

## INSIDE THIS WEEK

DORIS RONNENBURG, president of the Native Council of Canada (Alberta) is interviewed by Rocky Woodward. **Page 8**

PRISON CRITICISM is reviewed by Gunnar Lindabury in a special feature. **Pages 12 to 14.**

RESOURCE MANAGEMENT was the topic at a symposium on "Native People and Renewable Resource Management." **Pages 10 and 11.**

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# Stanley-Venne asked to resign from NEDP

By Rocky Woodward

Muriel Stanley-Venne has been asked to resign from the board of the Native Economic Development Program (NEDP).

The phone call from NEDP chairman Ken Thomas, asking for her resignation was received by Venne only two days before her election bid as a candidate for the New Democratic Party in the Meadowlark riding in the May 8 provincial election.

According to Venne, on May 5 Thomas phoned her to inquire about her involvement in the provincial general election and then advised Venne that he would be taking the matter

up with Andre Bissonnette, minister of state for small business and minister responsible for the NEDP.

On May 6, Thomas phoned again and said that he had been instructed by Bissonnette to request her resignation from the NEDP board. Venne says that she had been given to understand that her resignation was being requested because of her involvement in the current provincial election.

On December 3, 1985, Venne was appointed to the NEDP advisory board, and in April of this year she received official notification and a letter of congratula-

**Continued Page 3**



### GIFT EXCHANGE

White Braid Society President Christine Daniels (left) presents an Indian doll to a visiting AINU from Japan. See stories and photos on **Pages 18 and 19.**

# Wind speaker

May 9, 1986 Volume 4 No.9

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## National Native communications group elects Ray Fox as first president

By Laurent Roy

VANCOUVER — Twenty-one Native communications groups gathered at a founding conference here recently to solidify the formulation of a national Aboriginal communications society.

At the four-day founding conference, Native communication administrators, news editors, radio and television producers and journalists, witnessed an historic occasion. The atmosphere was one of accomplishment and jubilation. A dream of many Native journalists and radio and television broadcasters became a reality after nine years of constant struggle.

The first elected president of the new National Aboriginal Communications Society, Ray Fox, attributes the success towards the establishment of the national society to the "individuals who persevered with the concept and had the commitment towards the objective. Without these individuals who had firm courage, commitment and vision to pursue such a dream this creation of a national communications group would not have transpired."



**NNATCOM EXECUTIVE**  
VP Rosemarie Kuptana, President Ray Fox, (front), Secretary Ron Nadeau, Treasurer Bert Crowfoot (rear).

casting, is director of radio of the Aboriginal Radio and Television Society (ARTS).

Fox, a veteran in Native communications and a specialist in radio broad-

He said that the national society's elected executive should not "fear the workload because of the expertise that exists among the Native communications societies across Canada."

Also elected to the executive were Inuit Broadcasting Corporation (IBC) president Rosemarie Kuptana as vice-president; Manitoba's Native Communication Incorporated (NCI) and Mikisew Broadcasting general manager Ron Nadeau as secretary; and Bert Crowfoot, general manager of the Aboriginal Multi-Media Society of Alberta (AMMSA) and the Aboriginal Radio and Television Society (ARTS), as treasurer.

"The elected executive can always rely on the existing resources available among our Native communications societies and with their commitment to support the national entity, our work will be easier," said Fox.

The new president is confident that the objectives of the society will be fulfilled because these objectives "reflects the needs and concerns" of the 21 respective communica-

**Continued Page 2**

## Tories win but lose seats

By Clint Buehler

The Progressive Conservatives were returned to power in the May 8 Alberta provincial election with a reduced majority.

The New Democrats showed the biggest gain, increasing their opposition seats from two to 16, although Jim Gurnett lost a close race in his bid for re-election in the Dunvegan riding.

Liberals also made a showing, gaining four seats, including one for party leader Nick Taylor. It was Taylor's fifth try for a seat and the first time provincial Liberals have held a seat since 1968.

Veteran MLAs Walter Buck and Ray Speaker retained their seats for the Representative Party.

Among the Conservatives to lose their seats were Native Affairs Minister Milt Pahl and five other cabinet ministers from Edmonton ridings: Tourism Minister Horst Schmid; Municipal Affairs Minister Julian Koziak; Technology, Research and Communications Minister Dave King; Culture Minister Mary LeMessurier; and Workers' Compensation Minister Bill Diachuk. House Speaker Gerry Amerongen, an MLA since 1971, also lost his seat.

**(More election coverage next week)**

# New communications organization formed

From Page 1

tions societies across Canada.

The objectives of the new communications society are: (1) To establish a national organization of Aboriginal communications societies for the purpose of reflecting the common needs and concerns of member societies; (2) To develop and promote Aboriginal media through services that may include, but are not limited to, the following: (a) facilitating the exchange of information and programs among members; (b) establishing a national Aboriginal communications library, print, radio, television and film, audio-visual, and other mediums of expression that reflect the Aboriginal peoples of Canada; (c) facilitating marketing of Aboriginal produced print, audio and visual mediums for the primary benefit of its members; (d) facilitating radio, television and print access by members to public and private distribution systems and technology; (e) and/or any other services, as may be required

from time to time consistent with the common needs and concerns of member societies. (3) To be non-partisan; (4) To preserve and promote and enhance the development and growth of Aboriginal languages and cultures of Canada; (5) To promote and develop the training and employment opportunities for Aboriginal people in the communications field in Canada; (6) To carry out such other matters as may be required, from time to time, to ensure the objectives of the society are met.

With a mandate of this magnitude and complexity, Fox stresses the need for total commitment and co-operation from the 21 societies which have one representative respectively on the national board of governors.

Recognizing the need for

## National



**RAY FOX**  
...NNATCOM's first president

continuous monitoring and consultations between the executive and the 21 societies, Fox said that there are working mechanisms established "to guarantee ongoing consultations with the members" and as a result of these consultations, the executive can "plan the course of action based on directions received by the members," said Fox.

