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Wind speaker

STILL THE AMMSA
NEWSPAPER

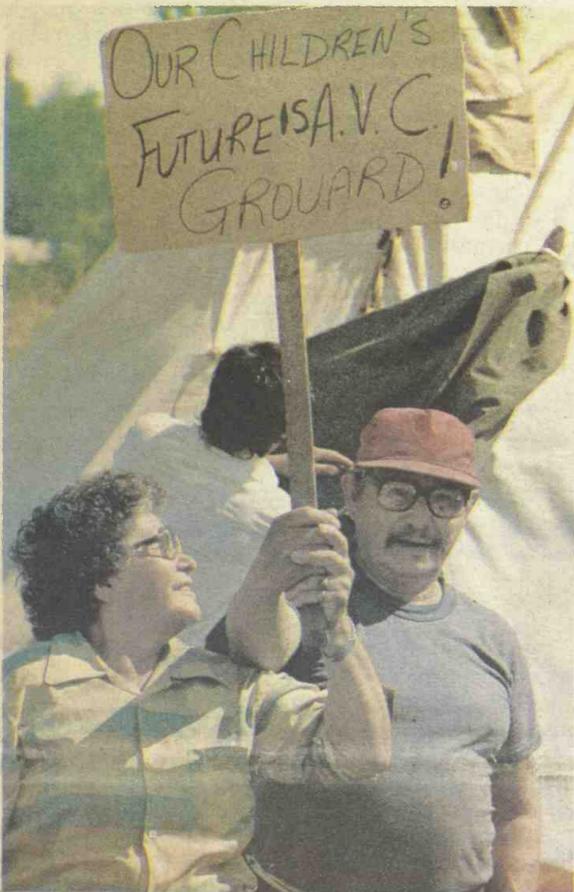
May 30, 1986

Volume 4 No. 12

INSIDE THIS WEEK

The way Native people are treated by judges was the topic of a recent conference in Banff. One speaker accused judges on judging Native people by white middle class standards. Another said racism was a form of genocide. See stories on Pages 4, 18 and 19.

Protest at Grouard AVC



LOCAL GROUARD ELDERS
...peaceful support

By Terry Lusty

GROUARD — A volatile, though peaceful demonstration is in effect where local residents are incensed with a political decision to build an Alberta Vocational Centre married student housing complex at High Prairie rather than Grouard. The complex would house 50 families.

The decision to locate the housing at High Prairie has not been well received at all. Many of the community people who spoke with "Windspeaker" condemned both the president of AVC, Fred Dumont, and MLA Larry Shaben for having "stabbed them in the back" and "sold them down the river."

Signs reading, "Leave AVC in Grouard, move Dumont," were typical of feelings which are running high. Dumont's involvement in the decision to have the complex in High Prairie has been interpreted as a "conflict of interest" because of his dual roles one as president of AVC,

the other as mayor of High Prairie. The people of Grouard feel he should be representing and serving community interests, but wonder how he can when he is also the mayor in town.

By Monday, May 26, the nucleus of a protest group had stationed themselves just outside the AVC.

Local organizer and spokesman Jeff Chalifoux expressed bitterness and dismay towards Shaben and Dumont whom, he claims, were the driving forces behind the selection of High Prairie. (Chalifoux is the Zone 5 board member for the Metis Association of Alberta.)

The hair is up on the back of the necks of the community residents. Youth and adults alike were parading up and down the road in front of AVC. Even some Elders are participating.

The momentum of the protest, by Tuesday evening, appeared to escalate with

Continued Page 10

Indian Minerals West to be probed by IAA

By Albert Crier

Alberta's oil and gas producing Indian bands have given the Indian Association of Alberta (IAA) a mandate to strike up a Task Force that would look at the alternatives to the present handling of Indian resources.

The decision was made at an emergency meeting May 28 in response to reports of Indian Minerals West mismanagement of resource development on their lands. (See stories, Page 3)

"The producing bands have mandated the IAA to set up a task force," said Wilf McDougall, president of the IAA. The task force will review the present situation, look at the options available and give a

progress report at the upcoming IAA annual meeting to be held June 10, 11 and 12, at Duffield.

Indian leaders from all over Alberta came to the late hour emergency meeting to respond to recent reports of government mismanagement of oil and gas development on Indian lands.

One of the problems with the way things are run regarding oil and gas production on Indian reserves is the lack of communication between Indian Minerals West and Indian bands, according to McDougall.

"Indian people do not receive information; they (Indian Minerals West) have never released any actual figures and this has

Continued Page 3

New Native ministers

(more coverage, Page 4)



MILT PAHL
replaced by two

By Clint Buehler

Alberta has a new Native Affairs minister — in fact, it has two of them.

Premier Don Getty has named Neil Crawford minister responsible for Native Affairs (program unit) and Jim Horsman minister responsible for Native Affairs (legal unit).

No information has been released on how the changes will affect provincial government dealings with Native people.

Crawford and Horsman assume responsibilities formerly handled by Milt Pahl, minister responsible for Native Affairs in the previous government, who was defeated in the May 8 provincial election.

Crawford will also serve as minister of municipal affairs and government house leader, and will have responsibility for housing and for the Public Service Employee Relations Board.

Horsman is also attorney general, minister of federal and intergovernmental affairs and deputy government house leader.



ROUND DANCE

STUDENTS, friends and relatives joined hands for a round dance. The powwow was part of a Native awareness project held at Edmonton's Oliver Elementary School. For more coverage on the event See Page 12.

— Photo by Ivan Morin

Solvent abuse tackled.....Page 7

Castor heads Nistawoyou.....Page 13

Oliver school celebrates.....Page 12

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National

Indian Bands to get compensation for mercury pollution

OTTAWA — Indian Affairs Minister David Crombie has introduced legislation in the House of Commons that will enable the awarding of compensation for mercury pollution to two Indian Bands in northwestern Ontario.

A \$16.667 million settlement agreement was reached with the Grassy Narrows and Islington Bands in November 1985 to compensate the communities for mercury contamination of the Wabigoon-English River system. Of the total settlement, the Grassy Narrows Band will receive \$8.667 million and Islington, the remaining \$8 million. The bands will use the settlement funds to address pressing social and economic problems attributable to the pollution.

The Grassy Narrows and Islington Indian Bands Mercury Pollution Claims Settlement Act provides for the settlement of claims arising from the contamination, and abolishes all existing and future rights of action of Band members. A sum of \$2 million from the total settlement will be devoted to a Mercury Disability Fund for the payment of benefits to those with health problems consistent with mercury poisoning.

"These two communities have endured much hardship and despair during the past sixteen years," Mr. Crombie said. "While we should not forget this tragedy, today we can anticipate a new beginning for the Grassy Narrows and Islington Bands."

A federal payment of \$2.75 million and \$2.167 million from the province of Ontario are contained in



DAVID CROMBIE
...made change

the settlement. The two paper companies involved in the negotiations, Reed Inc. and Great Lakes Forest Products Ltd., are contributing \$5.75 million and \$6 million respectively.

The contamination of the river system was discovered early in the 1970s, and the source of the pollution was traced to a Dryden, Ontario paper mill owned by Reed. The mill was subsequently purchased by Great Lakes Forest Products in 1979.

Crombie paid tribute to the determined efforts of the Honourable Emmett Hall in achieving a fair and comprehensive settlement acceptable to all parties. The minister appointed Mr. Hall, a former Justice of the Supreme Court of Canada (1962-1973), as his special representative to facilitate an agreement between the Grassy Narrows and Islington Bands and the paper companies.

Crombie touring Soviet Union Native, northern communities

Indian Affairs Minister David Crombie is on a two-week tour of the Soviet Union.

The tour will take the minister and an 11-member delegation to areas in the Soviet Arctic never before visited by an official Canadian group, and rarely seen by westerners.

While in the Soviet Union, the minister will examine first-hand Soviet northern development strategies, the impact of development on traditional Native communities and on the Arctic environment, and explore opportunities for strengthening Canada-USSR scientific and economic cooperation in the circumpolar region.

The minister says that "Canada and the Soviet

Union together share much of the opportunity and responsibility inherent in economic development of the polar region.

"As External Affairs Minister Joe Clark made clear during his Soviet visit last year, the government of Canada fully recognizes that development of the polar region must take place in a spirit of international cooperation. My goal in visiting the Soviet north is to strengthen such cooperation."

The minister said the tour will provide "a unique opportunity to learn about the socio-economic, cultural and economic development of the more than 900,000 Native people living in the Soviet north."

It will also allow him to:

- undertake high-level discussions with political, governmental and scientific decision-makers regarding Soviet northern development policies as they relate to renewable and non-renewable resources;
 - learn first-hand about the Native population of the Soviet north, and the hunting, fishing, and trapping activities which form the basis of their traditional lifestyle, and which they share with Native people in Canada's north;
 - explore the market potential for Canadian northern technology, especially for off-shore oil and gas development, housing construction, and transportation vehicles;
 - examine the experiences of the Soviet Arctic and Antarctic Institute in Leningrad, and the Siberian Branch of the Academy of Sciences in Novosibirsk, in light of an ongoing study into the feasibility of a Polar Institute for Canada.
- The minister's Soviet host for the visit is Dr. G.I. Marchuk, the vice-premier of the Soviet Council of Ministers and the chairman of the State Committee on Science and Technology. The formal invitation was extended to the minister last year when he met in Canada with V.I. Vorotnikov, the premier of the Russian Republic.
- The minister will return to Canada on June 9.

CENSUS COUNTDOWN

A Message to All Aboriginal People...

This is the final "Census Countdown" feature. In the past four weeks, the Aboriginal Peoples Program, with the co-operation of "Windspeaker," has published articles highlighting the importance of the Census and the message to "count yourself in."

This week's article will reiterate the important points of the June 3 Census.

(A) By June 2, every household in Alberta will have received the short or long census questionnaire. The main point to remember is -- this Census involves self-enumeration and is by no means subjective. Fill out the Census questionnaires as accurately and completely as possible. If a household has more than six members, please ask for additional forms from the Census representative in your area.

(B) Question #7 in both the short and long forms requires self-identification. Aboriginal members residing in temporary accommodations such as motels, hotels, work camps, etc. will be asked to fill out Form 3, the transient form. Question 12 in Form 3 addresses the ethnic question. These questions, numbers 7 and 12, asks each Canadian to identify themselves either as Aboriginal peoples of Canada or other. If the answer is yes, check off the box that identifies your Aboriginal status, that is Status or Registered Indian, non-Status Indian, Metis or Inuit.

(C) Aboriginal members experiencing difficulties due to language barriers in filling out the forms should contact the nearest friendship centre in the area. Statistics Canada has hired Native Census representatives to provide assistance to individuals requiring aid. The Native Census representatives will be located in Alberta's Native friendship centres and will be available from June 2 to June 6.

(D) Statistic Canada has recruited telephone assistance operators to provide information to clients requiring assistance. This TAS service is available from May 29 to June 6. The TAS operating hours are: 9:00a.m. to 9:00p.m. The number to the TAS operation is 420-2150

The importance of the Census towards the Aboriginal peoples of Alberta cannot be stressed enough. However, Statistics Canada is encouraging all Aboriginal citizens to co-operate and fill out the Census questionnaires on Census Day, June 3, 1986. Supplementing this encouragement, Same Sinclair,

president of the Metis Association of Alberta, said "hopefully, the Metis members will co-operate in a manner by which we can achieve a proper head count. Metis individuals missed by the Census due to intentional purposes and not by error is one thing, but I am quite happy with the Census.

"It's about time that this program came about. However, it gives us an opportunity to take an accurate and proper head count of the Metis people. I think the onus is upon us.

"This census is of importance to us; it's so vital towards our arguments for land, resources, self-determination. If Metis people miss this opportunity, I am sure problems will later develop in determining the head count but it will too late."

For further information, contact: Laurent C. Roy, Edmonton Census Regional Office, (403) 420-2129 or Carole Lavallee, Calgary Regional Office, (403) 292-4914.

Do you consider yourself an aboriginal person or a native Indian of North America, that is, Inuit, North American Indian or Metis?

No. I do not consider myself Inuit, North American Indian or Metis

Yes, Inuit

Yes, status or registered Indian

Yes, non-status Indian

Yes, Metis

Vous considérez-vous comme un(e) autochtone de l'Amérique du Nord, c'est-à-dire Inuit, Indien(ne) de l'Amérique du Nord ou Métis(e)?

Non, je ne me considère pas comme Inuit, Indien(ne) de l'Amérique du Nord ou Métis(e)

Oui, Inuit

Oui, Indien(ne) inscrit(e)

Oui, Indien(ne) non inscrit(e)

Oui, Métis(e)

(Source: 1981 Census of Population Questionnaire.)

Count yourself in! Soyez du nombre!

June 3 census day le 3 juin recensement

Canada

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June 3
census day

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recensement

Task force formed to review Indian resources

From Page 1

happened in the past," said McDougall.

It is expected that the issue of management of Indian resources will be given a lot of time for dis-

cussion at the IAA annual meeting.

"Everything is running smooth," said Chief Enoch Bird of the Paul Band, who will be hosting the 43rd annual assembly of chiefs, councillors, community

leaders and individual IAA members.

"We hope to make it a special event, seeing that it is an anniversary for the Paul Band also," said Chief Bird. The Paul Band was one of the first reserve to host an IAA annual assem-

bly in the 45-year history of the IAA.

Some of the Elders from the Paul Band who were involved in the organizing of the IAA in the early days are still around, said Chief Bird. These Elders will be honoured at the traditional

powwow that will be held as part of the three day IAA annual meeting.

Chief Bird reports that an all-out effort by the Paul Band members will ensure that people attending the IAA assembly will be accommodated in pleasant

and comfortable surroundings.

There is ample room for campers, trailers and tents in the campgrounds on the reserve. There will be security personnel on duty 24 hours, throughout the event.

Mismanagement of Indian resources charged

By Lesley Crossingham

Reports confirming the Department of Indian Affairs has failed in its trust responsibility for Indian oil and gas have been released to western bands and the media this week.

The reports, written almost a year ago by John Pashniak of Calgary based Norco Resources Limited and Russell Banta, a consultant on contract to Indian Minerals West (IMW), confirmed similar charges in former IAA president Joe Dion's report leaked to the press in February.

In his report to Deputy Minister Bruce Rawson, Banta cited numerous instances of understaffing and neglect of the department's trust responsibility.

"The office (IMW) is so critically understaffed, underfunded and under-equipped and that it is incapable of performing some of the most basic resource management functions," said Banta.

Banta was also highly critical of what he called the "miniscule" budget allotted to IMW which is a "sum equal to 16 one-hundredths of one percent of the 1983 royalty revenues, slightly less than 15 hours of the annual oil and gas production from Indian reserves."

"Managing the large geographically dispersed and technologically demanding oil and gas resources of Indian bands is a major responsibility which has never been met, and evidently, has gone unrecognized by senior managers within the Indian Affairs program," said Banta.

Because of the shortage of staff, many errors have been made in accounting and administration, continued Banta. This culminated in the department allocating \$117,000 to assess the cost of remedying these errors. This remedy will ultimately cost the department an estimated \$800,000 in interest payments.

The Stoney Band, west of Calgary, is currently repaying royalty payments to IMW due to an error made in 1978. These payments are apparently crippling the Band and a Stoney oil spokesman, Felix Poucette, confirmed recently that the Band is still considering legal action against the department.

Banta also points out that IMW has not completed any technical estimates of oil and gas reserves and consequently there is "inadequate information to base forecasts on duration and volumes of production and revenues that can be

Provincial

expected by the bands.

