.

Applicants to the program must be 19 or older, with performing or traditional experience. Proposals should include an application form, picture, resume, essay, video cassette of performance skills and two written references.

Please contact (416) 972-0871 for application forms and inquiries. Deadline for applications is March 10.

The Centre for Indigenous Theatre is headed by artistic director Floyd Favel and traditional cultural director Edman Manitowabi. Applications for the Core Training Program should be submitted to: Selection Committee, Centre for Indigenous Theatre, 39 Spadina Road, 2nd floor, Toronto, ON, M5R 2S9.

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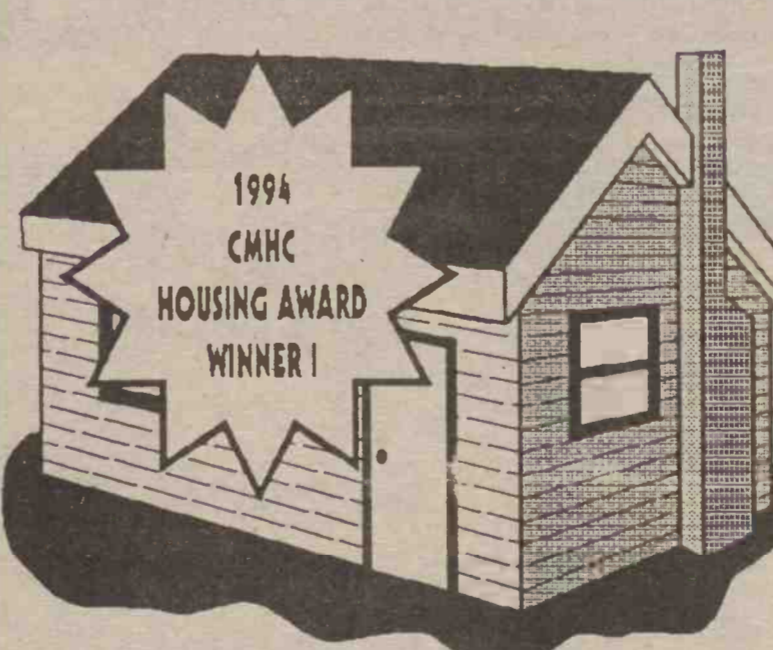
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Focus on Housing

Housing program building more than homes for band

Homes aren't the only things to have been built under a housing program in Quebec. The Montagnais du Lac-Saint-Jean Band in Mashteuiatsh, Quebec, has also experienced a growth of qualified construction workers and the creation of spin-off businesses to support the building boom.

The band's housing program which encourages self-sufficiency, and fuels the drive to self-government, has won a 1994 Canada Mortgage and Housing Corporation in the Financing and Tenure category.

The Montagnais du Lac-saint-Jean band council has achieved its outstanding success through a program which enables middle-income families to purchase or build the kind of home they want. First established 14 years ago, the program has had a positive impact on housing in Mashteuiatsh. Today almost 50 per cent of the houses in the community are privately owned. As one Aboriginal expert on the award selection panel put it "This is a win-win situation."

Middle income families win because they can own homes of their own choosing. And the community as a whole wins because this housing program lessens people's dependency on the band council. The program has also had other productive offshoots. The demand for privately owned homes has led to



The housing program enables band members to build or remodel their homes, lessening dependency on the band council and promoting self-sufficiency.

the development of a qualified construction force on the reserve, as well as the creation and expansion of specialized businesses. Overall, the housing program has proved to be a strong development engine for the community.

The program is geared to middle-income families who, with a little financial support, would be able to obtain a loan from a financial institution. The band council uses a housing subsidy from the Department of Indian Affairs and Northern Development to provide a direct grant of \$10,000 and an interest-free loan.

The \$12,000 loan is for a 20-year term, repayable at \$50 a month. This financial backing makes the family eligible for

a loan from a financial institution, usually the local *caisse populaire*, to cover the balance of the cost of their housing project. Using this money, the family can build a brand-new home, or buy and renovate an existing one.

Conditions for eligibility under the program include registered membership in the band, and at least 18 months permanent residence on the reserve. The band council selects applicants on the basis of the individual family situation and current housing conditions.

By encouraging individual pride in home ownership and stimulating the local economy, this housing program plays a vital role in the band's progress to self-sufficiency.

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Focus on Nunavut

Elders' housing reflects Inuit traditions

ARVIAT, Nunavut

When the Elders of Arviat, an Inuit community on the west shore of Hudson Bay, were asked to contribute their ideas on housing project for seniors and people with disabilities, they drew deeply on their own traditions.

They wanted the building to be a familiar shape, like the igloo (snow house) and the quamaq (skin house), and the interior layout to resemble that of traditional shelters. This meant sleeping areas grouped together at one end of the building, a central cooking area, and plenty of room to sew skins and furs, or to carve soapstone.

The design developed by the Northwest Territories Housing Corporation closely reflects the preferences expressed by the Elders, like designing sleeping quarters and windows to help protect against polar bear attacks. For its well-considered and imaginative response to the residents' requirements, NWTHC received an Honorable Mention in the 1994 Canada Mortgage and Housing Corporation Housing Awards, in the Concept and Design category.

In accordance with the

Elders' wishes, the building's eight sleeping/sitting rooms are arranged in a circle, following the sun's path from east to west. Each of these rooms has a wheelchair-accessible half-bath with vanity and toilet. The rooms are connected by a wide circular corridor, equipped with handrails and wheelchair bumpers.

This corridor widens in two places to form small conversation lounges, illuminated by high south-facing windows. The impact of the incoming light is softened by suspended cedar trellises, which also create the illusion of a lower ceiling in these areas.

The building has a sewing room, a large deck for soapstone carving, a laundry room, a food storage area with a butchering table for game, and a kitchen. Adjacent to the kitchen is the living and dining room, which has big windows looking on to the community centre.

In keeping with the Elders' preference for sitting on the floor, the building has very little furniture. Interior colors are the soft earth tones with which Inuit Elders are comfortable.

The main entry to the building is from the east, via stairs and a series of ramps and ob-

servance decks. The first deck provides access to a cold storage area for country foods, and also connects to a separate building where noisy equipment, such as boilers and pumps, are housed.

The building's second deck offers residents views of the sea, and the centre of Arviat where the Northern Store and the school are located. From the third deck — the actual entrance to the building — residents can watch traffic going to and from the airport; an important feature, since people's comings and goings are a main topic of daily conversation.

"A complete package, innovative and responsive," was the comment of one of the Aboriginal experts on the national selection panel for the CMHC awards.

The CMHC Housing Awards are presented every two years to groups or individuals who have helped improve access, availability and affordability of housing. Past awards cycles have focused on the housing needs of seniors, young families, and people with disabilities. The theme of the 1994 Housing Awards was Sharing Successes in Native Housing.

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The proposed Terms of Reference for the Solv-Ex Oil Sands Co-Production Experimental Project is issued for public review and input with respect to scope and content of the EIA. All interested groups and individuals are encouraged to provide comments on the proposed Terms of Reference to ensure that a complete EIA is prepared. Following the review period, Alberta Environmental Protection (AEP) will issue a Final Terms of Reference. AEP will provide notice and make the Final Terms of Reference available to the public.

Anyone wishing to review the Proposed Terms of Reference may view them at the following locations in Fort McMurray:

- Fort McMurray, Public Library
- City of Ft. McMurray Planning Dept.
- Alberta Environmental Protection 168 Airport Road
- Athabasca Tribal Corporation
- Oil Sands Interpretive Center

Anyone wishing to obtain a copy of the Proposed Terms of Reference, may do so by contacting:

Solv-Ex Corporation
 c/o P.O. Box 5335
 Fort McMurray, Alberta T9H 3G4

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 c/o #750, 101 6th Ave. SW
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Persons wishing to provide written comment on the proposed Terms of Reference may do so prior to February 28, 1995, to:

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Focus on Nunavut

Gender equity proposed for Nunavut legislature

By Dina O'Meara
Windspeaker Staff Writer

IQALUIT

The future Nunavut Legislative Assembly may be the first in modern history to go beyond talking about gender equity in politics to delivering it through their elections.

The Nunavut Implementation Commission proposes a two-member constituency model for the new territory allowing larger representation in the assembly for the existing 10 electoral districts — with a twist. All voters in each district would elect one male and one female MLA, thereby insuring women get 50 per cent representation in the government.

"Nowhere is it done on this basis of gender and we thought, well, why not?" said Ken Harper, NIC commissioner. "It won't be men voting for men and women voting for women, it will be people voting for two candidates."

The commission views mandating gender equity in the assembly as a "simple, fair and effective" design for the new ter-

ritorial government. Women represent more than 50 per cent of the population yet continue to face obstacles in obtaining equal political representation, states the discussion paper.

"... we must be clear: Nowhere in the world have these systemic barriers been eliminated, and as a result nowhere in the world is there balanced participation in politics between men and women."

Nunavut comes into existence on April 1, 1999, the culmination of more than 20 years of negotiations between the Inuit of the Northwest Territories and the Canadian government. The new territory encompasses one-fifth of Canada's land mass in the sparsely populated areas of eastern and northern NWT and Quebec, where between 22,000 to 24,000 residents of Baffin, Keewatin and Kitikmeot regions are represented.

The small population base gave rise to the concept of two-member constituencies, a legislative tool used in Prince Edward Island and throughout Europe. There are 10 existing electoral districts in the Nunavut area, and a proposal

to reinstate Sanikiluaq, located in the southeastern corner of Hudson's Bay, as an electoral district.

Giving each constituency two seats would result in a 22-member legislature, roughly the size political scientists say is needed to function smoothly. The response to the proposal during meetings with members from the 27 communities forming Nunavut has been positive, say NIC members.

"The two-member constituency has received almost unanimous support from the communities," said chief commissioner John Amagoalik. "There's always been concern that there's too little representation."

Combining the two-member concept with the gender-equity issue proved simple. Each constituency would post two rosters of candidates, male and female, with voters casting one ballot for each list. The discussion paper suggests MLAs would be voted in on their merits, by all eligible members of the constituency.

However, Amagoalik was cautious on how community members took to the idea of a gender-equal legislature.

"I think people need a little more time to react... Initially there was some very negative reaction to it, but as time went on, the negative emotional reaction has lessened."

