

Wind speaker

STILL THE AMMSA NEWSPAPER

May 2, 1986

Volume 4 No. 8

INSIDE THIS WEEK

ELECTION '86 will be decided May 8 when Albertans go to the polls. Issues and concerns affecting Native people are covered in special reports, beginning on **Page 10**.

OUR READERS have a great deal to say in Opinions and Letters to the Editor. **Pages 6 to 8**.

TERRY LUSTY begins a new series of articles this week, this time on the history of "Indian Methods of Transportation." **See Page 19**.

MAA accuses province of stalling on funds

By Rocky Woodward

Sam Sinclair feels the provincial government has been stalling a proposal given to them in November of 1985, regarding the Metis Association of Alberta (MAA) regional council concept, and funding for it.

At a meeting at the Legislature Building in Edmonton April 25 with Minister of Native Affairs Milt Pahl, Sinclair, president of the MAA, commented that although \$225,000 has been allocated to the MAA (same as last year) and \$50,000 of that was accepted at the meeting, it is still not the answer.

The purpose of the meeting with Pahl was the concern for the regional (Metis) offices for the six Metis zones in Alberta, to

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End to prisons urged

By Gunnar Lindabury

Canada's federal prisons are in a "soup of chemicals;" the living conditions in them are terrible, and

they are doing society more harm than good, says Burke Baker, the lawyer for the Boucher family. He charges that the enquiry into William Boucher's sui-

cide has led to no "forthright conclusions," and avoids the real reasons Boucher and so many other inmates committed suicide.

"I think the enquiry could have concluded that some of the medical practices that were applied to William Boucher were improper. They didn't say that. The report didn't choose to say that out loud. That would have been a 'forthright statement' for which there would have been ample support in the evidence that we heard," said Barker.

Barker has asked for another public enquiry into the use of "nonmedical" drugs in prisons. This was not ordered by the commissioner in charge of the enquiry.

The Boucher enquiry was compared to the hearing on the suicide of Kevin Laurila. "There were sim-

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Native wildlife benefits studied

By Ivan Morin

Native leaders, trappers, hunters, fishermen, provincial government leaders, and world renowned biologists were all brought together at a three-day conference sponsored by the Alberta Society of Professional Biologists. The symposium was set up to address the issue of Native people and renewable resource management.

Judith Smith, the symposium chairman, says that the conference had three main themes to work with:

How the use of natural renewable resources influences the cultural, social and economic sphere of the Native community; how to incorporate Native people into the management of our natural renewable resources, and how natural renewable resources are influenced by management.

The opening address for the symposium was made by Alberta Native Affairs Minister Milt Pahl. Pahl told the delegates that the provincial government, like the

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Dale Auger interviewed.....

Students play reviewed.....

DIA provides C-31 funds.....

Self-government the of DIA reorganization

By Lesley Crossingham

LETHBRIDGE — Reorganization of the Department of Indian Affairs will revolve around the theme of Indian self-government, Deputy Minister Bruce Rawson announced April 24.

However, in an interview after his speech, Rawson confirmed previous statements from department officials that no extra training dollars enabling bands to take on new programs will be forthcoming.

One of the main criticisms of the federal government's proposed self-government related packages is that bands will not receive special training programs to help smooth the transition

from department to band-run programs.

"Nobody has to take them (programs), he said. "In the transfers we are talking about now, i.e. child welfare, there are funds that will flow in through other departments (for training) in a case-by-case system."

Rawson confirmed that in the case of child welfare these funds usually come from the provincial government.

The departments has been reorganized into four sectors, or as Rawson put it, themes. These are self-government, economic development, Indian services and lands, and revenues and trusts.

"And to ensure no growth in executive struc-

ture, the former corporate policy and Native claims sectors have been dismantled and absorbed within the new organization."

Rawson also wanted to squash rumors that the department is cutting any programs.

"Our commitment is to maintain current funding levels of programs designed to correct inequities which exist for Native peoples and Native communities," he said.

The department intends to turn over program dollars to communities allowing them to run and design programs to suit their own particular needs.

However, he assured the

Continued Page 5



WHICH WAY HOME?

The question is the title of the play presented by the Grade 8 class at Ben Calf Robe School. As the cast (picture here) graphically indicates, there is more than one answer. See Rocky Woodward's review of the play on **Page 18**.

— Photo by Rocky Woodward

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DAVID CROMBIE
...money for new members

DIA to provide extra funds for Bill C-31

OTTAWA — Approval of funds over a period of five years commencing in 1985-86, to accommodate projected additional costs resulting from changes to the Indian Act, has been announced by Indian Affairs Minister David Crombie.

"Bands will now be able to access funds required to provide additional services to their new band members," Crombie said.

In June 1985, the government, through Bill C-31, amended the Indian Act to eliminate unfair and outdated provisions. These changes ended discrimination against Indian women, restored Indian rights to those who had lost them and significantly enhanced the jurisdiction of Indian community governments.

Crombie had announced at that time that additional resources would be provided to ensure programs and benefits available on reserve would not deteriorate as a result of the anticipated influx of new residents. "The overall intent," he reiterated in announcing the funding, "is that no community will be worse off as a result of the enactment of Bill C-31." The additional

funding will serve to alleviate some of the pressures expected by bands due to increased population.

Bands affected by the changes to the Indian Act will have an opportunity to apply to the department for this special funding with the proviso that funds will only be spent for costs incurred as the direct result of reinstatements or registrations under Bill C-31. This community-oriented approach is designed to meet specific needs and will involve some negotiations with each band.

Crombie stated that his department is currently developing procedures to explain to bands how to apply for and obtain the special funding.

Individuals registered under the provisions of Bill C-31 who choose to live off-reserve will be entitled to benefits in the area of post-secondary education and uninsured health services through Health and Welfare Canada. Other programs within the jurisdiction of provincial governments will continue to be delivered by the provinces, according to the rules established by each province.

National

Miskitos seek arms

OTTAWA — Miskito Indians opposed to the left-wing Sandinista regime in Nicaragua are seeking arms from foreign Native groups, says the Canadian president of the World Council of Indigenous Peoples.

Clem Chartier said that although there now appears to be a military standoff in the region of northeastern Nicaragua largely controlled by the Indians, at least 8,000 more "Miskito fighters" could be armed with help from the outside world.

Chartier was among a group of Canadian and American Indian activists who slipped into Nicaragua recently to tour Miskito villages near the country's northern border with Honduras.

Leading the group through nine Miskito villages was Nicaraguan Indian leader Brooklyn Rivera, head of the Misurata rebel group of Miskito, Sumo and Rama tribes.

Chartier says that Rivera, who he called the most popular and charismatic Indian leader on Nicaragua's Caribbean Mosquito Coast, was the likely target of an air force strafing and rocket attack on the village of Layasiska near Puerta Cabezas Jan. 21.

American Indian Move-



CLEM CHARTIER
...news from Nicaragua

ment leader Russell Means, a Sioux, was "bruised" by a shrapnel shard hitting his thigh in the attack, Chartier said.

But several villagers and guides for the group were killed in a first attack and when the propeller driven fighters returned for a second strafing run.

The Miskito originally backed the Sandinistas when they overthrew Nicaraguan dictator Anastasio

Somoza in 1979, but balked when the Sandinistas attempted to impose new village organization that clashed with Indian customs.

Sporadic clashes between Sandinista troops and Miskito fighters have tapered off, Chartier said, and there is still some hope that negotiations for land claims and a degree of Indian autonomy in the region may prove fruitful.

But memories of Nicaraguan bombing runs, re-settlement of Indian villages and the destruction of homes and livestock is still fresh and Rivera discussed the need for more arms with the visiting group.

Chartier said there is no connection between the Indian group and U.S.-backed Contra guerrillas attempting to topple the Sandinistas.

There are an estimated 130,000 to 140,000 Indians in Nicaragua and in refugee camps in Costa Rica and Honduras. Chartier wouldn't estimate how many now are armed.

But he said: "Some of the fighters have boots that are falling apart and only a handful of bullets."

"From what I have been told there are at least another 8,000 people who could be armed."

Asked if arming more Miskitos would derail the negotiating process with the Sandinistas, Chartier said: "When you're bargaining you want to be in as strong a position as possible."

Chartier said he did not know if the issue of arms would be brought up at a meeting of the world Native people's council in Geneva next week.

(From Canadian Press)

CENSUS COUNTDOWN

A Message to All Aboriginal People...

The Aboriginal Peoples Program, a component of the 1986 Census conducted by Statistics Canada, will produce weekly articles to be published by AMMSA. These articles will appear in "Windspeaker" under the column, "Census Countdown" prior to the June 3 Census.

The purpose of these articles will be to create awareness of the Census, generate interest among the Aboriginal peoples of Alberta and hopefully motivate the Aboriginal population to fill out the census forms on June 3, 1986.

Statistics Canada, in consultation with Aboriginal associations, developed strategies to try and meet the enumeration needs of the Aboriginal peoples of Canada. For instance, Statistics Canada will carry out one-to-one enumeration on all Indian reserves. This interviewed method will also be implemented on the eight Metis settlements of Alberta.

The one-to-one interview method will be extended to northern communities such as Anzac, Cadotte Lake, Chipewyan Lake, Fort Fitzgerald, Fort MacKay, Garden Creek, Indian Cabins, Nose Creek, Loon

Lake, Red Earth, Little Buffalo, Meander River, Peerless Lake and Trout Lake.

On Indian reserves, Metis settlements and the above mentioned communities, the residents will be asked to fill out the long form. By completing the long form Statistics Canada hopes to determine the true population count and accurate socio-economic conditions in these communities.

The interview method will be carried out by qualified Native census representatives. These Native enumerators will be local residents recommended by Chief and Council of Indian reserves or by the Metis council on Metis settlements.

Statistics Canada will also establish a communications network called the Telephone Assistance Service (TAS), to accommodate requests for information to specific questions. Statistics Canada will again hire some Native individuals to man the telephones and assist callers.

The census countdown begins. If you have any questions, place a collect call to Laurent C. Roy at (403) 420-2129 or Carole Lavallee at (403) 292-4914.



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Cold Lake defines wildlife views

By Terry Lusty

Fishing and hunting are of utmost importance to Indians and are a "deeply rooted cultural behavior." This sentiment is but one of many on wildlife conservation as expressed by the Cold Lake First Nations in their "Indian Peoples Wildlife Conservation" brief.

The above statement and others in the brief are a direct consequence of the existing controversy over Treaty Indian fishing rights at Cold Lake which came to the attention of the public in April.

Treaty Indians have been adamant that they are not the party responsible for the depletion of fish species in the waters of Cold Lake, or anywhere else for that matter. Rather, say the Indians, it is the non-Indian sportsmen and commercial fishermen who have been negligent and responsible for the dwindling numbers of fish.

The statement asserts that "fishing and hunting are an inseparable part of the Indian relationship with land and environment" and "Indian people want to perpetuate this special relationship."

The band charges that government policies regarding fish and wildlife have been developed without Indian input. In so doing, say the Chipewyan Indians of Cold Lake, the province is employing a "systematic disregard of (Indian) rights and interest" and is nothing other than part of a larger and more encompassing scheme to "terminate Indian communities and Aboriginal and Treaty rights."

The brief goes on to highlight that "a sacred covenant was established between two peoples," the Indian and the government, "under which both would share responsibilities for fish and wildlife conservation." That covenant, say the Indians, was broken by government "policies of concentration and assimilation."

In effect, Indians have been the "favorite whipping boy" as they have become the brunt of governing policies and the victims of fish and wildlife authorities who accuse them of "slaughtering wildlife and emptying lakes," the brief states.

To further limit and regulate the Indian right to hunt and fish, the federal government enacted the 1930 Natural Resource Transfer Agreement "to limit the exercise of Indian fishing and hunting rights."

Wildlife sources are an invaluable and irreplaceable asset of Indian people and, from their point of view,

"Fishing and hunting are an inseparable part of the Indian relationship with land and environment."

"belong to the Indian community, not to individuals." In support of the government laws, says the statement, "the courts have further limited Indian Treaty rights" alleging that Indians violate local wildlife management laws.

"Where violations are not clear," the statement continues, "the Alberta government has engaged in entrapment to assure Indian convictions." One negative effect of such charges is that it implants in the minds of Albertans "that the Indian people are lawless and disrespectful of basic conservation principles."

Despite the efforts of government and its policing authorities, the band maintains a position by which it will continue its special relationship with the land. They contend, as passed down from their Elders, that "the lands and waters were given to them to preserve and protect." They are the guardians, the keepers, of such special commodities. They "will continue to harvest the fruits of the land" regardless of unilaterally devised laws and policies.

The non-Indian campaign to not share their power continues to grow against Indians, the brief explains, alleging that much of the reason for this is profit motivated. The "continual raping of natural resources" comes from "development and industrialization," says the statement. "Sportsmen are catered to and virgin lands raped for commercial projects."

To further illustrate the devastating impact of society, the Indians point to the "almost free-for-all practise by non-Indian society in terms of resource extraction and pollution in the name of progress and development."

As far as the Cold Lake First Nations is concerned, it is white society not Indian people who are abusing the laws, the laws of nature as handed down over many generations, laws which have always taken into consideration the balance of nature and the reality and practicality of using only what is needed for their own survival.

Provincial

Boucher report filed

By Ivan Morin

A report into the suicide death of Edmonton Institution inmate William Boucher has been handed down to the Attorney General's Department by Provincial Court Judge J.D. Abbott.

In his report, Judge Abbott outlined the circumstances of Boucher's death and made recommendations for the prevention of similar deaths.

The recommendations

included that the institution install closed circuit electronic cameras with audio monitoring capabilities in the health care unit so that nurses and other health care staff may better watch inmates while they are in their health unit cells.

Abbott also recommended that drugs given at the institution be carefully monitored and that they be used as treatment on a last resort basis.

Gary Boucher, brother

of the suicide victim says that the report is totally unacceptable, and that on a variety of grounds he will pursue a liability suit against the Correctional Service of Canada. He says "the Correctional Service of Canada is evading their responsibility in my brother's death." He further added that "the treatment that my brother received at the hands of the CSC is common and consistent with the treatment that most Native people receive when they are in the federal

penitentiary and provincial correctional centres."

William Boucher, 25, hanged himself in the Health Care Unit of the Maximum Security Edmonton Institution on April 22, 1985. He had been receiving, what was described as unethically large dosages of drugs from three different doctors in the institution. Boucher had been transferred from the segregation unit to the health care unit, where he was being held for his own protection.

Major prison reform urged

From Page 1

ilar concerns expressed there, similar kinds of evidence. Some of the doctors were the same; some of the drugs were the same. There were great similarities between the two cases and of course they both had a similar outcome; both death by hanging," said Barker.

He suggested as well that these suicides were not just accidents. "Now there may even be some-one is always left with the thought that when you think of these two cases that there was some connivance on the part of the authorities. You have no evidence that there was, but you have this thought that will not go away that 'might there have been?'"

The nontherapeutic use of medical chemicals is not uncommon in prisons, says Barker. In fact, from the Boucher and Laurila enquiries, and from his conversations with inmates, Barker has concluded that drugs are essential to their operation. "The prisons are impossible to operate without drugs. The conditions are such that human beings cannot tolerate them unless they are provided with chemicals. The 20th century Canadian cannot tolerate the conditions within Canada's federal maximum security prisons without in many cases the use of drugs at some time or other. The conditions are so stressful that the human being breaks down. It becomes impossible to live with, so chemicals are provided in order to operate the prison. The bars are not just steel; they're chemical."

Barker says the use of drugs paints a picture of national politicians'-or prison wardens'-need to control the "dangerous" and "useless" in our society. "It's the same with the elderly in the nursing

homes; the parallels are there," says Barker. "You can't operate nursing homes without the use of these drugs as well. The elderly are drugged beyond any humane medical need, as are prisoners in the federal maximum security prisons. So the two groups come together in a soup of chemicals."

Prisons are very expensive to operate. The Canadian government, in its attempt to cut costs, is seeking more efficient methods of containing people, says Barker. Drugs comprise one. Another is the new electronic monitoring devices used in hospitals and now for mandatory supervision. With these devices, whole Indian reserves can be controlled without bars, or guards or even drugs, says Barker.

"The essence of the modern Canadian state--any state--is the police and the prison system. We're not in a democratic or totalitarian system," says Barker. "We live in a prison

system. "Canada's prisons are like a bomb in the cargo hold of a 747, and that 747 contains society. The real terrorists are the prison operators," says Barker.

The solution to the chemical abuse and suicides and violence does not lie in constantly watching prisoners in health wards to keep them away from the drugs. "That's bizarre--that's mad. First of all you create a condition in which they're likely to commit suicide, and then you watch them so that they don't. I mean, why create the situation in the first place? So that you can then turn cameras on them so you can watch them? That's illogical."

Instead, Barker pushes the same sort of change proposed by the John Howard Society: less prison sentences, shorter sentences, less security arrangements, and no jail terms for nonviolent offenders. In short, he suggests that we "start the long

process of prison abolition in Canada.

"That's the alternative to increasing chemical dependence--increasing institutional chemical dependence in Canada."

Getting rid of prisons won't make Canada worse, says Barker; it will make it better. "We lived for centuries without prisons. The prison is a modern creation. It's a 19th century phenomenon, and it's common use is really a 20th century development. We would be more secure without prisons. We would have a less violent society without prisons."

Yet, he does not see any move away from prisons, in any form. If chemicals and electronic surveillance is cheaper than jail, then those will be used, says Barker. Canada is slowly imprisoning the poor, the unwanted--the Native. This will not change, he says, "not until the last Native has disappeared, integrated or died. It will never change."

Wildlife discussed

From Page 1

biologists, recognizes the importance of the provincial renewable resources to the traditional lifestyles of the Native people. He commended the effort of the biologists for examining their role in partnership with Native people, through the symposium.

The conference included a number of Native speakers, and speakers from the professional biology forum. Bill Wilson former vice-president of the Native Council of Canada, was the first keynote speaker, and he spoke on the importance of Native people having input on the management of the renewable resources, and his expe-



MILT PAHL
...opens symposium

riences of management of the British Columbia coast with the salmon fishing.

Another Native speaker was the Deputy Minister of Renewable Resources in the Northwest Territories,

Jim Bourque. Bourque spoke on what his government was doing in regard to issues that directly related to the Native people of the north, such as the seal hunting, trapping and a host of other issues in the renewable resources area.

Bourque is also a former president with the Metis Association in the Northwest Territories, and is a former trapper.

The symposium was held from April 29 to May 1, at the Westin Hotel in Edmonton.

All the information for stories had not been gathered by the time that WINDSPEAKER went to press, and more in-depth stories will follow in next week's issue.

DIA official defends downgrading

By Lesley Crossingham

LETHBRIDGE — Alberta Indian bands will not be adversely affected by the downgrading of the Department of Indian Affairs district offices as they can always participate in the new Alternative Funding Arrangements, said the deputy minister in an interview April 24.

Department district offices in Lethbridge, Fort Vermillion, St. Paul and Fort McMurray were downgraded to sub-offices last week in a move "toward Indian self-government."

Bruce Rawson says the fact that signing authority will move to either Calgary or Edmonton should not affect bands as "there is always the mailing system."

Rawson advocates bands sign in to the new alternative funding arrangement which would allow bands to make funding arrangements for up to five years.

However, in recent department-held meetings, bands have criticized the new system as it makes no provision for training dollars.

In the most recent funding meeting held in Calgary January 16, officials outlined the new arrangement for Alberta bands and pointed out that training dollars would be made after the policy was implemented.

The main points of the new funding arrangement are:

- Bands will decide on priorities and which projects to fund.

- Management, operations and capital funds will be transferred from DIAND to the band in a lump sum.

- Capital funds can only be used for capital projects. But operation and management funds can be transferred to capital funds.

- Projects can be financed on a project basis and any surplus funds can be retained.

- Bands can enter into multi-year agreements for up to five years with built-in clauses to meet rising costs, such as inflation.

- Bands can borrow against multi-year funding with commercial banks.



KEITH PENNER
...criticizes Tories

Liberal says federal policies favor Native assimilation

By Lesley Crossingham

LETHBRIDGE — Government policies continue to favor assimilation and the molding of Indian First Nations into municipal-like bodies under provincial jurisdiction despite advocating Indian self-government, says the federal Liberal party Indian Affairs critic, Keith Penner.