"It is almost inconceivable any organization, public or private, responsible for oil and gas production would not regularly generate such basic and essential resource management information," he continued.

The Pashniak Report also cites similar negligent practices within the organization, saying the department is at present functioning in a "crisis-management" mode, "devoid of proactive plans, and lacking in resources and authority to meet mandate objectives of Indian bands."

The organization currently has less than half the required staff to fulfill the directorate mandate and in fact it is recommended that the "qualifications of all staff members" be reviewed.

Pashniak also points out that IMW has completed only 30 detailed geological studies and only two percent of regional mapping is complete, with half of the maps already out of date.

"Essentially, no mapping of heavy oil in Saskatchewan has been done," and

"seismic information having reef potential has not been analyzed."

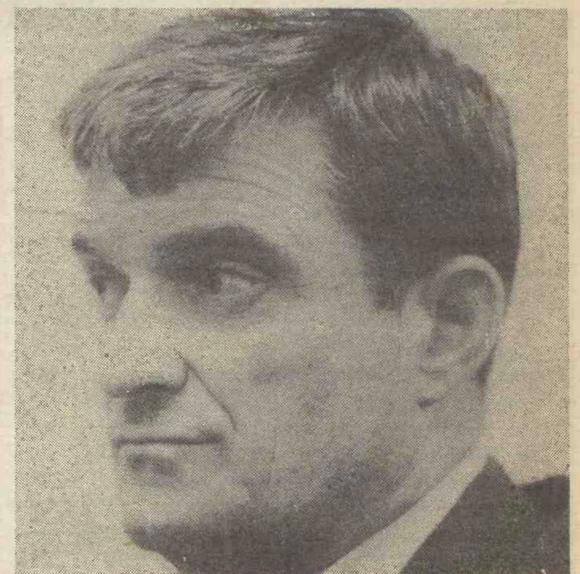
The consequences of this state of affairs, continues Pashniak, could be devastating because if problems are not timely identified, bands cannot include performance revisions in their budgets.

Because of these negligent practices which go back to 1978, IMW has underpaid cash cost allowances and retroactive liability estimated at \$7 million plus interest, says the report.

Pashniak concludes his report by recommending IMW begin immediate restructure in order to give the agency the ability to fulfill its mandate.

The cost of restructure is "minor compared with potential exposure of the department to judgements related to mismanagement and breach of trust action," concludes Pashniak.

Banta's report makes similar recommendations, and points out that senior department managers "must change their basic perceptions of what the nature and scale of their



BRUCE RAWSON
...made more changes

responsibilities are, regarding oil and gas and other resources on Indian lands."

In his covering letter to the chiefs, Deputy Minister Bruce Rawson says changes within IMW are already taking place and the department will be increasing staff from 26 to 65 with "even greater relative increases in the operating budget."

Rawson attended an oil and gas workshop in Edmonton last month and a recommendation was made that the department establish a task force on oil and gas issues to consider long

term matters such as amendments to the Indian Oil and Gas Act.

"I want to assure you that this task force, the majority of whose members will be Indian people, will also be consulted on short term organization changes," said Rawson.

Rawson is proposing IMW be replaced with a new organization called Indian Oil and Gas Canada and that the new task force participate in the selection of the chief executive officer of the new organization.

Reports cite negligence by IMW

By Lesley Crossingham

The Banta and Pashniak reports, which cite serious negligence within Indian Minerals West, could prove to be the final nail in the coffin for the department as irate Indian leaders met this week to discuss further action on the reports.

In meetings in Edmonton and on the Stoney Reserve west of Calgary, leaders are gathering together to discuss the new reports which confirmed similar accusations made by former Indian Association of Alberta (IAA) president Joe Dion in his 1984 report on Indian Minerals West.

Last month, just before a department-run oil and gas workshop in Edmonton, the Saddle Lake and Goodfish Lake bands

launched a joint suit against the federal government saying it failed in its trust responsibility to properly manage their resources.

The band had acted on the Dion Report, which was first published by the Native press early this year. The report, which was kept under wraps by the department for almost two years, said the department benefits from its trustee position over oil and gas resources.

However, although the discrepancies within Indian Minerals West is receiving widespread publicity, the department has been aware for at least two years that there are major problems within Indian Minerals West.

The Dion Report, written in 1984, pointed out many discrepancies within Indian

Minerals West, but it was put on the shelf to collect dust. Then in June 1985, Pashniak and Banta submitted their reports, which were only released to the public after requests under the Access to Information Act. And a reorganization report written in December 1985 and released exclusively to Windspeaker in March also recognized the need for changes within Indian Minerals West.

However, until recently, no major changes have been made within the organization has continued to be hampered by the lack of a permanent manager for more than two years.

Deputy Minister Bruce Rawson has now announced that staff will be increased by 38 and that Treasury Board has approved an

additional \$4.1 million to be added to the previous budget of \$500,000.

However, it seems these changes may be too little too late as Indian leaders are discussing the possibility of launching breach of trust lawsuits against the government.

In a telephone interview, IAA President Wilf McDougall confirmed that these discussions are going on but added that as far as he is aware, no chief has as yet made a definite decision.

However, McDougall said most chiefs are against the department's plans to expand IMW into a bigger bureaucracy called Oil and Gas Canada.

"As far as I know, everyone is opposed to these plans," said McDougall.



JOE DION
...suspicions confirmed

NEW ALBERTA CABINET

Don Getty
Premier

David Russell
Deputy Premier
Minister of Advanced Education
(Responsible for Bureau of Public Affairs)

Neil Crawford
Minister of Municipal Affairs
Government House Leader
(Responsible for Housing)
(Responsible for Native Affairs program unit)
Responsible for Public Service Employer Relations Board)

Jim Horsman
Attorney General
Minister of Federal and Intergovernmental Affairs
Deputy Government House Leader
(Responsible for Native Affairs legal unit)

Larry Shaben
Minister of Economic Development and Trade

Dick Johnston
Provincial Treasurer
(Responsible for financial institutions, including trust companies, credit unions and insurance companies)

Neil Webber
Minister of Energy

Les Young
Minister of Technology, Research and Telecommunications

Al Adair
Minister of Transportation and Utilities
(Responsible for Northern Alberta Development Council)

Marvin Moore
Minister of Hospitals and Medical Care

LeRoy Fjordbotten
Minister of Tourism

Ian Reid
Minister of Labour
(Responsible for Personnel Administration)
(Responsible for Human Rights Commission)
(Responsible for Professions and Occupations Bureau)

Connie Osterman
Minister of Social Services

Don Sparrow
Minister of Forestry, Lands and Wildlife

Ken Kowalski
Minister of Environment
(Responsible for Public Safety Services)

Ernie Isley
Minister of Public Works, Supply and Services

Peter Elzinga
Minister of Agriculture

Shirley Cripps
Associate Minister of Agriculture

Dennis Anderson
Minister of Culture
(Responsible for Alberta Advisory Council on Women's Issues and the Women's Secretariat)

Norm Weiss
Minister of Recreation and Parks

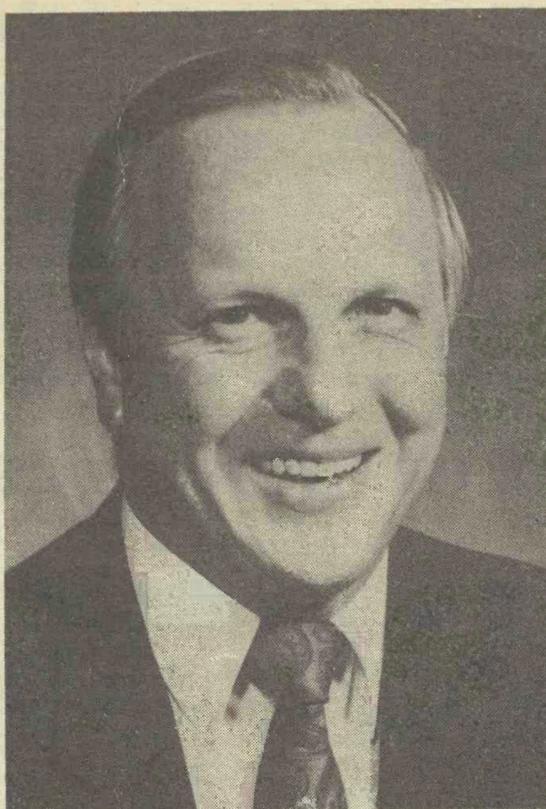
Rick Orman
Minister of Manpower
(Responsible for lotteries and financial assistance to major exhibitions and fairs)

Nancy Betkowski
Minister of Education

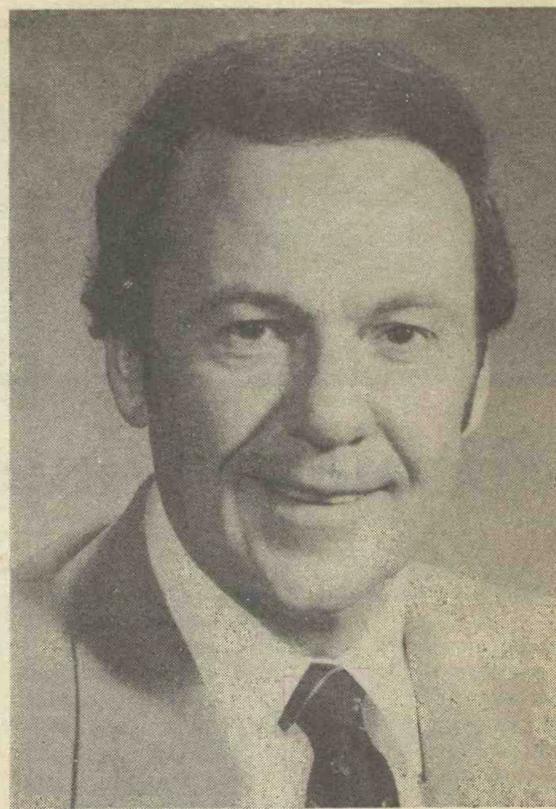
Ken Rostad
Solicitor General

Elaine McCoy
Minister of Consumer and Corporate Affairs

Jim Dinning
Minister of Community and Occupational Health
(Responsible for Workers' Compensation Board)
(Responsible for Alberta Alcoholism and Drug Abuse Commission)



NEIL CRAWFORD
...programs unit



JIM HORSMAN
...legal unit

Split of Native Affairs impact not yet known

NEWS ANALYSIS
By *Clint Buehler*

The provincial government appears to have a new scenario for its handling of Native Affairs.

But it may be some time before we find out exactly what it is.

All we know for sure is that Cabinet responsibility for Native Affairs has been split, with Neil Crawford in charge of the "programs unit," and Jim Horsman in charge of the "legal unit."

Efforts to find out exactly what changes will result have so far been unsuccessful.

No one at Native Affairs is talking, and the new ministers are unavailable. It may be weeks before Crawford and Horsman even have a chance to consider their Native responsibilities, never mind meet

with Native leaders or discuss their Native responsibilities with the media.

With the next session of the Legislature scheduled for June 12, Crawford, as government house leader, and Horsman, as deputy government house leader, are heavily involved in preparations for it.

In addition, each has other major Cabinet responsibilities that make severe demands on their time and attention — Crawford with municipal affairs, housing and the Public Service Employee Relations Board; and Horsman as attorney general, as well as federal and intergovernmental affairs minister.

Speculation on what Premier Don Getty may have had in mind with these changes is difficult because he has made no public statements on Native Affairs, nor were Native Affairs formally addressed in the Progressive Conservative campaign.

Alberta's judicial system criticized

By *Lesley Crossingham*

BANFF — Alberta's judiciary are biased, discriminatory and are part of the political "old-boys network," said some delegates during a heated and emotional discussion on the judicial treatment of Natives held here May 24.

However, the messages delegates had for the judiciary went unheard as the conference was boycotted by Alberta judges who declared to the organizers that the conference itself was biased.

During the discussions, Lennarson, who is currently working for the Lubicon Lake Band on their land claim, said judges who had attended hearings on the band's claim were in some cases also working for the large oil companies who naturally did not want the land given over to the band. "And there is something

going on here that is even less sanitary. In the 1970s, the Lubicons tried to file a caveat against the provincial government. The province didn't argue the case but asked for a postponement. They rewrote the law, making the changes retroactive to before the caveat was filed and then it was dismissed as no longer having any basis in law," he said.

Lennarson pointed out that many judges are directly or indirectly working with the provincial government and often have strong ties with cabinet ministers.

"This is a serious and profound problem. A problem of power politics. We've got Indian people with very little resources going to court against judges and lawyers who listen to the case and then go to the Petroleum Club for cocktails."

James O'Reilly, the lawyer for the Lubicon

Lake Band, echoed Lennarson's views, but pointed out that lower court judges are more likely to be ignorant and insensitive on Indian issues.

"Once you get to the Supreme Court, at least you have judges who are familiar with the larger issues. But in the lower courts you must remember the case is usually against the government and most of the judges are appointed by the government. We must remember that usually any land claim is threatening to the government and to the general social establishment," he said.

"I don't want to say there is no hope for the judiciary," concluded O'Reilly. "But there is a long way to go. It's strange that we have to ask the question of socialization of judges. We wouldn't have to pose the question if it was not a problem. It's terrible to say that the Lubicon people have 2,000

times more success outside the courts than in it and it is some reflection on our great society."

In an interview after the conference, organizers and chairman Al Lucas said he was disappointed that Alberta's judges had not attended the conference generally, and especially this particular discussion.

"We contacted them and tried to persuade them," he said. "But I am sorry to say they refused to come saying the conference would be biased."

The conference was called socialization of judges to equality issues, and was organized by the law faculty of the University of Calgary. The conference dealt with issues ranging from equality of the sexes to the rights of children, and was attended by out-of-province judges, lawyers and law students.

More on Pages 18 & 19

Government rapped for ignoring Natives

By Clint Buehler

A statement deploring "the lack of consultation and outright deception that has become rampant in the provincial government's dealings with Native people," has been issued by the Treaty 8 office of the Indian Association of Alberta (IAA).

The statement was prompted by the protest over the location of student housing for the Alberta Vocational Centre (AVC) in Grouard (originally slated to be built at Grouard) in High Prairie.

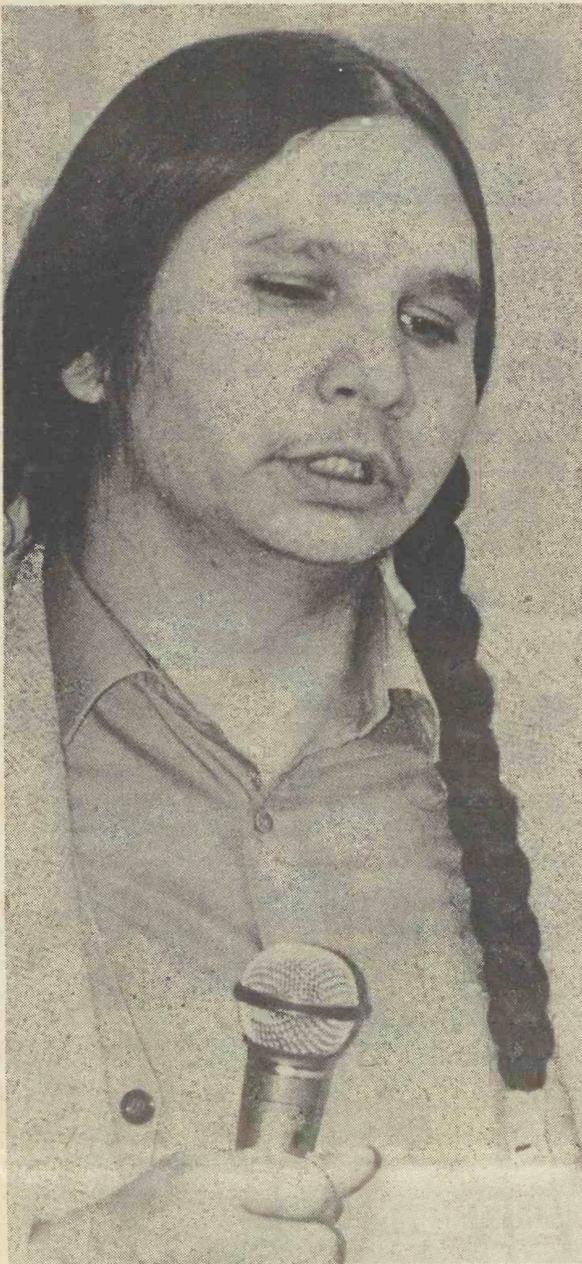
The statement signed by IAA Treaty 8 Vice-President Clifford Freeman, says the current protest in Grouard is "a direct result of the lack of respect for Native political structures displayed in recent months not only by appointees of the provincial government, but also by members of the provincial Cabinet.

