

Wind speaker

May 23, 1986

Volume 4 No. 11

STILL THE AMMSA NEWSPAPER

NTJ-OR-NA-40
B 183/1/3/4

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Crombie meets with chiefs



Photo by Bert Croufoot

INDIAN AFFAIRS MINISTER DAVID CROMBIE
...a frivolous moment

By Terry Lusty

COLD LAKE—After three postponements and four months behind schedule, a public meeting of the Treaty 6 Tribal Chiefs Association (TCA) with Indian Affairs Minister David Crombie has finally transpired.

Conducted at the Cold Lake First Nations' Band hall, on May 16, a crowd of some 150 observers listened attentively to the ensuing discussions which saw the participation of six chiefs and Crombie, who was supported by an entourage of several mandarins from his department.

Several topics were specifically addressed, some of which were long-standing concerns that had not been satisfactorily addressed by the Department of Indian Affairs over a number of years. Most related to Treaty rights.

The meeting was chaired by Cold Lake band council-

lor Allan Jacob. The first speaker was Chief Eugene Houle from Saddle Lake, who serves as the chairman for the TCA.

Houle made it clear that they do not represent all Treaty 6 tribes and that people "must understand that these Treaties are sacred." He went on to mention that their "ancestors did not give up our right to (self) government...our own laws...our right to control the natural resources."

Further to this, Houle formally served notice upon the minister that "we will not allow our Treaties to be changed or otherwise tampered with" as he charged the government with attempting "to terminate the Treaties and assimilate or otherwise do away with Indian nations." He also cautioned Crombie that Indian people will reject any undesirable form

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Friendship centre buys bingo hall

By Rocky Woodward

They were on "pins and needles" but a call from the Grande Prairie Treasury Branch, relieved all the tension of staff and management at the Grande Prairie Friendship Centre, after hearing that approval had been given for the purchase of a bingo hall.

"Tension was so high you could have cut the air with a knife. We were walking on pins and needles that day," said the assistant executive director for the centre, Irene Loutitt.

The bingo hall, once called the Winners' Circle, was purchased for \$650,000, and according to Loutitt, it

is a venture they are all proud of because it was bought through generated revenue.

"The building we are in is almost paid for, so we put it up for collateral. Other monies came from bingos, nevas and other programs to pay for it. I will tell you, we could not have done it without the great support and knowledge that our board offered. A lot of work was involved also from staff."

The present centre will continue to function as it did in the past, but the administration and the Urban Research Program

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Cop gets 'assault' charge

By Terry Lusty

GRANDE CENTRE — "Police brutality." "Undue harassment." "Overstepping their authority."

Such are the allegations frequently levied by Native people about police officials.

The cycle, it appears, never ends. In Indian country, it seems that someone always has something to say about being victimized and/or physically abused by officers, or, if it didn't happen to them, it happened to someone they know.

On April 16 of this year, Constable Jim Heighton, a four-year veteran of the force, was convicted of "common assault" against Rosie Muskego, who is a

Cold Lake First Nations band member and also a grandmother.

For assaulting Muskego, Heighton was fined \$100.

Muskego, initially charged with obstructing and assaulting a police officer, had those charges against her dropped when she appeared in court May 14.

When "Windspeaker" spoke with Inspector Donahue of St. Paul about the matter, he stated that they do perform their own internal investigation, but "don't make that public knowledge." When asked if their department frowns on this kind of action by their officers, he responded by exclaiming, "why certainly; that's not acceptable!"

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HAPPY BIRTHDAY

Elder Eva Bruno received surprise birthday greetings at an Alexander Reserve feast held for traditional dancers from the Ben Calf Robe School. See story and more photos on **Pages 18 and 20.**

—Photo by Rocky Woodward

Natives threatened

By Clint Buehler

The outcome of a battle now going on within the federal Progressive Conservative caucus between "progressives" and "reactionaries" is creating problems for Native leaders, says the Assembly of First Nations (AFN).

And there is great concern as to the impact the outcome will have on Native people in Canada.

"The progressives are not even progressive enough," AFN Grand Chief George Erasmus said during a national telephone press conference last week, and "a complete breakdown of relations" between the federal government and the Native people is feared if the conservatives emerge victorious.

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National Library of Canada
Newspapers Section
395 Wellington Street
Ottawa, Ontario
K1A 0N4

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INSIDE THIS WEEK

JANVIER and CONKLIN are two isolated communities in northeastern Alberta which recently welcomed two visitors, Dwayne Desjarlais and Kathy Shirt, who conducted workshops on wood lore and Native crafts. Desjarlais, who is also an accomplished writer, describes the experience on **Pages 16 and 17.**

Natives threatened by government 'reactionaries'

From Page 1

The conflict is focussed on the so-called Nielsen Report calling for extensive and drastic cuts to government funding of Native programs and a recently-released report on land claims settlement known as the Coolican Report. However, AFN representatives say,

Leader optimistic about new report

By Clint Buehler

A recently-released report on Indian land claims settlement "offers a new opportunity to build a new relationship between First Nations and Canadian society," says a national Indian leader.

But the "coolican report" commissioned by the federal government is not totally acceptable, says Chief Joe Mathias, British Columbia regional chief of the Assembly of First Nations.

Mathias says that in order for First Nations to support the report:

- It must not prejudice the rights of First Nations still without adequate rights;
- It must not limit or exclude First Nations from pursuing other forms of negotiations (such as Treaty renovation);
- It must not limit access to new policies in the development of a comprehensive negotiation process;
- the minister of Indian Affairs must make himself available the report and new policies.

Mathias notes, however, that the Nielsen report dampens the positive potential of the Coolican report.

National

AN APOLOGY

In a recent "Windspeaker" article it was alleged that Edmonton Chief of Police Robert F. Lunney had made certain disparaging remarks about Native females, including a statement that a Native woman might as well forget about charging a rapist. We now recognize and accept unreservedly that there was no foundation to this allegation whatever and that Chief Lunney has never made any such comment either outright or by implication. We apologize both to the Chief and to the Edmonton Police Department for any embarrassment created by this erroneous article.

Windspeaker

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the report extends to all areas of Indian-government interaction.

Erasmus says the recommendations in these reports "erode our rights and represent old assimilation ideas."

He says if the Department of Indian Affairs (DIA) is "downsized" it should not be done just to save money, and control should be transferred to the First Nations. The AFN is "adamantly against" transfer of Indian responsibilities from the federal government to the provinces, and wants federal-Indian negotiations rather than federal-provincial negotiations on these matters.

Citing several instances where funding has been cut — particularly in the area of education — Erasmus charges that overzealous bureaucrats are implementing Nielsen Report budget cuts before they have become policy, and without consultation with the Indian people.

He accuses the federal government of giving large corporations more tax breaks and "reducing the deficit on the backs of the poor."

As for transferring responsibility for Native people to the provinces, Erasmus says this will not reduce costs. If the DIA is to be downsized, he says, responsibility should be transferred to the First Nations. "We could do it better, cheaper."

The AFN has several strategies in response to federal government policies and action regarding Native people.

A boycott of Expo '86 in Vancouver had been considered, but it was rejected because such action would not give "the impact we want. We Canadians and other visitors (to Expo) to be aware of our concerns so they can be supportive."

Instead of the boycott, the plan is to distribute buttons, information and petitions there to encourage non-Indian support for Indians.

AFN members are also being encouraged to take action regionally to develop alliances with labor and church groups and other potential supporters.

AFN leaders believe it might be necessary for Indian Nations to demonstrate that they support the AFN stand on rights to ensure that the government does not erode their rights. Erasmus foresees peaceful demonstrations in support of the AFN position.

It is believed such actions would raise public consciousness, as would letters to Members of Parliament from Indians and from supportive non-Indian groups and individuals.

A series of workshops on various issues and concerns affecting Indians is also planned.

CENSUS COUNTDOWN

A Message to All Aboriginal People...

Statistics Canada will commence the field operation of this year's Census on May 24 by the Census representatives dropping off the Census questionnaires to each separate household in Alberta. Upon receipt of these census forms, the head of each respective household is asked to fill out the questionnaire, completely and accurately. However, the targetted date set by Statistics Canada is June 3, 1986, the Census Day nationally.

Supplementing this field operation, the collection of the completed forms, Statistics Canada has developed and implemented a program to provide assistance towards Native persons having difficulties in completing the Census questionnaires. The Aboriginal Peoples Program, a component of the 1986 Census operations, implemented by Statistics Canada, has recommended that Native Census representatives be hired to work out of Alberta's Canadian Friendship Centres. These Native Census representatives have been recommended by the executive directors of the respective Native friendship centres of Alberta.

The implementation of this short-term project will begin on June 2, ending June 6, 1986. The qualified Native Census representatives will have office space in the 14 friendship centres, including Edson's Metis Community Cultural Centre. These individuals are required to assist persons having difficulties in completing the Census forms.

The persons requiring assistance should contact their Native friendship centre (see list below) and make arrangements with the respective Native Census representatives to assist them in completing the Census questionnaires. Persons experiencing difficulties are encouraged to call their nearest friendship centre and seek assistance.

These additional Census representatives have taken an oath of secrecy to protect the confidentiality of its clients. The Native Census representatives are also bound by the articles of the Statistics Act which further ensures confidentiality.

The Census personnel will be able to provide translation towards persons needing this service and they will also be able to assist clients in completing the forms.

Since this Census is a self-enumeration process, the Native Census representatives are legally required by law to remain neutral. They will not provide advice or any consultation to clients requiring this service. The clients, themselves, must provide the answers to the questions. This neutrality is enforced by the Statistics Act.

For further information, contact: Laurent C. Roy,

Edmonton, (403) 420-2129; or Ms. Carole Lavallee, Calgary, (403) 292-4914.

ALBERTA FRIENDSHIP CENTRES

Canadian Native Friendship Centre,
10176 - 117 Street,
Edmonton (Phone 482-6051)

Fort McLeod Native Cultural Centre,
Fort McLeod (Phone 553-4931)

High Prairie Native Friendship Centre,
High Prairie (Phone 523-4511)

Canadian Native Friendship Centre,
Grande Centre (Phone 594-7526)

Slave Lake Native Friendship Centre,
Slave Lake (Phone 849-3039)

High Level Friendship Centre,
High Level (Phone 926-3355)

Sik-Ook-Kotok Centre,
#10, 535 - 13 Street South,
Lethbridge (Phone 328-2414)

Napi Friendship Centre,
Pincher Creek (Phone 627-4224)

Bonnyville Canadian Native Friendship Centre,
Bonnyville (Phone 826-3374)

Calgary Indian Friendship Centre,
140 - 2 Avenue S.W.,
Calgary (Phone 264-1155)

Grande Prairie Friendship Centre,
10105 - 97 Avenue,
Grande Prairie (Phone 532-5722)

Rocky Native Friendship Centre,
Rocky Mountain House (Phone 845-2788)

Nistawoyou Association Friendship Centre,
Fort McMurray (Phone 743-8555)

Sagitawa Friendship Centre,
Peace River (Phone 624-2443)

Manniwani Native Friendship Centre,
St. Paul (Phone 645-4630)

Red Deer Friendship Society,
#2, 4838 - 51 Street,
Red Deer (Phone 340-0020)

Edson Metis Community Cultural Centre,
Edson (Phone 723-5494)



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Cop gets 'assault' charge

From Page 1

Pressed further as to whether the RCMP has or will take any internal action against Heighton, Donahue said that they are not at liberty to divulge such information. However, he did add that "the complainant (Muskego) would have gotten a letter from "K Division" in Edmonton letting her know the outcome of the internal investigation."

The case against Heighton initially stemmed from an incident back on August 18, 1985 in which an altercation between Heighton and Muskego occurred at the Muskego residence. The following is her version of the incident:

The officer in question, Jim Heighton, arrived at the Muskego household when "we were all in bed," said Muskego. They had retired by 9:30 that evening. "I was sick, the lights were out, and all of a sudden I heard someone yelling," said Muskego. The voice came from the kitchen area. Muskego got out of bed and went to the kitchen where she found Heighton.

"I put on the light and asked what happened," Muskego explained. She thought that something drastic might have happened, maybe to one of her family.

The constable said he wanted to see her son, Jerry, regarding a "parent notice." She sent her daughter, Karen, to fetch him. When the 16-year-old arrived, Heighton read the notice to him. It was a notice to appear in court.

Muskego then inquired whether the officer was done with his business and, if so, to please leave. "He refused and said he wanted to talk to Jerry outside," she said. Muskego, not in agreement and not know-



ROSIE AND CYRIL MUSKEGO
...justice served

ing what he had to say to her son, objected unless "I know what it's about."

Heighton did not respond to her question. Instead, he said "I'll have to arrest him then and he'll have to come outside."

Muskego told the officer that he had no right to call him outside and, without a warrant, he could not make such demands. "He swore at me," she said. "He kept using that four-letter word."

Apparently, according to Muskego, more words went back and forth between her and the officer, neither side willing to yield to the other.

The next thing she knew, "he grabbed me and threw me aside; I bruised my arm," she said. Her daughter who was 20 at the time and two months pregnant, tried to intervene on her mother's behalf. She, too, was pushed around, "against the stove," said the mother.

After some further abuse, Heighton "yelled at Jerry that he had stolen a bicycle." Jerry denied the accusation pointing out that he "got a ride that night with a couple of friends."

At that point the officer tried to pull Jerry and I toward the door, Muskego said. He was "twisting my arm. I have arthritis, it was hurting, and I told him to let go. Then I slapped him."

"That was when he let go and threatened to charge me." Muskego ran into her bedroom but was pursued by Heighton. "He kept pulling at me and I kept falling away," another reason she said, for a number of bruises she sustained.

"My daughter came in and turned on the light. He (Heighton) threw me on the bed and tried to handcuff me," while her daughter protested, "I won't let you handcuff my mother."

Just then, one of Muske-

go's older sons came in. He talked to the officer who finally left, warning her that he'd be back with other men. Two of them returned later and Heighton informed Muskego that she was under arrest. She told him that she'd only go along "if they promised to bring me back the same night." Clad in a simple nightgown, the officers took her to the station, issued her with a summons, then released her.

"They charged me with obstructing and assaulting the officer," she said. Those charges were heard in court on May 14 and withdrawn.

Muskego claims that the incident "really put me through a lot of hassle."

"I've never been in court in my life and I don't drink," she offered. She said she couldn't help but feel upset, abused and violated, and moreso given the fact that the events occurred right in the sanctity of her own home. The trauma of what she felt to be unnecessary action and an invasion of her privacy she says she finds most disturbing.

With only a \$100 dollar fine as punishment, "I felt he (Heighton) got off very light," Muskego complained. To add insult to injury, her daughter was also manhandled and bruised up because of this unprovoked confrontation.

Rosie Muskego has raised 15 children, two grandchildren and two nephews. For two years she also kept seven other teenagers. She comes from a highly respected family and her husband, Cyril, is a former band constable and councillor. As a homebody and mother, Mrs. Muskego has devoted her life to helping others, especially children. She has found this experience to be "emotionally draining."

Woman charges that police attacks not uncommon

By Terry Lusty

The victim of an assault by an RCMP officer, Rosie Muskego charges that the continued badgering, malicious attacks, and injudicious acts of the police are not uncommon to Native people.

"One time, they took my boy, Larry, who was 16 years old. They picked him up and accused him of a break and enter. They took him to a slough and kept dunking his head in it," trying to get him to confess.

"Another son of mine was taken to a ball diamond and they beat the heck out of him. They tried to get him to admit to something he was not guilty of. They'd kick him and beat him every time he denied it. There was a witness, another boy who was sitting in the police car, but he wouldn't say anything in fear for his own safety."

These and similar incidents, says Muskego, happen often but "our people are either afraid to speak up or there are no witnesses to make a case."

Friendship centre buys bingo hall

From Page 1

will now move to the new location.

The Drop-in Centre and handicraft and urban referral programs will remain at the centre because "people know where these programs are and we don't want to move them and confuse everyone," said Loutitt.

The new location at 10513 98 Avenue will basically operate bingos according to the bingo association policy and it is also the hope of management to rent it out to other organizations for bingo purposes.

"We believe the centre will pay for itself in the long run. We have estimated it will probably take a few years."

On May 16, the friendship centre took over possession of the new facility and that evening, during a bingo, a celebration was held once word came down that "we

owned the building. We were very excited."

"It is a big building and in the future we hope to expand on programs that can be used out of it. We would definitely like to add more services to the community at large," said Loutitt.

The Grande Prairie Friendship Centre was first established in 1965, and on June 1, 1985, the Centre celebrated 20 years of service to Native people in Grande Prairie and surrounding districts. They have come a long ways since then.

According to Loutitt, the premier of Alberta, Don Getty, will be in Grande Prairie to officially open the Muskisepi Park on July 26. The friendship centre has been asked to supply something traditional and, "we will hold a powwow for the opening. We keep involved," concluded Loutitt.

Provincial

Off-reserve economic groups formed

By Terry Lusty

GRANDE CENTRE—The Native Economic Development Society (NEDS) is the result of people who are viewed as outcasts, says spokesman Ray Desjardin. The society was incorporated on April 18 and is based at Grande Centre.

President Desjardin says that the organization was "started because the Cold Lake Band wasn't concentrating on economic development even with the oil boom on." There are about 25 or 30 band members who are part of the society even though "it hasn't been advertised yet," he said.

In reference to local economic development, Desjardin expressed the basis

for the society's origins. "There's quite a few people in the area that were left out, including people affected by Bill C-31. It seems like the government is always helping out the people on the reserves and settlements but we feel there's just as many living off the areas that need help if not more (than those on the reserves)."

Desjardin contends that housing concerns have contributed significantly to the lack of jobs for Natives. "High school graduates have lost jobs with Esso and others because there was no local accommodation for them and when the oil boom was on you couldn't find a place to stay; there was an extreme housing

shortage."

This, however, is not the only concern raised by NEDS. Desjardin says "other major companies like Dillingham Construction hire Native people to put in their camp, then lay them off and bring in non-Natives and non-local (people)." As an example, he points to a company which, last year, had a work crew of 25 Portuguese and only one Native person.

"If we don't get any Native companies in the area," asks Desjardin, "where do the kids coming out of trade schools get training and apprenticing if the few tradesmen in the area can't get jobs?"

"They need their own local businesses. The local

white companies don't seem to hire Natives. If they do, it's only for a couple of weeks and for the lowest possible wages."

One of the initial steps of the society is to create an awareness of the situation and to have access to pertinent information. To meet this deficiency, "we are holding information workshops on June 18 and 19 in Grande Centre," Desjardin informed "Windspeaker."

Some of the presentors will include resource personnel from the Native Economic Development Program, Northern Development Council, and Alberta Native Affairs Secretariat.

The society has felt disappointed with BANAC. "I

feel, personally, that BANAC isn't doing what it's structured to do," charged Desjardin. He is of the opinion that they should respond to them by offering advice on economic development and drafting proposals.

The Indian and Metis associations and the Native Council of Canada office in Edmonton support their ideas and have promised assistance in revising their proposal, if needed. The economic development proposals are becoming a (political) football said the president. "We're getting the run-around between the federal and provincial government," he continued. "Some refer you back to NEDP and the Northern

Alberta Development Council."

The frustrations are mounting and the society is finding fault at the provincial political level.

"MLAs Ernie Isley and Milt Pahl said they would jointly fund a feasibility study but it was later referred back to their offices (i.e., Native Secretariat). There was a verbal commitment on April 11 but nothing has happened yet," said Desjardin.

A meeting with Isley is slated in the near future. The society hopes it will produce some constructive and financial solutions which are imperative of NEDS is to move forward and begin achieving its mandates.

Crombie meets with chiefs

From Page 1

of government which the Department of Indian Affairs (DIA) might try to force on Indian people.

We will "author and develop our own Indian government structures," said Houle, and it will not require legislative approval by Canada or the provinces. In relation to these statements, Houle presented the minister with an official letter and a document proposing "accords from each of the reserves in order that our people through their respective Indian governments can

become the proud, self-sufficient and self-governing people that they once were," said the letter.

A final statement in the letter noted that "the support, recognition and special working relationship as begun in 1876 is hereby sought with the Crown, the Governor General of Canada."

Before responding to Chief Houle, Crombie complimented the chief and council of Cold Lake and the people for their hospitality and lunch. That lunch, incidentally, consisted of fish from the waters of Cold Lake, fish

which the band relies on for their subsistence and over which they have had a running battle with provincial authorities.

Crombie extended greetings and best wishes from the prime minister and then reacted to Houle's presentation. He readily acknowledged that Treaties are different from the Indian Act and need to be understood by non-Indians.

"Treaties are not understood by most people and they're not understood by departments and people in Ottawa in particular," he said. He then promised to forward the statement of accord to the justice department for their views regarding Treaty rights.

In reference to the submission on political accord, Crombie defined it as a "very serious matter" which deals with "the most fundamental aspect of the relationship between Treaty 6 people and the government of Canada—the Treaty."

FINANCIAL WOES

Councillor Ron Lameman of Beaver Lake drew to the attention of the minister their concern about alleged royalty overpayments. Repayment of those royalties were effected, he said, between 1982 and 1985 without the band's consent. The amount involves \$201,544 and Lameman requested that this stop immediately.

Oil and gas royalties and indebtedness by the band are a tremendous burden and the band needs and so requests increased capital for operation and maintenance. Lameman said that "a lot of the bands in this area are in a similar position."

Crombie responded that he has asked his deputy to look into the matter with a view to reforming Indian Minerals West "in a way that was going to reflect and support the interests of Indian people with respect to oil and gas."

BINGO BUST

Lameman returned to the floor, bringing up the topic of gaming on reserves. At heart was the bingo issue.

Lameman maintained that the courts should rule in favor of Indians, particularly in "areas of uncertainty" where provincial and federal laws conflict or are unclear. The reserve, he said, is reliant upon such fund-raising as a supplementary budget.

"Our school...we as a band...our recreation program...our young are suffering as a result of the lack of funds," Lameman pleaded. To him, the issue reaches beyond the bounds of just holding bingos.

"Our Indian nations are not provincial territory. They belong to our people



CHIEF EUGENE HOULE
...chaired the meeting



CHIEF AL LAMEMAN
...raising issues

and these (provincial) people don't have a right to make those kinds of laws about Indian people and Indian lands."

Crombie offered that the matter is complicated because it requires a national solution. He alluded to having over a dozen requests to deal with the issue. "A national solution," he said, "proves difficult not from the Indian point of view but from the provincial government point of view."

"We are looking," said the minister, "for a solution which will allow Indian communities to be able to make money in a way which will allow them to."

BILL C-31

The continued contro-

versy surrounding Bill C-31 and the reinstatement of former band members is far from over and was challenged vigorously by a number of speakers.

Beaver Lake Chief Al Lameman complained that, prior to the amendments of the Indian Act, their band submitted a band council resolution (BCR) opposing any such action. He said that the BCR was never refused by the minister and, as far as he is concerned, "is in place to this date."

Lameman alleges that DIA is not following the direction given to them by Beaver Lake. For instance, "the department continues to register members upon our lists even though these lists have been frozen by the chief and council." He voiced strong opposition to

the fact that not only are the women being reinstated, so are the children.

"We have a petition," Lameman continued, "signed in 1984 by 99% of the voting citizens of the Beaver Lake First Nations, opposing any amendment to the Indian Act which deals with citizenship criteria."

"These people are not of our band. We will not pay them Treaty money nor will we allow them access to any part of the Indian reserve."

Gordon Gadwa, the chief at Kehewin, concurred with Lameman's position, denouncing the system for its "assimilation move" as instituted by the former Liberal government.

He further condemned the government for distributing band funds "without our consent."

"These monies," imputed Gadwa, "do not belong to the department; they are our money. It is outright theft..."

Elaborating on the situation, Gadwa proffered that his band "will be forced to file charges of theft against members of the department," including the minister and his office.

Chief Lameman issued Crombie with both a petition and a BCR objecting to the reinstatement of Beaver Lake band members.

LAND CLAIMS

In April, Lameman sent a telex to Crombie asking him to acknowledge a land claim that his reserve has filed. He said they are still waiting for a response.