The commission's first report on the meetings to the Department of Indian Affairs and Northern Development will be released at the end of March, said Amagoalik. Prior to the release, a tripartite conference is scheduled in Iqaluit for the end of February.

Members of the NWT legislature, the Nunavut Federation and Canada will discuss the design of the new territory, the make up of Nunavut's legislative assembly and its location.

Iqaluit, Rankin Inlet and Cambridge Bay are competing to be named the capital of Nunavut.



Terry Pearce

Traditional shades

An Inuk seal hunter protects his eyes with snow goggles at Foxe Basin, Nunavut.

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Arts & Entertainment

Legends ambitious but ultimately disappointing

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

Legends: I Am An Eagle is the fledging First Nations Music label's fifth release, a hefty double CD containing more than two hours of stories and music.

The recording company is a partnership between Wawatay Native Communications Society, based in Sioux Lookout, Ont. and two new companies which were established to recover lost funding due to government cutbacks.

The record label is a dream realized by Wawatay's past-president and Sioux Lookout's mayor-musician Lawrence Martin, a.k.a. Wapistan. The resulting label provided Martin with the vehicle he needed to propel himself into the Nashville music scene while sidelining a handful of other acts.

The project is the brainchild of Scottish-born John James Stewart, who helps manage the Legends greeting card partner which became the inspiration for Legends the compact disc.

After single-handedly laboring through what must have been a massive selection process, culling from a plethora of material, Stewart found 10 pieces which are to his liking.

The legends offer a learning experience as illustrated in Cheecheeshkishee, which

tells us to accept each other's differences, or to rise above the grief of losing a loved one, be they life-partner or a child in Letting Go and Brand New Little Person. A similar theme continues as it relates to the cycles of nature in Changing of the Seasons and it underlies Maheengun, which tells how the first wolf came into being. The U.S. military/settler expansionism in the 1870s is the backdrop for Buffalo Mountain and the Mule, which are as much oral history as they are folktales. They also reflect the vanishing race syndrome which is characteristic of non-Native romanticism.

Of course no legend menu would be complete without a trickster tale as presented in Coyote Falls in Love.

The legends are recited by Six Nations Mohawk Blues man Murray Porter; next door neighbor Elizabeth Hill; Toronto gumshoe Bob Crawford and Oddawa actress Gloria Eshkibok.

The contemporary music component was pre-released on a 10-title CD called I am an Eagle: Music From the Legends Project. The Legends band is composed mainly of Jay Vern, Lawrence Martin, Murray Porter, Bill Miller, Milt Sledge, Mike Chapman, and Danny Parks. They provide some top-notch backup and play four instrumentals on their own: Wenabeg, Grandmother, Ashtum and Midnight Strongheart, which is probably the strongest contemporary piece on the entire album.

Elizabeth Hill's vocals on Thunder Warrior seem a little tight, as if she is compelled to reach beyond her vocal range, but the

song is full of Dances With Wolves warrior imagery. Murray Porter's Indian Giver submerges itself in an angst that echoes permanent defeat. While reflecting upon the arrival of the first Europeans to our shores and the resulting rash of colonialism, the song has the remarkable ability of reducing the listener to a state of near total depression. (Not to be played in a recovery centre).

The most tasteful musical element is sadly the least represented. The traditional chants performed by New York City-based notables, Pura Fe and Soni with Monique and Jenny; traditional Cayuga Women's Singing Society members Betsie and Sadie Buck; and Mohican musician Bill Miller all make brief appearances throughout. This important musical element is sadly as sparse as cedar trees on the tundra.

It is Stewart's ambition to preserve and share Native cultural values in story and song in the ultimate effort to help save a vanishing race. His hopes in targeting an all-ages global market, specifically North America, Europe and the Pacific Rim countries, is to help bring about universal understanding and respect.

Yet another objective in releasing Legends on an unsuspecting world is to access the education system. In a convoluted way, considering that the original legends originally came from First Nations peoples and have been transcribed into syllabics or translated into Native and non-Native languages already, Stewart has rewritten the legends and intends to have these translated back

into First Nations languages.

The catch here is that Stewart holds the copyright on all the pieces he has tinkered with, both on CD and the greeting cards as well. In an effort to flush out the missionary interpretation imposed upon the original stories in the heady days of Euro-religious conversion of Native peoples, Stewart duplicates this interference by injecting his own interpretations into the material previously abridged and re-worked by other Europeans. It becomes a little sketchy as to whose legends are being told.

But, in an interview he reassures the heretics that certain Elders were consulted for cross-reference as well as permission to carry out his mission.

Legends lacks the simple charm of its more humble predecessors in the independent cassette market which were presented by Native story-tellers. Legends should not be completely dismissed despite its shortfalls as it does raise some pertinent questions, first regarding the copyright holding with respect to a little matter of appropriation, intellectual territory and property rights more so than financial opportunism.

But the label itself does represent an open door for Native performers to a very large market. Although this is a first-time effort, all those concerned will learn from Legends: I Am An Eagle, which is being distributed internationally by EMI/Capital Records.

(Brian Wright-McLeod (Dakota/Anishnabe) is producer/host of the two-hour Native music and issues radio program Heart of the Earth on CKLN 88.1 FM in Toronto.)

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Arts & Entertainment

Acting, consulting key to authenticity

By Alex Smith
Windspeaker Contributor

SHELBURNE, N.S.

There was more at stake than trophies for Flint Tecumseh Tioronhiate Eagle at the 1989 Canadian Voyageur Games.

He didn't realize it, but his skill and prowess as a paddler were to serve as his entry into the film business. When a Quebecois director required an expert paddler, Eagle got the call and he hasn't looked back since.

Five years and some 20 productions later, Eagle has just finished wrapping *A, The Scarlet Letter*, a big-budget adventure love story flick shot on location in rural Nova Scotia. In the process, he has become one of the growing number of Native people hired to act as consultant on Aboriginal affairs for both the Canadian and American film and television industries.

During the last years of his life, Louis Hall, who reinstated the Mohawk Warrior Society more than 50 years ago, and Eagle shared the same home.

"I learned a lot from him and really enjoyed the time that we have spent together. He taught me that the sense of a warrior is not a violent thing. To war is to war against rules and principalities and someone trying to force themselves on you, their way on your people, and all things that encompasses."

Eagle views himself playing a similar role in his capacity as consultant. Apart from conferring with

the film's department heads, including acclaimed director Roland Joffe and screenwriter Douglas Day Stewart, Eagle acts and performs stunts.

From location to story-line, props and wardrobe, make-up and use of language, he is seeking authenticity, or as close to it as it is possible to come.

This has entailed recreating a Wampanoag village which rises like a spectre from the riverbank of a secluded pastoral hideaway. It is like a haunting dream from a lost past where rough-hewn dugout winter canoes are scattered along the pebbled shore.

Fifteen-foot timber palisades, serving as the village's defensive perimeter, cast finger-like shadows on smoking racks which are ready to prepare the winter's food supply.

The film is based on a 17th-century novel by Nathaniel Hawthorne, a tale of love and adultery which examines the hypocrisy of Puritan life through the trials of Hester Prynne. Native American culture is peripheral in the novel, the Wampanoag serving merely as a backdrop.

This is one of the major departures in the film, with the Wampanoag people playing a much more important role. Eagle is intensely pleased with this critical variation.

"This is a story of a people who were murdered, a people who were brutally, violently slaughtered in the name of Christianity, in the name of progression of the Puritan society. The reason there is the stress and the conflict in this film is because of the clash of the two cultures — the

Wampanoag and the Puritans."

It has been a long path for Eagle. Orphaned at a young age, he was sent to Florida to live with his grandparents, a time he remembers fondly.

"I was able to grow up with a positive outlook about being Mohawk, about being Native, but still not knowing who I was."

Ten years ago in Florida he came across an arrowhead and following the direction it pointed in, he stumbled across an ancient burial ground which was uncovered at a construction site.

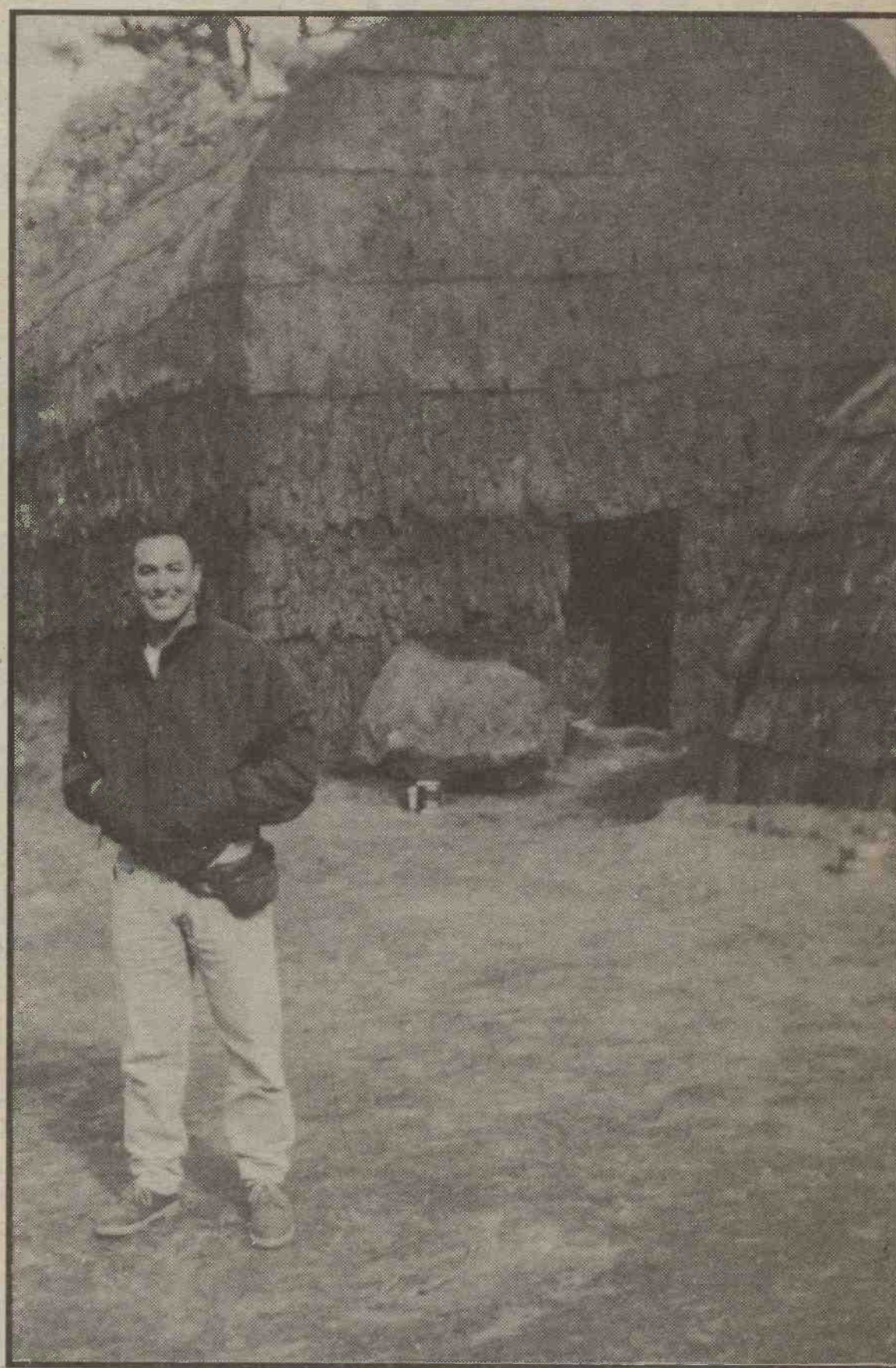
"That was a great deal of the beginning of my return home. I started having dreams of returning and through that search for myself I was studying Native people, Iroquois, Algonquin and other nations, just trying to find answers to the questions that I had within myself."