Freeman says that when he heard that the site of the married students' housing complex might be moved to High Prairie, he wrote to Fred Dumont, president of AVC Grouard.

According to Freeman, in his response (dated February 21, 1986) Dumont stated that: "The Alberta Vocational Centre, Grouard has been involved in extensive consultation for the past five years with the following groups of stakeholders:

1. The Lesser Slave Lake Indian Regional Council.
2. The Sucker Creek, Driftpile, Swan River, Whitefish Lake, Horse-lakes (sic), Blood Indian bands, three Metis Settlements.
3. A broadly based Advisory Committee referred to as the President's Advisory Committee on Centre Affairs (PACCA) ...

...Hence we feel that consultation regarding what should happen during



CLIFFORD FREEMAN
...not satisfied

the next five years has been extensive and most fruitful."

Freeman then conducted telephone survey of all the groups listed by Dumont, and all of the Native representatives on PACCA.

Neither the Lesser Slave Lake Regional Council, nor any of the Indian Bands listed had been consulted in any way regarding the change in plans as to the location of the Married Students' Housing Project, Freeman says. Nor did any

of the Bands agree with the proposition that they be located in High Prairie.

"The survey of the Native people listed as PACCA members proved to be even more enlightening. Many of the people listed were totally unaware that their name appeared on the list. Of the Native members who attended the last PACCA meeting, none recalled any discussion regarding the location of the Married Students'

Housing Project save that the recommendation to locate in High Prairie was mentioned in the report of one of the five workshop groups of the meeting," Freeman says. "There was no discussion of any of the groups recommendations, and there was no vote or consensus developed. Further, the Native people listed on the PACCA list were virtually unanimous in their opinion that the housing project should be located in Grouard. "Also, since the housing project is primarily designed to serve the needs of students from the isolated communities in northern Alberta, our office contacted the communities. The opinion was again unanimous. They do not want the Housing Project built in High Prairie.

"So much for Mr. Dumont's claim of full and extensive consultation." Freeman says that after failing to receive a satisfactory response from Mr. Dumont, the Community Association of Grouard, along with representation from the Metis Association and himself, arranged to meet with the MLA for the region, Larry Shaben.

"At our March 26, 1986 meeting with Mr. Shaben, he said that no final decision regarding the housing project has been made. He committed himself to meet with the deputy minister of Advanced Education and Mr. Dumont, then meet with all interested parties. There has been no meeting convened by Mr. Shaben which in any way resembles the one discussed at our meeting. Further, right after the election, Mr. Shaben informed the Grouard Community Association that the decision to locate in High Prairie was final. He made no attempt to communicate with the IAA or any of the surrounding reserves or settlements."

A letter dated May 20, 1986, from then Advanced Education Minister Dick

Johnston, indicated that the Cabinet had decided on January 23, 1986 to locate the Project in High Prairie. "So much for Mr. Shaben's claim that there was no final decision. "This type of double-dealing and manipulation of Native people was also evident during the Cold Lake Fishing Crisis," Freeman says. In this case, the deputy minister of Fish and Wildlife had claimed to

have consulted with the IAA regarding the closure of Cold Lake to Indian Domestic Fishing. He did not. "This has got to stop. If they can get away with lying about consulting with Indian groups, who is to say that they are not lying about consultations with other groups in our society. Is this really what the people of Alberta want from their government?"

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IAA Vice-presidency position sought

Narcisse Blood, a Blood Tribe member currently living in Lethbridge, has declared his intention to run for the vice-presidency of Treaty 7 in the upcoming Indian Association of Alberta (IAA) election.

Blood stated that the IAA needs a well-organized and developed strategy to protect Alberta Treaty Indians' concerns. He noted that information is a vital tool in politics. "I would work to co-ordinate the flow of information to the Treaty 7 Chiefs." Blood has expressed concern in the past that the IAA has failed to have current policy and political information

readily available.

Blood also believes that the IAA should stay out of program areas and concentrate on political development. "I feel that Treaty 7 bands know what they want in terms of their own government. However, the things that prevent this from happening are provincial and federal policies. Their lip service to our rights is different than their policies."

Blood noted that the upcoming constitutional First Ministers Conference in 1987 is only a minimum requirement. He argues that the federal government should continue bilateral

discussions with Indian nations to develop and clarify constitutional protection of Treaty rights.

One of Blood's greatest concerns is the desperate social and economic situation on reserves. He intends to work politically to have the resources made available to bands to deal with this.

Blood was instrumental in organizing an active Indian student political movement while at the University of Lethbridge. He served several terms as a board member and president of the Native Friendship Society of Southern Alberta. He has

worked for the Assembly of First Nations on the Penner Report on Indian Self-Government, and with the AFN Treaty Unit. He has been involved with the IAA on various committees, particularly on constitutional and education matters. He has been involved with the new Prairie Treaty Nation Alliance. Currently, Blood is the constitutional director for the Blood Tribe.

The IAA elections will be held at the General Assembly, at Paul Band, June 10, 11 and 12. All Alberta Treaty Indians are entitled to attend and to vote.

Lower priorities for Natives?

By Clint Buehler

Premier Don Getty has certainly made it clear that Native Affairs will have a lower priority and less focus in the new provincial government.

First, by splitting the programs and legal aspects of Native Affairs, he has signalled a departure from a unified approach to dealing with Native concerns.

With Jim Horsman, the new attorney-general, responsible for both intergovernmental affairs and Native legal issues, we can expect a more direct approach to dealing with such matters as the Lubicon land claim. It remains to be seen whether or not that will speed the process or produce acceptable results.

Neil Crawford likely won't have much time or attention for Native programs. As minister of municipal affairs, he has a big job ahead mending the rift between the provincial government and Alberta cities. That can be expected to be his major priority as the Tories seek to regain the urban seats lost to the New Democrats and Liberals.

On top of that, when the Legislature is in session, Crawford has the additional heavy load of organizing and spearheading Tory participation in the sessions as government house leader.

Crawford also has responsibility for housing and for the Public Service Employee Relations Board.

That doesn't leave him much time for Native Affairs.

If this means that Native people will now have direct access to individual government departments in addition to continuation of support for programs to meet their specific needs, this could be a positive change.

But if Native people are to continue to be funnelled through the Native Secretariat, the severe downgrading of Native Affairs in Cabinet could well mean a trend toward denying any

Reader tired of hearing Native 'cries'

The following letter, including the Editor's Note, appeared in the May 8, 1986 issue of the "Bonnyville Advocate."

(Editor's Note: This letter has been edited for legal reasons.)

Dear Sir;

I have just finished reading your April 14 issue with an editorial headlined 'Cold Lake band defies fishing ban.' I have never written in response to any newspaper article but I can withhold no longer.

I personally have had my fill of Indian rights issues. It's about time the Cold Lake First Nations band and the rest of the special rights groups, notably Native, woke up. What makes them so special? Are they contributing in some secret way to the welfare of all the people of Alberta or Canada?

The First Nations is crying again over violation of their so-called sacred rights. Well it's a crock! The whole song and dance is a crock! Ask any less privi-

leged person what they think of the issue and you're sure to get your ears blistered.

The rest of us less privileged groups have fish and wildlife to thank. If the management of our natural resources was left to the likes of the First Nations, I'm concerned our fish would be gone, the moose extinct and all the timber burnt.

The Native people on the Cold Lake Reserve have it easy, extremely easy. Oil revenues, free land, subsidies, social services and peddle a bit of moose and fish when short of cash.

It's about time the silent majority spoke. It's about time the Cold Lake First Nations band did something constructive.

Regretfully I must withhold my name because of business commitments. But my feeling are shared by many.

Editorial

special status for Native people in the province.

That could indicate an increased effort on the part of government toward assimilation of Native people into the mainstream of society, directly denying their special rights guaranteed in the Canadian Constitution.

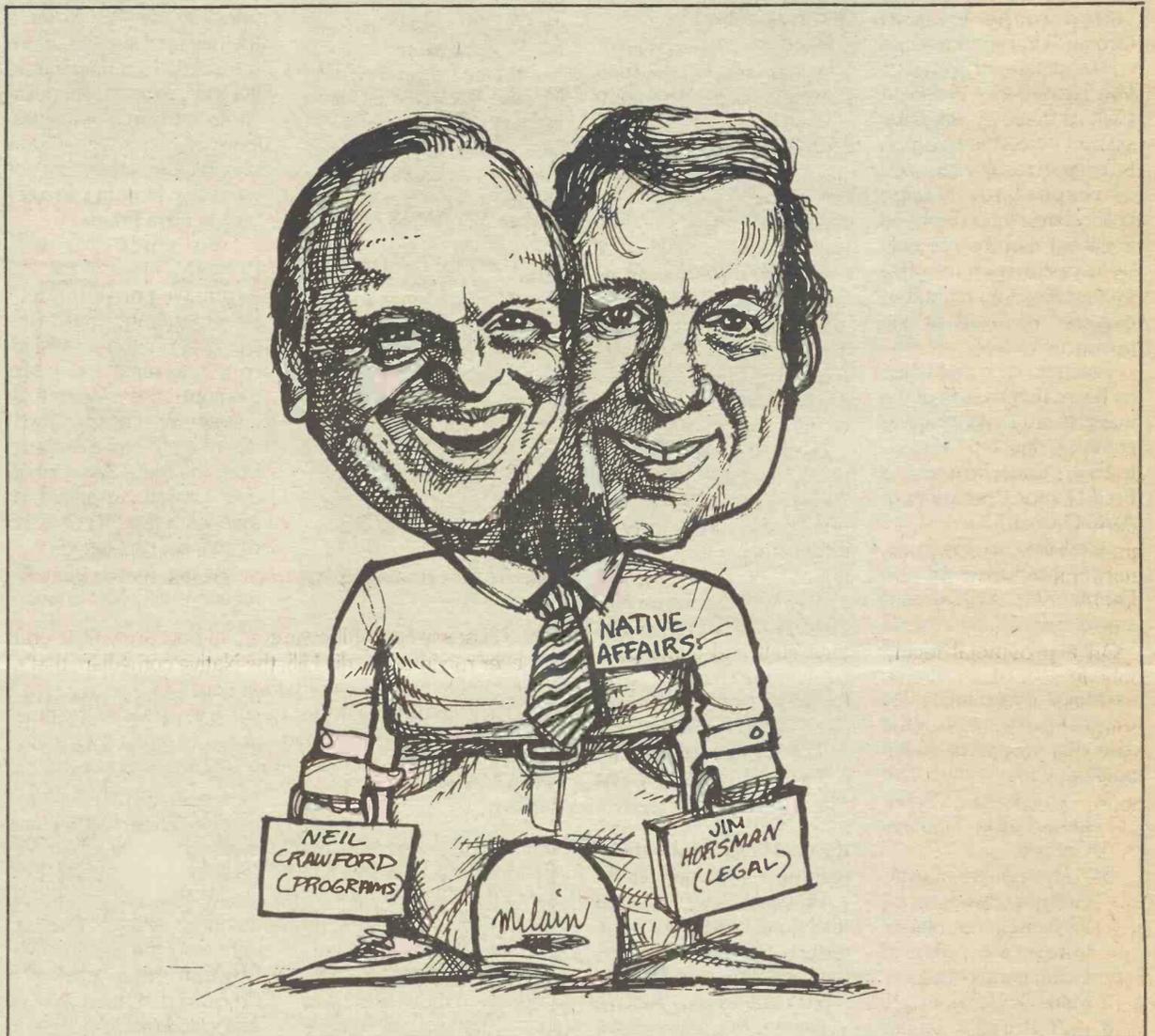
One bright spot may be the appointment of

Leo Piquette of the Lac La Biche-Athabasca riding as the New Democrat Native Affairs critic in the Opposition.

Both he and his leader, Ray Martin — and Grant Notley before them — actively showed their interest in Native issues long before the election.

Now that there is a larger Opposition, Martin, Piquette and their colleagues can provide a voice in the Legislature to ensure that Native concerns are dealt with in public debate instead of behind closed doors.

That has to be a step forward.



Editor's Notebook

By Clint Buehler



Elsewhere on this page is a letter reprinted from the "Bonnyville Advocate." It has been reprinted in "Windspeaker" because it refers to Native people, and we believe our readers want to know what is being written about them in other publications.

It is also reprinted here, and discussed in this column, because many similar letters are appearing more and more frequently in daily and weekly newspapers throughout the province.

Almost without exception, these letters — with varying degrees of vehemence — challenge "special treatment" for Native people. Often, they note that there are many non-Native people who are "worse off" than Native people, but who don't get similar assistance. And sometimes, they include racist generalizations — often based on negative stereotypes — alleging that Native people squander the assistance they do receive.

The increase in the number and intensity of such letters has prompted at least one Native activist to speculate that an organized letter-writing campaign

to discredit Aboriginal rights is being undertaken, and to wonder if the provincial government instigated it. He has gone so far as to try to seek out the people whose names appear on the letters to see if they really exist.

If the letters are not part of an organized campaign, then they cannot be ignored, for they reflect the attitude of at least a portion of mainstream society. An increase in the number of such letters, and in their vehemence, could indicate increasing opposition to Aboriginal people, or at least to their special status and the benefits that result.

A key factor in that change might be the difficult economic times we now face, with high unemployment and the hardships that result.

Racism, opposition to special treatment, negative stereotyping — none of these are new to Native people. But over the past 20 years or so the public at large has been generally supportive, and the government has been generally responsive to entrenchment of Aboriginal rights, just settlement of Aboriginal claims and efforts to improve social and economic conditions for Native people.

Recently, governments have begun to take a harder line, possibly as a result of the economic downturn, and very likely because they believe that is what the voters want. Letters such as these can serve to reinforce that change and motivate elected officials to carry it further.

We don't like these letters. But the reality is that people are writing them. And because they can have an impact on Native people, they can't be ignored.

Society to combat solvent abuse

By Terry Lusty

A newly-incorporated society geared to working with Native youth is seeking support to develop a solvent abuse treatment centre in northern Alberta.

"Oskatisewin Youth Society" is based at Slave Lake. Its president, Ann Thompson, says that her main interest is to "work with Native youth using wholistic treatment" for the physical, emotional, mental, and spiritual growth and development of youth.

Originally from St. Albert where she was raised by her grandparents, Thompson says she became "very attached to people in isolated areas" and "found them to be very caring, completely sincere, and trustworthy."

The society's secretary-treasurer, Carol Dillman, contends that solvent abuse in the back lakes communities is "very serious."