Other operational plans

of the new society includes (a) management strategy and (b) news network (a three-year work plan). Under the three year work plan are three phases: (1) The first three years, phase one will develop the management and operational structure of national Aboriginal communications society including the actual linking of office's through automation. This will result

in the exchange of printed news; (2) The following three years, phase two will see full networking and the beginning of satellite linkage in the broadcast mediums, and (3) A detailed proposal for phase three will be developed over the first three years of operation of the national communications society and will be presented as the society reaches more

mature stages of its growth.

The strategies involved are outlined in the societies' prescribed operational manual endorsed by the 21 societies of Canada and this operational manual is the "heart and soul of the new national body," said Fox.

The detailed operational manual calls for solidarity if the new society is to succeed with its objectives. Fox recalls the years of struggle to develop the constitution and by-laws; the governing structure, and said, "the dream of some dedicated Native journalists, such as Jeff Bear, Caen Bly, Bert Crowfoot, and others, to become a reality is evidence to demonstrate to Canada that the Native personnel involved in this field are now on the edge of pioneering into telecommunications."

The phrase of the now defunct Alberta Native Communications Society (ANCS), "From Smoke Signals to Satellites" created a new dawn in telecommunications. Since then this theme has been nurtured by a new and growing breed of Native journalists, and managers as demonstrated at the founding conference in Vancouver.

Roy Gould, executive director of the Nova Scotia Communications Society, remembers the times when "we were pounding the tables in 1977 trying to convince the governments that the societies need a national communications group. We finally reached the plateau."



**JEFF BEAR**  
...journalistic dreams come true

### CENSUS COUNTDOWN

## A Message to All Aboriginal People...

Statistics Canada has begun its field operations. The Census commissioners responsible for their respective designated enumeration areas have or will make contact with Indian and Metis councils.

All Indian bands and the eight Metis settlements have been designated as special enumeration areas. The collection procedure in these communities will be the one-to-one method, interviewing the head member of each household.

Upon contact with the Indian and Metis councils, the Census commissioners, will ask the councils to recommend local individuals who upon qualifying will carry out the duties of the census representatives. These qualified census enumerators will conduct the census in the respective Indian and Metis communities.

In this phase of field operations, Statistics Canada, through its Census commissioners, will guarantee that local Native individuals from Indian reserves and Metis settlements do carry out the duties and responsibilities of a census representative.

Upon completion of the visitations to the Indian reserves and Metis settlements, the recommended

Native individuals will be tested and interviewed by the Census commissioner. Following the interviews are the training sessions provided by Statistics Canada. After the training sessions, the successful Native Census representatives will be responsible for home study. In these home studies, the Native Census representatives will familiarize themselves with the collection system.

Most of these training sessions are provided by Statistics Canada. These training sessions usually entail four half days plus the home studies.

The Aboriginal Peoples Program, a component of the 1986 Census conducted by Statistics Canada, with its Native informational officers has made the initial contacts, either by letter, phone or visits, with the Indian reserves and Metis settlements. These initial contacts provide information pertinent towards the explanation and purposes of the 1986 Census and of the Aboriginal Peoples Program.

The Census countdown continues. If you have any questions, contact by calling collect, Carole Lavalee, (403) 292-4914; or Laurent C. Roy, (403) 420-2129.

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# NEDP seeks Stanley-Venne resignation

From Page 1

tions from Prime Minister Mulroney on her official appointment to the board.

The board administers funds through NEDP towards small Native business ventures that may need start-up capital on the basis of proposals submitted by the ventures proponents.

"When Ken Thomas called me the first time and asked me what my intentions were with regard to resigning, I said, well, the elections will be held on Thursday (May 8) so I would tell him on Thursday. If I was elected I would certainly resign but I told him that there was only two days to go and that in two days I would give him an answer.

"The very next day he called me back and said he was requesting my resignation because of my involvement in the provincial elections," said Venne, while commenting further that Thomas did not mention at any time the NDP and her involvement with it.

Asked if it was possible that they (NEDP) were aware of her being a member of the new Democrat Party, Venne stated

that she could not see how they could not know because, "I had just finished running in the 1984 federal election. The thought that they would not know that I was a New Democrat is inconceivable."

At the December meeting when Venne was first considered to sit on the advisory board, Bissonnette mentioned political involvements to the board, but Venne says that she was already well known as a political person. She did not take much notice to Bissonnette's comments, because "they had to know about my political involvement."

Asked about her role as general manager of Settlement Sooniway Corporation, and if that could have had any effect on a decision being made to ask for her resignation Venne commented that, "Settlement Sooniway is the owner of the corporation that is to receive NEDP funding and, by the way, that contract has been signed and fully executed."

A proposal for funding had gone through from Settlement Sooniway Corporation before Venne's appointment was approved. Settlement Sooniway is



MURIEL STANLEY-VENNE  
...only recently appointed

the investment corporation for the eight Metis Settlements in Alberta. Venne has been working for the corporation for approximately four years.

"The board that is responsible for the monies is the Settlement Invest-

ment Corporation, so I don't have any direct ties to that corporation at all. I wanted to mention that I am really pleased that the contribution agreement has been fully executed. My one worry about going public on this matter of asking

for my resignation was that it might have some effect on the contribution agreement that we had been involved with. But, I received by air-velope this morning (May 7) that the agreement has been signed."

Bissonnette had said in December that he discouraged board members from running for public office, something Venne understood but says, then, she cannot understand why he appointed her.

"I never made any attempt to hide my candidacy and the possibility that my running for office could prove to be a problem in this regard never occurred to me.

"If those responsible for the program administered by the board and, I suspect more importantly, the minister of state for small business under whose authority the program operates, wish me removed from the board, then they will have to proceed by way of Cabinet order rescinding the order which appointed me," stated Venne regarding the request for her resignation from the board. She emphasized that "she will not resign."

Bissonnette's office in Ottawa would not make

comment and suggested that the chairman of the board of NEDP, Ken Thomas, be contacted.