"The province of Alberta is threatening to take control over the area and develop the area without our consent. We want a third party which is neutral...to determine if the claim is valid," said Lameman.

He went on to point out that they had never surrendered the title in question and that "our Treaties are international agreements which need to be understood rather than renovated."

This concluded the formal presentations by the TCA, although a number of individual submissions did follow some of which were verbally presented by band members present in the audience.

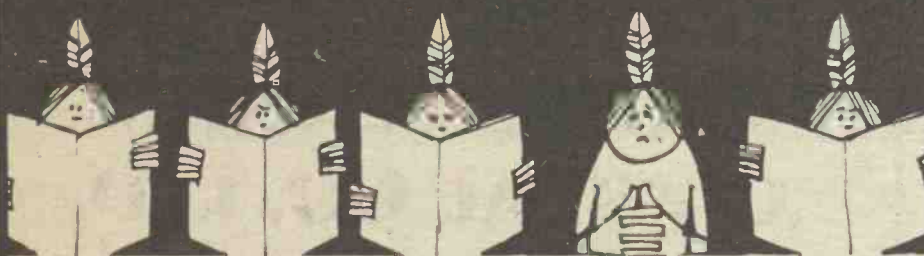
Overall, the minister appeared to be quite receptive to the briefs and assured those present that he or his officials would do their utmost to deal with the concerns raised as soon as possible. He could not, however, be cornered into making any firm commitments with respect to any actual time-frame.

It now remains a matter of time to see how and to what degree the minister addresses the issues brought forward.



DAVID CROMBIE
...looking for solutions

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Time concerns chief

By Terry Lusty

COLD LAKE — The absence of Heart Lake Chief Peter Francis from the meeting with Indian Affairs Minister David Crombie was explained by Tribal Chiefs Association (TCA) chairman Eugene Houle.

Francis chose not to attend the sessions because "he objected to the format -- he could not accept to be allocated eight and one-half minutes to meet with the minister to present those matters" that are of concern to his band, said Houle.

"He does support the memorandum of undertaking and would be willing to enter into an agreement with the minister," Houle explained.

YTC meets with Crombie

By Terry Lusty

A formal discussion between representatives of the Yellowhead Tribal Council and Indian Affairs Minister David Crombie was held May 16 at Grand Centre's Imperial Motor Inn.

In conversation with "Windspeaker," Crombie said that the meeting was to address certain concerns, but primarily those having to do with economic development, education, schools, self-government and funding.

Crombie stated that the chief concern was that of money because "there's never enough of it." The other matter, he said, had to do with communication. The minister suggested that sometimes people "interpret what is being said as opposed to understanding what is being said."

The control of programs and funds so that Indians could develop the way they wish took a front seat in the discussions which ensued. Crombie said it is his job to "enhance increased Indian control over both."

For education concerns, the minister admitted that "there needs to be more funds." He also spoke about economic development and the fact that Indians "have the wherewithal to engage in small business enterprises." He elaborated on this point by saying that's why the DIA has supported the upcoming Native economic summit in Toronto in late June.

Because the closed meeting did not permit "Windspeaker" to sit in on the deliberations, the paper also sought responses to the meeting from the chairman, Chief Howard Mustus of Alexis.

Mustus outlined that the council had some common issues which they wanted to bring forward to the minister, "particularly the prob-

COLD LAKE — Education is "a right which has been prepaid by our ancestors when they agreed to share the land with the non-Indian," offered Mart'a Minoose, a Cold Lake band councillor.

She made her comments at a meeting here with Indian Affairs Minister David Crombie.

She also avowed that "the non-Indian is still benefitting from this agreement but our children are suffering due to the financial restrictions placed upon the education program."

Minoose was critical as well of reinstated women who are "getting preferential treatment for their education while our (band) members are not allowed to attend school due to financial cutbacks."

She did not withhold the fact that they'd been promised additions such as an industrial arts room and a cafeteria for their school.

Chief Sam Bull of Goodfish Lake added yet another dimension to the education saga. In discussing the take-over of tuition agreements, he condemned the three-party approach "which is not what we wanted."

This topic is coincidental with that of transfer of responsibility and jurisdiction. Bull suggested to Crombie that they need to sit down to "set up a process to have the authority, the jurisdiction, and the responsibility put over to bands" because such transference has not necessarily occurred as yet.

lems that the bands are having in education." The chief noted that several promises "to advance and enrich educational programs" have been caught up in the bureaucracy and remain outstanding. The council, said Mustus, has had it with what he classified as "stalling tactics" and the recognition of their elected leaders who are responsible for seeing that certain services need to be carried out.

Long-standing promises which still remain unfulfilled by Indian Affairs have been avoided by using "outdated policy standards," says Mustus. "We're demanding, today, that those standards be reviewed very quickly," and that appropriate steps to change them be taken with due haste, he said. Coincident with those changes, "there has to be country-wide consultation and all 560 and some odd bands have to agree with those standards."

This concern, said Mus-

tus, has already been resolved in the minds of the people. "They know what they want...where they're going." It is not a matter of not doing their homework; it is done.

Of paramount concern over the education question is what is perceived by the bands as a federal government objective "to get out of education and eventually turn that over to the province."

When asked if he sees this ploy as a means of the government to relieve itself of being responsible for Indian education, Mustus reacted by saying "I think the attempt is there." He reaffirmed the position of the council that education is the legal responsibility of the department as provided for by virtue of the "sacred Treaties" which should be honored and fulfilled "in perpetuity."

There is also the "suspicion" that turning over full control of programs and

budgets could ultimately spell the demise of federal government responsibility. It is a risk factor which the Indian people seem to be becoming increasingly wary about. To them, it is a renewed effort to implement the White Paper of 1969 which had the goal of transferring Indian jurisdiction and responsibility from the federal to the provincial levels.

The council understands that such a move would prove less costly and less of a burden to Indian Affairs but is resolute in their conviction "that these services are a Treaty right and that they (DIA) have that legal obligation to deliver that service to the bands that met with him today," the chairman said.

Mustus emphasizes that education cannot be segregated from "economic development or Indian government development." They go hand-in-hand. He further contends that improvements in education cannot but contribute to a progressive thrust at the community level. For that reason, education "is a top priority," he said.

Queried about whether Crombie had been receptive and will respond in a positive fashion to their concerns, Mustus could only say that "time will tell." He pointed out that they intend to saddle the minister with a time frame in which they expect him to act on their concerns.

A final issue to which Mustus directed some comments was that of fishing and hunting rights. On this point, the council, he said, directed the minister to ensure that associated policies should not jeopardize these Treaty rights and "that no provincial policy should apply to Treaty Indian people fishing and hunting for food."

Native Business People:

Planning to attend the Native Business Summit in Toronto?

If you manufacture a product or offer a service that could be sold outside Alberta, Alberta Native Affairs will offer partial financial assistance to a limited number of Alberta Native business managers to assist them to attend the Native Business Summit, June 23-27, 1986, in Toronto.

To apply for assistance, send us a profile of your company as well as a description of the product and/or service you offer. Outline the benefits that attending the Summit would bring your company.

Interested individuals and companies should send their applications by **JUNE 6, 1986** to:

Alberta Native Affairs
6th Floor, Sterling Place
9940 - 106 Street
Edmonton, Alberta
T5K 2P6

Attention: Mr. Jim Monzer

Contact Mr. Monzer in Edmonton at 427-8407 for more information. For toll-free telephone access, consult your local Alberta Government Telephones directory under Government of Alberta.

Alberta
NATIVE AFFAIRS

Indians charge harassment

By Terry Lusty

COLD LAKE — An individual submission regarding the Treaty right to fish was a presentation to be expected given the recent controversy in the Cold Lake region.

Charges of violating provincial fishing laws and the confiscation of nets, said Cold Lake councillor Allan Jacob, are "contrary to Treaty 6 under which we have retained all rights to hunt, fish, and gather our livelihood."

It is "illegal," Jacob continued, as he complained that the nets and the money spent defending themselves have not been returned. He did not hesitate to chastize both federal and provincial governments.



ALLAN JACOB
...makes individual address

"It is obvious that the intentions by (Alberta) Fish and Wildlife, abetted by the federal government, has been to harass us rather

than prosecute us... no federal legislation can force us to abrogate this sacred trust left us by our forefathers."

Jacob described how the wildlife and fish were depleted, not by Indians but by non-Native sportsmen and entrepreneurs who commercially fish. He suggested that the minister consider closing Cold Lake and Primrose Lake to such people until such time as the lakes are "naturally replenished."

In the meantime, he said, "we will continue to stand firm behind our Treaty rights... we will continue to fish."

Indian Affairs Minister David Crombie qualified his department's position, stating that he had asked his deputy minister to "meet with whatever officials, federally or provincially, he needed to meet with immediately to make sure that the Treaty rights --- are respected."

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Editorial

Native leaders faced with difficult challenge

By Clint Buehler

Canada's Native leaders have always faced a difficult challenge in their efforts to ensure just recognition of Native and just settlement of claims arising from those rights.

First, Native people are a minority in Canadian society, and no government of all the people can risk the objections of many to satisfy a few.

Second, in any negotiating process, those who want can automatically expect to be offered less than they ask for by those who give, regardless of how well justified their demands may be.

Part of that negotiating process is the development of an awareness and understanding of each other among the parties involved in the negotiations.

In current negotiations between Native leaders and the federal government, efforts to gain such mutual awareness and understanding is virtually impossible.

At the root of this problem is the battle for power within the Progressive Conservative federal caucus between "progressive" or "red Tories" and the "reactionary" or "blue Tories."

The acknowledged leader of the reactionaries is Deputy Prime Minister Erik Nielsen, whose anti-socialism stance is reflected in his report calling for extensive cuts in funding for Native programs.

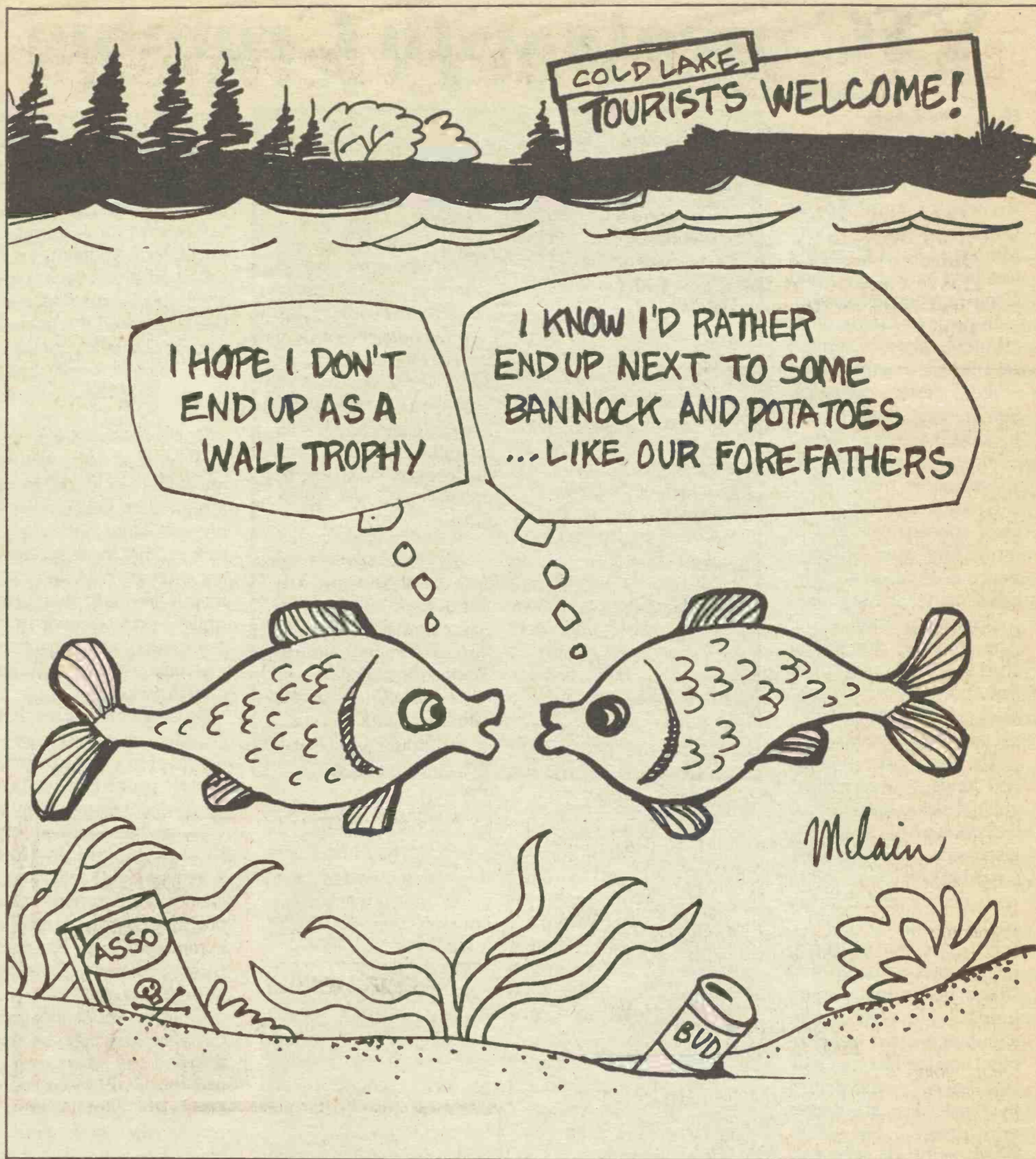
Indian Affairs Minister David Crombie is a leading example of the progressive in the federal government, reflected in his willingness to pursue negotiated settlements with Native leaders, his ongoing support for Indian self-government and his endorsement of Native programs.

The left hand (Crombie) giveth and the right hand (Nielsen) taketh away.

The dilemma facing Native leaders is the difficulty in negotiating in good faith with Crombie when they know full well that Nielsen is not supportive of Crombie's objectives.

It is extremely difficult to negotiate effectively and positively when it is clear that any positive conclusion could easily be overruled if Nielsen has sufficient support to influence the decisions of the Cabinet, the Tory caucus and the government vote in the House of Commons.

And, given the track record of the federal Progressive Conservative party, that divisive situation is not likely to change.



Proposed revision offers hope

From the Edmonton Journal

The proposed revision of treaty rights between Ottawa and 29 Indian bands in Western Canada offers hope for many of Alberta's poorest bands.

Whether that hope translates into concrete improvements for them depends largely on Ottawa's determination to pay more than lip services to the concept of meaningful self-government for Indian people.

The treaty in question, Treaty 8, is 87 years old. It encompasses much of northern Alberta, northwestern Saskatchewan and portions of B.C. and the N.W.T.

Alberta bands affected have average unemployment rates of 27 per cent and median annual incomes of \$5,000 per capita. "As matters now stand, there is nothing promising on the economic horizon for Indians," states a recent paper on Treaty 8 authored by Science Minister Frank Oberle.

The Indian labor force in the Treaty 8 region should double in the next few years. But the land base "appears to have little economic significance to the Indians," Oberle states.

What's to be done? Indian Affairs Minister David Crombie says welfare is killing Indians and diminishing respect for both giver and recipient.

But welfare is only a symptom of a larger problem: an Indian Act that still empowers Ottawa to regulate life on reserves.

It's time society cast aside archaic notions about "protecting" Indian people, as recommended by the 1984 Parliamentary task force on Indian self-government.

The report, chaired by Liberal Keith Penner, recommended that Ottawa establish a new relationship with Indian First Nations, and that "an essential element of this relationship be recognition of Indian self-government."

Equally important, it emphasized that self-government would not be achieved without a secure economic base, including land, water and resource rights.

Now, Oberle says the federal government should appoint a commissioner to negotiate accords in the Treaty 8 region.

He says that the Indian Act should be suspended in the Treaty 8 region once agreement is reached on land claims, equity sharing in resource development and self-government.

Such dramatic change would take a long time. But radical restructuring is sorely needed.

If Treaty 8 isn't updated, the future of Alberta's most impoverished northern bands will only grow bleaker.

Another Wagamese fan writes

Dear Wagamese:

And perhaps the 2nd nicest thing a person can do is let you know she read it & enjoyed it. I look forward to your columns. I'm thinking about cutting them out for the young man who just married my daughter. He was a foster child, in fact, it's his last name. He's just 21. Patrick Foster. She's 18½.

Have you thought of gathering your columns

together in a book? It would save me some cutting out time!

Your columns invite dialogue—do you get much mail? The sincerity and honesty comes thru—all 3,000 miles.

Thanks,
Sandie Johnson,
Potomac, MD



Elder gives her viewpoint to Crombie

By Terry Lusty

(The following is the major portion of an address by Elder Margaret Quinney to Indian Affairs Minister David Crombie at the Cold Lake First Nations Reserve on May 16, 1986.)

I can't speak your language really well because I haven't got no education but I hope you understand what I am going to say to you.

I think most of us, the Elders of the Indian women, have high blood pressure since you brought this Bill C-31. Our high blood pressure is really high which we're not able to sleep at nights. So much worries.

In the past, when your grandfathers came to Canada, Canada was so peaceful, so rich. I'd say it was pure, a paradise. I hope you great leaders, where you come from, think about these things. As this lady said, a lot of times you forget the Indian people — who they are, where they come from.

This place, which is a lovely country, a rich country, this is where we come from and we love this country and we love to live by the ways our grandfathers left us in this country. You are trying to destroy the Indian culture, the way we live. We're not peaceful anymore.

The wildlife people are chasing us every day with all kinds of things which hurt our feelings.

Why do we love to live like Indian people? It's because our grandfathers were healthy. And, we like to follow that. The meal (fish) that we just had, we love that because it brings us health. But I hate to bring this up.

Remember, of all the filth, of all the dirt, the pollution that you brought in this Canada, it hurts us. It's not healthy. Even for the future, I don't know what's going to happen...

...and I hope you bring this news to your leaders in Ottawa - to remember us, that we are people too, like you and we made this deal, like Bill C-31...

...This is our reserve, is our country. Whatever we say, it goes. Bill C-31, if I was a chief, I would throw it

out. I would throw it back to you. I have nothing to do with it. You are trying to bring white people in our reserve without even questioning the people in the reserves...

But, remember, that Canada once was pure and clean. When my grandfather used to say, "look out, wherever white people go, they destroy" but I hope you control yourself not to destroy yourself as our great grandfathers used to say. And I'm starting to believe that! Look at the snow today. We're supposed to have a lovely, peaceful, full of leaves and green grass. It's because you white people don't respect what the Creator gave us. We don't respect anymore. We don't thank Him. We don't respect all of Creation He made. We are trying to destroy it by pollution and everything. So please, think about the Indians.

We're not playing anymore. We're able to read a little bit of your language. We're able now to answer for ourselves. We are protecting our children, our great grandchildren, for the future.

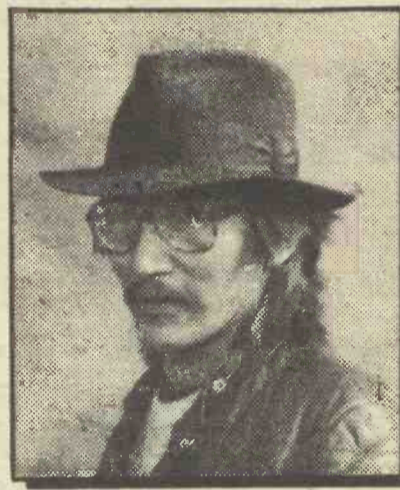
So, sorry for talking loud but this is the way I feel. That's the way I feel and I'm sure a lot of Elders (do). You are killing our Elders by putting all kinds of rubbish on our reserve...

So, I thank you minister to be here, to listen to us of how we feel. Thank you very much for listening to me.



MARGARET QUINNEY
...concerned about future

From One
Raven's Eye
wagamese....



Hello. If this sounds mildly late and slightly rushed, it's because most of it was thought up on a moving train. My little family and I traveled on one over to Saskatoon this weekend. I used to think that city was the Cree capital of the world. It's the first place we moved to after leaving Ojibway country. We ran into more Nehiwaks there than a person could safely shake a stick at. Anyway, visiting around with the Saskatchewan version of friendly Cree types has caused me to get off my schedule a bit. Now where did we end off last week? Ah yes.

A boy and his father push a canoe out into the morning. Morning is a river wrapped in mist. As the sun pulls up on night's cool cover, the man and boy are busy pulling yellow speckled fish from the green twine of a handmade net.

As they work he is told that because the water runs warmer in summer these pickerel will soon swim where the river runs deeper.

That night as on most, when the darkness flows out from beneath the darkening hills, his grandfather tells stories. This is how the Sioux became our enemies. This is why that island is the shape of a giant sleeping. This is your little brother's new name and what it will mean to his life.

Back in the good, old and now long lost days, how that kid spent his day was the manner in which people were educated. Everybody graduated, too. We all became full time professional Indians. Everyone ended up being able to raise a family. As the listening years passed they learned enough to answer themselves those bright questioning young eyes full of the glow of a low, red evening fire.

The two tasks of an education system we talked about last week were met. Skills to make a living were developed. A person came to understand themselves and their place in human society and in the world.

This question always pops into my head thinking back that far. What happened to people like me whose arrow hand is a little shaky and their memory sometimes even more so? We probably went around with our stomachs growling alot. Being a freelance writer must have been harder on a person back then.

Anyway, what it all amounts to is that we once upon a time had a workable education system that met our needs. This shinier, modern and imported one doesn't do us nearly as well. Doesn't it seem to you that progress ends up meaning a going backwards sometimes?

Under the new system what goes out the window right away is the one-to-one teaching situation. Teachers, when they argue for higher pay say, that their work is much harder the more students they must deal with at once. Well if it's tougher for them then the same is true for the students, too. It's just too bad that our parents and grandparents can't raise us up with the kinds of skills we need to survive in this space shuttle age. There doesn't appear to be any way around that numbers problem either.

Another part that's changed and probably gone forever is that no longer is everything we learn entirely useful in either practical or cultural terms. Here is some stuff I remember that helped advance my educational standing. Did you know that the word, kamikaze means "death wind," in Japanese. Or, if you shove a chicken's beak right on a line drawn on the ground, the bird will remain over in that position for ever and ever? Very useful information, that.

The sad part is there are lots of smart and hard working Indians around who were denied a chance to further their education because they just couldn't get the hang of common fractions and Shakespeare. Not only do those individuals suffer, but so, of course, do their families and their communities as well.

There is, despite all that's been lost, a vital aspect that's gone unchanged. We, because it's our kids in those scholarly halls, have a right, an opportunity, a responsibility, even, to pass on our ways, our language in a learning system that makes sense to us in those terms. The reassuring part is that no matter what we come up with its bound to work at least as well as the non-Native-inspired ones we have known.

In some places, a good start has been made with the appearance of familiar brown faces in teacher's clothes, behind principal's desks and on school boards, too. As long as those brown faces are doing Aboriginal type brown thinking and not simply copy-cattin a structure that's already proven its basic contrariness to our purpose, then our kids will start going further along that educational trail.

You know that brainy bunny story from last time. It ends with these words. To live the happiest of life, a person needs to be smart not only of the mind but even more so of the heart. Thinking with just my head instead of my feeling parts led me very far away not only from our own people but also people in general. It took hanging around with a teacher in the ancient style that helped me to turn myself around.

What a person needs these days, I guess, is two educations—preferably learned at the same time. One without the other ends up leaving you way short, usually at some very important point. It may sound twice as hard, but in the end you'd be twice as smart and twice as far ahead as well.

Well, that's it—adios time again. It's always a pleasure to visit with you in this way week after week and a definite compliment when you invite me back. Everybody around here feels the same way. Every time one of you picks up the paper and spends time reading it we feel right on. Thank you and meegwetch...

Newspaper well reviewed in Germany

Dear Editor:

At a recent conference of European Indian Support Groups in Luxemburg, I chanced to receive a copy of "Windspeaker" from a representative of the Indian Association of Alberta. It is the March 14 edition, apparently the first to carry this name.