Penner, who chaired the Special Committee on Indian self-government which produced the Penner Report, told delegates at the University of Lethbridge conference on Indian-provincial government relations, that this "final solution" was well advanced by the time Parliament received the 1969 White Paper and the more recent Neilsen Task Force Report.

"Recognizing the right to self-government means also providing the resources to make this goal realizable," said Penner. "But a

contrary view has been put forward in the recent Neilsen Task Force Paper. It's still the Buffalo jump of the '80s."

Instead of providing the resources for genuine self-government, the federal government continues to call for spending cuts and the introduction of user payments as well as enhancing the role of the provinces in program delivery, he continued.

Penner also criticized the federal government's continuous reference to his report, written in 1983, saying the government has tended to ignore many vital clauses and is using the report as a smokescreen to hide its true intentions.

"Leave it to you to decide which policy is in effect in Ottawa -- the policy contained in the (Penner) report or the Neilsen Task Force Report"

Calling the government's handling of Indian resources

"shocking," Penner pointed out that in British Columbia the provincial government has the right to half the revenue obtained from resources on reserve lands. This right continues despite the new self-government package obtained by the Sechelt Indian Band.

"The Sechelt have indicated their deep desire for some reasonable exchange with B.C. to end this burden on their title to the land, but they also indicate they are not at all optimistic."

Penner went on to outline the basic principals of his report which insisted that the inherent power and authority of Indian First Nations has always existed.

"The committee came to the conclusion that Indian power can never be devolved from the government of Canada but it is the obligation of the federal government to recognize the sovereignty of Indian

First Nations and then proceed to negotiate agreements to accommodate the sovereign and exclusive power within the federal state."

Penner pointed out that this would not necessarily mean countless court cases but rather reasonable exchange between the government and Indian people.

"I think it calls for political will, for some demonstration of political leadership. I've seen little evidence of it at the present time."

Penner added that such negotiations have been delayed for far too long and it is, in fact, very late in the day to start these overdue discussions.

"But until we do, our Confederation will remain incomplete, injustices will continue to haunt us, and until these issues are satisfactorily settled, neither this century nor the next will ever belong to Canada."

WHY BE LEFT OUT?



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Indian nationhood denied, Cardinal tells conference

By Lesley Crossingham

LETHBRIDGE — The federal government has never recognized the nationhood of Indian First Nations and is continuing to dilute the rights of Indian people, says former IAA president Harold Cardinal.

Speaking to about 400 people gathered at the Lethbridge Indian-provincial government conference April 23, Cardinal said the federal government can even be compared with the racist government of South Africa.

"The pass-laws we hear about in South Africa have been in existence here because Indians had no mobility rights without the permission of the Indian Agent," he said.

This attitude continues

today as the government still denies nationhood and Indianess, said Cardinal.

"Today we have the term Aboriginal people and to thoroughly mix up the dialogue, the federal government insists on dealing with these so-called Aboriginal groups as if they have similar rights."

Therefore, the issues and concerns affecting Indian people cannot be addressed adequately because these concerns are not the same as those Inuit, Metis and Non-Status people, he said.

"The Metis and non-Status people accept that any level of government will have to be delegated from either or both levels of government, but there has never been any real discussion on what Indian self-government should be.

"The government has difficulty with the notion of a third level of government in this country...It's not for governments to decide on self-government -- it's for us to decide."

Cardinal pointed out that the federal government sees sovereignty flowing from the Crown and the Queen and is not prepared to see sovereignty in any other form.

"But Indian sovereignty does exist; it flows from Indian title and occupation and this government has not wiped out Indian sovereignty."

The position of Indian people has been strengthened by their participation in the Constitution and also by rulings from the Supreme Court, said Cardinal.

"Indians have to consider whether they wish to be

involved in the process that defines their special rights and powers that are already recognized by the Constitution."

However, Cardinal warned that there are many obstacles ahead, not the least of which is the Neilsen Task Force Paper which attempted to lump "all Aboriginal groups."

"It will be a challenge to disentangle the web weaved by Neilsen," he said.

Cardinal also noted that every time the federal government found itself in financial difficulties, Indian rights and benefits were first on the chopping block.

"Remember," he said. "every time the white fathers find a new god they wish to worship, the first offering they bring to the table is Indian rights."

Some Natives still confused over self-government

By Lesley Crossingham

Yet another Indian self-government conference was held in Lethbridge this week and although it was attended by big names such as Bruce Rawson, the deputy minister of Indian Affairs and Keith Penner, of Penner Report fame, many Native people continue to express confusion and concern over exactly what the government means by Indian self-government.

Currently the only example of Indian self-government in Canada is the Sechelt Band in British Columbia whose government package is scheduled to receive third reading within the next few weeks.

The Sechelt package is modeled on a municipal style government seen in most major cities. However, critics point out that these powers are limited and ultimately fall under the jurisdiction of the provincial government, which in turn falls under the jurisdiction of the federal government.

Indian Affairs reorganization centre on self-government

From Page 1

audience, the department will continue to administer the Indian Act as long as Indian communities want that.

"But we are also a department that is prepared to go beyond the Indian Act and by enhancing the power of communities, whether through legislative, policy or program changes, remove ourselves from direct involvement in the lives of Indian people. Collaboration not subordination is an operating objective."

Rawson denied audience accusations that the department is using the now infamous Neilsen Task Force Report as a guideline for the proposed cutbacks.

"If we were, we'd be doing a heck of a bad job," he said.

The department is using the 1983 Penner Report as a guideline, he told delegates, confirming the cutbacks which have already reduced department staff from 9,000 ten years ago to the 6,000 of today.

Rawson confirmed the figure of 3,100 in staff cutbacks, first published by "Windspeaker" in March, within five years.

Rawson was speaking at the Lethbridge Indian-provincial government conference held at the University of Lethbridge campus April 21 to 25.

But do Indian people want a "third level of government?" A type of government which has limited powers and could, at any time, be tampered with or even abolished without any input from the people involved?

This question has been debated at length by many Native leaders who seem to agree that Indian self-government would be a step forward but yet are unable to actually define an alternative to the municipal package.

A democratically elected government which served an estimated seven million people for nearly 100 years was quietly abolished last week after it spoke against the central government's track record on unemployment and government cutbacks.

The municipal style Greater London Council (GLC) headed by Ken (Red Ken) Livingstone was elected in 1981. Shortly after the election, the council which was dom-

inated by the left-wing Labour party, began to arouse the wrath of the national right-wing Conservative party government led by Prime Minister Margaret Thatcher.

The offices of the GLC are directly opposite the Houses of Parliament on the Thames River. Each month the GLC gleefully posted London's employment figures in giant letters, putting the issue continuously under the nose of a seemingly forgetful Parliament across the waters.

Then the GLC really riled the Thatcher government, a government which supports the U.S. arms buildup in Europe, by funding left-wing ethnic and minority groups such as the peace group named "Babies Against the Bomb."

Other controversial acts included declaring London a nuclear-free zone, twinning it with Managua, the capital of leftist Nicaragua, and publishing a booklet called "Funding a Caring Society." When Thatcher

entertained the South African Prime Minister, the GLC renamed a street Mandela Street in honor of the Black South African political prisoner, Nelson Mandela. Thatcher was forced to hold the meeting at her country estate because the streets of London were awash with about 20,000 angry demonstrators, including several GLC members.

So, after almost five years of strong opposition, Thatcher, who has a large majority in the British Parliament, abolished the GLC along with six other left-wing councils in other parts of Britain.

The national government stated the GLC was

"inefficient, undemocratic and too costly." However, Thatcher quickly passed GLC powers on to about 80 smaller groups, many of which are unelected or are central government departments.

So the accusations remains that Thatcher wanted the councils abolished purely on political grounds and London becomes the only west European capital not governed by a central authority.

Indian Affairs Minister David Crombie has consistently stated that no Indian band will have self-government thrust upon them. However, the government's intentions became blatantly

obvious with the closure last week of department district offices in Lethbridge, St. Paul, Fort McMurray and Fort Vermilion. These offices have been downgraded to sub-offices in an effort to "help Indian bands toward self-government," said Lethbridge District Superintendent Andy Morgan.

So it appears that, ready or not, Indian people will have self-government thrust upon them and if that self-government is based on the municipal blueprint, Indian people may face the dilemma of toeing the federal/provincial party line or abolition of all their powers, presumably for so-called "democratic reasons."

DO YOU THINK YOU'RE ELIGIBLE TO BE REINSTATED AS AN INDIAN

The new Federal Bill C-31 may allow you to register as a status Indian and/or Band Member.

For more information please call:

Native Council of Canada (AB)
342-2170 Red Deer
Between 9:00 a.m. - 5:00 p.m.
Mon. - Fri.
246-5530 CALGARY



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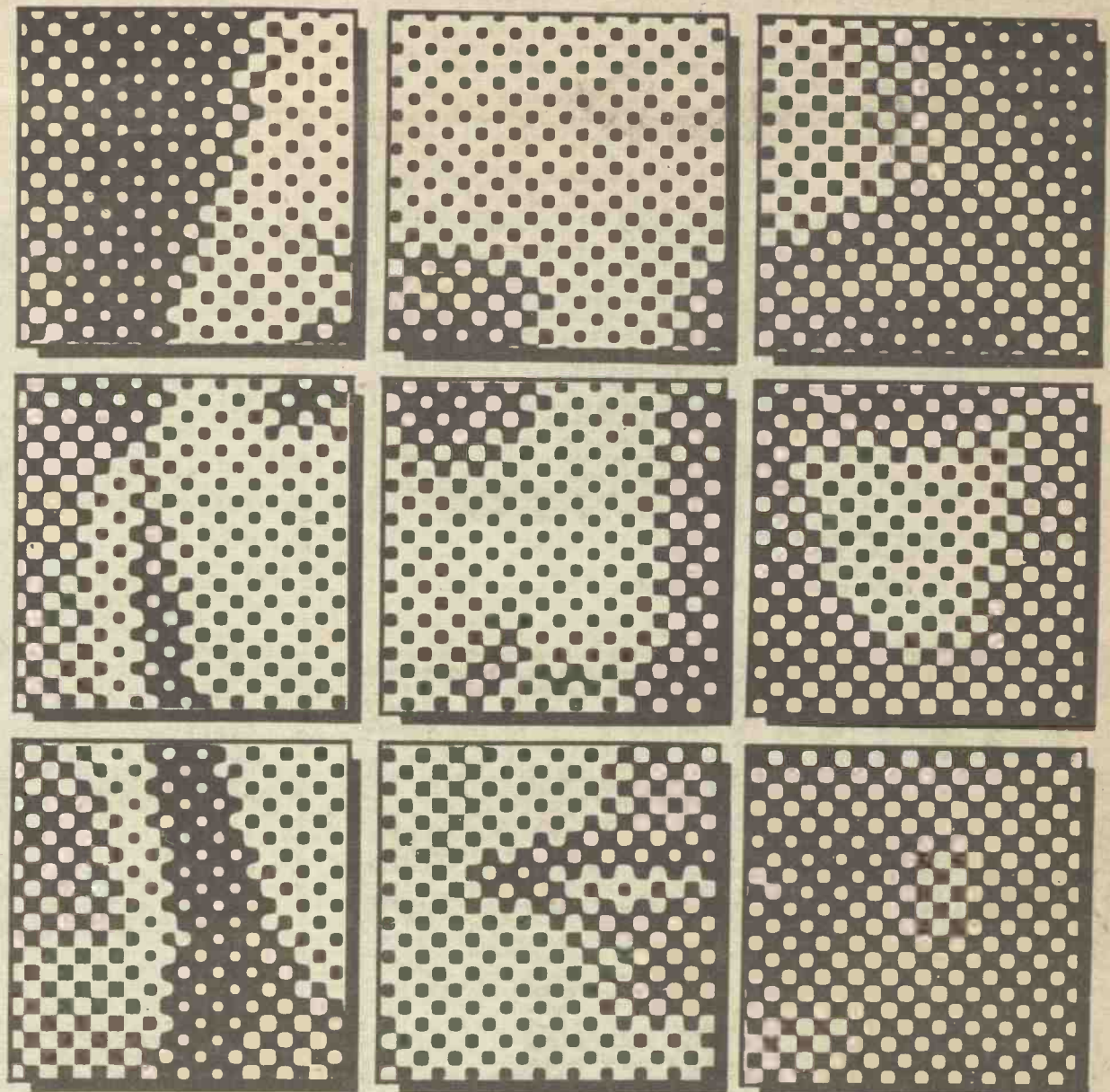
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WHO'S NEXT?

THE 1986 ALBERTA NATIVE PRINCESS PAGEANT



Alberta will have a 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.

Editorial

Your vote can make difference

By Clint Buehler

You have the right to vote on who will represent you in the Alberta legislature when election day rolls around May 8.

That is an important right.

There are many "Windspeaker" readers who will remember a time when that right was denied Indians—and women, too, for that matter.

There are still millions of people in other countries who have no say whatever in choosing who will govern them, who will make the important decisions affecting their lives.

The democratic is vital to the preservation of individual freedom and choice. But it is a fragile thing, and it can be lost to us if we do not zealously guard its preservation by being active participants in it.

The Aboriginal people in this country have become increasingly involved in the democratic process—particularly in the past 20 years—and that involvement has paid them dividends.

Initially, Aboriginal access to Canadian democracy was dependent upon the support and good services of the non-Aboriginals in government—politicians and civil servants who acknowledged that the needs of the Aboriginal people were not being met, and who were willing to take action to ensure that those needs were met.

Gradually, Canada's Aboriginal leaders began to develop the skills and resources to negotiate directly with government themselves, and became increasingly successful in their efforts.

More recently, Native people have begun to accept the reality that the power to effect significant change is within the political system, and that the key to the political process is within the political parties. As a result, they have become directly involved in the process of selecting political leaders and the candidates who will run for office as representatives for those parties.

Native candidates have begun to seek elected office, also, and some have already been successful.

This kind of political involvement by Aboriginal people has had positive results, and has made the Aboriginal vote a significant influence in the Canadian democratic process.

But the final power is the election process—in how effectively each individual Aboriginal voter uses that democratic right of choosing a representative.

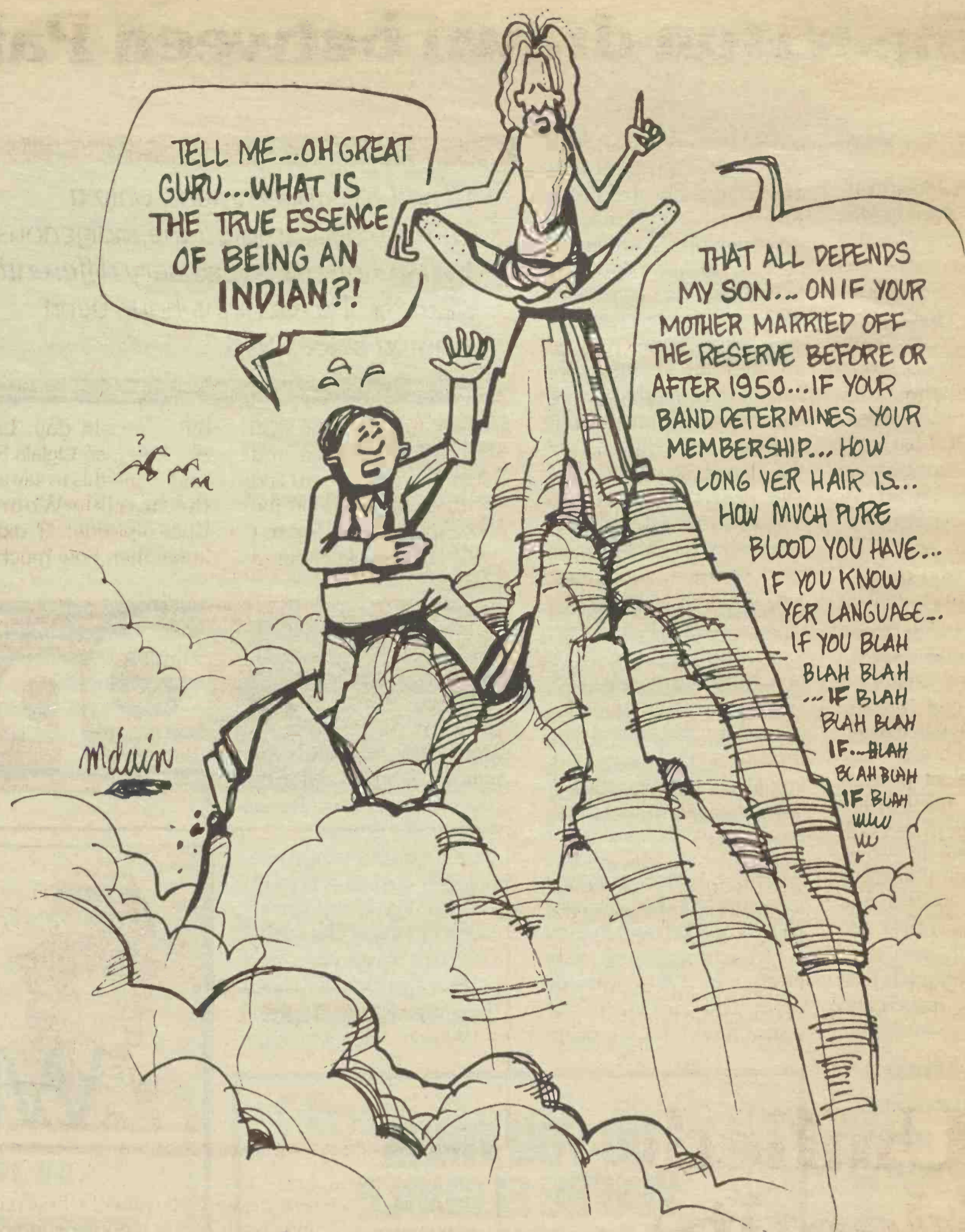
As important as each of us making sure we vote, is making sure that we vote knowledgeably and responsibly.

These are critical times for Aboriginal people, and vital decisions affecting their future will be made by elected representatives in both the provincial and federal governments.

Each of us owes it to ourselves, and to our community, and to our country, to learn about the issues in each election, to know who all of the candidates in our constituency are and what they stand for, to know the stand taken by the party each of those candidates represent.

Only if we have that kind of knowledge can we make a responsible and knowledgeable choice.

Then, we have only one important act left...TO VOTE.



Desmarais view challenged

Dear Editor:

On page 7 of your April 11 edition you carried an ad stating: We want your opinions. Please.

Okay, here's my opinion on the comments by Lou Desmarais who resigned as media director for the AFN.

The former director said the AFN should concentrate on educating the public, the whole entire 25 million or so across Canada. The public would, consequently, that is, after they've been educated, organize and hound the federal public to acquiesce to the demands of the Native people of Canada.

At least, that's the opinion of this experienced media director emeritus.

Hell, even Rocky Woodward's four ugly dogs know better than that. I can hear one of the mutts woof-woofing the idea of, for example, educating the people of Vancouver to press the federal government to give the land on which Vancouver stands back to the Indians.

Ask one of Rocky's dogs if Desmarais' idea would work and he'll tell you that's barking up the wrong tree.

Educating people means one is superior to those one wishes to educate. While that is true in the case of the Indians, the people being educated can't be expected to feel great about it.

The only people I know who feel superior to the proletariat is the NDP. Educating the people to their way of thinking is their main plank in organizing.

But even the NDP hasn't yet realized that people apparently have a way of forgetting what they learned. Take, for example, the people of B.C. No sooner did the NDP educate them to vote in an NDP government than they kicked them out of government at the first opportunity less than three years later.

Obviously the NDP in Alberta aren't good teachers because they sure haven't educated too many Albertans yet. Perhaps, though, it's just that Albertans are a little retarded, slow to catch on. Compared to British Columbians, for instance.

So, here are two main points I want to make.

One is that in a democracy, citizens should be informed and then, armed with full information, decide how they want to use that information, in elections, for example.

Education makes people free. Or, it's supposed to. What Desmarais and the NDP believe when they talk about education is not really education, but indoctrination. That may be okay inside the Iron Curtain but it is something that is absolutely foreign to democracy. And, to any democrat, any true democrat, indoctrination is something that shouldn't even happen to a dog. Even dogs as ugly as Rocky's.