"Even in Slave Lake," said Dillman, who is soon taking on the role of program supervisor for the Slave Lake Friendship Centre's addiction program, "kids as young as eight have been in the AADAC office" for solvent abuse.

On a provincial level, nobody specializes in the treatment of solvent abuse, points out Dillman. She says that while organizations do take on solvent abuse cases, none are specifically versed in handling them.

Dillman and Thompson are hoping to conduct a feasibility study to determine if there is a need in a community for a treatment centre for youth and particularly for Native youth. They realize that it won't be easy and that a lot of work is required on behalf of the society.

At present, their focus is on Peerless Lake, Loon

Lake, Trout Lake, Wabasca-Desmarais and Slave Lake. The letters of support which they are seeking is "to sponsor a summer camp which will take eight youth for six weeks through a mini treatment/cultural awareness camp" from June 28 to August 9.

The program is to include attending the International Native Congress on Alcohol at Alkali Lake, B.C. in early July, a sundance in Saskatchewan, sessions with Elders, and taking in an Alberta powwow.

Also on the roster of activities are life management exercises, new communication skills, self expression, sports and team activities, arts, crafts, and music.

The group has been lobbying with Forestry for Crown land just south of Slave Lake that would become their camp base. The concept has been well received but will have to illustrate that it has financial backing before any land is allotted, said Dillman. For now, they have acquired a 25-year lease on 23 acres of land approximately 11 kilometers east of Slave Lake.

The camp will be co-educational with two full-time staff and some part-time workers. Its participants will be housed in a large tipi and four tents.

The society has its fingers crossed that CVC will provide them with the use of two of their vans for the summer. The financial support has been applied for from Secretary of State and the Native Affairs Secretariat is being considered as a last resort for funds.

The efforts of Oskatisewin, however, do not stop here. Other major aims are in the works.

The society intends to encourage and solicit the involvement of many resource people. Elders,

Native teachers, Cree-speaking social workers, and others are being sought to assist the society in achieving its primary goal to "provide health producing ways for Native youth to have the opportunity for adolescence to be a preparatory time for productive adulthood."

Thompson brings to the society training and experience in counselling through Nechi, volunteer work with Poundmakers Lodge and AADAC, administrative abilities, psychology, education, and familiarity with her Native culture.

Dillman, originally from Manning, holds a diploma in social work from Red Deer College, worked for three years in child welfare, and ran a battered womens' shelter in Yellowknife.



ANN THOMPSON AND CAROL DILLMAN
...want to work with the youth

From One
Raven's Eye
wagamese....



Hihowareya', hihowareya', hi-how-are-ya? If you ever run into Charlie Hill, the Native comedian, that's probably how he would greet you.

This friend of mine told me this story about the time he was learning to read. The upgrading instructor would show him cards with letter and sound combinations printed on them. "Okay Same, to make the 'th' sound first put your tongue up behind your teeth. Then as you say it blow some air out at the same time." Sammy just gave that guy his big toothless grin and they went straight on to the next lesson. Even with all their teeth in, some Objibways whose first language is the Native one sometimes have trouble making that 'th' sound when speaking English. To them, the subject of this week's talk is yute.

Ah yes, finally, the much delayed youth column.

What exactly is youth anyway? When does it start and where does it end? Government funding of youth programs goes up to age twenty four. The law says most people under seventeen shouldn't go through adult court. Social services figures eighteen. Whatever age it is falls into the category of looking back over the shoulder stuff to me. What you are reading here are the thoughts of somebody who used to play in an 'old stiff' volleyball league in Saskatoon.

Probably, though, at no other stage is the distance so great from one phase to another. Going from adult to older person is sorta like a sideways slide. To go from innocence to knowing, from carefree to being responsible, can be a rough and rocky climb.

The high school I went to once organized a trip to Europe. At the last minute someone kicked in some money to send along a few model Native students. Well, after I discovered England is famous for beer, France for wine and Germany for even more beer, they ended up wishing they had shipped along a wooden model of a Native student rather than the real thing.

When we arrived back in town, it was already around midnight. All the other kids had people there to pick them up. Me, my shadow and two suitcases slunk off down the moonlit, twenty below highway for the ten mile walk back to where certain people were paid to love me, but weren't, I suppose, given gas money to haul me around.

At the outskirts of town I swallowed my pride and banged on a church door intending to ask for a ride. The guy hands me a scarf from the lost and found and says I'd be welcome back on Sunday. I talk him into letting me use the phone at least.

"Oh it's you. If you can find your way back from England a bigshot like you can get yourself home over this last little bit." Click. Those foster parents of mine,

a laugh a minute.

The minister shows me the door and reminds me of services on Sunday. Yeah, sure, if there's anything left of me to save by then. He feels the chill and offers me a ride. No thanks.

Back out on the road the asphalt turns to crusty snow. My footsteps creak and echo off the stiff hills. My shadow with the heat pluming out, swims along always just a step ahead of me.

If I had anywhere else warm enough to sleep I'd turn right around and head there instead. Yeah, well, guess what, there ain't no such place. So my social worker keeps tellin' me. Nobody wants to keep an Indian kid whose grown up past the cute and cuddly stage.

Might as well quit school for all he cares. They'll probably go ahead and kick me out anyway. Maybe I'll tell them passing out in front of Big Ben was the result of being over-awed by the birthplace of the Canadian parliamentary system. Too bad. Here it is March. Not far til' June. Then summer, then maybe university. There's no way I'll make it, not staying where I am.

What did the character Dan George played say in that movie, "Cold Journey"? You educate an Indian past Grade 6 and he isn't an Indian anymore. Is that why there hasn't been another Indian kid in the same class as me for two years? Oh, oh.

My home life, my school life and Indian life are all going downhill but what can I do about it. Maybe if I wasn't born so homely. Maybe if I could talk to other people as good as I can talk to myself? Why am I walking all alone out here in the cold when even God is at home busy keeping warm? Maybe nobody figures I'm worth saving after all.

The weight of all that thinking made me just stop. Out there, out on that back road, in the middle of the night, with no reason to go on, no reason to go back, is where all those suicide statistics come looming up to the shape of a warm and dark possibility. Despair and helplessness shine down from the cold face of an unblinking moon. When that frosty light gets so bright all you want to do is somehow close your eyes against it. Some of us do temporarily, some permanently.

How I kept on going and didn't freeze solid to that spot is what next week's column will be about.

My entire youth wasn't all that bad, though. It just kind of makes me, you know, just sort of shrug and wish it could've been just a little better, that's all.

There are a lot of bright, strong young people around who are doing real good for themselves. They are out and about developing their talents and their identities as individuals and as Native people as well. Obviously there is a shiny and bright side to growing up and the more of them there are means the better we are going about more of our affairs generally.

Did you know there is a tribe in the United States called Utes? What do you suppose their young people are referred to, if they have the same 'th' problems, as my friend Same has so much fun with.

Can you imagine someone standing up to speak at a conference and saying something like, "well to my way of thinkin' at least, the way things have been going with our Ute yute is...."

Alright, until next time then, thank you very much for reading my stuff once again.



We want your opinions

Please write:

Editor
Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6



Dropping In

Rocky Woodward

Hi! According to Dino Agecutay, a group of Native prisoners are trying to co-ordinate an "Edmonton Max Freedom Folk Festival" that will concentrate on showcasing Native talent inside and outside of the prison.

"What we are attempting to accomplish is a means of communication with the various outside organizations and local Indian Bands who would be instrumental in an anticipated success of this project," says Agecutay.

Not only would it be an entertaining festival, but the group is also working on a proposal that would enable them to produce a record album live at the festival.

One top name who has shown an interest and has met on various occasion with the inside prisoners' group is Clarence "Big" Miller.

Big Miller would also be featured on the album, along with talented individuals from within.

A dance scheduled for June 6 will be held at the Canadian Native Friendship Centre in Edmonton in support of the prisoners' idea for the festival.

Money earned at the benefit dance will go towards the prisoners for their food costs and other activities planned on their agenda.

One of the things the prisoners are trying to offer, if things work out, is to have T-shirts made up with Indian design and a logo in regards to the Max Festival.

"In order to make it work, we need the support of outsiders. We cannot do it alone without support," said Agecutay.

The festival will take place July 25 to 27, if they can find enough support.

For more information on the festival and the upcoming dance, please call Giaou Taylor at 484-1631.

Let us not forget our brothers and sisters who cannot reach out as easily for support towards a positive goal, one that benefits their future as well as showing that we do care.

SLAVE LAKE: Recently, I talked with the executive director of the Friendship Centre at Slave Lake, Alex Courtorielle, for support to find some Native talent for the Native Nashville North series.

I just wanted to mention, Alex, that I appreciate your support and that the series will not begin until September, when we start our fall taping.

Ten shows have to be filled with Native talent and it is Native Nashville North's hope to fill it with talented individuals from the communities.

Alex, we will be in touch, as there are a few months in between and up to September.

Maybe the friendship centre could hold a talent show and under that it could be said "IN SEARCH OF THE STARS!" We sure would be up to something like that.

If there are any friendship centres that would want to participate in a "search for the stars" project and would like to set up a talent show based on this, Native Nashville North would love to participate. Call us at 455-2700.

GIFT LAKE: Leonard Flett, your picture that you did not receive as Dropping In's winner for the community tidbits for 1985 is now in the making.

Leonard says that there is a lot of activity planned for the Metis Settlement and right now, they have seven slow pitch and eight fastball teams already playing.

"We only have two baseball diamonds here so they are always filled. It will be tight scheduling but we will make it work," said Leonard.

Leonard also says that groups of people from Gift Lake, Loon Lake, Trout Lake and other areas will be leaving once again for Expo '86.

The students that will be making the trip are all enrolled in the Community Vocational Centres in various northern areas.

"One other thing, Rocky. Aren't you happy that the Montreal Canadians won the Stanley Cup?"

No comment, Leonard.

BROWNING: Is in the state of Montana and I just had to show this letter we received from Lynda Ant, a member of the Blackfeet Nation:

"I am a member of the Blackfeet Nation and I have a very dear friend, Harry Rusk, in Edmonton. Mr. Rusk is a Slave Indian from British Columbia and I recently invited him to the states to do a concert.

"Mr. Rusk put on two fine performances for our children at the Browning High School gymnasium. He along with his music companion, Gladys McVige, were guests at our home. Mr. Rusk also put on a program for the Blackfeet Nursing Home and the Developmentally Disabled. He also did two shows on Friday and Saturday for the general public.

"Mr. Rusk gave us a copy of the Windspeaker. I would like very much to receive this paper.

"Once again, thank you so much for some news about our brothers and sisters from Canada."

Thank you for the kindly letter, Lynda.

DRIFTPILE: This wonderful lady is Mrs. Mary Campiou and I like what Gary Neault had to say of her.

"Ever since I met her she has been close to me. I have adopted her as my mother. I remember Mrs. Campiou had lost her eyesight but she knew my voice. When she regained her eyesight back after an operation, I went to see her. She said: 'Gary? That's you? I didn't know you were so ugly.'"

Gary laughed, and you knew that he was kidding.



EXPO '86: "We are having a wonderful time here. Rocky. Right now I am having lunch in a place that overlooks Vancouver, with the mountains all in view," said Winston Wuttunee.

Thanks, Winston. He phones to tell of all the excitement happening while I am sitting in my office typing about it!

Winston has been playing and singing songs with his band called "Not Quite White," and doing three shows a day.

Now what kind of name is that, Winston?

"We're having a lot of fun here and that's just part of it," laughed Winston. But he means it.

Winston, along with the White Braid Society, the High Noon Singers from the Thunderchild Reserve in Saskatchewan and Boy Ladd have been performing to standing ovations every day.

"It's true, Rocky. Even the technicians were saying that they never expected this to happen for the Native groups. We're just having a wonderful time," said Winston, rubbing it in a little more.

Okay, Winston, but remember on June 5 you will be in Edmonton doing a one half hour CFRN program for me. I offer you a cold day in June.

Not really, Winston. See you in June.

BONNYVILLE: John Erasmus just called from Metis Local 99 to tell me that the Local, in conjunction with the Bonnyville Friendship Centre, will be holding a Slowpitch Mixed Baseball Tournament in Bonnyville on June 14 and 15.

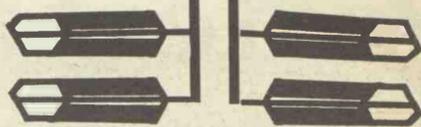
Total prize money is \$1,400 and trophies will be handed out to the lucky winning teams.

"There will also be trophies available to the most valuable player, ladies and men," said Recreational coordinator, Dave Dumais.

A dine and dance will be held on the 14th, and Dave says that everyone is welcome.

I wish you people in Bonnyville all the luck and hope that it turns out as a positive, fun-filled two days.

Have a happy weekend everyone.



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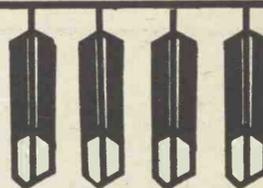
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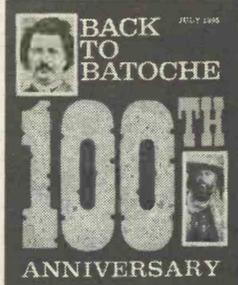
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Protest at AVC Grouard grows

From Page 1

approximately 100 supporters on hand by 8:30 p.m. as opposed to about 30 around noon hour. Several tents and tipis have been pitched. People have arrived from other communities in a show of support. Their solidarity is needed and their presence adds to the dimensions of the protest.

Representation from areas such as Wabasca, Little Buffalo, Gift Lake, Sandy Lake, Faust, Driftpile, Sucker Creek, etc., were on location. Delegates from other communities were expected to roll in later Tuesday night and on Wednesday and Thursday.

Chalifoux expressed resentment of what has

happened over the decades in the area. "They took the railroad from us . . . they took Northland School from us . . . they took our high school . . ." In these instances, Chalifoux continued, all they ever did was sit back and say "keyam" ("never mind" or "so be it").

"We can't keep saying 'keyam' when the community lifestyle is endangered. That should never be compromised by one or two people," he offered. He claims that people will only take so much before arriving at a breaking point.

Because comments were solicited and received from some AVC staff whose jobs may be threatened for speaking to the press, "Windspeaker" is respecting

their anonymity and not identifying them by name.

Allegations have been made that community people were not properly consulted on the matter in question prior to the decision arrived at by Shaben.

As early as February 13, in a letter from the Treaty #8 vice-president of the Indian Association of Alberta (IAA), Clifford Freeman, Dumont was informed "that the Native communities which AVC Grouard serves must be fully consulted prior to the finalization of any plans concerning the location of the new residence."

In a February 21 response, Dumont wrote that "the people who reside in the Hamlet of Grouard had a voice in selecting the site . . ."

A community spokesperson counters the statement, saying that "the people" were not representative of the community but "administration from AVC."

Dumont's letter also said that the President's Advisory Committee on Centre Affairs (PACCA) "has met . . . to address questions and issues related to the future development of the Vocational Centre systems." However, a large question looms regarding members of PACCA.

Freeman, in an April 1 letter to Shaben, told the MLA that of 15 PACCA members polled, "only one person, a resident of High Prairie . . . expressed support" for the site to be in High Prairie.

It was further brought to the attention of "Windspeaker" that a number of PACCA members were not even aware that they'd been appointed to PACCA. This includes Frank Blonke and Evelyn Thunder, the superintendent and chairperson for Northland School Division (NSD) and William Beaver, former Bigstone Band chief at Desmarais. They are ones who would have opposed

the High Prairie site.