Working for a support group in West Berlin and contributing to a journal on Indian affairs which circulates throughout the German-speaking part of Europe, I found your paper interesting reading. Could you tell me if it is possible to subscribe to Windspeaker from here? What would be the costs? I have not seen another good source of information on current Native affairs in Canada. I am not sure I could afford to subscribe in that my financial resources are extremely limited, but I would like to receive more information. Perhaps I could get together the money or share a subscription with someone else here. I can say, after reading one issue, that I would be most interested in translating some articles into German for use in our journal, which carries the title: Informations—Dienst Indianer heute (Information Service Indians Today). Would that meet with your approval?

In hopes of hearing from you and wishing you continued success with Windspeaker, I remain

Respectfully yours,

John Shreve
Berlin,
West Germany

Opinion

Ben Calf Robe lives culture

By Rocky Woodward

The Ben Calf Robe School is coming alive with student energy, generated towards positive goals. Through staff and management, working as a team, students are now being taken on field trips, camp outings, and even acting in their own plays.

All of this could not have happened without the enthusiasm and support of the Native student body as a whole.

The play "Which Way Home" was a prime example of students taking on more responsibility, and the great thing is that they are enjoying what they are doing, along with learning their education.



STUDENT DRUMMERS ...with experienced guidance

It is an achievement brought on by themselves.

At a recent powwow at the Alexander Reserve, Ben Calf Robe students performed for students from the school there and also at Calling Lake.

They are now perfecting their own drum group with

the help of Charlie Wilson and the Five Nation's Drum Group.

At Alexander, one of the students had to sing traditional for his school chums while they danced, to the delight of everyone. He needs more experience, but there he was performing!

"I am proud of these boys. They worked very hard every week to learn the proper way of singing and drumming traditional. This is their performance here at Alexander," said the school's cultural coordinator, Gary Neault.

Learning about their culture is very unique for any school, but the Ben Calf Robe School thrives on culture. They not only talk about it, they do it.

In a nutshell, these students are learning about themselves and liking every minute of it.

By the way, congratulations to Tanya Kappo, who was recently crowned Indian Princess.

Where is she from, you ask? Why, she's from the Ben Calf Robe School.

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Youth



TRACY TUESDAY ...sharing her experiences

Student wins contest

By Rocky Woodward

A Grade II student at George H. Primeau High School in Morinville has a lot to be happy about after entering an essay contest she read about in the "Windspeaker" newspaper.

The Native Education Essay Contest asked for individuals to enter, with an all expense paid trip for the winner to the Assembly of First Nation's National Education Conference in Winnipeg.

Tracy was in Winnipeg for the conference that was held May 20 to 22. On the last day, after the Elders

talk, Tracy had the privilege of representing the youth.

The essay that she wrote was her own personal view point on what education should be.

"Tracy basically wrote about herself spending her school years at seven different schools in three provinces on reserves and in public schools. She wrote about her experiences in both situations," said Tracy's mother, Jane Tuesday.

Tracy's mother is a teacher at the Alexander Reserve and her father is country singer Percy Tuesday.

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Dropping In Rocky Woodward

Hi! I received a call from an individual over at CBC Radio who was interested in a news article we did.

During our conversation, it was said that the WINDSPEAKER publication is well liked over there, and that they even fight to see who will read it first (expression of words).

On behalf of "Windspeaker," I thank you.

So now I will give CBC Radio and Television a plug.

I have had the opportunity to work with people from CBC and even though I am anti-union (CBC is unionized from the coffee pot and up) you can't find a more well-organized group of people to work with, at least with the people I came in contact with.

I remember when I was planning the Native Nashville North series and when it was approved by CBC, as a go ahead, hysterically, I slid on my face into the office of my friend and once instructor of mine when I attended the Native Communications Program, BOB LYSAY.

After wiping the blood from my face, I told him of the good news, and he said:

"I'll tell you, Rocky. They may be union but when those guys do a job, they do it properly."

I found it was true in so many of their departments.

Marlyn Keneller was one example. She helped us become familiar with contracts and, basically, did a lot of leg work to make our project work.

Big John McQuaker who sat in his chair and listened to Gail and I expand without breathing on Native awareness. Especially when I smelled of buffalo, held the coffee he offered on my belly and burped between each pause.

"What a likable Native person!" he must have thought.

And the crew we worked with, although I am not one for remembering names, did not treat us as simply another project, but laughed along with us, gave us security in their knowledge of television and most of all, true support.

Too many times we look on words, such as the one's that I just wrote, as colorful but meaningless because that someone is after something, or just likes to ramble.

Tough cookies! CBC, it is great working with you all.

CALLING LAKE: Gary Neault arrived back in the city early Thursday morning (May 22) without headlights on his car, but he says his visit was great.

"The people at Calling Lake were tremendous. They set up a feast for me and students from the Ben Calf Robe School and treated us like one of the family. They even asked how come you never visit their community," said Gary.

Calling Lake, you have a right to be somewhat angry with me and I promise before this summer is over, I will be there. If I am still accepted.

When Gary related this information to me, a producer and director over at CFRN, Fred Voss, was with me, and after Gary finished Fred said to be sure

to let him know when I was going because he would like to see and meet the people from Calling Lake.

LOUIS BULL: One of the Four Bands of Hobbema will be celebrating the grand opening of a new Recreation Centre on June 13 and 14. Louis Bull has decided to hold a powwow in respect of the new centre and everyone is welcome.

PADDLE PRAIRIE: Now has a beauty parlor and it all happened because of the determination of a lady from this Metis Settlement, Bonnie Beaulieu.

"Why don't you come up here and look at it. You know it was quite a struggle, but we did it on our own," said Bonnie's proud husband, Herbert Beaulieu.

According to Herb, Bonnie received her training at Toronto and in Grande Prairie. Bonnie still works part time in High Level. The beauty parlor at Paddle Prairie is open on Mondays and Wednesdays but business looks promising and it is the Beaulieus' hope to open full time in the near future.

"The people here are glad to have a place such as this. It is an accomplishment," said Herb.

Three thousand dollars was received from the Student Finance Board, but the rest of the money needed was gathered by the Beaulieus' to start their business. According to her, hydraulic chairs and other materials needed were achieved by their hard work.

Another step forward for Native people in private enterprise. Congrats!

SADDLE LAKE: On June 29, the 1986 ROSE MCGILVERY MEMORIAL ROAD RACE will be held in conjunction with Saddle Lake's Indian Days Powwow.

Sponsored by the Louis McGilvery Family, the race is open to all competitors and registration can be obtained on that weekend prior to the race at the Complex Foyer.

EDMONTON: Get out to Poundmakers Lodge on June 13! If you don't then you will miss the Country Road Show, presented by 92.5 FM Radio.

The Country Road Show consists of Bryan Fustukian and the Battle River Band along with a special guest artist (no name mentioned).

Tickets are on sale Now! For \$10 at the Poundmakers Lodge or call 458-1884.

GIFT LAKE: Here is the picture of the Gift Lake Volleyball Team that captured second place in the CVC Wahasca-Desmarais Tournament.

Back row, left to right, Wanda Flett, Alan Flett, Earl L'Hirondelle, Leonard Flett, Carla Halcrow, Eric Anderson and CVC Instructor David Cox. Front row, left to right, Annette L'Hirondelle, Jacqueline Gladue, Violet Laderoute, Darryl Cox, Sharon Flett and Gloria Isadore.



TERRY LUSTY: Note of concern that Ray Fox and I will be boycotting the presentation awards for BEST SNOOKER PLAYER of the year as we failed to qualify, were eliminated without snooker trial, scratched from the race without notification and our feelings are hurt. For this Dropping In will not run the winner, whoever it was.

Have a nice weekend everyone.

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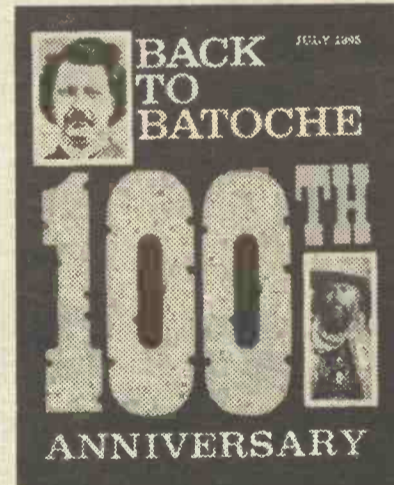
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Miss Metis crown to change hands



TRACEY LADOUCEUR
...the first Miss Metis Alberta

By Ivan Morin

"The total realization of winning Miss Metis Alberta didn't hit until after I was crowned... the responsibilities and all the other things that come with the title," says Tracy Ladouceur, the first Miss Metis Alberta.

Her Miss Metis Alberta Crown will be taken over by another girl in a pageant which will be held in conjunction with the Metis Association of Alberta Annual Assembly this summer.

Pageant co-ordinator Edna Forchuk says that this year's pageant will be in honor of Blanche McDonald, a Metis modelling teacher who passed away last year in Vancouver. McDonald was one of the first modelling trainers to train Native girls, and to recognize their beauty.

Forchuk, who began the Miss Metis Alberta pageant, says that she did it because she thought it would be nice to recognize Metis girls for their beauty. She says that the pageant is kept simple so as not to scare anyone away. The girls will be expected to model bathing suits and a Metis gown, and answer questions from the judges.

The pageant will include



EDNA FORCHUK
...at it again

a mini fashion show featuring apparell from Kathy's Creations by Native designer Kathy Shirt. This year's MCs will be Dorothy Daniels, daughter of late MAA president, Stan Daniels and Ray Fox, director of the Aboriginal Radio and Television Society (ARTS).

Forchuk says it's important that the girls practise before they get to the pageant. Any interested young ladies should practise walking, talking and modelling techniques.

Miss Metis Alberta

contestants must be 17 to 24 years of age, single and have no dependants. A knowledge of the Metis culture is an asset. They should own a Metis glamor gown and a Metis shoulder sash.

Miss Metis Alberta attends many Native functions to promote the youth and Metis identity.

Asked what being Miss Metis represented to her, Ladouceur had this to say: "You're representing 60,000 Metis people in Alberta, and enhancing the image of Native people not only in Alberta but all of Canada."

Any advice to the future contestants, Tracy? "Just think of yourself as a winner, no matter what you do."

Alberta Native Secretariat has donated \$1,000 to this years pageant, in a bursary form. Forchuk says that other pageant donors are being sought. Donation of cash and prizes are needed.

Contestants and donors may contact Edna Forchuk by writing #1505, 8620 Jasper Avenue, Edmonton, or by phoning her at 424-2496. Pageant contestants are asked to include the following information: education, birth date, height, weight, talents and interests.

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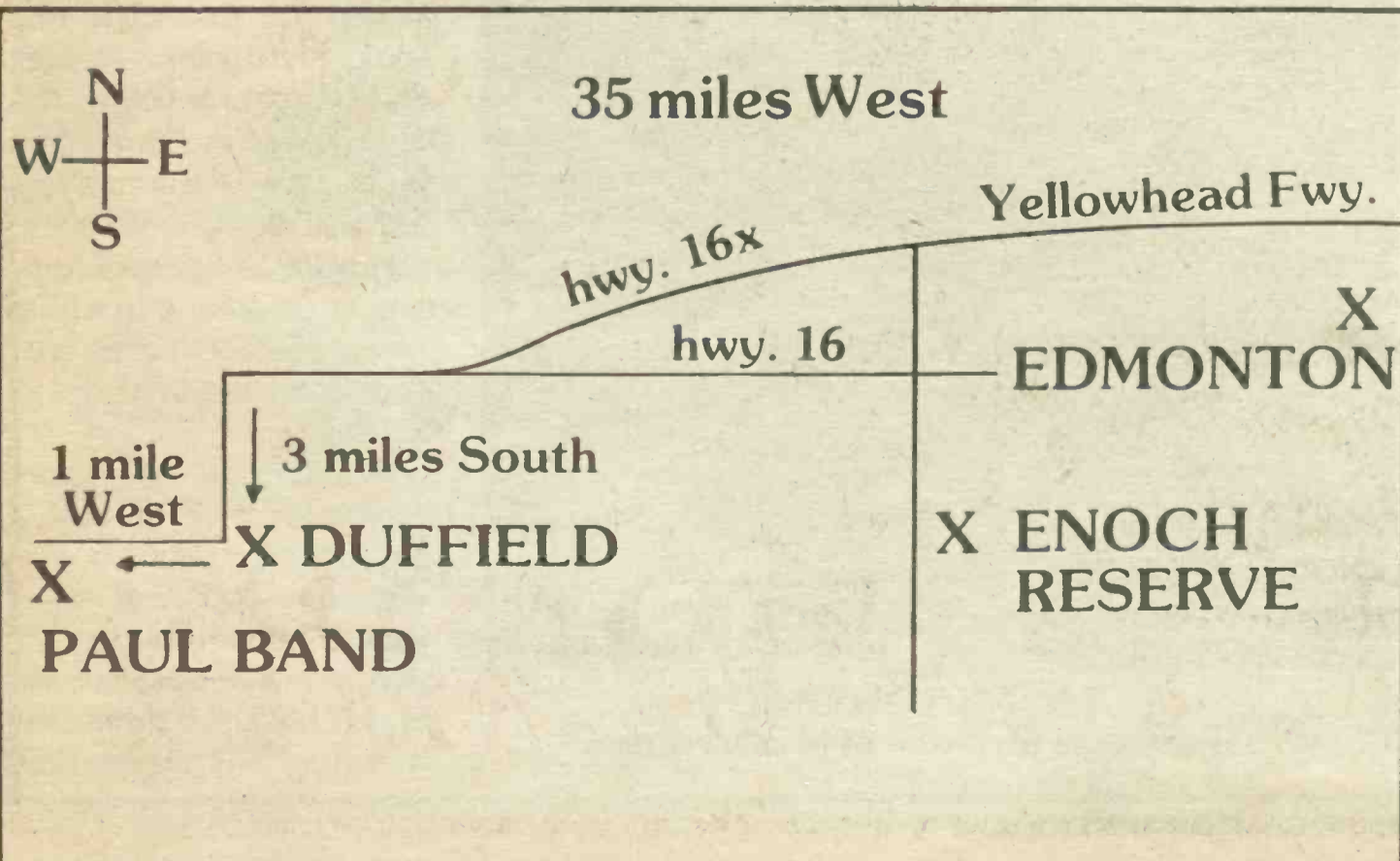
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- EVENTS:**
- DAY 1 — 1ST DAY ASSEMBLY
 - EVENING — POW-WOW (Phone Peter Bird at 428-0178 for more information)
 - DAY 2 — 2ND DAY ASSEMBLY
 - AFTERNOON — I.A.A. NOMINATIONS FOR EXECUTIVE
 - EVENING — OPEN SOCIAL EVENING
 - DAY 3 — LAST DAY ASSEMBLY
 - ELECTIONS

NATIONAL NEWS BRIEFS

By Clint Buehler
(Compiled from various sources)

Health transfer rejected

Nova Scotia Indians have rejected an Ottawa plan to transfer health care services to Indian bands. Representatives of the provinces 13 Micmac bands strongly rejected the idea after three days of heated debate at a community health conference in Dartmouth.

Opponent to the transfer said it was "short-sighted and thoughtless" and could radically change the department of health's relationship to the Indian people.

They argued that it would be premature to approve transfer plans before Native rights have been constitutionally entrenched and adequate funding has been guaranteed to do the job.

Arts foundation gets grant

A grant of \$105,000 has been awarded to the Canadian Native Arts Foundation by five federal government agencies.

The foundation was formed by John Kim Bell, a Mohawk from Kahnawake, Quebec, who is a successful musical conductor. It was created to provide aspiring Native artists in the performing arts an opportunity to perfect their craft through assistance to individuals and organizations.

Micmacs publish language book

Nova Scotia Indians have developed a book and tapes intended to protect and preserve their heritage. "Witeskuik Nikmaq Aqg Nitapik—Meet My Family and Friends" is a language learning textbook designed to teach the Micmac language to Micmacs, many of who have lost their ancestral tongue.

Recent language studies point to a sharp decline in the use of the Micmac language, estimated to be spoken by less than half of the Native population.

Frank Calder honored

Frank Calder, the first Indian member of the British Columbia Legislature, was honored recently at a testimonial dinner at the Vancouver Indian Centre.

Calder, 71, was elected to the legislature in 1949 and represented the Atlin riding for about 26 years. He was also general secretary of the Native Brotherhood; editor of the Native Voice; president of the Nisga'a Tribal Council; and a primary figure in the Nisga'a land claim.

Approximately 200 people, including about 20 of his close friends and colleagues gathered for the traditional Nisga'a feast.

Native writers wanted

Submissions from Native writers and artists are being sought for publication in "The Seventh Generation."

Written submissions should be typed and double-spaced; photographs and art should not exceed 8" x 10". All submissions should be accompanied by a stamped, self-addressed envelope. Deadline for submission is May 31, 1986.

All submissions should be sent to Heather G. Hodgson, Assistant to the Executive Director, National Native Council on Alcohol and Drug Abuse, 202 - 177 Nepean Street, Ottawa, Ontario K2J 0B4.

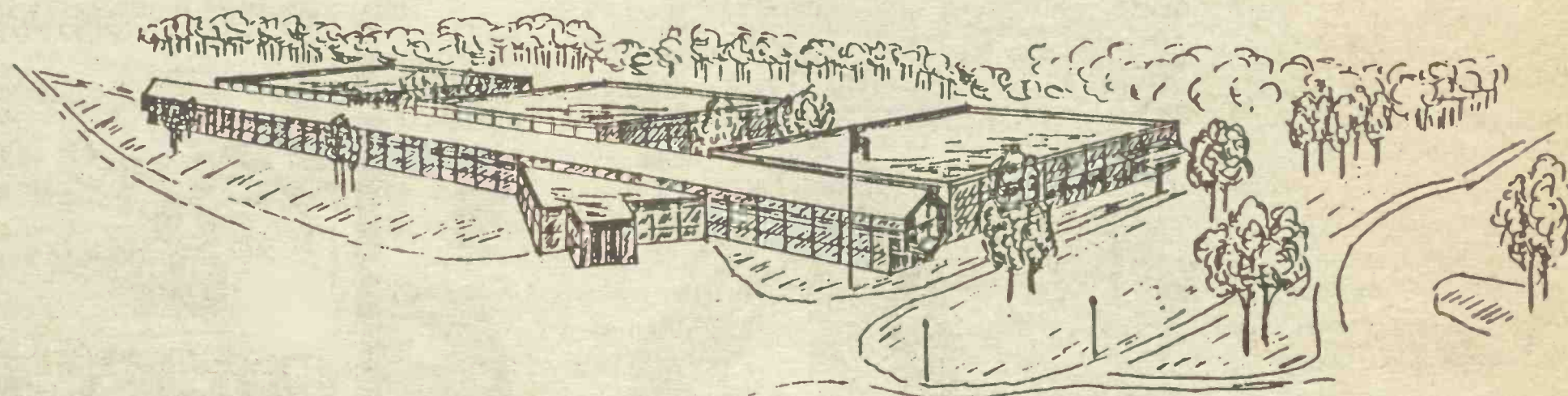
Court gives Indian \$171,872

An Indian driven off his thriving farm by a reserve feud will receive \$171,872 from the Department of Indian Affairs (DIA) under a Federal Court of Canada order.

The court ruled that the DIA breached an agreement with Joseph Mentuck by leading him to leave his farm on the Valley River Band No. 63A near Grandview, Manitoba, and then refusing to help him relocate. The move followed years of intensive harassment by other band members which finally led to special efforts by DIA to find a solution, and a recommendation that the DIA pay Mentuck to allow him to move elsewhere.

The family moved to Winnipeg in 1970 with DIA paying their rent, and farm machinery was auctioned and the value of the farm was appraised at \$146,692. But in 1980, DIA balked at paying any further and advised the Mentucks to go to the city for welfare.

Batoche plaques unveiled



By Terry Lusty

A warm sun shined day greeted some 300 people who had gathered at Batoche on May 18 to commemorate the official opening of the Batoche Visitor Reception Centre and to observe the unveiling of three historic sites plaques.

The three plaques are commemoratives to (a) Gabriel Dumont, Louis Riel's military leader during the campaigns of 1885, (b) The Battle of Fish Creek on April 24, 1885 at which Dumont's men were victorious over General Middleton's troops and, (c) the Battle of Batoche from May 9 to 12 in which the Metis were crushed by an overpowering military force.

The day's program began with Richard Grover, a representative from Historic Sites and Monuments of Canada, who provided a historical background of Metis history and the conflicts in the Canadian west between 1869 and 1885.

At one point during his presentation, Grover was the recipient of a resounding round of applause when he mentioned how, after the battle of 1885, people in the House of Commons denounced the prime minister saying, "if anybody should have been hanged, it should have been John A. Macdonald."

He also drew attention to the words of young Wilfred Laurier, who was destined to become Canada's next prime minister. Grover told of a large rally in Quebec following the November 16, 1885 hanging of Riel, at which Laurier publicly stated, "had I been a Metis on the banks of the South Saskatchewan, I would have picked up a gun, I would have fought for Dumont."

Grover concluded his speech noting that there is a renaissance going on in Metis society today, and illustrated this is reference to the constitutional talks, land entitlement, political and organizational movements, and so on.

A special guest, 86 year-old Mederic McDougall,

who is descended from one of the Metis who fought at Batoche, mentioned his pride in being present to represent the Metis people. His speech was given in French because "people of that day in 1885 were mostly French-speaking."

Representing the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), was Tim Low, the administrative director. Neither the president, Jim Sinclair, nor the vice-president, Wayne Mackenzie, were available as they were in northern Saskatchewan to speak at a graduation ceremony.

Mackenzie said he thought it advisable to keep away anyway as AMNSIS is "bartering for compensation of lands" and is also looking at a cultural centre of its own just down the road from the new centre.

Low commended the turnout, emphasizing that the large attendance was "a real tribute" to AMNSIS and the government, whose efforts realized the comple-

tion of the new centre. Much of that effort was the concern of AMNSIS that the centre would reflect a proper Metis perspective because Batoche "became home to them (the Metis), home to a people that hadn't really had a home for quite a number of years," said Low.

Because Tom McMillan the minister of the environment, who is responsible for national parks, was unavailable, he was represented by Ray Hnatyshyn. Hnatyshyn is a Member of Parliament, president of the Queen's Privy Council of Canada and Government House Leader.

"What a wonderful facility," exclaimed Hnatyshyn, "to celebrate a very integral part of our history...the Metis people of our country."

He congratulated Parks Canada, which consulted very closely with the Metis to ensure that the proper perspective would be portrayed. The Metis, he continued, "have a unique and

special social and cultural contribution to our country."

The speeches were followed by the unveiling of the three commemorative plaques. The Dumont plaque was unveiled by a descendent, Martin Dumont; the Fish Creek plaque by Richard Grover; and the Batoche plaque by Ray Hnatyshyn.

After the unveilings, the public were invited to tour the new centre where Hnatyshyn and Tim Low did the honors jointly in cutting the ribbon to officially open the new facilities.

A good number of people viewed a specially made 45-minute film entitled "Batoche" which had its premiere and was extremely well received by viewers.

Phil Boyer, a Saskatoon Metis, was "very impressed" with the production, which he felt portrayed the Metis in a positive and true fashion.

Arlo Yuzicapi, a program counsellor for the Gabriel Dumont Institute at Esterhazy remarked on how good it was in terms of the Metis point of view. "I didn't expect that!" She explained that the film highlighted a lot about the Metis who were "portrayed accurately."

While many were obviously impressed, some had certain reservations. Frank Tomkins, a Metis questioned the absence of Metis culture in the happenings. He remarked that the organizers could have had some Metis dancers or musicians. He further questioned the absence of the senior Metis political leaders.