At the time of the phone call, Bissonnette was unavailable for comment.

Thomas could not be reached at his office in Regina.

Venne says her greatest disappointment about being on the board was that she assumed that this was a business development board.

"As I stated in the Native press, I found out that it was a government program, which is a radical difference. I tried with all the energy that I have to make it into a business-minded board.

"We as Native people had too many programs laid on us, dictating to us how we should operate and what we should do. Most of the time, it was doomed to failure."

Venne said that she would like to see the Native groups express their concerns, "if they have them."

"I feel very sorry about this and cannot believe that they would take these measures two days before the elections. Why they didn't immediately ask for my resignation, I don't know."

## Miskito leader seeking support

BEAVER LAKE RESERVE — Dr. Armando Rojas, director of the Miskito Indian organization of Nicaragua, made a stop at Beaver Lake, Alberta, on April 18, 1986 as part of his Canadian tour to speak about his people's efforts toward autonomy.

Rojas sits on the Indigenous Committee on Autonomy which is looking at how to achieve regional autonomy for the indigenous people and communities of the Atlantic coast of Nicaragua. He reported that there are talks currently underway between the Nicaragua government and indigenous people.

"The Indian struggle has never been a struggle to overthrow the government in power. We demand mutual respect and participation in constructing a new society in Nicaragua," said Rojas.

"Internally, we are about to finalize talks on autonomy by the end of this year," added Rojas.

Rojas did admit that there was a problem at the beginning of the Sandinista government which had overthrown the former Samoza regime.

Autonomy for indigenous people in Nicaragua can set an example to other countries with indigenous populations, he said. For the first time Indian people can have a legitimate government," said Rojas. He compared the self-determination efforts of the Indian nations in Canada with the autonomy aspiration of his people.

The indigenous population in Nicaragua is composed of about 80,000 Miskitos (including those in neighboring Honduras), 30,000 Creoles, 8,000 Sumus, 1,500 Garifunas and 800 Ramas. There are also 120,000 mestizos (Spanish-Indian mixed people) who live in the same Atlantic region.

Rojas extended an invitation to Treaty Six Chiefs and councillors to a Symposium on Indigenous Peoples to be held in Managua, Nicaragua July 15 to 17, 1986. This conference will focus on Aboriginal rights and what self-government means to indigenous people.

"I hope this is just a beginning of our relationship with you," concluded Rojas.

# Provincial

## Group claims strong representation for Alberta off-reserve Indians

By Albert Burger

The Alberta Association for the Betterment of Off-Reserve Indians (AABORI) was incorporated in 1984. For two years the association has struggled to become a viable voice for off-reserve Indians, and following a special manual meeting April 29, a new executive is looking to the future with hope.

President (and founding member) Ray Tallman of Grouard says the Native Council of Canada (Alberta) has recently said it represents off-reserve and general list Indians, but "we were incorporated before -- we're valid and strong."

Lawrence Willier of Faust was a founding member of NCC (Alberta). He says it was organized and "designed to help non-Status to regain their status. We fit the criteria (of the Alberta Association for the Betterment of Off-Reserve Indians) to a T because we are now off-reserve Indians."

Willier is one of many



RAY TALLMAN  
...valid and strong

**"The chiefs are using us for blackmail, telling the government they need the land for us."**

— Lawrence Willier

Natives who recently gained status. He told them they could represent general list Indians?" Willier

was elected vice-president of AABORI.

Willier charges that the NCC (Alberta) has not

consulted its membership, and told the AABORI meeting, "the real argument is that today I get a vote, but we never had that in the (NCC-A)."

About general list Indians joining AABORI, Willier notes: "It shows unity. A unified front between Indians that are not on the reserve and the general list Indians.

"We need to negotiate for ourselves. The chiefs are using us as blackmail, telling the federal government they need land for us. We want to do our own negotiating."

AABORI board member Harry Campiou of Driftpile also says NCC (Alberta) "can't claim to represent us now that we have status." And, he adds, "Indian chiefs cannot represent us until the new membership codes are in place."

Also elected to the new executive were Rob Walker as treasurer and Wendy Freeman as secretary. AABORI expects to launch a major membership drive.

# C-31 reinstatements now exceed 4,500

Over 4,500 people have been reinstated to Indian Status since Bill C-31 became law in June, 1985, but that still leaves a waiting list of over 22,900 applications from across Canada as of January, 1986.

"The number of applications has far exceeded what was originally anticipated," said Debbie Jette, director of Bill C-31 implementation.

Processing applications is time consuming. Each piece of information has to be verified by researchers who use records from Indian Affairs, the Public Archives of Canada and Vital Statistics. Sometimes an application will be delayed if information or

documentation is missing.

The office also has two information lines which are constantly busy—"Over 200 calls are answered each day," said Mrs. Jette.

Since all reinstatement applications are processed and approved in Ottawa (although staff in Edmonton will help fill out forms and find the proper documentation), up-to-date figures on reinstated people in Alberta are unavailable. However, as of November, 1985, 151 people had been reinstated to the Indian register only (these people will receive the general treaty rights such as education and medical care, but do not have band membership

or reserve residency rights).

