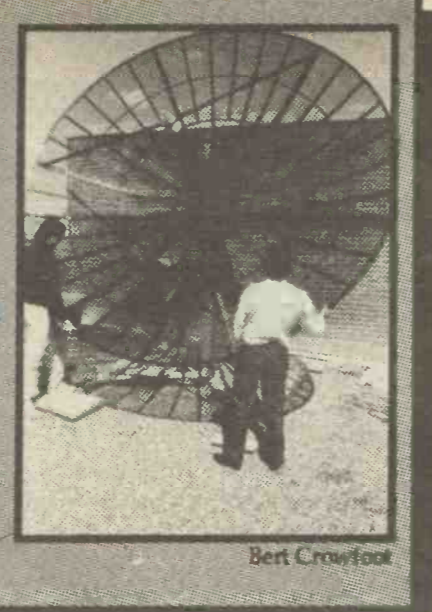


INSIDE

Siksika Nation tunes in, turns on to CFWE - FM (89.9) via satellite



Bert Crowfoot

# Wind speaker

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May 11, 1990

North America's No. 1 Native Biweekly Newspaper

Volume 8 No. 4



John Holman

Delores Harley is surprised by the camera as she cooks bannock at Native awareness day, May 4, at Edmonton's Oliver Elementary School. Co-cook Christie Ladouceur takes a seat and chats with a friend in the background.

## UN refuses to take sides in Lubicon land-claim dispute

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

A United Nations human rights' committee has come down squarely in the middle of the Lubicon Lake Band's long-standing land claim dispute with the federal government.

The committee did find Canada in violation of Article 27 of the International Covenant on Civil and Political Rights. But it attached blame to the Lubicons and the federal government for not settling the land claim.

Lubicon spokesperson Terri Kelly said the latest submission from the international community falls into a long line of others from organizations and foreign governments around the globe who've vowed to support the beleaguered Cree band.

Canada signed the covenant in 1976. It says countries will not deny their minorities the right to practise their culture and religion.

Kelly said there are stacks of letters in her Edmonton office from government officials from other countries which take a harder line in their demands on Canada to end the Lubicon dispute.

"We have three file drawers full of letters," she said. These people write on a regular basis."

Kelly said much of the correspondence is copies of letters sent to Prime Minister Brian Mulroney from foreign government officials angry at the delay in ne-

gotiations.

The latest is from Australian Member of Parliament Richard Jones who lashed out at the Canadian government for not treating the Lubicons fairly.

"We in Australia have been soundly criticized internationally for our treatment of our aboriginal people and many of us have felt the Canadian people treated their indigenous people in a far more civilized manner. This now appears to be in question," he said in his letter.

Kelly said she has received similar letters from other nations including England, France, Norway, the U.S.S.R. and East and West Germany.

Edmonton New Democrat MP Ross Harvey said the Canadian government should feel "dishonored" the UN committee had to be involved in the first place.

"But the actions of the current and preceding governments left the Lubicon people no choice but to seek redress before this international tribunal," he said.

The Lubicon Band and the federal government are at an impasse in the land and compensation battle. The last round of negotiations ended when the Lubicons refused \$45 million for economic development in what band leaders termed a "take-it-or-leave-it offer."

The band is demanding an additional \$2 million in compensation for treaty benefits it claims it deserves.

The federal government denies owing the band compensation.

**INSIDE: Lubicon negotiators skeptical about decision's impact** Page 2

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## News

## Decision unlikely to hasten settlement - Lennarson

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

Negotiators for the Lubicon Indian Band are skeptical UN support will help them end their 50-year battle for land and com-

pensation.

The United Nations human rights' committee called on the government of Canada last week to resolve its longstanding dispute with the Lubicons of northern Alberta whose culture and religion have been threatened by the stalemate.

But band negotiator Fred Lennarson said he's not satisfied with the decision which he termed as "vague" and "unbinding."

He said while the report is a "black mark" for Canada, it could give the federal government a way to postpone negotiations indefinitely.

"It's a very unclear statement," he said.

"On one hand it says Canada was in violation (of human rights). But on the other it says their offer to the Lubicon was OK."

Using Article 27 of the International Covenant on Civil and Political Rights, the 18-member panel of diplomats and international law professors found that Canada violated the cultural rights of the Lubicon by letting the dispute drag on for more than 50 years. But it fell short of rebuking the government for not negotiating with the Lubicons fairly.

Martin Low, a justice department lawyer who represented Canada at the UN hearings, believes the decision couldn't have been handed down any other way.

He said the recent 32-page UN decision is only meant to force negotiators back to the bargaining table.

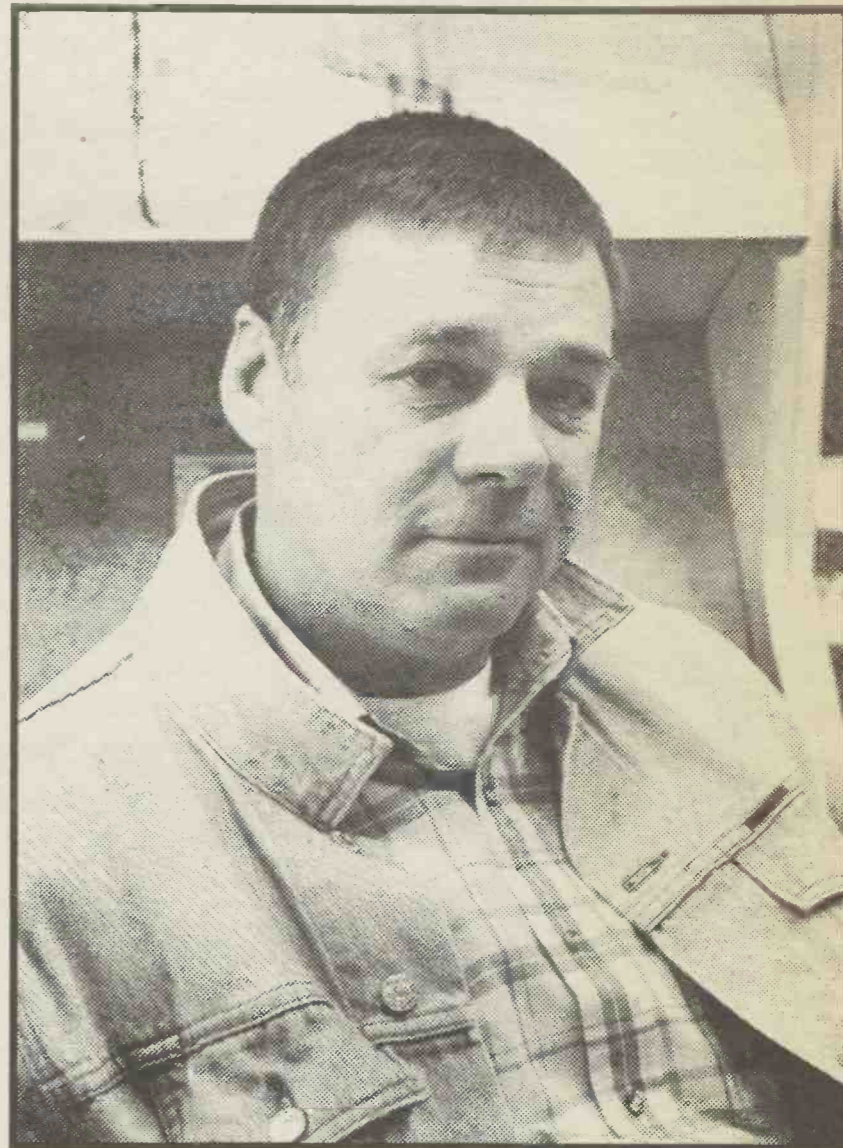
"Any (legal) decision is open to interpretation," he said.

"What they've done is neither say the government was right or say the band was right. Now, hopefully the two sides can sit down and discuss it more."

But Lennarson, who expected a formal condemnation of Canada for human rights' violations against the 477-member band, said the federal government isn't obliged to resume negotiations.

Talks between the federal government and the band broke off more than a year ago when Lubicon Chief Bernard Ominayak refused to accept an offer of \$45 million for economic development.

Federal officials have refused to return to the negotiating table insisting they will not discuss the



Fred Lennarson

File Photo

\$2 million in compensation demanded by the Lubicons for retroactive treaty benefits.

Alberta Premier Don Getty, who signed an agreement with the Lubicons for a 246-square km reserve last October, has voiced his support for a speedy settlement by the federal government.

He said he hopes the UN decision will pressure Ottawa to return to the bargaining table.

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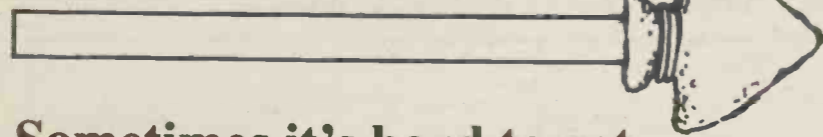
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# I want to go that way



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pointed in the right direction.

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**SIASST**


Last summer's blockade by New York state troopers

File Photo

## Akwesasne violence claims two lives

By Jeff Morrow  
Windspeaker Staff Writer

CORNWALL, ONT.

The military and police were sent onto Akwesasne reserve last week to quell further violence after two Mohawks were slain during a week of sporadic gun battles.

But police intervention may have increased the tension between the volatile Mohawk communities split over gambling.

Pro-gambling supporter Arnold Edwards, 32, and anti-gambler Matthew Pyke were found shot to death after separate gun battles which forced many band members to flee the reserve and take refuge with relatives in nearby towns.

Soldiers from the Canadian Armed Forces regiment in Quebec and RCMP joined New York state troopers sent into Akwesasne to help restore peace on the 9,000-member Indian reserve which straddles the Canada/U.S. border near Cornwall, Ont.

Many residents have returned home since Canadian and U.S. police blocked roads leading to the reserve to check vehicles for firearms.

Members of the Mohawk Warrior Society accused the military and police of interfering in Mohawk affairs.

Warrior leader John Boots fears the roadblocks will result in further encroachment on Native rights.

Sgt. Roger Mitchell of the St. Regis police department denied the charge of interference.

"They were invited here to restore peace," he said.

The St. Regis Band is on the Canadian side of

Akwesasne reserve, about 100 km south of Montreal.

For almost one year band factions split over gambling on the reserve have been caught in a heated conflict over traditional and non-traditional culture.

Reserve casinos have attracted many tourists from the U.S. and Canada. But anti-gamblers have opposed the establishment of more casinos.

More than 200 members of the American pro-gambling Mohawk Sovereignty Security Force have warned of renewed violence since N.Y. state troopers raided reserve casinos last summer confiscating slot machines and business records for tax fraud investigations.

The Mohawk security force, which vowed to fight the interference of outside governments opposed to reserve gambling, set up roadblocks after the raid to prevent police from coming on to Mohawk land.

Anti-gambling residents like local newspaper editor Doug George charged that the security force doesn't represent Mohawks committed to safeguarding Native sovereignty. He said pro-gamblers are out to make a buck at the expense of Mohawk traditions.

"It's not a sovereignty issue. It's a gambling issue," he said.

"None of our legitimate leaders sanctioned this action."

Since last summer's standoff, George said he has seen both members of the security forces and anti-gamblers patrolling portions of the reserve with explosives and automatic and semi-automatic weapons.

Houses and casinos have been ransacked and burned, he said.

News

# Siksika Nation tunes in to CFWE

## Blackfoot Band has big plans for new station

By John Holman  
Windspeaker Correspondent

### SIKSIKA NATION

The installation of a transmitting dish has given Native radio to residents of the Siksika Nation. It's also given residents of the southern Alberta reserve an opportunity to develop their own programming.

Siksika Nation received the first transmissions from CFWE-FM in Lac la Biche on the afternoon of April 23. CFWE is a counterpart of Windspeaker in the Aboriginal Multi-Media Society of Alberta (AMMSA).

AMMSA general manager

Bert Crowfoot said the installation is an excellent step into getting into community radio, especially with the Native content of the three daily CFWE newscasts from 6-9 a.m., a noon broadcast and a news hour at 5 p.m.

"Our programs are a wrap-around," he explained.

The Blackfoot Band pumped its own money into the project, said Chief Strator Crowfoot.

"If we rely on outside resources (the federal or provincial government), we might be waiting forever," he said, noting band members couldn't wait. "It's a critical problem not having enough information."

The band has big plans for the

station, Chief Crowfoot said. It will be used to broadcast programs to reinforce the Blackfoot language and culture taught in the local school and may be made available to special interest groups.

"We're just starting up and have set aside tribal funds to facilitate the station's development," he said.

"There could be call-in shows to get feedback (on local Native issues)," said Crowfoot. "There's all kind of possibilities there."

It will eventually become a full-fledged station. The station already has a full-time employee. In the future other part-time and volunteer positions will open up.