Home is Kahnawake just outside of Montreal. Prior to embarking in film it was here that Eagle managed his own restaurant and trained under Edward Carpentier for a possible career in professional wrestling. Movies are now his unrivaled professional passion.

Eagle is also struck by the educational opportunities presented by the power of movies.

"Every film that I will ever be involved in, I will always share it with my people. It's my duty as Mohawk, as Ho-de'-no-sau-nee. Otherwise, I'll be failing as a Mohawk."

"My battle is also to re-educate my people. It's to show not just the world, but to show my people who we were, who these people who disappeared were and why and how they disappeared."



Flint Eagle stands in the Wampanoag village, recreated for *A, The Scarlet Letter*.

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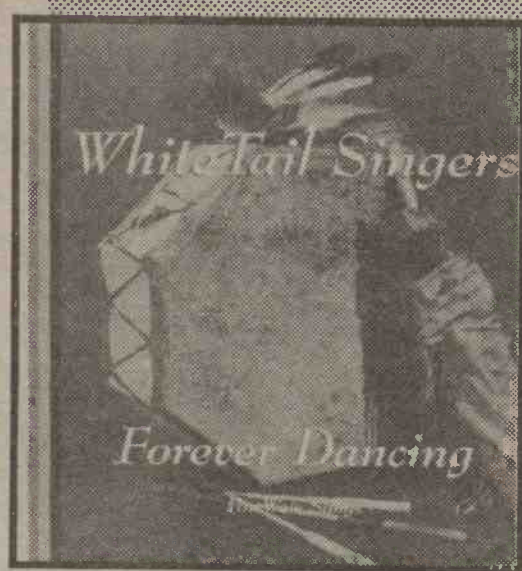
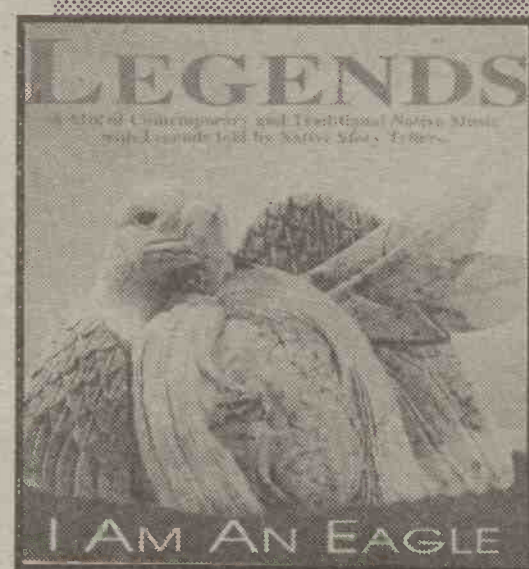
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Sports

Rude hot streak continues at Hobbema Christmas rodeo

By R. John Hayes
Windspeaker Correspondent

HOBHEMA, Alta.

The rodeo circuit continued to prosper over Christmas at the 15th Cowboy Christmas Rodeo in the Panee Memorial Multiplex in Hobbema. This years four-show event had the best attendance ever for one of the few rodeos held in Canada's rodeo "off season." And the crowds went home happy, having witnessed some of the country's best in top form.

The rodeo opened with an afternoon and evening show on Boxing Day, then evening shows over the next two days. Each entrant rode or roped only once.

One of the top performers continues to be 23-year-old barrel racer Dawn Rude from La Glace, Alberta. Rude won the Canadian title at the 1994 Canadian Finals Rodeo and regained her form in Hobbema, taking first, after knocking over a barrel in Regina at the end of November. As you read this, she's in the U.S. (Colorado, South Dakota, then Texas), trying to build up some earnings while the Canadian circuit is down.

"I don't do it for the money," she said, explaining her earnings of about \$24,000 in 1994 don't cover all her travel and horse expenses for the year.

"You need a supportive family or a really good job to be able to do this. The Canadian title was the best thing that's ever happened to me, and we're worried about the money more because it gets us into the CFR and, maybe, the NFR (National Finals Rodeo)."

Rodeo earnings are used to qualify for big events, as if the dollars are points.

"I enjoyed the run in Hobbema," Rude continued. "It's one of the nicest indoor arenas around. It's a gorgeous arena and a good rodeo."

She attributes her recent success to luck, mostly, and a run of good cooperation between her and her horse, a nine-year old mare called Movin' Mint, nicknamed M&M.

"You need a good rider and a good horse, but that's not enough," she said. "You need to be working together."

Barrel racing is technically very difficult, as only hundredths of a second separate the best from the rest.

"It used to be that you could get by with a fast horse or a good turner," said Rude. "But now, with all the good competitors out there, you need a combination of the two."

She explains what she demands from her horse.

"I want M&M to go in hard, to leave just enough of a pocket so I don't knock over a barrel, then I want her to sit, so that we can get away fast. But mainly I want her to set before

we start to run."

There's very little room for error. The courses vary in length indoors, because of the limitations of arena size, but there are standard dimensions outdoors. Racers run a cross-shaped course, circling two barrels across from each other, then one centered at the far end and a sprint back up the middle to cross the timing line.

Rude's best runs were both in 1994. (Because of differing courses, it's useless to talk about comparing times, although

Rude says "I keep getting asked that question.") She picks out her winning time in the CFR and a 16.4 run on a standard course in Stettler, both close to record times. She'll be back in Canada when the season opens here on March 17.

Well-known Bill Boyd and Marty Becker won in the bareback and calf roping events, respectively, although Becker had to share his first-place money with Grady Lockhart.

Other top performers had a tougher time in Hobbema. Rod

and Denny Hay are consistently in the top three or four in saddle bronco riding, but were bucked off by their stock practically back-to-back in the Wednesday evening draw, allowing consistent Guy Shapka to take the event.

Ron Halverson of Big Timber, Montana, entered the Christmas rodeo bull riding for a shot at some extra prize money so he could get a jump on qualifying for the National Finals Rodeo in Las Vegas. His ride was the dramatic conclusion of the whole rodeo, as he drew Sugar Ray Skoal and rode last in the Wednesday night show.

Sugar Ray is the same bull that seriously injured Daryl Mills of Pink Mountain, B.C. at Ponoka in 1994, before he went on to win the NFR crown. And the nasty bovine had been ridden only a couple of times in the last two years. The nearly packed arena held its breath as Halverson climbed onto the brown and white animal, then hushed as the chute was about to be opened. Before the bull and rider could get fully out of the gate, however, the bull shifted and gave its first buck. The rider was off the bull's back and flying through the air in a fraction of a second.

Halverson went home without a cheque as Sugar Ray's latest victim. Robert Bowers won the event with a fine score of 88 from an earlier round, which withstood all challengers.

Results in the Christmas Rodeo

Bareback

1. Bill Boyd	84	\$1,307.32
2. Dennis Kesler	81	\$1,081.92
3/4. Shawn Vant	80	\$743.82
Cam Morris	80	\$743.82

Calf Roping

1/2. Marty Becker	8.8	\$1,696.13
Grady Lockhart	8.8	\$1,696.13
3/4/5. Larry Robinson	9.1	\$1,104.45
Mark Nugent	9.1	\$1,104.45
Butch Myers	9.1	\$1,104.45

Boys Steer Riding

1. Ian Mackay	74	\$501.76
2/3/4. Clayton Moore	72	\$250.88
Jesse Torkelson	72	\$250.88
Travis Morphy	72	\$250.88

Team Roping

1. Dwight Wigemyr/Travis Gallais	6.1	\$2,138.59
2. Chad Johnson/Sam Bird	6.2	\$1,769.88

3. Blair Stroh/Troy Houff

8.6 \$1,401.16

Saddle Bronc

1. Guy Shapka	84	\$1,335.74
2. Dan Mortenson	82	\$1,105.44
3/4. Mark Wright	81	\$759.99
T.J Bews	81	\$759.99

Steer Wrestling

1/2. Gerald Hays	4.5	\$1,696.14
Roger Lewis	4.5	\$1,696.14
3. Wade Pickerell	4.8	\$1,341.13

Ladies Barrel Racing

1. Dawn Rude	13.81	\$1,117.44
2. Rayel Robinson	13.90	\$884.64
3. Leslie Schlosser	14.00	\$744.96

Bull Riding

1. Robert Bowers	88	\$1,605.24
2. Kelly Millward	85	\$1,218.59
3. Brian Chausse	83	\$1,031.94

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Students of the Ahtahkakoop School, Ahtahkakoop Band in Saskatchewan are raising money to visit various tribes in the U.S. over the Easter Break. Anyone interested in giving financial assistance to this endeavor, please contact:

Karen Little
Tour Co-ordinator
Ahtahkakoop Education
Box 190
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Phone: (306) 468-2326
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REGULATIONS

- All teams must provide Treaty cards of all players. All teams are guaranteed three (3) games in Pool play, with top advancing to the medal rounds.
- Individual awards to be presented in each category
- Scouts will be in attendance during the entire weekend.
- S.A.H.A. sanctioned officials to do entire tournament.
- St. Michael's will be evaluating all players for "AAA" and "AA" calibre for future St. Michael's teams.