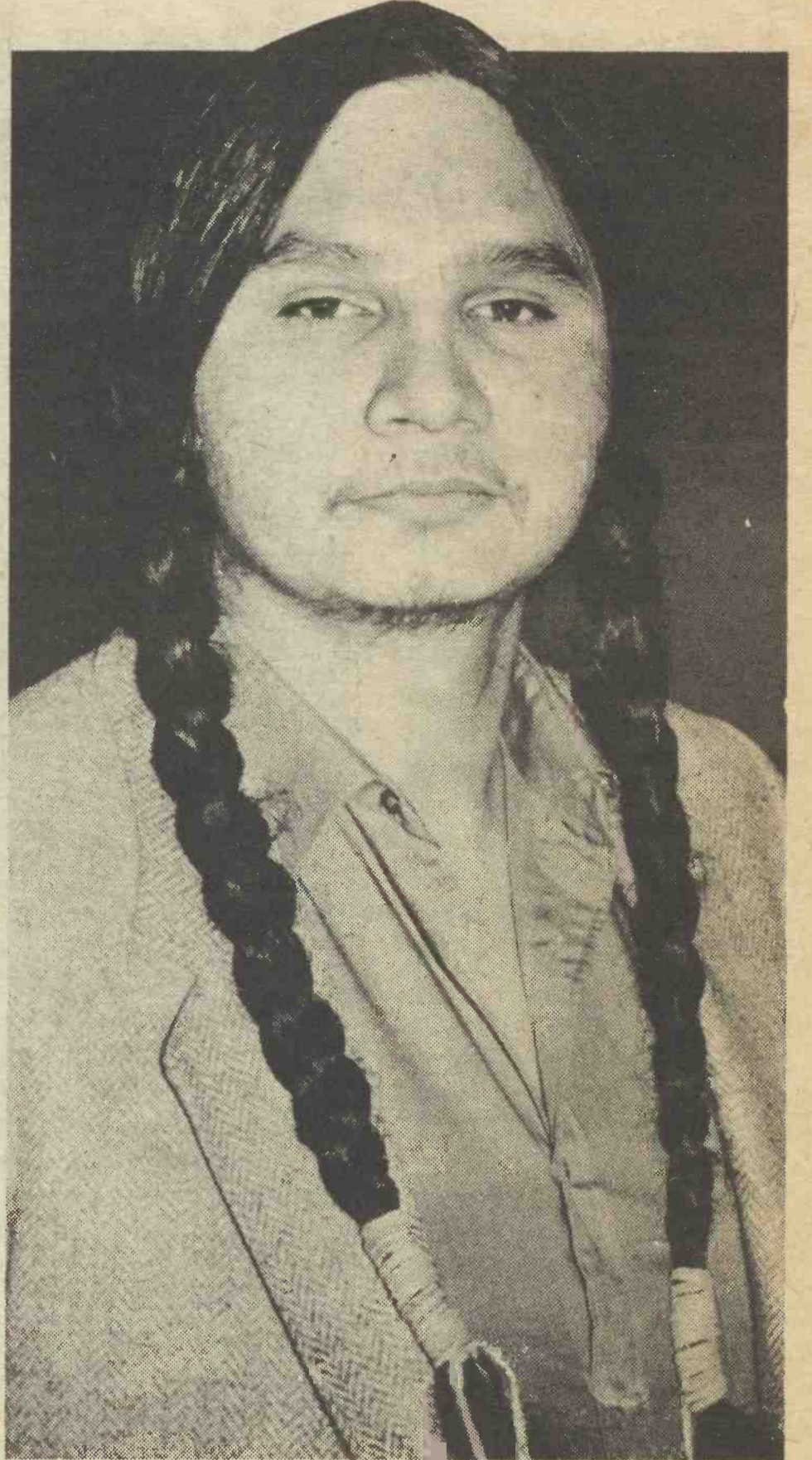
People on the Indian register only may have to wait two years until bands either write their own membership codes or the federal government automatically places them on a band list, if a membership code is not in place. This group in limbo is mostly made up of the first generation children of people who lost their status through marriage or enfranchisement.

Many other men and women have been reinstated directly to band membership because they lost their status as a result of discriminatory sections of the Indian Act. People who enfranchised or women

who married non-Indians are eligible for all the benefits which go along with band membership. This generally includes voting and residency rights and, in some cases, per capita distributions from oil and gas royalties.

However, as outlined in Section 64 of the new Indian Act, reinstated band members must repay the money they received upon enfranchisement or marriage outside the band. Although the reinstated member does not have to repay any sum under \$1,000, she or he will owe the band any sum over \$1,000 including interest from the time of enfranchisement.

Doug Stephenson, head of statutory requirements in the regional office of Indian Affairs, has been travelling around Alberta talking to Indian groups ever since Bill C-31 was passed. He said he sees two major groups of people who are interested in going back to the reserve: young, single mothers and old people "who say they want to die there."



CLIFFORD FREEMAN

...urges bands to apply for funding

But there's more to Bill C-31 than just reinstatement. The Bill C-31 implementation office is also responsible for funding and approving membership codes designed by the bands.

"There is a job to be done here for another five years," said Mrs. Jette. "We are not only concerned with treaty status but the implementation of a new law."

Under the revised Indian Act, bands have until June of 1987 to create their own membership codes and then take control of membership on the reserve. If bands do not create codes by 1987, membership rules

from the Indian Act will continue to apply.

Clifford Freeman, Treaty 8 vice-president of the Indian Association of Alberta, said there is some interest in his area for creating membership codes, but many bands have other more immediate problems to worry about such as unemployment. For its part, the Indian Association will provide lawyers at band workshops to explain the legal implications of creating a membership code.

Mr. Freeman said he has encouraged bands to apply to Ottawa for up to \$7,000 in funding available for

bands to develop codes. However, he said, "The money they're giving at this point will only help in giving workshops. Bands without funds will need more money to pay lawyers."