Bert Crowfoot

Home Cable's Lyndon Kendrick climbs the Siksika tower to install the antenna for CFWE - FM 89.9

# Native affairs' committee is long overdue, says IAA's Louis

By Jeff Morrow  
Windspeaker Staff Writer

### EDMONTON

A Native affairs' caucus committee set up by the province to address political concerns on a provincial level is being viewed with a critical eye by Alberta's top Indian leader.

But Roy Louis, president of the Indian Association of Alberta (IAA), is frustrated the City of Edmonton hasn't got a similar plan going on the local front.

The six-member provincial committee was announced April 25 by Ken Rostad, minister responsible for Native affairs.

It will be chaired by Ponoka-Rimbey MLA Halvar Jonson.

Louis questioned the credibility of the newest government initiative. And he is still waiting for a commitment from Edmonton Mayor Jan Reimer who is looking at establishing a Native affairs' committee in the capital city.

Louis, who's been on the back of city council since September to help organize a Native liaison group, said the decaying social and health status of Natives living in the inner city are indications something needs to be done.

Calgary has an aboriginal urban affairs' committee to deal with the city's Native popula-

'I would like to give it some time before I say it's useless'

tion, he said, and he's angry there isn't one in Edmonton.

"It's something we've been working on for a while. We're still waiting for her to give us an official indication she's ready," he said.

"(The Calgary committee) was established quite a few years ago. Treaty 7 chiefs and their people really get involved in it."

Louis said the provincial committee is a positive step by the Alberta government in making Native concerns a priority, but he's skeptical about its power.

"I'd like to give it some time to see if they'll have any significant input into government legislation and policy before I would say it's useless. But right now I'm saying it's something that should have been done a long time ago," he said.

Native politicians Pearl Calahasen (Lesser Slave Lake MLA) and Mike Cardinal (Athabasca-Lac la Biche MLA) will sit on the panel which will determine how provincial legislation will affect Alberta's Native communities.

Metis Association of Alberta president Larry Desmeules, who was instrumental in establishing

the provincial committee, said he's confident it will do what it's supposed to.

He hopes it will be a valuable supplement to the framework agreement signed by Metis representatives and Alberta Premier Don Getty last year.

"This puts us back on the political side of government. The framework agreement was more on the administrative side," he said.

"This gives us a political vent to keep MLAs informed of what's happening."

Desmeules, who negotiated with Getty about the committee, said he's working on MAA guidelines to present to Reimer to help set up the city's Native affairs' committee.

John Lackey, general manager of Edmonton community and social services, said the city is eager to come up with a political coalition to deal with the city's Native communities, but is having a difficult time determining federal and provincial jurisdictions.

"It's difficult for the city because we're never quite sure who's responsible for whom," he said.

# Friendship Centre still waiting for budget details

By John Holman  
Windspeaker Correspondent

### SLAVE LAKE, ALTA.

The Slave Lake Friendship Centre hopes recent federal budget reductions don't cut into its core funding, says executive director Peggy Roberts.

She's still not sure if her centre will be affected by the Feb. 20 cuts because final figures haven't been given to the national friendship centre office.

"Our staff is several years behind in cost-of-living increases," she said. "(And) we have two years left on our mortgage."



Peggy Roberts

If the cuts hit the core budget, the staff of 12 will have to be reduced and priority will be given to paying off the mortgage.

The centre needs more money, not less, because it also needs a referral worker. Many people patronize the centre because they feel ill at ease dealing with government services, Roberts explained. Money is also needed to increase community projects, she added.

"We are fortunate we have a large hall where we can raise funding," she said.

Other friendship centres in rural parts of Canada will not be as lucky because fundraising will be much harder. Those that don't own their own building will be especially hard hit.

"Sooner or later it will affect operating budgets," said Roberts.

At least with summer coming, there'll be summer employment program funding from the federal and provincial governments, which the centre can tap.

"They help but not in the long run," Roberts said.

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# Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Friday to provide information primarily to Native people of Alberta. 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. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

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Bert Crowfoot  
General Manager

## Canada's shameful treatment of Lubicons known to whole world

"You should be ashamed Canada for what you're doing to the Lubicon Cree of northern Alberta."

That's the message heard around the world as our federal government is admonished for its treatment of Native people. And it's not just from left-wing radical do-gooder groups that pounce on every social injustice.

Many international religious denominations have come out in full force to condemn the injustices committed against Canada's aboriginal people by the federal government.

The Pope has even bashed Canada for the mistreatment of the Lubicons.

Linda Winski, a member of the Roman Catholic Social Justice Commission in Edmonton, believes the federal government is running out of room to hide the violations it commits against Native people.

She says people are becoming better educated about the problems facing the Lubicon Indian Band of Little Buffalo.

Ironically, though, most of the harshest criticisms come from nations known for severely oppressing their own people.

Government hypocrisy is practised by most civilized countries. But it's embarrassing to note the government of Canada has been raked over the coals even by Australia — a country notorious for complete disregard of and blatant discrimination against its aboriginal population.

The only consolation is they admit it.

Canada, on the other hand, continues to mask its campaign to undermine the Lubicons and other Canadian Natives by portraying itself as the champion of human rights. By joining as many international civil liberties' groups and UN caucuses as it can, and by concocting its own human rights' groups with taxpayers' hard-earned money, it tricks its citizens into believing it has a soft spot for minorities.

But other countries aren't taken in by Canada's arrogance.

Even the U.S.S.R. has jumped on the human rights' bandwagon, writing to Prime Minister Brian Mulroney demanding he resolve the conflict with the Lubicon Indians, who have been waiting more than 50 years for recognition of their rights.

Alexandra Walczyk, a citizen of France, was even compelled to drop Mulroney a line expressing her disappointment with Canada's dismal Native rights' record.

"For many people Canada is the embodiment of freedom. Isn't that true? I ask myself, if a land, whose government is treating its Native people in such an unjust way could be an embodiment of freedom? Why doesn't the Canadian government respect Indian nations?"

"I ask you to respect Indian nations in the same way you want to be respected. And I ask you also to respect human rights and not only talk about them," said Walczyk.

Lubicon spokesperson Terri Kelly says she's swamped by letters from international supporters fed up with Canada's refusal to offer the Lubicons a just settlement.

Since the small band of northern Alberta Indians were missed by royal commissioners during the signing of Treaty 8, they don't count, federal officials insist. Even though Lubicon Indians are now counted on a band membership list and they've landed a deal with the provincial government for a 246-square kilometre reserve, Ottawa maintains they're not a true band now and that the Lubicons weren't members of a real band in 1899.

The rest of the world isn't buying it.

The United Nations human rights' committee recently came out with a position — as weak as it may be — calling on both sides of the Lubicon dispute to return to the bargaining table.

The committee also gave Canada a wimpy slap on the wrist for violating the band's human rights.

But the committee's decision was a significant step in pointing out aboriginal struggles won't be allowed to continue going unnoticed by the UN.

But Lubicon negotiator Fred Lennarson has mixed feelings about the decision.

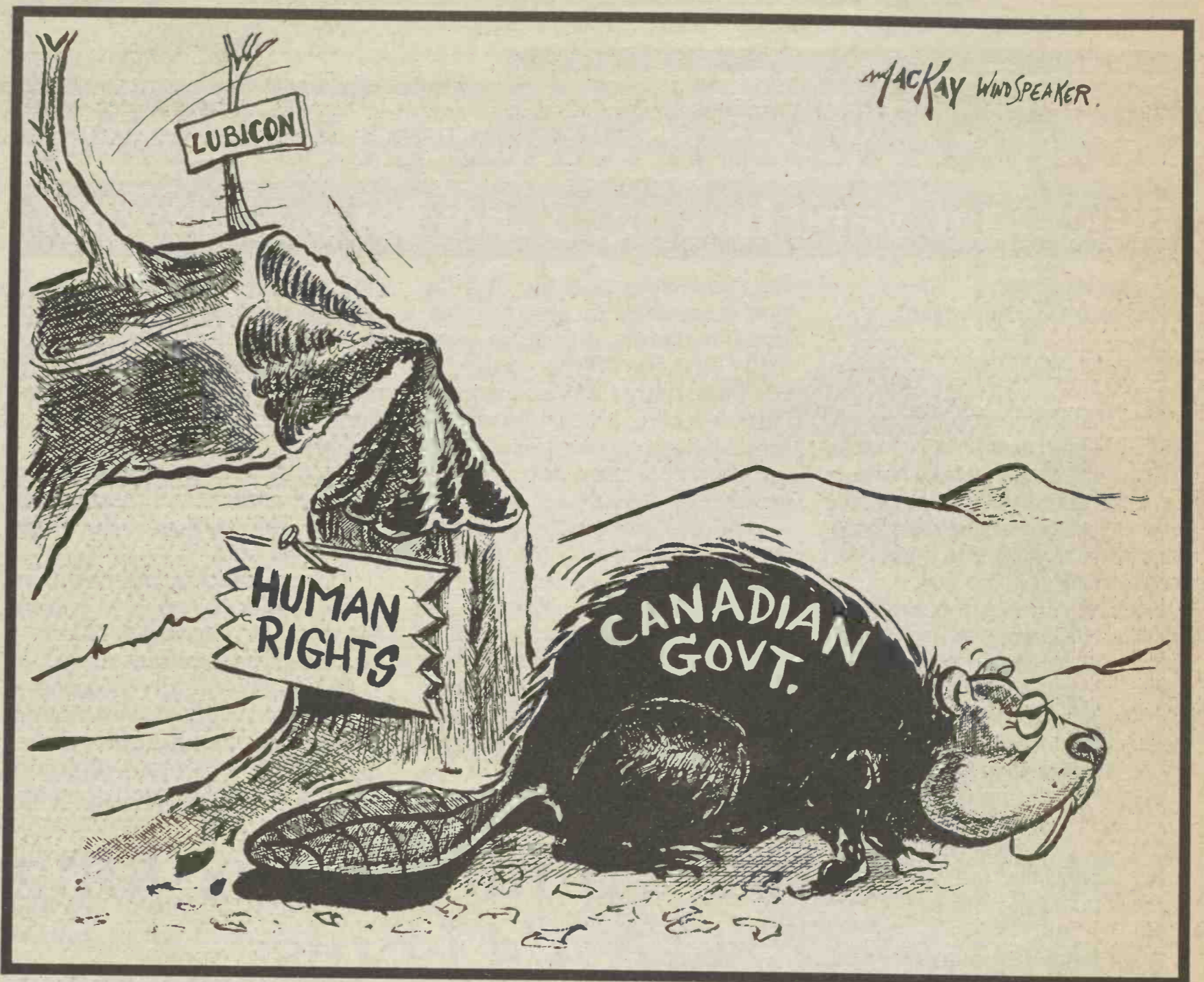
He admits the Lubicon appeal to the Geneva-based human rights' committee in 1984 was a long shot. But he and Lubicon Chief Bernard Ominayak were hoping for a stronger response.

"If we had it our way," he fumes, "Canada would have been hanged out to dry."

None the less, a formal UN position is hard to come by.

It just leaves one very important question unanswered.

Now that every one in the whole world knows of the social atrocities facing northern Alberta Natives, who's left to tell?



## Straight from the heart

# Alcohol has taken its toll

Norman J. Blyan  
Special to Windspeaker

Thirty-two years ago my family suffered the first of many losses of human life to alcohol. Although it was not a direct result of alcohol, one of my brothers died attempting to appease an alcoholic. He accidentally shot himself while hunting ducks for hangover soup.

George turned 18 on Sept. 18, 1958 and died less than a month later. He wasn't an alcoholic so it remains a mystery to me why he died because of his alcoholic relatives. He drank the occasional beer or two but never got rip-snortin' drunk. He was not a bruiser nor was he a womanizer. He had his girlfriends and treated them with respect.

We had been warned about alcohol and this was the first of many deaths we were warned about. The warning was not by way of prophecy or by someone mad at the family. It came through a little four by four black and white photograph, which George took the spring before his death.

The photograph was of my mother by herself. She had the Rocky Mountains to her back and the day was mid-afternoon. A small shadow was at her feet. She had her hands behind her back and her braided hair was also swept back. She wore a blue flower print full-length linen dress with a white apron tied around her waist. And there in plain view was an unmistakable image superimposed on her chest of a skull and crossbones — the warning of death. It was the very symbol used as a warning on bottles of dangerous and poisonous chemicals. What is more poisonous to the mind, body and soul than alcohol when abused?

Now any lab technician could undoubtedly ascertain what nationality of people he was catering to just by looking at the pictures. And if the person had any knowledge about Native people he would probably know how we tend to be superstitious. For sure if he was to discover the picture with a superimposed image, he would have made it known to others. It would have been a sensational story in any newspaper. So, he was either pulling a gag or had no knowledge of the photograph.