From a March 26 meeting with Shaben and Native representatives of the communities and organizations, Shaben said that the recommendation came "from the administration of AVC Grouard and the PACCA."

Geoff Davey, the Premier's news secretary said he was quite sure, if memory serves him correctly, that the decision, in the end, was made by Shaben himself, that it did not go through the cabinet. As it turns out, it was a cabinet decision of January 23.

When one couples the foregoing points, it would seem that, the final decision may not have rested with Shaben but may have been influenced by Dumont. This is what community people express. They are irate at what they view as games being played behind their backs.

An AVC staff person had no kind words for Dumont. "When he ignores a place in which AVC resides and does not consult with the people or the outlying communities, then we begin to question his integrity, his commitment, and where his heart lies."

Nor is Shaben being left off the hook. Chalifoux charged that "he has deliberately misled the people of Grouard and representative organizations (i.e. MAA, IAA); he has deliberately used PACCA as tokens so that his ideas

"When he ignores a place in which AVC resides and does not consult with the people or the outlying communities, then we begin to question his integrity, his commitment, and where his heart lies."

many of those questioned is the knowledge that, at the March meeting, Shaben promised a "freeze" on any decision as to where the housing would be located. That freeze was effected with an agreement that "it would remain in place until the new provincial cabinet posts had been designated and the community had enough time to speak with our people to discuss the issue," said a spokesman.

Because the decision was made before the cabinet shuffle of May 26, and the people did not have an opportunity to discuss the issue, there are hard feelings.

One meeting was called by Shaben but he only "gave us an hour's notice," said Chalifoux. "How could we possibly get all our people together on such short notice?"

Also in question is Shaben's decision to go with High Prairie given his comments on March 25, in which he acknowledged the difficulty Native students face in urban centres. These students usually drop out. "It just doesn't work," he said.

In support of this "Windspeaker" was told that a few years ago, 10 of 14 Natives in a High Prairie school dropped out and this was largely due to discrimination and culture clash.

A non-Native resident of Grouard openly and without hesitation concurred. He said that discrimination and prejudice is in High Prairie, which is "redneck."

When asked to comment on the protest, Dan Vandermeulen said that, "in many ways, they're supporting AVC." He was also "pleased to note that it's (the protest) a very orderly one."

Native RCMP Constable Roland Calahasen mentioned that he does not anticipate any trouble.

Chalifoux says that they'll protest "as long as it takes." Right now, the group is gearing up for weekend activities which include a convoy into High Prairie. They hope to meet with some government officials later in the week and he says they have requested a meeting with the Premier and MLAs Dave Russell and Neil Crawford.

Fred Dumont and Larry Shaben were not available for comment at press time. Dumont was away at a conference in Calgary and Shaben was in and out of meetings. Messages for them to contact "Windspeaker" failed to get a response.

of building one campus in High Prairie would go through. I suggest PACCA write to Shaben and say they don't want to be used as tokens of one's greed."

Others still are concerned that the move is only the start of things to come — a larger plan to ultimately have the entire Grouard campus relocated in High Prairie. On this subject there appear to be contradictions as well in terms of size.

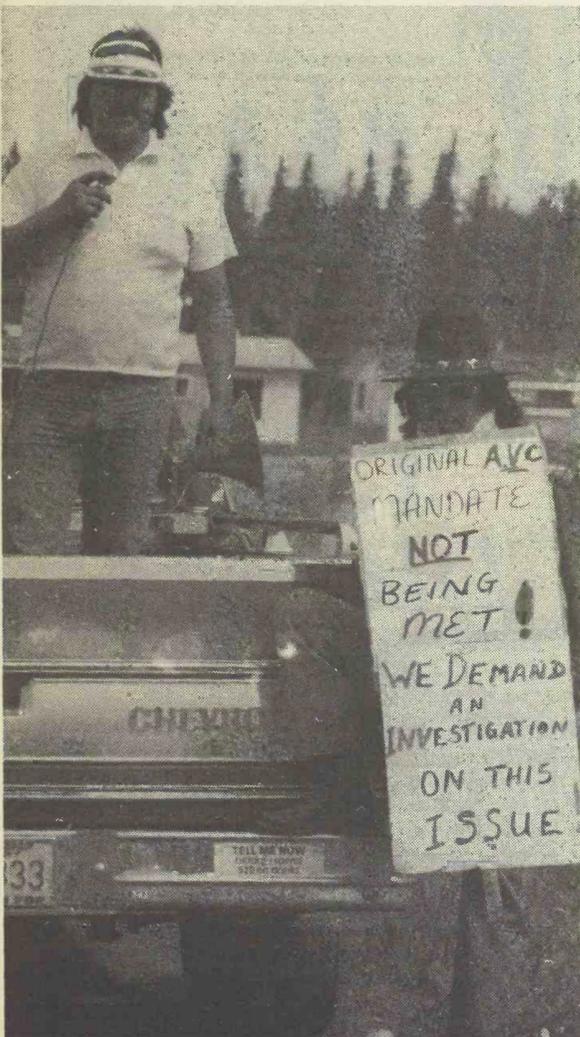
A document dated April 2 and captioned "AVC Overview," says that long-range plans should be developed including a total campus building(s) of 12 - 16,000 square metres" which is contrary to comments Dumont made at a March 21 meeting with the Grouard Community Council Society (GCCS). The minutes of that meeting reflect Dumont's statements as being a "decision made to build a campus of 1,000 square feet," (error in minutes?) including classrooms.

Of additional concern are documents illustrating that AVC plans to move not only housing but also a good percentage of programs as well as the administration system.

It seems that there has been much support for the housing to be situated at Grouard and that this was the initial intent. For example, the 1985-86 AVC Calendar contained a message from Dumont stating "part of the physical expansion plan includes provision for a student housing complex at the main campus." The main campus is at Grouard so why have the housing in High Prairie? ask community people.

Yet another document, a letter of April 21 from Dumont to the GCCS reads: "You are advised that a proposed multi campus development plan has not been written . . ." To the community, this is a denial that a five year plan is being developed, whereas other documents show otherwise.

But, what really fires up



SPEAKER JEFF CHALIFOUX
...and Henry Laboucan need to be heard

NSD takes stand in protest

By Terry Lusty

On March 21-22 the Northland School Division (NSD) board meeting took a stand on where it felt the future married student housing units for AVC Grouard should be situated.

In part, that motion reads; "...to keep the condominium unit in Grouard...should be built in

Grouard as originally planned. Such a development would add substantially to the continued growth and existence of the community."

NSD has, of course, interest in what the final outcome may be because they encourage high school situations in the communities they serve.

Grouard residents, people from outlying Native communities, and NSD have had an interest in having senior high school at Grouard for some years. Unfortunately, the numbers have not made that possible. It is felt that, were Grouard to house the family housing units, it could well help determine if Northland would establish a senior

high program. The likelihood, said Superintendent Frank Blonke, would be all the greater.

Blonke says that there has been whole-hearted support for the housing to be at Grouard and that Northland sent a letter to that effect on April 7 to the Grouard Community Council Society.

Natives plan business boycott of High Prairie

By Terry Lusty

GROUARD — The protest group here is planning to conduct a boycott of businesses in High Prairie. They are already spreading the word via moccasin telegraph, and hope to drum up cooperation from all the surrounding reserves and Metis settlements.

"Businesses, the Chamber of Commerce, etc., have a lot of clout and could exert some pressure on their mayor, who could then press Shaben to reverse his decision," said spokesman Jeff Chalifoux.

He said they (Natives) do not like to resort to such tactics. "It is not in our nature to confront people in this way, but our complacency has come to a point where we're saying it's too much."

The group intends to show others that they are serious about the issue and won't settle for anything short of being heard and acknowledged.

It is realized that the boycott, to be successful, would need a lot of cooperation from community people and also good communications.

"Windspeaker," took the opportunity to poll a few businessmen in High Prairie to see how they would react to a boycott of their establishments.

Ron Pillay from the House of Furniture doesn't think he'd be too badly affected as most of his clients come from the town itself, and so forth with very little from the Native communities. He did comment that "it's more feasible for the (housing) units to be right there (at Grouard)." Transportation and other costs would be less that way, he added.

Pillay's business has a nine-year history.

A spokesman for one of High Prairie's local taverns admitted they would suffer from the loss of many Native customers. They rely heavily upon the Native dollar which time has proven to be a major impact on their business.

The manager of a large grocery store was unavailable for comment and his staff did not wish to say anything that might be contrary to his views.

We talked with Fred Spendiff, who operates a transport company. Being in business for many years, "it's something you don't even want to think about." He questioned whether there would be enough participation in the boycott to really hurt anyone, while admitting that a sizable boycott would do damage and "is of concern to people like myself."

The boycott was scheduled to take effect beginning May 28.

Principal endorses Grouard AVC protest

By Terry Lusty

GROUARD — Stu Botsford is a school principal at Grouard, but spoke with "Windspeaker" not in that capacity, but as a board member of the Grouard Community Council Society (GCCS) which is like a town council.

He said he feels good about what's happening. "The people have taken a very rational approach to problems of the community and people are trying to right the wrongs of government who are trying to take the housing away."

Botsford stated that some of the problems of having students go out of the communities to gain

their education in urban surroundings involve "prejudice, discrimination, course selection and life attitudes."

Cultural differences and discrimination result in large dropouts in the town, he said "I feel the same would apply for the adults."

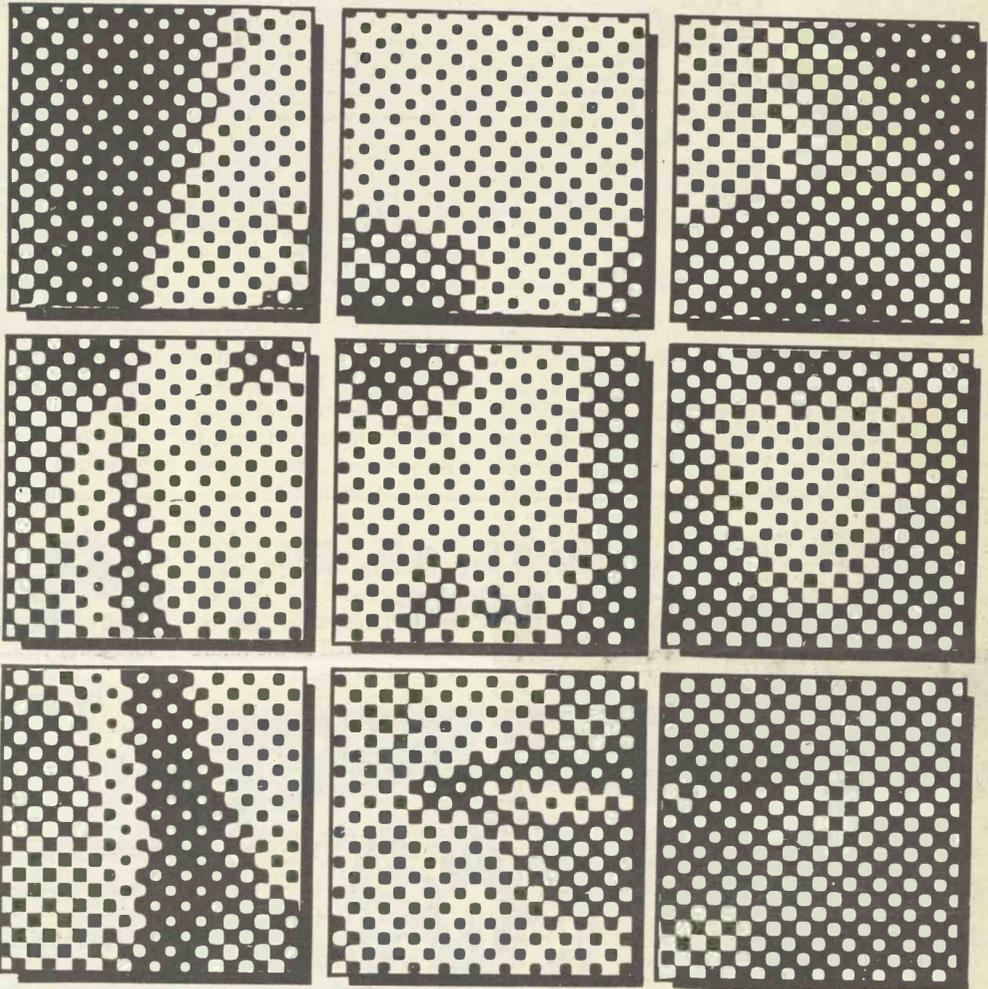
He added that the GCCS was specifically effected "out of a need to combat and discuss the issue of moving the housing to High Prairie."

Botsford also pointed out that, besides Northland School Division, the Improvement District 17 committee passed a motion, unanimously, to support the housing for Grouard.



WHO'S NEXT?

THE 1986 ALBERTA NATIVE PRINCESS PAGEANT



Alberta will have an Native Princess in 1986.

She will be selected at the 1986 Alberta Native Princess Pageant to be held at the Canadian Native Friendship Centre (CNFC) in Edmonton June 20 and 21.

The pageant will be sponsored by the CNFC and the Aboriginal Multi-Media Society of Alberta (AMMSA).

A panel of five judges will select two runners-up and the princess based on the following qualities: poise, personality, speaking ability, dress, talent and overall beauty. The first day of the pageant, contestants will meet the judges on a casual basis and will be interviewed individually, and a banquet will be held in their honor where they will be asked to give a self-profile.

The following afternoon, the final judging will be completed and the 1986 Alberta Princess will be crowned.

The mode of dress for the interview portion will be

optional, formal wear will be required for the banquet and traditional Native regalia will be required for the final judging.

The following rules and regulations will apply for the pageant:

1. Contestants must be of Native descent.
2. Contestants must not be less than 16 years of age nor older than 22 years of age as of April 1, 1986. Proof of age must be provided.
3. Contestants must have been a resident of Alberta for at least one year.
4. Contestants must have a traditional dress.
5. Knowledge of the Native culture would be an asset to the contestant.
6. Contestants must be prepared to give a two or three minute speech on a topic of her choice, must display a talent and will be asked to answer an impromptu question.
7. Each contestant must be chaperoned throughout the pageant events, although

one person may chaperone two or three of the contestants at the same time.

8. Winner of this pageant will be expected to represent the Alberta Native people and she must be able to travel.

9. Contestants must be single with no dependants.

Since neither CNFC, AMMSA nor the Pageant Committee will be responsible for any of the expenses incurred by the contestants and/or their chaperones, each contestant is urged to obtain a sponsor who is willing to provide her with sufficient funds for expenses for herself and her chaperone as well as a "sash" acknowledging her sponsor. Should a contestant enter on an independent basis, she and her chaperone will be responsible for their own expenses.

More information and entry forms can be obtained by contacting the Canadian Native Friendship Centre, 10176-117 Street, Edmonton, Alberta, T5K 1X3, telephone 482-6051.

Oliver school celebrates anniversary with traditional Indian activities

By Ivan Morin

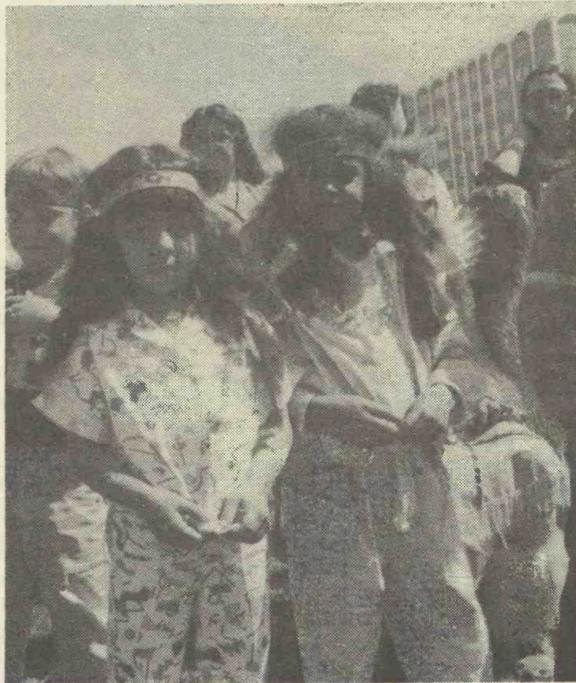
The non-Native students of Oliver Elementary School danced and feasted the way the Natives do to wrap up studies into the Native way of life.