Sports

This Rabbit's still looking for faster time

By Steve Newman
Windspeaker Contributor

MISTISSINI LAKE, Que.

Wally Rabbitskin grew up playing ice hockey in Northern Quebec, but now he's a marathon runner who plays only the occasional game on blades.

"I've got a bit of a shin injury," says Rabbitskin before quietly acknowledging that he's still logging 90 to 100 kilometres a week in training.

That the 33-year-old Cree has taken to running up to 150 kilometres a week might be traced to the father he never met. From

what his mother tells him, Matthew Rabbitskin was a proud provider who didn't use modern machinery for transportation.

"He walked almost every day when he was hunting," says Rabbitskin, whose father died in a drowning accident.

"I'm sort of pleased, but not pleased yet," says the 5-foot-6, 133-pound, runner, of his own performance. His best marathon time is two hours 27 minutes. That came with a victory in the summer-warm 1992 Voyageur marathon in Massey, Ont., but his best race may have been a fifth-place effort in Hamilton's 1993 Around the Bay 30-kilometre race.

He'd like to eventually run

close to 2:20 and thus rank among Canada's top dozen or so marathoners, and his Around the Bay time of 1:44 suggests the goal is reachable with improved training. While he has yet to run a spring marathon under 2:30, it's probably because his training suffers during the Crees' annual three-week goose hunt in the spring.

"Maybe my time hasn't come down because I haven't done too much speed work and all that," is another suggestion from Rabbitskin, who lives on the Cree reserve at Mistissini Lake, just south of James Bay, with his wife Kitty and children Pauline, 11, Stephane, 8, and Bryan, 3. "Usu-

ally I concentrate on doing longer runs."

His longest runs take two-and-a-half to three hours, but life isn't all running. Rabbitskin also works for the Quebec Cree Health Board as regional coordinator for its Alcohol and Drug Abuse Program. He assumed the position a year ago after previously teaching physical education part-time at an elementary school.

Rabbitskin and his marathon-running sister, Margaret, 37, also spend one night a week coordinating the Mewatschewin ("Good Health") Running Club. With 64 participants last summer, who ranged in age from five to 40, running 1-10 kilometres, Rabbitskin sees two major goals for the club: encouragement of fitness and a potential activity for those on alcohol or drug rehab.

As a youngster, hockey was his sporting love, but Rabbitskin stopped playing when the game stopped being fun.

"At first I had a good time. I was getting good and scoring goals and skating and working hard and meeting other people," remembers Rabbitskin, who as an adolescent travelled to Europe to play. But then he took a closer look at the game.

"People were getting hurt for no good reasons. I know people don't hurt others because they like to," he explains. "It's because they get mad or they're not in shape to play."

Marathon debut

Rabbitskin only took up marathon running seriously at age 28, and a year later broke three hours in his racing debut - the 1989 Montreal marathon. It looked like he'd run a lot faster, occupying 19th place until he hit the famous "wall" at 34 kilometres and faded.

However, the time qualified him for the next year's Boston marathon where he ran 2:47. And his time kept dropping, to 2:36 at



Wally Rabbitskin

the 1991 Boston and 2:33 at the 1991 National Capital.

"I started wearing a mask in the cold weather and people would look at me strange. I used to see then laugh," recalls Rabbitskin. "But not now. I tell them what I'm doing and it's because of the interviews I've done."

Rabbit, as he's sometimes called, plans to keep on running.

"Running has been really good to me over the last few years. It has helped me change my whole attitude toward people and myself and my family," he says, providing the example that he has become more patient with his children.

"It has allowed me to appreciate what I have and given me more confidence in myself. I used to think running was only for physical fitness, but now that I've been doing it for six years I believe it helps me religiously and spiritually."



The Tree of Knowledge begins at the roots.

On Tuesdays, Kate Lushington hosts a themed evening featuring programs that examine the roots of the philosophies, religions, histories and traditions of people to gain a better understanding of their cultural experience.

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Kate features: *Stories of Our Becoming*

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NOMINATIONS CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the 1994 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- create bridges of understanding, through cross-cultural experiences, between Aboriginal and non-Aboriginal cultures;
- create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- encourages, or supports Aboriginal people in fields of education, employment and training.

Please forward nominations in writing to:

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The City of Calgary
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All nominations should be received by February 28, 1995. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

All nominations will be reviewed by the Calgary Aboriginal Urban Affairs Committee. If further information is required, contact S. Small at 268-5111.



THE
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Forming company creates apprenticeship

Unable to find a tradesman willing to train her, welder hires one herself

By Gordon Jaremko
Calgary Herald

CALGARY

Meet Calgary's iron lady.

Irma White-Patmore has a will as strong as the products of her Mohawk Welding and Consulting Services.

She thrives on starting from scratch.

It looked like all the strikes were against her when she started in 1986.

In a year when falling oil prices shattered the local economy, she was an Indian on welfare. She was a single parent in a strange city, after the marriage to a roving military man that had brought her to Calgary from Ontario broke up.

Eight years later, she owns a home with a Porsche in the garage and owes no mortgages or car loans. She also indulges rich taste in education for her daughter: 20-year-old Annette goes to university in Sweden, to study languages.

Among ambitious Calgary women, White-Patmore has the stature to be in demand as a role model for an employment program run by the YWCA for single parents striving to get off welfare.

She says she had one advantage. While being born a Wahta Mohawk did not put a silver spoon in her mouth, it suggested a career and gave her the nerve to try it.

She comes from a tribe renowned for rearing skilled and fearless iron workers.

Her grandfather, Joseph White, and her father, Mitchell, served on Mohawk high rigging crews that



Shannon Oatway, Calgary Herald

Irma White-Patmore, owner of Mohawk Welding and Consulting, came up with creative solutions to overcome barriers on her way to success.

became famous for working on dizzying perches to erect the steel skeletons of skyscrapers from Manhattan to Calgary.

White-Patmore says the same goes for barriers against women and Indians in business as for heights: "We're just not afraid." She says the trait is bred into Mohawks by an ancient spiritual tradition.

"Our theory is not about dying — it's that we journey farther. If you have that attitude, you can do anything."

As a single parent on welfare, she enrolled in an ancestor of the current YWCA program to learn about the skills, training and formalities she would need to master to become self-supporting.

Obtaining the formal education needed to enter her chosen field turned out to be the least of the hurdles facing her. She cleared it with help from a provincial social services system that has always encouraged going to work.

With her academic credentials in hand, she needed a journeyman open to letting a woman into the

male-dominated field by accepting her as an apprentice.

"I couldn't find anyone. It was really difficult. So I formed a company, Mohawk Welding. I used it to scrounge around for someone willing to be hired by it, on the understanding he would take me on as an apprentice."

The recruit - Les Patmore, a friend of one of her brothers, and a 20-year veteran of the trade - eventually became her second husband as well as her senior employee.

Both report rising demand for the firm's specialty and encourage other women to try the trade, but warn this is no field for fans of indoor comforts and reliable routine.

"It's feast or famine," she says. And when the feasts come, they often arrive in the middle of nights, weekends and cold snaps as contracts to start right away on heavy work in remote outdoor spots.

Mohawk Welding's services have ranged from a year-long assembly of industrial equipment in southeast Calgary, through Saturday night repairs on distant oil drilling rigs, to patching bullet holes in the larger-than-life brass statue of a cowboy on horseback that commemorates early ranchers at nearby Cochrane.

On the job, White-Patmore glows with warm feeling for metal work that she says Mohawks developed as Aboriginal blacksmiths, using coal and iron-ore outcrops of their home Canadian Shield long before Europeans arrived.

"I love it," she says. "The reward is that you have control of real things. There's nothing like a good, sound weld. It's creative. When I'm behind that helmet, it's almost as if I can be a god."



"I see expanding my arts and crafts business... there is a real need right now to support our local artists and traditions."

I would have the store in a log cabin, overlooking the Bull River. People could stop by and just enjoy the scenery, or rent bicycles and ride around the beautiful area where I live. I would have a history of the people of this area on the walls... I have the only store in the community that sells native arts and crafts, so it's important for me to support our local artists.

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TAKING CARE OF BUSINESS

Family partnership offers freedom, co-operation

By Heather Halpenny
Crocker Consulting Inc.

Can a family business partnership survive and thrive? In this column we meet a couple who have known each other since childhood and are in business for themselves. Clifford Atkinson and Juanita Hoflin joined together in a brother-sister partnership to own and operate Triangle Greenhouses Ltd. in St. Paul, Alta.

Hoflin's hands-on experience in the greenhouse business was just the background she needed to get her own business started. Like many entrepreneurial minded people, she had turned her hand to many things, including selling real estate, managing a restaurant and sports clothing store, and even babysitting. As soon as she got to know the ropes at these jobs, she would lose interest and look for something new.

Following an illness, Hoflin found a more stress-free position at Dunvegan Gardens in her home town of Grande Prairie. Although she found the work boring at first, she stuck it out and within a year she worked her way up to assistant manager. She loved the business, the plants, the people, the book work and most of all the owners. They became wonderful friends and taught Juanita all she needed to know to run a greenhouse of her own.

Atkinson, like Hoflin, has tried his hand at everything from pipe-lining to operating a bottle depot. He was rela-



Juanita Hoflin (left) and brother Clifford Atkinson joined forces to open a greenhouse.

tively happy with his job and life in Peace River but he yearned for a business of his own. He got tired of working long hours for someone else and he itched to get into his own business.

Atkinson and Hoflin often talked of owning their own business. When Hoflin called him looking for a partner to acquire a greenhouse in Bonnyville, he decided to give it a try. That first greenhouse

did not pan out, but they followed a lead from a person in a store to their present location in St. Paul. In February 1994, after nearly a year of hard work and frustration, the sale was final.