Secondly, the leaders of the AFN, and indeed, leaders of just about every Native organization, know where the power and the decision-making are: in government(s).

So that's where they concentrate their demands. And it's been working, ever since John Diefenbaker gave the vote to the Indian people. There are a lot of seats, federal and provincial, in which the Native vote is very influential.

Now this is true even in constituencies where Native people may be a small minority. Sometimes an election is determined by a small majority. So in such cases, every vote and voter counts.

Since the main priority in the mind of the elected person is staying in power, that person will bend quite a ways to hold on to or win over votes. To try to get those votes, opposition candidates and parties will promise almost anything. So in either case, the AFN, and Native leaders generally, know how the old ball game is played.

Now, hardly anybody gets EVERYTHING they ask for from government(s). But the Native leaders haven't been totally shut out yet. They are still very much in the game and they keep scoring here and there.

Concentrating demands on governments, rather than trying to educate (whatever that is) the people, demands all the energy, expertise and time of the AFN and others. Maybe Desmarais believes the AFN should put their demands on the back-burner until they first educate the people!!

Just put a hold on housing, education, health, social assistance, etc. until Desmarais and the NDP educate the masses! Also land claims and payments in lieu of, etc.

One last point. It's a good thing Desmarais did not get this way when he was media director of the AFN.

Wannathinkaboutit

Comparison drawn between Palestinians, Indians

Dear Editor:

RE: U.S. Strike Against Libya, April 14th

On April 14th flights of U.S. military aircraft descended on Libya to demonstrate to its citizens that Washington will not condone their commitment to aid and abet the Palestinians of the Middle East who are struggling to attain a national identity. The Palestinians, who are the most oppressed people of the Mediterranean region, and who have been unable to achieve their nationalistic objectives through conventional diplomacy and international understanding, have resorted to acts of terrorism to express their vengeance against powerful forces that have sized their lands, suppressed their economic life and herded them into refugee camps where they have lived a miserable existence for a generation.

On this continent, it is the North American Indi-

ans who share a history of depraved treatment that closely matches that of the Palestinians. The U.S. government, only a century ago, treated the indigenous Indian nations not so very differently than the Palestinians have been treated since 1948. It was the "manifest destiny" policy of the government that deprived the Indians of their land base and eventually compelled them to attempt to survive on reservations—refugee camps of that time. Indian fighters who resisted the military occupation of their lands, realizing that they were hopelessly outnumbered and facing veritable doom, fought back using the only methods that were feasible—ambushing and burning out the enemy. Faced with "terrorism" of that day, U.S. military forces resorted to genocidal approaches to handling the Indians' insurrections.

So it was that in December, 1890, at Wounded Knee, U.S.

"The U.S. government, only a century ago, treated the indigenous Indian nations not so very differently than the Palestinians have been treated since 1948."

troops massacred 350 Sioux men, women and children. One hundred and fifty-three died early in the siege, and the rest died trying to crawl to safety on a

bitterly cold day. Later, Black Elk, an Oglala Sioux leader had this to say about the horrible Wounded Knee episode: "I did not know then how much was

ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream...the nation's hoop is broken and scattered. There is no centre any

longer, and the sacred tree is dead."

Military might applied to oppressed Sioux of 1890 is today looked at with abhorrence. Use of high-tech military weapons against the Libyan people, allies of the dispossessed Palestinians, is equally repulsive. F-111 lethal tools have taken the place of Gatling gun, but the "Indian-fighter" mentality remains!

Sonny Mesa

Unified identity urged

Dear Editor:

Tansi. I am an inmate in Sask Pen but have been in AMMSA on a few occasions in the past. This was while I was awaiting transfer from Edmonton Maximum Security.

My topic has been to create a national identity for Treaty and Metis people. At this time I am particularly concerned with the lack of a constitutional identity. But the leadership is too wrapped up in their representative approach to even consider involving the people of the First Nations and the Metis nation in any national gathering. One opportune time would be April 17 when negotiations were signed into constitutional law.

All friendship centres in Canada could honor this day by hosting a national gathering across Canada. Today both Metis Native and Treaty are hand in hand in all centres across Canada in the friendship centres. This is very good because if we can all work together and create a national political format, in such a manner, we can then present our political, cultural, economic and social endeavors to the voting public across the land.

If we are to have any faith at all in the democratic

process, then we must be prepared to go all out at the national level through national gatherings which would be geared toward educating the voting public. I am convinced if they only knew that self-government represented a decrease in the tax dollar nationally that the Metis and Treaty people would have less difficulty at the negotiating table. My documents will show that the Treaty and Metis peoples could achieve economic autonomy within 10 years.

However, the immediate problem is finding a newspaper or communications outlet such as yours which would deal with these viewpoints seriously.

I would like to submit an article which would require a whole page. But if it was published in two issues some of the message would not get through to the public as clearly.

As a Treaty Indian, this article is geared towards Treaty Indians but as stated also includes the Metis and Native peoples, and can be adapted as such by your office.

I hope to send other supporting articles if anything can be arranged with you.

Sincerely,

Andrew Keewatin

From One Raven's Eye
wagamese....



Ahneen, hello and how are you now? So how have things been in your neck of the woods or in your neighbourhood these days?

From where I am sitting, gobs of snow swivel down from a pale gray sky. Those gobs turn to drops on budding trees and greening grass, though, so not to worry. The rodeo, powwow and surfing seasons are just a clear patch of sky away.

On days such as this it's tough to centre your mind in on one thing for very long. Doesn't it seem sometimes that your attention gets just like a horse grazing out in a field. Thoughts are like sweet tufts of grass growing in patches out there. We go along munching our way from one patch to another until when we finally do look up we are a long way from where we set out to be.

Now sometimes, at work, at school we have to rope ourselves in and get our minds back on what needs doing. Isn't it good, tough, when we can just shrug our shoulders, flare our nostrils a little and go back to aimless wandering and wondering. Well let's just go ahead and do that this week. Let's just talk about this and that and whatever else comes along because, well because its just that kind of day.

There are two shows on CBC that feature Indians. One is The Beachcombers, of course, and the other is Spirit Bay. The episode of that new show I saw was about burial grounds and museums. The good thing about both of these is that they show us in a modern and positive way. To really get the non-Native audience's attention what we should have though is our own soap opera. Set it on the reserve and call it Indian Affairs, or Search for Wabwung.

Did you know there is an Indian trivia game being sold now? Here is a question you probably won't find in there. What is the name of the Lone Ranger's Indian companion and what does that name mean in Spanish? Give up? Well the answer is Tonto and it means fool.

Do you figure we'll ever have a national Indian organization again? Do you care? Maybe it just wasn't meant to be, for us to unite on that large a political basis. Look at the list of great Indian leaders from the past who've tried and couldn't do it.

There are eleven Native people who are university trained medical doctors in Canada. Pretty good, eh? There are also quite a few Native lawyers as well these days. How come doctors and lawyers always say they are 'practising' medicine or 'practising' law? Don't they ever get around to actually doing it? Maybe they say that just in case they make a mistake. "Oh, sorry about that, I was just practising." This is not to knock those Natives out there who have the brains, do the work and get where it is they wanted to go.

Opinion

They say if a person doesn't know a thing about computers in about ten years they'll be considered illiterate. That's like being unable to read and write in English these days. The last time I typed my stuff up on a computer disk the thing went nuts and erased everything. I don't know about you, but a machine with a personal opinion sounds like a dangerous thing. In any case, video games are as space age as this Ojibway intends to get.

Well, so far we've talked about history, sociology, demography, technology, triviaology and teeveeology, now how about a little geography.

All set, okay...where do Japanese people come from? How about the Chinese, where are they from? And what about the Hawaiians? Now here's the tough one. Where do Indians come from? My dictionary says India. Later on it says, "can also be found in the West Indies and in North and South America." When a person says Indians then that can mean anything from a Black person in the Bahamas, an Asian or a Dogrib or a Patagonian. Isn't it about time we had a unique and a specific name to identify us as the Native types living here in these Americas? Now Anishanabe, which is the traditional name for Ojibways, would do just fine. It's got a nice sound to it and would look real good on a t-shirt. What's that I hear? Rumbblings of disagreement already. Hmmmmmm...well I was just kidding anyway. However, a name to correct an historical mistake and one which would identify us as unique would help us further along the road to doing things our own way again, wouldn't it?

Remember me telling you what kind of gambler I am? Well, we have this hockey pool going on over here. Each person pays twenty bucks then we take turns choosing twelve players from teams involved in the playoffs. Who ever's players come up with the most points at the end of the Stanley Cup trail wins what's in the entry fee pot. Well, of the twelve players yours truly picked only three are still left in it. Do I feel bad? Nah. I sort of expected it. The other thing I expected was to have some fun, and that came true to.

A young person wrote me with an idea for a yellow pages, directory type deal to help people get in touch with other people who provide what you might call "guidance" services, if you know what I mean. I don't know but it seems we get where we need to go for a reason, and if we don't get there, there are reasons for that as well. Her idea comes from good and kind thinking, and I would agree with her plan if I could.

Also, I haven't forgotten her original request either, and do intend to follow through on that one. Writers, however, are pretty much like what wagamese means in Ojibway or at least the two versions I've been told it meant. Some say it means a small pond and others tell me its a slow creek. The kind that winds back forth taking its time to get where it's going.

Speaking of arriving places, where we have arrived is at the end of another one of these. Time to rein in the wandering mind and get this to the office before my deadline. More importantly, it's time for me to thank you for sitting around and sharing your kind attention and a little part of your day with me. meegwetch.

Alberta accused of claiming 'right' it doesn't have

Dear Editor:

RE: ALBERTA POLICY ON "SETTLING INDIAN LAND CLAIMS"

In support of Lubicon Lake Chief Ominiyak's comments on Alberta claims policy, it seems pretty darn clear to all concerned that the Alberta government is trying to claim a right, which it does not have under Canadian law, to "confirm" treaty land entitlement claims. If Alberta is successful in having Ottawa adopt this policy, Indian treaty claims will not be settled peacefully in this part of the world in our lifetime.

Alberta is not a signatory to, but rather a beneficiary of, Indian treaties. As a local unit of internal government, Alberta does not have treaty-making powers. Disputes on the administration of treaty guarantees, i.e., treaty land selection, can only be resolved by Ottawa and the Indian nations. Alberta's constitutional role is set out in the 1930 Agreement to

transfer federal lands to the province, namely, to return lands to Ottawa to enable the federal government to honor treaties. While contentious issues like Indian government must be dealt with bilaterally, treaty land entitlement claims are now seen as essentially administrative matters that arise as a result of historic Canadian disregard for Indian treaty rights. As well as having no constitutional right in this matter, Alberta does not have a politically useful role. Alberta wants the right to reject claims, to minimize treaty land entitlement claims settlements and to be obstructionist.

The minister of Indian Affairs has recently chastized the Lubicon Chief for not allowing the Alberta government a formal role in validating the Lubicon claim. This is deeply disturbing. Mr. Crombie's attempt to impose this misguided provincial policy on Lubicon and all other tribes is nothing less than an attack on Indian treaties by federal abdication of responsibility for treaty implementation. These treaties

were supposedly "recognized and affirmed" by Canadian Constitution!

Federal abdication of responsibility for carrying out and honoring Canada's treaty obligations to the Indian nations makes a mockery of certain guarantees given by the Prime Minister last year. Recall that during the 1985 First Ministers Conference on Aboriginal rights, Prime Minister Mulroney solemnly guaranteed to the Prairie Treaty Nations Alliance that he would, in return for their support of his proposed accord, "jealously guard" federal jurisdiction. As Chief of one of a number of Indian nations who chose not to participate in constitutional discussions, it is clear to me that Canada's First Ministers continue to pursue a termination agenda, hidden behind pretty phrases and assurances that mean nothing.

Chief Alphonse J. Lameman
Beaver Lake Tribe #131

More Letters

Teen offers opinion

Dear Editor:

I am a teenager in the Wabasca/Desmarais area. I am writing this letter because I feel very strongly about the issue in Peerless Lake. I have written my views concerning this topic on the following page.

I would like very much if you would read my submission and consider it to be printed in the next newspaper. Thank you for your time and consideration.

Sincerely,

J.C. Auger
Concerned Citizen

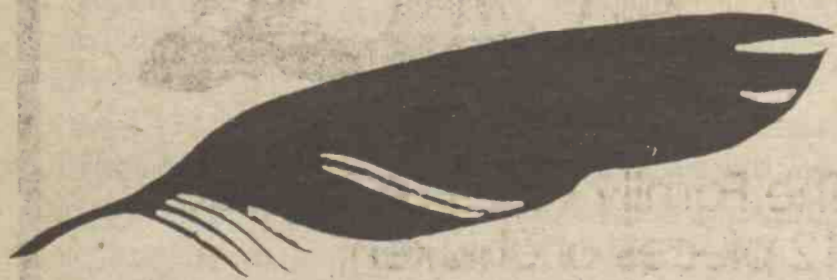
In Peerless Lake a needless tragedy occurred. Our own Native Affairs Minister, Milt Pahl, and his advisors, have shown us how much they really care. To prevent such incidences from happening I would greatly enjoy seeing a replacement for Milt Pahl and his friends. I do not want to see in the future

another group of concerned leaders, who are so obviously unconcerned.

I feel that really concerned indigenous Native leaders should look after their own people. We all seem to know the answers to the problems. These answers include more jobs, greater recreational activities, closer media ties between Native communities, and basically a higher standard of living.

However, nothing seems to be getting accomplished with the present government, and I strongly feel it is time for change to local band control. It is only logical to me, because there are very few leaders in the provincial government that "give a damn" about Native people. Milt Pahl and his associates have chosen in the past and will continue to choose in the future, to give priority to issues which serve themselves. I say let us hear it for Native people governing their own!

J.C. Auger



We want your opinions

Please write:

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

Subscriber takes exception

Dear Editor:

Please hear me; I am one of your subscriber's; I usually enjoy your words. I seldom find much cause to take exception to them. This time I find I did not receive too much joy from pages 11, 12 and 13 of the March 14, 1986 issue. This section "People on the edge," has caused me to cry out in alarm. I would first like to say, I agree 100% with the Alexander Reserve's approach. I would like to thank them for showing us all the way.

Averages, statistics and so forth are very interesting, however I have never met the average individual and I never will, for he does not exist — except on paper. Besides so called modern man now studies so much about so many different individual subjects he has lost objectivity. Until knowledge is returned to a holistic state, man only knows a lot about nothing! May I call the learned writers of these articles attention to the chapter in the book - "The psychology of man in the over-populated state," about the German people just before and during W.W. II. How the masses were polarized and directed into taking their fears, frustrations and etc. from the great depression out on the minority, the Jews. No matter what the Jews did they were wrong and bad, no matter what the Germans did they were helping the Jews solve their problems. General Eisenhower was so infuriated at the human misery and mess he found at a death camp and the total professed innocence by all in the nearby German village, where every household was employed directly or indirectly by the death camp, that he forcefully marched everyone in the village, from the Mayor down, through the death camp, to be sure all saw.

Today? Yes, today we read how Africa must be depopulated for at least 50 years to permit adapted species of plants and animals to regenerate and reclaim the continent from desert! We see movies like - "A planet for the taking," "The end of Eden," "Centennial!" We read how 6% of the Earth's population consumes 1/3 of all resources. Even if we all become super educated college professors, only 18% of us at that level of consumption would consume 100% of all resources. That leaves 0% for the remaining 82%? 32 million either unemployed or underemployed in the industrialized nations, many more expected to suffer the same fate! The economic/resource war that started in the early 70's. How one man - Yamani - starts pumping oil really fast and many more are unemployed. What's that you say about a work ethic - work and earn? Commodities pile up unsold, prices at bankruptcy levels, the bulk of the world starves for a lack of commodities? Massive climate change since 1972? Volcanoes, earthquakes and etc? No! - I really don't believe the Indian or his ways caused man's problem today. Some of the old stories by the Grandfathers - they tell of the coming of the white man and these problems. These stories also tell how our ways would be taken from us, then returned to us; how the Great Spirit would come in the Thunderbird and fight for the Indian people and restore his balance and order. How the Indian people would then show the world how to live in harmony!

Listen, every once in a while, I think I hear drums from the sky and the sound of the Thunderbird - must be my imagination? We have no choice, we must learn the white man's ways to survive now. Let's all do it the Alexander Reserve's way and relearn the old ways also, so we may all be ready!

You experts, let me read something more meaningful, more holistic and realistic, or better yet come and talk to this old one. Tell us all just how learning your ways will guarantee jobs and survival and not just the urban ghetto, police, courts, prisons -

disposal system? Maybe all of us in the world should sit down and talk sincerely and realistically for once. It would be very nice if everyone in the world could all sit at one large round council, no central governments, politicians, experts or etc, just one big identity - we'll do it now - just watch!

Peerless Lake has everything to do with your article and yet also nothing to do with it. In reading the articles and also about the six that died here I find I am left with a definite image of Peerless Lake - all drunks, wife, friend beaters, total violence and etc. This simply is not true. I live here, next door to George Netawastenum - who lost three children and a granddaughter. George is a friend of mine. He doesn't drink, beat his wife or anyone else. I have never heard George say one derogatory word about any living creature. I have many, many other friends here that are just like George. They are some of the greatest people left anywhere on the face of the earth today. Nor do I see those that have drinking and fighting problems as bad, I really don't see any living creature as bad. I don't believe any of the Great Spirit's work is bad! I thought we only received respect if we first gave respect. Perhaps a lot of the people in this world today need to try on many pairs of moccasins and walk a great distance in them before anything is said or written. George, David, Louis, Harvey, Gordon, Solomon and etc., I apologize to you for those that case this image!

If I remember all of the old stories correctly, we (the plains Indians) long, long ago share an ancestor that came here in boats of papyrus reeds and intermarried with the Anzi (ancient ones) or those that always lived here. These papyrus boat ancestors were fleeing the same kind of genocide we have experienced the last few hundred years and are experiencing at this moment in institutionalized form. Some of their relatives and therefore some of our distant relatives chose mass suicide at a place known as "Massada" to escape the horrors of genocide and not to punish any other living creature. I believe the bottom line was the Hebrews wanted to worship their living God in their own manner and the Pagan Romans wished to subject them and change them to the worship of the Roman Gods? Rome's commanding general at Massada (Gen. Silva, I believe) was heard to utter "what a shame, they could have lived for the glory of Rome." What a mad statement, what a mad people. Rome fell, I believe, didn't it? Is it possible the same situation exists today?

Come on, George, let's go to the Great Spirits bush. I've got a couple of moose bones with a little meat still on them. You say you've got bannock makings and tea? We can live on mice after that if we have to!

WHEN IS A MAN EDUCATED

When he can look out upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness and the great scheme of things, and yet have faith and courage. When he knows how to make friends and keep them, and above all, when he can keep friends with himself. When he can be happy alone and highminded amid the drudgeries of life. When he can look into the face of the most forlorn mortal and see something divine. When he knows how to hope, how to pray — is glad to live — and has in his heart a bit of a song!

Joseph Newton

Thank you,
Lawrence R. Graham
Peerless Lake



Dropping In
Rocky Woodward

Hi! Sorry, Vic L'Hirondelle, but there just wasn't enough room to put your picture in last week's edition when your Veteran's Club kindly donated \$100 to the Edmonton Native Junior Forest Wardens Club.

Below is Vic L'Hirondelle handing over the cheque to Junior Forest Warden Leader Dwayne Desjarlais.



EDMONTON: Gary Neault, Fred Campiou and all of the staff at the Ben Calf Robe School, you must be very proud of the students from the Grade 8 class who participated in the play "Which Way Home."

What ability they have! I was very much impressed. Especially with the way JEFF CAQUETTE handled himself. That guy belongs on stage.

I know that any critic in the world would have loved to pick out at least one thing wrong with the play, but how can you, when every thing about it was so positive?

And GRANNY! You brought me back home, a long, long time ago. Every line and gesture that Tantoo Martin Cardinal used was a reminder of how grannies are everywhere.

When was the last time I heard my granny say in surprise or astonishment, "Whatagots!" I can't remember.

