

# Wind speaker

August 29, 1986 Volume 4 No. 25

## INSIDE THIS WEEK

The battle between the pro-fur and anti-fur groups is escalating as Native groups boost their efforts to defend traditional trapping rights. **See Pages 4 and 7.** Powwows, rodeo and sports events are the stuff of summer in Indian country. Last weekend, activity was concentrated at Morley and the Blackfoot and Alexander Reserves. **See Pages 17, 18 and 19.** Fourteen students celebrated their graduation from the Native Communications Program of Grant MacEwan Community College. **See Page 23.**

# Enoch members want answers

By Rocky Woodward

ENOCH RESERVE — On August 21, approximately 50 band members at the Enoch Reserve marched back and forth in front of their administration building

carrying signs that read "Give us back our Tribal Law" and "What's in store for my Future?"

They say they will continue to picket the building until answers are given as to where their

money is being spent, and the previous chief and council's dealings in investments, expenditures and salaries are made accountable.

"We had a lot of money and we want to know what

happened to it," said a past manager for the band, Peter Morin.

According to Chief Raymond Cardinal, he is in support of looking into the group's concerns, and possibly going as far back

as five years, but many of the group would like to go even further.

"He is talking about going five years back. We are hoping if it gets results we would like to go back further because it started past five years, possibly when they started self-government on their own.

"It was never said to the people that chief and council should do anything on their own without the consent of the people," commented Rita Gordon, spokesperson for the protesters and band members.

The band, already hurting from a drop in world oil prices which has caused job layoffs and cutbacks in oil cheques for many band members, are also faced with losses on past investments.

An investment in race horses has seen the band lose \$37,000 in 1985, and an investment in the Stony Motor Inn lost them \$250,000.

Chief Cardinal is also concerned over 40 acres of land purchased by the previous chief and council for \$222,000 in Palm Springs, California, that has since been sitting there idle. The band own 40 per cent interest in the property. Now, Cardinal says, they are trying to sell it.

Some of the group, like Peter Morin, want to know of other possible investments that they may not be aware of.

"Chief and council have almost all power the way the present system is. They

Continued Page 2

## Committee will study problems on Enoch Reserve

LATE DEVELOPMENT

By Lesley Crossingham

ENOCH RESERVE — Enoch chief and council called in officials from the Department of Indian Affairs Wednesday in an effort to get the band's finances back on the right track after nearly a week of protests by band members.

After a closed-door meeting between chief and council and the department, Dennis Wallace, regional director, announced that an eight-man committee consisting of six band members and two department officials would be formed to look into band spending.

During the past week the Enoch band offices have been besieged by placard

waving band members demanding that the investments, expenditures and salaries of the chief and council be made public. Several band members have also circulated a petition demanding the department conduct a full investigation of band spending.

However, Wallace denied that he had received a petition or any information that would force the department to hold an investigation.

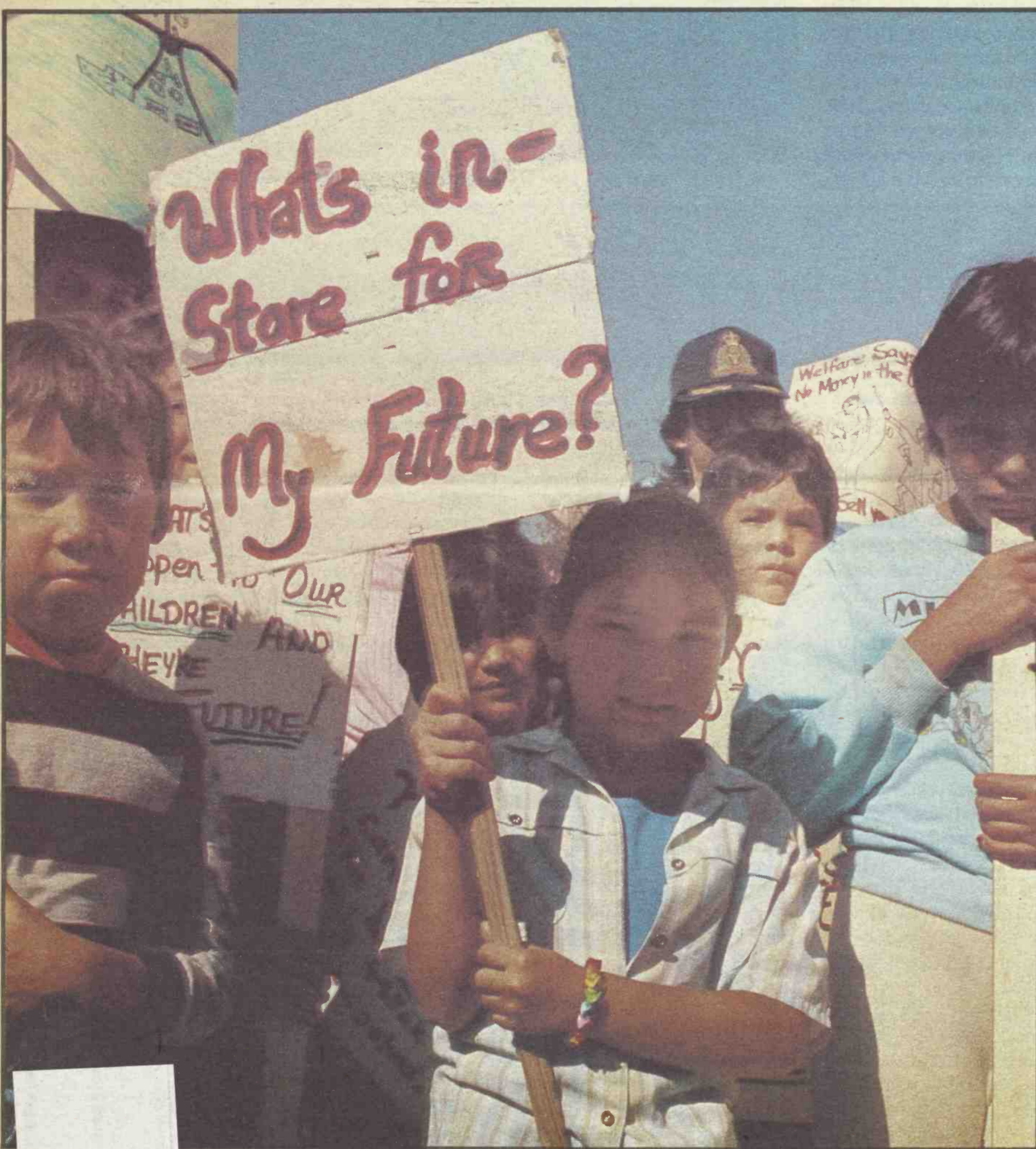
"If we are requested officially by chief and council we would investigate," he said. "And if we were requested to investigate we would conduct a full inquiry or call in the police or other departments if we were presented with evidence or information that would oblige us to do so," he added.

However, it appears that several band members are going over the regional director's head by submitting the petition directly to Ottawa and to the desk of Minister Bill McKnight.

"We've sent lots of petitions and letters to Edmonton," says band member Peter Morin, "but they've all been tossed in the waste basket. So now

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## ENOCH PROTEST

eration had its placards, too, as Enoch band members staged a protest to petition on band finances.

— Photo by Rocky Woodward

## Kehewin group seeks information

By T

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A telex has gone to Indian Affairs Minister Bill McKnight, says Julia John of Kehewin. The people are in the dark and, "we don't know where the money went," she says.

A request for detailed facts and figures is being pursued under the Access to Information Act because

the petitioning band members do not think they have been given accurate nor sufficient particulars regarding the distribution of band monies.

The concerns have been sent to opposition leaders Ed Broadbent and John Turner and to Dennis Wallace, the regional

director of DIA. The 75 signers of the petition are of the mind that it is their right and obligation to investigate this matter more fully, says Harry Watchmaker. He charges that a July 16/86 band meeting indicates a deficit of \$563,590. That amount, claims Watchmaker, "indicates poor

planning, management, and business sense."

Much of the money involves "people who owe (the band)" and there are personal loans of \$50,000 outstanding and "we don't know what for," Watchmaker states.

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# Provincial

## Enoch finances creating concern

From Page 1

just go and buy hotels, race horses and don't even ask us.

"Now they are building a golf course here at well over a million dollars," Morin said.

Many of the band members (according to a petition which gathered approximately 150 names) want to see the power brought back to the people.

Some of their concerns are that some families work while others do not and must depend on welfare or the food bank to get by.

According to the protesters, in March and April many people were laid off from their jobs and only "the elite group" still have employment.

Most of them are more concerned with seeking work and feeding their families, than the past chief and council's leadership abilities, although holding them responsible for the bands economic difficulties, one reason they want involvement with future dealings the present chief and council attended to.

"Some families have no work while some families, whole families, have work. They should spread out the jobs so every family has a source of income.

"They said in the spring that no two people in one family will work, but still in some cases, they are still working, husband and wife teams and for some councillors, all the family is working," stressed Laura Morin, a child welfare worker at Enoch with social services and band member.

Peter Morin believes one way of looking into employment is to have a band member visit all the bands investments to see if members could find

employment with some of them.

"We have investments in Saskatchewan, British Columbia and here in Alberta where we could work."

Both Peter and his wife Veronica are unemployed. Both are suffering from injuries (Veronica had a spinal operation and Peter a knee injury) but say they are willing to work.

"All our business investments are run by white people. That's a crock. The hotel in Stony, there's no Indian people there," Veronica angrily states.

"We don't know how much we own and what is at stake for us or even who the shareholders are. When the oil prices dropped it got bad. Our money dropped, yet still all the money is laid out in investments and we are not getting a return," added Laura Morin.

According to Chief Cardinal, per capita distributions amounting to \$300 a month were cut in half. When asked if he could answer any questions he said, "no comment. Let the band members do that."

The band members are doing that, and many of them feel it is time to revert back to a tribal law.

"We feel it has gotten way out of control because of the Indian Act we are under. Now we want our tribal law back," said Peter Morin.

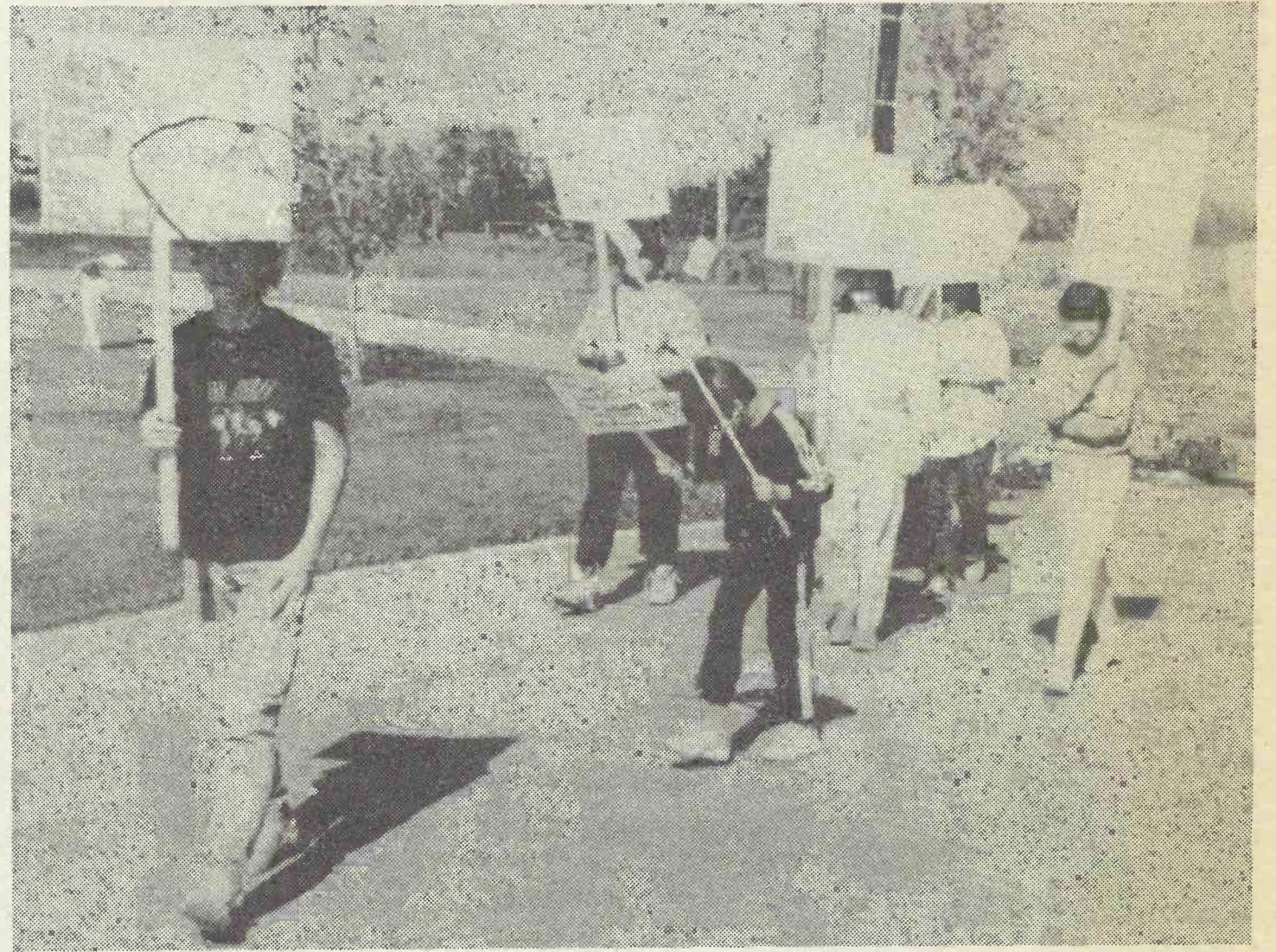
"The Elders wanted our oil revenue put into a trust fund. That's why we want to look into the day we started dipping into our capital funds. There has never been no consent from the people for purchases and land rent. We should have a trust fund set up for times like this," commented Veronica

Morin.

A petition has been sent to Indian Affairs in Ottawa in the hope they will come to a scheduled meeting with the band, and help them understand the problems people are facing at Enoch.

One of the group feels it would be to their advantage to have an Indian Affairs official from Ottawa attend the meeting because they do not trust Indian Affairs people in Edmonton.

Meanwhile, many of the people at Enoch who are concerned with past investments and expenditures made by the former chief and council, say they continue to try and meet bank loans and pay bills while most of them have let necessities such as their private telephones go, because they cannot afford anymore to pay the bill.



PROTESTORS ON ENOCH RESERVE  
...placards detail grievances

## Protesters outline concerns

By Rocky Woodward

ENOCH RESERVE—"We want to know where all the money is being spent, and we are in support of Johnny (Morin) and other spokespersons who want to know the same thing," said Rita Gordon after a meeting with Chief Raymond Cardinal at the Enoch Administration building while a group of her supporters protested outside on August 21.

The group of about 50 people protesting are concerned with economic difficulties now facing the band since the drop in world oil prices, which was a major revenue for the band of approximately 950 members.

Last year, per capita distributions amounted to \$300 a month but have since been cut in half. Many of the band members had set up their budgets based on those monthly cheques, and now some are worried over bank loans and other bills that they may not be able to meet.

Gordon, after talking with Chief Cardinal and others, took it on her own initiative to visit homes on the reserves to see if they wanted more involvement with what went on higher up.

Gordon stated that she had found large amounts of money were being spent and chief and councillors' fees were a lot more than any of the people realized.

"I talked to the chief because the people are worried," said Gordon, after raising close to 150 names for her petition.

"At that time I was sitting on a committee put together to draw up codes for women coming back to the reserve. It was just before I got laid off. I told the chief that we wanted full authority for the people to talk with chief and council and that I was going to visit with them.

"He said to go ahead if, that's what the people want they will sign it as long as you explain what the petition is all about," Gordon said, while stating the chief did mention to do it because he couldn't as chief.

To Gordon, band members had not been told properly where money had been spent, about investments and about wages for chief and council.

Gordon said that once she explained to band members who were reluctant to sign the petition that if they did, it would help bring back the people's power and to tell chief and council that if something comes up which is going to involve a lot of money, "that it is the people's right to decide and argue with council if they don't want an investment or whatever it is. Then they said okay, they would sign."

Gordon further elaborated that the chief would like to go five years back in looking at previous chief and council's dealings and "we are hoping it gets results, but we will try to go back even further because it started possibly when they started self-government on their own. It was never said to the people that chief and council should do

anything on their own without the consent of the people."

At a band meeting just recently, 24 of 26 voting band members called for a full investigation into Enoch financial records after reviewing tribal administration documents.

"I want the people to have their say on the things that go on at the reserve, like investments, for instance. Other things, too, like this building (administration) here was never brought to a referendum, where the people could decide whether we could afford it or not. So they just decided on their own.

"Sure, I'm proud of them, but you might as well say this building has put other people on welfare as it stands today. At the time it was built I am sure that chief and council that were in (power) must have known we were going down, moneywise then," said Gordon.

Gordon says when she talked to the chief and a number of council members like Chief Cardinal, and told them what she planned to do, they accepted it.

"I did not hide anything about what I was doing and Barney Ward (councillor) said, sure, if that is what the people want, then that's what they should have. He was in agreement. He didn't get mad and the same with Howard Peacock (councillor), he never got mad. He said maybe that's what the people need," said Gordon, stating that her main purpose is getting back the power for the

people.

Asked if the RCMP are involved or if they will be brought in, Gordon commented that to her understanding the RCMP have always been involved going back to the treaties.

"It seems there might be an investigation into the books, as far as I know. It seems everything will fit in. If we are going to start at one end to clean up we might as well do the whole works altogether."

After her meeting with the chief (August 22), Gordon believes that Cardinal is for it.

"He seems to be for the petition and the protest, but I told him we will fight until we get something done. We are not just doing it for ourselves but for the future of our children. Whatever we have left we want to save and to preserve it and then try to start over again with what we have left."

Gordon says they do not want to make the same mistakes again and commented that in order to do that, "we have to get the people's power back and get tribal custom back instead of the Indian Act."

"To my understanding, the Indian Act was not made by us. The Elders feel the same way. I spoke to many of them, Morin, Papin and Mrs. McGillis, and they all feel the same way. They don't like the way things are going, the system we are in right now. The system is not a very good one as far as they're concerned, and that is how I feel as well."

# Wind speaker

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# Kehewin group wants answers

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There are also bad feelings stemming from the fact that royalty cheques to individual members were being docked "to pay rent on their CMHC homes," says petitioner and Elder Anna Cardinal. Further to this, water and gas are also being deducted from royalty cheques.

Cardinal says that, "we are so much in debt, we're afraid if we don't do anything about it we'll go deeper and deeper. We're thinking about our children and grandchildren," she states.

Julia John expresses similar concerns. "Some (members) only got 10-cent and 20-cent cheques" in royalty payments. "We're trying to fight for our future, the children in the future," she added.

John says they "want to examine the records" to uncover "why we're short." She isn't happy about having to do it this way and says "I hate to hurt somebody, but we have to do something for our rights."

The petitioners also want answers regarding "loans totalling \$1.1 million from Peace Hills Trust, says Watchmaker. "We don't agree with this; it should be \$1.9 million."

Another alleged discrepancy is the figures the band members received from the band regarding the monthly



**CHIEF GORDON GADWA**  
...band management questioned

payments on these loans. Watchmaker charges that the figure is really \$55,000 per month as compared to \$28,000 which is the amount they were told. "They're misleading the people," he says.

The tone of the petitioners is one which indicates mistrust towards the band administration and some are pointing their fingers at the chief, Gordon Gadwa, who is the band's administrator.

The people feel betrayed and short-changed. In consequence, they refuse to sit by idly while their resources are depleted and they intend to exercise what they perceive as their rights. They are demanding information about how their dollars are being spent and who is receiving them.

An unnamed source claims that too many non-band members are being hired from off the reserve and that much of the

housing and money is going to select individuals and business operations, some of which are related to the chief, rather than to those who really need it.

Some feel it would be better if the band instituted a system whereby a monitoring body, much like a treasury board, were available to process band funds and, thus, lessen the potential for mismanagement of monies.

As it now stands, the petitioners want more reliable and elaborate information. If they do not get that information, they say, they may hire their own lawyer to conduct an investigation.