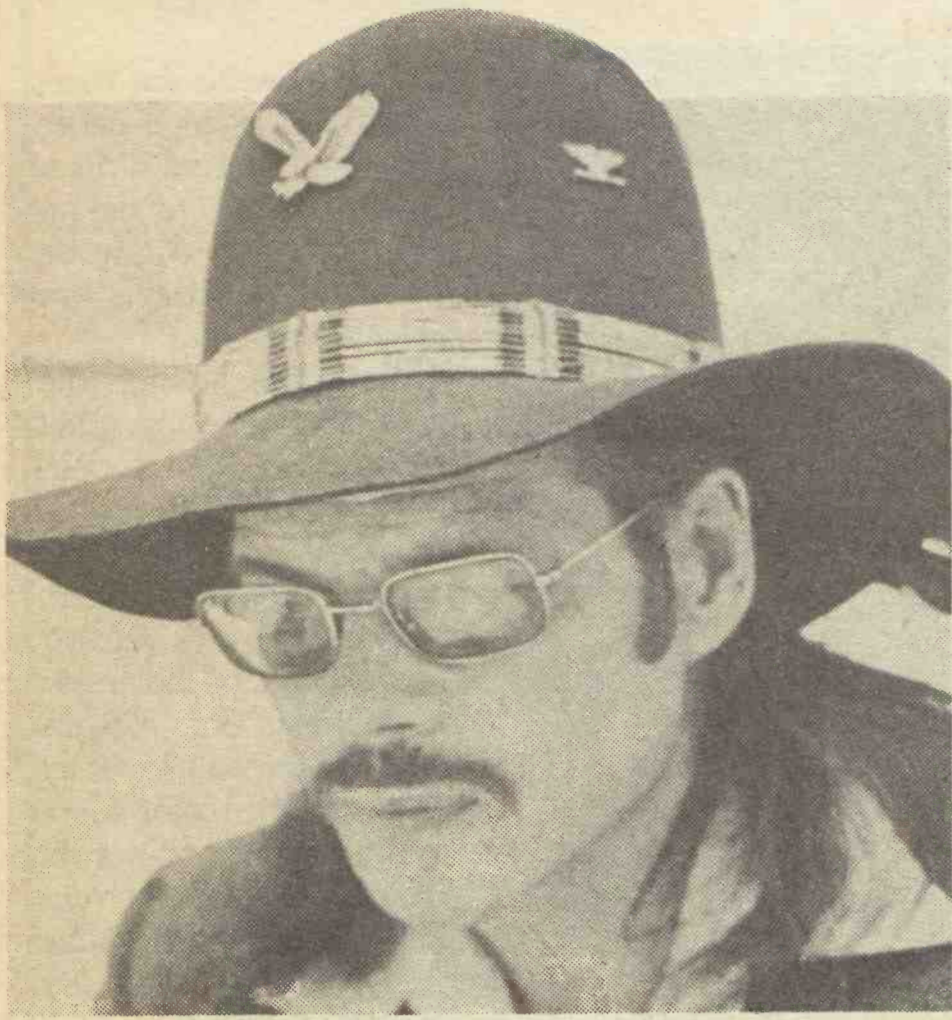
A few people voiced disapproval of the large glass and concrete structure saying that it lends itself too much to "commercialism" and is detracting from the pleasing affect that the area had when the setting was natural.

The centre houses administrative offices, a theatre, information booth, souvenirs and craft sales, and a museum display which includes one of the actual nine-pounder cannons that was used in 1885.



FRANK TOMKINS
...questions absence of Metis culture

Neglect of Metis History disturbs Metis historian



TERRY LUSTY
...makes formal complaint

At the recent opening of the Batoche Visitor Reception Centre in Saskatchewan, historian and journalist Terry Lusty expressed dissatisfaction with the federal government's neglect of Metis historic sites.

"While the government continues to pour in hundreds upon thousands of dollars in preserving and recognizing the history of Batoche and the role played by government troops during the 1885 Northwest Resistance, very little has been done to document the impact of the Metis," said Lusty.

"They have spent seven million dollars altogether on the Batoche National Park," he said, "yet not one of the ingenious Metis rifle pits have been preserved or recognized. Abbe Letendre's house would make an excellent historic site if upgraded and used to exemplify a traditional Metis home. The government has gone out of its way to recognize the Canadian military with plaques, illustrations, site preservations, and so on."

"What," asks Lusty, "has or is being done for the Metis history and presence? Very, very little."

Lusty expressed his concerns to MP Ray Hnatyshyn and requested that he convey these sentiments to federal Environment Minister Tom McMillan, who is responsible for historic sites. He said that he will be sending a formal letter of complaint to the minister in Ottawa in the very near future.

Centre's schedule

By Terry Lusty

The newly opened Batoche Visitor Reception Centre is a \$2.5 million facility under the direction of parks superintendent Louis Guyot.

The centre is open to the public free of charge and will operate on the following schedule:

Mid-May to July 1	8:30 a.m. - 5:00 p.m.
July 1 to Sept. 1	8:30 a.m. - 7:30 p.m.
Sept. 1 to Thanksgiving	8:30 a.m. - 5:00 p.m.
Thanksgiving to mid-May	Closed

The staff at the centre will number 24 during the peak tourist season. Of these, 14 are guides, one is the interpretation visitor services officer, and another (a local Metis) is the interpretive guide supervisor.

Information on the Batoche historic sites is available by writing to:

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INTERNATIONAL NEWS BRIEFS

By Clint Buehler

(Compiled from various sources)

Indian actors wanted

A Cherokee film production company is looking for 3,000 Indian people for an epic motion picture, including 20 major roles.

The film, "Give Me The Wind," is about the Trail of Tears — the forced migration of the Cherokee Nation.

Interested parties should send resumes and 8"x10" photos to: Eternal Fire Productions, Cherokee Nation, Lodge of the Cherokee, Tahlequah, Oklahoma 74464 (Phone 918-456-0511).

Bingo battle won

Two Southern California Indian tribes recently won federal appeals court approval for high-stakes bingo and card games that attract numerous non-Indians and provide the tribes' entire incomes.

The 9th U.S. Circuit Court of Appeals said neither a state law restricting bingo games nor a Riverside County ordinance forbidding the card games applied to games run by the Cabazon and Morongo Indians on their reservations.

First Indian woman mayor

Mayor Julene Pepion-Kennerly of Browning, Montana is believed to be the first Indian woman mayor in the U.S.

Half Blackfeet and half Cree, Mrs. Kennerly is an enrolled member of the Blackfeet Tribe whose Indian name, A-wa-kee, translates "Deer Woman." She grew up on the Blackfeet Reservation and has resided in Browning for the past 27 years. A widow, she has two sons and two grandchildren.

A highlight of her swearing-in ceremony was the reading of a special Papal Blessing: "I, Pope John Paul II, send my special apostolic blessings upon Mayor Julene Kennerly and her people, the Blackfeet Nation. The work she is to do for the Reservation is to create goodwill and high morale upon the village of Browning and the Blackfeet people."

Alaska settlement a concern

Loss to Alaska Native people of land awarded in 1971 under the Alaska Native Claims Settlement Act (ANCSA) has become a real possibility since Bering Straits Regional Corporation filed for protection against bankruptcy.

Bering, one of 13 large regional corporations formed under ANCSA, is hoping to find a way to pay its debts so that it won't lose the 150,000 acres of land to which it holds title.

The threat comes after legislative efforts to amend ANCSA to deal with threats to the security of the settlement — particularly provisions that now allow for unrestricted sale of ANCSA stocks after 1991. At risk are the assets resulting from the 44 million acres of land and \$1 billion granted to Alaska Natives in the settlement.

Prison sweat lodges backed

A federal judge in Portland, Oregon has ordered prison officials to stop limiting the number of inmates who can participate in Indian sweat lodge ceremonies at the Oregon State Penitentiary.

U.S. District Court Judge Edward Leavy ruled that security was not threatened by removing limits on the number of "general population" inmates allowed to participate in sweat lodge ceremonies.

However, the inmates lost their bid for access to the ceremonies by inmates in the prison's segregation unit. Judge Leavy ruled that prohibiting those inmates from going to the sweat lodge was "necessary to preserve inmates who are 'disciplinary' problems or may pose a threat to others at OSP."

Native bishop named

Father Donald Pelotte of Cleveland, Ohio has become the first American Indian to be named a bishop of the Roman Catholic Church.

Appointed by Pope John Paul II as co-adjutor bishop of Gallup, New Mexico, bishop-designate Pelotte will automatically succeed Bishop Jerome Hastrick, 71, when he retires, likely when he reaches 75.

Born in Waterville, Maine, Pelotte's father was an Abenaki Indian and his mother was of French-Canadian descent.

Dr. Anderson profiled

"I know if someone does not write my language it will die". These are the words of Dr. Anne Anderson's mother. These are the words that started her on her career of writing and teaching the Cree language.

"I made up my mind to start and I am going to finish," and so far to Dr. Anderson's credit is a 38,000-word English-Cree, Cree-English dictionary. She has 80 language books consisting of grammar, history, herbal, legends and coloring books copyrighted. Besides the language tapes that go with the books, many explanations are given in regards to the language. Although Cree is one of the first languages spoken in North America, very little is known about it.

What all this means is that for the first time, the materials are now available for complete instruction in the Plains Cree "Y" dialect, for students from kindergarten age to high school age, with the latter being offered as a credit course.

Dr. Anderson is proud of her Indian heritage. "Be happy with what you are," she says and her office and classroom portrays this pride exceedingly well. On one wall she displays wild herbs in jars labelled clearly in English, English alphabet Cree and Cree syllabics. Each has a particular use; some are teas, some for incense and others for medicinal purposes. All herbs when made into teas act as a preventative, for they are all healthful, useful and pleasing to take. They are a definite asset to any household.

In a glass cabinet are many sizes of moccasins and purses that she decorated herself with beads and fur, many years ago, but still their age does not show, there is quite a contrast in this agelessness of materials to the plastic, vinyl and cloth used today. Also on hand are beads, thread, leather, sinew, furs and tools, such as awls and tanning tools, that are well over 150 years old. Many pictures of elderly women and other artifacts decorate a portion of the wall. This gives a feeling of enduring heritage of very proud Indian people.

In the classroom Dr. Anderson displays other artifacts, with the Indian squaw corn in its array of beautiful colors, snowshoes; birchbark canoe, birchbark baskets of different sizes and a moose horn, which was used many times when hunting. The classroom materialized because she was not happy and satisfied with just writing the Cree language, so began teaching it as well.

Other classrooms she has been involved in include Grant McEwan College, Fairview, the University of Alberta, the



DR. ANNE ANDERSON
...keeping the language alive

Friendship Centre, the Charles Camsell Hospital, the YWCA, the Fort Saskatchewan Jail, many schools within the city, and her own classroom. She has taught many professional people: doctors and nurses, lawyers and judges, councillors, social workers, professors, teachers, bankers, policemen and Mormon Missionaries.

The person who has accomplished so much is now eighty years old, a grandmother, retired nurse, as she had turned to nursing her aged mother who was badly in need of help. She said laughingly "in school I had to fight for my rights and I am still fighting." But her warmhearted friendly manner betrays her words.

Dr. Anderson was born on a river lot farm four miles east of St. Albert. She had four brothers and five sisters and remembers her warm, happy home. The little country school where she was educated was called the Bellerose School. This is where she learned to fight. Her fighting stemmed from the fact that she would not accept that her family should be looked down upon simply because they were Metis, ate bannock and dry meat and were fostered by an Indian mother. Regardless of her fighting, she remembers her Bellerose School with fondness and many wonderful memories, and with gratitude for the education she received.

At the age of 10 Anne was sent to the Gray Nuns Convent, just a few miles from her home. She was told she would learn the nice things that girls are supposed to learn. She said her three years there were the loneliest and most miserable years of her life. She

missed the atmosphere of her big, happy family and the caring of her little brothers and sisters. After three years she returned home and continued her education at the Bellerose School. When she was to enter Grade 11, her parents thought her education was high enough so she worked at home. There was much to do when one is involved in mixed farming, she said. Each had their chores to do when she was 16, her father passed away very suddenly. This left her to help support the family with her mother, by doing housework for other farmers in the surrounding district. "I thought we would never survive without father, but somehow we did," she said. "I often prayed for help so the burden on my mothers shoulders would somehow become lighter."

"I will never forget how everyone offered their sympathy and offered suggestions. The mayor of the town then was a Mr. Hogan. I still picture him after he arrived at our farm home. He spoke to mother for everyone knew that mixed farming needed the help of a man."

"We finally sold out and moved into the town of St. Albert. We settled nicely and the children were able to go to school, which was much closer than the little country school. It also gave we older children time to work out and help our family," Dr. Anderson said.

After Dr. Anderson married, she moved five miles north of Spruce Grove. She was in her glory once more for she loved farm life. She raised two children there. In 1947 she decided to take a typing course, which she feels was most instrumental in making it possible

for her to write the many books and legends necessary for the teaching of Cree, although she did not ever think that she would teach her mother's language at that time.

Her office, which displays all of her copyrighted books, also has a classroom where Cree is taught to those who want to learn. Here she offers a systemized way of teaching, according to the Indian way of thinking. She explains the number of alphabet letters used, the major sound and the importance of the syllabic symbols, which was the first writing of the Indian Elders. There is also the language structure, the prefixes and suffixes involved, inanimate and animate endings, and the sounding of every letter written, as Cree is a phonetic language.

Dr. Anderson believes that so little is known about the language that many Native teachers are not aware of the different aspects of this particular language and do not have the knowledge to explain such facts fully to their students. All teachers should be shown the cultural method of teaching Cree before they attempt to teach, she says.

The culture stresses the way of hearing and pronouncing the language and includes instruction in history, language, games, dances, crafts, spiritual beliefs, legends told and their way of thinking.

At one time the Indian thought there was no need of a written language, says Dr. Anderson, and it was done all by memory. In 1642, a book written by Roger Williams provided a mass jumble of the many Indian dialects at that time, which was very hard to understand. It was known as "The Language of America." Many years later, another book was written by John Elliot. It was a grammar book written in English alphabet Cree phrases. This book was known as "The Indian Language Begun." Then, much later, the Rev. James Evans, who became fluent in Cree, wrote with the help of the Indian people the first Cree grammar in the syllabic symbols. This was in the year of 1840.

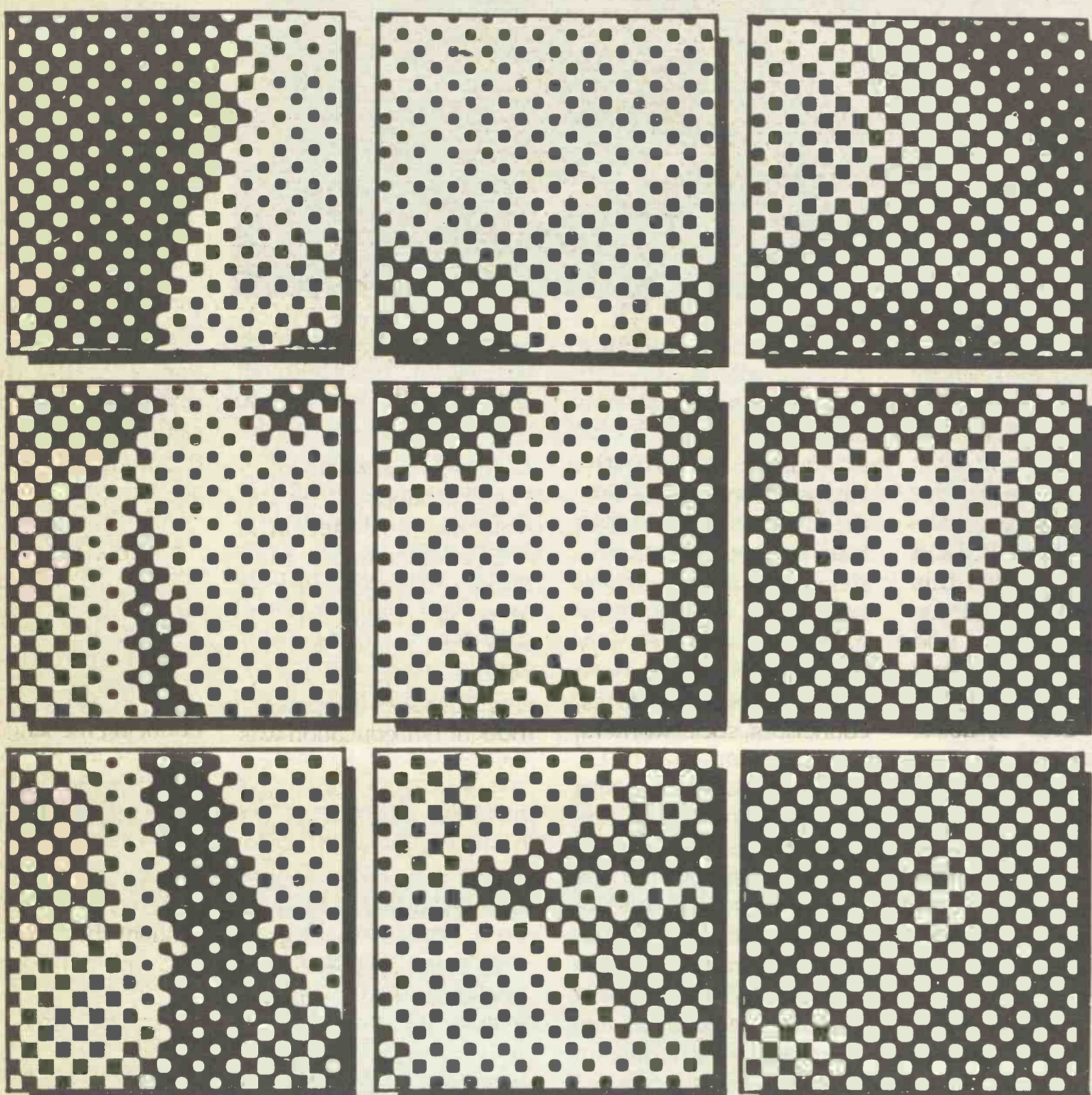
Books written in the syllabic symbols were cherished by Cree Elders. Each symbol is a syllable, consisting of a consonant and vowel, and words must be spelled that way; there are never doubled consonants. There is distinctive Indianness to them and for that reason they must be preserved.

(Dr. Anne Anderson Native Heritage and Cultural Centre is located at 12555 - 127 Street in Edmonton, Phone 452-6296.)



WHO'S NEXT?

THE 1986 ALBERTA NATIVE PRINCESS PAGEANT



Alberta will have an Native Princess in 1986.

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

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

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

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

The mode of dress for the interview portion will be

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

The following rules and regulations will apply for the pageant:

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

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

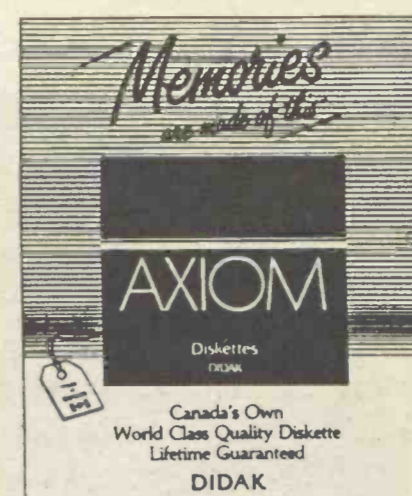
8. Winner of this pageant will be expected to represent the Alberta Native people and she must be able to travel.

9. Contestants must be single with no dependants.

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

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

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NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular meeting on Friday, May 30th commencing at 7:00 p.m., and continuing on Saturday, May 31st, 1986, at the Anzac School Gym in Anzac, Alberta.

All interested members of the public are invited to observe, and to gain an understanding of their Board operations.

A question and answer period will be provided for the public as an agenda item.

G. de Kleine
Secretary-Treasurer
Northland School Division No. 61



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Students learn unique

By Dwayne Desjarlais

JANVIER/CONKLIN — Native students in Janvier and Conklin were treated to a unique and refreshing method of education recently.

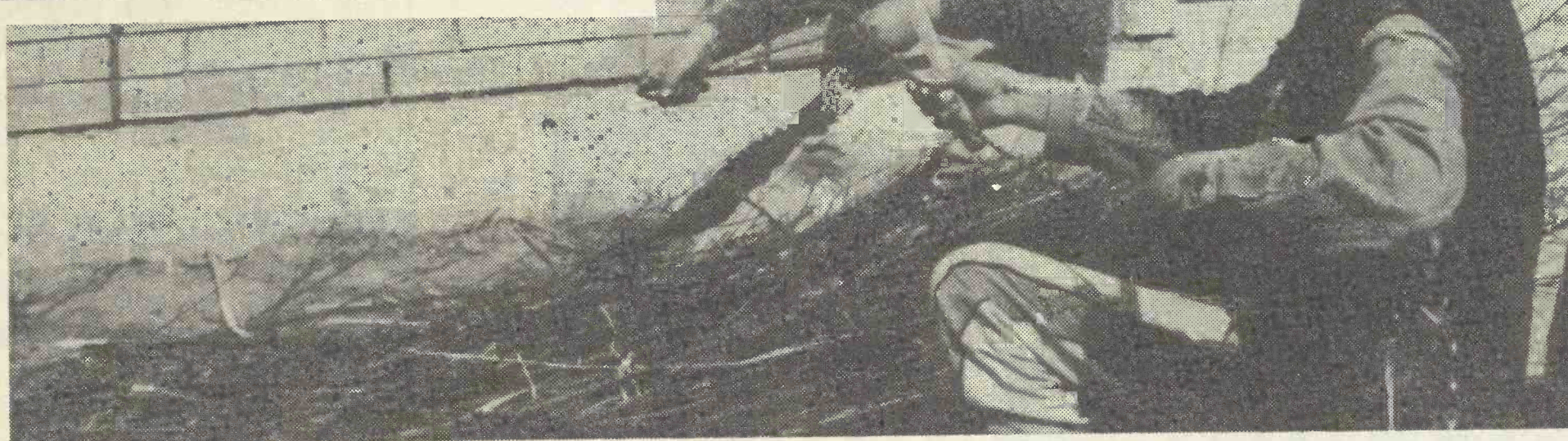
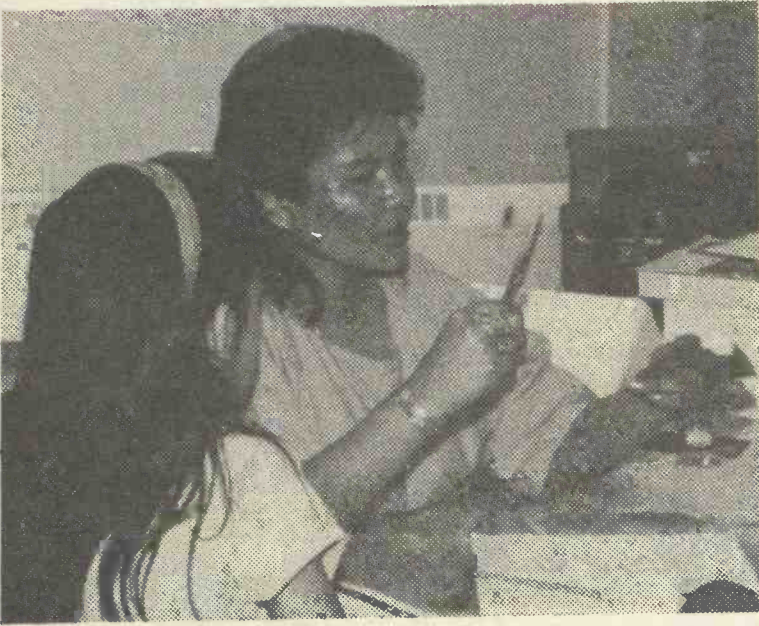
Sponsored jointly by Northlands School Division and Native Secretariat, two-day workshops were presented to the residents of each of these isolated northern communities, on May 6 and 7 and May 8th and 9th.

The two Native Artists Workshops featured well-known fashion designer and expert moosehair tufter Kathy Shirt as well as craftsman and outdoors survival instructor Dwayne Desjarlais.

Kathy displayed an exemplary show of professionalism with having to cope with approximately 40 children during her stay in Janvier. At both communities, she taught students and adults the fine points of moosehair and cariboo hair tufting and porcupine quillwork. She had all her students complete a decorative piece of art, usually in a floral design pattern, as part of her course requirement.