Native singers and dancers from the Saddle Lake School and Edmonton's Ben Calf Robe School entertained for the occasion, May 23.

For six weeks, the students were taught how to dance by the Sacred Circle Society, a Society set up to enhance Native studies in Edmonton schools. The Sacred Circle Society also brought the history of the Native people to the students in the six week period.

The reward for the six weeks of classroom work came when the students got to sing and dance with the students from Saddle Lake and Ben Calf Robe Schools.

Norbert Jebeaux, an Elder from the Kehewin Band, was also invited by



OLIVER SCHOOL STUDENTS ...couldn't resist the fun of powwow

the Edmonton Public School Board (EPSB). Jacky Hobal, social studies co-ordinator for the EPSB helped initiate and fund the program for Oliver School.

Larry Brandenburg, special projects co-ordinator for Oliver Elementary School, says that when the program was initiated, most of the students were

reluctant to participate, but all became involved as the program progressed.

Brandenburg added that "as soon as the dancing stopped today all the students were asking when the next one (powwow) would be." Due to the cost of the project, Brandenburg says that he doesn't see Oliver School making a yearly event of the powwow, but rather hopes that other schools will consider taking on such a program on a rotating basis.

Oliver School has a Native student population of 10 to 20 per cent, and Brandenburg feels that the six week program brought the students closer together, in that it substantially closed the culture gap between the students.

This powwow was only one of many ways to celebrate the 75th Anniversary of Oliver Elementary School, and Brandenburg says that this one was an overwhelming success.

Saddle Lake students invited to celebrations

By Ivan Morin

"The children have almost lost their tongue and cultural heritage, and now they're starting to come back," says Gordon McGilvery, a teacher at the Saddle Lake School.

McGilvery, his wife and a number of children were in Edmonton to perform at a 75th anniversary celebration at Oliver Elementary School.

The children, ranging from 6 to 17 years of age, danced and sang for the crowd on hand. Most of the dancing and singing skills that the children possess have come from their teachers at the school at Saddle Lake. McGilvery teaches culture, singing and dancing at the school.

His wife Elizabeth teaches home-economics Indian style, teaching the high school girls how to make bannock and other cultural needs of Native women.

The students at the school are also taught to play hand games, to make various crafts, and to speak Cree.

Gordon McGilvery says that when some of the students entered into the school they weren't inter-

ested in what he and the other teachers had to teach, but now most of them are really starting to enjoy and use what they have been taught at the school.

One of the students says that she finds the school on her reserve much better than the mainstream schools that she attended in years before. Shawna McGilvery says "It's a lot easier to get along with the teachers because they understand better than the ones in the other schools." The students were also better friends at the Saddle Lake School because they were all the same, and "that makes the school much better," she adds. Shawna is a singer with the school group. She has been singing for about two years, and says she learns a lot of new songs at the school.

The Elders have a great influence on the direction of the school. Gordon McGilvery frequently visits with the Elders and brings back the knowledge to the students.

The Saddle Lake singers and dancers were invited to the Oliver celebration by Ernie Cardinal of the Sacred Circle Program.

Native consultant teaches culture

By Ivan Morin

Charlene Houle says that she and other people in Native education try to build on the self-esteem of the children they teach and bring back Native culture.

Houle, who is originally from Saddle Lake and attended school in St. Paul, is a Native studies consultant with the Edmonton Public School Board.

As a consultant, she teaches Native studies to both the students and teachers in Edmonton schools. Houle says that the teachers learn by simply being in the class when she is instructing students.

Houle adds that the Sacred Circle program is getting a lot of feedback from teachers, but says that there are just not enough people in the field.

Houle and others have put together proposals and have set guidelines for a program, and are now waiting for an answer from the government.

Houle feels that the future of Native children in the urban areas lies in programs like the Sacred Circle program. "Native Education is vital to the Native people," Houle says. The Sacred Circle program is in some ways similar to the program at Ben Calf Robe School and the Awasis Program, but Houle says



CHARLENE HOULE ...Doing a vital job

that Ben Calf Robe and Awasis are more concentrated on teaching Natives about Natives whereas at the Sacred Circle their teachings are more broad in the sense that they are teaching other cultures about the Native culture.

The Sacred Circle program has over 3,000 books and videos that are regularly used in their teaching, and this certainly broadens their perspective.

"Having attended the Indian Teachers Education Program (ITEP) in Saskatoon, Saskatchewan, for three years, and spending one year at the University of Alberta, Houle continues to attend university and hopes to attain her bachelor of education degree, specializing in secondary and post-secondary teaching.

40th Annual

POW WOW

July 18, 19, 20 1986

SACRED CIRCLE

DAKOTA OYATE WACIPI

Master of Ceremonies

HAMMOND MOTAH
Carnegie, Oklahoma

MIKE HOTAIN
Sioux Valley, Manitoba

Host Drum

DAKOTA OYATE SINGERS

★ Camping facilities with running water

★ Security — D.O.T.C. Police and R.C.M.P.

★ Giveaways — Saturday and Sunday mornings

★ Rations available daily

★ Point System

★ Registration deadline Saturday 12:00 Noon

★ Food Stands (Minimum of 10) \$150.00 advance per day

★ Handicrafts \$100.00 advance for weekend

★ Flag raising — 9:00 a.m. each morning

★ No Alcohol or Drugs (Right to search and seizure)

★ Committee not responsible for accidents, thefts or detentions

TOTAL PRIZES

\$17,900⁰⁰

DRUM MONEY

\$6,000⁰⁰

★ Grand Entry — Friday — 7:00 p.m.

— Saturday — 1:00 p.m. and 7:00 p.m.

— Sunday — 1:00 p.m. and 7:00 p.m.

ADULT CATEGORIES

SENIOR MEN'S					SENIOR LADIES			
Traditional	Traditional	Grass Dance	Grass Dance	Fancy	Traditional	Traditional	Fancy	Jingle Dress
45 Years and Older	16 Years to 44 Years	45 Years and Older	16 Years to 44 Years	16 Years and Older	45 Years and Older	16 Years to 44 Years	16 Years and Older	
1 st Place \$1,000 ⁰⁰	2 nd Place \$500 ⁰⁰	3 rd Place \$300 ⁰⁰	4 th Place \$100 ⁰⁰		1 st Place \$800 ⁰⁰	2 nd Place \$500 ⁰⁰	3 rd Place \$300 ⁰⁰	4 th Place \$100 ⁰⁰

JUNIOR CATEGORIES

JUNIOR BOYS					JUNIOR GIRLS				
Traditional	Grass Dance	Fancy	10 Years & Under		Traditional	Fancy	10 Years & Under		
11 Years to 15 Years	11 Years to 15 Years	11 Years to 15 Years			11 Years to 15 Years	11 Years to 15 Years			
1 st Place \$100 ⁰⁰	2 nd Place \$75 ⁰⁰	3 rd Place \$50 ⁰⁰	4 th Place \$25 ⁰⁰	1 st — \$75 ⁰⁰ 2 nd — \$50 ⁰⁰ 3 rd — \$30 ⁰⁰ 4 th — \$20 ⁰⁰	1 st Place \$100 ⁰⁰	2 nd Place \$75 ⁰⁰	3 rd Place \$50 ⁰⁰	4 th Place \$25 ⁰⁰	1 st — \$75 ⁰⁰ 2 nd — \$50 ⁰⁰ 3 rd — \$30 ⁰⁰ 4 th — \$20 ⁰⁰

DRY SOCIAL

Saturday,
July 19th, 1986

8:30 p.m. - 2:00 a.m.

OTHER ACTIVITIES

Everyone
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MOCCASIN TOURNAMENT

July 19th & 20th
1986

— REGISTRATION —
12:00 Noon — July 19th, 1986

FOR MORE INFORMATION CONTACT:

Sioux Valley Band Office

(204) 855-2671

COMMITTEE:

- BECKY TAYLOR
- FRANCINE MAZAWASICUNA
- LISA MCKAY
- COTE IRONMAN
- MICHELLE TACAN
- JAY DEE ELK
- TERRI MAZAWASICUNA
- NEIL SIOUX
- CAYL MAZAWASICUNA
- TYSON BRANTH
- DANIELLE MAZAWASICUNA
- MAURICE HOTAIN
- DEAN KIYEWAKAN
- TAMMY EASTMAN

Native display to tour world

By Terry Lusty

The one and final official act performed by Native Affairs Minister Milt Pahl prior to his departure from the Alberta Legislature following his election defeat was to cut the ribbon (a paper wrapping actually) to formally open a travelling Native arts and crafts show entitled "Things from the Heart."

The display was opened Friday afternoon, May 23, in the Legislature Pedway where it will remain for public viewing until June 1.

"Things from the Heart" is a collection of various Indian arts and crafts pieces which are of high quality, having been produced by some of Alberta's finest Indian artisans. After June 1, they will be farmed out to a host of cities as a travelling exhibit—to Toronto, New York, London, Germany and other cities in foreign countries with which the province has associations, as well as Canadian embassies overseas.

Pahl informed the audience at the opening that, "Albertans can take pride in that this will have world-wide exposure." Before closing, he thanked,

in particular, the managing director of the Native Affairs Secretariat, Henry Theissen, as well as Mark Gregory and other office personnel during his term as the minister of Native Affairs.

Gregory, who deserves much of the credit in originating the travelling exhibit, informed "Windspeaker" that the concept is about four years old but the actual execution of bringing it into being comes from the Communications Branch of the Secretariat. He made special mention of the Alberta Indian Arts and Crafts Society, which sought out most of the collected items.

Society general manager Lois MacLellan told "Windspeaker" that some of the crafts were purchased and selected at their own discretion through a grant from the Secretariat. Other crafts were acquired through a competition they sponsored last fall.

"We tried to take a variety of things unique to Alberta," said MacLellan. Additionally, space was a consideration as the display could only accommodate a certain number of items. Thus, the size of certain pieces did play a deciding

Culture



MILT PAHL
...at last official function

role.

"It is unique in that it is truly a travelling display," Gregory said. And, travel it will, for about two years. It is being subsidized by the Secretariat which is soon to negotiate with Canada's

External Affairs department for some of the money required to send it to the many countries that the exhibit will tour. For Alberta, this is a first to our knowledge and is meant to create an awareness and to

promote Native arts and crafts.

"What we hope is the display will present to audiences all over the world the originality, the diversity and quality of Alberta Native handicrafts," remarked Gregory.

On Saturday and Sunday, crafts workers Rena Arcand, Kathleen Cutarm, and Sara Carr were on hand to demonstrate beading and craftwork. The Red River Wheelers performed on Saturday while the White Braid Society presented traditional Indian dancing on Sunday. Thanks to the co-operation of the weatherman, a large turnout was on hand to observe the weekend displays and demonstrations which were enjoyed immensely.

In addition to the 54 individual pieces that round the display are 30 pieces of art by such noted Alberta Natives as; Roy Salopree, the 1985 winner of Peace Hills Trust annual Native art competition, and Jane Ash-Poitras, Melvin Benson, Morris Cardinal, Faye Heavy Shield, Alex Janvier, George Littlechild, Kim McLain, and Don McVeigh. The selections are on loan from art galleries, offices,

and the Secretariat.

Former NWT resident Theresa Norwegian spent the afternoon of May 23 on location demonstrating her abilities at bead and hid work. And, Jerry Saddleback of Hobbema wowed them all with his ever-polished talents in performing the difficult hoop dance. An added treat was story telling by Joe Linklater and Gary Neault of Edmonton.

Once it goes on the road, the display will not include the art pieces—only the crafts, which are valued at \$4,500 and are the culmination of six months of collecting. They were gathered from various Native communities ranging from Alberta's deep south to the far reaches of the province's north. Another six months and \$11,000 was spent to construct display cases, shipping crates, information panels in French and English, and so on.

Until June 1, the display can be viewed in the Legislature Pedway between 9:00 a.m. and 8:30 p.m. on weekdays and from 9:00 a.m. until 4:30 p.m. on week-ends. Further information can be obtained by phoning Edmonton 422-1327.

A new approach to university education



Co-ordinated University Transfer Program*

(*Subject to funding approval)

Purpose This program is designed to assist native persons who wish to pursue a university education but who do not now meet regular admission requirements.

Program It is administered through the Office of Native Student Services at the University of Alberta, in conjunction with Athabasca University.

All required courses are transferable as credits at the University of Alberta. Students may transfer into a non-quota faculty after successful completion of five full-credit courses.

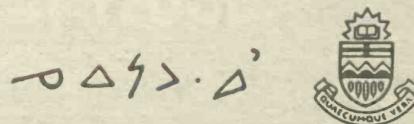
Services Support services to students are available through the Office of Native Student Services, and students in the program will have access to University of Alberta campus facilities.

Act now!

Applications from persons wishing to enter the program must be received by July 1 by the Office of Native Student Services. Student interviews are required.

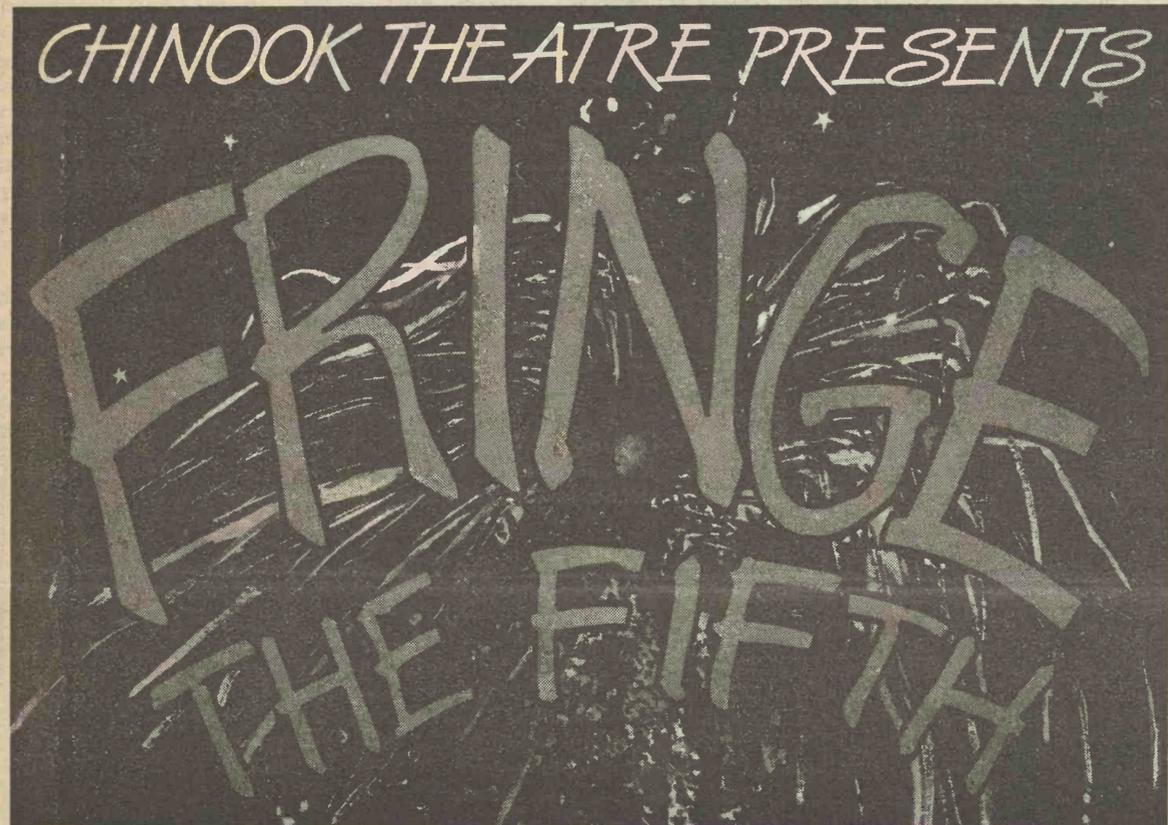
Interested persons should immediately contact the Office of Native Student Services, 124 Athabasca Hall, University of Alberta, Edmonton, Alberta T6G 2E8; telephone 432-5677.