The request for an investigation by DIA has, so far, gone unheeded. A statement from McKnight's office confirms receipt of the telex to the minister, but it was not confirming any action.

To date, the only response the petitioners have received from the DIA official has come from Wallace who, the petitioners say, has chosen not to act because, in his estimation, there is not "enough evidence."

This week the band is having a byelection for a councillor and it will be boycotted by the petitioners to illustrate their disillusionment with the situation. Also, they say, they will not participate in next week's election as an example of their quiet revolution.

## PROVINCIAL NEWS BRIEFS

By Clint Buzler

(Compiled from various sources)

### Opposition to dam questioned

Alberta Environment Minister Ken Kowalski can't understand why the Peigan Indian band insists that construction of the Oldman River Dam stop until the band's impact study is completed.

Kowalski says there is "absolutely no justification" for the band's concerns regarding safety and other impacts. "What they're simply trying to do is put pressure on this matter."

The band has filed suit against both the provincial and federal government to protect Aboriginal water right to stop dam construction until its impact is known. They say construction was started in spite of the fact that its effects on the Peigan Nation, its reserve and its water rights have not been studied by the province.

### Judges accused of bias

One of the people who helped create the Charter of Rights and Freedoms says judges are sometimes biased in their decisions because they are influenced by their own backgrounds.

Roy Romanow, for Saskatchewan attorney general, told a forum at the Canadian Bar Association there's a danger that "because the courts are most accessible to those who have the money to fund litigation, it will be the interests of these privileged minorities that will be best protected by the Charter."

Winnipeg Lawyer David Matas disagreed. He said the "overwhelming effect of the Charter has been a positive effect on the underprivileged. He said "the process for selection of judges could be improved, but what we don't want is to have them chosen according to their political philosophy."

### Indians said hampered by law

Economic development of Canadian Indians is hampered by an outdated Indian Act and a paternalistic government bureaucracy, says an Edmonton lawyer.

David Fennell told the Canadian Bar Association the bureaucracy administers the act in such a way that "failure of development is the rule. Fennell has represented the Sawridge Indian Band.

He said the act creates a variety of problems, "especially for bands that want to develop on-reserve assets" and those interested in investing in off-reserve activities.

### More rights cases fail in Alberta

Alberta courts are less likely to rule in favor of rights under the Charter of Rights and Freedoms than courts in other provinces, according to a University of Calgary political scientist.

Ted Morton says a review of 1,800 cases decided from 1982 to September 1985 from all provinces and all court levels below the Supreme Court of Canada showed that individuals who tried to enforce a charter right succeeded only 22 per cent of the time in Alberta courts, compared with an average national success rate of 30 per cent.

Morton concluded that "Alberta judges on the whole have been much less receptive toward charter arguments than other Canadian judges. Only Alberta is substantially out of step with the national trend."

### Teaching intolerance forbidden

Schools that teach racial intolerance will not get government approval in Alberta, Education Minister Nancy Betkowski said in the Legislature last week.

She was responding to Liberal MLA Sheldon Chumir's call for beefed-up monitoring and public scrutiny of private schools to prevent groups such as the white supremacist Aryan Nations from starting schools to teach racial intolerance.

## Committee to study Enoch situation

From Page 1

we are going directly to the minister."

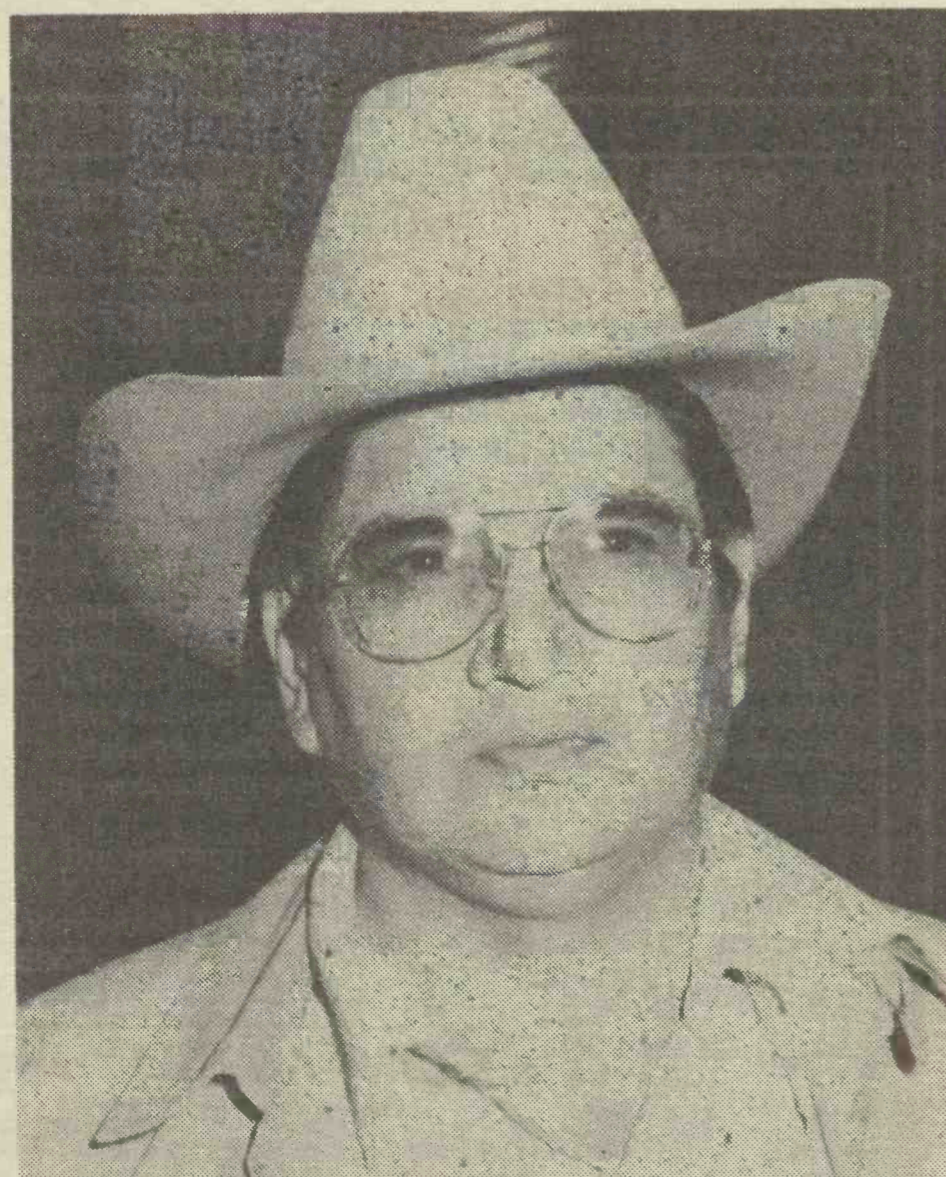
Several band members have travelled to North Battleford this week to meet with the minister and to present him with the petition and their request that an investigation be carried out.

Morin also pointed out that during the recent protests band members demanded a return to tribal law, but the closed-door meeting held this week is in direct conflict with the band's traditions.

"Tribal law means that every family or clan has a say. But this meeting was secret and we're a bit leery as to what the council has agreed to," said Morin.

Morin also claimed that chief and council has not been informing band members of their decisions or consulting them on their views.

"I believe the band, along with nine other bands, is putting an injunction on the Calgary Herald," he said. "I



**PETER MORIN**  
"...everyone has a say"

heard it is because the Herald wants to make public the band's financial records. But the chief and council did not consult us before they went ahead

with this injunction," he said.

Morin added that the band was not consulted when chief and council joined with other bands to

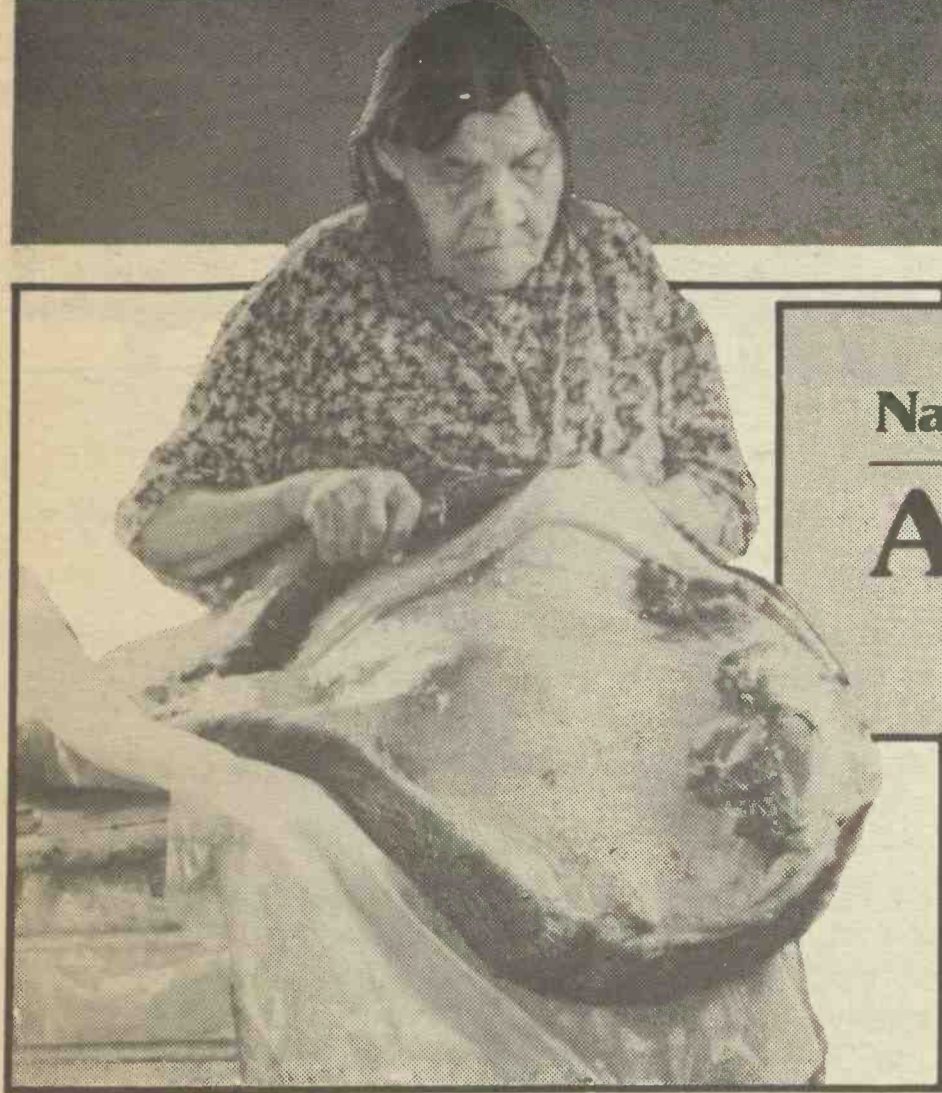
fight the federal government over the implementation of Bill C-31 which returned status to Indian women who had lost status when marrying outside the band.

"They just don't tell us anything," he said, "and the department does not do anything. But we are not going to take this lying down. There are steps we can take," said Morin.

Morin refused to outline what other steps were being considered, but pointed out that band members in Manitoba had picketed the Department of Indian Affairs offices in Winnipeg recently.

Chief Ray Cardinal refused to speak to reporters after the meeting and would not give details of the proposed committee. However, Wallace said that the committee would have a six point mandate and that it would report to council and to general public meetings. He also added that he would be returning to the reserve for the first open meeting. No date has been set for the meeting.

# National



**Native groups get tough**

## Anti-trapping campaign attacked

**"It is a shame that the people involved in the anti-trapping movement do not realize that they're calling for the destruction of a way of life that is centuries old. Indian people have a special relationship with animals and the Creator which the anti-trapping activists do not understand...we do not abuse the animals nor do we put them into cramped pens to feed and fatten them, and at a later date, slaughter them."**

TORONTO — The Nishnawbe-Aski Nation (NAN) declares that the Ontario Humane Society's anti-trapping campaign is an outright act of cultural and economic genocide.

"It will strike at the heart of our fragile economy and create much suffering amongst our people who depend on trapping incomes to feed their families," said Archie Cheechoo, deputy grand chief for NAN. "We view this action on the part of Ontario's Humane Society as a vicious attack on our right to survive as culturally distinct Aboriginal people in Canada."

NAN is the political Indian organization which represents the Cree and Ojibway peoples of Northern Ontario. Its 20,000 constituents live in 42 remote and semi-isolated communities across the north. The majority of these Aboriginal people heavily depend on hunting, fishing and trapping for their livelihood.

"It is a shame that the people involved in the anti-trapping movement do not realize that they're calling for the destruction of a way of life that is centuries old. Indian people have a special relationship with animals and the Creator which the anti-trapping activists do not understand," he said. "We honour our animals with prayers before and



**FURS PART OF NATIVE ECONOMY**  
...a long-standing tradition

after the harvest to thank them for allowing us to use their bodies as food for survival. We do not abuse the animals nor do we put them into cramped pens to feed and fatten them, and at a later date, slaughter them."

NAN joins other Native groups in Canada, Alaska and Greenland in calling for public support to stop the activities of anti-trapping groups. It strongly advocates government intervention on this issue and feels that the Mulroney government should take a strong stand to protect both Aboriginal rights and the fur industry.

Cheechoo noted that

hunting and trapping are age-old aspects of the cultural relationship with the land maintained by Aboriginal people. This value system cannot be understood strictly in terms of its economic value. Nevertheless, given the current state of Ontario's northern economy, Cheechoo said that there are few outside options for Native people to earn a living apart from trapping.

In Ontario alone, the value of raw fur returns to Aboriginal peoples in the 1985-86 fiscal year was \$6 million. Adding the food value of the meat from these fur bearers to the fur returns escalates the direct

benefits to Native people from trapping to \$12 million annually.

"We reflect the national trend in the trapping industry," stated Cheechoo. "In Ontario there are about 16,000 registered trappers of which approximately 10,000 are Native people."

NAN plans on continuing to protect its trappers' future and the cultural survival of Aboriginal peoples by fighting the anti-trapping groups' irrational views in the public domain.

"All we ask is that the public realize that this is a human rights issue more than an animal rights issue," concluded Cheechoo.

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## McKnight meets Manitoba

OTTAWA — Indian Affairs Minister Bill McKnight was to meet with Southern Manitoba Chiefs August 27 in Winnipeg.

In a statement released from Ottawa, McKnight said he hopes the meeting "will signal the start of an ongoing process of consultation between the government and the southern chiefs which will allow us to jointly address the causes of the serious fiscal and social problems facing these Native communities."

The minister said he puts no restrictions on the agenda for the meeting with the Chiefs, but expects that the discussion will in part focus on ending the funding errors and poor administrative practices identified in the recent report from the auditing firm Ward-Mallette.

He said the department's



**INDIAN AFFAIRS MINISTER BILL MCKNIGHT**  
...agrees to meeting

official response to the report was to be publicly released in Winnipeg so the Chiefs will be able to examine it before the August 27 meeting.

"I fully recognize that the government has an obligation to address the matter expeditiously, and fairly. My goal as minister is to deal with this situation so

that positive development can proceed in these communities."

McKnight said he hoped that all southern chiefs would attend the session, and urged the chiefs from the nine band Brotherhood of Indian Nations (BIN) also to participate.

"There is no benefit to be gained by anyone if the chiefs of the eight Interlake communities opt out of the discussions and the consultation process. I hope they reflect on the situation and decide to attend."

If the BIN Chiefs did not attend, the minister said he would go ahead and meet with the chiefs representing the remaining 18 southern bands.

McKnight will also meet separately with the Chiefs of Northern Manitoba Bands in mid-September 1986.

# The two dollar Inuit removed

The picture of Inuit hunter Herodier Kalluk and his friends will begin disappearing from Canadian pockets and purses next month—a turn of events that distresses him.

Depicted for 11 years on the back of \$2 Canadian banknotes, Mr. Kalluk and five other Inuit whale hunters are to be replaced, starting at the end of August, by a picture of a robin. Mr. Kalluk and his friends do not even know what a robin is.

The move is part of a Bank of Canada plan to replace general scenes now on one side of paper currency with a series depicting birds.

With the passing of the current \$2 bill, the only living person recognizable on the Canadian money will be the Queen, who will continue to dominate the front of \$2 and \$20 notes.

"It is not up to us to decide whether we remain on the bill," Mr. Kalluk said in an interview conducted in Inuktitut and translated into English by interpreter Ann Nungaq.

"It's the printer's money so it's the printer's decision. But it's part of Canadian history so I would like very much to stay on the money. It's part of our old way of life. I think people should know about it," he said.

Mr. Kalluk (pronounced

Cudloo) is third from the left on the banknote, the man about to step into a kayak. To his far left is Gideonie Qitsualik. The child with the harpoon is Peter Paniloo, while to Mr. Kalluk's right are Paul Oolateetah (kneeling,) Joseph Idlout (with the paddle.)

"It was an actual whale hunt, not just something we did for a southern cameraman," Mr. Kalluk said. "I remember the day well because a film crew was there to record what was happening. It was August, 1952. There were some clouds and a very strong wind which had blown ice towards shore. We'd spotted the whales. The boy with the harpoon handed it to me as soon as I sat down in the kayak.

"I almost capsized on our way out, but it was a good hunt. We got about five whales that week for our families." (They were camped for the summer at a place the Inuit called Aulatsivik.)

Of the six hunters who put to sea in what the white man calls Eclips Sound, 60 kilometres west of Pond Inlet, Mr. Oolateetah now lives in Gjoa Haven and Mr. Kalluk in Resolute Bay. Mr. Idlout is dead. The other three men continue to make their homes at Pond Inlet, near the north end of Baffin Island.

Mr. Kalluk, at a vigorous 63, still hunts to provide food for his wife and some of his 12 children. Since he had worked for many years as the supervising technician at the Northern Canada Power Commission generating station, he only has time to go out on the land on weekends.

"Resting up and hunting, that's what I want when I retire," he said. "I love the land and I'm still a good hunter but there is no way to make a living from it now. There are lots of animals but because of Greenpeace we have no place to sell them."

Mr. Kalluk, and the other men on the \$2 bill are celebrities in the High Arctic. He said they were frequently asked to sign their names above the artist's rendering of the hunt and explain how the picture came to be.

It is a question he has some difficulty answering. There were 23 years between the time the cameraman filmed the hunt and the appearance of the bill in early 1975. During that time he heard nothing of plans to make the men locally famous.

Mr. Kalluk said he and the others have received "absolutely nil" by the way of recognition from Ottawa or the Bank of Canada for helping make the image on the banknote.

A plaque or letter from the Prime Minister or the bank, acknowledging their role and thanking them for participating would be nice, he said, although it was an honor to be on the bill.

"It was a chance to show other Canadians something our life here," he said. "I'm very happy they did it."

## Church apologizes to Natives

SUDBURY, Ontario — The United Church of Canada has officially apologized for failing to "recognize, learn from and share in Native spirituality, and for the resulting destruction of dignity, culture and spirituality."

The apology was made by United Church Moderator Rev. Robert Smith at a special ceremony featuring Native drums and singers.

Native Elders met privately after Smith's announcement, then announced an official response would be made in three months. However, the immediate Native response was one of joy.

## OTTAWA REPORT

By Owenadeka



School is out and the report card is now in on Georges Erasmus. Before I review his marks, let me say that in his first year as national chief of the Assembly of First Nations, he passed with flying colours. Now for the individual subjects:

For financial administration he gets an A+.

When he took over the organization it was, by his circulation, more than \$3.2 million in the hole. Of course, the previous national chief, David Ahenakew, will argue that the deficit wasn't anywhere near that much but then the commercial fraud section of the RCMP is still investigating the past financial affairs of the AFN. If we accept Georges Erasmus' figure, the AFN has reduced its deficit from \$3.2 million to \$1.1 million in just the past year. To do that, the AFN now spends money like a penny-pinching grandmother instead of a drunken sailor.

Georges Erasmus also gets high marks, an A-, when it comes to the fur issue.