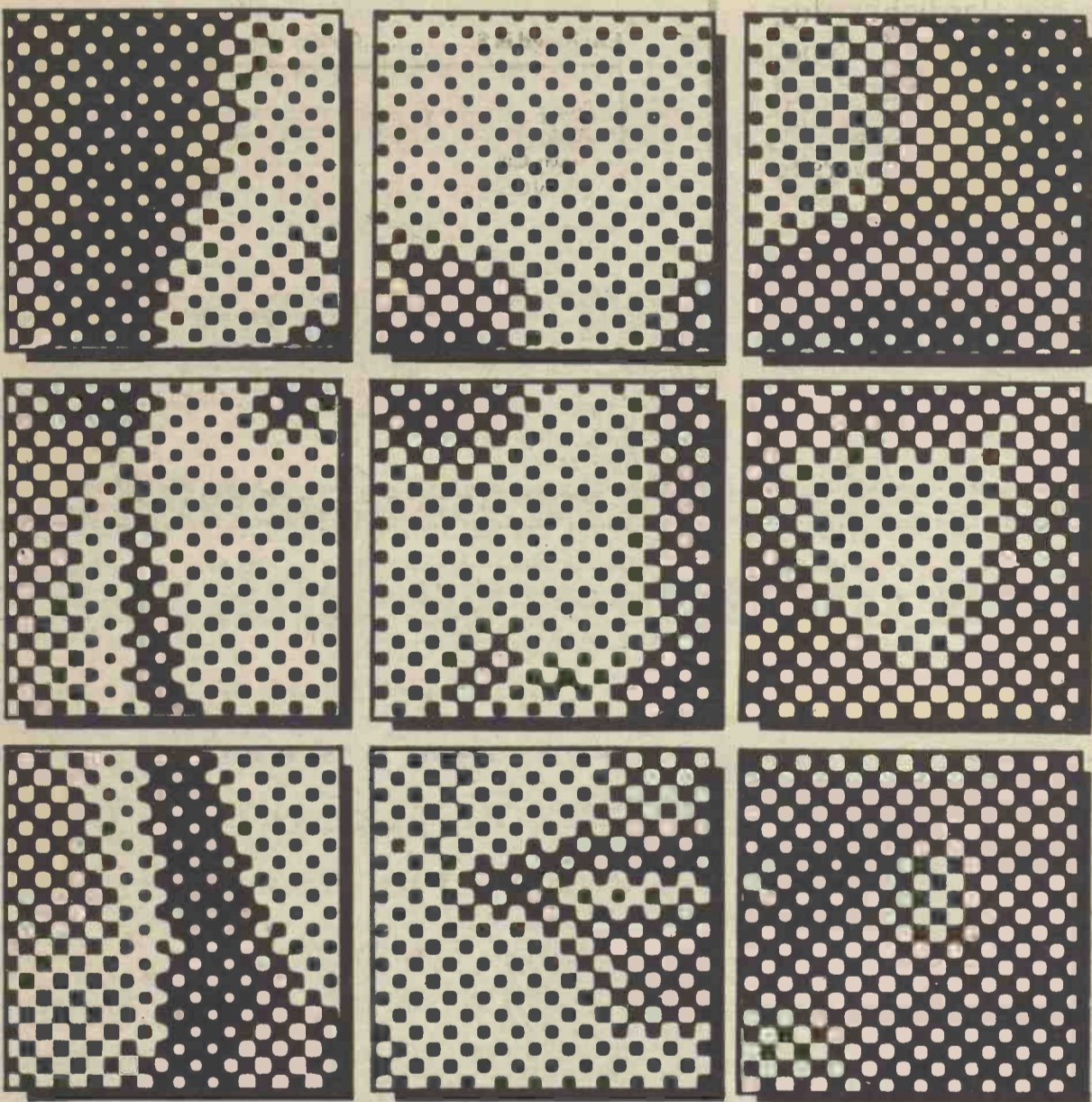
By January the Bill C-31 implementation office received 80 applications for funds from across Canada including 12 from Alberta. The office began distributing funds in January, although several bands have gone ahead without government funds to create their own codes which have already been approved.

(Reprinted from ACCENT)



## 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, 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.

## Bishop Raymond Roy welcomed

By Diane Parenteau

FISHING LAKE — The night was calm and quiet, glorious golden rays of sunshine penetrated the colored windows of St.

Eugenes Church, warming the faces of the congregation.

On that Saturday evening of May 3, a large crowd of young and old joined to welcome Bishop Raymond

Roy and share in the feast of Confirmation.

A celebration "more beautiful than the feast of Christmas...old as the Pentacost."

Bishop Roy celebrated mass for the congregation and gave confirmation to 18 children and adults — renewing the faith and holy spirit received at Baptism.

"Jesus is sending us his spirit in the hearts of the boys and girls that are being confirmed tonight," said Bishop Roy.

The candidates and their sponsors lined the aisle of the modest church. Then two by two they knelt at the altar to be "sealed with the gift of the Holy Spirit."

Following the services, a community effort provided lunch and tea in the church basement.

## PONOKA NEWS

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# Lubicon stand concerns Metis

Alberta's eight Metis settlements are expressing some concern over Premier Getty's remarks regarding a "hard line" being drawn by the province in dealing with the Lubicon Lake issues.

"In some respects, these issues parallel our own," says Garry Parenteau, president of the Alberta Federation of Metis Settlements Association. "Although the Metis Settlements have traditionally worked with the provincial government, we now find the programs (which have been) announced prior to the election call and throughout the campaign are not accessible to the Metis settlement members."

He goes on to list a number of recently-announced initiatives such as the Seniors Home Improvement Program Extension, which allows grants of up to \$3,000 for home renovations for senior citizens; the \$500 million Alberta Municipal Partnership in local governments to make development decisions based on local priorities, and the Alberta Small Business Term Assistance Plan, an initiative which will provide debt financing assistance to small businesses throughout the province, as examples of how the settlements see themselves being excluded.

Although the criticism is directed at the present Tory government, Mr.



**GARRY PARENTEAU**  
...FMS leader

Parenteau says these same concerns would be raised regardless of whatever government is in power.

"The Metis settlements have traditionally committed themselves to working with the provincial representatives time and again. However, what we are saying is that we are concerned about equal access to these various programs. We would like some assurance that our unique position as Aboriginal people will not jeopardize our individual opportunities as Albertans."

# Ethnology meeting to focus on Native issues

By Terry Lusty

Metis and Indian issues are to be one of the major focusses of the "Canadian Ethnology Society Annual Meeting" at the University of Alberta from May 15 to 18.

Sponsored by the Canadian Ethnology Society, this is the first year that Edmonton will host the conference. Last year it was in Toronto, and in Vancouver the year before.

The main theme for this year's conference is multiculturalism with four specially invited theme lecturers. Of the four days, only two are of major significance, Friday and Saturday (May 16-17).