FATHER GILLIS GAUTHIER is leaving the Native Pastoral Centre at the end of June.

People are reminded that a DRUM MASS will be held on May 25, starting at 11 A.M. The Drum Mass is "very cultural and it would be a nice time to visit with Father Gauthier," said Bernadette Lemay, who works at the centre.

The Pine Valley Singers from Edmonton will be there and Lemay says it will be a good service, as they always are. Why not drop over to the Centre and say hello to Father Gillis Gauthier? I am.

HOBHEMA: Theresa Wildcat says a Creeway Program for Children of the community will be having a feast in their honor with certificates handed out by Jerry Saddleback, at the Muskweches College on May 7.

Wildcat is a teacher for the Grade 9 students at the Ermineskin School in Hobbema and says the Creeway Program involves Cree language studies, local history and community affairs.

The children will be taken on a tour of the college prior to the feast that will hope to see the Assistant Deputy Minister for Advanced Education, Dave Shapen, and other government officials involved.

ST. PAUL: On May 1 and 2 the Blue Quills College will be holding a Native Awareness Day, and committee member Leslie Bearhead says that everyone is welcome.

A history of the Blue Quills College dating back to when it was a residential school in the 1970s and its final takeover by the seven Indian Bands of that area for educational purposes will also be given.

On the first day (May 1) a social Powwow will be held, starting at 7 p.m., with students and Elders participating. Also, a career day will be held.

MEANDER RIVER: Now here is a community moving ahead. At present Florence Chambaud, a community worker, is setting up an Indian culture course for members of the community. Among other things Chambaud will be teaching moccasin making and birch bark canoe building.

Congratulations to LOUISE HOOKA NOOZA who celebrated her 51 birthday on April 13. Also Marsha Akazay, who celebrated her birthday on April 18.

Stay in touch, Meander River. There are people who just love to hear of what is happening in your community. Dropping In knows...Dropping In is all nose!

KEHEWIN: Will be holding their 15th annual Rodeo on May 17-18. Approved by the Lakeland Rodeo Association, the rodeo included chuck wagon races that will start daily at 6 p.m.

While I was talking to Irvin John, who happens to be the community developer and Band Council member, I asked him which stock they would be using for the rodeo.

"Why, we will be using Vern Franklin stock. He only lives five miles down the road from us," said John.

A Country Dance will also be held the night of May 16.

Also at Kehewin, the annual Pilgrimage will be held on August 1-3. The Pilgrimage takes place on the reserve on Saint Joseph Hill that overlooks Muriel Lake.

Many people over the years have travelled to Kehewin to join in the pilgrimage and they are looking forward to many this year.

A tentative date has been set for the Kehewin Men's Open Golf Tournament, but according to John, they are still in the process of talking about the use of the golf course at the Canadian Air Force Base near Cold Lake and probably will not receive an answer until next week.

For anyone interested in the golf tourney, call Roy John at 826-3333.

On August 22 to 24, Kehewin will be holding their

annual Powwow at the recreational grounds in their community. The Powwow will coincide with a mixed Men's and Ladies' slowpitch baseball tournament.

Thanks for the coverage, Irvin John. Dropping In really appreciates it. Especially, when my Editor is eyeing me over my back for not taking a more responsible role towards community activities. You saved the day!

PEACE RIVER: Bob Gladue, who is a Correctional Officer at the Peace River Correctional Centre would like to thank all the people who supported him after the tragic loss of his son, Bobby Gladue Jr.

Here is Mr. Bob Gladue's letter of thanks.
IN APPRECIATION.

I wish to take this time and opportunity to express a sincere thank you and appreciation to all the people who sympathized and supported me during the loss of my son. Thank you.

Bobby Gladue Jr. passed away suddenly March 6 at Calling Lake, Alberta.

GOODFISHLAKE: Will be holding a baseball tournament on May 17-18.

SADDLE LAKE: On June 27-29, the community of Saddle Lake will be holding a Powwow.

Jeanette Kakeesin, thank you for the letter regarding your boyfriend, Daniel.

Native Nashville North is looking for talented people, especially talented people from the communities.

All we ask is a tape of Daniel of three songs that he would like to do for the show. Reason one is so the studio band can familiarize themselves with his songs.

Reason two, so we can know how well Daniel sings or plays musically.

After that, Daniel can check us out to see if we're good enough to back him up!

Call me for any more information that you may require at 455-2700.

DRIFTPILE: I know something is going to happen there soon. Call me and let me know what it is that is going to happen.

GIFT LAKE: HAPPY BIRTHDAY! John Flett April 12. Wanda Flett April 27. From your family and also to Joseph Flett, who will be celebrating his birthday May 10...from MOM and DAD! "A happy birthday!"

Have a happy weekend everyone.

Have yourself a

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Martin promises Lubicon settlement

By Gunnar Lindabury

Provincial New Democrat leader, Ray Martin, has promised that his party can settle the Lubicon land claim within 100 days.

"I am convinced that a provincial government which approached the problem in a straightforward way and with honest goodwill could reach a settlement with the Lubicon Band within 100 days of taking office. Our party will take such an approach," said Martin after meeting April 29, with Lubicon Chief, Bernard Ominayak.

Martin charged that the provincial government has gone out of its way to make things difficult for this small band, which presently lives without a reserve in Cadotte Lake and Little Buffalo, east of Peace River.

"Basic justice has been denied the Lubicon people for decades. The obstructionist attitude of the Conservatives has made a settlement extraordinarily difficult to achieve," he said.

The Lubicons were not present when the federal surveyors prepared Treaty 8 for signing in 1899, and, as has been the case elsewhere, were overlooked for decades. In 1940, the federal government promised them a reserve. By 1953, no reserve had been established, so the provincial government took over the land, also a typical action



BERNARD OMINAYAK
...potential settlement?

under provincial jurisdiction, as if a reserve were already established; make compensation for the losses resulting from past Tory action; extend control over local affairs to the Band, and protect aboriginal hunting, trapping and fishing rights," says the position paper.

According to Native Affairs Minister Milt Pahl, "in the narrow sense of the word, the Band members have no legal interest in the subject lands." Alberta Premier Don Getty as well, has taken a stand against the claim, on the grounds that the land belongs to all Albertans.

Yet, according to the federal government's 1940 promise, the land never was Alberta's to dispense. Alberta has the legal right to any Crown lands released by the federal government, yet that right does not stand when the land is released to the Native people. In the past decades, Alberta has stood in the way of land transference if they wanted that land for tourism or industry. Yet, there seems to be little legal basis for the province's actions.

The Lubicons "don't consider recognition of our Aboriginal land rights to bear any resemblance to the question of whether or not the Alberta provincial government should or shouldn't be 'giving up' Crown lands," said Ominayak. "Our problem with the Alberta government is exactly the reverse; namely, it is trying to steal our land, land which is not and never has been properly under provincial jurisdiction."

Ominayak said further that any restrictions or conditions which could be put on their claim was between the Lubicons and the federal government.

The World Council of Churches has sided with the Lubicons, saying in 1983 that the provincial government's actions could have "genocidal" consequences.

taken in these cases.

In 1973, the land became very valuable because of the oil beneath it, and a road was put through. Although the Lubicons, along with other northern bands tried to fight this in court, the Lougheed government took away the legal grounds for these claims in 1977. Then, in 1979, the Lougheed government again tried to remove any Native claims from the Lubicon by making Little Buffalo and Cadotte Lake into provincial hamlets and taxing the residents.

Reserve land is exempt from taxes; conveniently, the Lubicons were not recognized as having a reserve.

In 1983 and 1985, the band applied to the Alberta

Court of Queen's Bench for an injunction to stop oil exploration on their hunting lands. In 1983, the request was dismissed out of hand, and in 1985, the Court decided that the oil companies would be harmed more by stopping than the band would by maintaining the exploration.

The Lubicon still have neither a treaty nor a reserve.

"Instead of effecting a fair remedy of this oversight, the Tories have displayed the attitude of a victorious power occupying enemy territory, and are using every legislative and legal trick in their books to justify their retention of control of the huge oil and gas reserves lying beneath traditional Lubicon Band lands, says the NDP position paper on Aboriginal People in Alberta.

"In the meantime, the traditional way of life of the Lubicon Band has been destroyed and 95% of the people at Little Buffalo now depend on welfare," said Martin.

The New Democrat approach would be the same as its basis for dealing with all Alberta bands. The Lubicon people will receive 128 acres of land per band member.

"A New Democratic government will extend to the Lubicon people rights



ELECTION '86

Election coverage is always a problem—an intense concentration of effort in a limited period of time that overloads the resources of all media.

That overload is even more pronounced for small organizations such as ours with a limited and already overworked staff.

And the extremely short campaign period of the 1986 provincial election made coverage even more difficult.

Under the circumstances, the coverage of individual parties and candidates has been dependent on their cooperation. Some have responded more effectively than others, and some have not responded at all.

With the limited time and resources available to us, we have made every effort to provide informative, fair and balanced coverage of the aspects of the election affecting Native people.

We hope that the information we have provided will enable our readers to make a more knowledgeable choice on Election Day, May 8.

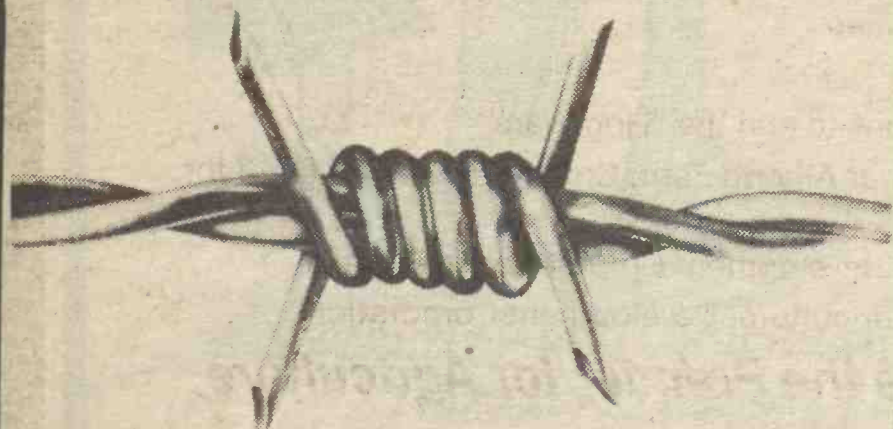
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A call to action...



Ray Martin is the Leader of Alberta's New Democrats.

On January 29 of this year, he was nominated to seek re-election in his home constituency of Edmonton Norwood. In accepting that nomination, Ray Martin said.

"Today I am issuing a call to action.

"Let us work together to recapture that bright vision of a better Alberta. Let us work together to bring justice and fairness back to government, and security and prosperity back to the ordinary women and men of Alberta.

"Let us work as we have never worked before. And let us resolve to build a new Alberta, an Alberta in which none need want for food or work, where all are equal before the law and their government, where favouritism is shown to none and opportunity withheld from none, and where every person is allowed the basic freedom, dignity and security to build their own future as best suits them.

"This is my vision of what Alberta can be.

"It's going to take work to get there. I want to work with you to build this better Alberta."

The New Democrats

Issues identified for election purposes

By Albert Crier

Identification of issues that are important to the Aboriginal community in this election was done with the help of Aboriginal leaders, representing Metis and Indian communities in Alberta.

A major issue identified by both Metis and Indian leaders as being very important to their people is the attitudes and proposals by parties running in this election race toward entrenching the concept of Aboriginal government into the Canadian Constitution.

Tied very closely to this issue are the Aboriginal land claims and Aboriginal community rights to minerals under the land.

Sam Sinclair, president of the Metis Association of Alberta says that entrenching Aboriginal self-government into the Constitution, including a land base and access to natural resource revenues, continues to be the major issue for Metis people of Alberta. "As a first step to self-government, the province should release the necessary resources so we can deal with our own needs and concerns," said Sinclair.

Participation by Natives an election question

By Albert Crier

As the 1986 provincial election day May 8 draws closer, will Native people stand back and watch, as another Alberta government is elected or will they use their right to vote for the candidate or party of their choice?

No one can really say how each vote will affect the election results or improve their chances to make a better living. Most people would be happy to have enough opportunities to be able to make a decent life for themselves and their families. Yet no matter how we might want to ignore politics, the government plays an important part in our daily lives.

The provincial government of Alberta, through its actions, affects nearly everything we do or happens to us. Things like the number of jobs available, take-home pay, our kid's education, and health care are issues that would concern all Alberta residents. Other issues have a more direct importance to Aboriginal people, such as less government control, Aboriginal self-determination, Treaty rights versus provincial jurisdiction, Constitutional recognition of self-governing status and improvement of services in Aboriginal communities.

Some frustrated voices say that there are not enough Metis and Indian voters in Alberta to make a difference, even if they all



voted. Others add that the provincial government has not listened to Aboriginal people, never mind acting in their best interests. So, they reason, why bother voting?

This commentary is not pushing the idea that Indians and Metis get involved in partisan politics, or even proposing that Native people go vote.

The election coverage provided here is for your information on an event that happens regularly here in Alberta, the results of which have become increasingly important to Aboriginal people.

Some Treaty leaders want to keep a distance away from provincial politics so as not to cut official ties with the federal government. Yet more and more we see that the provincial government cannot abstain from Treaty issues. The First Ministers Conferences on Aboriginal rights is a case in point. Also, Treaty Indians are increasingly finding—sometimes by painful and frustrating experience—

that actions by the Alberta government do affect their lives and communities.

The Metis people have a more direct relationship with the Alberta government, so the election results may have a greater and more immediate impact for them. Alberta is the only Canadian province which has formal relationship with Metis people. The provincial government recently was making moves to change the Metis Betterment Act, which affects the eight Metis settlements of Alberta. Metis people not living on Metis settlements also have a direct communications with the province, through the Metis Association of Alberta. Metis leaders indicate that Metis have an important interest in the way the provincial government acts toward Aboriginal matters, both on the provincial and the national scene.

On the whole, the upcoming provincial election results will have a profound effect on the lives of all the people who live in Alberta.

Agriculture -the foundation of Alberta



Don Getty has made it clear that Agriculture is his number-one priority. He is confident that "in spite of difficulties facing many farmers, agriculture in Alberta is fundamentally sound and it has a strong future".

The Progressive Conservatives are acting!

- long-term loans for farmers at a fixed interest rate of 9% over 20 years — a \$2 billion investment in agriculture's future
- total overhaul of crop insurance
- lower input costs in insurance, fertilizer, energy and money
- a "safety net" for farmers through effective stabilization and insurance programs
- building production capabilities and marketing efforts to do the best job possible for Alberta producers

Already, Don Getty has . . .

- met with and listened to farmers
- established the Agriculture and Rural Economy Committee under his chairmanship
- placed agriculture as his number-one priority at the Fall 1985 First Ministers' Conference
- doubled the Farm Fuel Rebate — now at 63.6¢/gallon
- established the Alberta Livestock Assistance Program without restrictive zones
- assisted beekeepers
- opened up discussions to end the "Hog Wars"
- established the 20-year Alberta Farm Credit Stability Program for farmers
- lowered Agricultural Development Corporation loan rates
- started a review of Agricultural Development Corporation.

Don Getty is the Premier for Agriculture



TOGETHER!

A New Alberta Team

Authorized by the Progressive Conservative Association of Alberta.

PROGRESSIVE CONSERVATIVE ASSOCIATION OF ALBERTA



Jules Van Brabant

Jules Van Brabant urges you to vote for **ROLAND ROCQUE**, Candidate for the Representative Party of Alberta in the next election because...**ROLAND IS THE BEST MAN FOR THE JOB.** His impressive record includes:

- Fellow Chartered Accountant in St. Paul for 25 years
- Town councillor for 10 years—member of the Hospital and Recreation Boards
- Past president of the St. Paul & District Chamber of Commerce

I feel that Roland has superior leadership qualities, and will be a strong voice for Indian and Native people in the St. Paul Constituency.

On May 8th, VOTE ROCQUE X



Roland Rocque
"Miasin Napeo"

The Representative Party of Alberta

St. Paul

Alberta

Parties have varying views on Native issues

By Gunnar Blodgett
(Research by Albert Crier)

Although only the Alberta New Democrats have developed a policy paper on Native self-government and land claims, members of two parties have joined it in condemning the Progressive Conservative handling of Alberta's Metis and Indian population.

The Tories have been accused of fumbling and blocking the Native rights "football" since before the framing of the Canadian Constitution, then using the Constitution as a ploy to further confuse the issue. Yet, other than fielding awkward questions about the Lubicon claim and other Native cases, the provincial government has not developed a specific strategy for this "interest group" as they have oil companies, farmers and schools.

There are only two specific references to Natives in the Tory 1986 Speech from the Throne; one under social services, and the other under education.

"Following the principles of the Child Welfare Act, my government will work with Native communities to transfer to them an increasing responsibility for welfare of Native children. Indian bands and non-profit



organizations within Native communities will be involved," said Alberta Lieutenant Governor Helen Hunley, reading the government-prepared speech.

The second reference follows, "as a result of discussions with Native parents, communities and associations across Alberta, new directions have been set for improving the education of Native children. The first of a series of learning resource materials about Native people has been published and other similar projects will be completed over the next year. Necessary funds will be provided in the budget to support the initiatives of this new policy for the education of Native children."

The New Democrats have charged the Tories with "obstructing" and "foot dragging" on issues vital to the Native people.

"The Conservatives have bound traditional Native ways of life up in red tape, and prosecuted Aboriginal people under detailed fishing regulations thereby ignoring essential provisions of existing Aboriginal and treaty rights guaranteed under the Canadian Constitution," says the ND position paper.

"Natives have historically been treated as children," says ND party president Allan Eng. "It doesn't make sense for people to be that restricted."

While the New Democrats recognize the Native claim to self-government, Eng concedes that there will be trouble defining Indians and Metis as "a group of people within the Canadian context." He sees Natives as Aboriginals within Canada, "not a country within a country."

Edmonton-Millwoods Heritage candidate Mike



LT.-GOV. HELEN HUNLEY
...reads speech from Throne

Pawlus says the Tories have done "a lot of talking but nothing else." Natives "should have a fair representation within the provincial government," he continues, "we want you to run your affairs without government interference. You know best what you want."

"The government should listen, analyze and imple-

ment without undue delay. A Native minister in government has the political power to fight for your rights," Pawlus added.

Westlock/Sturgeon Liberal candidate and party leader Nick Taylor is opposed to Loughheed on the subject of Native self-government; while Loughheed was against it, Taylor says he is for it.

He believes in sharing the sub-surface resources in the provinces, and charges that the "Aboriginals were cheated--this includes both the Metis and Indians"--due to government use of technicalities.

The Indian treaties in Canada were made between the Natives and the federal government before the provinces existed. "It is unfair to say they have no responsibility because of that fact. It's a cop-out for the province," says Taylor.

He admits he agrees with the provincial point of view on some issues, such as wildlife. Fish and game cannot be given up for federal agreements because the federal government delegated wildlife to the province, says Taylor. The rights were granted to Natives by the federal government and it is their responsibility to work them out without imposing on the provincial government.

On the provincial Native Affairs office, which has been slammed by several Native organizations as well as the New Democrats, Taylor says it should exist only if the Natives want it. As well, it should be disbanded only if the vast majority agree. "The majority should not be deprived because of a noisy minority," says Taylor.

Meanwhile the Alberta Progressive Conservatives have continued to deny the rights of Natives to self-government as long as that is not entrenched in the constitution.

Make It Happen

- Entrenchment of Aboriginal Rights
- The Right To Aboriginal Self-Government
- Youth Employment Programs
- Small Business Start-Up Program
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The New Democrats



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ADELE BOUCHER

supports your struggle
for a fair settlement
of Aboriginal claims

The New Democrats

in Peace River



New Democrats outline Native policies

By Gunnar Lindabury

The Alberta New Democrats have declared their recognition of Indian and Metis claims to land and economic activity in the province. In a campaign position paper entitled "Aboriginal People in Alberta," the ND party has committed itself to "policies and measures which offer fair choices to Alberta's Aboriginals."

The paper portrays Alberta's Native people as a financially and educationally disadvantaged group. "Aboriginal peoples may represent only 4% of Alberta's population, but these citizens are disproportionately represented among the poor, the under-educated and the unemployed."