If the national chief is identified with one issue this past year, it's fighting to protect Native trappers against the anti-fur lobby. He scored the political coup of the decade when he persuaded Greenpeace to back down on its anti-fur campaign. It was a remarkable achievement considering Greenpeace has never backed down from past confrontation with Soviet and Japanese whalers and with American and French military forces.

His mark has been slightly downgraded, however, because he did most of it in his capacity as Canadian co-chairman of Indigenous Survival International. In fact, the amount of time he spends working for ISI has led to some internal AFN grumbling that he is ignoring other equally important issues.

On the subject of the AFN's public image, Georges Erasmus gets a B for polishing up the organization's tarnished reputation.

One sign of that is the fact that four months after Georges Erasmus was elected, David Crombie lifted the funding restrictions he had previously imposed on the AFN. In the Erasmus administration there is little evidence of either political favouritism or flagrant nepotism. AFN headquarters is no longer an employment office for relatives of the national chief.

Those pluses, however, have to be weighed against his shortcomings. He has been accessible to the media but he has also thrown away a number of opportunities to get his message out to the public. His low-key approach made him just about invisible on issues such as the Coolican report, the Manitoba funding dispute

and the Sechelt self-government legislation. I think people expect the national chief to exercise some leadership on major issues, even if it's only in the form of public relations.

On the subject of national Indian unity the national chief gets a C+.

The AFN is still deeply split. The leaders of the Prairie Treaty Nations Alliance have a deep personal dislike for him and they're still bitter over losing the election. Given that background, there is not much he could do to make things better. Although the PTNA complains that Georges Erasmus continues to ignore treaty issues, he has made progress in patching up relations with Indians in the Maritimes.

Georges Erasmus' biggest mistake this year was the Expo fiasco -- for that he gets an F.

He tried to generate support for a national Native boycott of Expo. That didn't go anywhere and neither did the AFN plans for pickets, demonstrations or a public education campaign.

On the next subject -- his relationship with the minister of Indian Affairs -- Georges Erasmus gets an incomplete.

I know it seems like a silly subject to be graded on, but a national chief can get a lot done if he has a good relationship with the minister -- just look at David Ahenakew and John Munro. (Of course, it is possible to get too palsy-walsy but that's another story.)

For his part, Georges Erasmus was heading for an A, especially after spending two weeks with David Crombie on that trip to the Soviet Union, but that was before the Cabinet shuffle. The trouble is that the new minister, Bill McKnight, shows no intention of travelling to Sioux Lookout let alone Siberia, and he's in no hurry to meet with Indian leaders, so Georges Erasmus is going to have a tough time getting a good mark on this subject the next time around.

Now when all the marks are added up, Georges Erasmus gets and deserves a B+ average.

He'll probably get the same report card from the chiefs at the AFN annual meeting in St. John's. They probably won't spend a lot of time there grading the national chief. Instead, they'll be discussing the major issues facing the AFN -- self-government, the constitutional conference and a new land claims policy. Those issues will be the subjects that Georges Erasmus will be graded on a year from now. I think he's going to have to work even harder if he wants to pass the next year with flying colours.

## NATIONAL NEWS BRIEFS

By Clint Buehler

(Compiled from various sources)

### Manitoba bands plan university

NELSON HOUSE, Manitoba — Northern Manitoba Indian bands plan to build a university in northern Manitoba.

Chief Pascal Bighetty of the Mathias Columb Indian band told the fourth annual Indian Education General Assembly the 25 chiefs representing the Manitoba Keewatinowi Okimakinak made the decision in July to start negotiating for a northern educational centre in Thompson. The chiefs' plan calls for transferring all existing university courses currently being given in the north to the new university.

Only a handful of northern students find their way into southern universities and colleges because of "cultural shock" and the high cost of relocating families, Bighetty told the several hundred delegates to the Assembly.

### New premier wants to live on reserve

VICTORIA, B.C. — The new premier says he wants to live on an Indian reserve for a few days to learn more about his province's Native people.

Bill Vander Zalm's suggestion sparked laughter and invitations such as one from Fred George, assistant manager of the Cowichan band at Duncan, who noted that "we have three families to a house here."

Vander Zalm said the best way for him to learn about Native people "is to really put in some time and talk to them...in a casual way, where they're relaxed and I'm relaxed." He wants to visit "before the weather gets too inclement because I would really want to enjoy it."

# Painful first step to self-government

It may not look like it now, but certain Indian band members are taking the first step toward self-government.

They are the ones demanding information about how their chiefs and councils are governing their reserve, how they are spending the bands' money, how well they are protecting the resources and rights of the people who elected them.

Last year at Saddle Lake, and now at Enoch and Kehewin, band members decided they were not happy with the situation on their reserves. They wanted answers and they took steps to get them. They wanted changes and they took steps to get those, too.

Every case like this is a painful process. It causes hurt and shame and distrust. Sometimes facts are misinterpreted, actions are misunderstood, innocent people are accused and touched with guilt.

That is the unfortunate result of abuse of power, of corruption and betrayal of trust.

It is also the result of suspicion of those things even when they don't exist.

Loss of trust, whether for real or imagined reasons, is a poison that can destroy the very foundation of any relationship, community, political organization or government.

The only solution is to take the steps necessary to restore that trust — to answer the hard questions, to identify the people responsible for mishandling their responsibility, to right whatever wrongs can be righted, to take steps to make sure the same things can't happen again.

This is not just a Native problem. It has existed as long as there have been governments, and people willing to betray positions of trust for their own gain.

Traditionally, Indian people have looked to their leaders for protection and guidance, and have trusted them to provide it.

In recent years, Indian leaders have adopted many of the methods and values of mainstream governments and institutions.

Unfortunately some, tempted by the power and money available to them, like their mainstream counterparts, have forgotten that the opportunities available to them were created by people who trusted them. They have forgotten the traditions. They have forgotten the people depending on them.

Even more unfortunately, because a few have betrayed the trust placed in them, all people in positions of power and trust are viewed

## Editorial

suspiciously. That makes it difficult for them to do their jobs properly. And it certainly makes good people think twice about serving.

As long as ordinary people sit back and let abuses of power and position continue without being challenged, the situation can only get worse, and the prospects of effective self-government and solutions to the many problems facing Indian people are very slim indeed.

Where there is suspicion of wrongdoing,

citizens not only have the right, they have a responsibility to demand answers if they have questions, not just to ensure that leaders are not corrupt, but to clear those who are unfairly suspected.

It is when individual ordinary citizens insist on good government that it can be created.

That's why the protests, the demand for answers, is a positive sign of a foundation on which good Indian self-government can be created.

For in the final analysis, good government must be of the people, by the people, for the people if it is to be the kind of government they want and need.



### Editor's Notebook

By Clint Buehler



We are often asked just what the role of the media really is?

We are also often asked what the role of the Native media really is, as if the role of Native media is somehow different than that of other media.

The question has been asked of us more often recently because of events in the Native community — band members protesting the actions of their chiefs and councils, the financial problems of the Metis Association of Alberta, efforts by the Calgary Herald and by groups of band members to obtain financial information on bands through the Access to Information Act.

Gregg Smith, president of the Indian Association of Alberta, and a number of other Indian leaders are blocking any effort to make such information public.

They contend that Indian business is nobody else's business.

Smith has said it is the chief and council, not the media, who should safeguard the rights and interests of Indian people.

But what if the elected representatives of bands and other Native organizations are not safeguarding the rights and interests of their members? What if they are betraying the trust put in them? And what if they are deliberately keeping the people who elected them in the dark by withholding information from them?

It is a long-standing democratic tradition that a free press (and now radio and television, too) is essential to the preservation of democracy and the protection of individuals within that democracy.

We believe that the same tradition is vital to the Native community, especially as Native self-government develops. We are pleased to see that Tim Giago, our colleague at the Lakota Times (see Page 7) shares our view.

It should be emphasized that with freedom of the press also goes a heavy responsibility. We cannot succumb to presenting only one point view. We cannot bow to the pressures of one group at the expense of others. We cannot allow ourselves to be used deceitfully as a tool for influencing public opinion, by promoting one side of an issue and ignoring the other side.

In the early days of the modern Native movement, both the mass media and Native media were an effective force in changing government and public perceptions of Native people and forcing the development of programs and policies that created persecution and hardship for Native people.

We have the same responsibility if Native people are being victimized by their own leaders — to ensure that Native people have the information that is their right so that they can decide for themselves what action they want to take.

If we are to play that role effectively, it is important that we practice sound journalistic practices, principles and ethics. If we do not, then we will have no credibility, and thus no power.

We believe that people have a right to know the facts about everything that affects them.

We believe that every person who is accused should have the opportunity to defend themselves.

We believe that no individual or group should have more influence than any other over our policies and decisions.

It is not easy to consistently provide fair, balanced coverage of all that is happening in the Native community. All we can do is try our best to do that.

In the final analysis, it is the people we serve who will decide how well we have done.

MORE OPINION  
ON PAGE 8

# Opinion

## Editor depllores interference

**OPINION**  
By **Tim Giago**  
(**Nanwica Kciji**)

PHOENIX, Ariz. — As he starts his second term as chairman of the Hopi Nation in Arizona, Ivan Sidney has much to be concerned about.

He is angry that the national media is blowing the Hopi/Navajo land dispute all out of proportion. He is angry that Indian journalists, people he thinks should know better because of their heritage, are writing one-sided articles on this dispute. He is even more concerned that these same journalists are choosing sides.

To Sidney, it is a very simple matter. The law says that the Navajo are living illegally on Hopi lands, and the law says they must move. "Our grandfathers moved us to this isolated region centuries ago because they knew what was coming. I believe they moved us out into the isolated region to protect us," Sidney said.

Sidney finds it ludicrous that many news articles refer to the coal lying under the ground on his reservation as the object of the removal efforts. The coal is on Hopi lands, according to Sidney, and if any corporate entity wants the coal, they will have to deal with the people of the Hopi Nation, a people known to have a deep religious belief about the use and exploration of mineral resources.

Sidney admonished the gathering of Indian journalists at the second annual convention of the Native American Press Association held in Scottsdale, for not looking at both sides of the Hopi/Navajo land issue. "You will write what you want to write, but please keep in mind that there are two sides to every story," he scolded.

Indian editors and jour-

nalists from nearly every major newspaper located in Indian country gathered to discuss their common goals and problems.

Mark Trahan, the dynamic young editor of the only daily newspaper in Indian country, Navajo Times Today, has survived as the editor of a tribally owned newspaper for two years. Prior to Trahan's tenure as editor of the Times, five editors had come and gone during the past four years.

Trahan has not survived by putting himself in the hip pocket of the current tribal administration. In fact, just the opposite is true. He has survived because he is willing to stick his neck out with strong editorials and worry about the consequences after the fact. This is almost unheard of at tribally owned newspapers.

Many of the editors and journalists expressed concerns that they do not have the freedom to do investigative stories on tribal governments because the tribe is their employer.

One editor admitted that she sees many things wrong with her tribal administration, but would lose her job if she wrote about it. Another said that his newspaper is reviewed by the tribal council before it is sent to the printer and if there is anything in it that the council finds disagreeable, he must remove it from the newspaper. "That is a form of censorship," he said.

Because of the close family ties on many Indian reservations, some journalists found it very hard to cover news stories. "On our reservation it seems that everyone is related and it can get real sticky on even the most basic stories," said Pat Slucer, editor of the How ni can newspaper of the Potawatami Nation of Oklahoma.

As the editor of the largest Indian owned weekly newspaper in the United States, the Lakota Times, an independent newspaper, I was happy to hear many of the editors express envy over the editorial freedom enjoyed by my newspaper. "Boy, wouldn't I give my eye teeth to light into my tribal council just once," said another Oklahoma editor.

Budget cuts, termination, the abrogation of treaties, and the efforts of the tribes to survive as separate nations were the major stories in Indian country last year.

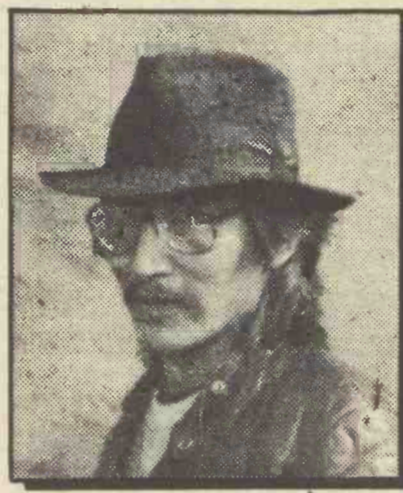
It seems that in hard times the Indian tribes will cut or eliminate the budgets for their newspapers first. Health problems, housing, treaties, land, water, and resources are things that tribal leaders can understand. Many find it hard to comprehend the importance of a newspaper. Educating and informing are intangibles.

"See you next year, maybe, if we're still publishing," was the farewell message uttered by many of the departing newspaper people on the convention's last day.

1986 Lakota Times

**"He has survived because he is willing to stick his neck out with strong editorials and worry about the consequences after the fact. This is almost unheard of at tribally owned newspapers."**

From One  
Raven's Eye  
wagamese....



Hi, howdy and how are you at tracking things down? Are your hunting skills still pretty good or, like me, a little rusty from preying around too long at Safeway? Say you had to locate a long lost cousin in a city you'd never been to before. If you had no address or phone number chances are you might start off looking down the same stretch of street that doesn't change much from city to city.

That's exactly where Jack Auger slid his long thin self out into the middle of one time. He balanced himself on one foot, handed the cab driver some money then pulled a set of crutches from the back seat.

The driver snickered, "you'd better keep an eye on those or they'll end up in the nearest pawnshop and you'll be left crawling around."

As the cab sped away, Jack settled the crutches in under his arms. Well he'd asked to be taken where there were Indians and here they were. Instead of feeling hopeful, though, something about the place felt like sand in the teeth.

"Hey cousin," a roundfaced guy called to him as he shoved through the black tavern doors. Except for a few whitehaired old guys drinking alone there was no one else in the place. Jack hopped over to the waver's direction.

"My name's Max," the guy said, shoving a hand out. Jack shook the hand politely, gave his name then turned to rest the crutches against the wall. He eased into a chair then pulled out a pack of cigarettes. "Max eh? Never heard of anybody with that name. You must be somebody else's cousin maybe?"

Max just smiled and took the smoke that Jack offered.

"Well, no, guess we aren't cousins officially - at least not yet. You know, when I seen you walk in here you reminded me of me, walking through those same doors four years ago. Staring around like a guide in need of a little guiding himself. A big bush Indian who gets lost out of the bush. Your clothes still have a woodsmoke smell to them so I know what I'm talking about, right?"

Jack gave Max a puzzled look then swung his cast up on the chair opposite him. He held up two fingers at a passing waiter who nodded and headed off to the bar.

"You ever see a guy around, sorta looks like me except no crutches. His name's Hector?"

Max poked out his lips briefly then said. "Hector? Hector, Hector, Hector...nope. Is he the one who messed up your foot? You came all this way to pay him back?"

"No, this Hector is my cousin. He left the reserve six months ago. My auntie asked me to look for him while I

was in hospital down here."

"Well there's a couple of hotels down the street. Let's finish these beers then I'll help you look for him. I know a shortcut over there through the back way." Max grabbed one of the glasses the waiter had just set down.

Jack turned towards the doors. Two young Indians came in, squinted around then left again. Max got this poetic look in his face then leaned way back in his chair.

"Yep, I sure miss my old pulp cutting, guiding days. Someday I'll just take off and go back home, too. I used to be just like you, my friend, but four years of hanging around places like this and now look at me. Fat and happy looking on the outside, but so hard and so sad on the inside."

Just then a broad shouldered Indian with shiny hair plopped down next to Max. "So where were you last night, you pudgy little bannock face?"

Max's eyes came down off the ceiling and went real big. "Oh, hi there coz. Last night? I was busy with Jack here. Jack, meet Dale. Yeah I was showing him around last night, wasn't I Jack?" Jack could feel somebody softly booting his shin under the table.

Before Jack could say anything, Dale's brown fist went up. Just as that happened, a guy who looked a lot like Max except bigger all over grabbed that fist. Dale swung around. Jack ducked. Pretty soon after that chairs, glasses, bodies and crutches were flying around between the fists, the curses and the jukebox country music. While the waiters shoved the scrappers out separate doors, another handed Jack his crutches and said, "That cousin Max, a barrel of laughs."

Out in the street, Jack swung along on his crutches, then stopped in front of a store with bars on the windows. Inside there were guitars, watches and tape players. Then he passed a few places that had signs that read "Rooms, by the day, the week, the half hour." As he passed a corner he noticed that there were these woman hanging around. When he looked back there were others at every corner a few blocks this way and a few blocks that way. As he watched, a car stopped. A woman stuck her head in the window, opened the door then disappeared inside.

He heard footsteps by him and a slinky voice say. "Hey, hopalong, you want me to hop along with you awhile." The voice belonged to a woman with reddish hair and orange lips. Jack, who had never seen an Indian woman quite so colourful and friendly, sorta swallowed. Then, not knowing what to say, just nodded.

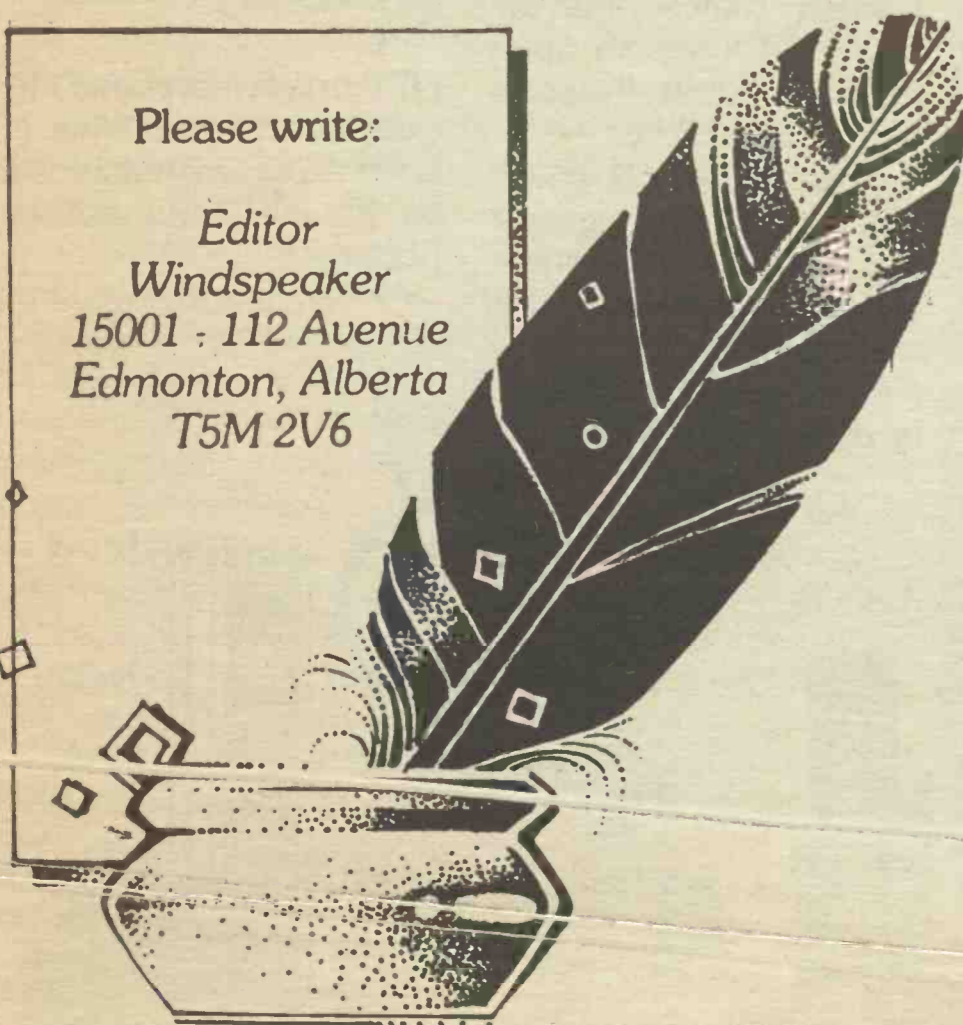
"Well let's go have a quick drink and oh...geez, there's a cop. You go inside and I'll meet you there."