### Friday, May 16

Friday's morning session, "The Issue of Metis Identity Past and Present," begins at 8:30 a.m. and is to be addressed by four separate speakers, of which two are Natives. Dorothy Daniels, the manager of the Native program of the Alberta Attorney General's Department and Marc LeClair of the Metis National Conference are to address the topic. The other speakers are Trudy Nicks from the Royal Ontario Museum and Julie Harrison of the Glenbow Museum, who authored the book "Metis."

A noon hour luncheon is slated in the banquet room of Lister Hall. As has been the custom in previous years, a keynote speaker will deliver the Harry Hawthorn Distinguished Lecture. This year's speaker is Bill Reid, a prominent Northwest Coast Indian artist.

The afternoon session runs from 1:15 to 4:30 p.m. at Lister Hall. Again, four speakers will participate by addressing "Multiculturalism in the North; A Special Case." The speakers include; Alooook Ispellie of the Inuit Circumpolar Conference in Ottawa, Bill Erasmus a Metis from Edmonton, Louis Jacques Dorais of Laval University, and Mary Black-Rogers of the Royal Ontario Museum.

### Saturday, May 17

Saturday's (May 17) sessions, beginning at 1:15 p.m., will be chaired by Dr. Tony Fisher, Department of Anthropology, U of A who will introduce Guy Lavallee, an Oblate priest from the University of B.C. Lavallee will present "An Approach to Indian Self-Government: The Sechelt Indian Band Approach."

Following Lavallee's paper, five others are to be presented: (1) "Hydro-Electric Development and Native Trapping," by James Waldram from the University of Saskatchewan; (2) "Multiculturalism and Autonomy," by Victoria University's Bruce MacLean; (3) "Indian Ideology and the Question of Development: The Andrean Case," by Bernardo Verdichewsky, from Capilano College, B.C.; (4) "Band Control of the Education Process," by Peggy Brizinski, University of Saskatchewan; and (5) "The Time is Now: Parity in Education for Indian Youth," by Saul Arbess of Bowkus and Associates of Victoria, B.C.

At 5:15 p.m., a bus will depart from Lister Hall for a \$25 buffalo barbecue at

Fort Edmonton Park. The conference organizer is trying to confirm a performance there by the White Braid Society.

### Sunday, May 18

Sunday will primarily be devoted to winding up the conference during the morning period, with no further activity in the afternoon.

From 9 a.m. 'til 12 noon, Dr. Milton Freeman of the Department of Anthropology, U of A, will chair a panel, with discussions concentrated on the multiculturalism theme.

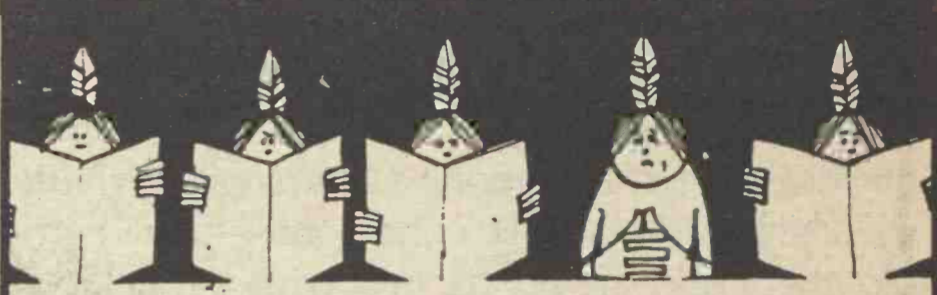
A book and Native Arts and Crafts sale is scheduled

for Friday and Saturday. All conference sessions and the books and crafts sales will occur at Lister Hall.

The conference is jointly subsidized by Secretary of State, the Minister of State for Multiculturalism, and the University of Alberta. Registration fees are \$30 per person (\$20 for students) and may be paid at the registration desk in Lister Hall.

For further information, interested parties may contact Dr. Tony Fisher at 432-3879 or the U of A conference office at 432-4281, between 9 a.m. and 4:30 p.m.

## WHY BE LEFT OUT?



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

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# Wind speaker

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# Exciting political activity predicted

By Clint Buehler

The results of the May 8 Alberta provincial election are certain to make politics in this province much livelier.

For a start, the gains by the New Democrats and the Liberals—at the expense of the Progressive Conservatives—provide a great deal of meat for both amateur and professional political analysts to chew on.

There is also an opportunity to speculate on who will replace ousted cabinet ministers and how those changes will affect government policies.

In the long term, there is the chance to try to forecast the role the increased Opposition will play in future Legislature debates, and how that will affect government policies and programs.

There will be those who will blame the Tory losses on the record low turnout of 50 per cent of eligible voters at the polls. Others will attribute the losses to economic conditions—high unemployment and the severe problems being faced

## Editorial

by farmers and the oil industry. And still others will say—as has been said by Tory opponents throughout the campaign—that the losses were a result of government arrogance and inaccessibility resulting from its massive majority.

For Native people, one of the first concerns will be who is appointed to replace Native Affairs Minister Milt Pahl, who was defeated in Edmonton Mill Woods.

Metis Association of Alberta President Sam Sinclair had called for Pahl's removal from the position even before the election was called, and Chief Bernard Ominayak and his Lubicon Lake Indian Band have been at loggerheads for some time.

Sinclair has accused the provincial government of stalling on MAA requests for funding and of stonewalling in negotiations regarding Aboriginal rights and the Canadian Constitution.

Ominayak has refused to negotiate with the federal government on his Band's land claims if the Alberta government is present because of the way Alberta has handled the issue.

Those or only two high profile issues among many others of concern to Alberta's Native people ranging from self-government and land claims to day-to-day problems such as training and employment, economic development, education, housing, health care and social services.

Native leaders cannot help but hope that the decreased Tory majority will make them more willing to listen and respond to Native concerns, and that the increase in the size of the Opposition will provide a more effective alternative route through which they can have their concerns aired.