Two years before George's death we had moved to Hinton to the lure of the pulp and paper boom. My father and older brothers worked in the logging camps north of the town. West of Hinton was a railroad landing called Brule, where we lived in the spring of 1958. Some of the boys worked in the lumber yards while others packed or peeled ties while living in trailers along the landing.

While reading a comic in his trailer one Sunday afternoon, George came upon an advertisement offering a miniature camera along with two rolls of film. But there was the added catch that the company would develop the two rolls after they've been exposed. Needless to say, my brother fell for the trap and promptly mailed the coupon with his \$2.85 plus postage.

A few weeks later he received his little camera and proceeded to capture the happy faces of our family on film. He took pictures of the family in a bunch as well as some individual shots. He took one of our cute little baby brother by himself as well as the prophetic picture of our mother.

Perhaps it's just coincidence, but I happened to be with him at the time of his death when he blew out his throat about three feet in front of me. The trauma of seeing it has lingered in my mind all these years but being in a state of shock I haven't been able to cry. I had to take stimulants 20 years later at a funeral of two of my other brothers just so I could cry, because I didn't want to give the impression I was without feeling.

When I am real drunk I do cry apparently but when I am sober I still can't show any emotion.

Counting George's death in the past three decades we have averaged one death in our family every two years. I am including cousins, aunts, uncles, nephews, nieces and in-laws. Eleven died while under the influence of alcohol; the others were indirectly related to alcohol. Is it any wonder we can't show any real love towards each other when we don't know, who is next to get drunk and get themselves killed?

But we have been warned as unbelievable as it seems whether it was a cruel joke by some lab technician or a supernatural warning. It has had some significance in my way of thinking. I have pushed my luck, if there is luck, to the point of exhaustion. I have come face to face with the grim reaper more than once. And for that reason I believe the Lord has stepped in, allowing me to live longer so that I may tell this story.

I have made a total mess of my life for the love of alcohol. Satan, in the guise of sweet wine, fiery whisky or soothing beer has enticed me to play with the fires of hell. Needless to say it has caused me sorrow. Alcohol has led those who once loved me to turn away from me and it has made me the target of vengeance and the wrath of man.

So now I walk this earth alone. Although I have sworn myself to complete abstinence from alcohol and drugs, I regret I did so a little too late. Alcohol and drugs have robbed me of my family and made me an outcast.

Someday I hope the Lord will hear my prayers and take me into his fold. And I hope that through this article I have deterred at least one other person from reaching for that bottle.

May God bless each and every one out there. My heart goes out to all who are struggling.

Your contributions to  
this space are welcome

## Your Letters

# Native task force should talk to inmates

Dear Editor:

I've read about the federal and provincial governments launching another million dollar task force to learn why a large number of Alberta Natives end up in prison. How many more of these task forces are going to be launched before anything is really accomplished? We already know all the main reasons, but here we go again:

- Natives have no money to pay fines, bail, or lawyer fees,
- Bail is set too high for the modest income of Natives. They're usually on welfare and their welfare cheque goes to pay for rent and food — there's none for bail,
- Bail is denied because they're unemployed with no financial backup, no current address, past failures to appear and criminal records. And of course, 'you can't trust an Indian to appear in court if bail is set,'
- Natives don't like doing time in the remand centre. It's just a waste of time waiting around and doing dead time. They'd

sooner plead guilty and get it over with right away. What's the use of fighting a charge when they know they'll be pronounced guilty anyway?.

• And of course the classic reason for putting Natives away — someone's got to be the fall guy. Someone's got to be used as an example, so who other than a Native? They're docile anyway, so let's use them to make an example for all would-be crooks.'

These are only some of the main reasons. And a lot of Na-

tive people don't really understand the law and court procedures any more than a chicken farmer would understand molecular transplants.

What's really needed are bail bondsmen in the cities and on the reserves. This is where a million dollars would come in handy. Temporary residences could also be made available on reserves and halfway houses could be built in cities for those awaiting trials and no place to stay.

Information workshops could be implemented on appeals and trial defences.

But most important of all Native inmates should be interviewed personally and asked what got them into prison. You can't learn anything sitting in offices talking about them. Nor can you learn anything watching a Native in a courtroom getting six months for theft.

Meet the inmates, talk with them, discuss their faults, their capabilities and their needs. Only

they can provide the answers and the solutions.

Reserves and chiefs should take a more active interest in their people in prisons. There are a lot of hardworking and intelligent Natives in prisons.

Mervin Crier  
President  
Native Brotherhood  
Grande Cache Correctional Centre

## Positive communication lacking at Matsqui

Dear Editor:

One of the foremost problems at Matsqui penitentiary in Abbotsford has been the lack of positive communication between Native offenders and Native liaison workers.

There has also been hostility between the Native Brotherhood Club and members of the A.I.M.S. society. What makes this problem that much more serious is that the society has the only federal halfway house available to Native federal offenders in British Columbia.

In order to establish a working relationship with the society, efforts have been made to correct the problems as best as the group can do while still in the institution. The brotherhood group hopes society representatives will do the same so the whole idea of the A.I.M.S. program will begin to serve its purpose.

Why have such an organization in the institution if it isn't working? Furthermore, who can expect any support from this organization, if there is hostility in place? The answer the brotherhood seems to believe can be recognized by the small number of Native offenders who are not protective custody who are in the society's halfway house.

There have been several task force inquiries established in certain parts of Canada to deal specifically with Native offenders. Why and what are the causes of Natives being so drastically dealt within the correctional system? What is being done and what else can be done to eliminate the high numbers of Native offenders within the judicial system?

Since there has been a recognized problem surrounding Native offenders within Canada's federal and provincial judi-

ciary systems, why is it taking so long for the governments, both on the federal and provincial levels, to address these areas of concern? The brotherhood feels an inquiry into the A.I.M.S. society activities would be beneficial for all working groups concerned.

Moreover, it is felt since the society is a provincially-oriented program, federal Native offenders are not receiving the attention they deserve.

It is still the brotherhood's desire to clean up old hostilities and begin on a new road of recovery. Many brotherhood members in Matsqui feel abandoned when it comes to tackling issues regarding the society. This has an overall effect on all Native

offenders simply because if one member is ignored for his positive efforts made while incarcerated in Matsqui, all members feel there is no direction to follow.

What this does in the long run is simply make the overall population statistics that much more alarming. Native offenders deserve some internal and external support groups in order to have a decent shot at reintegrating back into society. So far with the group intact inside Matsqui, it seems all the Natives have is each other.

Archie Sam and  
Davey Maurice  
Matsqui  
Abbotsford, B.C.

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## A cry for help from the Edmonton Remand Centre

Dear Editor:

Hi my name is Rose Peters (Cutarm) and I hail from Hobbema. I am a 29-year-old, full-blooded Native and very proud. I cry for help because the justice system did me wrong.

I am behind bars in the Edmonton Remand Centre because of a crime I did not commit. I have sat in here since March 29 after having gone to visit my sister in the Wetaskiwin cells. As I was walking out a white, male officer approached me and said there was a warrant out for me. They did not read me my rights. I was shocked. Is that what they call justice? I don't think so. No papers were served to me to appear for court, supposedly for Dec. 17, 1989 in Edmonton.

I am not fully aware of the charge. I haven't the slightest idea where my name popped up from, so I have been framed. Once the white man gets a hold of the Native, he puts him behind bars till justice is done.

I have a job out on the reserve. I do volunteer work and I'm a proud mother of a seven-year-old daughter and I'm to be married June 16.

I'm behind bars for a crime I

did not commit. Who do you think the white people are going to believe? Their side of course — not the Native. That would be out of the question.

There is No. 1 discrimination in the area I come from as well as in the neighboring city of Wetaskiwin where the RCMP and the courts are located. When they hold Natives in Wetaskiwin cells, especially when they're thrown in the drunk tanks, they get beaten up till they're black and blue. They don't do a routine check to see if they're still alive or not. They don't care at all. I've seen it and heard it with my very own eyes. My father's best friend died in there because the RCMP didn't do a routine check. Do you think there was an investigation? Nope, not for a Native, although there would be for a white man.

I have been hassled by a white person since 1988. I begged and cried for help to the RCMP to give me a peace-bond against this person. Do you think I got help from the white people? Nope. They helped the white person, not me the Native.

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## What other newspapers are saying

The enormous James Bay project has taken a deep breath before moving on.

The first phase of its development of the hydroelectric potential of northern Quebec created a capacity of 14,791 megawatts. The proposed second phase, the Great Whale and Nottaway-Broadback-Rupert (NBR) projects, would deliver a capacity of 3,060 and 8,400 megawatts respectively. New York is willing to pay \$17 billion to buy 1,000 megawatts of the power over 20 years. Vermont is willing to pay \$7.6 billion for 450 megawatts over 22 years.

Much hinges on the James Bay and Northern Agreement, signed by the Crees, the Inuit and the two governments in 1975, which gave Hydro-Quebec the "right to develop" hydroelectric resources in the 350,000-square-kilometre area in return for \$135 million in direct compensation for the Crees and \$90 million for the Inuit.

It gave Native people thousands of square kilometres of territory, exclusive fishing, hunting and trapping rights on lands many times that size, and total control over education, health services and municipal government.

Was it a bad deal? The Crees say they signed it under duress and weren't aware of the effects the development would have; they want the courts to declare the agreement null and void. Certainly the first phase of development had negative environmental consequences, some expected and some not.

It flooded much of the land on which Natives hunted, dissolved the island of Fort George, gave rise to mercury poisoning in the reservoirs that contaminated the fish eaten by many Crees and caused unexpected fluctuations in rivers that necessitated further compensation agreements with specific communities.

At the same time, however, the deal brought sewage treatment, electricity, hospitals and higher levels of local education to communities that had not previously known such things, and through a trust fund has provided an economic base for expansion.

The James Bay development is no evil creation to destroy the north; it is a project to tap the hydroelectric potential of the rivers of northern Quebec, to provide energy for the province in the long-term and to import revenue and employment in the short-term.

It is important, however, Quebec not embark on this extraordinary project without a clear understanding — one the public can share and appreciate — of what its effects would be. Ottawa is right to press for a thorough review to distinguish between rhetoric and realism.

The Globe and Mail/April 19, 1990

## What's Happening

# Back to the hustle and bustle after northern trip

Hi! Over the next few issues watch for many great stories in Windspeaker from the north.

Droppin' In just recently returned from a six-day tour of Edson, Hinton, Grande Cache, Grande Prairie, Horse Lake and Sucker Creek.

It was a trip worth taking. Thanks to the Mountain Village Motel which was kind enough to send me a "thank you for your business" letter. If I'm ever in Grande Cache again, rest assured, I'll be staying at your motel.

People are so friendly out in the communities. When I returned just outside the city limits I saw the tall skyscrapers and a moon made pale by the smog. There was no way I wanted to drive my war pony, Dodge, back into the hustle and bustle of city life.

You know I spotted 10 deer all in 85 km of Slave Lake? I did. And near High Prairie I saw at least 1,000 geese migrating to the shores of Lesser Slave Lake.

Near a place called Lone Tepee Creek, also near Huckleberry Tower, I saw caribou.

I understand about 150 caribou live in this area between November and the latter part of May. According to some information I obtained, this particular herd has declined by 70 per cent since the 1960s.

Lone Tepee Creek is 35 km from Grande Cache.

EDMONTON: From May 10-13 Metis fiddle great REG BOUVETTE played magic music at JOE'S PLACE.

Reg is a Saskatchewan fiddle player and his music is well

known, both in the non-Native and Native world alike.

**SUCKER CREEK:** This sweet couple, Jean and Joe Willier, was honored by their family and the community of Sucker Creek



## Droppin' In

By Rocky Woodward

first saw Margie Herron handing the Native student appreciation award to teacher Doreen Lakusta, I thought Margie was also a teacher.

To my surprise and her blushing eyes, she is a student at Grande Prairie Regional College.

Why blushing? Because Doreen, her teacher, said "See Margie, you're so professional he thought you were a school teacher."

Then Margie blushed.....aw.

Doreen received the plaque at the recent convocational powwow held at the college. Congratulations Doreen!

**HIGH LEVEL:** The following was sent in by John Chonkolay's family.

**JOHN CHONKOLAY** passed away April 10, 1990. Born Aug. 15, 1917, he was 73 years old.

**ODE TO A FATHER** Even though you are gone, through my eyes you have always shone.

I can still see your dancing eyes, through all the years of joy and tears.

We have had a lot of good times, but now your time has come.

It is time to say goodbye because God has taken you to a special place.

It is something we all must face, still no one can take your



John Chonkolay: August 15, 1917 - April 10, 1990

place.

Daddy, you will always be in our hearts forever and someday, daddy, we will all be together.

God bless you...and we love you.

A special thanks goes out from the Chonkolay family to all those who attended John Chonkolay's funeral in remembrance of him.