With the help of several of the staff they managed to get things organized and ready for the busy spring season. Many long hours and days followed. With no experience in plants, Atkinson soon got a crash

course in seeding, transplanting, spraying, watering, fertilizing and so on.

They shared the work and day-to-day operations of the greenhouse and they discovered they both had interests in different areas of the business.

Like any business start-up, Hoflin and Atkinson had a number of problems to overcome. The season started off with a break-in and many unforeseen expenses. Some immediate renovations were needed to improve the customer service area. Equipment broke down and needed to be replaced. The previous owner went to work for the competition and took some of her customers with her.

The list goes on and on, but the good news is the first sea-

son is behind them now. They still see eye-to-eye (mostly) and look forward to the next season.

They get a lot of support from their families and the partnership arrangement means that Atkinson can spend time with his wife and Hoflin can be with her husband. The partnership gives them someone to work business problems out with.

Instead of working 24 hours a day, they can occasionally scoot away from the business for a break. For them, a partnership allows more freedom and more opportunity for service for their customers.

Their current product line includes poinsettias, crafts supplies, craft classes and gifts. They have several new products that they will be bringing out shortly.

Hoflin has some advice for anyone considering going into business for themselves:

"Figure out how much this is all going to cost you and expect to spend twice as much time and money.

"Don't give up. Anything worth doing takes time and effort, which is something you can have lots of even if you are broke. Expect to work even longer hours than before but remember they are for you, not someone else.

"When a satisfied customer drops in to tell you his garden is wonderful, or someone you spent a little extra time with brings you a home-made pumpkin pie, it is all worth it!"

Expect in the new year more articles to help with successful small business management. The Profile of the Entrepreneurs series will continue. A special column will ask couples who are in business together what the strengths and strains of this arrangement are and how it affects the family. If you have a story to tell please let me know by calling Crocker Consulting Inc. at (403) 431-1009.

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Computers

Native Internet site planned

EDMONTON

In all the vast space and millions of computer files accessible through the Internet, there is not one site that collects and stores data about Native Canadians.

"There's really no representation here in Canada yet," says Dickson Christie, director of marketing and promotions for Alberta Supernet, a service which connects computer users with Internet.

Christie wants to change that.

His company is talking with representatives from the Department of Indian Affairs about setting up a site on the Internet where information and research about culture, history and current issues would be available.

The site would be controlled by a governing body, for instance DIAND, which would compile the information and pass it on to Alberta Supernet.

It could be categorized by province or by tribe; no decisions have been made yet.

There are at least 20 different sites across North America and Australia that contain information about Indigenous American and Australian peoples, but no Canadian sites.

The cost is not high, Christie says. It costs about \$15 a month to have access to Internet, which is used by between 30 and 50 million people around the world. There are some 4,500 news groups that deal with subjects ranging from Beavis and Butthead to zoology, he adds.

It's also the fastest way to communicate. Electronic mail takes several seconds to transmit, where a fax can take several minutes and the regular mail system, or "snail mail" as Dickson calls it, can take weeks.

"It's fast becoming THE means of communication. I have clients that do business 100 per cent on the Internet."

Software manages housing easily

Keeping tabs on the condition of housing under their management has often meant a mammoth undertaking for First Nations. Now, however, an extremely easy-to-use software program enables First Nation communities to produce accurate and up-to-date assessments of their housing situation, with just a few touches to the computer keyboard.

The versatile Abenaki Housing Inventory Management System is the brainchild of Abenaki Associates, a company that specializes in providing computer-based services and training to Aboriginal clients. A federally incorporated company, Abenaki Associates has offices in Hobbema, Alta. and in Ottawa.

Company president Percy Darnaby, a member of the Eel Ground First Nation in New Brunswick, was involved with First Nations housing when he worked as a federal government employee. He knows from first-hand experience

just how crucial the need is for accurate information about housing on reserves.

The beauty of the Abenaki Housing Inventory Management System is that it both reports and analyzes. The system not only provides an effective means to gather complete information on all housing units, but also produces analytic reports that can help communities plan future approaches to funding requirements.

Since the software was first introduced to the market in the spring of 1993, approximately 100 First Nations, tribal councils and housing agencies have purchased the program.

The software works under ACCPAC Plus, which most First Nations already use for their accounting functions. Band staff who are familiar with ACCPAC Plus need make only a very simple adjustment in order to operate the program.

The program presents users with a menu of choices

and with "video-forms" which prompt them to enter the required information. When the information is entered for all houses, the system will produce reports for analysis by the First Nation or housing organization, as well as the reports for presentation to funding agencies.

Reasonably priced at about \$700, the software package can be purchased off the shelf, installed, and up and running within minutes. For those customers who wish it, training on how to operate the module is available from Abenaki Associates in central locations readily accessible to First Nations clients.

Abenaki Associates pays close attention to what its customers want. The company maintains a data base of comments and suggestions made by clients at the training sessions, and through follow-ups with customers.

For developing this software program, Abenaki Associates was selected as the winner in the Process and Man-

agement category of Canada Mortgage and Housing Corporation's 1994 Housing Awards. The popularity of the module to date is perfectly in keeping with the theme of this year's awards, Sharing Successes in Native Housing.

In selecting Abenaki Associates for the award, the independent national committee of Aboriginal housing experts praised the company's continuing consultation with Aboriginal users, as well as the module's affordability.

"A program such as this has been a long time coming," said one committee member, "and will certainly improve inventory/housing stock control."

CMHC is Canada's federal housing agency. The CMHC Housing Awards are presented every two years to groups or individuals who have helped improve access, availability and affordability of housing. Past awards cycles have focused on the housing needs of seniors, young families, and people with disabilities.



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JOB REQUIREMENTS

CUSTOMER SERVICE REPRESENTATIVE (CSR)

- High School Graduate, some college;
- previous experience in a customer service environment;
- projects warm, friendly interpersonal skills and a positive image;
- demonstrates active listening skills;
- reads, understands and accurately explains written information;
- communicates verbally in a clear and concise manner;
- demonstrates good judgement and problem solving skills;
- works well in groups and under pressure;
- learns quickly;
- demonstrates concentration/ memory skills;
- self motivated; empathetic, flexible, enthusiastic, resourceful.

COMMUNITY BANKER TRAINING

- University/College degree/diploma (Finance related);
- five years related experience;
- sound analytical skills;
- strong problem solving and marketing skills;
- sound planning/organizational skills;
- good written and verbal communications skills;
- ability to learn quickly;
- above average energy, drive to achieve and a team player;
- ability to multi-task effectively.

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COMMUNITY BANKER TRAINING PROGRAM (ACCOUNT MANAGEMENT)

The employee is accountable for managing a portfolio, both borrowing and non-borrowing, through the effective analysis, evaluation and control of the credit aspects of those accounts; as well as the application of lending policies and procedures, following up on customer requests and improving levels of customer service and satisfaction.

Coordinates, in conjunction with designated counterparts, marketing activities and plans, to produce a comprehensive approach to the marketplace.

Analyses the financial information provided both during the initial extension of credit and on an ongoing basis. Assesses the viability of the venture and the adequacy of the management.



Nicole Commanda (above), Customer Service Representative, and Fred Tolmie (inset), Manager, Aboriginal Banking, are both committed to their clients and their careers, though each took a different route within Bank of Montreal.

Nicole Commanda is a Customer Service Representative (CSR) working with Bank of Montreal in Ontario. Originally from Garden Village, Nipissing First Nation, she has lived much of her life in Toronto.

Commanda came to Bank of Montreal after working with another bank.

"There's a lot of opportunities at Bank of Montreal, a lot of new products to learn about, and I like dealing with people," said Commanda.

Commanda is involved in the day to day banking transactions of her customers. She responds to inquiries and concerns and helps make the bank a more comfortable place to do business.

"Many people feel intimidated by banking. They become overwhelmed." Commanda's job is to unravel the mystery of banking and keep her customers coming back.

"It's great being involved in helping people, recognizing where a person can make more money and suggesting alternative investments. It's person to person, not person to big institution."

Working for the bank has proven a satisfying experience, said Commanda. The bank recognizes achievements and there's training and encouragement from all sides.

The Bank's new internal training program "Learning for Success" prepares entry level hires for more senior positions. Learning for Success is comprehensive and can take 18 to 27 months to complete.

Commanda believes her role as a CSR is a stepping-stone in her banking career. She'd like to find herself in a position to train

and educate others in the skills she's been able to acquire for herself. For now, though, she is busy learning her job and focusing her energies on helping her customers.

Fred Tolmie took a giant leap of faith and landed in a very satisfying spot when he joined Bank of Montreal nine months ago.

Tolmie is the Manager, Aboriginal Banking in Vancouver and is dedicated to a career promoting Aboriginal economic development.

When Bank of Montreal offered him an opportunity to help develop financial relationships with Native organizations, he was skeptical. Like other Native people, he had seen first hand the frustrations Aboriginals suffer in dealing with financial institutions.

After joining the bank, however, it took only a few days to convince Tolmie that Bank of Montreal's commitment was sincere and long-lasting.

"My expectations have been far exceeded. I feel comfortable I made the right decision," he said.

Tolmie is of the Kitkatla Nation which is approximately 50 km southwest of Prince Rupert on the B.C. coast. He worked for the North Coast Tribal Council, and it was there he decided he would focus his career on Aboriginal economic development.

He attended Simon Fraser University and participated in the cooperative education program. He was interested in chartered accounting and through a combination of structured studies and articling, Tolmie achieved a bachelors degree.

Before signing on with the

bank, Tolmie worked for Industry, Science and Technology Canada, an organization which provides seed capital for people planning to start, expand or purchase businesses. Here he began to recognize the challenges and obstacles facing Aboriginals starting businesses.

With Bank of Montreal, Tolmie works to overcome these obstacles, by creating a bridge between the bank and the Aboriginal community. He attempts to make both groups more culturally sensitive to one another in order to achieve an atmosphere of trust.

"The Aboriginal community asks for a relationship based on respect and understanding," said Tolmie. The bank's first duty is to respect the differences in Aboriginal culture and tradition, he added.

Another aspect of his role is to promote banking as a career for Native people.

"Bank of Montreal is committed to recruiting, retaining and advancing Aboriginal people in the bank," Tolmie said. "There is a lot more to banking than handling loans. There are a wide range of financial services and many ways to be involved in the world of banking."