The days ahead should be interesting ones indeed.



We want your opinions

Please write:

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

## Consultation with Indians affirmed

Dear Editor:

Recent news articles create the incorrect impression that the Fish and Wildlife Division avoids consultation with Indian people about fishing and hunting regulations, and that it selectively applies the law to persecute people in the pursuit of their treaty rights to fish and hunt for food.

The Alberta government policy on Indians fishing and hunting for food is clear. The priority of fisheries and wildlife management is to secure the continuance of the Indians' supply of game and fish for their subsistence. We have the responsibility to keep fish and wildlife resources viable for all Albertans.

The Fish and Wildlife Division has open lines of communication to Indian people to inform them of proposed policy and regulations and to hear their concerns.

Members of the Indian Association of Alberta (IAA) sit on the Fish and Wildlife Advisory Council, which advises the Minister of Forestry on all matters of policy, legislation and programs relating to fish and wildlife management.

To improve our working relationship, the division created a Native liaison officer to communicate directly with Native people.

Clifford Freeman's assertion that he was

*Continued Next Page*



# Sinclair blames Native tragedies on neglect from government

Dear Editor:

The recent tragedy in Peerless Lake, Alberta, must be seen for what it is, the result of government neglect of the seriousness of the economic and social problems in Metis communities, and for that matter in all northern Native communities. Faced with perpetual unemployment and latent racism the Aboriginal peoples of the north often succumb to the lures of alcohol and drug abuse. The flurry of government interest has been sparked by the media attention, and one fears that as the media attention subsides, so will government interest. What these communities require is for government involvement before, not after, tragedy strikes.

Peerless Lake is a community of approximately 150 people. There is the potential for oil exploration, forestry and tourism development which would serve as a major employer for community residents. Statements to the effect that few Natives are hired because of lack of qualifications, like that of the Canadian Petroleum Association, simply affirms the status quo, and lays the roots for more tragedy.

Governments must end their neglect of communities like Peerless Lake. They must act to improve the economic prospects of members of these communities. On this note it should be pointed out that a federal-Alberta agreement on Metis development has been concluded but the Metis Association of Alberta and its local affiliates have been excluded from participation to date.

## Opinion

Aboriginal participation is essential if the community is to break the bonds of wardship and begin the move towards self-sufficiency.

Although economic development is an important first step, it alone will not solve the problems. What is required is a more comprehensive approach. Peerless Lake underscores the need for new arrangements between government and Aboriginal people. Aboriginal people must be given every opportunity in a democratic society to regain control of their lives and communities so they can work to uplift those who have lost their hope and self-esteem.

The time for action must no longer be delayed. Why is it that Canadians must be shocked into action by tragedy? We must act, and act responsibly now, to prevent further tragedies.

Yours sincerely,

**Sam Sinclair,  
Executive Member,  
Metis National Council**

## Reader concerned error might have changed meaning

Dear Editor:

I appreciated the fact you printed my letter to your paper re: the Life Values program at Blue Quills School, issue April 18th, page 7. I do NOT appreciate the fact you missed an entire line of my original letter causing a very critical misrepresentation of the true facts.

A sentence about parent responses to this program was partially deleted and it should read "During Saddle Lake and Goodfish Lake parent interviews conducted to date, 29 out of 33 documented and identifiable people strongly recommend the Life Values program. They have voiced concerns that need to be addressed but this is great - it gives focus and direction to future program development."

Please note, your deletion of the underlined phrase would lead to one to believe 29 out of 33 people were dissatisfied and that is certainly not the case at all.

Please advise your readers of this error as soon as possible so parent support of this program is properly presented as they have expressed it.

**Sincerely,  
Sharon Steinhauer  
Parent**

### From Page 6

unaware of the intention to close certain waters to fishing in the spring may be correct. However, the allegation that there was no consultation with IAA is incorrect and misleading.

As a member of the Fish and Wildlife Advisory Council, the IAA receives briefing packages for council meetings, is invited to the meetings and receives all the minutes of the meetings.

The need for improved fisheries management regulations and the development of a policy package and regulatory strategy — including spring closures on selected waters — have been frequent topics at council meetings for three years.

The council is unanimous in supporting the regulatory strategy and continues to press for further modernization of the province's fisheries management program.

We have frequently discussed the fact that fishing regulations apply to all Albertans and that spring closures would be imposed on certain lakes to protect fish stocks.

The April 1 to May 16 closures are to protect walleye populations while the fish spawn. Considerable public support exists for the closures.

Regrettably, I was unaware that the Treaty Six Alliance withdrew from the IAA in 1983 and that our direct communication with the Cold Lake Indian Band was too late. However, I cannot accept the responsibility for advisory council representatives conveying information to their respective membership.

Furthermore, council representatives such as the

IAA have a responsibility to provide information to individuals or groups that the council member may no longer represent, for whatever reason.

I told the members of the Cold Lake Indian Band and the Treaty Six Chiefs that our lines of communication failed in the case of the spring closure of Cold Lake. In the interim, we have offered to license Cold Lake domestic fishermen for nearby waters not affected by the closures and, where available, to provide confiscated fish.

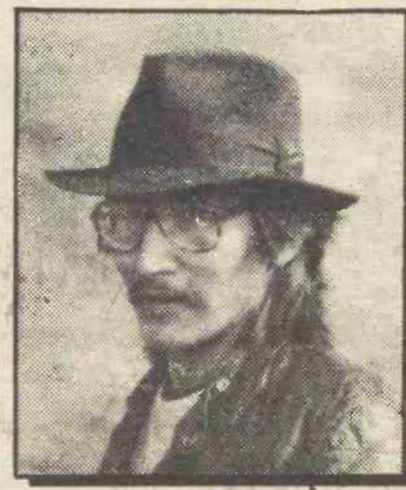
The fishing closure applies equally to all Albertans. To suggest that there is selective enforcement against Indians is unfair, incorrect and misleading.