As she disappeared down an alley, Jack waved at the yellow cruiser creeping by. The officer on the passenger side shone a friendly flashlight on his face. "Why would that woman be running away from these mounties," he wondered to himself as he climbed the beer parlor stairs. "Anyway, she probably knows a lot of other people here who might know where Hector is."

Do you think Jack will ever get a straight answer to his innocent question, or will his auntie end up wondering how both her sons got so lost in such a strange place. In order to find out any of that, you will just have to tune in again next week.

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# Fur industry debate examined

By Meish Podlog  
Policy Analyst

On August 2, 1986, in the concrete core of Metropolitan Toronto, the Ontario Humane Society joined forces with more radical animal rights groups to stage a major anti-trapping rally. It was an event which the organizers hoped would build massive public support in their cause, result in generous financial contributions and get heavy press coverage.

Staged on the grounds of Toronto's City Hall, this rally only managed to attract a small audience because its timing was poorly planned. The bulk of the 150 people who did turn up were largely the "coverted" who firmly believe that animals' rights must be equal to human rights. Many supporters were so passionate in their views, their emotions swung from tears to near-violence as they pressed forward the moral righteousness of their claims.

As the day wore on, rally organizers admitted that they had failed to plan the timing of the event properly - a mistake which they would not likely make again. Even with this poor turnout, there were various displays, graphics, videotapes, posters, handouts and live music performances in evidence to support the anti-trapping arguments. The design and use of these media closely mimicked the beginnings of the anti-sealing campaign which

had burned itself into the minds and incomes of many Inuit and Newfoundland sealers.

As recently as the July, 1986 Inuit Circumpolar Conference in Kotzebue, Alaska, strong objections were voiced by Native people about the continuing ban on sealskin imports to European Community countries. Conference delegates detailed how sealing and whaling bans had cost the Canadian, Greenland and Alaskan Inuit millions of dollars. They also pointed out that these bans continue to deprive them of the chance to pursue their traditional lifestyles. In the Inuit community of Resolute Bay alone, the \$54,000 which had been earned from sealskin sales in 1982 crashed to \$1,000 in 1983.

Back on the grounds of Toronto's City Hall, the anti-trapping lobbyists were busy making a pitch to uninformed and/or uncommitted people. Their emotional signs screamed slogans like "fur is the ultimate sadist symbol," and "trapping is torture." Video displays showed animals caught in leg-hold traps, apparently squirming in pain and bleeding heavily from mangled limbs.

Rusted leg-hold and conibear traps that clearly were not used for many years were displayed on tables as well. These traps were set up to convey the impression that Canadian trapping was generally

pursued in an illegal and inhumane way. A stuffed racoon, for example, was shown caught in a leg-hold trap when in fact, racoons are actually caught in conibears or live-trapped.

Aside from these techniques, an anti-trapping zealot paraded about in a 19 foot high air-filled beaver costume with a sign that protested against the trapping of wild fur-bearers. Dinah Christie, a local entertainer, recalled one of her childhood nightmares to the audience - a nightmare which began when her grandmother bought a winter coat with a fox collar, complete with "its cute little feet and head sadly hanging down."

The reasons for holding this first major Canadian anti-trapping rally in metropolitan centre are not hard to understand. This demonstration was clearly the first organized attempt by animal rights groups to break into the Canadian scene. To date, these type of activists have concentrated on working the European urban cores, as well as Los Angeles and New York City. It was these urban areas, long isolated from any truly natural environment, which have become the most fertile ground for a Disneyland view of wilderness to take root.

These urban areas have also traditionally supplied radical animal rights groups with the bulk of their direct financial support. They were areas from which the animal rights activists could gather valuable moral endorsements, particularly from well known entertainers. They have further been areas in which emotionally pitched, confrontational rallies have successfully gained extensive media coverage. Lastly, these urban centres have been very active markets in which finished fur goods were sold.

Cashing in on the growing environmental concerns being voiced by people living in urban settings, this movement began to twist facts on the trapping industry about in an effort to raise some truly major money. The orchestrated anti-sealing hysteria, after all, had shown how it could generate millions of dollars for organizations like Greenpeace and the International Fund for Animal Welfare. Canada was increasingly eyed as an untapped source of major contributions. At the same time, Canada was long recognized as one of the

world's major producers of wild furs. Not only could animal rights advocates turn a tidy profit from their efforts, they could directly attack the producers of wild fur closer to home.

Given the recent history of the international animal rights movement, the message being spelled out for aboriginal trappers in this country has become quite clear. Traditionally conservative animal welfare organizations, like the Ontario and Toronto Humane Societies, were beginning to join with, or be taken over by more radical animal rights elements.

Thomas Hughes, the president of the Ontario Humane Society, was therefore asked by Ontario's Nishnawbe-Aski Nation, and by various media, how he could support this anti-trapping campaign which promoted the cultural and economic genocide of Aboriginal people.

Just before he lost his temper and became irrational, Hughes stated that "the anti-trapping campaign being waged by the Ontario Humane Society is not aimed at the fur industry, or at the trappers. It is aimed at the consumers, convincing them to say 'no' to wild fur." The hypocrisy of this position should not be lost on Native trappers or on the fur industry as a whole.

Hughes was not concerned that a major effect of his campaign to destroy the wild fur market would be the creation of social and economic chaos for most First Nation families dependent on trapping. In a television interview on the Canadian Global network (August 2, 1986), Hughes suggested how all Canadian Native people should insure their future survival. "The best thing that can happen to the Native people is to get out of the reserves as quick as they can and become Canadians as quick as possible," he said. The personal philosophy underlying Hughes' ignorance speaks for itself.

Like the earlier anti-sealing campaign, the growing anti-trapping lobby specifically avoids the most basic questions at stake here. These are questions concerning Aboriginal rights, traditional land use and occupancy of the First Nations, likely effects on northern Aboriginal economies and the lack of alternative employment opportunities to trapping. The animal rights groups know that if they are forced to deal with these fundamen-

## Opinion

tal issues, their credibility and their public support will be severely weakened.

Instead, they choose to strike at the weakest link in the trapping industry - the issue of "humane" traps. By designing a campaign that focuses on leg-hold traps and emphasizing the suffering of animals, they can manufacture a highly visible issue. Using high-impact "visual aids" in their direct mail campaigns, they can further boost the dollar value of the contributions rolling in.

Given this set of events, the Nishnawbe-Aski Nation (NAN) chose to act quickly. It anticipated what techniques the anti-trapping lobby would use in its Toronto rally. NAN also knew full well the possible impacts on its 20,000 constituents in 42 northern Ontario communities if this effort proved successful.

NAN quickly put together a media campaign of its own and worked closely with representatives of the Chiefs of Ontario, Assembly of First Nations, Indigenous Survival Internationale, the Aboriginal Trappers Federation of Canada and the Canadian Fur Institute. The position of Nishnawbe-Aski, and all Aboriginal trappers, was explained to the media in an effort to highlight the continuing importance of trapping to our northern economy and our ways of life. Speakers were lined up who were able to respond to newspaper, radio and television coverage across the province and across the country.

The results achieved were encouraging proving that the press can cover issues fairly when presented with accurate facts. It showed how a national campaign could be developed to deal with an issue that challenged the economic and cultural freedom of all aboriginal peoples in Canada. It encouraged the public to keep an open mind and look at all aspects of trapping activity.

This effort was, however, only a short-term response to a crisis situation. It is just a small part of the continuing and co-ordinated long-term national strategy that must be developed to finally deal

the anti-trapping lobby a death blow. The First Nations must take the lead on this issue. Mistakes which were made by the Newfoundland and Inuit sealers four years ago must not be repeated by underestimating the organizational strength of the animal rights movement.

The First Nations must so heavily pressure Canadian governments for real support on this issue that government failure to offer this support would become political suicide. Countries that are major markets for Canadian wild furs must be heavily lobbied and accurate information on trapping conveyed to their resident populations. Techniques to counter the anti-trapping lobby must be developed to destroy their credibility in Canada and abroad.

This is a critical issue that will not go away. The future of a \$1 billion national industry hangs in the balance. More important, the social, cultural and economic survival of many remote Native communities across the north is at stake. Without the income from fur revenue, many people will no longer be able to outfit themselves to pursue traditional hunting and fishing. Who will subsidize the cost of expensive, nutritionally poor imported food? Who will carry the additional costs of an expanding welfare economy? Who will bear the burden of the resulting family and community breakdown?

Are the animal rights activists who seek to kill the industry prepared to directly carry these costs themselves? Clear answers to these questions should be offered by these groups before they try to impose their inappropriate cultural values and world views on Aboriginal societies - people about whom they obviously know nothing.

(This article represents the viewpoints of the author. It is not necessarily endorsed by the Nishnawbe-Aski Nation.)

**"Like the earlier anti-sealing campaign, the growing anti-trapping lobby specifically avoids the most basic questions at stake here. These are questions concerning Aboriginal rights, traditional land use and occupancy of the First Nations, likely effects on northern Aboriginal economies and the lack of alternative employment opportunities to trapping. The animal rights groups know that if they are forced to deal with these fundamental issues, their credibility and their public support will be severely weakened."**



A NEW DAWN IN ABORIGINAL COMMUNICATIONS





## Dropping In

### Rocky Woodward

Hi! With all the riff raff happening across Alberta, I thought now is the time to hold a joke contest. Send in your best jokes and the winner will receive one of my ugly dogs. Free! Send in your worst joke and I'll send you two ugly dogs. There's a little humor in everything. Here's one from Dropping In's file of dead jokes.

A husband who was the proud father of four boys was somewhat worried about his youngest. The first three older boys were all tall and muscular, with black hair and brown eyes (I thought I'd throw that in) with everything going for them, while the fourth of the father's boys was small, blond with blue eyes.

Over the years, the Dad kept wondering if the blue-eyed boy was really his. During dinner he would eye his son with one eyeball under a thick eyebrow, which of course made Blondy nervous and really has nothing to do with the story.

As the years went by it bothered the father even more. And then tragedy struck! The boy's mother became very ill and was told she only had a few days to live.

Just before the mother died, father walked into the bedroom and with a serious look on his face, bent down and asked his wife of many years, "tell me Gertrude. I have to know before you leave if our little blond and blue-eyed boy...is he really mine?"

The mother, with her last dying breath, looked up into her husband's serious eyes and blurted out..."yes, Ralph...yes. It's...it's...the other three that are not yours!"

**GIFT LAKE:** Nothing out of this fair community because Leonard the Lonely is right now (August 27) at the hospital in Edmonton visiting his girlfriend.

She has to have a knee operation so they transferred her from McLennan to the city. "They wouldn't let me ride in the ambulance with her so my brother drove me out," said Leonard.

Leonard, who now says he coaches the red hot Whitefish Stealers girls' baseball club, just recently went up against another team he used to coach, the Gift Lake Supremes and lost 12-6.

"You should have heard the names they called me, Rocky!"

Too bad, Leonard. You'll just have to become a better coach so teams quit dumping you.

Lots of tournaments in the Gift Lake area and Leonard promises to report once he gets back home, that's if "I don't move to McLennan or Grouard or High Prairie...she's the boss now."

**GROUARD:** Secretary for the Grouard Metis Local, Jenny Goulet, would like to mention a few items in Dropping In.

It seems Jenny and Russell Cardinal are planning to start up a Metis Dance Group or groups, whichever comes first, sometimes in September.

"Depending on the number of interested people and their age groups will determine how many groups we will have," said Jenny.

Jenny is hoping that young people and teenagers of the community will get involved. They are also planning to make outfits for the dancers.

"This is not only limited to Grouard and if there are other people in outlying areas who are interested, they too are invited," commented Jenny.

Interested people are to watch for notices in Grouard and at the Friendship Centre in High Prairie.

People are also asked to watch for notices in their areas and Grouard in regards to a meeting scheduled for September 15, dealing with the forming of a historical society.

Anyone wanting more information on the dance groups or the historical society are asked to contact Jenny at 751-3938, evenings only.

Give me a call when you have formed your dance group or groups, Jenny. Native Nashville North is always looking for great talent.

**Craven:** The Big Valley Jamboree was such a huge success at Craven, Saskatchewan, I thought I would let everyone know who is scheduled to perform there next year. Remember, you heard it first from Dropping In.

Word has it that the Oakridge Boys, the Bellamy Brothers, Kenny Rogers and, you guessed it, Dolly Parton, have agreed to perform there come 1987.

Maybe if you are fans of these people, you might want to book your tickets now.

**DRUMHELLER:** On September 13, the 18th annual Traditional Powwow, sponsored by the Drumheller Native Brotherhood Society, will be held.

According to the Brotherhood, following the Grand Entry the Powwow will begin with an all-Native Fashion

Show and musical talent show taking place in conjunction with the powwow.

I understand the Brotherhood will also be distributing their own publication, "The Hawk," prior to the one-day event and during it, thanking guests for their time.

To me it sounds like a great time and I only wish that I could be there. However, I am obligated to be here in Edmonton, working on the Native Nashville North show that is scheduled for taping between September 15-26.

Lots of work ahead but I do understand that our new reporter, George Poitras, will be making the trip.

Good luck in your Traditional Powwow Day. See you at Christmas?

**EDMONTON:** According to Edna Forchuk, the Miss Metis Alberta Beauty Pageant, cancelled because it was supposed to be held at the same time as the Metis Association of Alberta's annual assembly, that was also scratched, has been rescheduled for September 26.

The pageant will now be held at the Edmonton Fire Fighters Club, 11714-95 Street. Can I cover it, Clint? Huh. Can I...can I?

**CALGARY:** I just phoned Winston Wuttunee at his home and when the phone rang, his son Stephan answered it.

"Where's your dad?" I asked.

"He's not here right now because he's downtown acting as an extra in a television show," said Stephan.

An extra! Winston, you'll do anything, won't you?

When I did get ahold of Winston he said he will be in the up-coming new fall programming television series (long winded) called "Stingray."

Winston said the first episode he acts in is called "The Stones of Manitow" and that it is his face over the drums a group of them are playing that we will see.

The show is being filmed by a crew from out of Los Angeles.

We will certainly watch for you, Winston.

**WABASCA:** "We are certainly getting a lot of support from local entertainers here," said Chuckie Beaver, who is still trying to get a northern show to raise money for this year's Santas Anonymous.

It does look good, Chuckie says, and all he needs now to really get the ball rolling is a back-up band who will donate their time to this worthy cause. Any taker's?

Keep it up Chuckie, and we will see you in September.

**BOWDEN:** The Bowden Native Brotherhood of Indian and Metis will be holding their 11th annual Indian and Metis Day Celebration on September 27.

According to Ivan (can I use your last name?), the

Brotherhood has quite an exciting agenda planned for this year's event.

"We have definite commitments from Hoop Dancer Ron Many Heads and from the Drops of Brandy Square Dance Group out of Edmonton," said Ivan.

The Brotherhood is also in the process of inviting the Eagle Feather Society Female Dancers from the Blood Reserve and also Christine Daniels and the White Braid Society traditional dancers.

The Native Brotherhood will also provide entertainment through their own country rock band, the "Bearpaw Band."

If there are people interested in visiting our Brothers and enjoying what looks like a real "fun" time, please call Native Liaison Officer Mike Hanly at 227-3391 as soon as possible.

I understand names, along with other necessities, in order for clearance must be done at least two weeks ahead of the event.

I thank you very much for the invitation, Ivan and the Brotherhood, but as I previously declined the offer of the Drumheller celebration, I must do the same in this respect.

By September 26, I will have just finished taping of the Native Nashville Shows and if I promised now I cannot guarantee that I would be able to make it. It's not that I get a holiday starting on the 27th, but I just can't picture what shape I will be in, especially when the show will not finish until late. Twelve midnight.

Could you answer me one thing? Am I on your visiting list, just in case?

**FORT NELSON:** Arnie and Mary Ellen Stra just sent a short note to let Dropping In and its readers know how they are doing.

Everyone knows Arnie and Mary Ellen as "Fun Country." Arnie is the guy, in case you have forgotten, who plays the fiddle made out of a toilet plunger.

Once again this duo are on an extensive Northern trip, Fort Nelson, Fort Simpson, Hay River, Fort Smith and other northern Alberta spots.

They will also be playing at Salt Creek for the famous Great Moose Run! Just kidding.

So once again we know where some of our travelling Native people are. Thanks for wishing me luck on the Native Nashville North show, Arnie. And best of luck to you also on your northern tour.

**LACLABICHE:** I only met you very shortly on two occasions Mrs. Ladouceur, but my prayers are with you towards a very speedy recovery from your operation.

Well, that's about all for this week. No, not quite. Read the captions below the pictures.

"Letting your ugly dog drive is gonna cost you!"

"Let's see. I make this out to Cat Stretcher?"



"Glad I got the tip. Come on Dropping In! You're in High Prairie County now buddy!"

Actually, this RCMP officer is none other than Roland Calahasen, originally from Grouard, Alberta.

## 'Transform' created to help community

By George Poitras

"Transform," a newly-organized society, was created because "we were concerned that there was a gap in society...(that) communities were lacking access to research and information and communication," says Loro Carmen, a founding member.

The society will serve as an information bank which will catalogue information that is available for use in these communities. Transform will help in assisting the communities according to their individual requests. It will make itself available to both Native and non-Native groups and organizations or individuals such as women's groups, prisoners or peace movement groups, or individuals in need of the service. "Any group that has a social conscience and wants growth through the community process, we will be able to assist," says Carmen.

The objectives of the society are: a) to assist individuals or groups in achieving their goals by means of the community development process; b) to develop educational processes and tools for use by the community; c) to carry out research related to individual and community enhancement; d) to develop

communication processes and tools for use by the community; and e) to create and operate a resource and talent bank for use by the community.

Transform became a society on June 2, 1986. The members have since worked on the program out of different people's homes. The Alberta Social Services office has helped much in the clerical aspect of the initial stages of preparation. "Many women have given much of their generous help," says Carmen. "We have a very qualified team of women, women who are not there for the glory but who are there from the heart and the concern, and they see that things must change."

Carmen says that being president of the Alberta Native Women's Association "really allowed me to see that it's like chasing yourself in circles, because we're not prepared in the Native community to have the research, the information and the communication. It is only recently that we are forming such vehicles, which is wonderful. "I find that we in the Native community are weak in not having that resource.

They are too busy trying to take care of just the aspect of the law, and the service people are busy just trying

to provide services, and there's a gap there." Transform will serve as a vehicle to analyze information, do research and get the information back out to both the political and service people.

The four founding members of Transform, Loro Carmen, Duane Burton, Julia Ann Le Gras and Shirley Lewis, work voluntarily, while some of the ladies work full time at their jobs. The members came together to form the society out of their interest in helping groups or individuals they thought lacked access to research and information and communication. "The members were chosen for their knowledge in the government structure or for their knowledge in human rights, the prison system, the Solicitor General's department," says Carmen. Carmen will focus her work with Transform in the Native community.

Although the society is not strictly Native-oriented, it's first project, "Each One, Teach One," is designed to enable Native women to provide community based holistic care, as defined by Native women, for themselves and in turn for others. This project, funded by the Alberta Social Services and

Community Health, is also designed to empower and train Native women to address social conditions in their own communities.

The first phase of the project on the provincial level is to form a Native Women's Council which will work with the society. The Native Women's Council will be selected at large from the province. "They will be selected for their expertise in knowing the system," says Carmen, "so we would then have a balance—we have grassroots and we also have professional women. The willingness of the women will be the number one priority in selecting the communities with which we will work," says Carmen.

Members of the council will then go into the smaller communities - locations have yet to be chosen - to gather small circles of women in their own communities and prepare them for the needs assessment sessions. The society will meet with these women to identify their community needs and the obstacles they encounter in their communities. Transform will then collect, analyze and organize the data and prepare recommendations for the second phase.

Phase two, the development stage of the project,



LORO CARMEN  
... "Transform" founder

will concentrate on the identification of a training course to be offered to the women. Resources pertinent to the operation of the project will also be sought in the individual communities. At this point it will be possible to see the potential of the program to be offered in each selected community.

The third and final phase of "Each One, Teach One," will be the implementation of the program in the chosen communities.

The first level of the implementation stage will be to educate and teach self-awareness and self-care to the Native women.