In committing itself to changing those problems, the New Democrats address four issues: self-government and Aboriginal rights, the Metis Betterment Act and mineral rights case, Indian land claims, especially Lubicon Lake, and Aboriginal economic development.

They recognize the Assembly of First Nations' claim to Native self-government as a constitutional

right, including political, social, economic and social autonomy, "as well as the right to a land base." But they charge that neither the federal nor any of the provincial governments seem too eager to implement a tripartite federalism; to recognize Natives as a sovereign people.

"The Tory government in Alberta is adamant about denying rights when the implications of their provision are perceived as costly in terms of authority, land and money."

The paper demonstrates that while the Tories agreed to recognize "existing" Aboriginal rights at a First Minister's meeting on the Constitution, they did not define those rights within the constitution. Then, when claims were made on the basis of "existing" rights, the Tories refused to recognize those claims because they were not defined.

"The Tory position is that self-government need not be considered, now or in the future, regardless of what historically legitimate claims Aboriginal people put forward."

The commitment of the New Democrats on the issue of self-government is



to define and entrench all of the rights of Native people, and to "place a clear responsibility on the provincial government to recognize and deal with Aboriginal land titles." As well they promise to speed up the Tory promises to grant settlement land to Metis settlement Associations.

Secondly, the paper attacks the Tory stand on the Metis, including settlement mineral rights. Although the provincial government set aside settlement areas and allowed settlement councils to form, it did not recognize the mineral rights claims of those councils. According to the New Democrats, the Tories have not even allowed the claims to proceed to trial.

The Metis are in a similar

situation as Indians -- but worse. Like the Indians, they are recognized under the Constitution "as Native people. Unlike Indians, Metis have no treaty or reserve base on which to bargain. The Tories have used this to their advantage, turning "Metis aboriginal rights into a political football."

"It is as futile to count on Tory support for a constitutional amendment allowing for Metis mineral rights, as it is to count on their cooperation to effect a fair and just political settlement of the claim."

The New Democrats have promised to cooperate with the Metis to revise the Metis Betterment Act, and to settle the mineral rights claims. "We will allow the court to decide the important test case soon, by

removing all the legal impediments the Tories have erected to prevent a speedy trial."

Indian Land Claims, especially those of Lubicon Lake Band, are the third issue addressed in the paper. It demonstrates how the Alberta Tory government has consistently and continually "rode roughshod over the Aboriginal rights" of the Lubicon, especially when it was found that there was oil under the claimed land.

The New Democrats charge that the Tories acted like an occupying nation in the land which had been granted to the Lubicon by the federal government. Instead of turning it over after the Crown released it, the Tories blocked any attempt to give up the land. The Court of Queen's Bench backed the Tories in 1985, when the Lubicon tried to keep oil exploration off the area, saying that "the financial harm which would be done to the oil companies by the injunction would far outweigh the harm which would be done to the band and its livelihood."

"Once a proud, self-sufficient people with a healthy hunting, trapping and fishing economy, the

Lubicon Lake Cree have been devastated by the destruction of their environment and the lack of employment available. Close to 95 per cent of band members must now rely on social assistance," says the paper.

"New Democrats are committed to pressing the federal government to establish a reserve for the Lubicon Lake Band. We will strive to resolve the 45-year Lubicon Lake deadlock within 100 days of coming to office," continues the paper. As well, they promise to compensate the Lubicon for losses, grant the band local control, and "protect Aboriginal hunting, trapping, and fishing rights."

The New Democrats divide Aboriginal economic development into two issues: general conditions and business ventures. Alberta Natives are an impoverished, badly educated people, they say, with a lower proportion of Natives employed than non-Natives, and Natives generally making less money. As well, Natives achieve lower levels in school, often because of poverty. The Tories have

Continued Next Page

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LESSER SLAVE LAKE NEEDS LARRY SHABEN

Priorities For THE FUTURE



To develop an educational system that places emphasis upon basic skills, to promote development of training and retraining programs, and to increase post secondary opportunities for all residents

To continue the excellent level of Health Care in our constituency

To develop our forest industries and to promote research into hardwoods (poplar)

To work with the commercial fishing industry to ensure its long term viability

To promote the development of a viable small business community in all of our Towns and Villages

To upgrade primary, secondary and local roads to improve transportation links for people and industry

To work with the agricultural industry to meet production and marketing challenges

To develop energy policies that will ensure long term viability of the industry

To promote Lesser Slave Lake Constituency as a tourist destination and to promote the development of increased tourist facilities

To continue to work on water management and drainage projects

ON ELECTION DAY PLEASE VOTE

LARRY SHABEN
Progressive Conservative



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WESTLOCK / STURGEON

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With over 30 years of involvement as a leader in community and public activities, Lawrence Kluthe has worked directly with the issues and concerns that face all of us.

Attend Forums In Your Area*

Morinville - Monday, April 28

Westlock - Tuesday, April 29

Bon Accord -

Wednesday, April 30

*Check this paper for details of time and location

ON THURSDAY, MAY 8
PLEASE VOTE:

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Progressive Conservative **X**

For further information or to assist in our campaign, call or visit:

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Campaign Headquarters:
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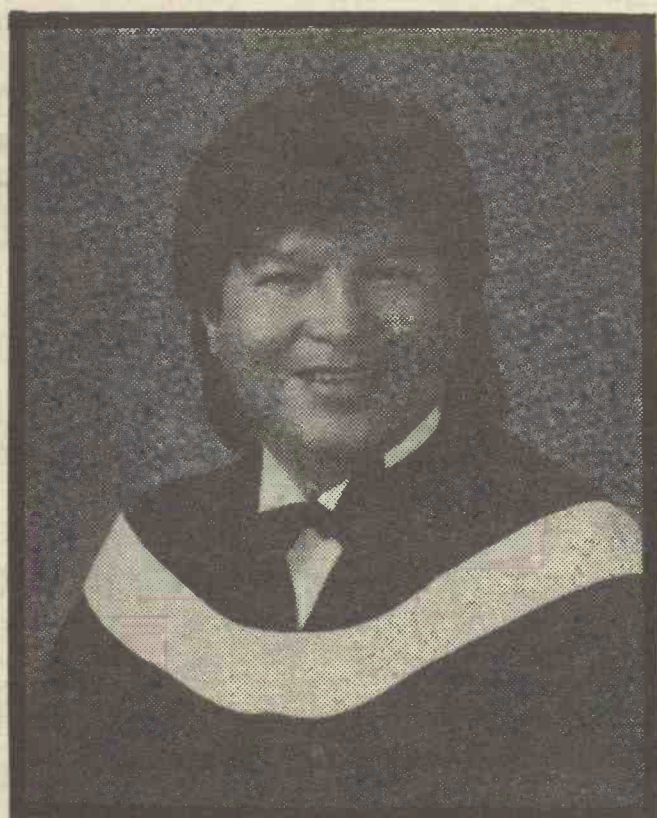


Authorized by the Lawrence Kluthe Campaign Committee



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A New Alberta Team

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PONOKA-RIMBEY

"Your choice for a voice"

PONOKA - RIMBEY
Authorized by the Liberal Party

Sinclair accuses province of stalling on MAA funding

From Page 1

see if they would receive proper funding and "we have no promise of being funded fully," said Sinclair.

Sinclair stated that the \$50,000 was accepted at the meeting on the basis that the "doors be left open" for further negotiations for the remainder.

Sinclair also said that funding for the regional council concept could have been taken care of in November.

"This meeting should have been held last November. We should have been negotiating then, and it is no fault of ours. Our proposal was ready at that time and we were being stalled, although they had said they would look at the proposal," commented Sinclair, while mentioning that MAA regional vice-presidents had done their homework, such as seeking out support from their MLAs in their regions, regarding the regional council concept.

"We did our homework, and even though there was a good response at the meeting on the possibility of having further negotiations for monies, if it would have been done properly as we recommended last November, then it could have been in the budget, passed and we would have been home free as far as the regional concept goes."

Sinclair expects to meet again sometime in May with the provincial government and believes it will be after the provincial elections take place.

"We are looking forward to receiving funding properly so we can do our job properly, the way we promised our people we would."

One other topic that was discussed at the meeting with Pahl, was the deficit



created by the first-time ballot box election system, held last year by the Metis.

"We touched on our deficit, and it will be looked into. It is no surprise to them because they were forewarned.

"Our deficit was based on the democratic process of our ballot box system, which was a first. I think it was a fair election which we will continue in the future, but we need resources to fulfill those needs related to the system," said Sinclair.

According to Sinclair, no promise was made on anything by Pahl, but at a meeting three days earlier, Alberta Premier Don Getty assured Sinclair that the government under Getty is serious in taking a look at the MAA approach.

"We are looking at close to one million (dollars) for the regional offices, and we are willing to negotiate if they want to cut us, but it is important that we are funded properly. I think this government is serious in looking at services that are lacking for our people."

Sinclair stated that the one thing the MAA does not want to do is go through the motions, and that "every region has done their job putting it together. Some have asked for more than others because there are more people in some areas than others and we want to work according to our population," said Sinclair on the regional council concept.

Sinclair says that the MAA will not wait until the "hopeful" meeting in May and will continue to do their homework.

"We will be talking with high profile ministers and I have been instructed today to talk with Getty and I am willing to do that, possibly through one of his forms during his campaign."

Although Sinclair seemed assured by the Progressive Conservative government under Getty, he said that there are still questions that must be asked.

"We want to know about the seriousness of our constitutional position. Does this government support our long-range thinking on self-determination, and are they serious in wanting to deal with us at that level? If they are, I don't see why they should not fund us now and start working towards it."

Sinclair added that the MAA has received funding for the Constitution, for the sum of \$50,000, but believes that this is just a peacemeal approach.

"These regions are working towards self-determination and someday we want to have a full say on what happens to our people. Right now, we are only taking part of the workload of the programs that are out there, which most of the time are lacking in some areas of responsibility that is not carried out properly for our people," concluded Sinclair.

New Democrats have plan

From Page 13

done little to change this.

The New Democrats propose that development companies be encouraged to hire local when they work in the field. They push affirmative action for Natives.

The New Democrats also charge that Aboriginal people have been prosecuted by Tories under fishing regulation when they have treaty rights to fish, hunt and trap for money as well as food. The promise here is to review provincial wildlife statutes to recognize Native rights.

"Above all, we will implement measures to put a stop to the involuntary economic assimilation

Alberta's Natives have had to endure under Tory policies. We recognize that rights to self-determination and self-government, necessarily and fundamentally include the right to pursue traditional livelihoods," says the paper.

Finally, the paper says that Tory approaches to Native business ventures "has been inconsistent and piecemeal at best." The funding for provincial Native Affairs is .04% of the whole provincial budget. Almost half of what the department does get is eaten up in administration.

The Native Venture Capital Corporation and the Business Assistance for Native Albertans Corporation suffer from "weak and restrictive

mandates" and "too little financial support." As a result, neither is very effective. The New Democrats promise to expand the mandates of both agencies "to help promote and enhance Aboriginal business development. Further, we will encourage equity financing and listen to recommendations from Aboriginal communities before establishing such agencies and mechanisms.

"The New Democrats think it's time Natives in our province got a fair shake -- based on Aboriginal assessments of how that can be accomplished. And we will provide the support necessary to making those alternative real."

Northern Development Agreement

PROGRAM 1

(Economic, Industrial & Business Development)

Objective: To increase diversity and extent of economic, business and industrial activity in northern Alberta

Sub-Program 1.1 - Regional & Community Economic Planning Assistance

- A. Assistance to hire staff for planning and development activities
- B. Assistance for specific economic research projects

Sub-Program 1.2 - Business Development Assistance (In certain locations & industrial sectors)

- A. Assistance for feasibility and marketing studies
- B. Assistance in starting new businesses
- C. Assistance in expanding existing businesses

Sub-Program 1.3 - Community Based Development Assistance

- A. Assistance to increase remote community participation in infrastructure and resource construction activities
- B. Assistance for remote community commercial ventures

How To Apply

- To obtain application forms or advice contact:

Canada/Alberta
Northern Development Agreement
Bag 900
Peace River, Alberta
T0H 2X0
1-800-362-1353 (Toll Free)

PROGRAM 2

(Human Resource Development)

Objective: To provide financial support to assist northern residents, particularly in remote communities, to access business and industrial employment opportunities

Sub-Program 2.1 - Access to Training, Business, & Life Skills

- A. Assistance in accessing or providing vocational training
- B. Assistance in accessing or providing business training and advisory services
- C. Assistance in accessing or providing life skills training

Sub-Program 2.2 - Professional Enhancement

- A. Assistance in obtaining temporary technical or managerial expertise
- B. Assistance in the recruitment of professional services
- C. Assistance in accessing or providing increased professional and technical educational opportunities

Sub-Program 2.3 - Business & Employment Support Mechanisms

- A. Assistance to undertake innovative business and employment support initiatives

Who Qualifies

- Community and Regional Organizations
- Small and Medium-Size Businesses
- Metis Settlement and Band Councils
- Northern Residents

PROGRAM 3

(Community & Regional Infrastructure Support)

Objective: To develop community and regional infrastructure to enhance long-term northern economic development and provide transportation and communication links for business development and community de-isolation

Sub-Program 3.1 - Community Infrastructure

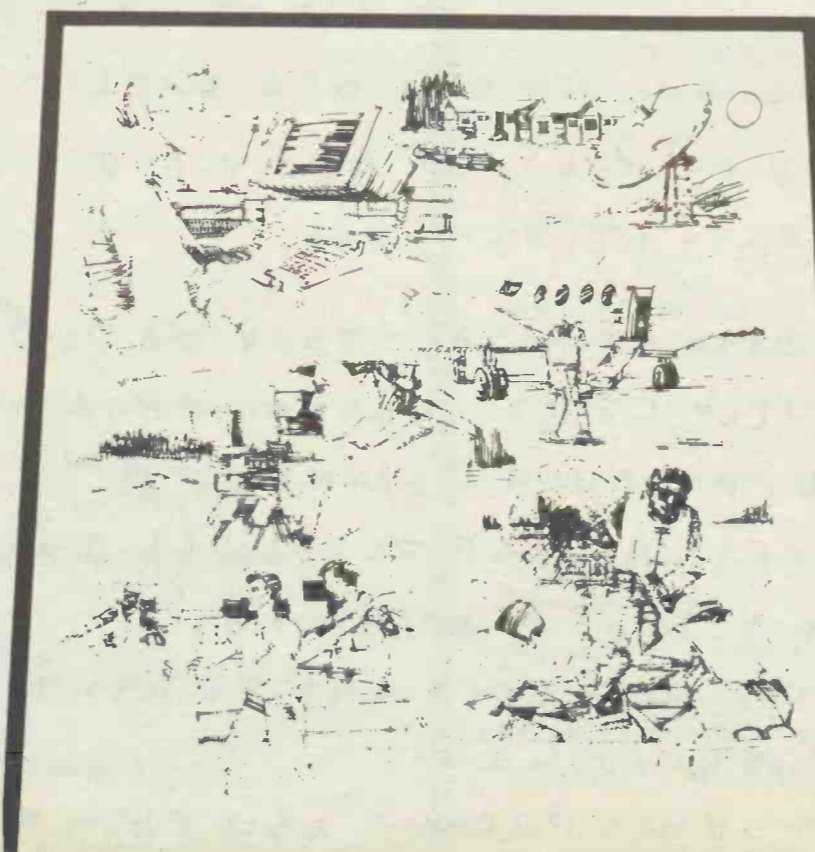
- A. Assistance for hard infrastructure improvements in remote communities
- B. Assistance to improve communications and other de-isolation services
- C. Assistance to provide necessary site-specific business infrastructure in remote communities

Sub-Program 3.2 - Regional Infrastructure

- A. Assistance to undertake regional transportation developments
- B. Assistance to support infrastructure development initiatives in the renewable and nonrenewable resource sectors
- C. Assistance for regional business and industrial infrastructure

What To Know

- Projects must be in northern Alberta
- You may not be eligible for every program
- Projects must be "new", or "incremental"
- Projects must not duplicate services already in place
- Projects must be fully developed with clear objectives, defined budget and start and finish dates
- Projects must show economic viability
- Projects must have sound management
- Funding is only available on a "gap filling" and "last dollar" basis
- Applicants must contribute their own funding
- Projects must not be underway before application



A NEW DAWN IN ABORIGINAL COMMUNICATIONS

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Play portrays feelings, experiences

By Rocky Woodward

It opened with the lights down on a scene of empty beer cans, unwashed dishes and liquor bottles scattered around. A Native girl and boy enter and one of them says to the other, "It's lucky we stayed at Granny's last night."

Three more brothers and sisters enter and they begin to clean the room. With their ghetto blaster playing, the Mom enters and starts to holler at them. She is hung over.

"Did any of you find a twenty dollar bill?" The Mom loudly asks.

Needless to say, her children did find the money but protected it with "no way!" so they could buy food later.

Then the whole family gets involved in a shouting match.

This was just the exciting start of one scene that students from the Grade 8 class at the Ben Calf Robe School "improvised" during their live performance of a play titled "Which Way Home" on April 25.

The play was created during an 11-week theatre workshop. It was directed by Ruth Smillie from the Catalyst Theatre and also featured actress Tantoo Martin Cardinal as "Granny."



RUTH SMILLIE
...director of play

The story the students told was of their home life on a reserve and the eventual apprehension of three of the boys by Social Services, who puts them in a group home.

The mother, Marie Robinson, later moves to the city with her two daughters and Granny, who, asked by the girls to come with them, decides its probably for the best that she does.

Eventually one of the boys, Jeff Caouette, runs away from the group home, steals a car, and through

some well-conceived phone calls, gets his brothers to join him

Unknown to them, the car Jeff stole belongs to Freddy the Pipe Holder, played by Nathaniel Arcand, and after a stint in the city, Granny and the two girls, Rhonda Cardinal and Karen Bird, leave with Freddy by bus for the "Not Dead Yet Reserve" where Freddy lives.

The bus comes upon the abandoned car on the highway (Jeff and his brothers, played by Warren Steinhauer and Jeremy

Saulteaux) are hiding nearby.

The group leaves the bus and that's where the boys come out of hiding. After some persuading by Granny, Jeff decides to join everyone.

It ends with all of them in the car pointing in different directions after someone hollers, "which way to the Not Dead Yet Reserve?"

These students deserve five stars on a scale of five for their acting ability and lines that either had you silently sitting in your chair, while a scene of despair, sadness and anger whirled around you, or bursting with laughter over such scenes as the three boys dressed in girls' clothes (because of a mistaken suitcase) and one of them saying, "well we're all dressed up with no place to go."

The uniqueness of this play was that they were telling their own story, without a script. The words they spoke were from their hearts and were only guided by a storyline they had arrived at during their 11 weeks of group work.

"We started out with some drama exercises so the students could get used to doing this sort of thing. Eventually, it evolved to where they were telling their own story," commented Tantoo Martin Cardinal.

According to Tantoo, some of the students dropped out along the way

for different reasons.

"Sometimes the memories were so strong and so hurting that they couldn't tell the story, so they dropped out. But what happened is the kids that stayed with the medicine bag circle, ended up telling the story for them. We all worked together," said Tantoo.

Ruth Smillie has worked with Native youth for quite some time, having spent three years at the Native Survival School in Saskatoon, and has worked for a number of years in Native Theatre. She is now a director of theatre at the Catalyst Theatre in Edmonton and "I direct other plays as well, but I have a special place in my heart for these kids," Smillie said.

According to Smillie, in order to make things work, a lot of time was spent building a medicine circle.

"We did that by storytelling, play acting together and improvising. The kids just acted out their imagination and we tried to get them to trust one another, to care for one another in a deep way."

After four weeks, the youth began to come around and, Smillie says, that's when the medicine bag was introduced.

"The medicine bag is a special story circle where we use traditional objects. Each person takes an object and makes a story on what the object reminds

them of. We make sure that they understand that it is a special circle and that everyone is to be respected and cared for in the circle."

The 11-week programme consisted of two groups working separately, and after awhile the stories were brought together. Most of the stories told were about group homes because "there were so many of the kids that had experienced this. So those scenes were common to both," said Smillie.