Desjarlais, on the other hand, wowed the kids with demonstrations of various ways of making a fire using different types of tinder and materials. He showed them how to light a fire with flint and steel by using extremely flammable types of material found around any household. He then proceeded to show them how to find and collect natural tinders from the bush: how to start a fire by using a rock to create a spark; how to start a fire by using the bow and drill method and then how to carry a fire.

He also instructed groups in both communities on how to fashion some unique and practical Native crafts, using all natural materials. The students and adults who participated in his workshops learned



how to make the traditional tamarack decoy birds, how to make grass rope and cord from the bark of wolf willow, how to weave red-willow to make hot plates and baskets and the making of dolls out of cat-tails. Much to the delight of the Native children, his workshops were held out-of-doors, while Shirt's courses were held in one of the classrooms.

Kathy has been designing and making patterns for more than 16 years. Her self-taught skills of designing and drafting out patterns were learned by taking things apart and reconstructing them. Without any formal training, she began moosehair tufting in 1977, after watching her sister work. Moose and cariboo hair tufting is a disappearing art form and in order to revive it she decided to learn the craft and to learn it well.

While teaching, she speaks on the history; how to clean the hair and prepare it for tufting...

"The moose or cariboo hair is taken from the back of the neck, or the bell, where the hair is the longest," explains Shirt. "You

wash the hair by wrapping it up in a cheesecloth in small bunches and then use hot water and soap. After they are clean you rinse them and let them dry. To dye them, you get a roaster-like pot and, if using artificial dyes, it's about a half package to 1 gallon of water and then let them boil. The length of time that you want them to boil is determined by the color and the intensity of color that you want. Then, you take them out with a collander, rinse them under a tap and then lay the newly washed hair out on a newspaper to dry."

Kathy then packages her bunches of dyed hair into clear plastic containers until ready for use. Depending on the use, she will either use natural-tanned hide or a velvet, velveteen or suede material for decorative purposes. For moccasins she will do the tufting right on the hide.

"Some people do beadwork around each tufting, to give it a finishing touch," adds the designer. Moose and cariboo hair tufting was thought to be a lost art, but it is slowly being recreated by people who have the knowledge and skills to

teach the craft at the various schools in this province. Tufting, porcupine quill work and fish scale work is steadily being revived now as an art form.

"The market for moosehair tufting is profitable, depending on the quality and type of framing for the finished product," says the owner of Kathy's Creations. "There is a market for tufting, quillwork and fish scale work."

"Porcupine quill preparation is different. You must package them (wrap them) carefully in a cloth and then tie them with a thread because of the danger from the sharp ends of the quills. One shouldn't attempt to grab the quills when they are finished being dyed in the water, but should use a set of tongs instead. To rinse the quills, use the same technique as for tufting."

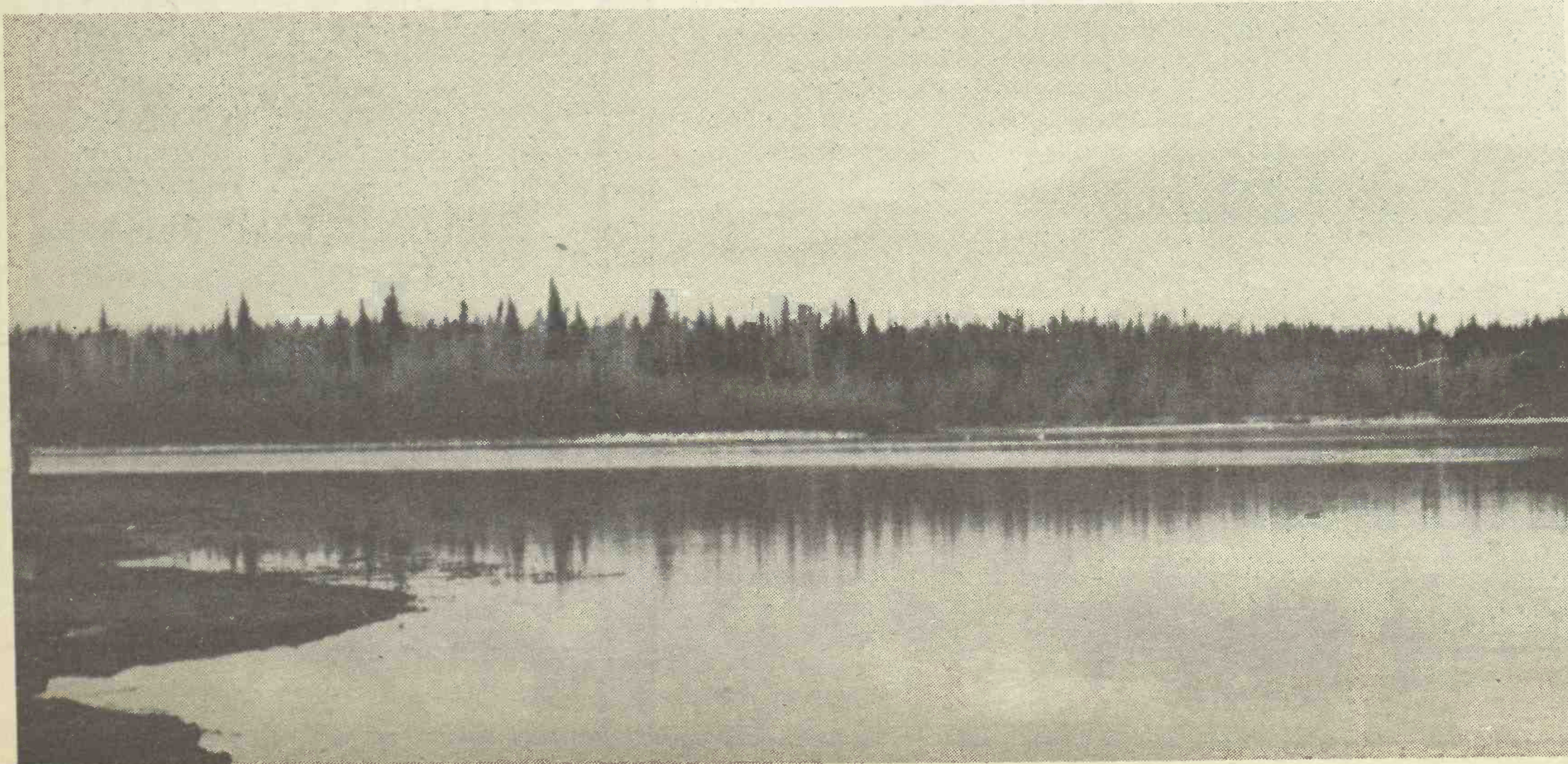
"Cariboo hair, being shorter and whiter than moose hair, cannot be cut from the hide, but should be prepared while still intact with the hide. The hide should be cut in about six-inch squares, otherwise it will have a tendency to curl up. The cariboo hair is

then places the scales onto the glue, overlapping each at the small curled end. For flowers, she uses the pointed ends of the scales, facing towards the middle, still overlapping each other. For framing, use a shadow box frame.

In addition to the children's course, both artists also held an evening course for the adults of each community. At the Conklin workshop, Kathy had her hands full as many of the ladies from the community turned out for the short course.

Desjarlais also was able to relate some of the history to his particular type of craft as he showed the youngsters how to make the tamarack bird decoys. "These birds were originally made by the old-timers," said Desjarlais. "In the old days before the gun, our forefathers would fashion these life-size birds when out hunting ducks and geese in the spring. When the birds would be flying north for the summer, hunters used to call them down and then attract them to a suitable area by placing the decoys in an open spot near snow patches or ice. The (hole) in the head of the bird is meant to represent the white spot on the cheek of the Canada goose, when seen against the snow."

He also showed how to cut and prepare red-willow for weaving into various sizes and types of baskets and hot plates. The making of cat-tail dolls was a big hit, even with the boys of the communities. "Even though you're a boy you can still learn how to make dolls," said Desjarlais. "Imagine, the next time when you're sitting down by a river or lake with your favorite girlfriend and you casually reach out and pick some cat-tails while talking about the good things in life. And imagine her surprise and happiness when you make one of these dolls in just a few minutes. She'll



arts, skills

remember you for the rest of her life."

Probably the most well-received portion of his workshops was the course on survival firelighting. Desjarlais showed the kids and adults in both communities various ways of making a fire quickly, using the direct heat method; how to start a fire using the spark method with a flint and steel, or by creating a spark with a rock; and how to start a fire with a bow and drill, using the friction method.

"The bow and drill method of starting a fire is one of the oldest methods known to man," explained Desjarlais. "In the old days, each band or group of Indians used to have with them at least one person who was gifted with the ability of being able to light a fire under any condition. This person filled the valuable role of firelighter. By knowing how to go out and gather the proper tinder and material, the firelighter often was the person responsible for the comfort of his band."

Taught this ancient art by well-known survival instructor and author, Mors Kochanski of Peers, Desjarlais explained to the students how to perform the exercise: "You find a

willow tree that has been well-dried out by the sun and the wind and then cut it off at the crotch. This is what you make your fireboard out of. The drill is cut from the same tree as the fireboard, or may be cut from another very dry willow, if necessary. The bow should be constructed from a dry stick that is in a bow-shaped form. The bow does not bend. The cord is simply wrapped around the drill which is placed onto a prepared spot at the crotch in the fireboard. The top of the drill is held in the palm of your hand by a small piece of wood carved from the bark of a black poplar tree."

This method takes anywhere from five minutes to two hours and because of the importance of having the right kinds of material, it is an art that requires patience and painstaking attention to detail. In Alberta, there are only about 20 people, who could go out into the bush, collect the raw materials and then create a fire using the bow and drill method. In Janvier, the weather was overcast and because of the high humidity in the air, he was unable to do more than show the students the process of how it is done. In

Conklin, however, he was able to start a fire from scratch after only about five minutes of drilling.

"Sometimes there are times when you just won't be able to make a fire," said Desjarlais. "It's for these times that you prepare beforehand. In a situation such as this, you learn how to carry a fire," and he proceeded to show his students various types of transporting hot glowing embers for long distances by using funguses or conks from the trees. He also demonstrated what tinder fungus looks like and how to pick it, as well as how to create snares from the bark of the wolf willow and cordage from weaving grass.

All in all, both workshops went very well in the communities and many thanks to Lynne Grant and Susan Moore for their assistance in setting them up. The idea for such an artists workshop was first conceived by (Janvier's) Chipewyan Prairie Products manager and school board member, Edna McDonald, and later jointly coordinated by vice-principal Grant and Desjarlais.

Promises were made on both sides to come back next term for another, similar type of workshop.

School center of activity for Conklin community

By Dwayne Desjarlais

CONKLIN — Here, where there are no restaurants, motels or stores; everything revolves around the school.

The official opening of the Conklin School was held on February 1st, 1985.

Forty students, including seven E.C.S. students and 3 teachers make the "new" school, the hub of the community.

Events like public meetings and social occasions such as weddings take place at the circular-shaped school. Remarks Jim Moore, teacher and husband to principal Susan Moore, "for some reason everyone in town decides to bring their guns to the wedding and after the ceremony, when the bride and groom come out, instead of throwing confetti, they shoot their guns into the air. Sounds like World War III."

Jim Moore is also the reason why this Metis community of some 160 residents was finally able to acquire a 24-passenger school bus. Until last year, the school was still using a team of horses, pulling an antiquated wagon to bring the kids to school. "The reason why they didn't let us have a bus before was because they said the stu-



SUSAN MOORE
...band principal

dents must live beyond a 2-mile radius of the school," said Jim. "So one day I went out and clocked the distance from the bridge and found that it was actually farther than the two miles. A short while later, we had our new bus."

With the assistance of principal Susan Moore and her nine staff, Conklin was able to host a Native Artists and Bush Survival Skills workshop recently.

The evening of May 8th saw many of the local women turn out for demonstrations in moose hair tufting and to try their hand at jewellery making using porcupine quills and beads, under the instruction of fashion designer and artist Kathy Shirt.

Most agreed that the quill work was a craft easily mastered. The tufting lessons, however, won't be soon forgotten, for other reasons. The ladies all went home with strands of hair clinging to their clothing and having found its way into some previously unimaginable places.

The same evening also saw community leaders Andrew Quintel and Edward Abbey join other men for some tips on how to start fires quickly, without matches. It was the next day when, after a demonstration on the use of a bow and drill, that a remark was made to this writer, (a certified Fire Boss I), that he was teaching people how to light fires now, instead of putting them out.

During their two-day stay in the community, both visitors were treated with typical northern friendliness and warm-hearted good will.

The only note of discord in an otherwise perfect visit came when Jim Moore found out that Alberta Transportation was to begin work graveling the airstrip within the next few days. Jim had enjoyed using the grass-covered strip as an exclusive golfing range when not busy with the students.

Greetings to all our friends and neighbours for the Powwow season. Drop in and see us for our baseball tournament June 28, 29, 8th Annual Assiniboine Cultural Celebrations on July 11, 12, 13 and Rodeo, July 26 & 27, 1986.

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'The Dealership of Champions'

Students feast at Alexander Reserve

By Rocky Woodward

On May 13, students of the Alexander School 50 km north of Edmonton invited traditional dancers from the Ben Calf Robe School to a day of dancing and feast.

According to Jane Tuesday, Grade 7 teacher at the school, a culture exchange

of this nature is held annually.

"We got together with special education instructor Dorothy Campbell and decided to hold a feast and invite special guests," said Tuesday.

One of the special guests who performed that afternoon was Traditional Dancer and storyteller, Boy

Ladd from the United States.

During the Viet Nam War, Ladd saw active service with the 75th Airborne Division. It is a story he will tell, as it was done long ago. At a powwow held at Poundmaker's Lodge, last year, Ladd related some of what took place during the Viet Nam War, when a dancer dropped an Eagle feather.

"It has been our custom in Indian Country from where I come, to pray at all gatherings or social events. We pray to everything, to a good day, to good spirits and for sick people.

"I will now sing a prayer song for the younger generation that they will be our future leaders and will follow a good road, an Indian road," said Ladd.

During the feast, Elder Willie House spoke to students and the guests.

"It is very good that the young children learn about their culture in the schools. I am happy that culture is in the schools. It is a good feast."

During the dancing in the school gymnasium, community members, students and staff joined in a special celebration for one of Alexander's Elders.

"I would like everyone to



join in along with Mrs. Campbell's class to sing a happy birthday to Eva Bruno, Elder and one of the workers here at the school," said Principal Dan Vallencourt, while Eva entered the gym for her surprise presentation.

"Today we will perform for the Elders. Without them we do not exist. For over one hundred years our old people went underground to teach the spiritual way and now we listen to them freely," said Cultural Co-ordinator Gary Neault, who brought dancers and the drum group from Ben Calf Robe.

Some of the dances these students performed had this reporter guessing whether it was traditional or contemporary. Whatever it was, it was fun!

They began with a Round Dance. Then on Neault's command, the students picked people from the audience to join them.

Once they were circling the gym floor, Neault hollered for them to pair up, and two by two they continued to dance.

"Donut!" Neault hollered and the dancers made circles round and round.

"I love traditional!" Neault said as he hollered "bridge," and everyone,



LLOYD YELLOWBIRD
...grass dancer

starting with the first couple, crossed their hands allowing the next couple to dance under them until they finished making Neault's bridge.

"I must thank the Ben Calf Robe dancers and Gary Neault. I hope this will inspire us to start our own dance group here at the Alexander School," said Vallencourt.

Jane Tuesday, who by the way mentioned she could not have picked a better day to hold their feast (Tuesday) and the staff at the Alexander Reserve offered a jubilant feast along with traditional dancing to everyone's enjoyment.

The week of May 12 to 17, was Culture Week at the Alexander Reserve.



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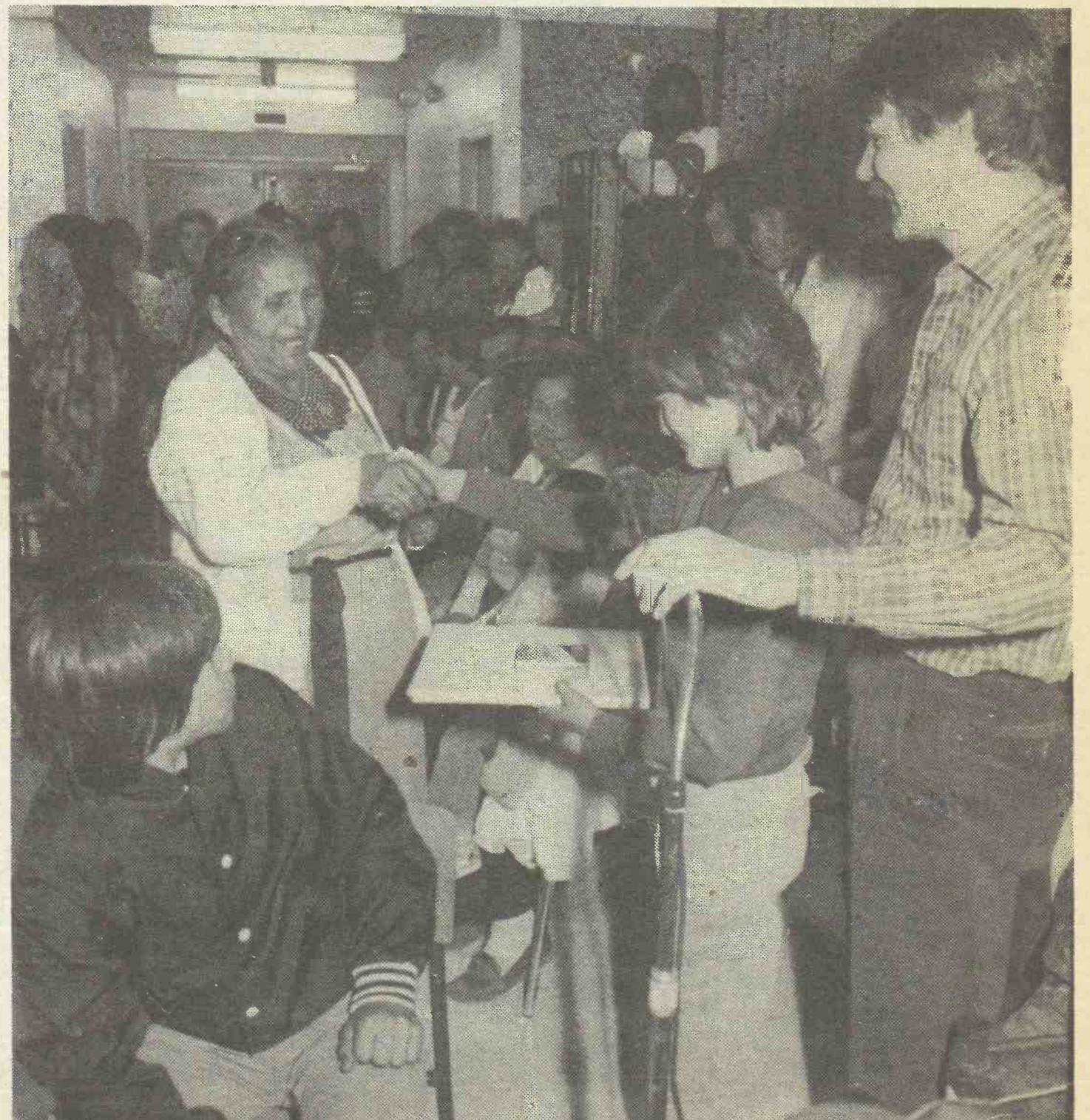
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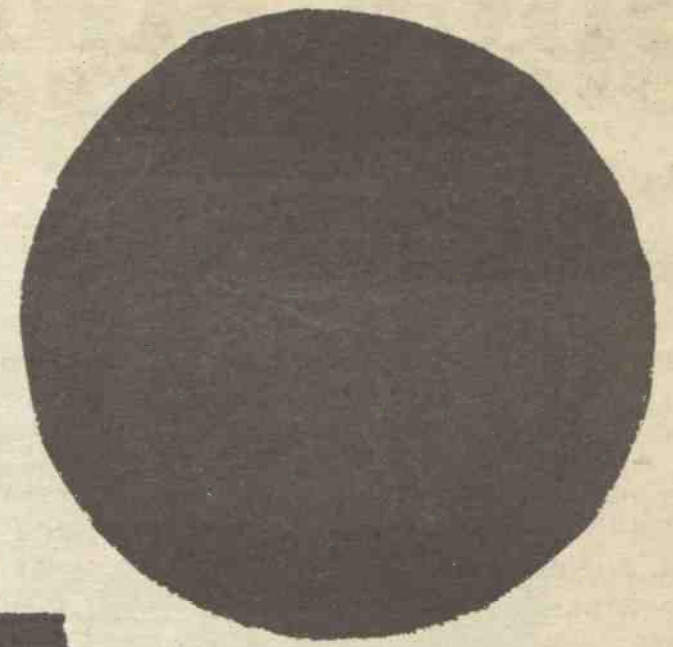
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Boy Ladd entertains with stories

By Rocky Woodward

You hear more and more about this unique individual each day.

Recently, during the Culture Week at the Alexander Reserve I had the opportunity to watch Boy Ladd, a Native Indian from the Muskawchees Tribe in Wisconsin, perform for students gathered in the school's gymnasium.

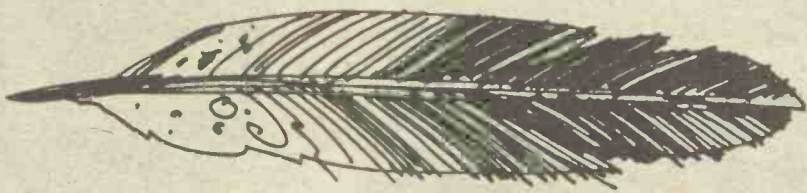
Boy Ladd has many stories to tell and at the celebration, before he danced and sang for everyone, he related his stories to his audience.

One of the stories he told was of the Viet Nam War where Ladd saw active service with the United States 75th Airborne Division.

Ladd told of fallen buddies and a radio operator (comrade) who was wounded that he carried to safety after a skirmish with the enemy.

He does not talk to boast, but quite the opposite. It is the way of his people who adopted him into their tribe and the way of Indian people for many years.

"The two eagle feathers I



were earned in combat. It is a way of counting coup, or taking the enemy, and only the ones who have done this, are authorized to wear them."

Ladd is proud of his Native background and knows the ways of his people very well.

Last year at a powwow at Poundmaker's Lodge, during a traditional dance, one of the dancers dropped an eagle feather. Four dancers danced around the feather and it was Ladd who picked it up.

As was the custom long ago, Ladd told his war story, saying it should only be a veteran who picks up an eagle feather which has been dropped.

Ladd was raised traditionally, but this did not stop him from becoming an

excellent athlete. Moreso, it probably helped him.

He won a scholarship through football to the Institute of American Indian Art in New Mexico and in 1968, he made it to the Olympic trails.

His Indian tradition speaks for itself.

"Where I come from in Indian country, it is a custom when we come together, whether it is religious or a social gathering, to pray. We pray to every thing, for a good day, for good spirits and for sick people.

"Now I would like to do a prayer song for the younger generation. I will pray that the young will be our leaders someday and that they follow a good road, an Indian road."

His communication with the younger generation is comfortable to them because he does it with wisdom and an added humor.

At Alexander he sang in his Native tongue and then went into an English version of him missing a girlfriend that had everyone laughing along. Ladd puts people at ease.

He is known for his grace and body movements when he dances, and says that dancing is not just dancing, it is an art.

"Powwow dances go back to the Oklahoma people. They are the original powwow people. The Sioux were among these original powwow



BOY LADD ...with talent to spare

tribes. The custom I wear is from the wooded area of Wisconsin from where I was raised and adopted by the Muskawchees Tribe.

"The dance I do teaches of good and bad, left and right and of life. A good dancer will do both at all times."

His traditional style of dancing looks easy, but after he explained the moves a person should go through, it was not easy at all, it was an art.

Today, Boy Ladd has left his memories of a terrible war far behind and now

travels throughout Indian country performing for the young, teaching dances and competing in powwows across North America.

I for one felt pride in knowing I had the opportunity to watch Boy Ladd perform and show me some of my Indian culture.