Tolmie's goal is to someday work himself out of a job.

"I hope there will come a time when the bank and Aboriginal people work so well together there will be no need for a Manager, Aboriginal Banking," he said.

"I came here because there was a need for these services." If he performs his job correctly, he said, within 10 years Tolmie hopes to be looking for a new way to promote Aboriginal economic development.



Bank of Montreal

To find out more about employment opportunities with Bank of Montreal contact:

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 Calgary, AB T2P 3N9
 1-403-234-3547

MANITOBA/ SASK.

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 Bank of Montreal
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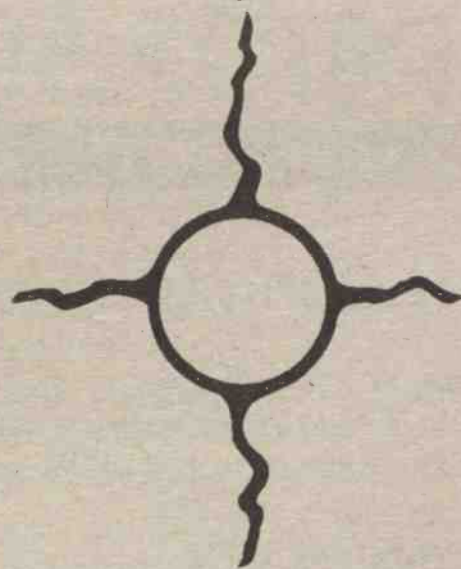


Taking Charge of Change

A Conference on
First Nations Education
 March 7, 8 & 9, 1995
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Educational Governance Workshops

tuesday, March 7, morning
 EDITH M. baker • A 1.1 Effective Financial Planning Techniques
 LORNE hooper • A 1.2 A Guide for Evaluating Administrative Services that are Important to School Success
 HERBERT nabigon • A 1.3 Reclaiming the Spirit of Self-Government

tuesday, march 7, afternoon
 GEORGE C. burns • B 1.1 Tuition Agreements - Instruments of Domination Control & Assimilation
 JAMES mctavish • B 1.2 How are We doing? Practical Strategies For Effective Program Evaluation
 TIM thompson • B 1.3 School Governance - N'SWAKAMOK NATIVE ALTERNATIVE SCHOOL a scripted dramatic presentation of the process used to make decisions specific to the school.
 RICHARD hryniw • B 1.4 Program Management Through Information - outlines a variety of information gathering techniques in monitoring and improving overall school functioning and performance
 DOUG miracle (governance keynote address to be announced)

wednesday, march 8, morning
 JAMESON C. brant • C 1.1 Native Language Resource Management - a case study in the evolution of a database for the management of Native language resources

wednesday, march 8, Afternoon
 DARRYL macdermaid • D 1.1 Managing Risk and Minimizing Liability in the Workplace to avoid large and costly claims on their assets arising from injury to persons and the damage and loss of property
 JACK scott • D 1.2 An Approach to School-Centred Planning

thursday, march 9, morning
 KAREN hill • E 1.1 A Review of the Grand River Polytechnical Institute

thursday, march 9, afternoon
 RON phillips • F 1.1 Indian Control of Indian Special Education

Programming Workshops

tuesday, march 7, morning
 JACK scott • A 2.1 The Common Curriculum - What? Why? How?
 MARGO clinker-farquhar • A 2.2 Reaching Out to Make A Difference: Helping At-Risk First Nation Children to Build Better Communication Skills
 SHIRLEY richards • A 2.3 Intervention Program Based on Reading Recovery
 MARSHA roit • A 2.4 The Open Court Reading Comprehension Program - recently highlighted in the GLOBE and MAIL education section as a demonstration success with primary/junior at risk readers.

tuesday, march 7, afternoon
 JOAN hryniw • B 2.1 Mathematics Through Student Centres - a workshop that focuses on the use of manipulatives in the Mathematics Program at the Primary level using a student centred approach
 CLAUDINE vanevery-albert • B 2.2 Electronic Smoke Signals: Telecommunications in Aboriginal Education

wednesday, march 8, morning
 JACKIE fraedrich & MIMI rice • C 2.1 A Culture Based Approach to Curriculum
 BILL vovetich & SHANE moody • C 2.2 Middle Ear Problems and their Effects on Hearing, Speech, Perception, Psychosocial Development and Learning
 VALERIE anderson & ELIZABETH lee • C 2.3 Helping Teachers Improve Adolescent Literacy
 SANDY greer • C 2.4 Media Education as a Tool to Challenge Stereotypes
 JOHN findlay & HUGH dickie • C 2.5 Anishnabe Alternative Education Program - a site based presentation of the program, including: judo demonstration, drumming demonstration, poetry demonstration, craft display and oral presentations by the students.

wednesday, March 8, Afternoon
 DAVID watson • D 2.1 Computers and Partners In Education - a demonstration of how computers can be utilized by elementary and secondary schools across the curriculum will be featured
 FERGUSON plain • D 2.2 Okeewin (OJIBWE word for growing seed) Education Programs - two of the best ways of learning are doing and experiencing

Programming Workshops (con't)

SCHUYLER webster • D 2.3 First Nations Post Secondary Curriculum Development - the presentation will present a "cultural network model" for curriculum development that recognizes community driven perceptions of need.
JEAN hewitt • D 2.4 Practical Classroom Management Strategies - a hands-on approach to observing student behavior and developing management strategies with reference to educators of Native students
BASIL johnson (program keynote address to be announced)

thursday, march 9, morning
THE STAFF OF JUNIOR ACHIEVEMENT OF LONDON & DISTRICT INC. • E 2.1 Learning how to start and run a business the economics of staying in school.
FRAN tabobondung • E 2.2 Traditional Education as described by the Elders of Wasauksing (Parry Island First Nation) - process of bringing the wisdom of the elder to the curriculum in the classroom
DON groff & members of the F.N.T.I. faculty team • E2.3 The First Nation Technical Institute (F.N.T.I.) Experience incorporating traditional teachings, healing and learning, literacy and academics, community involvement, learner control
LONDON board of education outdoor education program • E 2.4 The Days of the Fur Trade - participants will join with students at the outdoor education facilities in a sharing through direct experience of the outdoor skills and knowledge that were part of the early fur trade.

thursday, march 9, afternoon
ROCKY landon • F 2.1 How To Go About Implementing and Integrating Native Studies Within a School Board Environment
JAMIE stevens • F 2.2 The Winisk Disaster Teaching Unit and Peawanuck Community Family Project - a model for teaching culturally relevant and community based material.
PETER gamlin, ANDREW schardt and CRAIG whitten • F 2.3 Michikan School Project - this project is directed at improving skills in solving word problems in mathematics and improving mathematic skills in general
BOB antone, JOANNE bedard & BRYAN loucks • F 2.4 Our Own Thinking is One of the Major Barriers to Developing Schools and Programs which are Culturally Based and Self Determining

Ecological Healing Workshops

Excellence in education is achievable when the community is healthy, when the community is able to maintain a balance of peaceful relations between its members.

tuesday, march 7, afternoon
 ANA bodnar • B 3.1 Ethical Dimensions of Working in First Nations Communities

wednesday, march 8, morning
ROSA john • C 3.1 The Kehewin Performance and Resource Network - the Network provides workshops dealing with issues such as suicide prevention, the effects of residential schools on First Nations and youth awareness that specifically geared to the host community
SANDRA D. moore • C 3.2 Healthy Workers/Healthy Community (all day workshop) - using the teachings of the Medicine Wheel and the Healing Wheel, the importance of self health in order to be effective care givers.

wednesday, march 8, afternoon
STEVE manlow • D 3.1 Vision Quests - on of how guided imagery can make us aware of the strength beliefs in determining how we see and value our experiences and how they can affect problem-solving

thursday, march 9, morning
BILL johnson and LUPITA litson • E 3.1 Trees for Mother Earth: Helping the Navajo Take Charge and Plan for the Future - what began as a learning experience for the youth from non-native cultures, through work with the indigenous peoples, has become a cultural, spiritual, educational and environmental program for those same native people.
RENEE thomas-hill • E 3.2 Woodland Cultural Centre - to heal the community so that future generations will not stumble or fall to the ground, but rise to fulfill the betterment of all creation.

thursday, march 9, afternoon
BOB stevenson • F 3.1 Environmental Education Co-ordinator Mohawk Council of Akwesasne "Life Skills on the Land Teaching" survival •Fires •Shelters •Food •Medicine •Hunting •Trapping •Fishing •Farming & Gathering
JIM rule • F 3.2 The Ontario Green Schools Project
ED connors • Ecological Healing Keynote Address - Education Towards a Vision of Our Future

NOTE: We will not be sending a written acknowledgment of your registration. Timetable and receipts will be available at the registration desk.

Taking Charge of Change

A Conference on First Nations Education
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The Akwesasne Mohawk Police Commission (Akwesasne Mohawk Reserve) is seeking a highly motivated and administratively strong individual to fill their vacant position for a **CHIEF OF POLICE** to direct, plan and manage the operations of its 24 member police service. The Territory governed by this service straddles the Canada/United States border and is located in the provinces of Ontario and Quebec.

The interested candidate must have had several years of experience in an Administrative and Managerial field. They must also possess a thorough knowledge of and experience in community based policing. The candidate should also have the ability to communicate and develop positive relations with a diverse community.

The Chief of Police will be required to develop and share both long and short term goals and priorities for the Policing Service and have proven the ability to achieve and ideally exceed these priorities. The Chief should also have experience in motivating and developing leadership skills with the people whom they work with.

The ideal candidate must have the minimum of an undergraduate degree and post graduate work experience. Command, knowledge and experience in a policing organization would be defined as an asset. Although the Akwesasne Mohawk Police Commission is an equal opportunity employer, preference is given to candidates who are Native or are of Native Ancestry.