"The scenes came from the students. If you watched it the next time, you would probably recognize some lines but there would be different comments. It's really exciting theatre work because it is different every time," said Tantoo, while commenting that how the students arrived with Granny was through the medicine circle, where almost everyone involved had a story that involved their grandmother.

"Which Way Home" was created by the students and it told their story...a story that they will now share with the Plains Indian School in Saskatoon, Saskatchewan, which has invited them out to perform at their mini festival.

The Ben Calf Robe School and Catalyst Theatre wish to acknowledge the financial support for this theatre programme provided by the Native Secretariat, Alberta Culture and AADAC.

Do You Know An Aspiring Alberta Native Artist Who...

- would like to establish a name in the art community
- deserves more recognition for their artistic talents in any media
- would be interested in selling their work at a reputable gallery in Edmonton during August, 1986
- could benefit from an award of:
 - \$5000⁰⁰ Scholarship for 1st Place
 - \$1000⁰⁰ Cash Award for 2nd Place
 - \$500⁰⁰ Cash Award for 3rd Place
 towards the purchase of art supplies
- would welcome the opportunity to earn 100% of proceeds on works sold

WE CAN HELP!

ASUM MENA
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... (left to right) Jeremy Saulteaux, Rhonda Cardinal, Jeff Caouette, Nathaniel Arcand, Marie Robinson, Germaine Bird, Warren Steinhauer and Tantoo Martin-Cardinal.

INDIAN TRANSPORTATION

A serial about Indian methods of transportation

Methods of transportation determined by environment

By Terry Lusty

Man has always been a mobile creature. No matter where, when, or how one lived, the human race has always had to have some means of moving from one point to another. It might be to transport people, food, family possessions, or any of a number of other goods.

How a person or their goods were moved about was largely dependent upon circumstances such as distance or the surface to be travelled, weight, weather conditions, and so forth.

Over the centuries, man developed numerous transportation aids.

In the Indian world, a number of unique aids were conceived to assist the traveller. They included not only such renowned items as the snowshoe and travois, but many other means which shall be discussed in this series.

In considering transportation methods, a major factor was always that of the goods to be transported. Therefore, weight and bulk were of special significance.

Furthermore, one cannot lightly dismiss those methods of transportation which were totally foreign in their creation. Although some were not of Indian or Metis origin, certain forms that were devised by white society did impact Native culture and lifestyles. This was not unusual given the fact that all societies of the world borrow, or adopt, cultural patterns of other groups if they happen to be beneficial.

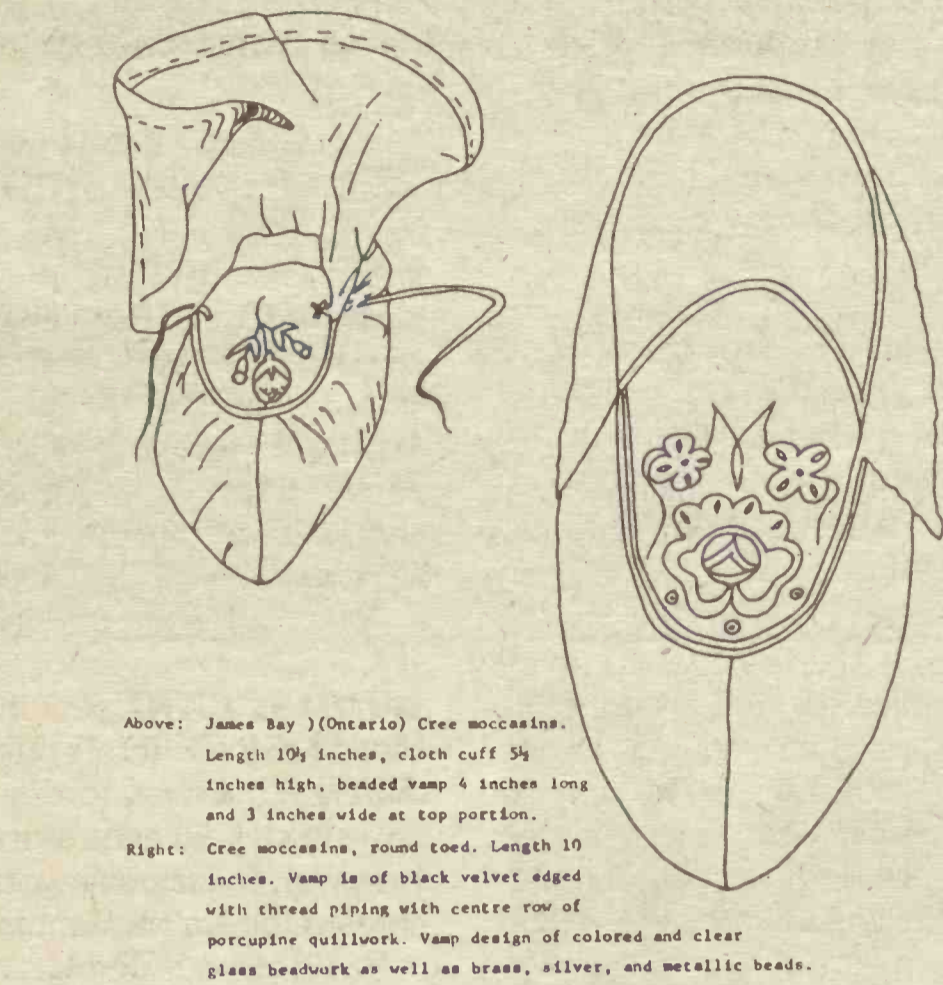
For example, the arrival of the iron train, bush plane, and skidoo proved to have a tremendous influence and contributed greatly to a distinct shift in some of the traditional forms of transportation known to Indian society.

In starting this series, we cannot do so without focussing on the first movements of man.

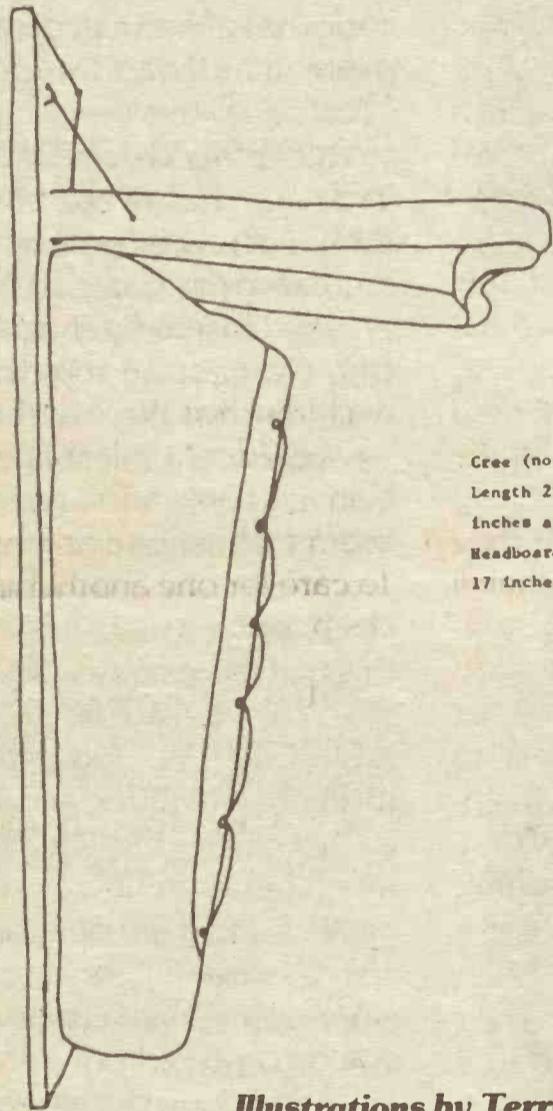
In the Indian tradition, the first form of travel, or transportation, experienced by an individual was when they were a baby. Newborn children were packed around by their mothers in moss bags and, with certain tribes, cradle boards as well.

The moss bag was a large pouch-like affair which secured babies, provided warmth for them, and restricted their movements. They were generally filled with moss or some other form of down which served the same purpose that modern diapers do today.

A supplementary device



Above: James Bay (Ontario) Cree moccasins. Length 10 1/4 inches, cloth cuff 5 1/2 inches high, beaded vamp 4 inches long and 3 inches wide at top portion.
Right: Cree moccasins, round toed. Length 10 inches. Vamp is of black velvet edged with thread piping with centre row of porcupine quillwork. Vamp design of colored and clear glass beadwork as well as brass, silver, and metallic beads.



Cree (northern) cradle board. Length 29 1/2 inches, width 11 1/2 inches at top and 10 1/2 at bottom. Headboard: length across top is 17 inches, width 3 1/2, & 3/8 thick.

Illustrations by Terry Lusty

to the moss bag was the cradle board. The use of this contrivance was two-fold. First, it permitted the women to carry their infants in an easy manner on their backs. Thus, it enabled the women to keep their hands free in order to perform chores or other tasks without hinderance.

Secondly, the cradle board could be stood up on end so that the baby could be kept in an upright position. It had the added affect of preventing the child from moving or rolling about.

As the growth of infants progressed, the next form of travel they experienced was movement on foot. To protect the foot, various kinds of moccasins were developed. They protected the foot from sharp stones, thorns, twigs, poisonous or stinging plants, insects, cold weather, and so forth.

A sample of Cree moccasins with rounded toes, as illustrated, is quite common and popular while the pointed version is more indicative of the historic period.

The hide of the buffalo, and later the moose, was the most common material used in the construction of moccasins. They were made with any one of three different collar styles. These were the turned-down, the straight up, or the wrap-around type more commonly referred to as "high tops."

For appearances, the "vamps" (top part of the foot) and/or the collars were often decorated with geometric or floral designs. This involved the use of dyed porcupine quills, beads, or embroidery. Winter mukluks were simply an extended version of moccasins.

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INTERVIEW:

By Rocky Woodward

In 1981, I had the opportunity to meet Native photographer Dale Auger when we both attended the Native Communications Program in Edmonton.

One of the NCP's criteria was that the group of new students were obligated to spend one week at Camp Goldeye near Nordegg, and within shouting distance of the Rocky Mountains.

It was at Camp Goldeye that we students came to know each other while Elders made more clear the picture of our Native culture, beliefs and tradition.

Dale was very fond of nature. I remember once when Dale and I went on a canoe trip. The day was spectacular. The sun was shining and you could see the mountain tops from the level of the lake just above the spruce and popular trees.

It was easy to enjoy such scenery, but Dale saw much more than I did.

He brought to my attention the small water spiders spinning around our canoe, or he would say, "isn't that nice. Look, Rocky, over there!" and he would point out a squirrel running along the lakeshore or a woodpecker hunting for food on a tree.

How can he notice so much? That is exactly what I would think, while never letting Dale know that I didn't even have the hint of what he saw, where it was or what made it so special. To me, a trip around the lake was making sure the canoe didn't tip.

Dale had an eye for seeing things that less fortunates such as myself either missed or took for granted. For the last while, Dale has been capturing these "unique moments" on camera and has now, shared with "Windspeaker," his thoughts and views of what makes his photography interesting, inspirational and, mostly, so real.



LIFE SNAPPED —
Common scenes of Native life are captured forever in the lens of talented Native photographer Dale Auger's camera.



WINDSPEAKER: HOW DID YOU FIRST BECOME INTERESTED IN STILL PHOTOGRAPHY?

AUGER: I liked to draw when I was young and I remember I did a lot of that during my school hours. However, I never really got into snapping pictures until I entered the Native Communications Program.

Photography, for me, is a way of expressing myself. I have things to say and some of what I have to say is what bothers me. I am very involved with what happens to Native people and certain things that Native people face today disturbs me, which is one reason why I portray Native people (positively) in my pictures.

WINDSPEAKER: WHAT IS IT THAT DISTURBS YOU?

AUGER: I come from the north, from the Wabasca area, and my people are basically shy and really cannot express themselves, say, as the Native people in the city, and this bothers me so I try to express what it is really like out there in the northern communities.

There are a lot of negative things portrayed about Native people and what I try to do is compensate for this by showing the positive side of Native people. There are nice things out there also, and of course a positive side to how they live. I try to give a warm feeling through my pictures of what I see.

WINDSPEAKER: WHAT DO YOU SEE?

AUGER: For you, Rocky, you express yourself through your music and writing. I like to portray things as I see them, through the eyes. I tend to communicate much better in how I see things through the lens of a camera and it is just a way to express what I see.

I have met interesting people, and to me, even the simplest situation is interesting. There is so much that can be captured.

What I try to do, especially for the schools, is when I capture a person, let's say tanning moosehide, smoked fish on a stick or a camp fire, I try to touch the person looking at the picture and if they have experienced something like that, then I put them in contact with it again.

With a picture from the communities, the viewer can be put in touch with what Native people do and how they live in these northern areas.

WINDSPEAKER: IS YOUR STYLE OF PHOTOGRAPHY DIFFERENT THAN OTHERS?

AUGER: It's simply a picture. (Creative)

Continued Next Page



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Dale Auger

"Some of my pictures, people may think they are primitive, but only because they don't understand them. However, there is so much art involved, and feelings in what my subjects do. I want to show this. I am just trying to portray how I feel about them."



From Page 20

I like to do art work and right now my art is at a point where it is just coming around to where I am sort of satisfied with it. In a way, my photography is a substitute for my art right now. Eventually, I hope to put all of my still photography on canvas. In a way my work is a painting and I just happen to be using a tool (camera).

WINDSPEAKER: YOU SEEM TO TAKE PICTURES AT A GRASSROOTS LEVEL. THEY ARE OF PEOPLE, NATURE AND EVERYDAY LIFE IN THE COMMUNITIES. AM I CORRECT?

AUGER: I do not want to be portrayed as someone who stands back with a spear in his hand, saying I am a grassroots man. I just want to express that there is another side of life out there. Those people cannot express themselves, so I do it through my pictures.

I guess you could say that I am fortunate in that I live in two worlds. I can go to these communities and sit with an Elder or with someone tanning a hide, have a conversation with them and take their pictures.

WINDSPEAKER: THE PICTURES YOU HAVE TAKEN YOU HAVE MADE INTO COLOR POSTERS. THEY HANG IN GOVERNMENT OFFICES, IN THE BUILDINGS OF NATIVE ORGANIZATIONS AND IN SOME NATIVE HOMES. WAS THIS SOMETHING YOU HOPED TO SUCCEED IN?

AUGER: The first time I started doing this was about three years ago. At that time the response I received was fantastic, although I was not taking it seriously. The response came from not only the communities but also from the city people.

When I visit the communities, I see my pictures on the walls of homes and it shows that people really appreciate them.

They appreciate the idea that I was able to express myself to people all over through my photography. So I guess in a way my work is turning into a sort of series.

I look at it from the view of the past and I say to myself that it helps to show this side of life. It sure has helped me to express myself.

WINDSPEAKER: AND THIS NEW SERIES THAT YOU HAVE RECENTLY COMPLETED, WHAT IS IT GEARED TO?

AUGER: This new series that I am doing I have titled

"Times they are changing" because it is true. These pictures are basically designed for the schools. I know many of the schools in the north are getting into Cree studies and the instructors of these classes are grateful to have my pictures. One reason is that they can't always take a class of 25 children to watch someone tan hides, so a picture can give them that.

Going back to the title, I am not against change and I want to see change for Native people because it will happen anyway. However, I do want to see them content.

It is nice to know that the Indian Regional Council (for the 10 Bands in the Lesser Slave Lake area) are

supportive. Indian Affairs and Northland School Division purchased some for their schools, so my pictures will be seen in the northern communities. I am excited about it and now my hope is to get some of them into the schools in and around Edmonton.

Some of my pictures, people may think they are primitive, but only because they don't understand them. However, there is so much art involved, and feelings in what my subjects do. I want to show this. I am just trying to portray how I feel about them.

WINDSPEAKER: YOU DO IT VERY WELL.

AUGER: Thank you.

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Entertainers thanked, future gigs noted

By Rocky Woodward

It sure was great working with you, Roy Houle. Roy is originally from the Metis Settlement of Elizabeth and he joined the Whispering River Band at the **First Nations Cold Lake Reserve**, April 26, for a community dance.

Whispering River played rock and country music for approximately 150 people at the Community Hall, and **Fred Scanie** and **Harold Blackman**, hats off to you two and all the others involved with this community get together.

Whispering River consists of **Art Burd** on fiddle;

Max L'Hirondelle, rhythm and lead guitar; **Terry Daniels**, bass and vocals; **Fred Mauler** on drums; **Brock Ashby** on bass; **Ron Makokis**, and vocals, and myself, **Rocky Woodward**, rhythm and vocals.

On May 31, try not to forget that Calgary Metis Local 18 will be presenting a **Native Talent Contest and Dance** at the **Oddfellows Hall** in Calgary.

The address is 9 Avenue and 14 Street S.E. in Calgary.

For more information, call Chuck Anderson at 233-7303.



ART BURD
...Whispering River Band fiddler

Entertainment



KAREN ST. JEAN AND FAMILY
...sounding real good

I was talking with **Lyle Donald** over at **Metis Local 1885**, and asked him how the dance they sponsored went.

Don Sauve and a **Taste of Nashville** played for the dance that was held at the **Highlands Community Hall** in Edmonton, April 25.

"We didn't have as good a turnout as expected, but the music was great," said Lyle.

I understand that **Karen St. Jean**, along with her

brothers and sisters, did some singing and, "not just Karen, but all of them sounded real good," commented Lyle.

Music is the business and I hear that **Gerald White** will be bringing in some musicians to Edmonton to pre-tape some dance music (Metis) for their up-coming trip to **EXPO 86**.

Gerald, as you know, is the lead man for the **Kikino Northern Lites**, who will be performing at Vancouver this summer.

Although it is not in **Native Nashville North's** budget to have country bands on the show, we are still looking for singers and musicians to appear.

Try to think of it as a Saturday afternoon at a local tavern during a jam session.

By the way, I will be making a circuit of some of the taverns in town. We were talking about Native singers and musicians the other day, and someone said if I am looking for good talent that I should try to take in some of the afternoon sessions where a lot of local and rural talents strut their stuff.

Native Nashville North has 10 more shows to complete for this fall's season...so we will be looking to booking Native people for the show.

If you are interested call 455-2700.

We will be pre-taping very shortly in front of a live audience, so call soon.

Brenda Gladue and family. Are you out there. Call Rocky at 455-2700.

Chuckie Beaver, I would sure appreciate hearing from you also.

I remember seeing a videotape of Chuckie once, I believe from the **Iron Star** days. It was called "Charlie's Dream."

I have some of his songs that he writes and they are great material.

I once even had the opportunity to sing one of them when I was invited by Jeannine Laboucane to sing with her for a function in town a while back.

If there are Native bands playing in Alberta, give us a call so we can let the public know where you will be, on certain dates.



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Ominiyak raps Getty on Lubicon comments

By Anne Georg

CALGARY — Lubicon Lake Chief Bernard Ominiyak has rapped Premier Don Getty for comments he made about the Lubicon Lake Indians while campaigning.

"It's amazing to get such remarks from the premier of Alberta," Ominiyak said in an interview after he spoke at a forum held by the Committee Against Racism here Sunday.

Getty is quoted in the "Calgary Herald" as saying, "We only give up your land when it seems the right thing to do...we're trying to establish those terms. I don't think we have the right to give up something that belongs to you just because someone asks for it. It has to be proven that it should go, because it's part of your province." He made the comments at a press conference in Lethbridge April 23.

Ominiyak's disbelief over Getty's statements is overshadowed by the grim realities of the Lubicon Lake Indians' struggle to have their comprehensive land claim resolved by the federal government. He says that if all the concerned parties genuinely wanted to resolve the issue they could do so within hours. But the provincial government is stonewalling the process for reasons Ominiyak sees as self serving.

"Whose interests is he trying to protect? Is it the Heritage Trust Fund that they get from oil royalties?" Oil revenue gleaned from within the Lubicon Lake Indians' disputed territory finds its way into the coffers of the Heritage Trust Fund.

Ominiyak went on to question the Alberta



LISA WALKER
...Nuu Chah Nulth rep

government's claim that the land is the province's to protect. The Lubicon Lake Indians claim they never surrendered title to their traditional lands, so the transaction which took place between federal and provincial governments in 1930, transferring the land to the provincial government was, in fact, invalid.

"We don't have to prove it's our land. It is our land. It's a fact and everybody knows it's a fact," Ominiyak stated flatly.