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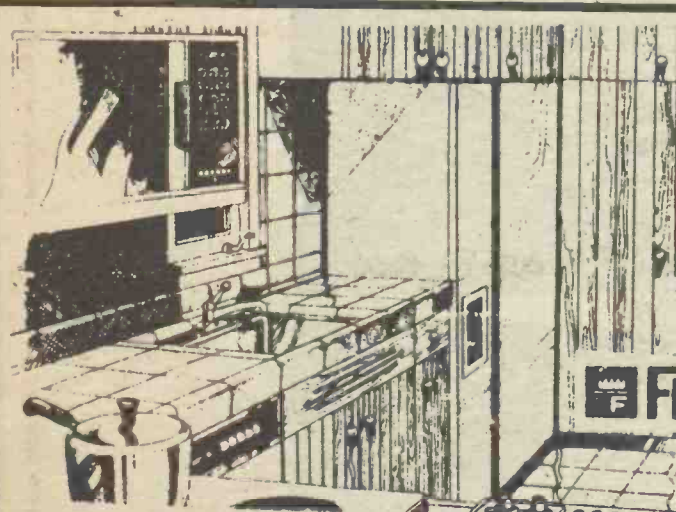
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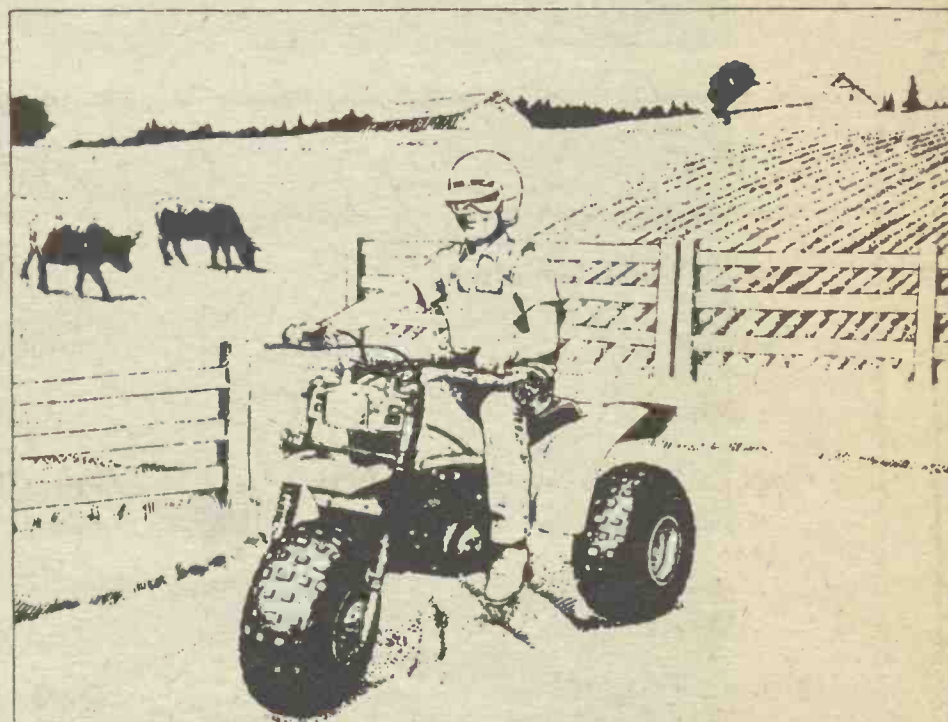
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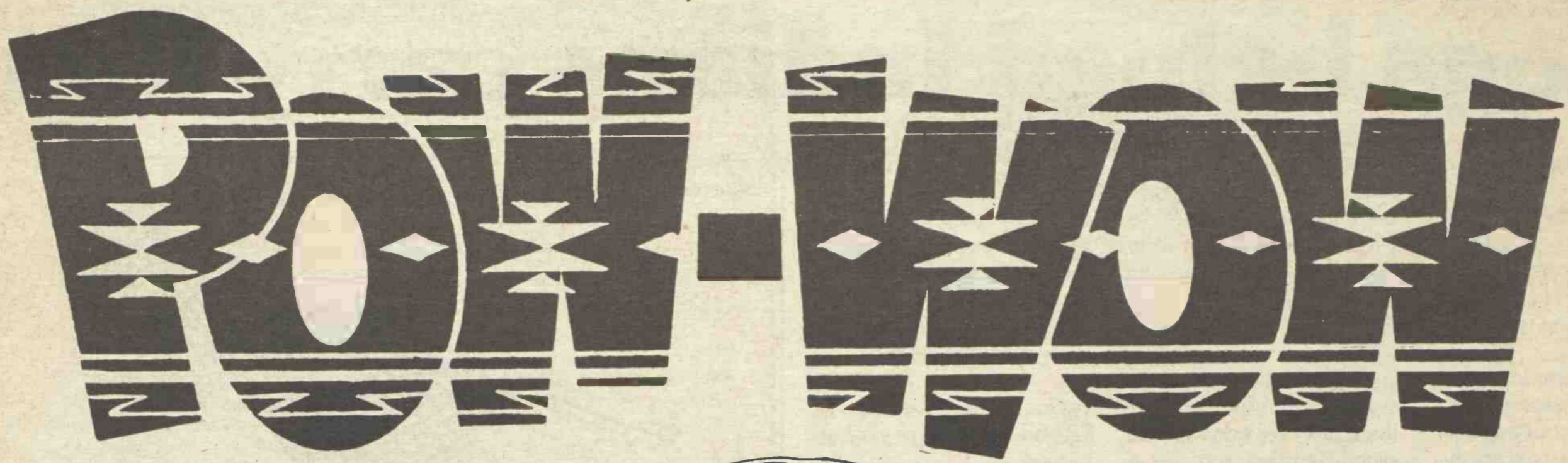
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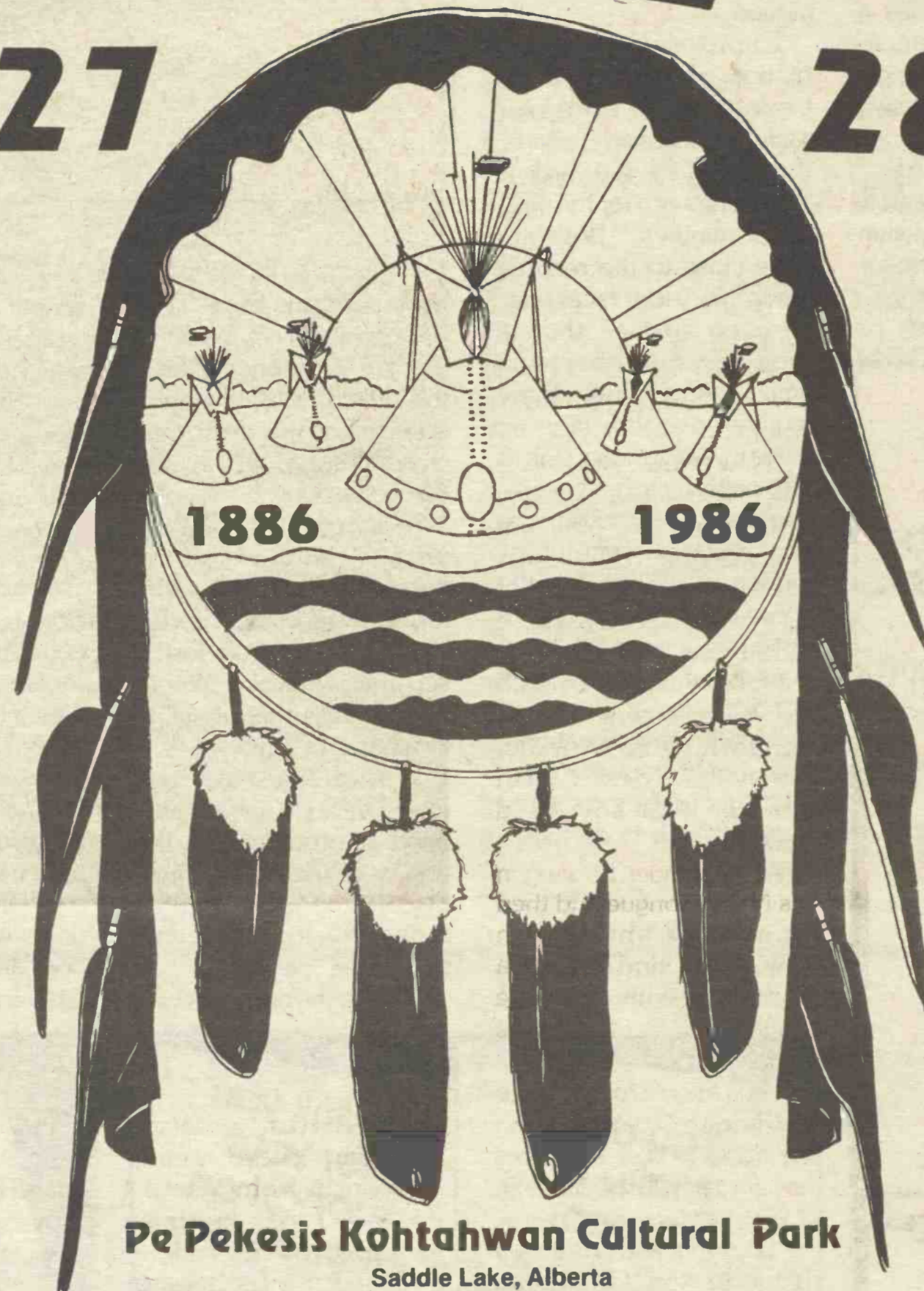
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First.....	1000
Second.....	700
Third.....	500
Fourth.....	200

Men's Traditional 2 Groups

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Second.....	700
Third.....	500
Fourth.....	200

Men's Fancy

First.....	1000
Second.....	700
Third.....	500
Fourth.....	200

Teen Boys' Grass Dance

First.....	700
Second.....	500
Third.....	300
Fourth.....	100

Teen Boys' Traditional

First.....	700
Second.....	500
Third.....	300
Fourth.....	100

Teen Boys' Fancy

First.....	700
Second.....	500
Third.....	300
Fourth.....	100

Boys' Grass Dance

First.....	150
Second.....	100
Third.....	75
Fourth.....	25

Boys' Traditional

First.....	150
Second.....	100
Third.....	75
Fourth.....	25

Boys' Fancy

First.....	150
Second.....	100
Third.....	75
Fourth.....	25

Women's Traditional

First.....	1000
Second.....	700
Third.....	500
Fourth.....	200

Women's Fancy

First.....	1000
Second.....	700
Third.....	500
Fourth.....	200

Teen Girls' Traditional

First.....	700
Second.....	500
Third.....	300
Fourth.....	100

Teen Girls' Fancy

First.....	700
Second.....	500
Third.....	300
Fourth.....	100

Girls' Traditional

First.....	150
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Third.....	75
Fourth.....	25

Girls' Fancy

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Third.....	75
Fourth.....	25

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INDIAN TRANSPORTATION

A serial about Indian methods of transportation

Dogs helped Indians carry load

By Terry Lusty

Part IV

There are certain things which one had to be aware of regarding the use of the snowshoe.

With regard to footwear, hightop wrap-around moccasins were about the most appropriate for snowshoeing. They were comfortable and proved to be just as warm as good boots if one wore an extra pair of insulated woolen socks. Therefore, the moccasin was also easier on the snowshoe webbing and that permitted the shoe to experience longevity.

Among the better of the contemporary snowshoes one can purchase, there is a left and a right shoe to allow the feet to come closer to one another as they pass each other. To determine which is the left and which is the right shoe, the inner side of the frame is straighter than the outer side which is slightly curved and has a pushed-out appearance. Also, on moosehide thongs, the knot is on the outside part of the foot...as these stretch when new, they require an adjustment. Extra rawhide and buckskin should be carried along for emergency purposes.

Compared to skiing or

skating, snowshoeing requires a higher, longer and wider step. One need not, however, walk with their feet spread too far apart. The secret is to have the inner edge of the frames skim over each other.

One should travel relaxed with an easy-going swinging motion.

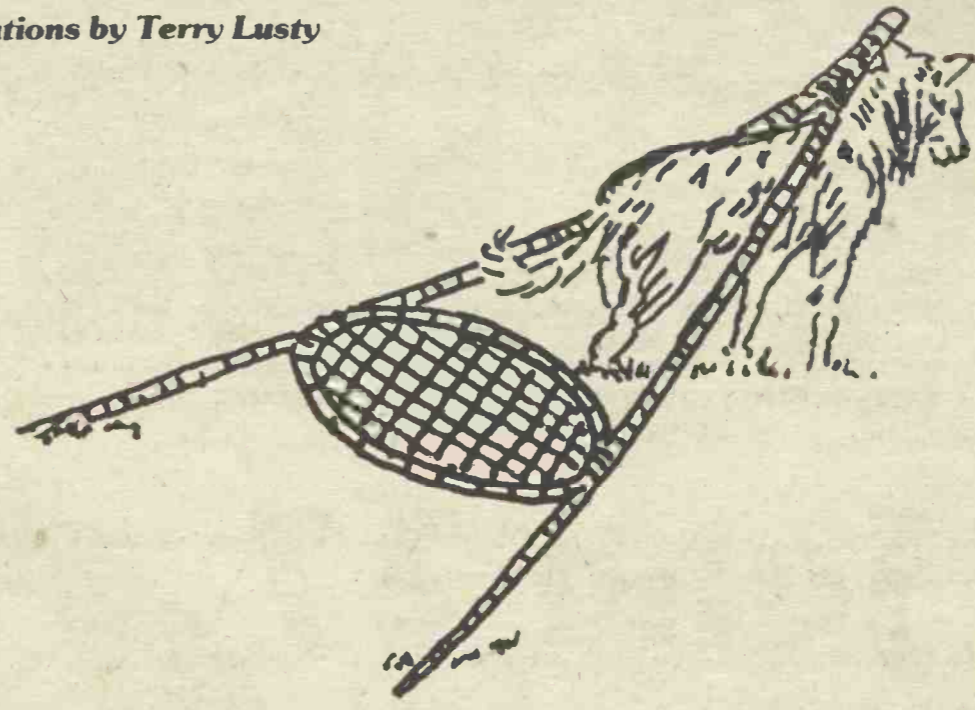
To provide an example of how skillful one could become, just consider racing records in Canada; the record for 100 yards is 10 seconds and for the mile, 4 1/2 minutes. Both are quite close to the records for ordinary foot races over an even surface that is snow-free. At the same time, soft or fluffy snow requires a higher step as the snowshoes can sink 8-10 inches. In soft snow, especially in the bush, one must keep an eye out for hidden twigs beneath the snow which cause one to get snagged and fall, or even break a snowshoe if not an ankle.

A final word of caution, one should not wear tight-fitting clothes as they interfere with body movement.

DOGS, PACKS & TRAVOIS

For years and years, a common sight was the

Illustrations by Terry Lusty



DOG TRAVOIS ...constant companions

Indian and the dog. They were constant companions. Seldom was one without the other. With children, especially in the north, they were almost inseparable companions.

It is only natural that, prior to the arrival of the horse and other convenient forms of transport, the dog was to play its role in the scheme of things. One of its roles was that of acting as a beast of burden.

In its earliest stages, two major devices were developed in order to use the dog as a means of transporting goods. One of those developments was that of the "pack."

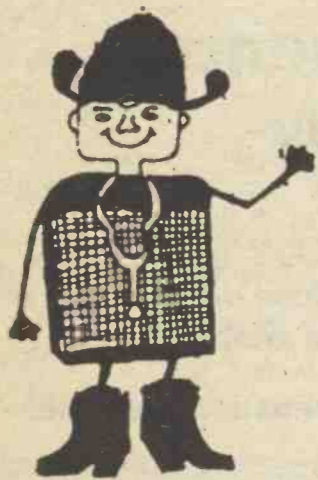
At first, the dog pack was

simply a bundle of goods wrapped in a hide and attached to the back of a dog. Still another inventive mode was that of the dog travois which was later replaced by the horse travois.

Simple in structure, the dog travois basically consisted of two poles tied together at one end which was strapped upon the dog's shoulders. The two poles angled outward in a V shape from the dog's shoulders and were dragged upon the ground at the back of the dog. Where the poles widened behind the dog, an oval platform was suspended between the

two poles to form a seating on which to carry goods.

The use of the travois has been long outmoded. This is particularly so since the coming of the horse which did not arrive in the southern portions of Canada until the mid and late 1700s. As well, other contrivances soon followed on the heels of the horse to realize the impracticality of using the dog albeit, the dog was utilized for a longer term in the north country. A few of the transportation methods that saw the disappearance of the dog travois were the Red River cart, boats, and eventually locomotives, planes and skidoos.



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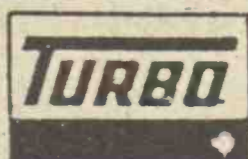
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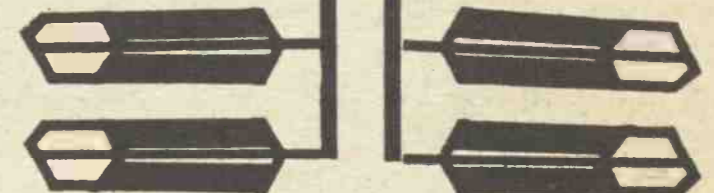
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- Onchinnahos Indian Days, May 16, Saddle Lake, Alberta.
- Bonnyville Foster Care Workshop, May 24 at the Bonnyville Canadian Native Friendship Centre, Bonnyville, Alberta.
- Elders Conference, May 27, 28 & 29, Morley, Alberta.
- Saddle Lake Stampede, June 6, 7 & 8, Saddle Lake Reserve, Alberta.
- Beaver Lake Band Baseball Tournament, First 24 Teams, June 7 & 8, Beaver Lake Reserve, Alberta.
- Indian Association of Alberta (IAA), Annual Assembly, June 10, 11 & 12: Will include Elections of Executive and Board: Duffield, Alberta.
- Louis Bull Administration Building Grand Opening and Powwow, June 13 & 14, Hobbema, Alberta.
- Treaty Six Forum, June 18 & 19, Red Pheasant, Saskatchewan.
- North Country Fair and Folk Music Festival, June 20, 21 & 22, at Spruce Point Park on Lesser Slave Lake near Kinuso. For further information call Ellis O'Brien at residence 776-2205 or work 523-4511.



Best wishes to all
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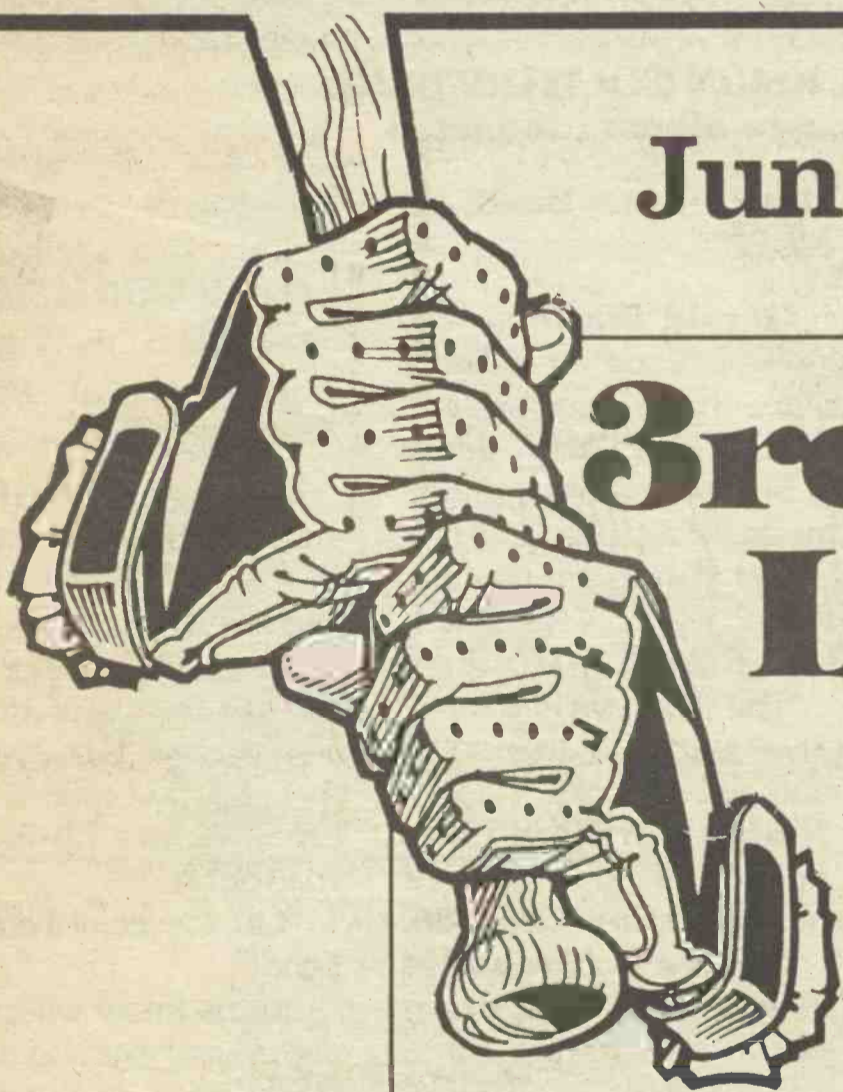
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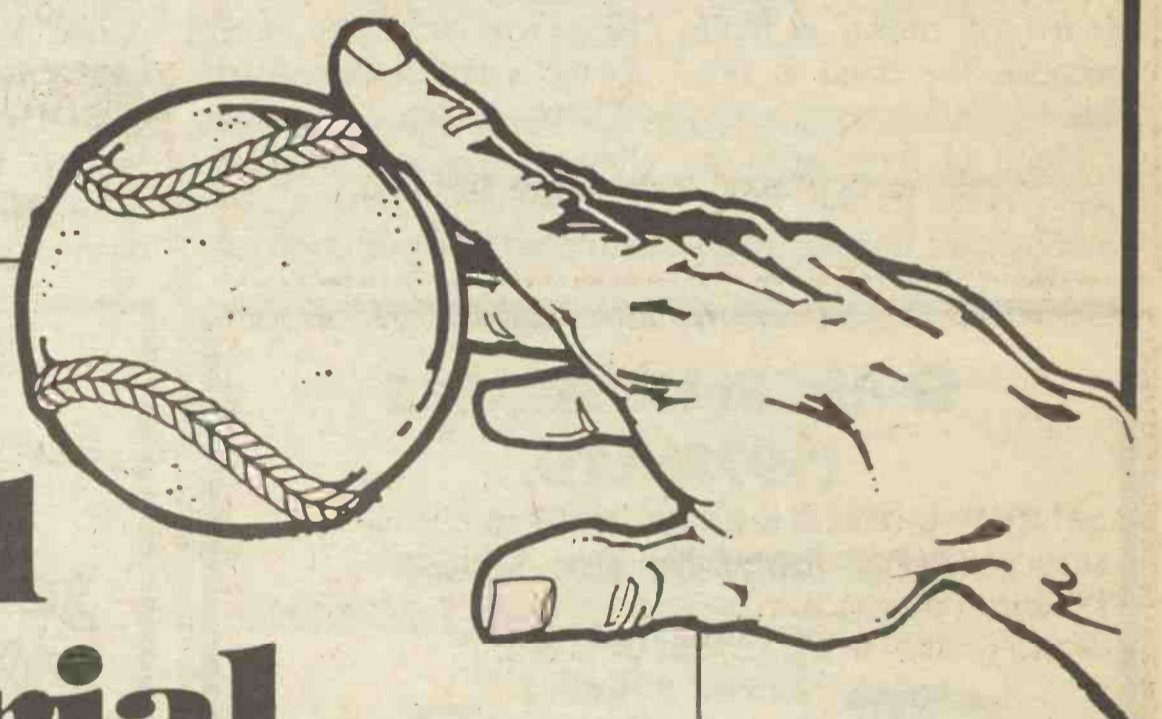
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GEORGE CHALIFOUX
...back from the North

By Rocky Woodward

It has been a family effort ever since **Ray McKenzie** got his two boys out of diapers and now they are called **The Buckskin Band** from **Blue Ridge**.