Level two is to be more community-oriented, the training of the Native women from the first level to become community care workers. The community care workers will help to identify those members from the community who

are at risk and may need the help of the program. The access to the resources of the community and support for the program will also be a project for the community care workers.

Level three is implementation of the program in the Native women's own communities by themselves.

The project seeks any Native organization, band council, reserve, chapters, locals, service or political organizations who would be willing to liaison with Transform.

For those interested, or for more information about Transform, Loro Carmen is available for questions at 437-4528, or leave a message with Shirley Lewis at 489-4620. Correspondence may be directed to Transform Society, c/o Loro Carmen, #201, 12325 Lansdowne Drive, Edmonton, Alberta, T6H 4L4.

## Native People, Resources and Jurisdiction on our West Coast

### A conference on COASTAL ZONE MANAGEMENT

Sponsored by

Offshore Alliance of Aboriginal Nations &  
B.C. Aboriginal Peoples Fisheries Commission

Tuesday, September 23

Friday Sept. 26

Prince Rupert

Everyone Welcome

Advance Registration - \$50<sup>00</sup>  
Registration at the door - \$75<sup>00</sup>

For further information contact:

Cliff Fregin, Coordinator,  
Offshore Alliance of Aboriginal Nations,  
718 Fraser St., Prince Rupert, B.C. V8J 1P9

(604) 624-4666

#### TOPICS

Coastal Zone Management (Experiences in Canada, Alaska, California, Washington); Seabed Mining, Role of Traditional Resource Management Systems, Environmental Impacts of Offshore Oil & Gas Development; Offshore Oil and the Commercial Fishery; Community Strategies to Deal with Offshore Impacts (Experiences of the Dene, Tlingit, Micmac); Managing for Fish in Logged Watersheds; Allocation Issues of Fishery Resources; Sea Claims; A-B Line Update; Foreshore Leasing & Aquaculture.

#### SPEAKERS

Michael Jackson, Norman Dale, Ruthann Corwin, Adrien LeCormu, Michael Fischer, George Barnaby, Guy McMinds, Jim Harp, Michael Morrell, Simon Lucas, Rod Robinson, Zeke Grader, Michael Herz, Herb Hammond, Jeff Cederholm, Russel Barah, Art Pape, Gordon Halsey, Gary Snyder, David Suzuki, Joe Mathias, Lyn Pinkerton and others.



# Fort Chip opens new office complex

By Leonard Flett

FORT CHIPEWYAN — The Justin Marten-Alexander Laviolette Complex in Fort Chipewyan was officially opened on Thursday, August 14, 1986.

The new office complex in this remote northern community is owned by both the Cree and Chipewyan bands. The building accommodates both the bands, the Provincial Courthouse, the Keyano College campus, a complex cafe, and the following provincial government departments: Alberta Environment, Fish and Wildlife, Social Services and Community Health, the Department of Energy and Natural Resources, Public Works, and the Opportunity Corps Program (Adult Training Program).

Things got under way as Master of Ceremonies, George Tuccaro cracked a joke to catch the people's attention; he had them in stitches! He kept everyone entertained with his most amusing jokes and as usual did a spectacular job for the

day's events and ceremonies.

Tuccaro, former resident of Fort Chipewyan, introduced the head table as Chief Rita Marten (Cree Band), Chief Archie Cyprien (Chipewyan Band), Jack Shields (MP), Alberta Minister of Public Works Ernie Isley, and Alberta Minister of Parks and Recreation Norm Weiss. Following the introductions, a prayer and a song was drummed by Elders John James Marten and John James Courtoreille. As the opening prayer began, the people rose to mark the successful accomplishment of the Cree and the Chipewyan bands.

Chief Rita Marten, recently elected chief of the Cree Band, opened the ceremonies with her welcome address, thanking the ministers, special guests, visitors, Elders, people and the children for attending the official opening of the building. A speech was given in her Native tongue (Cree), and then again for the English-speaking crowd. Chief Marten remarked that on behalf of her late great-grandfather (Justin Marten), and the Cree band, she was delighted to be present for such a wonderful occasion. "By working together, we can see that more things are accomplished," she said. Chief Marten also thanked the former Chief and Council for working towards the accomplishment of the project.

Chief Archie Cyprien of the Chipewyan Band was next to speak and also thanked everyone for attending the official opening. Chief Cyprien then gave a brief history on the beginning of the project.

It was back in the early part of 1985 when both bands met for a countless number of hours to prepare plans for better office facilities. When they learned that the provincial government was also planning an office complex to accommodate their departments in the community, they decided to approach the provincial government to see whether they would rent office space from the bands if

they were to construct an office complex.

A corporation was then created, known today as the Cree-Chip Development Corporation (a joint venture), which then approached the Department of Indian and Northern Development (DIAND), and the Native Economic Development Program (NEDP), for financial support. The remaining costs for the construction would be sought from the Bank of Montreal through a loan. With the approval of the rental agreement from the provincial government and the financial loans from the Bank of Montreal, construction began in June of 1985 and was complete in June 1986.

Special recognition was given to the Bank of Montreal, Indian Affairs, Native Economic Development Program, Lakotha Management Ltd. (Ted Couture) and the past chief and council members.

"We would like to thank the people and the organizations for getting us started and for their support. Thanks to both the Cree and Chipewyan bands for supporting us, and to Archie Waquan (former chief of the Cree Band), for his continued support and determination to work equally with the Chipewyan Band," concluded Chief Cyprien.

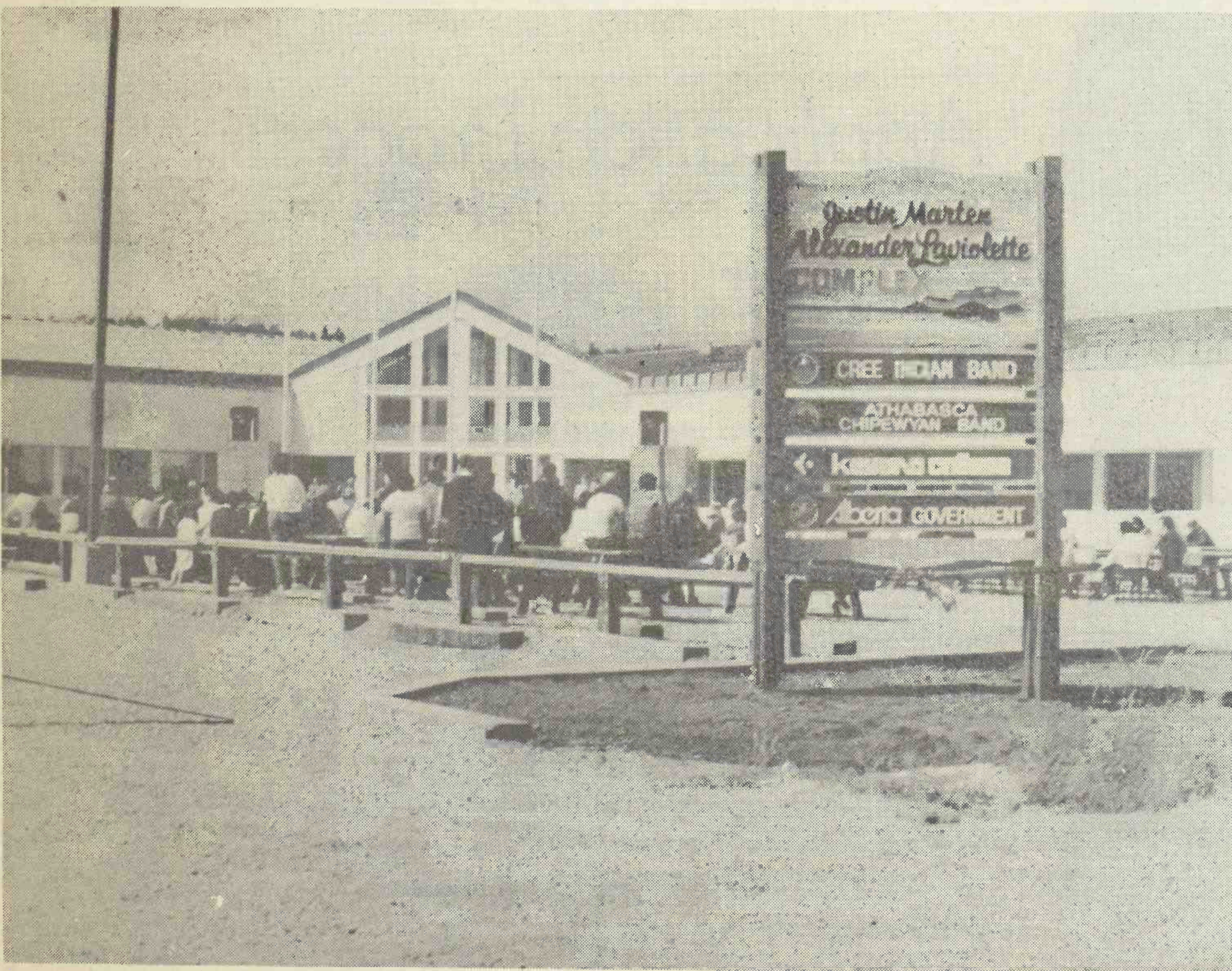
The ribbon cutting ceremony for the official opening of the building took place under windy and grey clouds, but that did not keep spirits down while both chiefs cut the ribbon to open the new Justin Marten-Alexander Laviolette Complex with the assistance of Jack Shields, Ernie Isley and Norm Weiss. The official naming and ribbon cutting was conducted by Elders John Marten (relative to Justin Marten) and Joseph Marie Marcel (relative to Alexander Laviolette).

The flag raising ceremonies got under way with Jack Shields raising the Canadian flag, Norm Weiss and Ernie Isley raising the Alberta flag, and Chiefs Rita Marten and Archie Cyprien raising their respec-

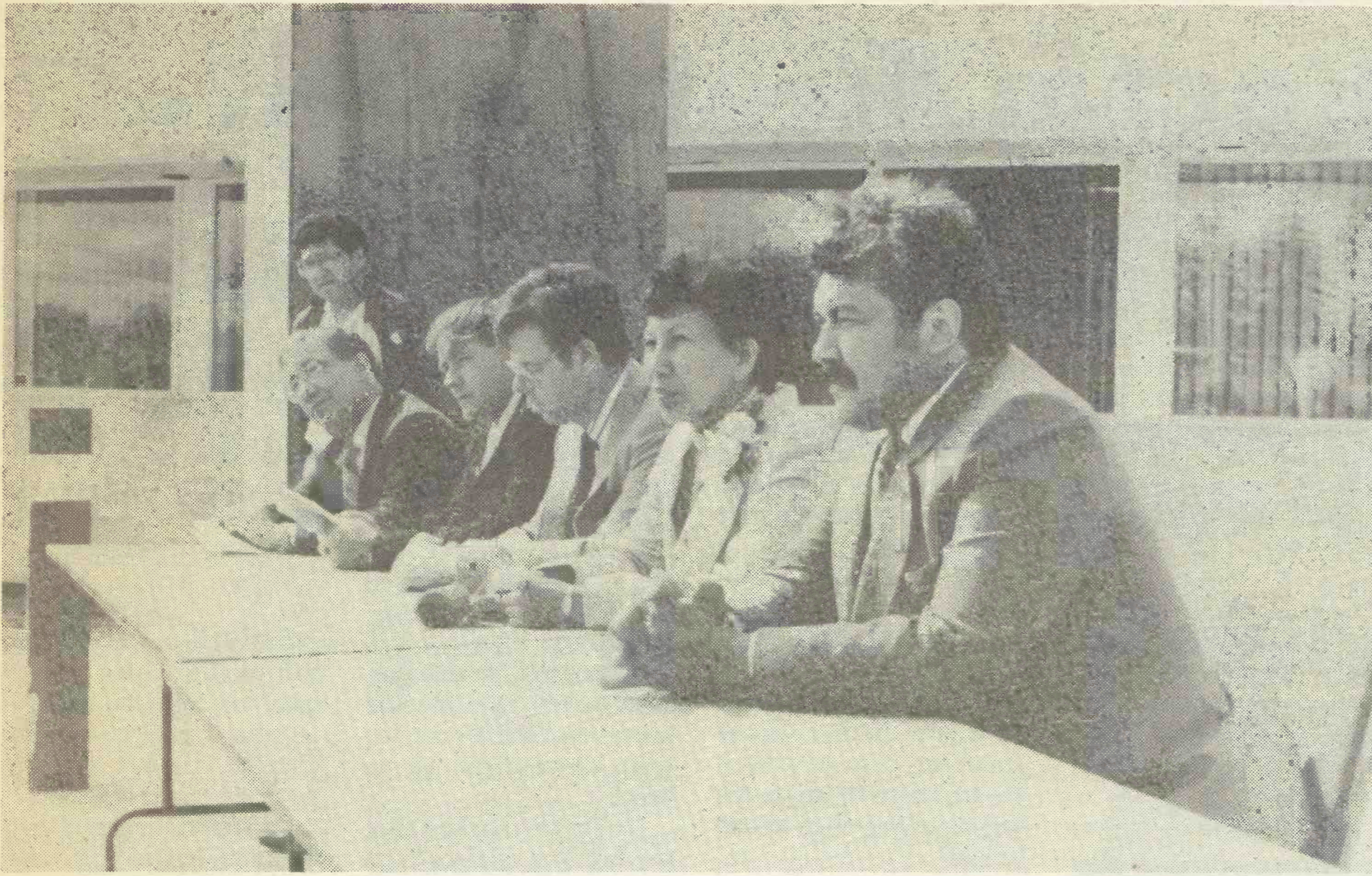
**Continued Next Page**



John James Marten and John James Courtoreille sing and drum to mark opening of Justin Marten-Alexander Laviolette Complex.



JUSTIN MARTEN-ALEXANDER LAVIOLETTE COMPLEX  
...a large crowd gathers for official opening



(Standing) MC GEORGE TUCCARO  
(Seated l to r) JACK SHIELDS, ERNIE ISLEY, NORM WEISS, CHIEF MARTEN, CHIEF CYPRIEN  
...head table at opening ceremonies

**From Page 12**

tive flags of their bands. A bit of a problem occurred at the raising of one of the flags which had yours truly, the acrobat, climbing the flagpole to free the caught flag and at the same time risking his life!

Member of Parliament Jack Shields welcomed everyone to the opening in his address to the crowd. He then commented on the vital importance Fort Chipewyan plays as part of the history of Alberta. Shields acknowledged Norm Weiss for all his behind-the-scenes work to make the building possible, Indian Affairs for advising the bands on the construction and then congratulated the bands for successfully

completing the building. A presentation of a picture of the Queen and Prince Phillip and also, a Canadian flag to the bands by Shields took place at this time as he thanked the bands for the invitation.

Alberta Minister of Public Works Ernie Isley welcomed all visitors to the occasion and thanked the bands for the invitation. Congratulations were extended to the bands on the accomplishment of the project and also to Jack Shields, MP, the federal government and the people who work within the public works.

"A lot of people didn't think the building would be possible, but the people have shown that they could accomplish something," said Norm Weiss, Alberta Minister of Parks and

Recreation. "A lot of people got together and did a lot of work," said Weiss. "Many things have happened in Fort Chipewyan and more will happen in the near future." On behalf of the Alberta government, Weiss congratulated the bands and presented them a plaque in commemoration of the official opening of the Justin Marten-Alexander Lavolette Complex and an Alberta flag was also presented. Weiss then thanked the bands for an invitation to the grand opening.

A plaque was also presented to the bands by a member of the Alberta Regional Office on behalf of the DIAND to commemorate the occasion.

Simon Waquan, general manager of the Cree-Chip Development Corporation,

had a brief speech in welcoming the people and guests. He thanked both bands and Indian Affairs. "A personal thanks to Ted Couture of Lakotha Management Ltd., Archie Waquan for his work with the Chipewyan Band, Margo Deranger and Leonard Flett (former Chipewyan Band counsellors) for their involvement and the supervising engineers," said Waquan.

The building was constructed by Lakotha Management Ltd. from Edmonton. Construction began in June 1985 and employed local people. At present, the complex itself employs four local people on the janitorial staff and a member of the Cree band operates the cafe.

Within a period of 10 years, the building will be able to pay for itself. Profits then will be used for other joint venture projects or towards creating new business for band members of the Cree and Chipewyan bands. Surely this is only the beginning of projects between the Cree and the Chipewyan bands.

Justin Marten was the first chief of the Cree Indian Band in Fort Chipewyan. He served for a period of nine years as chief from July 21, 1899, which was the beginning of Treaty No. 8, to June 1908. Alexander Lavolette was also first chief, but for the Chipewyan band, at the signing of Treaty No. 8. He served for a period of 21 years from July 21, 1899 to June 28, 1920.

A supper originally scheduled to occur at Monument Hill was relocated to the Mamawi Community Centre due to weather conditions. The menu included caribou stew, fish, bannock, tea and coffee and was enjoyed by a good turnout of people for the great meal. Thanks to the great cooks who prepared the meal, who included members of the Cree and Chipewyan bands.

The grand occasion was ended with a dance at the Mamawi Centre. Entertainment from an Edmonton-based band had everyone dancing and having a great time.



MP JACK SHIELDS  
...presents picture of Queen and Prince Phillip



CHIEF RITA MARTEN  
...delighted to be present



SIMON WAQUAN  
...GM, Cree-Chip Dev. Corp.



ELDERS SAUL MARTEN, BAPTISTE MARCEL, SALOMON WHITEKNIFE  
...take in opening ceremonies

# Native youth act at theatre festival

By Terry Lusty

The semi-isolated community of Wabasca-Desmarais has every reason to strut about with their heads in the clouds. After all, 11 young Indians and Metis from that community have just completed a six-day presentation of their new play, "Journey of Choices, Feathers of Hope" as part and parcel of the week-long Fringe Theatre Festival in Edmonton.

The ensemble of performers are called Petapik Theatre and, with help from Edmonton's Catalyst

Theatre, has developed a series of short plays that portray the "bare bones" realities and circumstances that community people encounter on a regular basis.

Although the production used very few props, a combination of solid acting, humor, stark realism, sincerity, timing, movement and blocking, all contributed to a successful show which used theatrics as a means to an end, that being social change. The actors do, however, employ the use of masks and inventiveness to create the necessary atmosphere.

The message from the cast was simple yet powerful enough to command the full attention of its viewers. This, in itself, is a commendable feat given that the group stems from a bush community and is relatively unknown to the public.

Let's face it, have you ever hear of Petapik before? Probably not. However, those who did get to see their production, were quick to voice their approval of the skits which they found to be "effective...telling...livid...touching...biting."

The opening scene

depicted the sharp contrasts of two cultures in competition with one another. Each argued that their world was better than the other's. The values of both were strongly projected and the first scene ended when a mother made an unexpected appearance at a teenage drinking party in her home. After some questions and a scolding, she walked off mumbling. "gee, these kids are crazy."

Another act demonstrated the dilemma faced by a grandfather whose grandson preferred to learn the traditions of life on the trapline rather than attend school.

Additional scenes focused on problems frequently encountered in the area of discrimination, communication, immaturity, alcohol and drug abuse, and unemployment.

Towards the close of their performance, all members of the cast held aloft a symbolic eagle feather as they declared that "this Indian is going to be somebody."

Although the dialogue was sometimes lost when the cast went into using the Cree language, it was not so detracting as to totally lose its intended effect. For those who did understand spoken Cree, they were treated to some good humor which had them

## Culture

rollicking in laughter.

When interviewed by "Windspeaker," Darlene Auger and Christina Gullion, two of the cast, admitted that they were "nervous" but enjoyed acting.

"I feel great," said Auger. "I'm letting the people know how I feel; it's coming from the bottom of my heart."

Gullion remarked that she felt "out of place" and "nervous" because, "I knew there were Native people out there today (who were) watching." Mary Sinclair expressed similar feelings while Wanda Gullion boasted of how it made her feel "like I was somebody."

Auger explained the purpose of the play as an attempt to convey to the public "how we feel about life; just to tell them what our concerns are and that we, as young people, have the same kind of concerns that they do...we do care...we use drama as a way of expressing our feelings and concerns."

The group also shared its feelings that urban, non-Native audiences "react to

totally different things" as compared to rural, Native people such as those back home in Wabasca.