The depth of Ominiyak's distrust of the provincial government's intentions is revealed in several ways. In a prepared response to Getty's statement, Ominiyak speculates that the premier is using the Lubicon Lake Indians as a perceived threat to Albertans so that "maybe he can win a few votes by claiming that he's protecting 'Albertans' from the Lubicon Lake people." He asks whether Getty believes that the Lubicon Lake Indians are not also Albertans.

Because of the province's attitude towards their claim, the Lubicon Lake Indians have refused to

negotiate their claim to Aboriginal title in the presence of a provincial negotiator. This is holding up further talks, but Ominiyak says although in the past he was willing to negotiate with the province, several of their actions have made it impossible for him to continue doing so.

The "final crunch" for Ominiyak came when Native Affairs Minister Milt Pahl sent political advertisements and letters to the editors of various northern and Native newspapers stating the government's position. Ominiyak claims the information presented in those articles and letters was not wholly true and was intended to mislead the public. They appeared in early March, prior to negotiations which were to be held during that month, but which have consequently been postponed.

"In the past we have tried to deal with whoever was prepared to deal with us. But we want to keep in mind that the Alberta government has tried to wipe us out completely as a people. I just can't bring myself to be in the same room as the people who are trying to wipe us out," Ominiyak stated unequivocally.

The band is escalating its fight against the provincial government through a boycott of the 1988 Calgary Winter Olympics. Ominiyak told the 100 people who attended the forum that the band already has strong support for the action, including the Indian Association of Alberta, the Metis Association of Alberta, the Assembly of First Nations and the Alberta Federation of Labor. Several European support groups have also added their support for the boycott. Ominiyak says the boycott was carefully thought out before any action was taken.

In an interview after the forum Ominiyak agreed that the boycott is putting Indian people in the Calgary vicinity in a difficult position. "It is a dicey issue, but it's high time the Aboriginal people of the province make the world aware of what's happening in the province...not all is fine and dandy. This province has destroyed our land and taken our resources and left us with nothing."

Also at the forum entitled "Stolen Lands" was Peter Many Wounds Jr., Treaty Seven policy consultant, and Lisa Walker, representing the Nuu-Chah-Nulth Indian Band in British Columbia. The Nuu-Chah-Nulth Indians are fighting the British Columbia government for recognition of their Aboriginal title to Meares Island.



PETER MANYWOUNDS
...Treaty 7 policy consultant

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Smith not only cause of Oiler loss to Flames

By Rocky Woodward

The EDMONTON OILERS are out and the CALGARY FLAMES are in on a goal by Oiler Steve Smith.

When you really think about it, I don't believe the blame can be put entirely on Smith. I think we all know that the Oiler's gave it their best but came out on the losing end...this time.

I like what Jim White over at the Edmonton Police Department said.

"It really hurt last night to see the Oilers lose, but you know, when I woke up this morning the birds were singing, the sun was shining and life goes on."

Easy for you to say, Jim. Now read this letter he wanted printed as a mes-

Sports

sage to Floyd Thompson over at Kikino.

"Jim White, being of unsound mind, dumb and crazy, would like to apologize to Floyd Thompson because he selected the Oilers over the Flames.

Don't grovel, Jim, just pay Floyd what you owe him!

We have a hockey draft taking place here at WINDSPEAKER and guess who I picked as my seventh draft? Steve Smith. I sympathize with Smith for making the unlucky goal into his

own net, but I could have used the point for my draft.

Did you know that was Steve Smith's birthday...the night the Oiler's lost? It was.

Anyway, my heart goes out to the Edmonton Oilers, but they should not feel too bad. They gave us two wonderful years as champions, a great series in the Stanley Cup playoffs this year...and they will definitely be back...better and stronger next year.

Have a great summer, EDMONTON OILER'S!

CALENDAR OF EVENTS

- Tune in to your local CBC-TV station Monday through Friday at 8:00 a.m. for up-to-date, comprehensive Native news coverage on AMMSA/ARTS' new "Radio over T.V. programs-Native Perspective."

- High Prairie Native Friendship Centre Society Annual General Meeting, 2:00 p.m., Saturday, May 3, 1986. Banquet and Dance at High Prairie Legion at 7:00 p.m. Free tickets to those attending meeting.

- Canadian Native Friendship Centre Sponsored Early Bird Golf Tournament, May 10 and 11, 1986. Entry fee, \$60, includes barbecue steak dinner. For more information contact Gordon Russell at 482-6051 at the Canadian Native Friendship Centre in Edmonton.

- Fifth Annual Ben Calf Robe Pow Wow, May 10, 1986, at 12214 -128 Street, Edmonton. The theme for the Ben Calf Robe Pow Wow is "Honor Thy Elders."

- North Country Fair and Folk Music Festival, June 20, 21, 22, 1986, at Spruce Point Park on Lesser Slave Lake near Kinuso. For further information call Ellis O'Brien at residence 776-2205 or work 523-4511.

- Cold Lake First Nation's Treaty Celebrations, July 18, 19, 20, 1986, Cold Lake First Nations Reserve, Cold Lake, Alberta.

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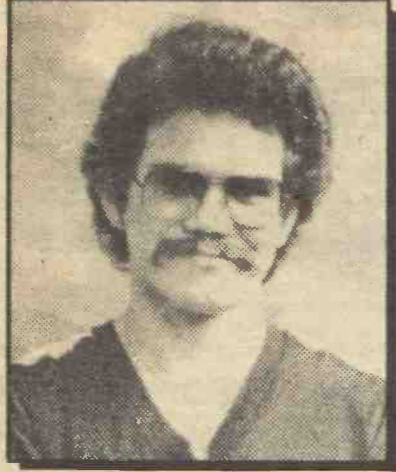
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Sports Roundup

By Ivan Morin

Hi there, the Stanley Cup playoffs are over for the Edmonton Oilers. The Oilers couldn't come back after one of their own players accidentally put the puck in his own net. Steve Smith, who was celebrating his 23rd birthday, was trying to pass the puck across the goal mouth, hit the back of Grant Fuhr's leg, and the puck bounced into his own net. (What a birthday present!) More on the Cup later.

WINDSPEAKER/NATIVE PERSPECTIVE staff have just ordered their team sports jackets, so we should be on the ball diamond soon. Hopefully we're going to do as good as we're going to look, like we've got some sharp looking jackets, thanks to the good taste of News Editor (new title) Rocky Woodward.

Oh yeah, Bert, our main boss, has been asking if I've written in my column that I am now an official employee of WINDSPEAKER/NATIVE PERSPECTIVE, and of course I haven't. So here it is, I was hired on as a reporter starting on April, so now I can rest if I don't find a hundred and one stories to write about each week. Actually it was much easier being a freelance writer, but being on salary is a lot better. And besides, I like it here and I kinda wanted to hang around for a bit.

Well, let's get on with the community news. **SADDLE LAKE** — I talked to Ken Keekesim, the former director of recreation for the Saddle Lake Band, and he said that the recreation department on the reserve has been shut down and he and Ferlon McGillvery are out of a job, and the whole community is going to suffer as far as recreation programming is concerned. From all the reports I've had from Saddle Lake, these two were doing a fantastic job and somewhere, somehow, someone should try to find some funding to keep the recreation program going for the Band. Not only is recreation important for its physical fitness, but what about the things it does as far as keeping people in the community occupied and away from the things that tend to get the young people in trouble.

Of course, this change of events didn't stop Ken from giving me a bit of news. Men's fastball will be starting on May 12, and Ken and Ferlon will be coordinating that. On the last weekend of July Saddle Lake will be hosting an eight-team ball tournament, which will involve between 150 to 300 people. This tournament was started last year and they had six men's and six ladies' teams play. This year they're not sure if the ladies are going to be involved.

The senior men's fastball will be getting underway soon with three Saddle Lake teams entering the league. The Saddle Lake Reds, Blue Jays (defending 1985 Alberta Native Champions) which Ken manages, and a third team managed and coached by Noel Cardinal will represent Saddle Lake in the league.

And the Native Provincial Championships will be hosted by Saddle Lake on June 13, 14 and 15.

The tournament will be for 8 teams. Entry fee has been set at \$250. There will be no cash prizes, but winners will receive trophies, and everybody will go home with a jacket.

Ken also says that he's happy to see so many young kids getting involved with the baseball program this year.

I found out something I didn't know about Ken before. He used to be in radio, which is nice as long as he isn't out to get my radio spot.

BONNYVILLE — Reta Derkson tells me she's got a youth group going at the Bonnyville Canadian Native Friendship Centre. The friendship centre also registered 12 boys in the 14 and 15-year-old league. They've also sponsored a team in that division. Reta and the rest of the girls at the Friendship Centre are also planning to have a ball tournament sometime in August.

They are also preparing some kids to go to the Friends of Sports Games, which are summer games sponsored by the Alberta Native Friendship Centres. This year the games will be hosted by the Lethbridge Friendship Centre.

And finally, either Reta knew something I didn't, or it was just a lucky guess, but when I talked to her before the game she said that the Flames would beat the Oilers by one goal.

SLAVE LAKE — When I called Alex Courtorielle all he had to say was that there was lots of snow on the ground in Slave Lake. Apparently the town of Slave

Lake had to cancel a show being put on by the Snowbirds, a group of flyers with the Canadian Armed Forces. It wasn't all bad news, though. Alex tells me that over 300 boys signed up for the Slave Lake minor baseball program, so there should be a lot of minor ball up there this year.

The friendship centre also went to their last boxing card last weekend in Grimshaw. Some of the Slave Lake boxers that did well were, Curtis Cardinal, who won by a walkover, and Ron Ward who lost a close decision. The Grimshaw card wrapped up another good year for Alex and his boxers, who attended many boxing tournaments and went home with a lot of championships, not to mention a well put together card which had such attractions as the Canadian Heavyweight Champion in attendance. Well done, Alex.

EDMONTON — As I was saying at the outset of my column, the Stanley Cup playoffs are over for the Oilers and what I thought I'd do is have a look at the races so far.

In the first round everything went pretty well as expected, except for the wins by Toronto, Hartford and the New York Rangers.

I had a chance to talk to Roger Nielsen, co-coach of the Chicago Black Hawks, during one of the Oiler-Flames games, and he told me that the difference in that series was the play of Toronto goaltender Ken Wregget. He also said that they didn't get the goals they needed from their big players like Savard, Sutter, and a host of others. Nielsen said that the Black Hawks just didn't skate with the Leafs and lost a series they shouldn't have.

In the Ranger-Philadelphia series, goaltending again played the major role, as John Vanbiesbrouck came up big when the Rangers needed it. Somehow between the end of the season and the start of the playoffs the Rangers found the formula to play steady defensive hockey—which is something they couldn't do all year long, but they did it against the Flyers.

In the Hartford-Quebec matchup, the Nordiques just couldn't seem to get on track for any of the three games that they were involved in. Everybody but Hartford thought it was going to be a walkover win for the Nords, but it wasn't to be so.

In the second round, the Rangers surprised everyone again as they ousted the team with the third best record overall in the regular season. The Washington Capitals were met with a steady Ranger defense and a hot John Vanbiesbrouck. Vanbiesbrouck reminds me of Ken Dryden when he first

broke into the league in the 1970-71 series. If he can do half the things that Dryden did for the Canadiens, the Rangers are in for a good time.

Hartford almost pulled it off, too, taking the Canadiens to seven games and into overtime in their seventh and deciding game. It was a pretty slow series, nothing too exciting except for maybe the fact that it was a playoff series.

The Calgary Flames won the Battle of Alberta on a fluke goal by a kid who was trying to celebrate his 23rd birthday. The goal by Steve Smith, but credited to another Edmonton Native, Perry Berezan, came just when the Oilers seemed to have some momentum going.

After the goal the Oilers just didn't have any zip left.

In all honesty, I think the team that played the best throughout the series won the series, fluke goal notwithstanding. I really think the Flames deserved to go onto the Stanley Cup semi-final series and not the Oilers. I'm disappointed, but I guess there will be a next year for us Oiler fans.

In St. Louis, the Blues did what was expected of them and beat the Toronto Maple Leafs. The Maple Leafs' bubble burst, but not until they had taken the Blues to seven games and a few anxious moments in their final minute.

And that about does it for a look at the last two rounds. Here are the predictions for the next series.

It's going to be an all-Canadian affair as the Flames will take care of the Blues in five games, and the Canadiens will break the Rangers in seven. And the Flames will keep the cup in Alberta, and beat the Canadiens in six.

Well that about does it for another sports roundup. We'll catch you again next week. And remember to KEEP SMILING. A smile a day will help keep the blues away.

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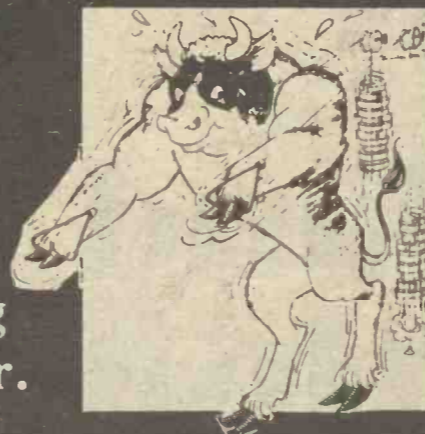
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Junior Forest Wardens walk-a-thon a triumph

By Oohosis

A group of hot, tired, thirsty, hungry, feet-blistered children and adults marched triumphantly into Rundle Park on Saturday.

Soon all thirty of them were feasting on hamburgers, cooked on a barbecue on loan from Gordon Russell (famed cook of Wig-Wam Inn). In no time at all the kids were playing and running around, as if

they hadn't just walked over ten miles of city streets and bike paths.

The Edmonton Eagles Junior Forest Warden Walk-A-Thon was a huge success. Sure there were only twenty-five of them. And sure, they didn't have expensive banners, or any of the commercialism of a major city-wide event. But those kids wanted to earn their own money so they could go on a trip to B.C. this summer. The Walk-A-

Thon was their idea. And with the help of club leaders and counsellors Doris Domak, Peggy Lafleur, Eunice Penner and Irene Giroux, a Walk-A-Thon was organized.

Money pledged from those people who believe in the club and who have agreed to support their fund-raising objectives hasn't been tallied as yet, but according to club treasurer Peggy Lafleur, it should come to nearly \$900.00. Another \$3,000.00 is yet to be raised.

Volunteer Jim Fern drove his flat-bed Courier alongside the group as they walked down 104th Avenue after leaving the Friendship Centre, and then he stayed with them so they could get a drink of iced tea or lemonade from the two large water coolers on the back. Noel Marten and Roger Deranger drove a van loaned by Local 1885 and set up route markers along the way. Ron Tourangeau and Club Supervisor Dwayne Desjarlais assisted the parents/counsellors with controlling the twenty-five Junior Forest Wardens, ensuring that they crossed only at green lights and that nobody ran them over when they had to walk on the road.

The Alberta Forest Service loaned four port-aphones to the group and they sure came in handy during the course of the four and one half hour walk. While walking along Ada Boulevard, the group noticed a fire burning in the brush in the river valley, but had to refrain from taking any action on the advice of their club supervisor, who is also a certified fire boss. The fire was burning uphill in scrub brush and grass and without tools, the kids could do little except wait for the fire department.

Way to go Eagles! You're flying high.



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Calgary students learn from Metis teacher

By Anne Georg

CALGARY — Both Native and non-Native students in two Calgary elementary/junior high schools benefit from having Doreen Richardson in their midst. The petite Metis woman is the co-ordinator of the Seven Chiefs Cultural and Linguistic Program in Colonel Walker and Victoria Park Schools.

She graduated from the Faculty of Education at the University of Calgary only last spring, stepping right into her position with the Calgary Public School System.

As co-ordinator of the Seven Chiefs Program, Richardson attempts to teach children appreciation and awareness of Native culture through social studies and language arts programs. In language arts she teaches students the elements and the significance of Indian legends; in social studies the students study different aspects of various Indian cultures. This year Richardson focused the social studies course on the Northwest Coastal Indians and the Plains Indians by examining their writings, transportation, housing, languages and clothing from the past. But Richardson teaches Indian culture not only from the historical perspective.

"I also bring in the modern perspective so kids get an understanding that Indian people have changed their lifestyle. I use the historical aspect so they can see the value of Indian culture as it was," she explains.

Because most of Richardson's students are in elementary school, she doesn't often have the opportunity to address the political issues facing Native people today. The regular programs she teaches junior high school students prevents her from spending as much time as she would like talking about specific Native issues with the children in the higher grades.

One way she is able to expose her students to the lifestyles of Indian people today is through the field trips she arranges. A field trip to the Sarcee Reserve bordering southwest Calgary gave children insight into modern day life on the reserve. Richardson herself comes from the East Prairie Metis Settlement in northern Alberta.

She introduces students to living Indian culture by bringing resource people into the schools. Last month a two-person theatrical troupe from Montana played in the Colonel Walker School gymnasium to an enchanted audience of children of many races

from Grades 1 to 9, and their teachers. Afterwards several Native children came backstage openly admiring the two Native performers in "Daystar," asking lively questions about their costumes and their work while the younger children unabashedly gaped as the performers dismantled their show.

When the Seven Chiefs Program was established about four years ago, more Native students attended the two schools than are in attendance now. Richardson's job entails teaching mainly non-Native students about Native culture. The approach she uses is not the same one she would use in teaching Native children about their own culture.

"With the majority of Native kids in classes, I look more at teaching the value system, somehow focusing on the immediate background of the Native kids. It's very, very hard to teach aspects of a culture when kids don't have any awareness of it. Basically, the only thing you can do is make the non-Native student aware of the value of Indian culture," she explains.

Richardson says Native students at both schools are well integrated with the non-Native students. She attributes the positive attitudes of the children to the success of the program which began three years before she became co-ordinator. The mere fact that a Native person works as a teacher is a good influence to both Native and non-Native students in the schools. Richardson believes that even the students she doesn't teach are affected by her presence. Although she says she cannot gauge the exact influence she has on students she is able to provide examples.

She recounts the situation of a Grade 8 boy who

began the year with animosity toward her and with a low self-esteem stemming from his Native background. But throughout the year Richardson encouraged him to talk about his background and invited his questions at any time. "If the kid talked about something Native, I would stop and talk about it. To me it was very important to focus on what he was talking about because he was recognizing his Native background. It was more important to me than what I was teaching." The boy's improved attitude is the reward of Richardson's compassion toward him.

It appears that many of the non-Native children are jumping on the band wagon too. In class they often eagerly raise their hands to boast of any sort of connection they may have to Native people, be it a distant uncle or a sister's boyfriend.

It is not only the children who are receptive to Richardson. Other staff members are gaining a better understanding of Native culture as well. And Richardson herself is gaining a richer awareness of her own culture through the research she does for her courses. She had never done arts and crafts before her courses required that she teach it. Now she can make moccasins and mukluks and is able to do beadwork as well. "I'm always learning. It's valuable for me to have to look deeper into the Native culture," she says, almost shyly.

Doreen Richardson's quiet wispieness is really quite deceiving. The woman has a large and powerful impact on hundreds of people. In a more subtle way, but of equal importance, the effects of her efforts will be felt in many ways for many years to come. It's called tolerance and understanding.