Services were held at Our Lady of Good Council Church in High Level.

**John Chonkolay** was a member of the Dene Tha' of northern Alberta.

**Windspeaker** sends its condolences to the family, relatives and friends of the late John Chonkolay.

**MAX:** On June 10, our brothers (The Native Brotherhood) will be holding a powwow.

According to Willie, any-

one interested in attending the powwow should contact the Native liaison officer at Edmonton Institution. They're in the book!

I hope I can attend and bring some entertainers along with me. And I am still looking forward to seeing entertainers from the Brotherhood sing and play.

Until next time...drive carefully and keep your backs to the wind.



Joe and Jean Willier celebrate 60th Wedding anniversary

on their 60th wedding anniversary.

The people of Sucker Creek can take pride in how they showed this reporter their caring and love for the elders of their community.

I say this for two real reasons. One, it wasn't that long ago, maybe 20 years, that our elders all over were somewhat forgotten, and two, they treated me with courtesy and above all, with friendliness.

Thanks for letting Droppin' In be a part of your celebration.

Don't Jean and Joe look good in Windspeaker hats! This was not a posed picture. They put the hats on after they were given to them.

**GRANDE PRAIRIE:** When I

Oliver Elementary School (117 St. & 102 Ave.), Edmonton; for more info. call Brian at (403)-452-7811.

**WEEKLY BBQ;** each Wednesday beginning May 2; noon; Parkdale Community Hall (113 Ave & 85 Street); Edmonton.

**TASK FORCE ON CRIMINAL JUSTICE OF THE NATIVE/METIS PEOPLE OF ALBERTA;** March 12 to May 31; interviews will be conducted on all Alberta reserves to survey the First Nations of Alberta; for more information call (403)-424-9409.

**ELIZABETH SETTLEMENT ADMIN. OFFICE & COMMUNITY HALL GRAND OPENING;** May 11; for more information call Pam Anderson at (403)-594-5028.

**SAGITAWA FRIENDSHIP CENTRE GENERAL ASSEMBLY;** May 12; Peace River; for more info call (403) 624-2443.

**BUFFALO LAKEMEN'S FAST BALL TOURNAMENT;** May 12-13; for more information call 689-2051, 689-3981, 689-2153 or 689-2538.

## Indian Country Community Events

**NATIVE AWARENESS WEEK;** May 14-20; Olympic Plaza (Macleod Tr. & 8th Ave. S.E.), Calgary. For more information call 268-5207.

**TALENT CONTEST;** May 16 & 17; Calgary Native Friendship Centre; for more information call Gloria at 264-1155.

**PRINCESS PAGEANT;** May 16-18; Calgary Native Friendship Centre; for more information call Gloria at 264-1155.

**THE NATIVE PERSPECTIVE'S 4TH ANNUAL GOOD TIMES JAMBOREE;** May 18-20; Jubilee Hall, Lac la Biche; for more information call Ray or Nancy at 623-3333.

**NORTHERN PROFESSIONAL CHUCKWAGON ASSOC. PONY CHARIOT RACES & SOFTBALL TOURN.;** May 19 & 20; Cold Lake First Nations; for more in-

formation call Bernice Martial at 594-3577.

**EARLY BIRD FASTBALL/ BASEBALL/ SLOWPITCH TOURNAMENT & PONY CHARIOT RACES;** May 19 & 20; Goodfish Lake

Twin Creeks Race Track; for more information call Alberta Houle at 636-3622 (bus.) or 636-2067 (home).

**COLD LAKE FIRST NATIONS 1ST ANNUAL SPORTS' DAYS;** May 19-20; for more information call 594-7183 or fax 594-3112.

**NATIONAL FILM BOARD LUNCHBOX MATINEES;** May 23 at 12:05 p.m.; showing Richard Cardinal; Cry from a Diary of a Metis Child; Free Admission. Phone: 495-3010.

**RED DEER NATIVE FRIENDSHIP CENTRE ANNUAL GENERAL MEETING;** May 27; Red Deer Native Friendship Centre; for more info. call Caroline or Mary-Jo at (403) 340-0020.

**Gordon Russell at 479-8609. I.A.A. 47th ANNUAL ASSEMBLY;** June 5-7 (tentative); for more info. call 470-5751, Edmonton.

**INTERPROVINCIAL ASSOCIATION ON NATIVE EMPLOYMENT 14TH ANNUAL CONFERENCE;** June 6-8; Chateau Louis Motor Inn (11727 Kingsway Ave), Edmonton; for more information call 433-3079 or (306) 955-3500.

**1ST ANNUAL ENOCH 12 STEP AROUND-UP;** June 8, 9, 10; Enoch Arena; for more information call Glen Papin or Gary Morin at 470-5677.

**25TH ANNIVERSARY CELEBRATION;** June 22 & 23; Grand Prairie Native Friendship Centre; for more info. call (403) 532-5722.

**7TH ANNUAL ALBERTA NATIVE ART FESTIVAL;** Aug. 3-31; Front Gallery, 12302 Jasper Ave., Edmonton; sponsored by Alberta Native Arts & Crafts Society; deadline for art entries June 1; for more information call 426-2048.

**AMATEUR RODEO;** Aug 24-26; Diamond 5 Rodeo Facilities; Hobbema; Sponsored by Montana Rodeo Club; for more information or entries call Montana Recreation Centre at 585-3744 or Diamond 5 at 585-2696.



Margie Herron (left) and Doreen Lakusta

TO HAVE YOUR EVENT APPEAR IN "INDIAN COUNTRY COMMUNITY EVENTS" CALL TINA WOOD AT (403)-455-2700 BY FRIDAY BEFORE PUBLICATION.

### POWOW CIRCUIT

**BEN CALF ROBE SCHOOL 9TH ANNUAL POWWOW;** May 12, noon to midnight; for more info call (403) 471-2360.

**NATIVE BROTHERHOOD ANNUAL POWWOW;** June 10, 1-9 p.m.; Edmonton Correctional Institution; for more info call Russell Auger or Dolores Hoff at (403) 458-1884.

**POUNDMAKER/NECHI POWWOW;** June 28-July 1; for more info call Ray Delorme at 458-1884.

**ALEXIS 12TH ANNUAL POWWOW;** July 13-15; Glenevis, AB; for more information call Dan at 967-2225 or Raymond at 967-2225 for fastball tourney.

**METIS DANCE CLASSES;** Sundays, 2-4 p.m.; St. Peter's Church (110 Ave. & 127 St.), Edmonton; for more information call Georgina Donald at (403)-452-7811.

**CNFC AEROBICS' PROGRAM;** Mondays 7-8 p.m.;

## Calgary Native Awareness Days

# Organizers hope to 'Bridge the Gap' year round

By Jeff Morrow  
Windspeaker Staff Writer

### CALGARY

Calgary Native Awareness Week organizers have their sights set on making the seven-day extravaganza a year-round event to promote aboriginal culture in southern Alberta.

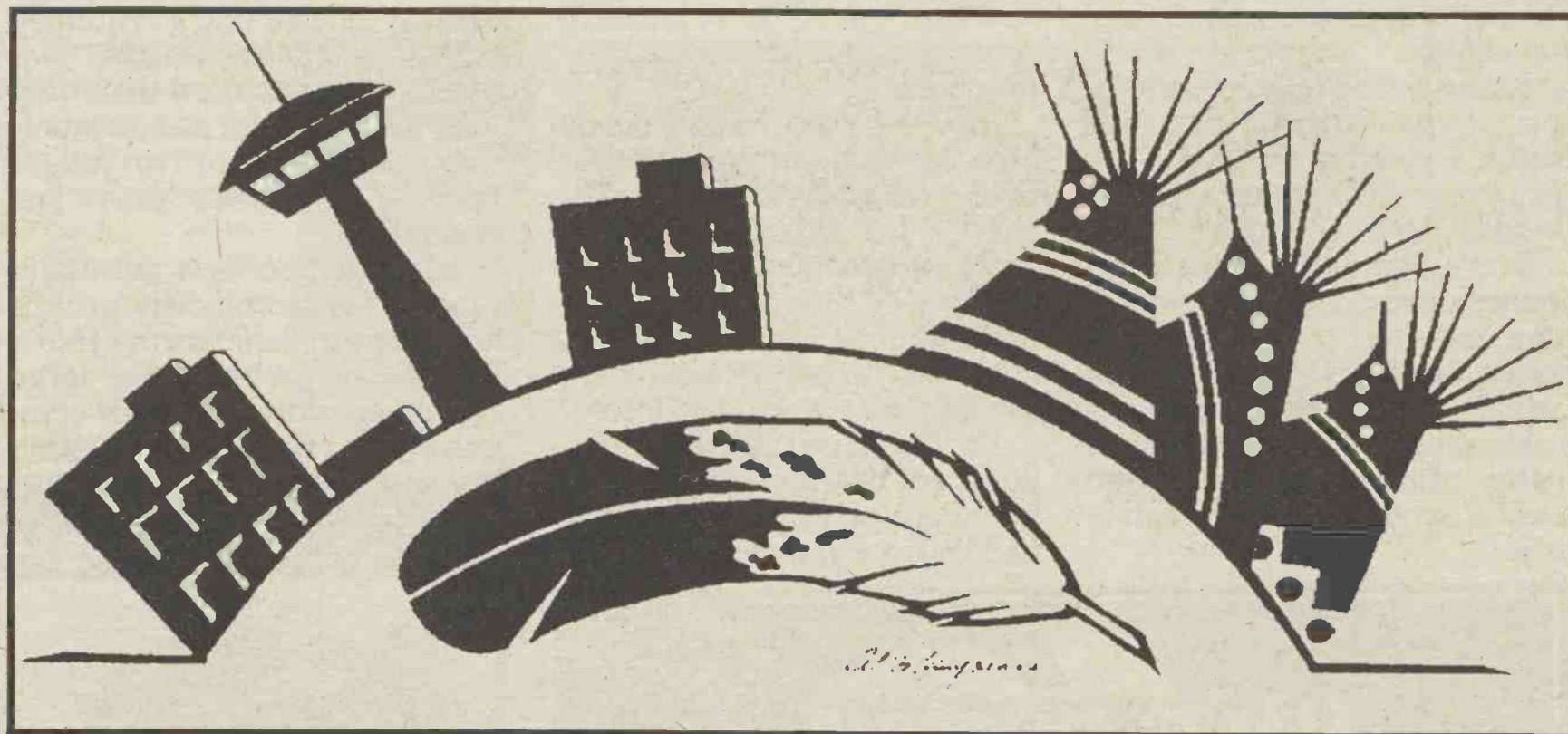
It's a vision they hope will be recognized throughout North America.

Native awareness week coordinator Robert Laboucane said his group wants to turn their efforts into a world-class operation similar to the famed Calgary Exhibition and Stampede. They're inspired by the success of last year's Native awareness week.

He said it's the best way to "bridge the gap" of understanding between Native and non-Native communities.

"We want to be able to offer opportunities for all different ethnic groups in the community to come down and participate and get to know Native people better," he said.

"We want to change the stereotypical thinking and perception people have of Natives — and



have them come down and see for themselves."

The 1989 Calgary Native Awareness Week was the first event to promote Native culture in the city ever co-sponsored by the Calgary Chamber of Commerce and the Calgary Indian Friendship Centre.

Laboucane, a full-time staff member with the Native awareness week society, said there has been heightened interest by the

private sector and social groups to become more involved in the event. So much interest, he insisted, there's no reason not to boost the level of participation.

The number of sponsors has jumped to 75 from 25 in just one year.

Laboucane says the board of directors wants to hold cultural exhibitions in Calgary throughout the year so the non-Native community will always be ex-

posed to the positive points of Indian heritage.

He said they want to make their operation as popular as the Calgary Exhibition and Stampede which has been attracting tourists from across North America since 1912.

Stampede organizers stage a 10-day event every year geared to promoting Alberta's western culture.

Native awareness week board

member Hart Cantelon said the event needs to be a permanent feature to the city because of the large Native population in the area.

"We want to make it bigger and better than ever," he said.

"It's important (the non-Native community) understands Native culture."

Cantelon is the director of Native Employment Services of Alberta.

A Native awareness week subcommittee was struck in 1986 by the Calgary Chamber of Commerce to look into strengthening ties between area businesspeople and the potential Native workforce in the city.

In 1989 the committee teamed up with the friendship centre which was already staging an awareness week at its own location. They formed the Calgary Native Awareness Week Society which has now blossomed into the annual city-wide extravaganza.

This year's event is being held May 12-19.

Its theme is Youth and Education.

For more information call 292-3900.

### Daily Events

Native Arts & Craft Show: Centre Court, Olympic Plaza 11:00 a.m. - 9:00 p.m.; Mon.-Fri., 11:00 a.m. - 6:00 p.m. Saturday

Film Show & Native Demonstrations: Glenbow Museum, 12:10 p.m. - 3:00 p.m. Tues. - Fri.