While some group members took drama 10 and 20 in high school, they found it to be "really different" from the instruction that they received from Catalyst Theatre and, in particular, Jane Heather.

The performers said that what they learned in school was very "basic" and "from the book."

Christina Gullion said "I was never interested in drama before." So, why is she into it now? Because of Catalyst Theatre and people like Heather.

Catalyst first began to work closely with Wabasca-Desmarais students in 1983. That effort continued into 1984 and 1985 as summer projects. Last summer, the group founded their own society and performed at Bonnyville where the "people loved it!" said Auger.

What does the future hold for Petapik? Well, they're going to lose about six of their members because they are moving on to post-secondary education programs that will take them out of their community.

Nonetheless, Petapik Theatre will continue to function with its five remaining members. Those five will provide the nucleus and some stability and continuity to the group.

"Journey of Choices, Feathers of Hope" was directed by Jane Heather and performed by Petapik Theatre which is funded by Canada Employment and Immigration, Alberta Manpower, Native Secretariat, AADAC, and Catalyst Theatre.



WABASCA-DESMARAIS STUDENTS  
...at Edmonton's Fringe Festival



THE CITY OF CALGARY

## PUBLIC NOTICE

### INVITATION FOR APPLICATIONS FOR NATIVE URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on the City of Calgary Native Urban Affairs Committee for the year 1986 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Native Urban Affairs Committee are as follows:

Citizens to be Appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meetings	Regular Time of Meetings
11	1 year	13	Monthly (1st Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8-1/2" x 11" pages should be attached stating background and experience. Please mark envelope "Committees".

**DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1986 SEPTEMBER 19.**

Should you require any further information, please do not hesitate to telephone 268-5861.

Applications should be forwarded to:

City Clerk  
City of Calgary  
P.O. Box 2100  
Calgary, Alberta  
T2P 2M5

Joyce E. Woodward, City Clerk

6CC00052

**AGT**

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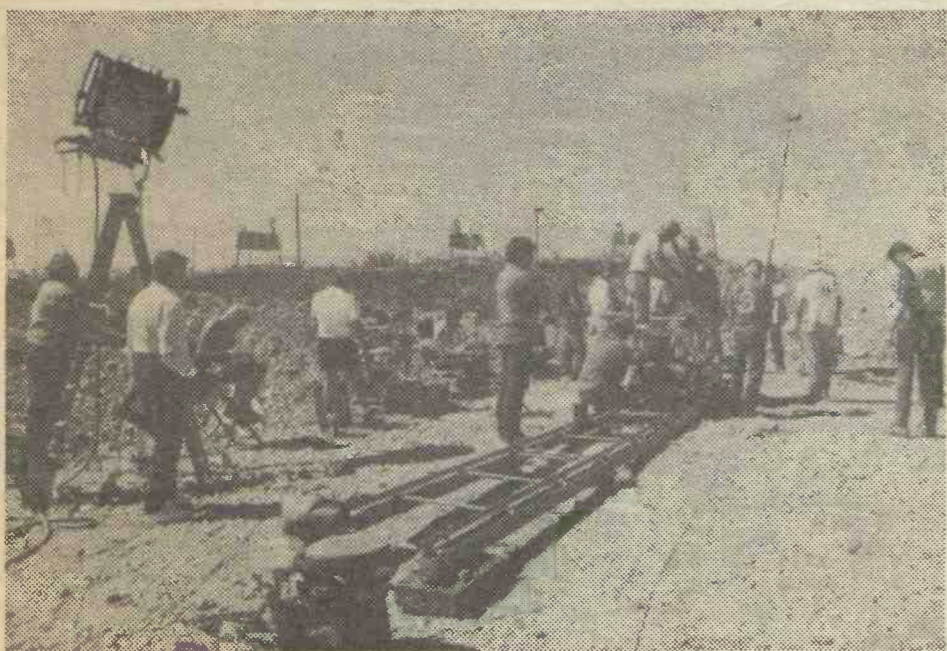
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CALL OR WRITE THE EDITOR OF THIS PAPER TO INCLUDE GOOD NEWS OF EVENTS AND HAPPENINGS YOU WANT TO SHARE. COURTESY AGT



By Lesley Crossingham

**SARCEE RESERVE** — A warm wind blows across the hill, catching the beat of the drummers and sweeping it down to the twinkling city lights of Calgary in the valley below. Around a crackling campfire, Indians draped in blankets solefully circle, keeping time with the beat. Then a shout of "cut, print it!" breaks the hypnotic trance and the actors relax and laugh with one another.

This is the set of "Stingray: The Neniwa," an hour-long episode being filmed right here in Calgary, on the Sarcee reserve and on the campus of the University of Calgary.

Many Sarcee band members are being employed as extras or bit-part actors, including Sarcee councillor Harley Crowchild.

"It's a lot of fun," says Crowchild. "But I sure get nervous when the big camera comes up close," he laughs.

Band member Bruce Starlight, one of the Calgary drummers who plays the Indian songs for the movie, is also featured in the film.

"This is new experience for me," he says. "We've done videos of the drummers but never a nationally and internationally released movie."

The Stingray series stars Canadian actor Nick Mancuso and this particular episode is set on an imaginary Indian reserve right here in Canada called the Neniwa reserve. The

hillside overlooking Calgary is in fact a new subdivision, but in the story is an ancient Indian burial ground that an "evil" Mr. Bondy wants to turn into a highrise complex. But the Neniwa Indians consider the land sacred, especially five sacred stones which according to legend will bring about the destruction of all Indian people if removed. Soon after construction begins, strange accidents happen and the Indians are accused of using bad medicine to disrupt the building plans.

Singer-songwriter Winston Wuttunee has a small part in the movie but points out that it is a lot of hard work.

"I have to stand around looking like an Indian," he laughs. Wuttunee is dressed in traditional garb of buckskin jacket, beads and a feather in his hat and has a lot of advice for aspiring Indian actors.

"You should come dressed like an Indian, wear your braids, buckskins, jackets, chokers and beads. They want to see you are serious about acting," he says.

Wuttunee points out that there is work for serious actors because the American film company didn't know if there were any Canadian Indian actors and so brought some non-Indian actors and American Indian actors instead of hiring locally.

"It's too bad they couldn't hire locally," he said, "because the leading lady is played by a Spanish actress because they couldn't find an Indian girl to take the

part."

The leading role of Stingray is played by Toronto-born Nick Mancuso, who says he is really happy to be back in Canada filming a show about Canada's Native people.

"It's been good working here again," he said. "The local Indian people are good to work with, they are a lot of fun and they take the work seriously," he said.

While on the set, Mancuso works through an Aikido routine to keep his muscles flexible.

"A lot of the Indians thought I was practising Indian dances because some of the movements are similar," he laughed.

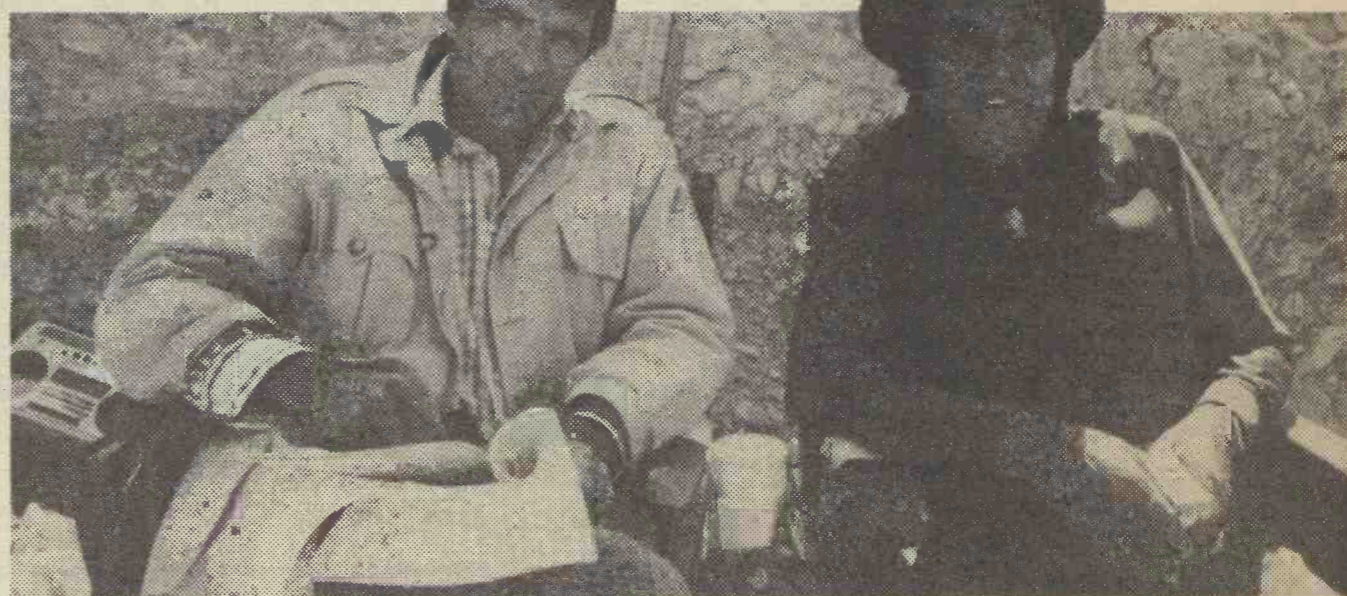
The other star of the movie is American Indian actor Frank Sotonoma Salsedo, who is a Wappo Indian from California. Salsedo has been in movies for 17 years and is best known for his roles in the Legend of Walks Far Woman with Raquel Welch, "Smith," with Chief Dan George and Jay Silverheels, and more recently, the TV mini-series "The Mystic Warrior."

Salsedo plays the part of the Neniwa chief who is trying to protect his traditional lands and his people from the construction workers.

Salsedo also has advice for would-be Indian actors and actresses, pointing out that actors must have a wide background before they even think of entering the business.

"If you want to be an actor you have to be serious," he says. "You should read theatrical books, take part in plays,

## Entertainment



NICK MANCUSO AND FRANK SALSEDO  
...star in "Stingray" segment

speech classes, make videotapes, take part in live comedy and jam sessions. Acting is not just one thing, there's no end to making yourself a successful actor."

Salsedo has worked with other successful Indian actors, namely Chief Dan George and Jay Silverheels.

"They were both wonderful, natural actors," he said. "In fact I remember Chief Dan used to make mistakes but improvise in such a way that no one could ever tell."

However, Salsedo and Wuttunee aren't just involved in the movie as actors. Both have taken an active interest in the authenticity of the scenes and the sets.

"You see, this is supposed to be a sacred burial ground," says Wuttunee. "And the white crew put a few beer cans and wine bottles to make it look to them like an Indian place. But I saw this and threw the bottles and cans over the

fence because if this was really a sacred burial ground, the Indians would respect it and no person would come here drunk." Salsedo also made a change in the role he is playing as chief of the Neniwa people, with the help of some Sarcee band members.

"I have a death scene," he says. "And it called for me to be naked under a blanket. But I consulted the Sarcee Indians who agreed that the chief would be wearing his finest clothes and eagle feather bonnet."

The film crew has been travelling all around the Calgary area for the past weeks and has drawn crowds wherever they went, especially the Sarcee reserve where several Sarcee children were hired as extras. The crew has also filmed on the campus of the University of Calgary, which is the fictitious Fairmore College, and inside a downtown Calgary

highrise which the fictitious Bondy Corporate offices.

This is the first time Salsedo has visited Calgary, but he says that Indian life and folklore are becoming more popular in Hollywood and he anticipates more film crews will be coming up here to make movies with Indian themes.

"This is a story all about Indian people," says Salsedo, "and we are treated with respect. I have a feeling that the Stingray crew will be back here making more stories involving Indian people."

Salsedo points out that Calgary is perfect "Indian country" for movies because of the Rocky Mountains and the wide open plains.

"I've never been here before, but I just love it," he said. "The wide horizons, the blue sky -- it's my kind of country."

"Stingray: The Neniwa" will air sometime in October, so keep your eyes open for some familiar faces and places.

## Friendship Centre get 'best float' award

By Lesley Crossingham

**CALGARY** — The Indian Friendship Centre here has again won the coveted Merle Stier Trophy for the best float in the annual Calgary Stampede parade.

This is the second year in a row the centre has been awarded the trophy named after the 1949 Calgary Stampede Queen who dedicated many years to the parade.

This year the centre's float theme was "Building Bridges of Goodwill." The float had two young Native people dressed in traditional costume standing on the bridge. An eagle was placed on the front of the

float representing unity, power and brotherhood. The drum, a tool of communication was placed on the bridge to symbolize sharing and awareness of cultural heritage. And the bridge itself represented the link between the Native and non-Native culture.

Centre co-ordinator Dennis Francis says everyone at the centre had worked long and hard to make the float and the parade a success.

"And we did it all with volunteer help," he said. "I'd especially like to thank Dale Holwegner, Jackie Manyheads and Hector Winnipeg for all their hard work."

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## Dancers at Blackfoot dance up a storm

By Bert Crowfoot

**BLACKFOOT RESERVE** — "Welcome to the dust bowl," Rick Running Rabbit replied, as I pulled up through the dust to the Blackfoot Indian Days held at Blackfoot Crossing near Cluny, Alberta.

The dust stirred up from passing cars had almost choked off the sun, and the band water truck must have put on 100,000 miles trying to wet the ground to keep the dust down.

I arrived at the powwow just in time to catch the draw for the hand game

tournament and my Windspeaker hat was put to good use drawing names out of it. I believe it was used because it was the only dust-free hat in camp. After shooting some of the hand game action I proceeded over to the arbour to take in some of the dancing.

As I looked around the Blackfoot camp, I noticed how beautiful the Blackfoot teepees were in comparison to other Indian Days I had attended over the summer, where the teepees were white. Almost all of the teepees were painted and I recognized some from when I grew up on the reserve, one of them being my grandfather's old teepee. Just being in the camp

brought back a lot of memories.

After shooting some of the powwow action, I headed over to the hand games to catch up on the action. There were eight teams competing for the top prize of \$1,200. The Winston Day Chief team recovered from the opening round loss to Walter Smith and met up with the same Walter Smith team to defeat them twice to win the true double knock-out tournament.

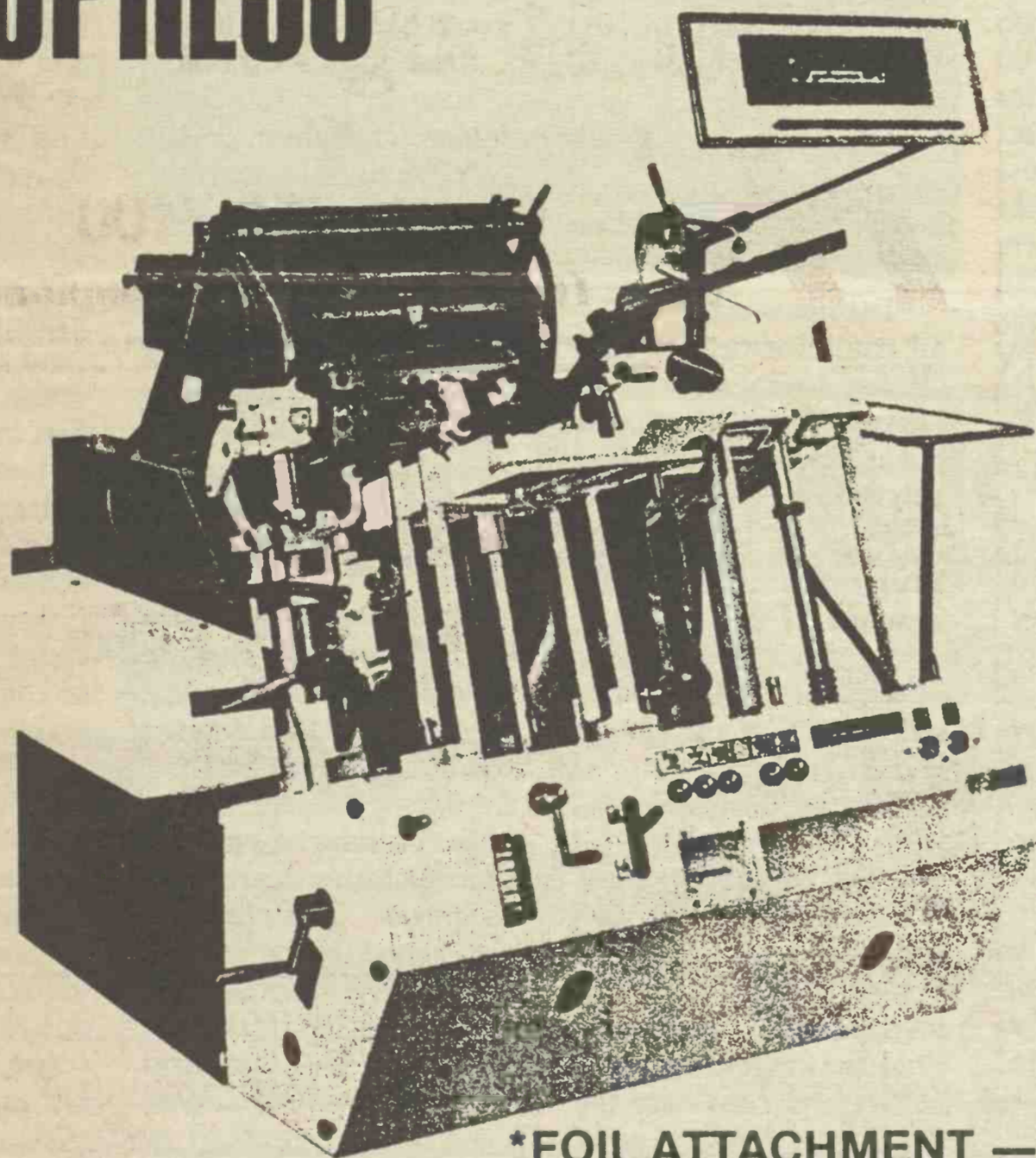
After watching the hand games players for a while, I decided to head over to the ball diamonds and catch some of the action there. I said goodbye to my friends and headed off into the dust.