Athabasca University 





WHISPERING RIVER BAND
...going into prison



NATIVE PARTICIPATION WANTED

The Fringe Festival is one of the largest theatre festivals in the world. This year, more than 100,000 people are expected to invade the Old Stathcona area of Edmonton's southside for the event, which includes plays, musical performances, street performers, art shows, food vendors and a variety of other activity.

In the past, there has been limited Native participation in the Fringe. Brian Paisley, the founder and organizer of the festival would like to see that change. He is willing to provide space, publicity and other assistance to Native organizations and individuals to ensure significant Native participation in The Fringe.

The Aboriginal Multi-Media Society of

Alberta (AMMSA) has been asked to assist in organizing a meeting of Native groups and people interested in participating —theatre groups, musicians and singers, traditional performers, individual performers, food and crafts vendors, etc.

A meeting has been set to co-ordinate Native participation in The Fringe for:

7:30 p.m., June 11
Canadian Native
Friendship Centre

10176 - 117 Street, Edmonton

For More Information, phone Clint Buehler at AMMSA, 455-2700

AUGUST 16 - 24, 1986

Old Strathcona District, Edmonton, Alberta, Canada.

Information: (403) 432-1553

new plays, old plays, dance, mime, music, mask, street entertainment, fun, and much, much more!

125 Shows, 600 Performances, in 12 Theatres!

Entertainment

Country talent kept busy

By Rocky Woodward

I would never have thought that Ervin John of the **Kehewin Reserve** could click his heels together two feet off the ground, but I saw him do it at the **Kehewin Country Rodeo Dance** held out in the country near **Elk Point**, May 24.

The dance ran in conjunction with Kehewin's Rodeo weekend May 23 to 25.

It's been a long time since I have taken in a country dance, but this one was genuine. The **Whispering River Band** from Edmonton, played country and rock for over 200 people who attended, and indeed had a great time of it.

Some time later, the **Chief of Kehewin** and a

friend of mine **Gordon Gadwa** came in and requested **Whispering River** to "get down with some funky music!" So we did!

Gordon related some news from the chuckwagon races that had taken place earlier. He said that one horse died on the racetrack and another was hurt.

All in all, the rodeo ran smooth after the mishap.

Once again on May 24, the **Wildwood Band** in St. Paul playing home grown country music for approximately 600 people who attended the **Slow Pitch Tournament Dance**.

The dance was held in the town's arena. There was also a **Beer Fest** on the agenda.

* * *

A Benefit Dance will be held at the Canadian Native Friendship Centre in Edmonton June 6.

The dance is in support of the prisoners at the **Edmonton Max** who are trying to pull off a **Native Festival** scheduled for July.

You can support them by attending the dance. Tickets are being sold by support groups for the prisoners and are set at \$7.50.

They can also be purchased at the door.

The **Whispering River Band** will play solid country rock for this important affair.

Show that you care and come on out for a fun-filled evening while supporting a worthy cause.

AGT

Telecommunications

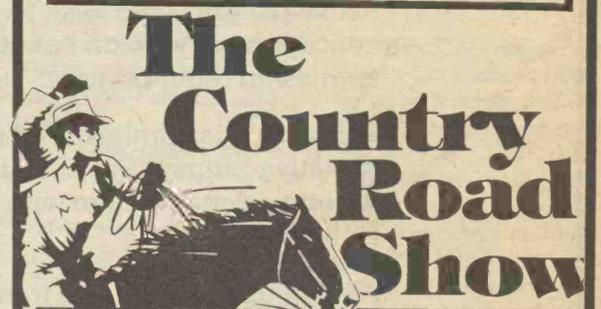
GOOD NEWS PARTY LINE

Congratulations
WINDSPEAKER
on your new
Native Nashville
North CBC-TV series
airing fall of 1986

PUT IT HERE

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

92.5 FM EDMONTON
presents



BRYAN FUSTUKIAN AND
THE BATTLE RIVER BAND
PLUS A SPECIAL GUEST ARTIST

Friday, June 13th
Poundmaker's Lodge
St. Albert

Tickets \$10⁰⁰ at the Poundmaker's Lodge or call 458-1884

June 14 & 15, 1986



3rd Annual Louis Bull Memorial Fastball Tournament



12 Mens Teams
8 Ladies Teams

Men's Prize Money

- 1st Place — \$1200⁰⁰
- 2nd Place — \$900⁰⁰
- 3rd Place — \$700⁰⁰
- 4th Place — \$500⁰⁰

Entry Fee — \$275⁰⁰

Ladie's Prize Money

- 1st Place — \$800⁰⁰
- 2nd Place — \$500⁰⁰
- 3rd Place — \$300⁰⁰
- 4th Place — Plaque

Entry Fee — \$200⁰⁰



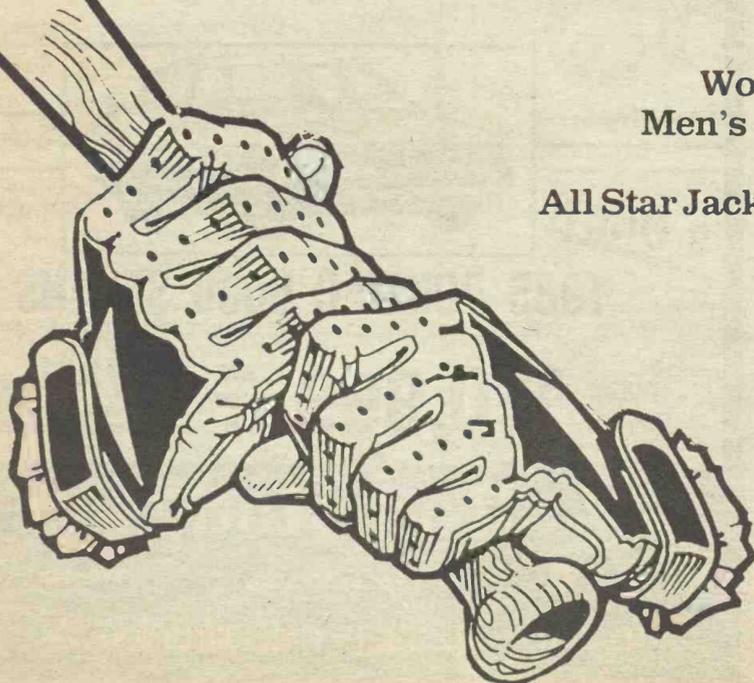
Entry Fee Deadline — June 6th, 1986

Women's Entries Contact Ann at 586-2008
Men's Entries Contact Doug or Pearl at 585-4075

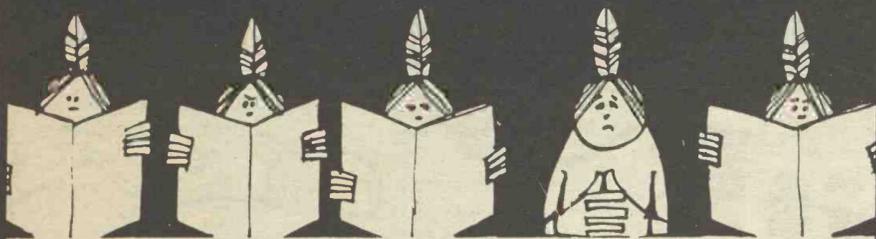
All Star Jackets And Game Star Cap, Medals For Top 3 Places

Send Entry Fee Cheque Or Money Order To

Louis Bull Recreation
Box #130
Hobbema, Alberta
TOC IVO



WHY BE LEFT OUT?



You too can keep up to date on all the latest news of the Native community by reading the *Windspeaker* newspaper every week. And that's not all to enjoy, for *Windspeaker* also includes an entertaining selection of commentary, history, stories, photos and cartoons. Don't miss a single issue.

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McGilvery family continues legacy of athletic daughter

By Ivan Morin

In 1984, Rose McGillvery died of cancer. Today, her legacy lives on through the efforts of her family. Louis McGillvery and his family hold an annual road race in memory of his daughter, Rose.

This year's race will be held in conjunction with the Saddle Lake Indian Days Powwow on June 29. Reg-

istration is at 8:00 a.m., and the race will begin at 9:00 a.m.

The McGillvery family is well known for their sports accomplishments in the Saddle Lake area. Rose McGillvery was no exception, as she was athletic throughout her school years. The idea for the road race comes from a time when Rose attended school in Grouard and won a long distance race in that

community.

The Rose McGillvery Road Race will have four categories this year: the Men's and Ladies 17 years and up, and boys' and girls' 12 to 16 years.

Prizes for the event includes \$150 dollars cash and a trophy for the men's and ladies' winners, and \$75 dollars and a trophy for the boys' and girls' division.

The trophies have been donated and sponsored by businesses in St. Paul.

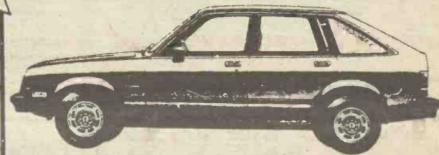
All participants are to register before the race in the Complex foyer, and can pick up the rules and numbers at the same time.

Sports

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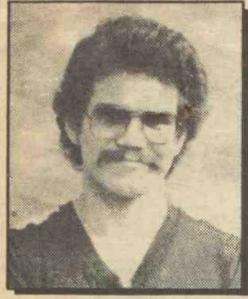
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Sports Roundup

By Ivan Morin

Hi There, I saw my first live professional baseball game the other night. Wagamese and I went out to watch the Edmonton Trappers take on the Vancouver Canadians. Well, I watched the baseball game and it wasn't bad — not like watching the Blue Jays or anything like that, but it was still kind of exciting. For the most part the game was pretty slow.

The Trappers were down by six runs going into the sixth inning, but they managed to get four in the eighth inning, but baseball being baseball, it sometimes takes a while to get into the game.

The Stanley Cup playoffs are over, and as I predicted a few weeks ago, the Montreal Canadians have won the Cup. I think it wasn't the series everyone expected it to be, like I expected the Canadians to win, but I didn't think they'd beat the Flames in five games. I was actually hoping for a seven game series.

On another professional sporting end, the Edmonton Eskimos have started their workouts, and I'll be going down to Commonwealth Stadium to have a peak at them sometime within the next week, and I'll have a good report for you in next week's "Windspeaker".

Well, on the communities.

COLD LAKE: I had a chance to talk with Lorraine Loth, who works in recreation for the Cold Lake First Nation, and she tells me that Cold Lake will be having Treaty Day Celebrations on July 18, 19 and 20. They'll be having a whole lot of dancing, activities for kids, handgames, fireworks, canoe races, and water sports.

Oh, yeah you might also want to involve yourself in that great Indian pastime called bingo, while you're up there. The prizes should be good for an event like this.

Cold Lake will also be having their Sports Days on August 1, 2 and 3. Lorraine doesn't have all the information for this event, but she promises to get back to us as soon as everything is ironed out. Okay, we'll be looking forward to that.

FROG LAKE: Frog Lake is another one of those communities I'm talking to for the first time. I talked to Larry Quinney in the recreation department, and he tells me that the ball end of things haven't gotten off the ground too far as of yet. That's not to say things haven't started to happen yet. As a matter of fact, on the day I phoned the kids from Frog Lake School were in Heinsburg competing in something called the County Cup Fastball Tournament. The tournament is held to decide the school champions in the area.

Also coming out of Frog Lake is the Northern Pony and Chuckwagon Races on July 12 and 13. Not only will they be racing ponies and chuckwagons, they'll also be having foot races for the two-legged creatures. And on top of that, they have a little horseshoe pitching and a tug-of-war or two. It sounds like a fun two days, so if you can make it out there, it come highly recommended.

WABASCA-DESMARAIS-BIGSTONE CREE BAND: Every time Barb (our secretary) and I try to call someone in the Wabasca-Desmarais area, we end up with the wrong number, but I also always end up with someone who seems to know about the sports in that area, which is okay.

This time I was trying to call Jamie Thompson at the Wabasca-Desmarais Recreation Centre and I ended up with Ernest Auger of the the Bigstone Cree Band's Recreation Department and he gave me the low down on the sporting activities up there. First, Ernest says that the minor baseball is going full swing, with the Bantams, Mosquitoes, and Beavers taking to the fields in the minor leagues. Wabasca-Desmarais also boasts

three fastball teams, one men's, one ladies, and one youth team where all the players are under 20 years old.

And on June 8 and 9, the Bigstone Band will be having their Treaty Day Celebrations. Baseball and a host of other activities will be part of the schedule for the two days.

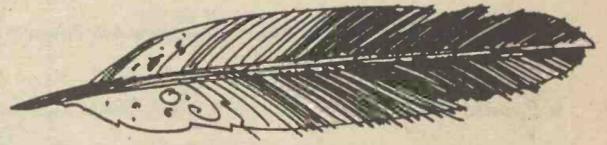
Ernest says that once school is out, things will really get going as far as summer activities are concerned.

WINDSPEAKER/NATIVE PERSPECTIVE: I forgot to mention in last week's column that advertising salesman John Copley came in first on the B side of our pool tournament. Also placing on the B side were "Windspeaker" Production Editor "Slim" Kim McLain and "Native Perspective" Announcer-Operator Doris Bill, who took second and third respectively.

Another event that just finished here at "Windspeaker" was the hockey draft pool, and our main boss, Bert Crowfoot, took the money home. Kim McLain finished second, while yours truly showed a distant third. Seems I just can't win anything these days. If it wasn't for bad luck, I wouldn't have any luck at all. It's kind of like those days when I get so broke it's kind of hard just to pay attention.

Well, that about does it for another "Sports Roundup," and remember, if you have anything for my "Sports Roundup" in "Windspeaker," or on the "Native Perspective," please feel free to call me collect at 455-2700.

And mostly remember to KEEP SMILING and be happy.



Sports

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● **'Hairtufting' - Hands on Workshop**, June 2, 3, Red Deer Friendship Centre, Red Deer.

● **University of Calgary Native Students Graduation**, June 4 at MacEwan Hall Ballroom. Grand Entry to begin at 8:00 p.m. University of Calgary Campus, Calgary.

● **'Mocassin Making' - Hands on Workshop**, June 4, 5, Red Deer Friendship Centre, Red Deer.

● **'Porcupine Quills & Beaded Earring Making' - Hands on Workshop**, June 6, Red Deer Friendship Centre, Red Deer.

● **The World Council Indigenous Peoples Committee** is hosting a preconference round table, June 4-6, 9:00 a.m. to 5:00 p.m. daily. For information call Diana Phillips at 228-5240. To be held at the Robson Square Media Centre, Vancouver, B.C.