Native Awareness Week Film Festival: Calgary Library Theatre, Downtown, 2nd Floor; 7:00 p.m. - 9:30 p.m.; Mon.-Sat. excluding Tues. 1:30 p.m. - 3:00 p.m. Sat.

Soup & Bannock Luncheon: Tues. - Thurs., Calgary Indian Friendship Centre, 140-2 Avenue S.W., 12:00 p.m. - 1:00 p.m. Children's Coloring Contest Display: Glenbow Museum Lobby & other locations; Theme - "Love of Mother Earth"

#### Saturday, May 12, 1990

Travois Tour: Head Smashed-In Buffalo Jump, Calgary Chamber of Commerce, 9:00 a.m. - 5:00 p.m., Buses Available, Pre-Registration Required  
Native Dancers & Drummers: 17 Avenue & 8 Street S.W., 11:30 a.m. - 1:30 p.m.  
Monday, May 14, 1990

"Growing In Spirit" Youth Conference: Calgary Library Theatre, Downtown, 2nd Floor, 9:00 a.m. - 4:00 p.m.

"Opening Ceremonies" Olympic Plaza VIPs, Special Guests, Entertainment; 12:00 p.m. - 1:30 p.m.

Native Foods Luncheon & Art Display: (Chamber Members & Guests), Reservations Required; Calgary Chamber of Commerce; 12:00 p.m. - 1:30 p.m.

Invitational Luncheon: Calgary Indian Friendship Centre; 140-2 Avenue S.W., 1:30 p.m. - 2:30 p.m.

Native Education Workshop: Plains Indian Cultural Survival School; Guest Speaker "Billy Diamond"; 8:00 p.m., 1723 - 33 Street S.W.

Tuesday May 15, 1990  
"Growing In Spirit" Youth Conference: Calgary Library Theatre; Downtown, 2nd floor; 9:00 a.m. - 4:00 p.m.

Plains Indian Cultural Survival School, Open House & Mini Pow Wow: 1723 - 33 Street S.W.;

### Bridging the Gap

## Calgary Native Awareness Week May 12 - 19, 1990

9:00 a.m. - 3:30 p.m.

Special Luncheon: Guest Speaker "Billy Diamond"; Convention Centre, Pre-registration Required; 11:30 a.m. - 1:30 p.m.  
Invitational Banquet: Calgary Indian Friendship Centre, 140-2 Avenue S.W., 6:30 p.m. - 8:30 p.m.

Native Women Authors: "Writing the Circle"; University of Calgary, 8:00 p.m. - 10:00 p.m.

#### Wednesday May 16, 1990

Breakfast Meeting: Guest Wilton Littlechild M.P.; Calgary Chamber of Commerce; Pre-registration Required; 7:30 a.m. - 9:30 a.m.

Chief David Crowchild Memorial Award: City Hall Atrium; 9:00 a.m. - 4:00 p.m.  
Chief David Crowchild Memo-

rial Award Presentation: City Hall Atrium (Invitation Only); 4:00 p.m. - 6:00 p.m.

Student Funding Workshop: A.V.C. Auditorium; 332 - 6 Avenue S.E.; 1:00 p.m. - 4:00 p.m.

Small Business

Forum: "Native Labor Supply"; Calgary Chamber of Commerce; Pre-registration Required; 4:30 p.m. - 7:30 p.m.

Honor/Exhibition Dancing: University of Calgary, MacEwan Ballroom; 7:00 p.m. - 9:00 p.m.; Social Dance to Follow; 9:00 p.m. - 12:00 a.m.

Talent Contest Princess Pageant: Calgary Indian Friendship Centre; 140 - 2 Avenue S.W.; 7:00 p.m. - 9:00 p.m.

#### Thursday May 17, 1990

Wellness & Sexuality Youth Conference: University of Calgary MacEwan Hall; 9:00 a.m. - 4:00 p.m.

Native Students: Issues for Mount Royal College: Seminar for Faculty & Staff (Invitation Only); Mount Royal College,

11:30 a.m. - 1:30 p.m.

"Communicating with a Native Audience": Reception/Luncheon 11:45 p.m.; Penthouse Room - Palliser Hotel; Speaker "George Calliou"; Pre-registration Required  
Native Student Public Speaking Contest: Glenbow Museum Theatre; 6:00 p.m. - 9:30 p.m.  
Talent Contest Princess Pageant: Calgary Indian Friendship Centre; 140 - 2 Avenue S.W., 7:00 p.m. - 9:00 p.m.

#### Friday May 18, 1990

See Daily Events Schedule  
"Closing Ceremonies": Olympic Plaza VIP's, Special Guests; Honor Dance Exhibition; 12:00 p.m. - 2:30 p.m.

#### Saturday May 19, 1990

See Daily Events Schedule  
Native Arts & Crafts Show: Centre Court, Olympic Plaza; 11:00 a.m. - 9:00 p.m., Mon. - Fri.; 11:00 a.m. - 6:00 p.m., Sat.

All events are FREE and open to the public unless otherwise specified. Event details subject to change. For further information phone the Native Awareness Week office at (403) 292-3900.

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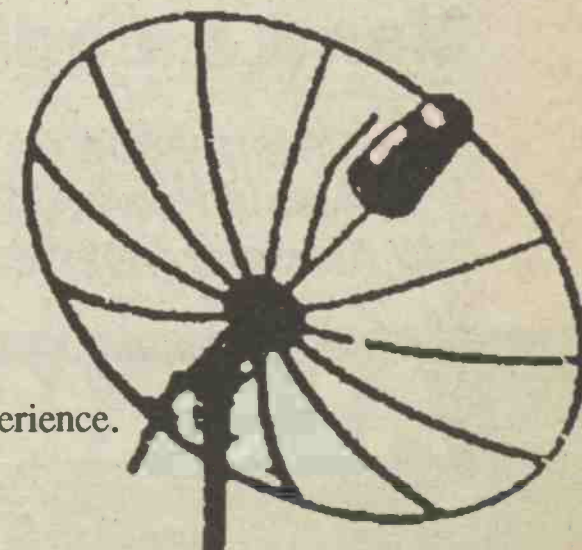
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## Native education in Calgary

# Natives call for school within Calgary system

By Rudy Haugeneder  
Windspeaker Correspondent

CALGARY

The city's two school boards are ignoring Native calls to set up a separate Indian school for Calgary's rapidly expanding Native population.

It's needed in order to stop Indian children from dropping out, senior administrators with the public and Catholic school boards were told at a recent Native urban parent advisory committee conference.

With statistics showing about 75 per cent of Native students drop out of school before graduation, they thought a separate Indian school was a good idea — and promised to take it to their school boards for study.

But Indian spokespersons say nothing's been done to date. About 2,000 registered Indians, and a similar number of non-status Indians and Metis students, attend Calgary's Catholic and public schools. The city has a Native population of more than 15,000.

Setting up a separate Indian school for Native students — jointly by the public and Catholic boards or within one of the school systems — was recommended by Blood Band director of education Pier De Paola.

He says it's one of two ways Indian parents can begin to control the quality of education offered Native students.

The other option is to ask school board trustees to approach the provincial minister of

education with a request he appoint a Native trustee, which De Paola says the new School Act allows.

Kathy Yellowhorne, chairperson of the Catholic system's Native education parents' advisory committee, called the proposal "a refreshing idea."

Bruce Starlight, Sarcee Band councillor responsible for education, endorsed the concept. All Sarcee students are taught by Calgary school districts.

He said it would be a simple matter of discussing how soon such a school could be established.

And he went a step further.

He said a small number of non-Natives, 30 or 40 students, could attend a Native school — or schools.

The separate Indian school idea also won cautious approval from Dr. Patricia Klinck, the Calgary board of education's program services' superintendent.

She said the concept merits discussion and promised to take it back to her school board so it can be "looked at more closely."

Dr. Guy Doll, Calgary Catholic school board assistant superintendent of education, said he had "no idea if it can fly. In prin-

ciple, I have no opposition."

Manitoba's lone Native judge Murray Sinclair told a Winnipeg education conference that Natives in that city need their own school system, not just a school.

Sinclair is one of two judges heading Manitoba's Native justice inquiry.

It works. Schools culturally tuned to large minority groups have proven their worth in New Brunswick, where the large French-speaking Acadian community has used them to climb

out of the economic trap that once prevented Acadians from succeeding.

Like Natives, Acadians were long on the economic sidelines — practically second-class citizens in their own land.

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ALBERTA VOCATIONAL CENTRE  
AVC Lesser Slave Lake



## Native education in Calgary

## Plains' Indian school on the grow again

By Rudy Haugeneder  
Windspeaker Correspondent

CALGARY

Some teachers shudder when they think about working there.

They think it's a rough place where they'll get mugged in the hallways.

Even from the outside the school is different. Indian paintings cover the walls and entrance.

And it's equally different inside where students dressed in jeans and whose ages range from those in their teens to those who obviously haven't been in a regular classroom for years, casually walk the hallways, often with small children in tow.

It's also a school where most students live on their own and are poor. But they're responsible for finding their own food, transportation and housing — usually in cheaper neighborhoods miles from the school.

Danger isn't the reality at Plains Indian Cultural Survival School — the only public school in the city for Native students who — regardless of age — can't cope with the regular system.

PICSS — as it's fondly known — "is the safest school in the city," says principal Jerry Arshinoff.

Unlike other public schools, including those in the city's best neighborhoods where discipline is sometimes a problem, "it's the most peaceful high school in Calgary," he says. Violence is simply unheard of at PICSS.

And that's despite a number of former street people and ex-convicts among its 242 students, he says. In fact, the great majority of students come from troubled backgrounds.

Again, unlike other public schools, PICSS' students are there because they want to be — to learn about themselves and their culture and to get the skills and education employers demand.

It's also the only school in the city where a single mom can change her baby's diaper in the middle of a class — without leaving the school room.

PICSS is designed to encourage and increase self-esteem and develop a stronger Indian identity, says Arshinoff.

"Eighty-five per cent of our students couldn't survive in the regular school system," he says. The other 15 per cent enroll to collect welfare.

Even PICSS' curriculum is different, a blend of academic classes with Indian culture.

Various Southern Alberta Indian languages are taught, Native elders regularly talk to

students and there are classes in Indian arts and crafts, pottery and stone carving as well as how to make everything from tepees to traditional dance costumes.

Academic courses like English and social studies are not quite the same as those taught in regular schools. Rather than Hamlet, PICSS' students read modern literature written by Native authors. And social studies, rather than concentrating on largely white history, deals with treaties, land claims and legislation affecting Native people.

"While the body of knowledge is different, the skills are the same — reading, writing and comprehension," he says. "We teach the same standards as all other high schools in Alberta."

PICSS' students do just as well on provincial exams as other students, says Arshinoff.

It's the school where nobody is turned away — and where students learn at their own pace. Students can take as long as they need, even if it means repeating courses. There's no such thing as failure.

Surprisingly, most new students don't want to take Indian cultural courses "because of the Indianness," says Arshinoff. "It isn't mandatory."

But once they're there and with the help of PICSS' staff and other students, that attitude quickly changes.

PICSS' success is seen in its numbers.

While more than 90 per cent of Native students drop out of regular school before graduating, only a quarter quit PICSS before meeting individual student goals.

Until enrolling at PICSS, most of the students considered themselves losers with no future. Most had been unsuccessful, socially and academically.

Celebrating its 10th anniversary this year, PICSS has grown from a four-room, mini-alternative school for Natives at Vincent Massey Junior High School.

It now shares an entire school with another alternative school



PICSS' principal Jerry Arshinoff

Jeff Morrow

at 1723-33rd Street S.W. The two schools share a gymnasium, shop, and other facilities.

That's about to change. Arshinoff says PICSS is expanding this fall to include the whole school.

But that doesn't mean a dou-

bling of the number of students trying to finish school — or get enough education to qualify for a trade or vocational school. The number will increase to about 260 students.

It's not because there's not enough room to handle more students. Instead, Arshinoff plans to use one of the newly available classrooms as a Canadian Job Strategy training school, complete with hands-on basic computer training, for about 20 students to begin with.

Unlike some government job training programs where students already have some skills before enrolling, PICSS' courses are for those "who sincerely want jobs but have no skills" — including English, literacy and

other life skills.

Another classroom will be used as a day-care centre for PICSS' students. Eighty of this year's students are single mothers.

Arshinoff says the day care will not only benefit parents, but children as well, because they, too, will be taught to be proud of their Indian heritage and culture.

Yet another room is to be converted into an Indian museum to house a tepee and the growing number of Indian artifacts that have been donated to the school. The museum is currently located in a tiny room beside the equally small administrative office.

Because the public school board only pays for teachers, school supplies and normal utility costs, the board of PICSS is responsible for raising the rest.