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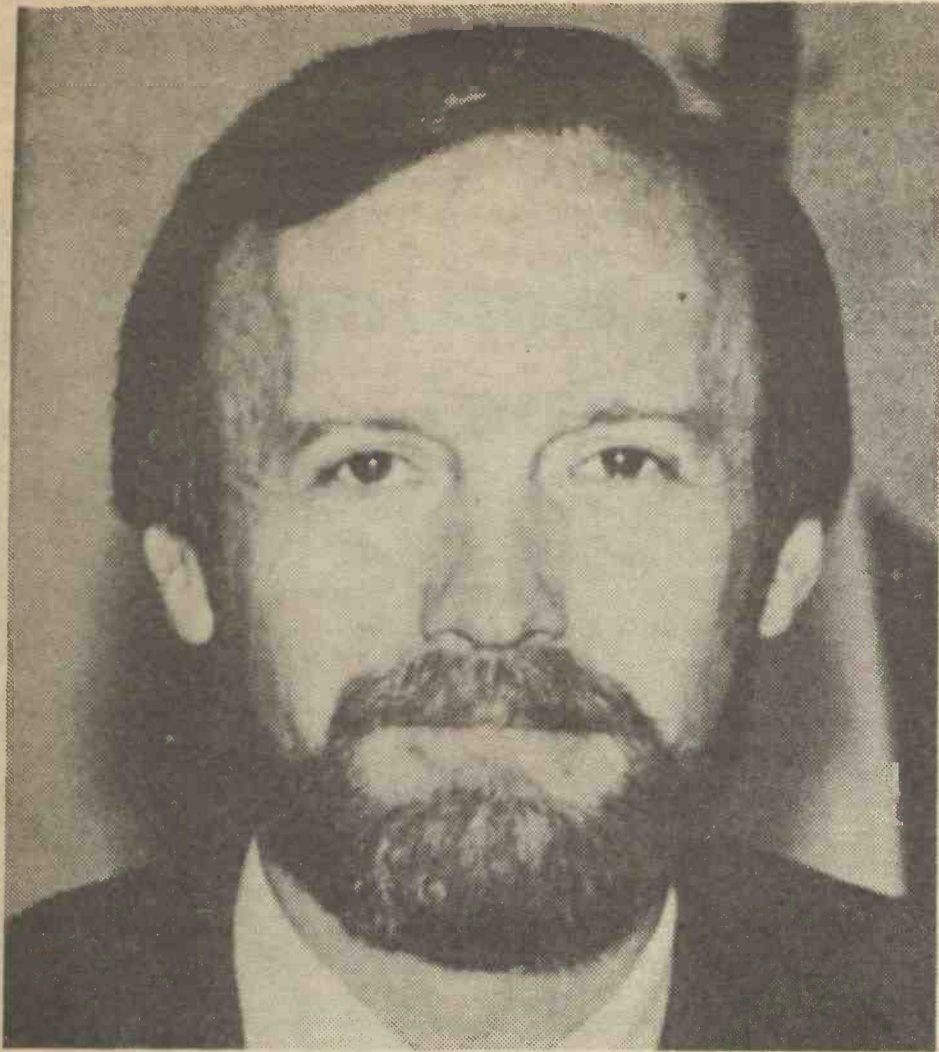
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DENNIS WALLACE
...new regional director

Wallace stresses cooperation

"Self-government is like a triangle which needs equal sides of political, social and economic development to be stable," said Dennis Wallace, the new Regional Director General of Indian Affairs in Alberta.

"We all know that bands in Alberta are very sophisticated politically, and most have protected their language and culture to keep their society strong," he said. "It is the economic side of the triangle which needs support and development.

Promoting economic development on the reserve is just one of the goals of the new RDG who arrived in Edmonton on March 1, and

he has a unique idea for achieving that aim.

"Since reserves are often too small for the population they have to support, they could have first rights to work in nearby resource areas off-reserve — in their zones of interest you might say. This could include forestry, fishing and other resource developments."

Wallace also wants to spend his first few months in Alberta meeting with Indian leaders and listening to their plans.

"I come from 10 years of working with bands in a variety of locations where there has always been good communication." He said he hopes to continue that

process through various methods from advisory councils to community meetings.

Open lines of communication permit the RDG to find out if Indian Affairs programs meet band expectations and also allow the department to explain its funding mechanisms.

Wallace wants bands to see how much money the region controls and how that money is distributed. He thinks this will take some of the mystery and suspicion away from the funding process.

Another goal of the new RDG is to find out what stage of self-government Alberta bands are at and how they wish to proceed. Currently, many bands and regional councils have taken over the administration of education and social services as a starting point.

"Program transfer is really a building block approach to Indian self-government. Over time, programs that were originally developed by governments can become Indian-driven and Indian-specific after they are taken over by the band," he said.

"Blue Quills, for instance, is now specifically designed to meet Indian needs, but the original Blue Quills residential school was run

in a much different way."

"So, it's not just the transfer of programs. It's the leading edge of something far more significant: the reassertion of Indian self-government that's been around for all time."

"This is not meant to downplay the importance of a constitutional agreement on Indian self-government. The role of the department, however, is to be flexible so that it can deal with local plans for self-government and also national developments."

Wallace is aware of the fears Indian people have of reduced services as Indian Affairs reduces its staff, but he said, "This means a change in the way we do business rather than the end of the business."

"Our minister (David Crombie) has clear direction that most bands would like the department to get out of service delivery and band decision-making on a day-to-day basis.

"Changes in the Department of Indian Affairs reflect the direction the minister has from Indian bands right across the country," he said.

(Reprinted from the Department of Indian Affairs newsletter "Accent.")

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Old ways preserved

By Diane Parenteau

FISHING LAKE — The days of laboring long hours over a moose hide are in the past. It's been a couple of years since a skin was stretched over the fire pit out back, and just recently the grover needles have been put away.

Walking into the modest home of Harriet Bruneau, one can still smell the smoked hide that was for so many years an intricate part of her lifestyle. Colorful scatter rugs that she hand braided cover the floor. In one corner sits an antique treadle sewing machine (in working order) where she made many a pair of mukluks.

Still in good health, her days are not as busy as they once were. Failing eyesight and numb fingers have forced her to put away the beads and knitting. Mrs. Bruneau calls it "being on holidays."

Harriet Bruneau's past is a bit of a mystery, even to her immediate family. She wasn't one to talk about herself and records of births and marriages are lost or non-existent. Mrs. Bruneau, with the help of her daughter, Mary Calliou, who lives with her, were able to recollect some events of the past 86 years.

Although she was born in Lac La Biche in the year 1900, the first half of her life was spent in Cold Lake. It was there that she had met her husband, John, and began a homestead just west of the town. All of her children were born at home there. Mrs. Bruneau talks fondly about her youngest daughter being born while she was planting potatoes.

In April of 1943, with all the possessions they could fit into two wagons, Harriet and her husband started out for Fishing Lake. The cows followed behind, tended to by their four children. Two small calves and some chickens rode in the wagon.

"It rained for three days," Mrs. Bruneau remembers.

Her daughter Mary also remembers the rain. "The horses got bogged down...they just lay down in the mud."



HARRIET BRUNEAU
...still going strong

There were no roads to follow, "only a wagon trail that was like following a railroad track as it went round on top a hill."

For the first little while after arriving at Fishing Lake, they stayed with relatives, living in tents and then a granary, until they found some land.

The first home that went up in the fall of '43 had a roof made from small poplar trees.

Mary laughs, "when it was warm inside the house, the leaves use to come out."

"There were not many big trees," added Mrs. Bruneau.

Larger logs had to be hauled from up north or from the island across Frog Lake.

The second house that was built on that land still stands today. This existing house had no electricity, but when the phones came they had one installed.

For Mr. Bruneau, farming and hauling posts was a living, as well as threshing for local farmers in the fall. Mrs. Bruneau always had a big garden to look after or cows to milk. The days that she worked on hides, it

wasn't always possible to stop even to make lunch.

"She had to work all day. If she stopped, it (the hide) would dry up," says Mary, referring to her mother, "Mom would always cut out the hide for jackets and I would help her bead."

"Beads could be bought at any store, but the color on the glass beads used to just rub off."

Seventeen years ago, the Bruneau's were on the move again. The final move sent them about ½ mile north of the townsite of Fishing Lake and just across a field from a daughter and her family.

Mrs. Bruneau still had her garden and hides to work on. With her own children married and with families of their own, she often helped to look after her grandchildren. (Today she has 15 grandchildren and 7 great-grandchildren.) Harriet and John Bruneau, regular churchgoers, were now within walking distance of the church.

Today Mrs. Bruneau is still a woman of strong faith. Able to read only Cree, she often reads from a book of hymns and attends church

as regularly as her strength permits. In her home, she proudly displays various religious figurines and pictures. A rosary hangs on one wall.

Living on her own for the past twelve years since her husband's passing, she now enjoys the company and assistance of her daughter, Mary.

April 10, the family of Harriet Bruneau joined her to celebrate another birthday. At 86 she is one of the oldest residents of the Fishing Lake Settlement. This year, April 10 was also the day of a spring snowstorm.

When asked how she was feeling, she explained, "I'm tired all the time...for the past three days." She knew it was going to storm. A proud, respected woman who has seen many seasons come and go.

Travelling through the years of her life, Mrs. Bruneau grew tired. She passed a hand over her forehead and smoothed down a long graying braid. Then without a word she lifted herself from the corner rocking chair and shuffled into her room.

Happy Birthday, Kookum, and many more!

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Community College**

JOB ANNOUNCEMENT

The Kickapoo Nation School is now recruiting for the following positions for the 1986-87 school year with the Title VII Bilingual Program scheduled to begin July 1, 1986:

Project Director:

Must possess a M.Ed. degree, experience in staff development, teacher training, federal programs and grantsmanship, and must be bilingual. Position shall remain open until filled, salary is negotiable, excellent fringe benefits, preference will be given to qualified Indian applicants.

Curriculum Developer:

Must possess a M.Ed. degree in Curriculum Supervision, experience in federal programs, classroom teaching experience required and must be experienced in all subject matter. Position shall remain open until filled, salary is negotiable, excellent fringe benefits, preference will be given to qualified Indian applicants.

Also:

(3) Montessori Teachers, K-6, must be certified and experienced, for the 1986-87 school year. Positions shall remain open until filled, salary is negotiable, excellent fringe benefits.

To apply, send resume and credentials to:

Kickapoo Nation School Board

P.O. Box 106

Powhattan, Kansas 66527

For additional info., Call: (913)474-3550

Rec grant received

By Diane Parenteau

FISHING LAKE — The Fishing Lake Recreation Committee recently received an \$8,000 grant from Alberta Parks and Recreation. The grant is the result of a proposal for a five-year plan submitted to the department earlier this year. Recreation will use 75% of the \$8,000, with the remaining 25% to go to culture.

Community

The accepted proposal included plans to improve the existing rodeo grounds as well as further development of the beach area — a definite asset for the settlement. The ultimate goal of the committee is a

recreation centre.

Plans are in the works for mens fastball and a mixed softball team. Roughly \$900 has been spent on ball equipment. This includes everything from bases to ball gloves. The ball dia-

monds themselves will also receive a facelift.

Future aspirations of the recreation committee include softball for the younger members of the community as well as some type of sports day that would become an annual event.

The grant received was for recreation in 1985. Another proposal is in the works for more available grant monies in 1986.

Preservation of Metis language urged

In 1984, the Metis National Council made the following remarks in its opening statement to the First Minister's Conference on Aboriginal Constitutional Matters held in Ottawa on March 8th and 9th.

"Surely it is more than racial characteristics that makes a people. What about a common history, culture, political consciousness? Our origins like that of any people when traced back far enough, are mixed, but once we evolved into a distinct aboriginal people, the amount of this much or that much ancestry mattered less than being Metis."

One of the most important elements of "being Metis" is the existence of a common culture. It is this sharing of cultural values which is a distinctive characteristic of the Metis people. A crucial part of this cultural bond is the existence of a distinct language. If the Metis and the Metis culture are to survive and flourish, it is important that a distinct language be maintained. Regrettably, the survival of a distinct Metis language has in the past been threatened by the Canadian educational system which ignored the existence of a distinct Metis culture. Yet the Metis struggled to retain the languages of their people. As Paul Chartrand, Committee Chairman of the Michif Languages Conferences, said in his opening remarks:

"Languages are a bridging gap between isolation and community. In the past the system went to great lengths to try to prevent Metis people from speaking the Michif languages but Metis ingenuity and tenacity prevented this from occurring. It is important that the Michif take their rightful place in Canadian history. The freedom to express oneself in one's own language is a fundamental and collective right of the Michif people."

The origins of the Michif language are traced back to the earliest contacts between the arrivals of the first Europeans and the Native peoples. Generally where

there are contacts between different cultures, one language will dominate to the eventual extinction of the other. However, this did not happen in the contacts between the European fur traders and the Native peoples of the West and North-West. What occurred was the development of some distinct languages, now referred to as Michif, a development which paralleled the development of the Metis as a "distinct aboriginal people."

There are four main language groups that can be referred to as distinctly Michif. They are: Michif Cree, Michif French, Ojibway and Swampy Cree. These languages are peculiarly Metis in their grammatical structure, accent and syntax. The Michif language is a mixture of French and Cree in which the nouns are French, with the use of French gender and pronunciation. The verbs come from Plains Cree, although some speakers of the language replace some Cree verbs with French verbs. The non gender distinction of the Cree language in verb usage is retained. Syntax is mainly based on Cree though there are varying degrees of influence from French.

Until recently the cultural significance of the Michif language was not well recognized by the Metis people. Though some form of the Michif language is known and used in Metis communities, studies have shown that its use among younger Metis is declining. However the recent rebirth of Metis identity has sparked a resurgence of interest in Metis culture and, more importantly, in the Michif language. In 1983 the Manitoba Association for Native Languages was formed with the goal of promoting aboriginal language development. In November 1984 the Michif Languages Committee was formed, chaired by Paul Chartrand, head of the Department of Native Studies at the University of Manitoba. Members of the Committee include Audreen Hourie, the education coordinator of the Manit-

oba Metis Federation and Yvon Dumont, President of the Manitoba Metis Federation. In June 1985, the Committee organized a Michif Languages Conference in Winnipeg, Manitoba. Approximately seventy delegates from Manitoba, northern Saskatchewan, Alberta and North Dakota chosen by language spoken attended. The delegates participated in sessions which explored such topics as "stories from elders," "family trees" and "Michif humour, body language and nicknames." The conference was a resounding success and a resolution directed that a full time coordinator be hired to organize the development of the Michif language.

A leading proponent of the continued existence of the Michif language has been Ida Rose Allard and her colleagues at Turtle Mountain Community College in Belcourt, North Dakota. At this college, courses in the Michif language are given. As of yet no such program exists in Canada, though there are plans to begin one. Furthermore, Allard is co-author of the Michif Dictionary along with Pauline Laverdure, an invaluable aid to those who wish to learn Michif.

It is to be hoped that all of this activity will lead to the preservation and increased use of the Michif language for the existence of a distinct language is fundamental to cultural sovereignty. Yet studying the origins of Michif is not enough. The survival of Michif depends on the will of young Metis for it is they who must learn to speak Michif and in fact speak it if it is to survive. No one denies that there has been a political rebirth of the Metis nation. This political rebirth will be accompanied by a cultural rebirth and this involves restoring Michif to its rightful place in our lives.

(Reprinted from "The Metis Nation.")



Alberta Indian Health Care Commission

**The Alberta Indian Health Care Commission
requires an Office Manager for its
Edmonton Office**

QUALIFICATIONS

ESSENTIAL

1. Completion of secondary school or the equivalent
2. Knowledge of Alberta Indian communities
3. Experience in working with Alberta Indian communities
4. Formal training in bookkeeping and/or accounting
5. Maturity of judgement, tact, assertiveness, ability to listen and adaptability
6. Experience in office management including general and financial administration
7. Good written communication skills

HIGHLY DESIRABLE

1. Fluency in an Indian language spoken in Alberta
2. Professional designation in accounting or degree in commerce, administration, etc.

DESIRABLE

1. Knowledge of Indian Health Care programs

SALARY

\$25,000 - \$30,000 depending upon qualifications and experience

DEADLINE for application May 2, 1986

SEND resumes to:

ALBERTA INDIAN HEALTH CARE COMMISSION
1390 First Edmonton Place
10665 Jasper Avenue
EDMONTON, Alberta
T5J 3S9

Horseback poker rally set

By Diane Parenteau

FISHING LAKE — The first annual horseback poker rally organized by the Fishing Lake Recreation Committee is scheduled to take place May 17 at the community hall.

Maps of the 10-mile course will be available to all riders on rally day. The \$20 ticket gives each rider a chance at one of the three cash prizes: \$200 for 1st,

\$100 for 2nd, \$50 for 3rd. Trophies will also be awarded.

The fearless at heart can take their chances on the mechanical bull that will be set up in the hall, free for all comers. Refreshments will be available. Everyone Welcome!

J.F. Dion School will be hosting a junior baseball tournament on Saturday May 31.

The tournament was the

brainchild of Brian Tucker, a teacher at the school in Fishing Lake. Hopes for the tournament only became a reality when other community interest had been confirmed.

To date, four teams will be participating in the one-day event. Tulliby Lake will have one team, there will be two teams from Frog Lake and one home team.

Elk Point and Heinsburg have yet to reply to the invitation.

INTRODUCTION TO ELECTRONIC SYSTEMS

Interested in acquiring skills for employment in the electronics field? Our six month course will prepare you for employment in the installation, servicing, repair and maintenance of electronic circuitry in the general field of electrical/electronic systems and includes such areas as microcomputer technology, telecommunications, and robotics. Grade eleven or twelve math and English recommended for entrance. You may be eligible for tuition sponsorship by Canada Employment - See you Canada Employment counsellors for details. Start date for next session is August 4, 1986.

For further information phone:

425-3730

Jb Jack Bredin Community Institute

Saddle Lake First Nations Centennial

ROW-WOW

June 27

28 - 29



McGilvery Memorial Run
Sunday 9:00 a.m.

American Host Drum
Mandaree

Master of Ceremonies
Eric Cardinal

Grand Entry
At 1:00 p.m. & 7:00 p.m. Daily
24-Hour Security

Special Performances Daily

- Registrations close on Saturday noon. Tipi poles available.
- Water and sanitation facilities provided.
- Concession stands on grounds.

Pow-Wow Committee

Randy Moses	Carl Quinn
Barb Moses	Pat Quinn
Victor Steinhauer	Josette Jim
Donna Steinhauer	Norman Moosewah
Robert McGilvery	Sylvia Moosewah
Gloria McGilvery	Brenda Stone
Lymen McGilvery	Jeanette Kakeesim
Cindy McGilvery	Finlay Moses

Pe Pekesis Kohtahwan Cultural Park
Saddle Lake, Alberta

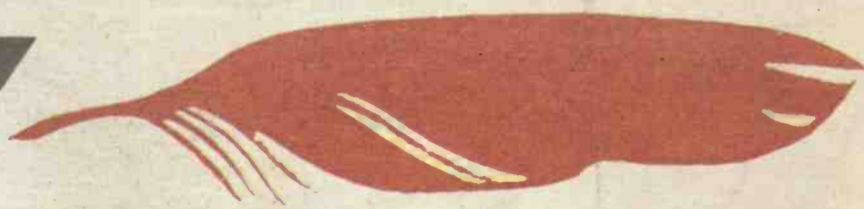
COMPETITION CATEGORIES

Men's Grass Dance First..... 1000 Second..... 700 Third..... 600 Fourth..... 200	Teen Boys' Traditional First..... 700 Second..... 500 Third..... 300 Fourth..... 100	Boys' Fancy First..... 150 Second..... 100 Third..... 75 Fourth..... 25	Teen Girls' Fancy First..... 700 Second..... 500 Third..... 300 Fourth..... 100
Men's Traditional 2 Groups First..... 1000 Second..... 700 Third..... 500 Fourth..... 200	Teen Boys' Fancy First..... 700 Second..... 500 Third..... 300 Fourth..... 100	Women's Traditional First..... 1000 Second..... 700 Third..... 500 Fourth..... 200	Girls' Traditional First..... 150 Second..... 100 Third..... 75 Fourth..... 25
Men's Fancy First..... 1000 Second..... 700 Third..... 500 Fourth..... 200	Boys' Grass Dance First..... 150 Second..... 100 Third..... 75 Fourth..... 25	Women's Fancy First..... 1000 Second..... 700 Third..... 500 Fourth..... 200	Girls' Fancy First..... 150 Second..... 100 Third..... 75 Fourth..... 25
Teen Boys' Grass Dance First..... 700 Second..... 500 Third..... 300 Fourth..... 100	Boys' Traditional First..... 150 Second..... 100 Third..... 75 Fourth..... 25	Teen Girls' Traditional First..... 700 Second..... 500 Third..... 300 Fourth..... 100	Team Dancing Top Six Teams - \$200.00 each

Contact Carl or Pat Quinn at 726-3829, Extension 43

ALCOHOL OR DRUGS PROHIBITED — Committee not responsible for accidents or losses occurring at this event.

WINDSPEAKER GALLERY



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585-4156

MANAGEMENT AND STAFF OF

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Littlechild Law Office