● **The UNN 10th Annual Assembly**, June 4-7. For information call 732-3726, Smithers, B.C. (tentative location).

● **Saddle Lake Stampede**, June 6, 7 & 8, Saddle Lake Reserve.

● **Beaver Lake Band Baseball Tournament**, First 24 Teams, June 7 & 8, Beaver Lake Reserve.

● **Indian Association of Alberta (IAA) Annual Assembly**, June 10, 11 & 12: Will include elections of executive and board: Duffield.

● **Louis Bull Administration Building Grand Opening and Powwow**, June 13 & 14, Hobbema.

● **Peigan/Napi Men's Fastball Tournament**, June 13, 14 & 15. For information call 627-4224 in Pincher Creek.

● **Treaty Six Forum**, June 18 & 19, Red Pheasant, Saskatchewan.

● **Annual Trade Show**, hosted by Indian Arts and Crafts Society of B.C., June 18 & 19. For information call 682-8988. The show to be held at the Hyatt Regency in Vancouver, B.C.

● **North Country Fair and Folk Music Festival**, June 20, 21 & 22, at Spruce Point Park on Lesser Slave Lake near Kinuso. For further information call Ellis O'Brien at residence 776-2205 or 523-4511.

● **Men's Native Provincial Baseball Tournament**, June 21 & 22, Saddle Lake Reserve.

● **National CHR Conference**, June 22-26, Calgary. For more information contact Alberta Indian Health Care by calling 426-1213.

● **Alexis Band Rodeo**, June 26 & 27. For information call 967-2225, Alexis Reserve.

● **Ponoka Stampede**, June 27 - July 2. For information call 783-5561 or 783-6050, Ponoka.

● **Canadian Professional Baseball School**, June 28 & 29. For information call Reggie or Robert at 585-3793, Samson Band, Hobbema.

● **Saddle Lake Annual Powwow**, June 27, 28 & 29, Saddle Lake Reserve.

● **Alexis Baseball Tournament**, June 28 & 29, Alexis Reserve.

● **1986 Rose McGilvery Road Race**, June 29 at 9:00 a.m., Saddle Lake Reserve.

● **Poundmakers/Nechi Powwow**, July 4, 5 & 6, Poundmakers/Nechi Lodge, Edmonton.

● **8th Annual Assiniboine Sports and Cultural Celebrations**, July 11, 12 & 13, Alexis Reserve.

● **Cold Lake First Nations Treaty Celebrations**, July 18 19 & 20, Cold Lake First Nations Reserve.

● **Alexis Full Gospel Outdoor Camp Meeting**, July 18-27. Everyone welcome; Alexis Reserve.

● **River Boat Daze & Annual Trade Show**, July 25-27, Slave Lake.

● **Kehewin Annual Pilgrimage**, August 1, 2 & 3, Kehewin.

● **Saanich Powwow**, August 2. Call 753-8291, Tillicum Haus Native Friendship Centre, Victoria, B.C.

● **B.C. Indian Days Festival**, August 10-17, Coquitlam, B.C.

● **NIAA, National Canadian Native Fastball Championships**, August 14-17, Coquitlam, B.C.

Judges accused of ignoring Indians as distinct nations

By Lesley Crossingham

BANFF — The Canadian judiciary does not recognize Indian nations as distinct nations and tends to view Indian cases from their own white middle-class perspective, says a native lawyer from British Columbia.

Speaking to delegates during a discussion on the judicial treatment of Natives held here, Louise Mandell said the judiciary seems incapable of looking at Indian issues from an Indian perspective.

"One example is the case of land. Hearings have been held where white judges decide if Indians have title to land. But because Indians have a more religious and spiritual title, the judiciary cannot perceive this relationship as

property ownership in the European sense. He only understands ownership as his legal system defines it," she said.

Mandell went on to outline a recent case which went to court in British Columbia. The dispute was over the killing of a deer which the Salish people consider a religious practice as it was done to burn for a dead relative. However, fish and wild life officials disagreed.

"Evidence was brought to the court by Salish Elders, by historians, anthropologists, chiefs and hunters to explain the religious practice. But the Supreme Court did not recognize the practice as religious because the people didn't raise a cross or do something

objectively religious," she said.

"This is a clear case of the courts not recognizing what Indian people understand to be religious. Maybe they'd recognize it if it had a Christian expression, but it is clear the courts are guided by their own non-Indian perspective both legally and factually."

The courts tend to reflect the views of the larger Canadian society, continued Mandell. And the old policy of assimilation which has been used against Indian nations is designed to make them invisible and therefore not really part of Canadian society.

Mandell was speaking at a law conference organized by the University of Calgary and held in Banff May 22 to 24.



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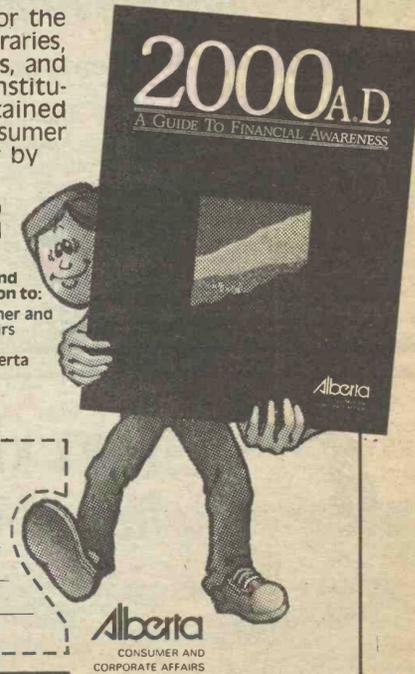
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Racism is resulting in genocide, anthropologist tells conference

By Lesley Crossingham

BANFF — The racism that is endemic in Canadian society and in the courts is culminating in genocide for Indian nations, says a Calgary anthropologist.

Speaking at a discussion on judicial treatment of Natives, Joan Ryan of the University of Calgary told delegates that she didn't use the word genocide lightly, but rather held the view as defined in Webster's dictionary that genocide is the systematic destruction of a way of life or of a people.

"And that is what is happening at Lubicon Lake. There is a systematic destruction of a way of life, a culture, spirituality, economics, politics, etc., because of their way of life was all based on a relationship with the land. This

land has been systematically destroyed by the multi-nationals with the consent of the province," she said.

Ryan went on to outline the band's dealings with the courts, pointing out that, in her opinion, the courts were biased and totally lacking in sensitivity for the Indian way of life.

"The multi-nationals argued they would lose \$90 million if the court imposed an injunction against \$80,000 estimated loss for the Cree hunters," she said.

"But the argument failed to acknowledge or attribute any monetary value to lifestyle," she said. "When you argue mega-bucks and mini-bucks then you can't assign any value to quality of life or the well functioning of a society."

Ryan pointed out that before the oil companies

destroyed traplines and disrupted the way of life of the Lubicon Lake people, there was only 10 per cent welfare rate; this has now risen to 90 per cent.

"In the judge's decision he said that Indians do not have a culture or way of life that qualifies for protection of the law," she said, "unless they fulfill the Victorian image of the noble savage living in a pristine environment with no contact with technology or civilization."

"This indicates a judicial view that Aboriginal people have rights as long as they remain in a fossilized and primitive state. Their rights are diminished to the extent they avail themselves of the benefits of the 20th century."

The courts also have an unrealistic view of Native life, said Ryan. They consider hunting and

trapping as leisure activities, not a full-time occupation, and therefore the multi-nationals had more right to continue their "important" drilling activities.

Ryan concluded her discussion by pointing out that the judiciary are not accountable for their decisions or the impact of their decisions on the people.

"They are not accountable for the suicide rate, for the welfare roles or the loss of self-confidence. And this is a major defect on the system which can only be addressed in terms of social change in the courts."

Ryan was speaking at the conference on the socialization of judges to equality issues organized by the University of Calgary's law faculty and held in Banff May 22 to 24.

INDIAN TRANSPORTATION

A serial about Indian methods of transportation

Toboggan, sledge were popular winter transportation means

By Terry Lusty

PART V

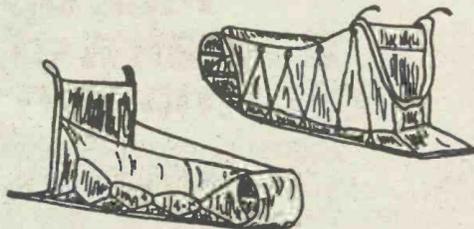
Associated with the dog as a means of transportation were two additional developments which facilitated the conveyance of goods. One was the toboggan, the other the sledge.

Both the sledge and toboggan became quite popular and are still in use to some degree at the time of this writing — particularly in the northern regions of Canada's provinces as well as in the Northwest Territories, the Yukon and Alaska.

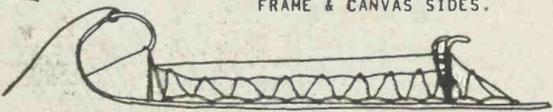
The use of the sledge was likely an origination of the Inuit from whom the Indian copied the basic idea. This is all the more possible and probable in view of the fact that the earliest known settlement area of the Cree was as a neighbor to the south of the Inuit around the James Bay and Hudson's Bay area. Also, the expanded use of sledges by the Hudson's Bay Company most likely contributed to their being adopted by a number of more southerly Indian groups, especially the southerly Indian groups, especially the southern Cree who used toboggans.

The toboggans as a mode of transportation was not used nearly as much in the Canadian west as in the east. Generally about seven

Illustrations by Terry Lusty



TOBOGGANS: NORTHERN CREE, WITH WOOD FRAME & CANVAS SIDES.



to 10 feet long and 12 to 16 inches wide, they were easily pulled along the ice or snow and simple in construction. When desirable, canvas sides and driver handles could be added to form a more suitable conveyance for hauling goods or people (see diagram).

For many years the dog sledge was a key form of transportation in the Canadian north. Drivers were a hardy lot and commanded a great deal of respect and admiration from others. To be a good sledge driver in the north and to run forty miles or more in a single day, one had to be a great man in a land of vast distances. Some drivers were known to cover a course of 80 to 100 miles in space of 15 to 16 hours — tremendous feat for a man as well as

dogs. Such an athletic performance of endurance would seem to warrant the title of a "good runner".

Whether delivering an urgent message or transporting a sick or injured person, sledge drivers or runners required endurance and speed. They, along with the pilots and workers of watercraft and Red River carts, had to have the ability to overcome almost any obstacle and would probably be best described as the men who were the hub, or center, of the transportation industry.

In the north, good dogs were highly desired and could fetch a handsome price from those who needed and used them. Their presence on the traplines today is still a reality, although their use is diminishing with each passing year.

Siberian huskies and Alaskan malamutes were the standard breed of dogs used but were very often crossed with wolves, black labradors and German shepherds.

Dogs were well cared for by their masters, for they were a valuable commodity. They were cherished for their companionship, their ability to sense danger and to guard camp, and their warmth which could save the life of a person who might be caught in a snowstorm or severe cold and be threatened with death.

Dogs were easy to feed, as they would devour almost anything at all, but most owners kept them on a high protein diet feeding them caught fish or meat they had trapped or hunted. Much care and attention was given to their paws as they were of vital import to the continued use of these animals.

By and large, ski-dogs have replaced the dogs on the trapline. However, there are still those who keep to the tradition of using dogs, for one does not have to worry about running out of gas or being plagued with mechanical failures, not to mention the fact that, in extremely cold weather, the dog can be mobilized where the ski-dog might fail to fire up. In this respect, the dog still reigns as king.

Notice of Meeting

Anzac
7:30 p.m., Tuesday, June 17, 1986
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The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

Groups or individuals interested in making submissions at the Anzac meeting should contact the Northern Alberta Development Council office at 743-7468 in Fort McMurray or the Northern Development Branch in Peace River at 624-6274.



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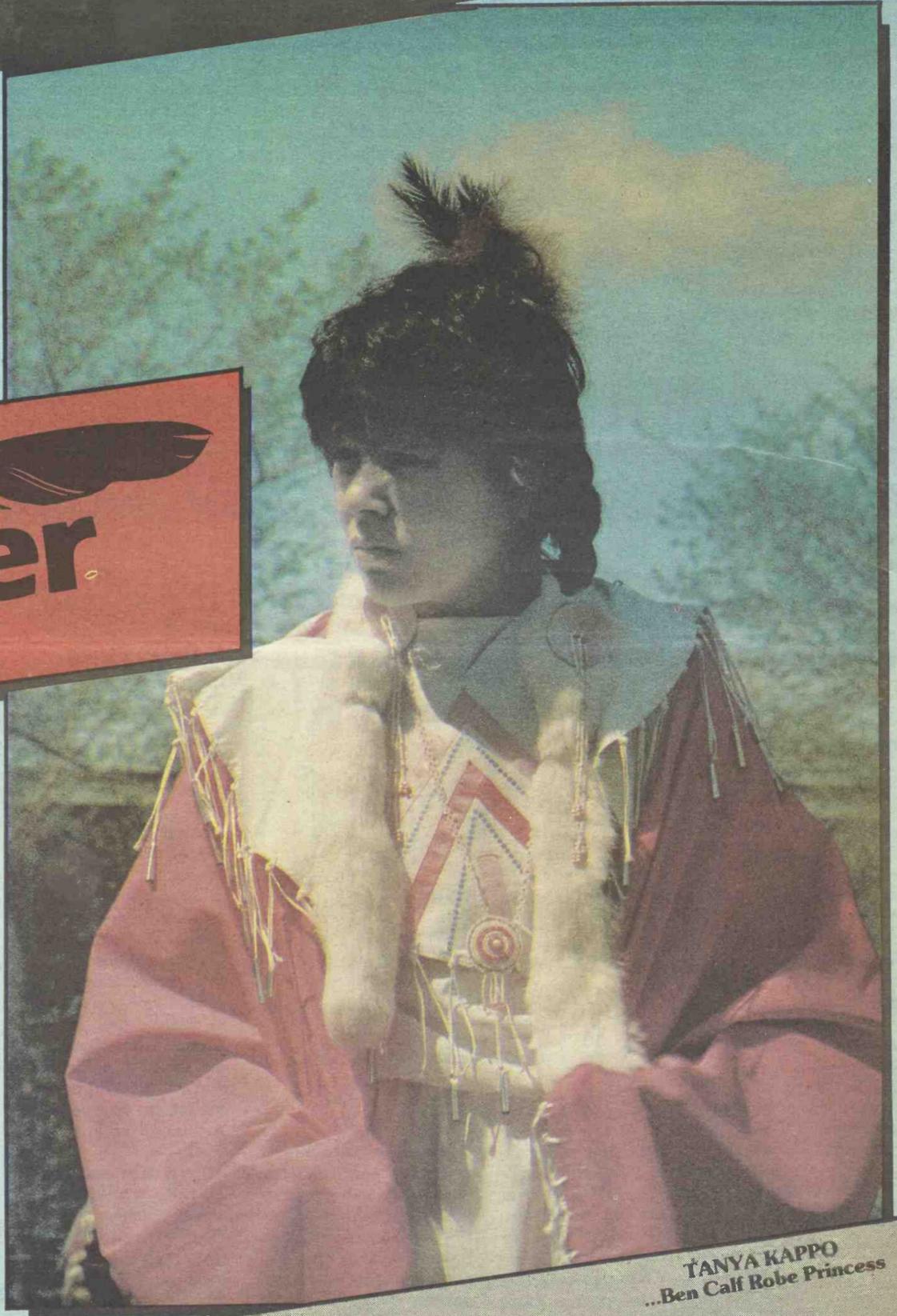
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