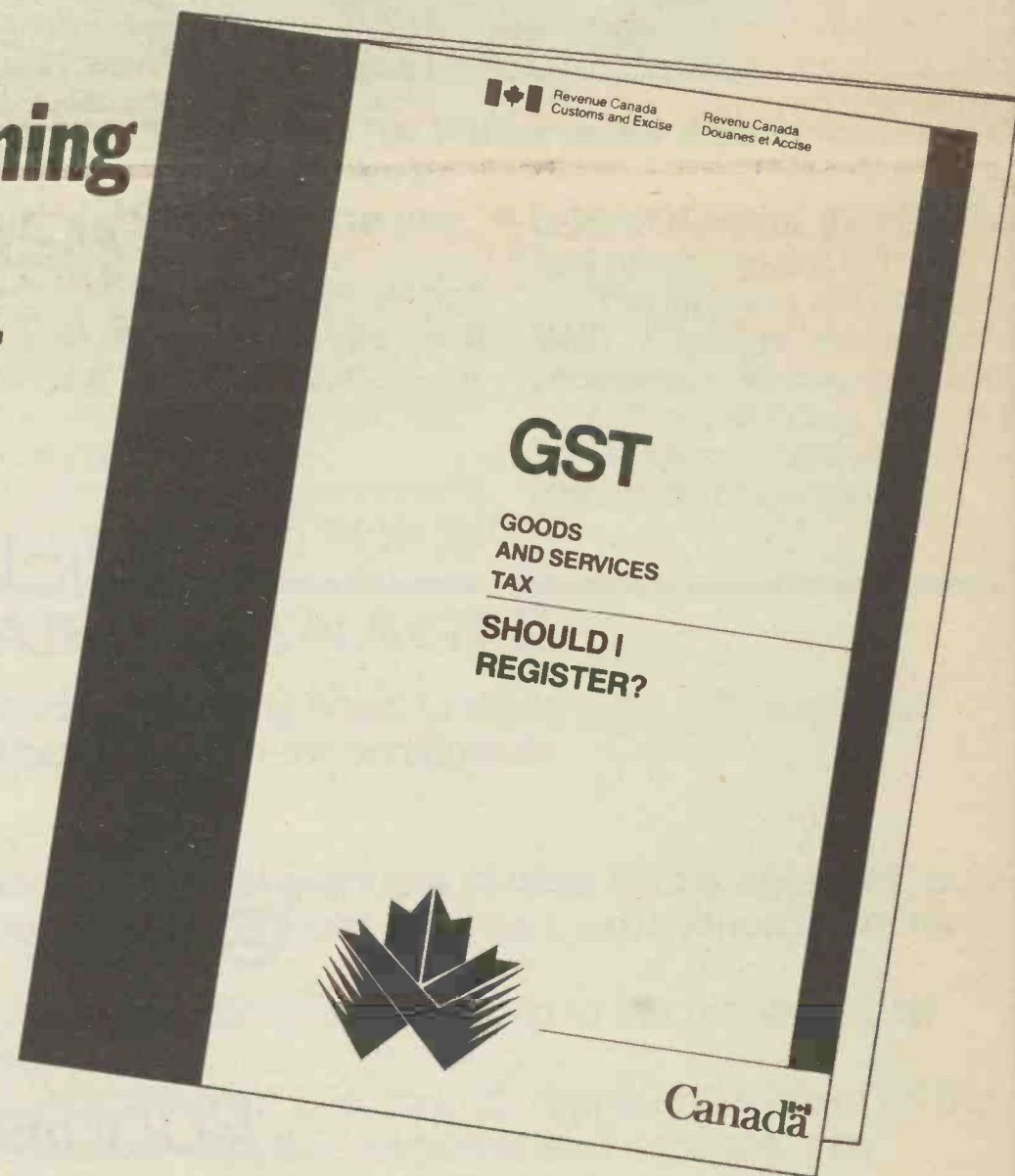
Fund raising is always a tough grind, says Arshinoff. But he thinks they'll again manage to raise the cash.

PICSS has to, he says. All operations are required to run on a break-even basis.

That would worry most administrators — not Arshinoff. He's already thinking about future expansion.

And PICSS' record over the past decade shows there's a good chance it'll happen.

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## Sucker Creek

## Married 60 years, couple renew vows

By Rocky Woodward  
Windspeaker Staff Writer

SUCKER CREEK INDIAN RESERVE, ALTA.

In 1930 Jean and Joe Willier made their way up to the altar inside a Roman Catholic church and were married in holy matrimony.

Sixty years later on April 30, they celebrated their marriage by renewing their vows at their Sucker Creek church.

They arrived at the church in a horse-drawn carriage. Don Calliou, a former chief of Sucker Creek Indian Reserve and a long-time resident, noted "this was the same way they arrived at the church 60 years ago — in a wagon."

Inside the Catholic church friends and relatives gathered to witness Jean and Joe renewing their vows.

Father Baraddo, a Cree-speaking priest, said the couple are the ultimate example of faithfulness.

"They have shared so many years of faithfulness towards each other. It is the supreme quality of God himself," he said.

The marriage was celebrated with a full mass. Cree gospel songs filled the tiny church while Father Baraddo blessed the couple with holy water.

Five generations of Jean and Joe's family attended the marriage anniversary.

Lesser Slave Lake MLA Pearl Calahasen, who attended the anniversary after a harrowing experience, offered her congratulations to the couple. A helicopter in which Calahasen was a passenger crash-landed near Slave Lake.

"Sixty years is a long time to be married to one man," said Calahasen humorously.

"It's nice to see two people still married after 60 years. Today, too many couples are saying 'Goodbye' instead of 'I do.' Congratulations."

Sucker Creek Chief Jim Badger, who attended the wedding banquet with his wife, Tiffany, told the large crowd it was a "very special occasion."

"It's special for me to witness two people married for 60 years. It is a long time to be with someone," he said offering his congratulations.



Calliou said Jean and Joe's marriage is living proof long-term relationships can work.

"Young people don't seem to understand this. I hope all the young people gathered here today follow Jean and Joe's commitment to each other. They are a fine example," he said.

"Jean and Joe put all their efforts into raising their children properly. Their love shows in the actions of their children.

"They have no enemies, only friends because they lead a good life," said Calliou.

The Williers raised 12 children and one son, Domino, was a "box office hit" as the master of ceremonies. During the speeches he kept everyone laughing with his jokes.

"Maybe someone from the Indian nations should remind the government in South Africa about Custer," he quipped.

Opening prayers at the banquet were said by Sucker Creek

elder Viki Calliou.

"Today marriage is no longer like Jean and Joe's marriage. One year, two, five and then people break up. Sixty years is a long time. Maybe we should start following Jean and Joe's example — until death do us part," she suggested.

"Sixty years ago they started working on children. They had one, then two, then 10 and now the whole gymnasium is filled," Domino joked.

Later when this reporter had a chance to speak with the proud



Jean and Joe Willier renew their vows. Inset: the happy couple.

bride and groom, Joe Willier only had one comment to make.

"I'm 80 years old and still ..." Well, I'll leave the rest of his comment to your imagination.

A dance in honor of Jean and Joe Willier's anniversary was held after the banquet.

## Small Business Management



Grouard Campus  
Sept. 4, 1990

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For more information, contact:

The Registrar  
AVC Lesser Slave Lake  
Grouard Campus, Grouard, AB  
Phone: 751-3915



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An exciting, rewarding, and challenging opportunity to work with the great Dene Tha' Band of northern Alberta is open for competition.

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University degree preferably with post graduate studies in management, business, and or economic development plus at least five years experience in senior management.

Ability to provide managerial direction and leadership to the management team, and other band personnel.

Ability to effectively work with the chief and council, representatives of all the three levels of government, engineers, suppliers of goods and services, etc.

### DUTIES and RESPONSIBILITIES:

Directly reporting to and working closely with the chief and council, the band manager will oversee the management and administration of the entire band organization, ensuring that band programs and activities are effectively and efficiently carried out within band policies and regulations.

Assists the band council with current and long range planning, and in the development of goals and objectives, policies and regulations.

Assist Program Heads develop proposals and projects as directed by the chief and council.

Oversee the financial and administrative functions of all band operations.

### OTHER QUALIFICATIONS:

Knowledge of the Dene people, communities, aspirations, and language will be an added asset.

**SALARY:** Negotiable

**DEADLINE:** May 30/90 or until the position is filled. Warning: You may find working with the Dene people of this and neighboring communities/Bands very satisfying and fulfilling. Risk of desiring to stay and work longer than you plan with this Band is very likely.

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Tel. No. 321-3842 Fax No. 321-3886

## Grande Prairie

# College celebrates convocation with 2nd annual powwow

By Rocky Woodward  
Windspeaker Staff Writer

### GRANDE PRAIRIE

The gymnasium of Grand Prairie Regional College was filled with powwow dancers and drum groups last week as students, teachers and guests celebrated the college's second annual convocation powwow.

Master of ceremonies Martha Campiou of the White Braid Society said the sharing in a convocation powwow gives the non-Native students witnessing it firsthand an understanding of Indian culture.

The grand entry was lead by the White Braid Society dancers. Also participating were groups like the Pey-Wa-Pun (new beginning) dancers from Grand Prairie and the Driftpile Dancers.

Grand Prairie resident and Windspeaker board member Carol Wilson said she sees a need for more Indian culture in schools — "if not by powwows then in books," she said.

"It's time people learned about the real reason behind treaties. It may wake them up to what the plight of Indian people in modern time is really about," Wilson added.

Throughout the gymnasium booths were set up where students and visitors could buy or look at Indian artifacts. While people mingled, the Foothills drummers entertained everyone with Indian chants.

Student representative Margie Herron presented a beautiful Native student award plaque to teacher Doreen Lakusta for helping Native students in their studies.

And in return Dale LeClair, Native liaison worker for Grand Prairie College, presented a Native student recognition award to students.

"I never see Native students, I only see students. As I see it, we are all alike," said Lakusta.

"In many ways the students teach us as we teach them," she added.

With the day winding down everyone was asked to join in a round dance.

"Doesn't that drum make you want to dance?" asked Campiou over the microphone.

The college's theme for the convocation powwow expressed the feelings surrounding it.

Written by Phil Jr. — Yankton Sioux and Chicksaw — it read: "For the old ones had promised one day the great physical powers of the white man's science and the great spiritual powers of Native peoples would unite, and from this union would be born the dawn of a new day — the day of the maturity of the human race."

After the powwow, a feast was held in honor of the day's events.

## HERE'S WHAT'S HAPPENING IN YOUR WORLD

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### The White Braid Society leads the grand entry



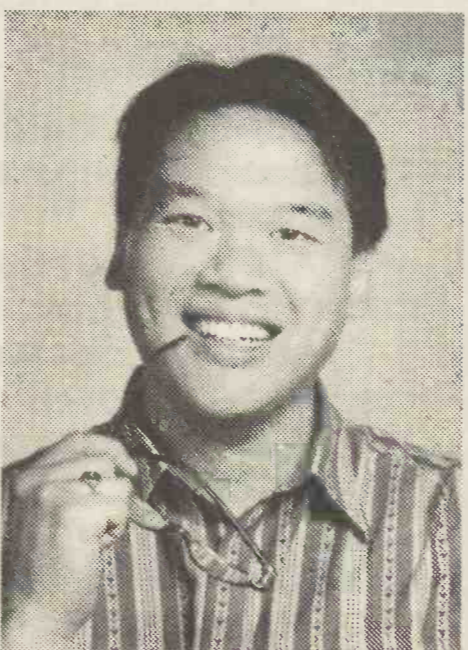
Rocky Woodward



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Sales will end on or before May 26, 1990.

1990

Alberta  
GOVERNMENT OF ALBERTA

### NADC Public Forum

Fox Creek  
7:30 p.m., Tuesday, May 15, 1990  
Community Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Harold Junck at 333-4357 or 333-4477, or the Northern Development Branch in Peace River at 624-6274 for assistance.



Alberta  
NORTHERN ALBERTA  
DEVELOPMENT COUNCIL

## St. Paul Native Awareness Week

# Ominayak delivers candid speech to high school students

By Diane Parenteau  
Windspeaker Correspondent

ST. PAUL, ALTA.

Lubicon Chief Bernard Ominayak pulled no punches in a speech to St. Paul high school students during the town's Native Awareness Week.

A good number of the 450 people in attendance came to hear Ominayak, who dealt with the problems facing aboriginal people like land claims and treaty rights' disputes. Awareness week ran from April 30-May 4.

"If the government feels it can shortchange aboriginal people, you will see a settlement in days. On the other hand if aboriginal people hold onto their treaty, there will be no settlement," said Ominayak.

"As long as Native lands contain resources with industries extracting, there is no desire to settle. The longer they (the federal government) delay, the more extraction is done as in the case of the Lubicons," said Ominayak. His band has been locked in a bitter land claim dispute with the federal government for the last 50 years.