Serious inquiries into this position can be made by contacting Mr. Vaughn Phillips, Chairperson, Akwesasne Mohawk Police Commission, Mohawk Council of Akwesasne, P.O. Box 579, Cornwall, Ontario, Canada K6H 5T3 or 613-575-2348/2349 (613-575-2884 fax number)

Applications will be received until Tuesday, February 28, 1995. Qualified applicants are invited to submit a letter of application with a detailed resume outlining their experience and qualifications in "Confidence" to:

**Mr. Vaughn Phillips, Chairperson
Akwesasne Mohawk Police Commission
Mohawk Council of Akwesasne
P.O. Box 579
Cornwall, Ontario K6H 5T3
or by faxing it to 613-575-2884**

Primary Worker

Federally Sentenced Women's Facility
Correctional Services Canada

Edmonton, Alberta

(Open to residents within the city of Edmonton, Alberta and surrounding area)

As the successful candidate, you possess a secondary school diploma, or its equivalent, as defined by a satisfactory score on the PSC 320 Test, or the successful completion of a provincially/territorially approved secondary school equivalency test. An acceptable combination of education, training and/or experience is also acceptable. You combine the above with completion of the CSC Correctional Orientation Training Program for Correctional Officers. Preference will be given to candidates with a degree in Social Sciences from a recognized university. The salary will range between \$34,825 and \$42,369 per annum.

You possess experience in intervention with women in conflict with the law and/or with women in a social services and/or with correctional operations, or experience in such interventions with Aboriginal women. This experience is combined with a knowledge, which will be tested on a pass/fail basis, of The Canadian Criminal Justice System, the Correctional and Conditional Release Act and its related regulations and policies, and the mission of the Correctional Service of Canada. An effective written and verbal communicator, you will again be tested on a pass/fail basis on your knowledge of women's issues, the particular needs of federally sentenced women and federally sentenced Aboriginal women, and strategies used to respond to these needs as stated in the report, "Creating Choices" and in the Correctional Program Strategy for Federally Sentenced Women. Your knowledge of concepts, phases and processes of case management and Correctional Programs is complemented by your knowledge of institutional and community resources for women and/or Aboriginal and/or federally sentenced women and federally sentenced Aboriginal women. You will also be tested, on a pass/fail basis, for your ability to work positively in a women-centred environment; your ability to define, analyze, determine alternatives and recommend or take appropriate action to resolve problems, conflicts, and crisis situations; and ability to analyze, evaluate and summarize information. To be considered, candidates must also possess a valid provincial driver's license and valid cardio-pulmonary-resuscitation (CPR) and First Aid certificates.

As the successful candidate, you must also be alert, dependable, flexible, capable of taking initiative, effective at interpersonal relationships, and sensitive to women's issues, Aboriginal culture, and Aboriginal women's issues.

Written exams to assess knowledge and abilities will be administered in mid February, 1995. For more information, please contact Mr. Gerald (Gerry) Michayluk at (403) 227-3391, extension 340.

Enhanced reliability security clearance and pre-employment medical tests will be conducted.

To be considered, candidates must clearly demonstrate the above screening criteria and conditions of employment in their application/resume. Candidates who are successful will receive a study package and notification indicating the date and time for their written exam/interview. Previous applicants must re-submit their application/resume.

Please send your application/resume before **February 10, 1995**, stating reference number **95-61-1019(D99)**, to: **Bowden Institution, P.O. Box 6000, Innisfail, AB T4G 1V1. Attention: Personnel Department**

We thank all those who apply and advise that only those selected for further consideration will be contacted.

We are committed to Employment Equity.
Vous pouvez obtenir ces renseignements en français.



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Commission de la fonction publique
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Canada

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The goal of the job club is:

- to help all participants obtain a job of the highest feasible quality within the shortest feasible time period.

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We provide the following:

- a positive, supportive environment
- marketable resumes and calling cards
- important interview techniques
- hidden job market search techniques

**What resources are available?**

We supply the following resources free of charge to all Job Club participants:

- telephone/fax
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Career Section

EMPLOYMENT OPPORTUNITIES

Conwest Exploration is currently hiring for the following positions at their Sexsmith Gas Plant which is expected to be fully operational by November 1995.

SR. TECHNICIAN - INSTRUMENTATION

Monitors and maintains all gas plant, field control systems (DCS, SCADA) and electrical systems.

Job Requirements:

- Dual certification preferred as an Instrumentation Mechanic and Electrician.
- Minimum of 5 to 7 years related experience.

LEAD OPERATORS

To control and monitor plant and field operations, safety, environmental and production performance.

Job Requirements:

- Second class power engineering certification.
- Minimum of 5 to 7 years sour gas processing and sulphur plant experience.

Send resumes to:

Bruce Gould
Conwest Exploration Company Limited
P.O. Box 540, Sexsmith, Alberta T0H 3C0

Closing date - February 6, 1995. No fax of telephone inquiries please.



Conwest Exploration Company Limited

Conwest Exploration Company Limited is an active oil and gas explorer and producer who continues to achieve strong growth in reserves and production.

Considering a Career in Law?

The Faculty of Law at the University of Victoria encourages Indian, Inuit and Metis people who contribute to their community through their work or cultural activities to consider law as a career. We have a special admission category for Indian, Inuit and Metis people as well as a tutorial support program to assist you to successfully complete your legal studies.

Applications for admission to the September 1995 class are due by 31 March 1995 if you have written the Law School Admission Test (LSAT).

For information about the 1995 or subsequent classes contact Dick Rennie, Admissions Officer or Heather Raven, Professor at (604) 721-8185 or by FAX (604) 721-8146.



REGIONAL MANAGER

(Competition #P9495-C1)

Fairview College is a dynamic community college with a commitment to service throughout Northwestern Alberta. Operating from three main campuses and several outreach centres, the College provides innovative programs to over 3,000 students.

Located in High Level, the Regional manager provides academic and administrative leadership to our Northern Region. You will manage a dedicated team of 40 instructional and support staff and ensure delivery of quality adult education and post-secondary programs in academic upgrading, adult literacy, business, trades and other specialties.

You will have a university degree, preferably with post graduate study, specializing in adult or aboriginal education and considerable experience in post-secondary or public education, preferably in northern communities. Strong interpersonal and communication skills and sensitivity to aboriginal community issues are essential.

Fairview college offers an attractive salary and benefit package, including northern allowances.

If you are interested in this opportunity, please send your resume by February 10th, 1995, indicating the names of three recent references and your salary expectations, to:

Human Resources
P.O. Box 3000
Fairview College T0H 1L0
Phone: (403) 835-6600
Fax: (403) 835-6698

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HAVE YOU EVER CONSIDERED BECOMING A PROFESSIONAL NURSE?

If you are of Aboriginal ancestry and:

1. Are 21 years of age or older
2. Have been out of school for at least two years

OR

3. Are a health care worker (CHR, or RNA) who has successfully completed grade 10 (or equivalent)

Then you are eligible to enter the

NATIVE NURSES ENTRY PROGRAM AT LAKEHEAD UNIVERSITY

The Native Nurses Entry Program is a nine month preparation program designed to provide the necessary skills and academic preparation required for successful completion of the four (4) year nursing degree program.

The program is based on two (2) semesters of twelve (12) weeks each, as well as a two (2) week field experience. The student may choose field experiences in their own community or other Native health setting.

Upon completion of the preparation period, the student will enter Year I of the Bachelor of Science Degree in Nursing program at Lakehead University.

COMPLETED APPLICATIONS, INCLUDING ALL DOCUMENTATION, MUST BE RECEIVED BY APRIL 14, 1995.

Write or call for an application package to be sent to you.

For additional information, please contact:

Native Nurses Entry Program
Lakehead University, Thunder Bay, ON, P7B 5E1
by phone: (807) 343-8446 by fax: (807) 343-8246

St. Thomas University

Invites nominations and applications for the

Director of Native Studies

St. Thomas University is a four-year liberal arts institution affiliated with the University of New Brunswick, with which it shares library and some physical facilities. The university is self-governing and grants its own degrees in Arts, Education and Social Work, and certificates in Criminology and Social Justice, Gerontology and Social Work. A BA degree with a major in Native Studies has been offered since 1981. The university has an enrollment of approximately 2000 students.

- ▶ The incumbent will be expected to provide leadership in the development of the Native Studies programme, to carry out all responsibilities related to administration of the programme, and to work closely with students and both the University and Native communities. In addition to assuming the responsibilities of the director, the successful candidate will teach courses in Native Studies.
- ▶ The Director of Native Studies will be offered a tenure-track position at the rank of assistant professor. Candidates should be of Native ancestry (the New Brunswick Human Rights Commission has approved this requirement) and hold a Ph.D. or equivalent academic qualifications (although a minimum of a Masters degree may be considered) in a discipline appropriate to a liberal arts university. Preferably, applicants should have prior university work experience; a working knowledge of one of the Native languages of the region (Micmac and Maliseet/Passamaquoddy); and be familiar with the issues of Native post-secondary education in Canada.
- ▶ Applicants are asked to submit a curriculum vitae and evidence of teaching effectiveness (teaching portfolio preferred) and to arrange to have three letters of reference sent directly to Dr. Roger H. Barnsley, Vice-President (Academic), St. Thomas University, Fredericton, NB E3B 5G3 (Fax: 506-450-9615).
- ▶ **Closing date:** February 15, 1995 or when position is filled. Applicants are responsible for ensuring that their files, including letters of reference, are complete by this date.

In accordance with Canadian immigration requirements, preference will be given to applicants who are either Canadian citizens or permanent residents. St. Thomas University is committed to employment equity for women, Native persons, members of visible minority groups and persons with disabilities.



THE UNIVERSITY OF SUDBURY

invites applications for a tenure-track position at the rank of **LECTURER** or **ASSISTANT PROFESSOR** in the Department of Native Studies (subject to budgetary approval).

The successful candidate will be expected to teach in Aboriginal family and community studies and in any one of the following areas: tradition and culture, community-based research, history and education of Native peoples, and a Nishnaabe or Cree language; as well as do research.

Applicants should have a post-graduate degree in a related field preferably a Ph.D., knowledge of Native Cultures, and direct experience working with Native people. Previous teaching experience and fluency in Cree and Ojibwe are definite assets. Salary commensurate with background and experience.

Applications including C.V. and names and addresses of three references should be sent to:

Chair
Native Studies Department
University of Sudbury
Sudbury, Ontario
P3E 2C6
(705) 673-5661 ext. #421

by: February 24, 1995

The University of Sudbury is committed to principles of equity in employment.