The Buckskin Country Band has two album releases out on the market, and although a lot of their material is commercial, Ray and his sons **Kevin and Kerwin McKenzie** do write lyrics and music.

"We've been composing quite a bit of material lately, especially my son Kevin. It is really good material and in the future we will be recording more and more of our own material," said Ray.

The Buckskin Band are not low profile, and although some people may not have heard of them, it isn't because the band is not working.

Much of their work is being done in the north country, but they do make

the occasional trips to Edmonton and area. They are booked right up until August and Ray says it has been this way since they first broke out and into the music scene.

Still, the Buckskin Band never loses touch with that family feeling, one of the reasons they are requested so much. The other reason for them doing so well is because they are supportive of one another and have always supported Native incentives.

Such was the case when they were asked to appear on **Native Nashville North** at the time of its beginning.

After the first taping was lost due to bad audio, they made the trip in to Edmonton once again from Blue Ridge to do the show, all on their own time and expense.

In Ray's own words, "we have always been proud of our Native ancestry, and in support of anything that

shows Native people in a positive light."

One other member of their band, who Ray says has come a long way since the early days, is **Michael Paul**. Michael originates from the **Alexis Reserve** and plays lead and rhythm guitar, and sings back-up harmony.

It is Ray (Dad) McKenzie who has been in the music business for many years who plays the role as lead singer in the band. His credit however, goes to his boys and Michael Paul.

"We sometimes wondered if we wanted to continue playing and it was decided that we would keep going. They decided and I know that they are good enough to have a career in music," said Ray, while commenting that Michael is one of the family now.

Buckskin has just recently come out with a new album called **Wild Country**. One of the numbers entitled "**I'm Gonna Miss You When I'm Gone**," is composed by Kevin McKenzie.



BUCKSKIN COUNTRY BAND
...new album completed

It's an album worth listening to.

For more information on the **Blue Ridge Buck-**

skin Country Band, call 648-2284.

Gerald White in Kikino is looking for a fiddle player to record square dance, duck dance, drops of brandy and other dance music for a tape.

Art Burd, are you out there? Call ENTERTAINMENT at 455-2700.

The music will be taped at a studio in Edmonton and will be used for the **Kikino Northern Lites Dancers**, during their two-week stint at **Expo '86**.

Native Nashville North and **Whispering River** is looking for a COUNTRY ROCK DRUMMER, preferably Native, for up-coming gigs and the CBC-Native Nash-

ville North series to be taped this fall. Call ENTERTAINMENT at 455-2700.

George Chalifoux called on the weekend and says his country rock band, **Indian River**, has just finished a tour of northern Alberta and the Northwest Territories. George said that they will take a small break before hitting the road again.

"Oh, the life of a country band!"

Let us know where you are playing gigs and we will gladly say it in our entertainment column. People want to enjoy Native musicians at their best.

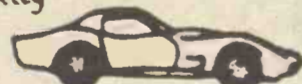
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Funfilled weekend on Alexander Reserve

By Ivan Morin

It was a fun-filled time at the Alexander Reserve over the long weekend as they hosted their Spring Classic Pony and Chuckwagon Races as well as a softball tournament.

In the chuckwagon races, it was Ray Adamson of

Camrose taking home the top prize money, with Tyler

Helmig of Leduc coming in second. Adamson also won

the best dressed chuckwagon award.

On the baseball scoreboard, the St. Albert Shamrocks went through the whole tournament undefeated, and edged out the

Barrhead Bullits in the final game. The tournament format was a true double, knockout; if you lost one game, you went to the B division, and you could very well work your way back into the final game.

Our source at Alexander tells us that the tournament was a very good one with lots of action and good competition. Barrhead

came from the B side, fighting their way into the finals after losing one game. The

Bullits beat the all-Native Edmonton War Bonnets to get into the finals.

The fourth place Alexander T.P. (teepee) Crawlers had to play four games back to back and found themselves too tired to overcome the challenge from the War Bonnets.

The following is a summary of the results of the Pony and chuckwagon races and the softball tournament:

Softball

1st - St. Albert Shamrocks
2nd - Barrhead Bullits
3rd - Edmonton War Bonnets
4th - Alexander T.P. Crawlers

Ladies'

(Round robin winner takes all)

Alexander Flyers

Chuckwagon races

Ray Adamson - Camrose
Tyler Helmig - Leduc

Chariot Races

Dalton Arcand - Alexander

(Results courtesy of Herb Arcand, Alexander Resource Centre.)

See Page 26 for Ivan Morin's Sports Roundup

Sports

Exciting ball

By Ivan Morin

GOODFISH LAKE — In what was touted as an exciting three days of ball, the Saddle Lake Warriors came up swinging to beat the Lac La Biche 36 Raiders and take the Goodfish Lake Softball Tournament.

The first softball tournament always brings excitement to the community, but when the winning team has to beat the second place team twice, it makes things all the more exciting as was the case over the long weekend in Goodfish Lake. Saddle Lake had to beat the 36 Raiders twice to ensure their first place standing.

The following is a summary of the results in the tournament:

1st - Saddle Lake Warriors
2nd - Lac La Biche 36 Raiders
3rd - Lasoo Construction
4th - Goodfish Lakers

Ladies

1st - Lac La Biche
2nd - Goodfish Bravettes

B Division

Goodfish Lake T & T
Goodfish Lake Titans

Men's Baseball

Lac La Biche Dodgers
Kikino Saints

(Results courtesy of Ben Houle, Goodfish Lake.)

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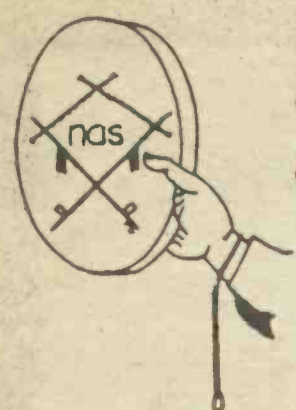
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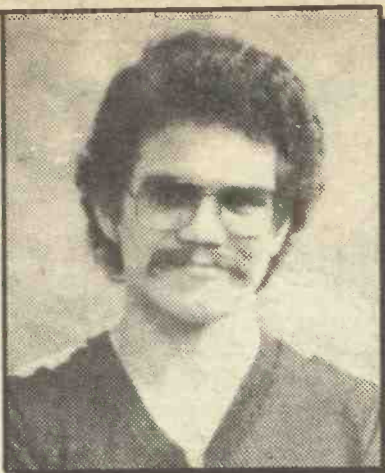
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Sports Roundup

By Ivan Morin

Hi there!! Talk about having to do the quick shuffle this week. Sometimes I'm not sure whether I like these long weekends or not. I hope most of your weekends turned out a bit better than mine. I'll tell you a bit about mine.

First, the good news. I bought a car last week so I can get out to the communities and visit a few of the people I talk to on the phone, and get out to the events in your community.

I tried to get out to one of the communities I talk to now and again on the weekend. The only problem was I got lost on my way out there. As I've written before, I'm not from Alberta and anything outside of the Edmonton city limits is strange country to me.

I once went to Bonnyville over the winter and I still don't know where it is because I fell asleep on the bus and didn't get to watch where the bus I was on was going.

As I was saying, I was trying to get out to Alexander over the long weekend and ended up on the Alexis Reserve instead. Next time, Alexander, I'll get there.

And what about my brand new second hand car? It broke down on me. Yeah, I had it for two whole days and something went snap in my clutch.

You might say I had one of those Murphy's Law weekends.

HOBHEMA — I finally got around to calling Lorna Lentz again, I haven't talked to her in a couple of months. Well not quite. I talked to her after the Canada West Volleyball Tournament at the Howard Buffalo Memorial arena.

Hobbema is trying to get their minor league ball program off the ground, but they just haven't been able to get together. Last week they were snowed out, so they hope to get it together this week sometime.

Lorna says that Hobbema has a women's team entered in the Ponoka Five-team women's league.

Next week is physical fitness week, and Hobbema won't be outdone. They plan on a fitness testing program on May 29, and a 10 km fun run on June 1. The run will be down the Malmo road. A 10 km run sounds like lots of fun to me.

FORT McMURRAY — The Nistawoyou Friendship Centre is sponsoring the Nistawoyou Lakers in the McMurray Labatts Slow Pitch League. Ed Courtorielle also says that they have the Breakers under their wing at the friendship centre. The Breakers are a team of 14 to 16-year-old boys who play in the McMurray senior league.

Nistawoyou is also in the process of organizing a girls' ball team.

Ed Courtorielle and everybody else up there always seem to be digging into new ideas and this year they're trying to negotiate some tennis courts. (Did I ever tell you I was a tennis player.) Nistawoyou also continues to prepare their troops for the Friends of Sports Games being held in Lethbridge this year. You can bet Rita Houle Memorial Award winner Roddy Castor is really digging up for this. For those of you who don't know Roddy, he is a class track and field athlete, among other things.

ELIZABETH SETTLEMENT — My first contact with this community (I think). I got to speak to a nice lady named Phyllis Collins and she said that Elizabeth has three ladies' ball teams, and one men's. They also have some uni-sex ball going on up there.

Elizabeth also hosts the Twin Lakes Rodeo on July 12 and 13. All action will be right on the settlement rodeo grounds.

Phyllis says the real happening on Elizabeth this year will be the Heritage Days which will be held on August 1, 2, 3 and 4. On the activities scheduled for that event are some traditional activities such as hand games and jigging, and not so traditional activities such as bingo. Local talent will perform

throughout the four-day event, as well as some recognizable names. Phyllis guarantees a fun filled weekend.

BLOOD TRIBE — I finally caught up with Ivan Singer. Ivan and Ivan have been trying to get each other on the phone for quite some time, and we just couldn't get it together over the winter. Anyway Ivan told me about the ball happenings in his part of the country.

The Blood Tribe has a 14-team fastball league going and four slow pitch teams. The games just started last week and things are going along just fine. Each team plays 14 games.

The big tournament for the Blood Tribe is their annual Indian Days Tournament which will be held this year on July 17, 18, 19 and 20. Ivan says there should be a whole lot of competition and fun on that long weekend. Check it out, it sounds like fun.

BLACKFOOT TRIBE — I can't believe I reached two guys I have tried most of the winter to get ahold of, with no success were contacted in one day. Rick had a couple of things to say to me.

First, I made a dreadful mistake when I reported on the National Indian Basketball Championships, which were held in Billings, Montana, a month or so ago. I wrote that no Canadian men made it on the all-star team, when in fact Kurt Kelly, playing for the Blackfoot team, did make it. My second mistake came when I said that no Canadian team had ever made it into the top eight of the tournament. Rick tells me in 1982, an Alberta All-Star team finished second at the National Indian Basketball Championships held in Spokane, Washington.

And another thing I didn't know is that Rick is the coach of the All-Native Canadian All-Star team, which participates in these tournaments. Rick says that the team is made up of players from all over the country. Rick sends letters to Canada's major universities to recruit players. The Canadian All-Stars will be gearing up for the fall classic in Minnesota in November.

Now that Rick has set me straight, I'd like to apologize to Kurt Kelly and the Blackfoot team for failing to credit them in my original story.

The Blackfoot Tribe also plays ball. They will be hosting a fastball tournament on May 30 and 31 and June 1. And on June 20, 21 and 22, the Blackfoot Tribe will host a slow pitch tournament. The entry fee is \$250 per team. The prizes look like this: first place winners will receive ball jackets and \$1,000 cash. 2nd place finishers receive \$600, while third and fourth receive \$500 and \$400, respectively. Rick is expecting teams from as far away as Montana, B.C., and Saskatchewan, as well as Alberta teams. There will be 10 men's and 10 ladies' teams.

KIKINO — Dave White in Kikino says they have their ball season well underway up there. Kikino boasts five ball teams, three girls' and two boys'. And the Kikino Spartans are undefeated after five games in the Lac La Biche ladies' league. The senior men's team plays in tournaments and showed a second place finish at a tournament in Goodfish Lake over the long weekend.

A senior men's tournament is scheduled for the Kikino Riverside Park on May 31 and June 1. Eight teams are expected for the tournament.

ALEXIS — The Alexis "A's" are well underway in the North Central Alberta Baseball League. I dropped by to watch an inning or two over the long weekend as the "A's" played Lac La Biche. Looks like a good team that Alexis has fielded. I look forward to watching them again.

BONNYVILLE — Reta Derksen called to tell me that the Bonnyville Friendship Centre and Metis Local 1899 are hosting a 16-team mixed slow pitch tournament on June 14 and 15. Registration for the tourney is \$125. A dine and dance will be held at the Bonnyville Agriplex in conjunction with the tournament.

WINDSPEAKER/NATIVE PERSPECTIVE — Our pool tournament is over and freelancer Terry Lusty outpointed WINDSPEAKER Editor Clint Buehler in the final round. I still think I should have won the tournament. I think they had it planned that I play Wagamese. I like to hear a good story and you know some of the great stories Wagamese can crank out. Well, he had me going on one of them and I forgot we were playing pool. No, really, Wagamese also plays pool, as well as tell some funny stories.

Well, that about does it for another SPORTS ROUNDUP we'll catch you again next week. And remember to KEEP SMILING, it'll make you look good.

Sports

1st Annual Saddle Lake Stampede

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June 6, 7 & 8

Stock Contractor:
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Location: Saddle Lake Reserve Rodeo Grounds
Grand Entrances June 7 & 8 at 1:30 p.m.

This year's rodeo promises to be spectacular and in addition to all regular rodeo features look for these special added attractions:

3 Days — 6:00 pm Daily, June 6 thru 8
Northern Professional Chuckwagon
And Chariot Races

3 Days — 6:00 pm Daily, June 6 thru 8
Northern Pony Wagon & Cart Races

3 Days — on site at rodeo grounds
CASH BINGO

June 7 & 8, approximately 4:00 pm
Heavy Horse Pulling Contest

Dates & Times Undetermined
Open Horse Races

June 7 & 8 *NOTE: Local entries only
Wild Cow Milking



DANCE

June 7 & 8 — 10:00 - 2:00 AM
Music by Moses & Country Mix

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For further information contact:
Julian White
Rodeo Organizer — (403) 726-3848

Rodeo committee not responsible for injury, lost articles or accommodation.

Membership codes offer many choices

Bands from Canada's western provinces have set the pace in establishing their own membership codes which are already in operation.

The Sawridge Band of Alberta's Lesser Slave Lake area, the Cumberland House Band of northeastern Saskatchewan and the Sechelt Band north of Vancouver, B.C. now maintain their own membership records and determine who is eligible to be a member of their band. (Details of the membership codes are not available through Indian Affairs.)

Most bands will begin the process of developing a membership code by holding community meetings and deciding their priorities for band membership. For instance, some bands may want potential members to live on the reserve for several years before they are eligible; others may require members to have a certain proportion of Indian blood.

Any proposed code must be approved by a majority (50 per cent plus one) of those eligible to vote on the reserve. This, and other

guidelines for the implementation of a membership code, is contained in the revised Indian Act, Section 10.

Although the latest Indian Act does not require that bands use any specific criteria in their codes, membership rules must be consistent with the Charter of Rights and Freedoms and the Indian Act.

This means bands cannot enact sexually discriminatory membership laws like the infamous Section 12(1)(b) of the Indian Act. That section of the act had to be removed by April 17, 1985 because it did not conform to Section 15 of the Charter of Rights and Freedoms in the Canadian Constitution which guarantees equal treatment before the law without discrimination based on sex, race, national or ethnic origin, colour, religion, age or mental or physical disability.

However, Indian nation membership laws are designed to single out a special group from society. It may be that the courts will allow membership codes a certain leeway

because of treaty rights or Section 1 of the Charter of Rights and Freedoms which says the charter is subject to reasonable limits which "can be demonstrably justified in a free and democratic society."

No one knows what might happen if potential band members choose to challenge membership codes in court. For this reason, bands involved in developing codes have also hired lawyers to make sure their new rules do not conflict with existing Canadian law.

In order to conform to the revised Indian Act, bands cannot deny membership to people who would regain it under the act, with the exception of the children of people who originally lost their status. That is, bands may construct their membership rules in such a way that most of the children of people who lost status are not eligible because they never lived on the reserve or they do not speak the tribal language, for instance. But if bands do not enact membership codes by the dead-

line of June, 1987, those first-generation children will automatically be placed on band lists.

Although developing membership codes will need strong participation from band members on the reserve and a special effort to keep people informed, the result will be a move toward self-government which has been demanded by Indian nations across the country. Citizenship is important to all nations in the world and Indian nations may want to consider some criteria used in other countries:

- allegiance to government of the nation
 - ability to speak the language of the nation
 - affiliation with the nation through residency, marriage, family ties or adoption
 - ancestry or blood quantum (For example, some American Indians must have one-quarter Indian blood from their particular Indian nation to be considered tribal members.)
- There are many options to consider in establishing

membership rules and there may be different priorities in each band depending on their traditions and customs, current band population and reserve size or the amount of inter-marriage band members may have with other bands or non-Indians.

No one can tell bands which membership rules will be best for them, but several organizations or individuals may offer sound advice. Doug Stephenson of the department's regional office in Edmonton specializes in outlining the duties of the federal government and Indian governments as required under the Indian Act. He is available to speak to bands or organizations and has already talked to many bands on the reinstatement issue in general. Officials from the Indian Association of Alberta or law firms which specialize in Aboriginal cases may also be helpful to bands.

A good starting point for any band will be two publications distributed throughout Alberta by the reserves and trusts section of the Department of Indian

Affairs. *Indian Band Membership* is an information booklet which explains how Bill C-31 changed the Indian Act regarding band membership; the responsibilities of a band which assumes control for membership; and general rules for writing membership codes.

A Guide for Making Indian Nation Membership Laws provides more detail about all the choices open to bands and also gives examples of the actions taken by various Canadian and American Indian nations. This booklet is written by Patrick Brascoupe and David Nahwegahbow of the Indian-owned consulting and research firm, Apikan Limited of Maniwaki, Quebec.

Additional copies of *Indian Band Membership* are available through the regional office of Indian Affairs in Edmonton. Extra copies of *A Guide for Making Indian Nation Membership Laws* must be purchased from Hummingbird Press, Maniwaki, Quebec.

(By Erin Ellis, From ACCENT)

Order Form for 1987 NATIVE BUSINESS DIRECTORY FOR ALBERTA

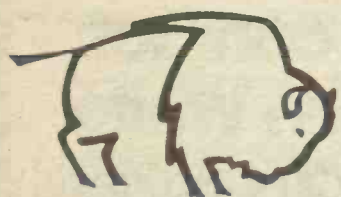
As part of **BANAC's** continuing efforts to increase awareness in communications between Alberta industry and Native business we are again producing the **Native Business Directory For Alberta** for distribution in January of 1987.

In order to present a complete profile of Native business in Alberta we are requesting all Native businesses and organizations, small or large, profit or non-profit, to send us their operations information for inclusion in this annual publication. Please fill in the following order form and mail immediately. If you appear in the 1986 Guide please notify us of any changes for the 1987 Directory.

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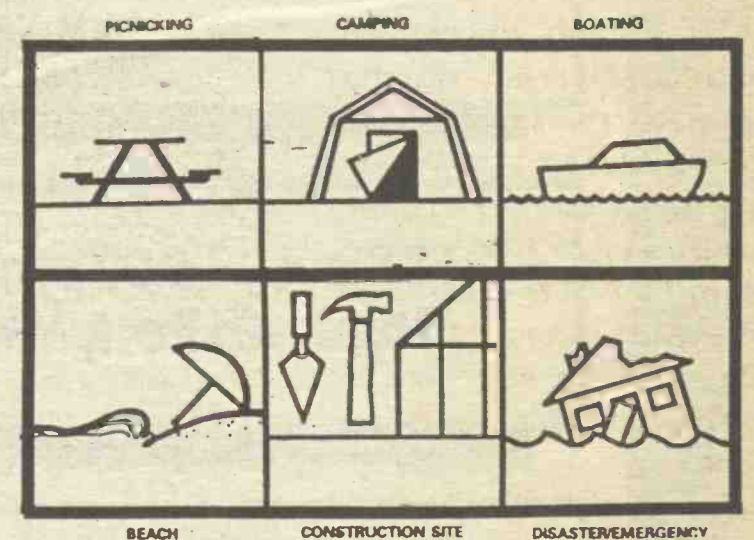
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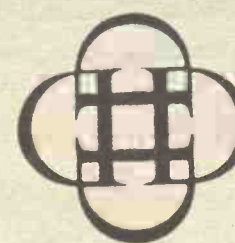
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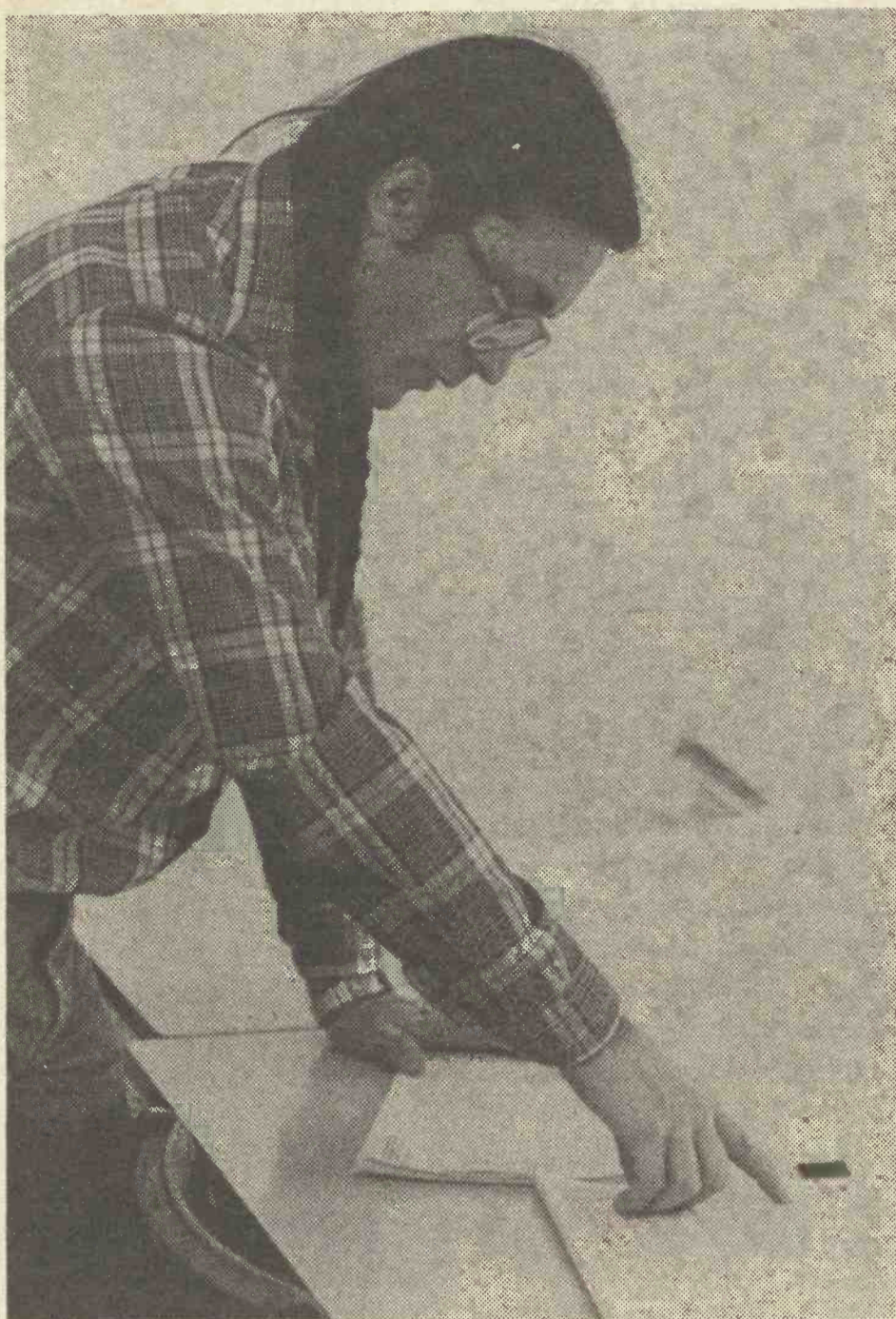
By Ivan Morin

Cultural identity as a form of government?