Ominayak was critical of police for their response to the Lubicon road blockade set up in the fall of 1988. It was dismantled without concern for the problems of the people involved, he said.

"We weren't there to start a war," he said. "The RCMP came in prepared for a war. We had

our families there — children and old people.

"As long as the Canadian public stands by and lets the government continue doing what they are doing to aboriginal people, it will continue. A lot of the non-Native public is beginning to understand the problem, but the government is not prepared to listen to its constituents and the general public."

The Lubicons have tried to use the court process only to find there is no court in the country to take the government to, said Ominayak.

He said the band tried to get a political solution but has been unable to sway the government to sit down and settle.

"They are extracting billions of dollars off our land but they have no money (to settle the land claim)," said Ominayak cynically.

During the 90-minute presentation, Ominayak — together with Native lawyers Albert Angus and Sharon Venne and Goodfish Lake Chief Ernest Houle — touched on a wide range of issues facing Native people including treaty rights, land claims, politics, business, education, discrimination and success.

Native Club president 17-year-old James Large referred to Ominayak as a little man with a lot of power and respect. He felt honored to be able to present Ominayak with a Native club school jacket at the close of his presentation.

Having Ominayak speak at

the school would help give students a broader political perspective, said school vice-principal Dave Jorgensen. It will help them see "their world goes much beyond the video and movie halls."

Native Education Coordinator Andy Jackson noted the four guest speakers had "to overcome discrimination, prejudice and obstacles society put in their way and they made it."

Venne delivered a powerful opening presentation about treaty rights. A local lawyer working with surrounding bands, she made some strong points that silenced the predominantly non-Native teenage audience.

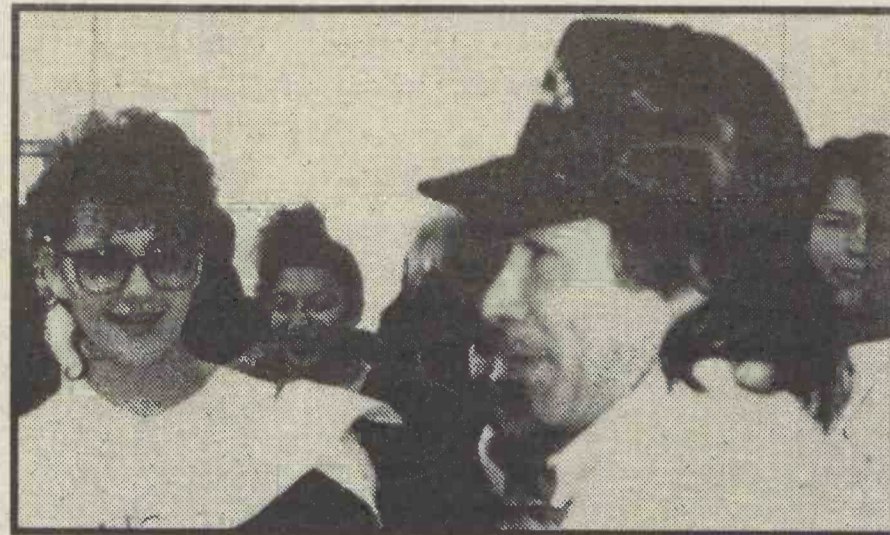
"A lot of people don't believe indigenous people have any rights", she said. "They tell us it's the 1990's, they tell us to join the 20th century. This land was ours, we never sold it. We entered into treaties and said we would give the land in exchange for treaty rights.

"We have to fight for our rights every day. Not a day goes by when an Indian doesn't stand up and fight for his rights."

She urged the Native students to remember who they are.

"We are the indigenous people of the land, we are the Indians of the land and the treaty didn't give anyone the right to take it away from us."

Saskatchewan lawyer Albert Angus, who specializes in administrative and constitutional law dealing with land claims, stressed the importance of edu-



Diane Parenteau

Lubicon Chief Bernard Ominayak meets students

cation to Native students in attendance.

Adjusting his feather headdress, Chief Ernest Houle took

the podium to address the issue of Natives in politics and business. He spoke about business ventures on his reserve and the impact of the reserve economy on surrounding non-Native communities.

"No jobs in Goodfish Lake mean no money for St. Paul," said Houle, who supports Natives and non-Natives working together for common goals progressing "into the 90s."

Jorgensen challenged students "to get to know someone from that other solitude. It's never easy.

"If you leave here with nothing else, remember the anger, the frustration, the hope and the challenge," he said.

## Awareness week built bridges

By Diane Parenteau/Windspeaker Correspondent

ST. PAUL, ALTA.

From the opening-day pipe ceremony to the Friday evening feast and round dance, Native Awareness Week in St. Paul emphasized communication, understanding and friendship between Natives and non-Natives. It stressed education as the tool to achieve all three.

Regional high school Native education coordinator Andy Jackson, the Native parent advisory group and the 18-member school Native club helped plan the week-long activities in conjunction with Education Week.

The Monday morning pipe ceremony performed by local elders Noah Cardinal, Frank Cardinal and Wilson Okimaw set the mood for the week while a curious group of students — mostly non-Native — looked on. It was the first pipe ceremony held at the regional school.

The ceremony helped many non-Native students grasp its significance to Native people, said school vice-principal Dave Jorgensen.

On Tuesday (May 1) the school held a career day and hosted presentations by the University of Alberta's School of Native Studies, Grant MacEwan Community College, the Aboriginal Students' Council at the U of A and Native dentist Deb Crowfoot.

Selected Native St. Paul students were honored Thursday at an awards' night. An enthusiastic crowd filled the regional school theatre for the presentations. Graduation gifts and parents' awards were also handed out.

School Native club president James Large said the week made him proud to be Native. He said attitude changes are occurring at the school.

"Some students are still influenced by their parents' old attitudes about Natives, but you can see they want to get rid of it," said Large. "It's good to see students are fighting within themselves.

That really felt good," said Large.

Pre-employment

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Glenna Anderson, Registrar or  
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Grouard Campus, Grouard, AB  
Phone: 751-3915

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3. coordinating supplies and materials for instruction;
4. supporting both trainees and instructional staff;
5. coordinating equipment availability for instruction;
6. other duties as directed by Director.

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1. have extensive experience in the forestry training or management;
2. have previous experience in working with Native people;
3. have extensive experience and/or certification in the construction of log buildings;
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5. able to work independently and cooperatively with various agencies and institutions.

SALARY: Minimum starting salary \$15.00 per hour.  
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TO APPLY: Contact William Pelech at 926-2422.

## Education

## Teach your children well, advise educators

By Rudy Haugeneder  
Windspeaker Correspondent

CALGARY

Mom and Dad are the first teachers children get to know, say Native educators Audrey Breaker and Judy Pelly.

But, they maintained, too many Native parents have forgotten that what's learned in the first five years of a child's life is critical in setting the future course.

It's time, they said, Native parents taught their children how to count and speak culturally important Indian songs and dances — both in English and their Native tongue.

"It's easy. Children learn quickly."

Unlike the past when teachers taught youngsters numbers and the alphabet, children today are expected to know some of these things by the time they enter kindergarten and Grade 1.

Unless children have received

basic instruction from parents, they'll be behind from day one, the two educators warned.

Nor does teaching children end when they enter the school system.

Breaker and Pelly said parents have to watch their children's actions at home, know who is teaching them and where the school is.

Native parents especially have to contact the school and teachers at the first sign of difficulty, they said.

It doesn't take report cards to know this, according to the two educators, since parents instinctively know when something is wrong.

And Native parents — even shy parents intimidated by a school's administrative system — should get involved with the school and volunteer their services.

Schools desperately need and want Native parents participating — doing everything from telling Indian legends to answering the phones — to give Native youngsters role models to look up to.

"You have no idea how much it impacts on a child to see one of his own at a school," they said.

It gives Native students confidence, increased self-esteem and goes a long way towards reducing the horrendous 75 per cent Native drop-out rate currently plaguing Indian people.



Judy Pelly

John Holman

## Students steeped in culture at Alexander school

By John Holman  
Windspeaker Correspondent

EDMONTON

The Alexander Education Centre shows just how effective Natives are educating Natives.

"If there is no balance in mental, physical, emotional and spiritual aspects (in a student) it really shows," said counsellor Wanda Keith, explaining the wheel of life philosophy that drives the school located on Alexander Indian Reserve.

Education is not just numbers and words, cut and dried, but a place to learn how to cope with problems at home and in the outside world, said Keith, who addressed the Yellowhead Tribal Council's forum on education called Stand and Deliver which was held April 18-21.

At the school students learn suicide prevention and how to cope with alcoholism at home. They also are steeped in their culture to give them a positive identity of themselves. Morning sweetgrass ceremonies and talking circles are part of school life. Students are also encouraged to discuss their interests and to spend time with elders the school provides.

There is also a successful support group in the school that will be used next year for Grades 1 through 12.

"I started this group three months ago and their grades have really shot up since," Keith explained. She said it bolstered the students' "self-esteem and confidence" and also empowered them to shake free the shackles of peer pressure, preventing the use of alcohol and drugs.

The school's philosophy of reinforcing Cree heritage and teaching students how to survive in mainstream society should help turn out a generation confident of themselves, fostering other generations to follow in their footsteps, she said.

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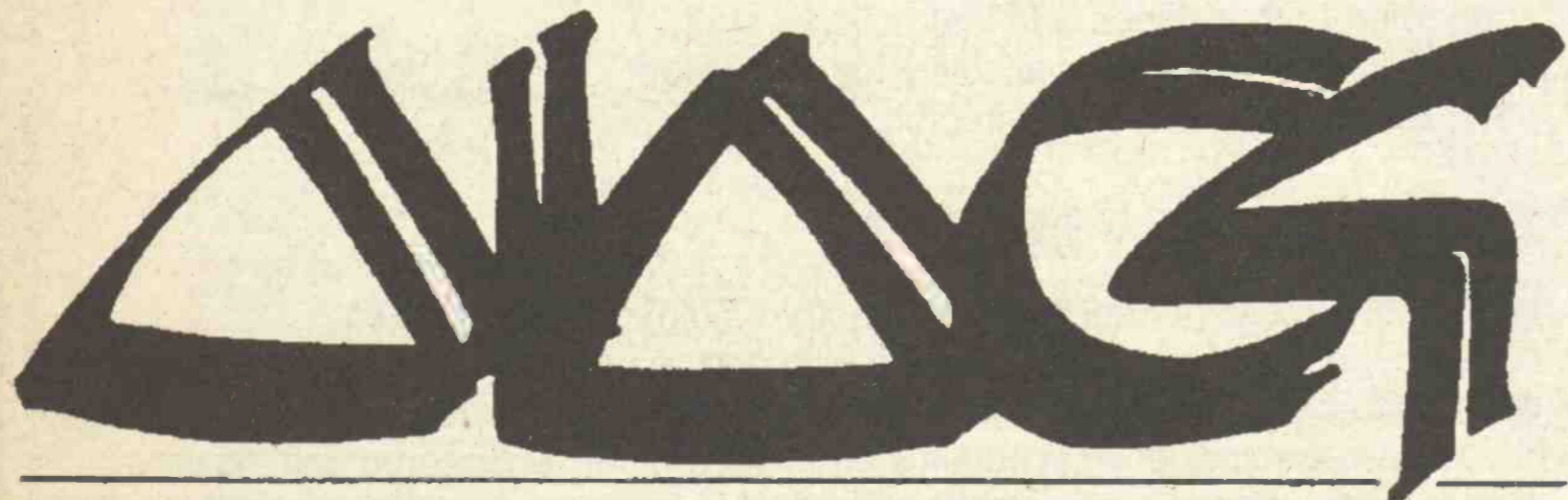
Alberta Native artisans are invited to submit unique items for jury review and selection. Beadwork, moose-hair tufting, porcupine quillwork and fishscale artwork are just a few of the skills allowed.

1st Prize	\$1,000.00
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Must have experience with working with Native bands. Post-secondary degree in history or related discipline equivalencies will be considered.

Deadline for all applications will be June 1, 1990.

Salary negotiable.

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Winterburn, Alberta  
T0E 2N0.

## Siksika Nation

## Treaty 7 elders hold historic meeting

By Wayne Courchene  
Windspeaker Correspondent

## SIKSIKA NATION

Over 35 elders from Treaty 7 nations, some of them in their 80s, made history attending a four-day land claims and treaty conference on the Siksika reserve.

"Some of the elders have never been to a conference of this kind. It is unique because the elders never had to discuss land claims as a group before," said Joe Weasel Child, one of the coordinators of the conference, which was held April 30 to May 2.

"There have been workshops at the local level, especially on northern reserves, at which the elders' understanding of land claims was documented," Leonard Good Eagle said. "This is the first time Treaty 7 members have gotten together on this topic."