**TIM BACKFAT CHECKS THE BONES**  
...in handgame action

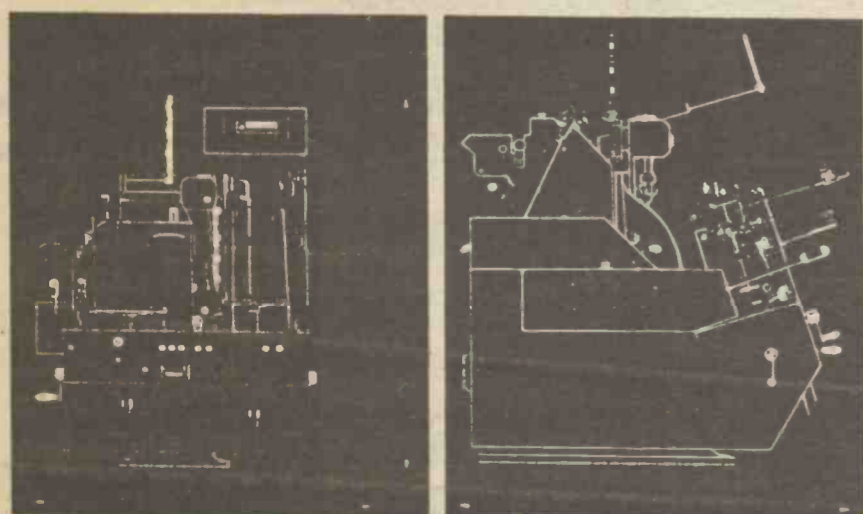
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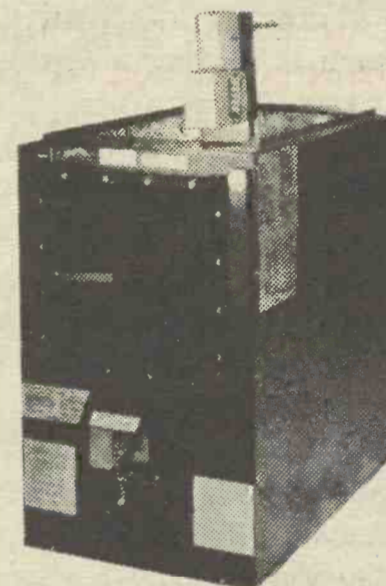
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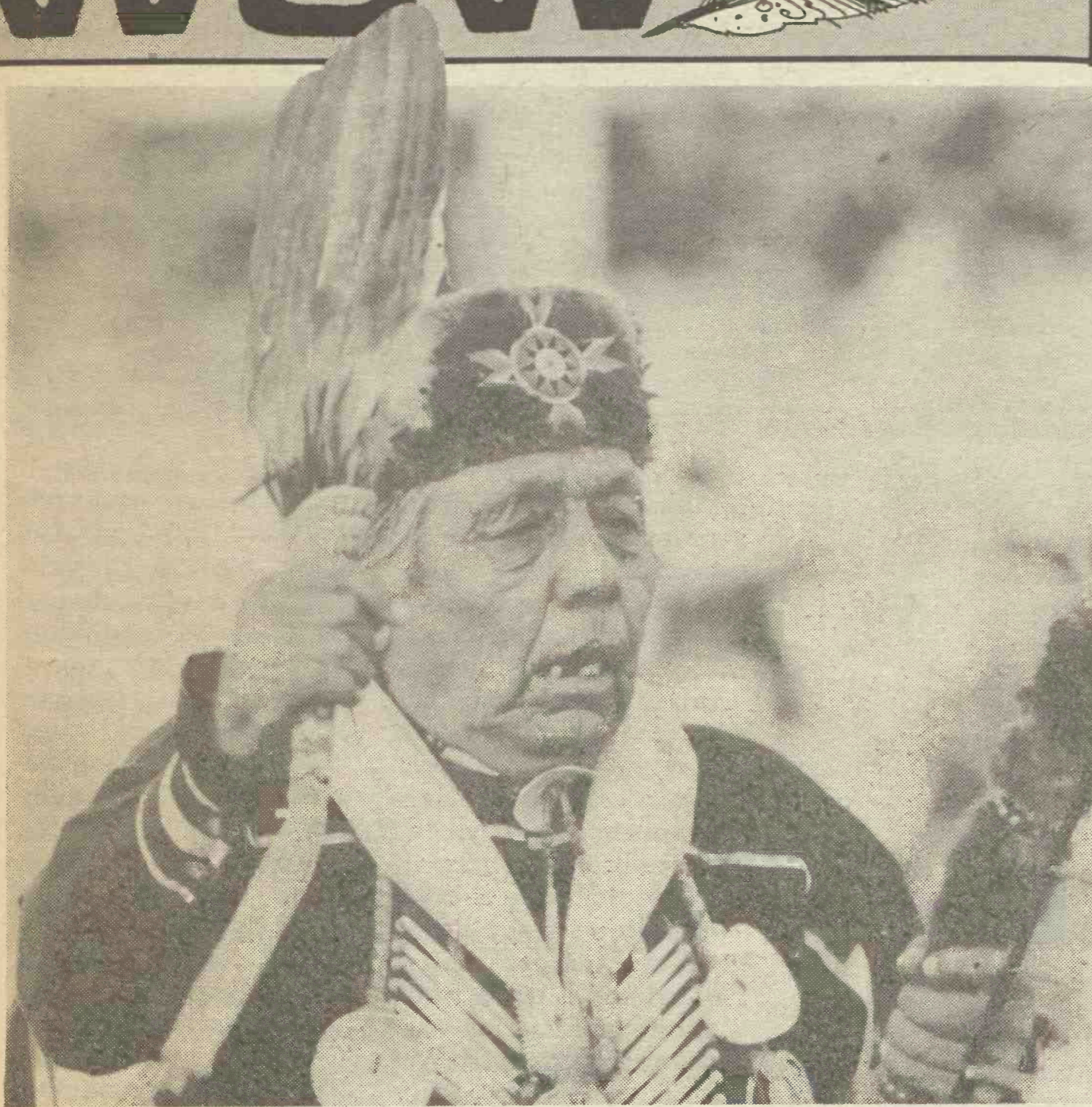
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# WOW



**ELWOOD J. KOSHIWAY CARRIES EAGLE STAFF**  
...Ote-Missouri Indian leads grand entry

## Winds couldn't stop Morley

By Bert Crowfoot

MORLEY — The wind and the dust just about took its toll on the participants at the Evans Powderface-Sammie Stevens Memorial Powwow held in the picturesque mountain valley near Morley. The wind had gotten hold of one of the rides and had blown it over with one of the kids trapped inside.

The concession stand of the Calgary Friendship Centre was also another victim of the wind as it blew down. Some people said that it was the chili cooked by Gloria Monitopyes and Sherry McDonald that blew the stand down but no one will ever know. The

answer is blowing in the wind.

The grand entry was led by Elwood J. Koshiway of Salt Lake City, Utah bearing the Eagle staff while Dave Bears paw and Wilfred Mark were the flag bearers.

The powwow was held in memory of two singers with the Chiniki Lake Drum that passed away. They were Sammy Stevens and Evans Powderface. Evan's grandfather, Frank Powderface, had fond memories of his grandson.

Evan was his first grandson, and as custom would have it, Evan was given to his grandparents to raise. He was raised in the traditional way and to be respectful to people and his

culture. "Evan was just a young fellow, 18 years old, just starting life when he was killed in a car accident. He was friendly and never got into trouble," his grandfather concluded.

Frank went on to say that the Chiniki Lake Drum is world famous and was the first Canadian group to be host drum at Tulsa, Oklahoma. The Stevens family could not be contacted so there is not much information on Sammie.

The dust and the wind continued to blow at Morley but this did not stop the powwow community from paying their respects to two singers who are gone but not forgotten.

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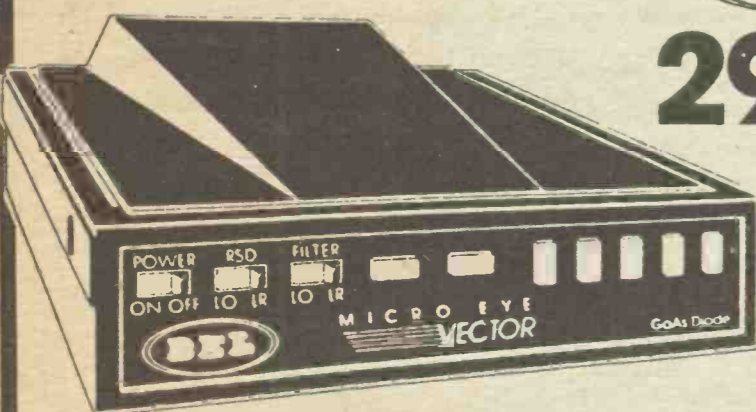
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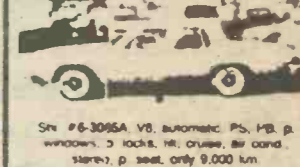
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Reserve has action-packed weekend

# Alexander Sports and Rodeo Days a great success

By George Poitras

**ALEXANDER RESERVE** — The Alexander Indian Band's annual Kipohtakaw Sport Days and Rodeo held August 22 to 24 proved to be a success as people from all over the province attended.

The Alberta pony chuckwagon/chariot races got things rolling and people gathering for what was to be a fun filled weekend. Shortly after the races on the track began, the men's fastball tournament was also under way with teams from as far away as Kinuso and Slave Lake competing.

In the first game, the Alexander T.P. Crawlers defeated the Valleyview team (Don's Auto Body) by a score of 4-1. The second game was won by default by the Enoch Juniors as the

Sucker Creek Celtics were registered but should have originally been registered in the men's slowpitch. This gave the Enoch Juniors a chance in the A Side of the competition. The men's slowpitch tournament also got under way Friday evening with teams coming from as far away as Grouard to try for the big prizes in the tournament.

Harness racing began at 8 p.m., an open category for the young and old alike trying for top prizes. Times would be calculated over a three-day period for a final time which would be determined on the final day of the races.

And what's a rodeo and sports event without entertainment to wrap up a day's hard work and competition? A dance and beer gardens was held at

the Alexander Arena and music was provided by none other than the popular Wildwood Band which proved, as usual, to be the crowd's favorite.

There wasn't much activity for the young crowd as things got started Friday evening, but come Saturday morning they enjoyed a midway which was set up at the recreation grounds. Various rides for the youngsters were available and for the older and more money-spending people there were games of chance. Concessions were also available on the grounds for the hungry.

The ball tournaments got going again Saturday morning and a ladies' fastball tournament also started then. Six teams were registered for the ladies' fastball which saw

the Calahoo team take a strong lead in the standings as they had two wins by the day's end.

On the track, the pony chuckwagon/chariot races resumed for a second day of competitions. A grandstand performance originally scheduled to begin at 2 p.m. was cancelled due to the extended time of the chuckwagon/chariot races.

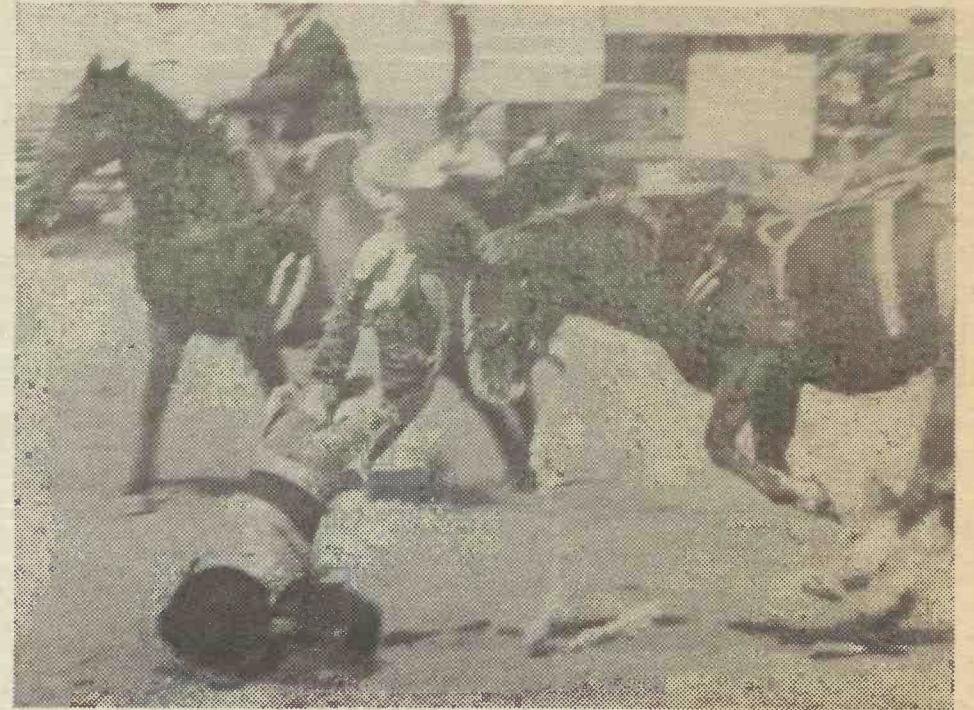
Chief Stanley Arcand of the Alexander Reserve had a few words to say in welcoming all those present to the Kipohtakaw Sports Days and Rodeo. Arcand was also a competitor in the harness racing event.

People were able to quench their thirst as the beer gardens opened their doors from 1 to 6 p.m.

The Lakeland Rodeo Association, sponsors of the weekend's rodeo events, kicked off things with a grand entry with the cowboys, cowgirls, clowns, helpers, timekeepers and everyone else involved in making the rodeo possible. A rather enthusiastic crowd were on hand to cheer the competitors on as the action began.

The Championship Race Meet (Sudden Death) of the Alberta pony chuckwagon/chariot began at about supper time on the tracks with a rather large crowd still on hand. Harness racing followed the chuckwagon/chariot races, ending the events on the race tracks for the day.

A dance and beer gardens at the Alexander Arena began at 9 p.m. and ended at 1 a.m. with the all-time favorite band (Wildwood)



ANOTHER CALF CAUGHT ...at Alexander calf-roping

## 40-pounders take tourney

By Diane Parenteau

**FISHING LAKE** — The slowpitch tournament held at the community ball diamonds August 16 attracted teams from St. Paul, Elk Point, Kehewin and three hometown teams.

The 10 a.m. game pitted the Cardinal Family team against the team from Elk Point. Elk Point Tar Sands advanced into the A side semifinals by beating the Cardinal team 13-9.

Fishing Lake 40 pounders won a bye to the A side and were to play the Elk Point team. It was a close game the first 3 innings. At the end of seven the score was 13-6 for the Tar Sands

team. The 40 pounders were bumped to the B side.

A mixed team from Saddle Lake and St. Paul called themselves the Wagonburners. They wiped the underdogs by a score of 16-1.

Playing the finals on the A side was the Elk Point Tar Sands and the Wagonburners. The game went into overtime innings when at the end of seven it was tied 8 all. An unbelievable triple play by Elk Point Tar Sands at the top of the eighth gave them top prize money in the A side. The team was presented with \$400 cash and a large trophy that was donated by Dumont Bus

lines of Fishing Lake.

The Wagonburners received runner up money of \$200 and a trophy that was donated by the Federation of Metis Settlements.

Medals were awarded to Kevin Hiscock of the Wagonburners and Monique Penz of the Tar Sands for being chosen as most valuable players in the final game.

Over the B side, the Cardinal team embarrassed the underdogs 17-3 and moved on to the finals. At the same time the Fishing Lake 40 pounders confidently beat the visiting Kehewin team 19-9.

The most crowd pleasing

game of the day-long event was the B finals, which turned out to be two Fishing Lake teams vying for the \$300 in prize money.

Spectators were well entertained and often found themselves cheering for both teams.

The 40 pounders came out the winners, beating the Cardinal team 20-12. They were awarded a trophy and \$200. The Cardinal team received \$100 for runner up and also a trophy.

The MVP's Maurice Cardinal of the Cardinal team and Wanda Ward of the 40 pounders received \$10 each.

playing to a jubilant crowd of rather tired but excited people.

Sunday's events proved to be serious as the competitors tried to win top prize in both the track events and the ball tournaments. The children were kept busy at the amusement rides and various other midway events that were available for them on the two days of the weekend.

Saturday's weather was sunny and warm — so warm that people complained of the hot sun at their backs. Sunday was much cooler and people wore coats and covered themselves in the bleachers with blankets to keep warm. Then there was the dust. Everywhere you looked you could see dust clouds. But what's a rodeo with no dust?

The ball tournaments got under way for the final day's competitions and it was a good round of playing, too.

In the fastball competitions, the Alexander T.P. Crawlers played Beaver Lake's Lasso Construction team in a very competitive type of game. The night was drawing near and the wind getting more chilly when the two teams decided to end the game and split the first and second prize money for a total of \$2,000 between them in the A Side of the tournament. The B

Side of the tournament saw the Slave Lake Northstars defeat the Lac La Biche Highway 36 team in the final game. The Northstars took home a first prize of \$800 and the Lac La Biche team a \$500 second prize.

The ladies fastball tournament provided games worth watching. These ladies were terrific out there, with very good competition all the way through. In the final game the Calahoo team outlasted the Edmonton Oldies to take the first prize of \$600 plus a trophy. Second prize money of \$500 plus a trophy was awarded to the Edmonton Oldies and third prize of \$400 and a trophy went to the Alexis Steelers, who played a good game.

The mens slowpitch tournament saw the Innisfail team win first place on the A side, defeating the Grouard team. The Slowpokes team from St. Albert came in first on the B side of the tournament and another team from Grouard came in second.

The Alexander Kipohtakaw Sports Days and Rodeo was a great success despite the cold weather on the last day of the competitions and the dust over the weekend.

Following are the results of the rodeo and the harness racing:

**All Around Cowboy:**

Tom Watt, Wainwright

**Saddle Bronc:**

Randy Wickham, Elk Point 69 pts.  
Gary Seatter, Sherwood Park Tie 1, 2 & 3  
Loren Christianson, Camp Creek

**Bareback:**

1. Ted Hehr, St. Paul 68 pts.  
2. Frank Anderson, Minburn 67 pts.  
3. Don Fowlar, Calahoo 66 pts.

**Bullriding**

Shawn Vant, Millet  
Ken Sorenson, Rocky Mountain House 75 pts.  
3. Gerry Ogilbie, Rocky Mountain House 1 & 2

**Calf Roping**

1. Trevor Helmig, Leduc 10.32 sec.  
2. Darren Knapp, Mayerthorpe 11.23 sec.  
3. Cal Leveille, Debolt 11.45 sec.

**Steer Wrestling**

1. Larry Johnson, Entwistle 4.34 sec.  
2. Bill Anderson, Entwistle 4.47 sec.  
3. Jeff Bowers, Ardmore 4.73 sec.

**Ladies Barrel Racing**

1. Anne Lawes, Provost 16.46 sec.  
2. Lori McKay, Lloydminster 16.99 sec.  
3. Corleen Romanick, Holden 17.04 sec.

**Team Roping**

1. Jim Henry/Brian Rusnak, Ardrossan 8.47 sec.  
2. Ken Hildebrandt/Randy Zeluf, Ferintosh 11.78 sec.  
3. Trevor Helmig/Roy Anderson, Leduc 12.30 sec.

**Harness racing**

1st - Stanley Arcand, Alexander 6 min. 40.00  
2nd - 14 yr. old Clifford Thebeau, Hoadley 6 min. 70.35  
3rd - Alfred Cartier, Winfield 6 min. 72.16

# No shows dampened Blackfoot tournament

By Bert Crowfoot

## BLACKFOOT RESERVE

— This past weekend I had an opportunity to cover the Blackfoot Bucks fastball tournament held on the Blackfoot Reserve near Gleichen.

The weatherman wasn't cooperative as it was cold and dusty for the final game between the Blackfoot Rebels and the NEG team from the Peigan Reserve.

The final game was not much of a championship game as the Rebels had just completed back to back games as they came around the B side. NEG's pitcher Butch Yellowhorn was hot as he held the Rebels to two hits over the five inning game.

The rest of the NEG team slammed the Rebels pitcher Reynolds Red Crow for five runs in the first inning.

They continued to pound Reynolds for four more runs and the game was called after five innings. The seven rule run was in effect and stipulates that if a team is ahead by more than seven runs after five innings then the game is called.

The Rebels put up a much better fight in the semi-final game against the Bullhorn Mustangs where they won 4-3 in eight innings. The Rebels could have put away the same in the bottom of the seventh inning when Sherman Yellowfly singled with none out. Eddie Yellowfly came up to bat and grounded to the shortstop, who threw to

second and forced Sherman out. The Rebels didn't score that inning and it wasn't until the bottom of the eighth inning that Donnie Willier singled and Reynolds came home to win the game.

The teams in southern Alberta have a lot of talent but lack the finer points of strategy. They should have bunted players to second instead of forcing them out on ground balls. As mentioned earlier, the talent is there, it's just a matter of polishing that talent.

I didn't know there were so many Eugene Yellowflys on the Blackfoot reserve. Everytime I asked who a player was, the response was Eugene Yellowfly. Eugene was trying hard to get his name in the paper and his big chance came in the semi final game against the Bullhorn Mustangs. The score tied 3-3 and it was the bottom of the seventh inning.

Sherman Yellowfly singled and Sherman asked if the coach wanted a speedier pinch runner to come in. The coach looked around and the only player on the bench was Eugene Yellowfly. The coach looked at Eugene and back to Sherman, shook his head and told Sherman to stay and run himself.

It was too bad as Eugene

had already laced up his shoes and was raring to go.

In ladies play the tournament was won by the Blood Stars. Second place went to the Blackfoot Rainiers, followed by the Blackfoot Blazers.

The tournament went well with the exception of the following teams failing to show: Morley Eagles, Eden Valley Rams, Eden Valley Eagles, Blood Native Sons and the Lavern Braves.

It wasn't the weather that put the damper on the tournament, it was the no shows that did.