This could very well happen in the Northwest Territories, according to a Dene student at the University of Alberta. Bill Erasmus, who is working on his masters degree in anthropology, says that the government is looking at a proposal being put forth by the Dene Nation called "Consociation," which is a type of government used in Belgium and Switzerland, and identifies a cultural group, with cultural rights guaranteed.

This form of government would not be restricted only to Native people, but could apply to any people with a cultural identity. A cultural identity would give the people collective rights guaranteed under the proposed government. Whoever identifies themselves as a cultural community, as opposed to Natives or Aboriginal people having the cultural identity of the land, would be entitled to the cultural protections, or rights, guaranteed by this proposed process.

This proposal is still being considered by all parties.



BILL ERASMUS
...seeks possible solutions

Other self-government proposals put forth by the Dene Nation include a proposal which would see three separate territories for the Dene and Metis, Inuit and Non-Native. Once

the three territories were established they would form their own governments via the democratic process. This proposal was abandoned after it was compared to the apartheid system in

South Africa.

Another government considered by the Dene Nation was one which would see a democratic government based on consensus rather than the majority rules process. In this proposed government, the Dene would see built-in safeguards to protect their Aboriginal rights and to make sure they have continued representation over the years.

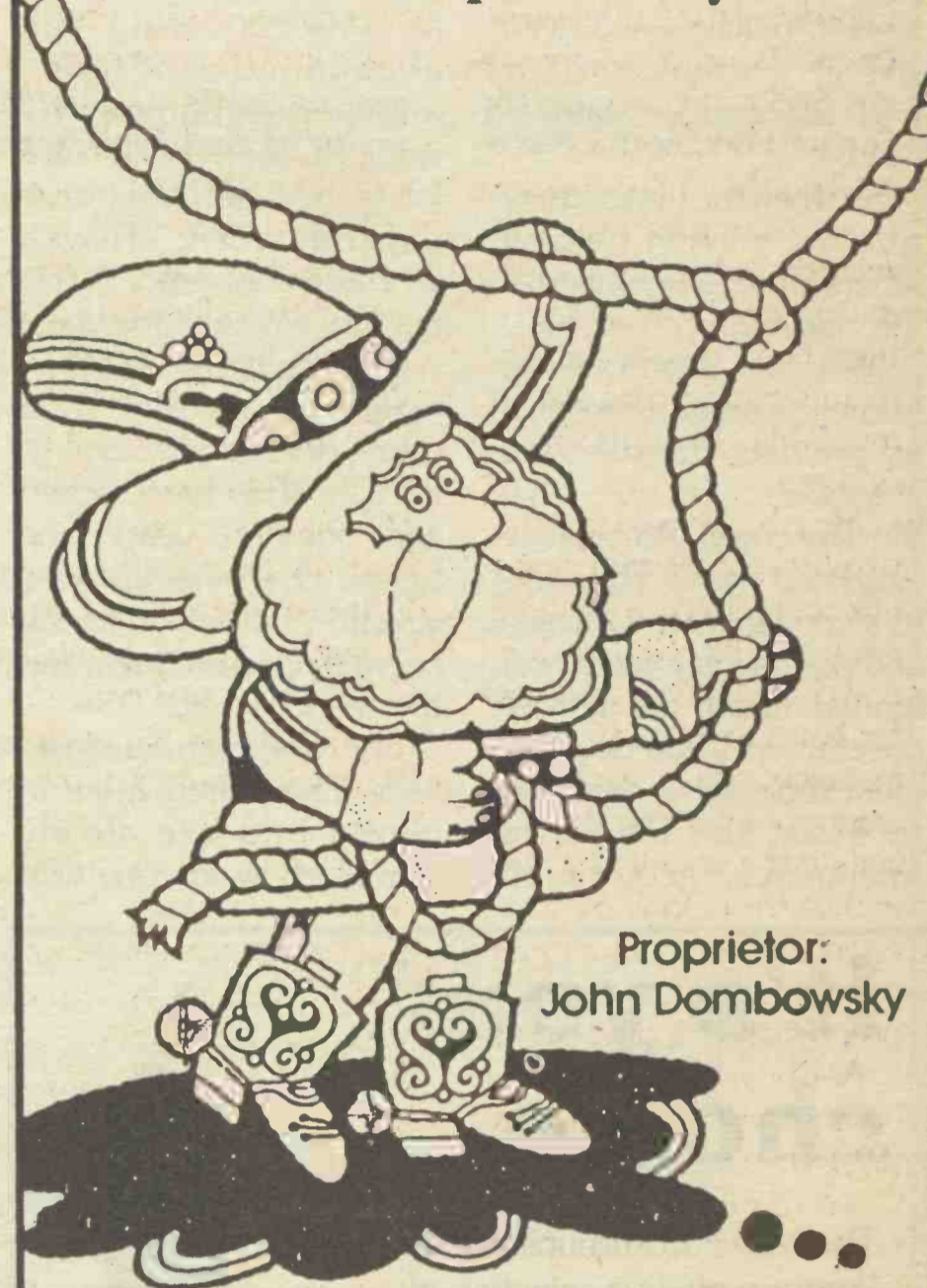
This representation would come from a senate that would have the right to veto any legislation which would contravene our Aboriginal rights. The number of senate seats and representation would be set out by the Aboriginal people.

A residential clause would be included to deal with the issue of who would be eligible to vote on proposed laws and amendments. Only those who have lived in the north for more than 10 years would have the right to vote on Aboriginal issues.

This proposal was also rejected.

Erasmus is a former director of research for the Dene and Metis Negotiations Secretariat. He has also done extensive work with the Dene Nation in a number of capacities.

Congratulations to Goodfish and Saddle Lake Bands on this - their 100th anniversary. Stop in during your visit to one of the local ball tournaments, rodeos or powwow days.



Proprietor:
John Dombowsky

VILNA HOTEL

Vilna, Alberta

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Government can't keep hands off MAA land claims project

By Ivan Morin

The former director of land claims research for the Metis Association of Alberta (MAA) says that during the time of his directorship for the MAA, the Department of Indian and Northern Affairs Department tried to influence the direction of the research that was being done.

Joe Sawchuk said that the land claims research he was contracted to do was part of a national land claims project that was being funded by the federal government. The project, the first to be funded by the government, began in 1978 and called for the Metis and non-Status Indian association(s) of the western provinces to initiate their own research into the separate land claims issues as they pertained to the individual provincial associations.

Sawchuk said although the mandate for the research was clearly set out by the MAA, DIAND continually tried to influence contracted consultants as to the depth and direction of the research being conducted. Sawchuk also said he was always under the impression that the government felt that he was working for them and not the Metis Association of Alberta.

Although the format of



SAM SINCLAIR
...unaware of situation

the report and conduct of the research was done under outlines set by the government, it was always clear to Sawchuk that he was doing all the work for the Metis association.

Sawchuk also said that it was typical for the government to try to play off one Metis association against the other in hopes of discrediting each. He said it was also common knowledge that the government

didn't want the Metis associations to politicize the land claims issues.

When contacted by phone, the current president of the Metis Association of Alberta, Sam Sinclair, said that he was not aware of the situation while it was happening, although Sinclair stopped short of saying that it did not happen. Sinclair was not elected until after the project was completed.

The Blood Band Community Health Centre

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A physician is now in permanent attendance at the Health Centre, and will be available each Tuesday, Wednesday and Thursday. Please call for an appointment.

737-3888

Citizen displays community responsibility

HOBBERMA — Cheryl Saddleback has lived most of her 23 years caring for other people. She has always been there for her husband and four children, friends, relatives and even strangers, volunteering her time when they were in need.

So when the opportunity to earn a living helping others arose, she jumped at the chance.

Now she is one of five women receiving job training as a crisis intervention worker with the Muskawchees Ambulance Authority here. The year-long combination of training and on-the-job experience, funded under the federal government's job development program, is designed to assist the long-term unemployed acquire job

skills in demand in today's labour market.

As the coordinator of the newly-established crisis intervention department, which will refer cases such as wife battering and abandoned children to appropriate community services, Saddleback has a lot of new responsibilities on her shoulders. "I have a lot more confidence. This job has sure built me up."

She had been a homemaker for the last eight years, devoting her time to the care of her four children aged one to six years. She knew what she did was valuable, but when the job opened up, she couldn't let the chance go by.

She and her husband have since hired a live-in nanny and are slowly learning how to cope with

Saddleback's new duties.

"I get satisfaction from helping people, in knowing that my help can make a difference in a person's life. I'd rather help than add to the problems."

Bonnie Saddleback (no relation to Cheryl) had also longed for a career in the social work field. "But the prospect of returning to school was too big a step for me and my family," said the 23-year-old mother of four sons.

"I was thinking about it for a long time. I didn't know how to get back into the labour market." Bonnie was able to complete Grade 10 but had no further training.

Now she is receiving lifeskills training, an adapted version of the emergency

medical technician course and intensive workshops on topics such as wife abuse, suicide and drug and alcohol problems in order to prepare her for her new role as a crisis intervention worker. She and the others also receive a salary during the year-long training which is a big help at home.

Bonnie said it was also important to her to know she has skills in demand by employers in case she ever had to support her family. "Somebody gave me a chance and I decided to take it."

At the same time, the training of the intervention workers is also meeting a community need, said Muskawchees Ambulance Authority director Ernie Leclerc.

Leclerc, with the approval and support of the Samson Economic Development Board and the Samson Band Council, set up the Hobbema-based ambulance service in August, 1984 as a one-man, one-ambulance operation. Since that time, the staff compliment has grown to 28 and the fleet of ambulances offers the only paramedic service between Edmonton and Red Deer. Demand has gone from 18 calls its first month of operation to about 160 per month.

In fact, the staff is so well trained they recently won first place at the provincial Advanced Lifesavings Competitions held in Calgary and have a good chance at the national finals in June. (Last year the

Muskawchees Medicine Men came in third at the national competition and went on to do well in the international competition held in Florida.)

However, despite the fact Leclerc had assembled a professional, award-winning staff, he still wasn't satisfied. As far as the patient was concerned, Leclerc knew their cuts, bruises and physical injuries would be well tended. It was the inside emotional pain, Leclerc worried about. So he came up with the crisis intervention worker idea to "humanize" the system.

"I think the thing that is making us is the time devoted to training. I'm really proud of what's happening with the Crisis Centre."

It's your choice

The Native Communications Program offers a selection of credit courses for students interested in improving communications within the Native community.

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**Grant MacEwan
Community College**



Publishing company working with the Native community

By Albert Crier

Plains Publishing Inc., an Edmonton-based publishing company, is working with Native communities, Alberta Education and school boards in a "mutualistic approach" towards the production of text books that could be used in teaching about Native people and culture in Alberta classrooms.

The provincial government, through Alberta Education, established the Native Education Project which co-ordinates the efforts of all those involved in addressing Native education needs, in the provincial school system.

One of these needs is for accurate and authentic books and learning materials that are used in teaching subjects related to the Aboriginal people of Alberta and Canada.

Enter the Plains Publishing company, as the publishing industry experts who are working with 11 communities involved with the Native Education Project, in producing high quality books about Indian and Metis people.

Plains makes a separate

contract with each community education project when the material they have gathered is ready to be published. There are 14 projects developing books that will be used in Grades 1 to 7 in Alberta classrooms. These projects involve the Elders, parents, students and teachers in Aboriginal communities who provide information, interpretation and authentication to the production of educational materials.

Students will now learn about Native history, politics, economics, recreation, religion and social aspects of Native life from the Native community perspective.

The projects also involve the local school boards and Alberta Education in a "partnership" to give Native people input into the provincial education curriculum.

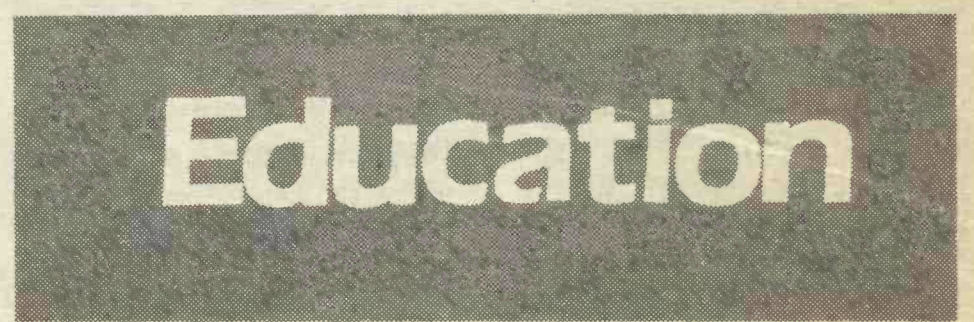
"There has never been books produced of this standard," said Bill Donohue, who along with partners Randy Morse and Pat Reid own Plains Publishing Inc.

Donohue claims that Plains Publishing is the largest publisher of "regional" books in Western Canada.

At present Plains Publishing is the only publishing house that is interested in the educational text books about Native people, according to Bernie Makokis of the Native Education Project.

The Alberta government is expected to announce the publication of the first in a series of textbooks about Native people in the near future.

"The Peigan, A Nation in Transition," by Bernadette Pard, is a book written from



the viewpoint of the Peigan people. Pard is a member of the Peigan nation. This attractively packaged book reviews Peigan history, its traditional economy, political system and the Peigan nation's cultural transition since contact with European people. It will be used in Grade 7 social studies classes.

These books are "world class publications using Native educational materials," which fit into the Alberta school curriculum, according to Donohue.

The Peigan book is at present being reviewed by other provincial governments in Ontario, B.C. and Saskatchewan. It has already been accepted by the Manitoba education department as a supplementary resource textbook. There have been 22,000 copies of the book sold so far and it is now in its second printing.

"The Peigan Nation," packaged with attractive colours, illustrations and photographs, asks questions aimed to have students discussing and raising their own questions about Native participation in the development of Canada.

"These books will be in the schools for a long time," predicts Donohue.

The Native educational materials published by Plains Publishing have the added feature and weight in the book market of being validated by the Native community. For example,

the Peigan nation indicated their approval in the book, "The Peigan."

Alberta will soon have far more Native educational resources with the printing of a series on Native people. "We now publish books up to the Grade 7 level; ideally a general resource should be available at every grade level," said Donohue.

Plains Publications is currently working with the Blood, Saddle Lake, Kehewin, Sarcee, Beaver Lake and Peigan Indian nations, the Treaty 6 and 8 offices of Indian Association and the Metis Local 1885 Edmonton and Medicine Hat Metis in producing school textbooks.

In the future, all Plains Native textbook publications will probably be bound in hard cover and they will have 25 published titles this year with twice as many circulating, said Donohue.

The Native series textbooks are not intended for sale in regular book stores. Plains Publications plan to go soon to the Frankfurt book fair in Germany to exchange copyrights of the Native books for interpretation into other languages and future sales in the European book market.

Other possible markets, according to Donohue, are in the Georgia, Texas and California states of the U.S.

The next book that will be released after the Peigan book is titled "The Land of the Blood."

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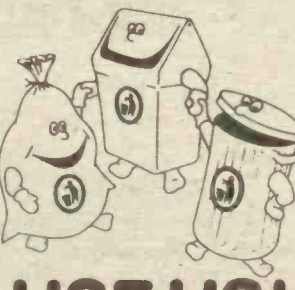
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Pitch-In



USE US!

Program has attraction

A song that was popular after World War I asked the question: "How you gonna keep them down on the farm after they've seen Paree?"

Northerners have been asking more or less the same thing for years. "How do you keep the young in the North?" people say, or, "How do you attract professionals up here?"

The Northern Alberta Development Council (NADC) has come as close as anybody to supplying answers. The council's bursary program, which is designed specifically to attract professionals to northern Alberta, must be viewed as successful in anybody's terms.

More than 1,100 students have been assisted by the program since its inception in 1974. They have represented every field from medicine, to teaching, to engineering technology, to law, to social work. They have been young people. They have been married. They have been single parents. They have been mature students. And, more than three-quarters of them have returned to northern Alberta after their post-secondary training.

No. They are not down on the farm. But they haven't left their roots behind them either.

Why is this so? The answer is two-fold. First, the program's criteria insist that recipients work out a term of service in the north. The length of time involved varies according to how much assistance has been received. An average length of time, however, for a full bursary would be two years.

The second reason is that a strong effort is made to select people who have ties to or feelings for the north. Applicants are specifically selected if their chosen field of study is in demand in northern Alberta, and they are asked if they are prepared to work in an underserved community.

The answers reveal a great deal about young northerners. Here are a few replies:

"Yes. I grew up in a small rural community where medical services were not in close proximity or were minimal. The need for good care here is just as prevalent as in larger centres."

"Yes. Working in an underdeveloped community would not be a hardship for me as I was raised in one."

"The answer has to be yes—if the work is available."

People who are eligible

for NADC bursaries must have been resident in Alberta for three years before applying and must already be enrolled in an academic program which will prepare them for an occupation with a high employment potential. It is not necessary to be a northerner, although recipients do have to show good intentions of becoming one.

As well, preference is shown to students who are in the latter stages of their studies, to those who demonstrate a commitment to future employment in northern Alberta, to those whose need or other special circumstances are not covered by other assistance programs, to those who sign an agreement to work for a specified time in northern Alberta.

Over the years, by far the largest number of bursaries have gone to students in education and in medical support programs. A typical case involves a young woman, the mother of two, who worked on a letter of authority as a teacher in a Native language program. She asked for help to complete her degree in education so that she could continue to work with Native students.

Another bursary was granted to a physician, currently in practice in northern Alberta, to allow him to take upgrading courses in emergency room medicine and obstetrics.

Still another person received bursary help to become a professional emergency paramedic.

One young woman, who became an engineering technologist, wrote: "I wish to express my gratitude for your assistance. Without it, I would not have been able to complete my studies. I hope you plan to continue the program and make it possible for other students to continue their education."

However, this same woman expressed concern that the program is not well enough publicized, and several others have told the Northern Alberta Development Council that they heard about it only by accident.

The bursary program is not a secret. It is not available only to a select few. It is administered through the Students Finance Board and recipients are selected by a committee made up of representatives from the Northern Alberta Development Council, the Metis Association of Alberta, Alberta Manpower and the Students Finance Board.

If readers wish to find out more, information and application forms are readily available from the Students Finance Board, from Alberta Career Centres, from school principals, from awards offices at post-secondary institutions and from the Northern Development Branch in Peace River.

Native Outreach Association of Alberta

REQUIRES A

Public Relations Officer - Edmonton

Native Outreach is funded by the provincial government, Department of Manpower, and is a Native Employment Agency that serves the Employment Readiness, referral, placement and career development needs of Native people in Alberta.

DUTIES:

- Responsible for all public relations programs and materials within the organization, working co-operatively with Edmonton based counterpart;
- Prepare and distribute news releases, annual report and all pertinent public relations material;
- Works closely with management team;
- Develop and implement public relations program as identified by management.

QUALIFICATIONS:

- Good knowledge of journalistic principles, practices and objectives;
- Must have some knowledge of the Native community;
- Ability to organize meetings, seminars and workshops and the information required for presentations;
- Must have excellent communications skills;
- Must have knowledge of technical aspects of public relations field;
- Must possess valid driver's license, vehicle and availability to travel.

Submit resume by **May 30, 1986** to:

Native Outreach
Allan Willier, Chief Executive Officer
#301, 10603 - 107 Avenue
Edmonton, Alberta
T5H 0W5
Phone: 428-9350



WHY BE LEFT OUT?



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Community Social Services Diploma Program

Community Vocational Centres will be offering the first year of a two year program beginning Sept., 1986.

If you are interested in pursuing a career in a helping profession you may wish to apply for this program.

Some of the courses covered in the first year are:

Counselling
Psychology
Human Relations
Native Issues
Group Dynamics

Part of this program will include three months of field placements with community agencies.

For information on admission requirements and to register contact:

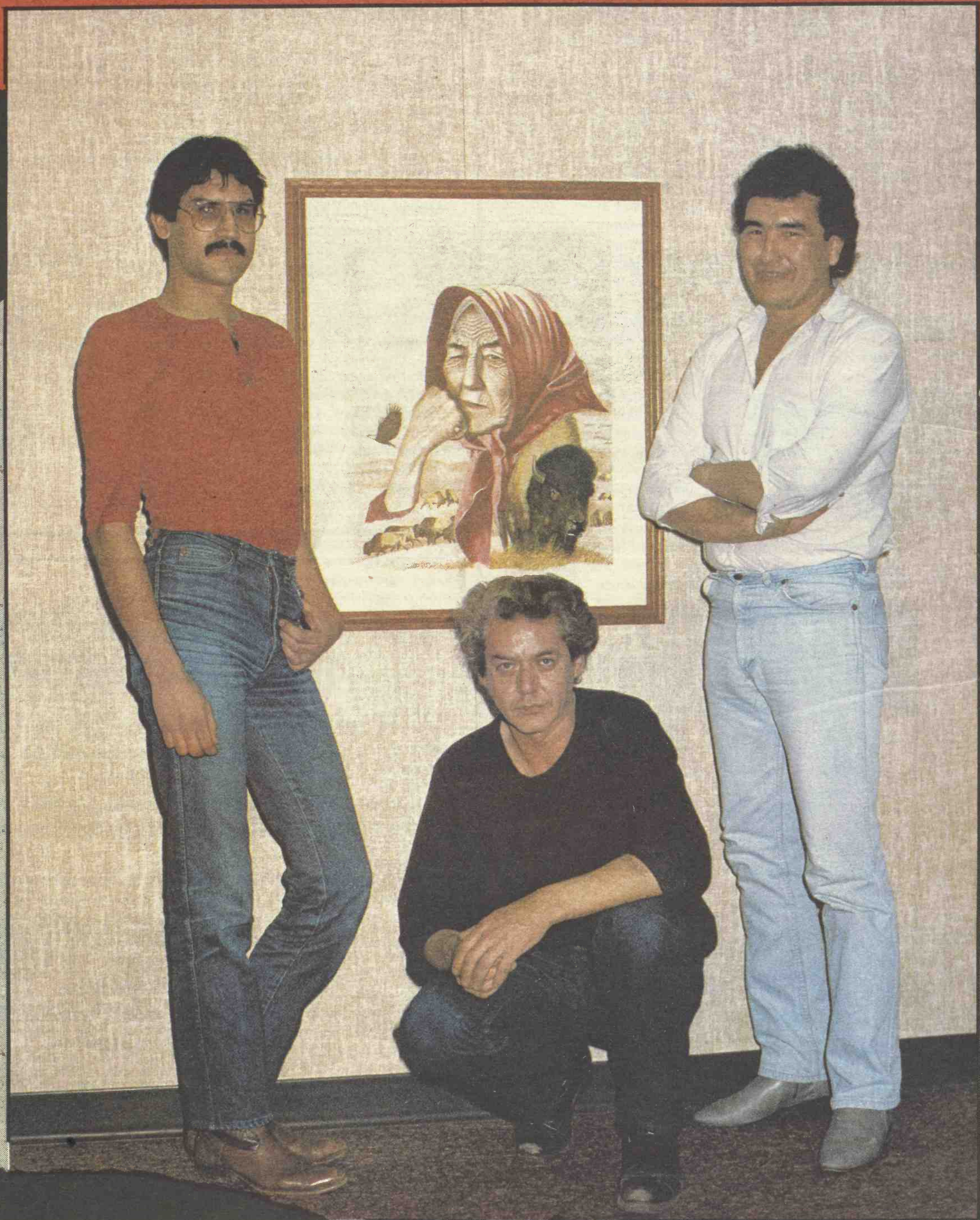
The Registrar's Office
Community Vocational Centres
Box #1280
Slave Lake, Alberta
TOG 2A0

Please register by **May 31, 1986**.
 Late applications will be considered.



June 3
census day

WINDSPEAKER GALLERY



(left to right) Ray Baptiste, Henry Letendre, Morris Cardinal

This Windspeaker Gallery sponsored by BANAC

**These featured artist's works
will appear at EXPO May 27
through June 1, 1986**