Edna Deranger, director of Treaty and Aboriginal Rights Research, said "southern reserves have a different kind of land claims. In the north, the issues are directly related to land claims in which others, such as

pulp and paper mills, have an interest. The southern reserves have to deal with surrenders of land and the circumstances that lead to the surrender."

Elders were asked to recall what they learned of land claims in their youth and from their guardians who in many cases were their grandparents. Traditionally grandparents were responsible for raising young children.

Treaty and land claim experts were also on hand to provide information.

Speaking Blackfoot, Leroy Little Bear of the University of Lethbridge presented Canada's legal and political stand on treaties. Once the elders had an opportunity to speak on the topic, they didn't need to be prodded further to share their views.

One elder recalled attending a meeting with his father who discussed land claims at council meetings. He said he hasn't seen any change since his youth in the way the federal government handles land claims and treaties.

"That's indicative of the mistrust and frustrations Native people are experiencing when dealing with land claims," said Deranger. "Claimants (the tribes)

should have input into the development of Canada's policy on the settlement of land claims and treaties.

She said there is no mechanism to allow Indians to make recommendations on land claim settlement policy in spite of years of advocating changes. Rather, the federal government creates

policy in isolation of First Nations, making settlement of land claims one-sided in favor of the government.

"As we move closer and closer to Indian self-government," Deranger said, "these land claims become more important because additional land and settled claims will create more

opportunities for economic and social development." She was encouraged by the heightened awareness of land claims and treaty issues.

The conference ended with a commemoration powwow to mark the 100th anniversary of the passing of Chief Crowfoot.

## Health officials visit Siksika

By Wayne Courchene  
Windspeaker Correspondent

## SIKSIKA NATION

Twenty-six representatives from local and international health organizations, among them the World Health Organization, toured the Siksika Nation medicine lodge recently to get a firsthand look at the reserve's health services.

The group heard presentations from Siksika health representatives. Siksika was selected because it has one of the best operations, according to Darlene Yellow Old Women, zone director for the department of health and welfare in Calgary.

The Pan-American Health Organization — a branch of WHO — is with \$5 million in funding from the Canadian International Development Agency (CIDA), starting a maternal child health care program in Honduras, Bolivia, Peru and Nicaragua. Some of the programs will be directed at aboriginal people of those countries.

Ricardo Schwartz of Montevideo, Uruguay and head of the Central American project, was impressed with the Siksika model. "There are no reservations in Uruguay and the indigenous peoples are integrated into the general population. However, it is important to us to learn how health services are delivered by aboriginal people."

Melville Kerr, director of the international development division at the University of Calgary, said the tour group was "examining models of health management programs from a community development perspective like preventive measures and nutrition programs. The health service program here is an excellent model indigenous people in Latin America can learn from."

His division is partners with a number of countries like the Philippines, Thailand and Nepal in developing health programs. Kerr said lessons learned from Siksika Nation will provide the Pan-American project with valuable resources. "We will learn from developments on this reserve and in turn people here can learn from the experience of indigenous people in Central America."

Rosalyn Breaker, a Siksika community health representative (CHR), told the delegation CHRs play a significant role in the delivery of health services on reserves. She said the work of the travelling nurse, as they were known years ago, helped Siksika people take responsibility for their own health.

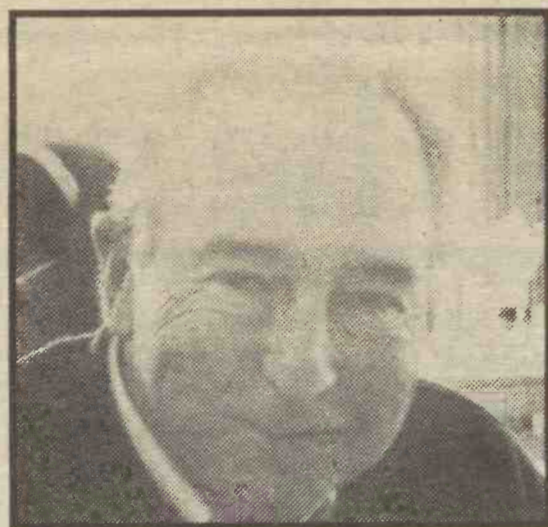
"The incidents of head lice and other common curable ailments have been drastically lowered. Such things are rarely heard of nowadays," she said.

The presentations to the delegates weren't without political messages.

Rich Running Rabbit, division manager for health services, said, "health organizations and the government have got to start worrying about what's happening here (in Canada) instead of halfway across the world. Indian people receive health services far below the standard of care most other Canadians receive."

The visitors also had an opportunity to present their information about health care programs in their own countries.

At the end of the day they were treated with a demonstration of powwow dancing.



Ricardo Schwartz

Wayne Courchene

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(2) Indian & Inuit Affairs  
South Alberta District  
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(3) Your band office

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**THE PERSON:** All candidates should have an M.S.W. and R.S.W. plus extensive practical experience in a social work setting. Previous teaching experience is an asset. This position requires excellent interpersonal and administrative skills, a sensitivity to the Native culture, and experience in the north. All candidates must be members of the Alberta Association of Social Workers.

**SALARY RANGE:** Based on education and experience.

**NOTE:** Position is subject to final budgetary approval.

**CLOSING DATE:** May 12, 1990.

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**Notice:**  
**ANNUAL GENERAL MEETING**

**When: May 26, 1990**  
**Where: High Prairie Legion Hall**  
**Time: 2:00 p.m.**  
 - Reports  
 - Resolutions  
**Banquet, Entertainment and Dance to follow.**



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## AVC Lesser Slave Lake

# Grouard turns out first logging equipment grads

A special graduation ceremony was held in late March by AVC Lesser Slave Lake at Grouard campus for graduates of the first logging equipment operator program.

The 18-week program consisted of six weeks of classroom instruction and 12 weeks of extensive field practice in the operation and maintenance of machines found in a mechanical harvesting operation. These included chainsaws, a D6 bulldozer, a John Deere 550 bulldozer, a line skidder, a grapple skidder, a feller buncher, a boom delimer and a loader.

"We anticipate graduates of the program will have little difficulty in securing employment in the forest industry," said Brian Panasiuk, program coordinator.

Lesser Slave Lake MLA Pearl Calahasen attended the graduation ceremony and congratulated the graduates.

Norm Weiss, minister of career development and employment, also praised the graduates for their success and promised continued funding for AVC Lesser Slave Lake's logging equipment operator program.

The next program is scheduled to begin May 22 in Peace River.



The graduates of the logging equipment operator program are (pictured left to right, back row): Robert Anderson (Gift Lake), Marvin Auger (Grouard), Ross Auger (Grouard), Gary Badger (High Prairie), Gerald Beaver (Wabasca) and LaVern Bellerose (Driftpile), (left to right, front row): MLA Pearl Calahasen, Peter Gladue (Desmarais), Vern Gladue (Desmarais), Dean McConaghy (Smith), Russell Willier (Sucker Creek) and Minister of Career Development and Employment Norm Weiss. Missing from the photo is Frank Hill (Widewater).



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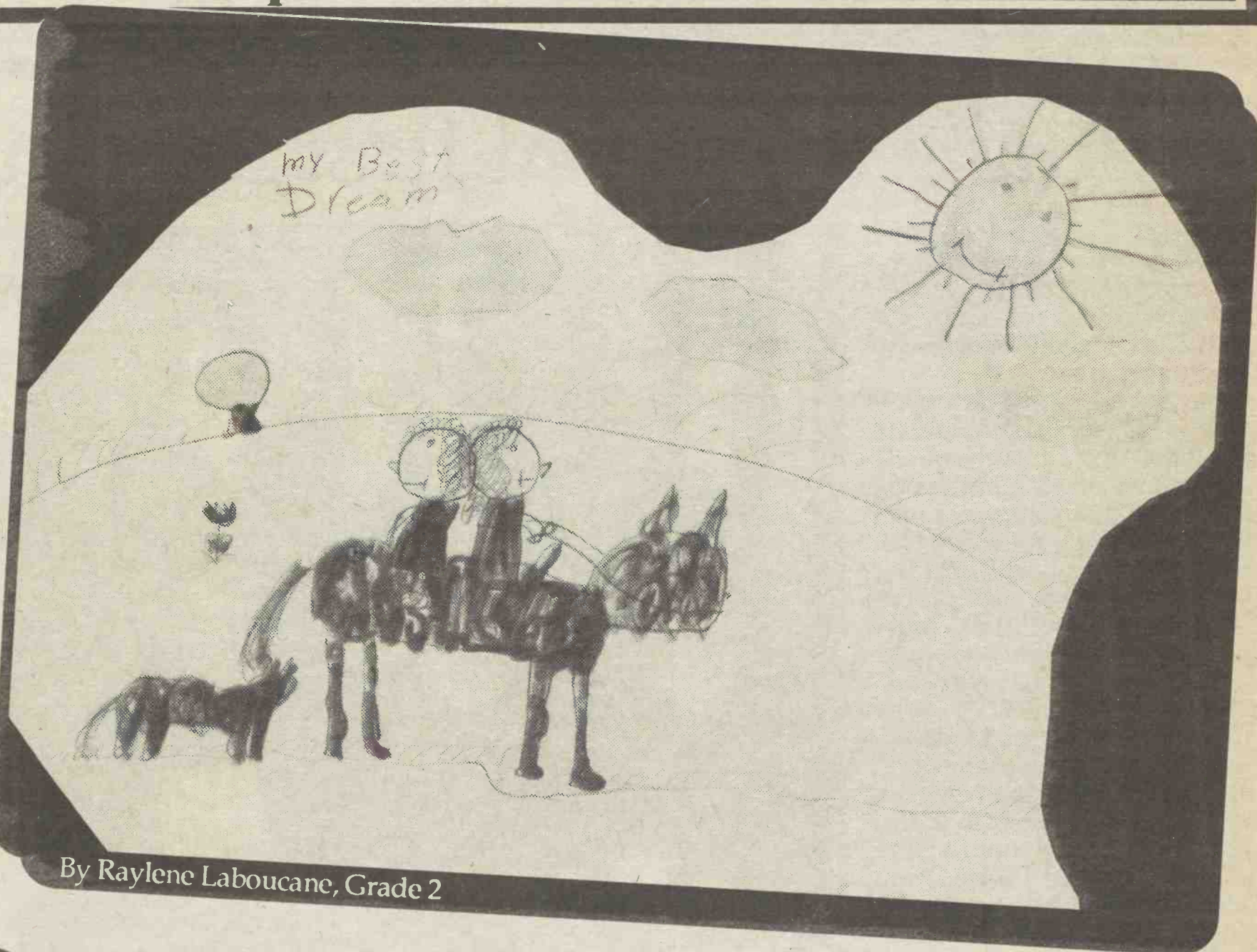
## Clarence Jaycox School Red Earth Creek

### THE RISING OF THE SUN By Jennifer Letendre Grade 9

The sun rises out today  
The night passed, through and gone  
Thoughts broken in the lights of stars  
New and fresh feelings break out at dawn

Thus a person shall go on  
Living on through the day  
Passing the bad thoughts behind  
having not a word to say

May the next day be better  
And the sun shine brighter  
For you shall feel the goodness  
Be strong, be a fighter



By Raylene Laboucane, Grade 2

### What's Important In My Life

Drugs are not important  
in my life. My important  
thing in my life is my  
family and its important we  
have a school so we can  
learn. we can learn about  
our community and it is  
important our families don't  
drinks and its important  
we have a healthy family.  
So what's not important  
in your life? Don't  
smoke, drink or snuff.  
This is bad so these are  
not important in life.

by Tanya Ward  
age 11  
Grade 4  
Clarence Jaycox  
School  
Red earth creek

By Tanya Ward, Grade 4, Age 11



By Tracey Houle, Grade 7

Skate boarding  
If I had a skate board I would  
always go jumping on ramps. And  
always go practice on skate boarding.  
That look like this My If  
I don't practice when I try I might  
have an accident. I'll have to go to  
the hospital and have to stay there  
for a week or a month. I might get  
really hurt and have to get a cast on my  
arm. And not get to skate board again  
in my life.

Grade 3  
Age 9  
Name: Micky Loyie  
Clarence Jaycox school  
Red Earth Creek

By Micky Loyie, Grade 3, Age 9



By Darilynn Noskey, Age 5



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Illustration by Kim McLean

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3. Prizes will be awarded according to the discretion of the judges.
4. Entries must bear the name, age, address and telephone number of the contestant.
5. Judging will be the responsibility of *Windspeaker*.
6. The winners' names will be published in *Windspeaker*.
7. All entries will be retained by *Windspeaker*.
8. Entries must be postmarked no later than May 31, 1990. Send entries to *Windspeaker*, 15001 - 112 Ave., Edmonton, Alberta, T5M 2V6.

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