## Sports



SAFE AT THIRD DESPITE STRETCH  
...Rebels' Don Willier misses tag

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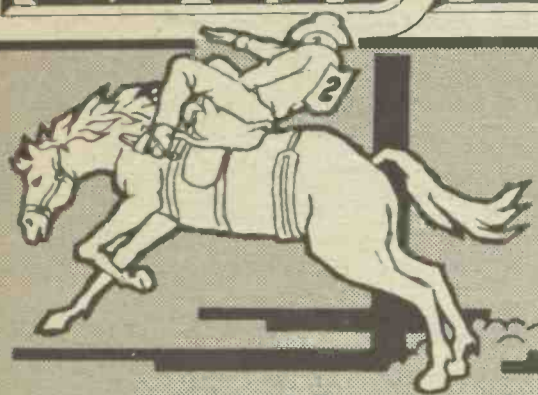
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- Labour Day Classic - 4th Annual Nakoda Powwow, August 29, 30 & 31, 1986, Morley. For more information call 881-3937.
- Country Music Jamboree & Dance, August 30 & 31, 1986, Enoch Recreation Centre.
- Back to School Sports Day, August 30 & 31, 1986, Saddle Lake.
- Saddle Lake Pony & Chuckwagon Club, August 30, 31 & September 1, 1986, Saddle Lake.
- St. Paul & District Agricultural Society Parade and LRA Rodeo, August 29, 30 & 31, 1986, St. Paul.
- Wild Rose Rodeo, August 30 & 31, 1986, Vilna.
- North American Championship Men & Women Fastball Tournament, September 5, 6 & 7, 1986, Oklahoma City, Oklahoma.
- Blueberry Festival, September 5, 6 & 7, 1986, Fort McMurray. For information call 791-4336.
- Talent Show & Dance, September 12 & 13, 1986. For entries call 594-5026 or 594-5028, Elizabeth Settlement.
- Ball Tournament, September 12 & 13, 1986, Kinuso. For more information call John Giroux at 849-4745 or Raymond Auger at 849-4769.
- Metis Local 1885 Annual Assembly, September 13 & 14, 1986, CNFC Edmonton. For more information call 421-1885.
- LRA Rodeo, September 13 & 14, 1986, Bonnyville.
- Lakeland Rodeo Finals "Showdown '86", October 17, 18 & 19, 1986, Camrose.
- CCA Rodeo Finals, October 31, November 1 & 2, Lloydminster.
- Memorial Hockey Tournament, December 26, 27 & 28, 1986, Saddle Lake.
- Hockey Tournament, December 27 & 28, 1986, Kehewin.

# Labor Day



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Best wishes to the Louis Bull Band on their Annual Labour Day Rodeo and good luck to the contestants!

# Rodeo set for Louis Bull Band

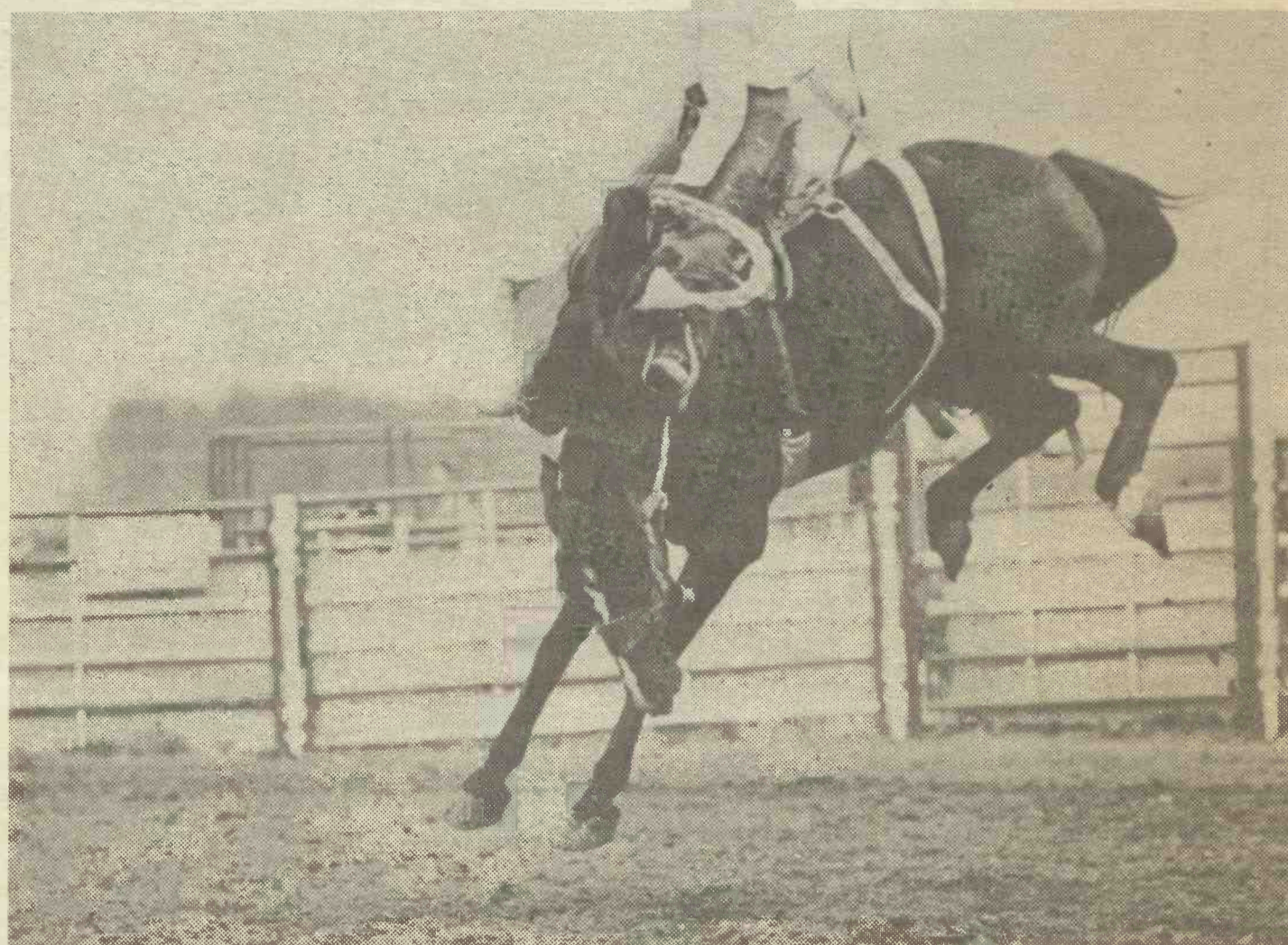
By George Poitras

This weekend will see a lot of rodeo action as the 1st Old Timers Rodeo and the 6th annual Labor Day Rodeo sanctioned by the Indian Rodeo Cowboys Association (IRCA) gets under way at the Louis Bull Recreation grounds at Hobbema.

The Old Timers Rodeo will commence on Saturday with over 100 contestants entered. Prize money for this rodeo will be \$500 plus entry fee money from all contestants.

The Old Timers Rodeo will have the cowboys competing in the following categories: Bareback, Saddle Bronc, Bullriding, Steer Wrestling, Ladies Barrel Racing, Ribbon Roping, Calf Roping and Team Roping. The Calf Roping and Team Roping categories have age classes of 40-49, 50-59, and 60 plus.

One of the largest rodeos in the IRCA, the Labor Day Rodeo, which will begin on Sunday will see contestants from as far away as Montana and North Dakota. Up to



**RODEO SET FOR LABOR DAY**  
...action like this expected

400 cowboys are expected to turn out for this grand event.

The IRCA rodeo categories are the same as the Old Timers Rodeo with the exception of the Ribbon Roping event. Junior Steerwrestling and Junior Barrel Racing are also events to take place within the IRCA categories. There

will be no age categories in the Calf Roping and the Team Roping events as there is in the Old Timers Rodeo. Prizes for this rodeo will be \$1,500 plus entrance fees and buckles.

Stock will be provided by the Roasting Rodeo Company from the Louis Bull Reserve.

The Old Timers Rodeo

will pay tribute to Gid Gardstad, who was at one time the Canadian champion bull rider, and who was one of the persons to get the rodeos going.

So, if you're looking for rodeo action this Labor Day weekend, the place to be is the Louis Bull Recreation grounds in Hobbema.

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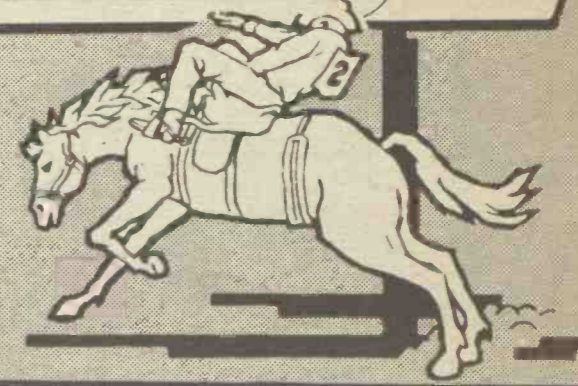
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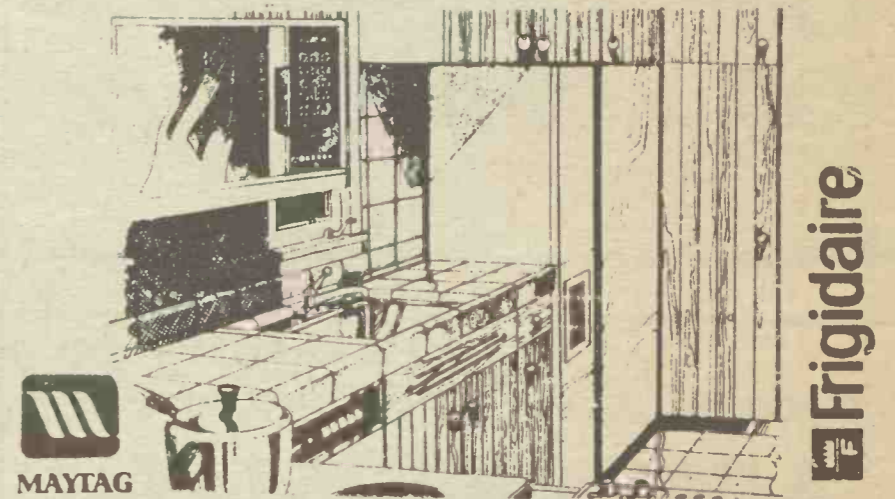
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## Labor Day



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Best wishes to the Louis Bull Band on your Annual Labour Day Rodeo!

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**QUALIFICATIONS:**

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**Closing Date: September 10, 1986**

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**The Alberta Native Women's Association**

is holding an informational meeting on Bill C-31 at the High Prairie Friendship Centre on Friday, September 5, 1986  
 Time 7 - 9 p.m.

**&**

Slave Lake Friendship Centre on Saturday, September 6, 1986.  
 Time 1 - 4 p.m.

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# Native communications students graduate

By George Poitras

Fourteen Native students have graduated from the Grant MacEwan Community College in the Native Communications Program. The celebration took place at the 700 Wing in Edmonton August 23.

The Native Communications Program is designed for those interested in improving communications within the Native community. Program coverage includes the audiovisual and print media. Limited enrolment allows a higher degree of attention between the student and the teacher. The selection of students for the program is based on a combination of: A Grade 12 diploma, work history, a written application and a personal interview.

The evenings functions began as Master of Ceremonies James Miller (also a graduate of the Native Communications Program) introduced the special guests in attendance and the teachers and staff of the program. Elder Joe Cardinal, a counsellor for the students in the program, blessed the meal.

After dinner, MC Miller got things under way as he introduced Elder Ed Bellerose (also a counsellor in the program) to say a few words. "I'd like to first of all congratulate the students on their accomplishment," said Bellerose. He thanked the students for their perseverance and cooperation in working with him as counsellor. "Somehow we've got to find strength to carry on the best way we know how to live with our culture and with the technology we live in today. For the students graduating here, I want to wish you the best of luck," said Bellerose. "But remember, don't neglect your spirit, and may that spirit walk with you at

## Education

all times, wherever you are, whatever you do," concluded Bellerose.

"Ladies and gentlemen, communications is a field in which dedication, determination and perseverance are the key to success," says Miller, "and our next guest knows all about these," as he introduced Ray Fox to say a few words to the graduates.

Fox, director of the Aboriginal Radio and Television Society, now based in Lac La Biche, is also the president of the National Aboriginal Communications Society (NACS) executive. Suffering from a cold at the time, Fox stopped to take a drink of water before going into his words to the graduates. "I panicked when I was asked to say a few words at the graduation here tonight because I didn't know what I wanted to say to the communications students," remarked Fox. "I said to myself, 'here are a bunch of young people who had Native communications pounded into them for the last year, the last thing they want to hear about is communications.'" Fox picked an excerpt from the late Chief Dan George's writing which portrayed the life of a Native person living in the modern day world; a Native perspective.

"One of the biggest thrills is graduating, it's achieving, it's accomplishing, it's being. And you guys got there, you're there! For that I congratulate you all from the bottom of my heart," said Fox.

Certificates were then presented to the students by Program Head Barb Beeson and many hugs, kisses and congratulations

were exchanged.

Peter Squirrel, who comes from Fort Providence, N.W.T. noted "it's been a long and at times tough year, but overall it was a slice!" when asked how his studies had gone throughout the year. Squirrel now plans to move to Fort Providence and he has some ideas that he hopes to apply to a small community newsletter as a form of communications. Eventually he hopes to work as a television cameraman on a full time basis.

Lorraine Sinclair, a former graduate of the NCP, was also presented an award for her involvement in the cultural workshops throughout the year.

Another award presented was the Malcolm Calliou Award. Calliou was at one time a student with the Native Communications Program. "This is not your usual award for someone who has excelled academically," said Sinclair who presented the award. "Malcolm was not necessarily the smartest student in the class, or the best at everything, but what he was good at was that he was a good human being and a very caring one," said Sinclair. "He was always available for the rest of the students when we were going through hard times."

This award is for the person who has shown a lot of dedication and has strived on a personal basis and has grown as a caring person. Winner of this award is chosen by the students themselves who vote for whom they think best represents this position. A tie for the award saw Marlene Sharphead and Sandy Pegg receiving the



NATIVE COMMUNICATIONS STUDENTS  
...pose happily with instructors

award, including a \$100 cheque which the recipients will share.

Lewis Cardinal spoke on behalf of the students. "It is sad to say that after a long and enjoyable year, it is coming to an end. Many new friendships have been formed over the past 12 months, friendships that will not end here, at the closing of this year's program, but will endure in the coming years." Cardinal thanked the teachers of the program for being their instructors, friends and advisors. The class of 1986

had a few words of thanks to teachers Bob Lysay, Paul Saturley and Barb Beeson for doing a wonderful job.

Funding for the evenings activities was contributed by the Native Council of Canada (Alberta) with Doris Ronnenburg on hand as a representative.

Over the past years, the Native Communications Program was based at a building in the downtown area of the city, and at the Cromdale Campus of GMCC. Beginning this fall, the program will move to

the Jasper Place Campus so students will be involved in a regular campus environment.

A dance was held with music by a disc jockey and approximately 60 people attending.

The 1986 graduating class are James Miller, Peter Squirrel, Lewis Cardinal, Faith Thomas, Marina Catholique, Sandy Pegg, Marlene Sharphead, Mary Ann Cardinal, Shirley Cook, Gerald Alook, Karen Harpe, Gary Gagnon, Joe Anderson and Denise McGillvery.

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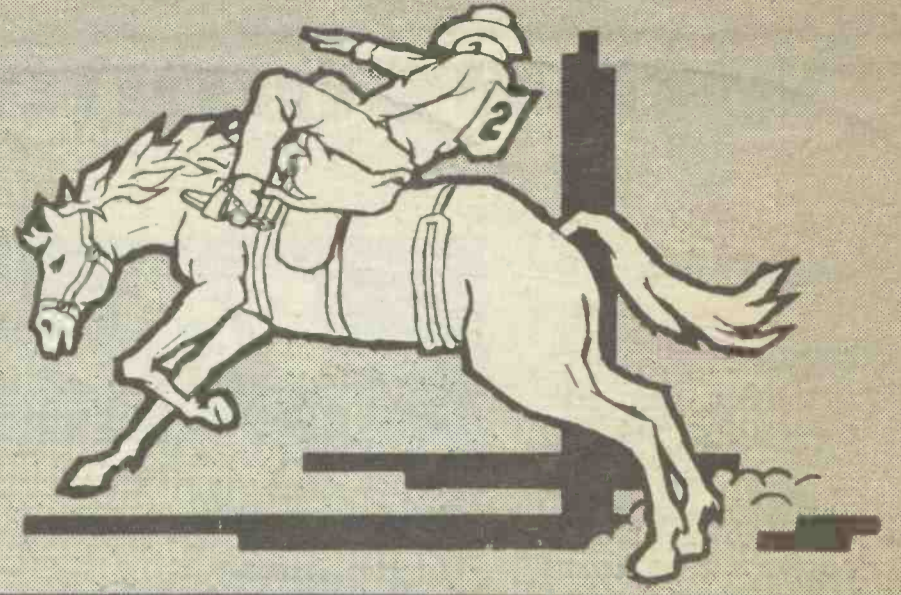
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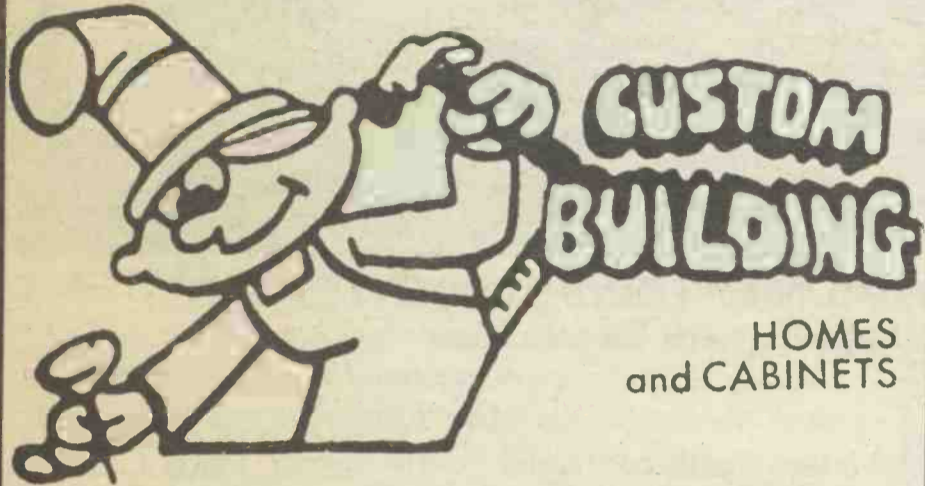
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# BEST WISHES TO THE LOUIS BULL BAND AND THEIR LABOUR DAY RODEO



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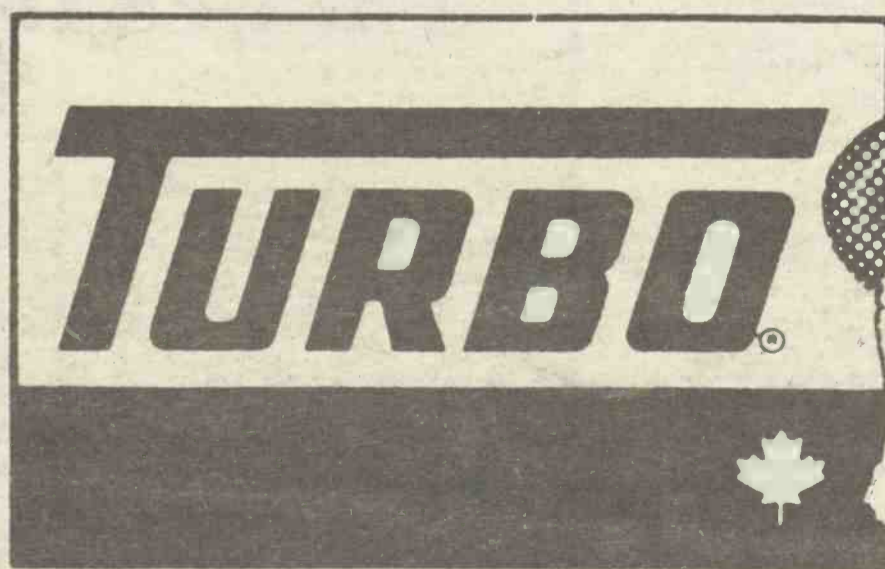
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