Career Section

RED DEER NATIVE FRIENDSHIP SOCIETY Is offering an exciting opportunity as **EXECUTIVE DIRECTOR**

This rewarding and challenging position will go the person who:

- * Has non-profit Administrative experience
- * Can supervise multiple program areas including Family services
- * Can be a team leader
- * Is knowledgeable in Aboriginal culture and language

COMPETITION CLOSING DATE: February 1, 1995

Please submit covering letter outlining fundraising and proposal successes and resume to:

Personnel Committee
Red Deer Native Friendship Society
4801 - 49 Street
Red Deer, Alberta
T4N 1T8

The Prince George Native Health Clinic requires a **EXECUTIVE DIRECTOR - SENIOR STAFF PERSON**

QUALIFICATIONS:

- Minimum of 2 years post secondary education in Business Administration or equivalent experience.
- Knowledge of medical Health Facilitator
- Knowledge of health problems within the Aboriginal community
- Demonstrated skill in leadership, resource management, supervision, planning and public relations
- Excellent communication skills
- Ability to work co-operatively with a variety of staff, volunteers, professionals and other members of the community
- Must be willing to provide a criminal record check.

RESPONSIBILITIES:

- Accounts to the Board of Directors on a regular basis for the operational activities of the organization
- Provides leadership and ensures that the staff works together to achieve the purposes of the organization
- Individually supervises and evaluates programs and staff
- Co-ordinates the planning of activities of the organization
- Negotiates contracts on behalf of the organization
- Develops and maintains positive, professional relationships with the funders, professionals, and organizations significant to the functioning of the society
- Adheres to the philosophy, policies and procedures of the organization
- Represents the organization positively and professionally in the community

SALARY:

Commensurate with experience

PLEASE SEND RESUMES TO:

The Prince George Native Health Clinic
c/o The Prince George Native Friendship Centre
144 George Street
Prince George, B.C. V2L 1P9
Attention: Lillian George, Board of Director

NO PHONE CALLS PLEASE!

The Prince George Native Healing Centre requires **(2) FULL TIME COUNSELLORS, SPECIALIZING IN SEXUAL ABUSE**

QUALIFICATIONS:

- Must have experience in the field of Sexual Abuse Counselling, Aboriginal Healing Technician, and have worked within the Aboriginal community
- Must have good interpersonal skills
- Willing to relocate to Prince George, B.C.
- Basic computer skills an asset, but not essential
- Ability to function as a team member
- Skills in facilitating therapy groups, one on one, and awareness workshops an asset.
- Post secondary education - Social Services diploma or equivalent experience
- Must be willing to submit to a criminal record check

SALARY:

Negotiable

CLOSING DATE:

February 3rd, 1995 @ 4:00 p.m.

PLEASE SEND RESUMES TO:

The Prince George Native Friendship Centre
Healing Centre
144 George Street
Prince George, B.C. V2L 1P9
Attention: Lillian George, Board of Director

NO PHONE CALLS PLEASE!

EXECUTIVE DIRECTOR

The Niha'7kapmx Child and Family Services Society is seeking an experienced child welfare administrator to occupy the position of Executive Director.

Duties will include:

BOARD OF DIRECTORS

- Develop and review policies and procedures
- Implement decisions made by Board of Directors

PLANNING

- Develop long range plans and objectives.

FINANCIAL MANAGEMENT AND ADMINISTRATION

- Develop funding proposals
- Ensure that financial records are kept and audited annually.
- Monitor budget expenditures

PROGRAM DEVELOPMENT

- Analyze needs in the community and respond to those needs.
- Ensure that all cases are managed according to professional and community standards.
- Evaluate and review all programs.

PERSONNEL MANAGEMENT

- To recruit and select staff.
- Ensure the provision of appropriate training and job-related career development for staff.
- Plan and monitor human resource needs.

PUBLIC RELATIONS

- Represent the Society

The ideal candidate will preferably have an M.S.W. or B.S.W. with several years of experience in Child Welfare. Supervisory experience, experience working in native communities, and a working knowledge of the regulations and procedures of Indian and Northern Affairs Canada and the British Columbia Ministry of Social Services as they relate to child welfare. A criminal check will be conducted.

For a full job description please phone (604) 455-2118.

Please submit resume by February 24, 1995 to:

Nita Brown/Ursula Munro
Lytton Employment Services
Box 278
Lytton, B.C. V0K 1Z0
Ph.: (604) 455-2283
Fax: (604) 455-2643

Indian Oil and Gas Canada is an organization dedicated to bringing a high degree of professional excellence to the management and administration of oil and gas resources found on Indian land across Canada. Our organization is located adjacent to Calgary.

Manager, Land Contracts, Administration & Research (2 Year Term Position)

Under the direction of the General Manager, Land Division, you will manage and supervise the allocation of staff and resources to meet program requirements; mentor, train and develop land contracts, administration and research professionals with special emphasis on development of Aboriginal employees. You will also establish goals and priorities; draft, review and approve for execution, formal surface and subsurface contracts and amendments; analyze, interpret and administer existing land contracts; and supervise the researching of mineral lands, ownership and status. Additional duties include analyzing problems and recommending solutions, and liaising with First Nations, industry and Departmental representatives.

As the ideal candidate, you have successfully completed a related two-year post-secondary program such as land management/land administration, or possess an acceptable combination of education, training and/or experience. You add to this, extensive experience in oil and gas land matters with an emphasis on land contracts, and a knowledge of legislation pertaining to exploration and development of oil and gas, industry practices and procedures, farm-out agreements and oil and gas leases/licenses. The ability to draft complex oil and gas agreements, analyze and resolve problems, supervise/train others, establish and determine priorities, communicate orally and in writing, and plan and organize are also requirements of this position. Paralegal experience would be an asset. Experience dealing with Aboriginal peoples and issues as well as an understanding and appreciation of their values, cultures, aspirations and history is desirable.


Enhanced Reliability Security is a requirement of this position.

Salary Range: \$55,814 to \$69,768 per annum.

If you can demonstrate the above qualifications, please send your resume, in strictest confidence, to: **Susan McCurdie, Human Resources Officer, Indian Oil and Gas Canada, Suite 100, 9911 Chula Blvd., Tsuu T'ina, Alberta T2W 6H6.** All applications postmarked on or before **February 24, 1995**, will be considered.

Vous pouvez obtenir ces renseignements en français en communiquant avec la personne au-dessus.

Indian Oil and Gas Canada is an equal opportunity employer and encourages applications from people of Aboriginal ancestry.

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Affaires indiennes et du Nord Canada

Indian Oil and Gas Canada
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Advertising Feature

Visions of Future conference is set to go!

By Nelson Bird

With a little hard work and a lot of determination, the Saskatchewan Indian Federated College Student Association proved that by overcoming all obstacles you can succeed at reaching your goal — the goal being the Visions of the Future conference and the obstacles being time, money and doubt.

On Feb. 20-23, SIFC will be hosting a national student conference that will take place in Regina. The association, along with numerous volunteers, has been extremely busy contacting the various colleges and universities across Canada and in the Northwest Territories.

"Posters, pamphlets and letters have been distributed across Canada and as a result of this we can expect anywhere from 300 to 500 participants," says Danielle Woodward, SIFC Student Association member

and chairperson of the conference committee.

"Considering the amount of pressure we've been under, I feel that we have come a long way towards making this conference a success and now it looks like it will be," she adds.

The idea for the conference arose out of a meeting with the SIFC executive last spring and since then the SIFC has a hired a co-ordinator to develop and organize the conference and also to create a theme that will be used to promote the event.

The theme Taking the Challenge — Facing Tomorrow is directed to all First Nations post-secondary students. It emphasizes how the needs of today's First Nations society are changing and how students need the knowledge and tools to stay aligned with these changes.

Issues surrounding self-government are the main idea

behind the conference. These issues include community development, education, training, land and resources. The eventual transfer of power will be addressed at workshops throughout the four-day event.

The SIFC students' association, along with the SIFC Board of Governors, feel that First Nations students need a forum to discuss the future; their future. The Board of Governors feel that the students are the future and First Nations students will one day step forward and assume their rightful place as leaders.

The Board of Governors say it is imperative the First Nations people take control over their lives because when they become self-sufficient everyone will benefit, including non-Aboriginal people. However, First Nations people need to acquire the necessary skills in order to properly govern them-

selves. This conference will cover these concerns and much more.

The objectives of the conference are:

- Address the issues that affect First Nations people today.
- Identify our political and legal rights.
- Clarify the need for language retention.
- Implement customs and traditions in our legal, educational and health care systems.
- Seek new ideas to stop exploitation of First Nations land and resources.

"I plan to be taking pictures and the opportunity to meet other students with the same passion is exciting," says conference volunteer Tina Pelletier. "I've been volunteering with the pamphlets and mailout and I've noticed that the energy of the other volunteers is limitless," she adds.

Pelletier, who is an Indian Communication student, thinks that it's been difficult, but feels that with the co-operation of everyone, the conference will be a success.

Guest speakers at the conference will address the various objectives and give insight into various issues and offer suggestions and possible solutions. The conference will also be attended by numerous SIFC students who will actively participate. Many of them have also volunteered to help facilitate the various events.

The conference is being sponsored by numerous organizations. The SIFC offers four levels of sponsorship according to the amount contributed. The categories are Gold, Silver, Bronze and Friend. SIFC, Minolta Business Equipment, and the Bank of Canada are just a few of the many sponsors of the Visions of the Future Conference.



"Taking the Challenge: Facing Tomorrow"

February 20 - 23, 1995
 First Nations Post-Secondary Student Conference
 In Regina, Saskatchewan

Saskatchewan Indian Federated College Student Association



FOR FURTHER INFORMATION CONTACT:

Students' Association, CW 118.1 University of Regina, Regina, Saskatchewan, S4S 0A2
 Phone: (306) 779-6206 Facsimile: (306) 585-0553

Registration Form SIFC - SA Students' Conference

NAME: _____
First Name Middle Initial Last Name

INSTITUTION: _____

ADDRESS: _____

CITY/PROV.: _____ POSTAL CODE: _____

PHONE {WK}: (_____) _____ (HM): (_____) _____

REGISTRATION FEE: \$100 ENCLOSED: _____

Please Send Payment to: SIFC - SA, CW 118.1 University of Regina, Regina, Saskatchewan S4S 0A2

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