Because of the breakdown in communications, our Fish and Wildlife officers have taken a low key, non-confrontational approach in the face of intentional breaking of the fishing regulations. The law is not enforced on the basis of race or creed. The regulation is sound in law, and the closure is a key conservation measure. In the long term, benefactors of this action will be the Indians who fish for food.

It is our responsibility, under the law, to enforce the closure. I have asked the Cold Lake Indian Band members and the Treaty Six Chiefs to work directly with my staff to plan future fish allocations and closed seasons on Cold Lake and other lakes. Consultation must also involve other users, such as recreational and commercial fishermen.

**Dennis C. Surrendi  
Assistant Deputy  
Minister  
Fish and Wildlife  
Division  
Alberta Forestry**

From One  
Raven's Eye  
wagamese....



Hi. Howdy. And Hello. So how have things been with you?

Say, have you ever woke up, looked out into a drizzly sky and couldn't remember for sure whether it was morning, noon or night? Have you ever had to lay still as a stick for a day and a half because the sound of your eyeballs moving or the grass growing hurt your head? Have you ever tried to drink coffee from a cup that kept rattling against your teeth? Coffee that tasted like broken teeth sliding down your throat? Have you avoided looking into the eyes of friends afraid to see a smirk there over what a fool you'd been again?

If you can say yes to any of these then you probably share similar memories as I do from those drinking to excess days. It was the same knowledge of liquor's mean work that caused the chiefs in negotiating the treaties to ask that alcohol be banned from their still-to-be-created reserves. Apart from knowing drinking has been a problem amongst us for awhile now, there is not much more I can say about the subject with any certainty.

The question probably comes down to, why did I, my own WhiteDog, Ojibway, variety, type, self end up getting overwhelmed by drink in the first place. Because my mother left me? Because the way of life that made us more sure of ourselves left her? Because the parts necessary to deal with our problems left us? Or we left them? Who knows. Maybe its a mix of personal plus big picture reasons. Whatever it is, the full weight of all that ends up resting on each of our already burdened shoulders. Is it any wonder individuals get knocked to their knees or flat on their faces from all of that?

It's been ten years now since my last drink of anything resembling liquor. I took my first serious nip at age eighteen. In those five years I messed up a university education and my first relationship with a person who cared for me back then. I went to jail, made a fool of myself countless times, threw up on my shoes a lot and on about 260 different Sunday mornings made up my mind to quit for good.

Why and how that last time I decided to retire from my end of the booze business has worked out this long, I can't say for sure. I'm just very, very thankful that it has lasted so far.

Other people who are smarter, tougher and stronger than me are still going round and round in that maze of sanity and life threatening days.

Once you get out, there are no guarantees you'll stay out for good either. A guy who first sponsored my mom in A.A. had been dry for twenty two years. A couple of summers ago he took a drink and has been at it ever since.

Sometimes that old thirst creeps up in my throat, not so often these days but every once in a while. Then I have to do some serious self counselling, serious pacing, or fall into a serious sleep until that crazy notion passes. At other times just thinking back, or catching a whiff of the stale stuff on somebody's clothes or their breath is enough to get my stomach shivering and my body aching remembering what those days were really like for me.

One thing that really bugs me is the reaction I get from other people when they find out I don't drink. The reaction ranges from a shrug, to hostility to awkward silence.

Some people have said to me, "so what's the matter, you can't handle your drinks or what?" Or, "Don't you know how to have a good time?" Other people just avoid me in social situations like I'm a walking condemnation of the fact that they still drink.

To those who ask, I just say that I must have drunk up my share of whatever pleasure there was in it. Other times I say it's because I just got tired of making myself sick or stupid, and usually both.

To the hostile ones I react back with anger. Part of that is due to the fact that it's hard to admit that I was too weak to deal with something better than I did. It's still hard for me to put it that way even to myself today. Facing up to the barefaced fact is part of dealing with it, though. Yeah, so it's true. I admit I can't handle my drinks but then again my drinks don't handle me anymore either.

There are lots and lots of Indian people out there who are successful drinkers, however. Successful in the sense they can enjoy themselves and not get carried or dragged away. All I say to them is "way to go." Might be a good idea to keep one stern eye on yourself, though, because liquor can be mighty sneaky, addictive stuff.

To the rest of us fighting the bottle's pull from inside oneself or from a distance let's try to remember the difference between us is never more than one sober day.

Well that's it for this week. Thank you once again for your kind attention. Oh yes, one last thing. Doesn't it seem to you that we are all sort of like mirrors for one another. We can't really see ourselves except how we show up in each other. If that's so then as we go along, smiling away we're more than likely to have a smile reflected back. Well, sounds like it's worth a try anyway.

# INTERVIEW: Doris Ronnenburg

By Rocky Woodward

Doris Ronnenburg, president of the Native Council of Canada (Alberta) announced on April 28 the exchange of letters between herself and the assistant deputy minister of Alberta Fish and Wildlife confirming recognition of the right of off-reserve (general list)

Indian people to hunt on unoccupied Crown land without a provincial license.

Ronnenburg indicated that this development, one of many she wishes to see for off-reserve Indian people, is of importance because it recognizes their rights at least as far as Alberta is concerned.

"The Native Council, both here and in Ottawa, will continue to press for such rights," says Ronnenburg.

In a recent interview with Ronnenburg, "Windspeaker" asked if she could clarify certain rights she and the Native Council are pressing for?

**WINDSPEAKER:** FIRST OF ALL, CAN YOU EXPLAIN GENERAL LIST INDIAN PEOPLE?

**RONNENBURG:** As you know, as a result of Bill C-31 certain individuals are getting their treaty rights back. Some of them are getting their Status rights and Band rights. Those are the women in what they call the "Double Mother" people clause.

The other one's are the mother's illegitimate children. They too get their full rights back.

There are other individuals who just get their status rights back, which is the relationship with the federal government. They will be called General Registry Indian people. Our estimate is for quite a few thousands under that category (approximately 11,000).

Those people who have general registry Indian status under Bill C-31 now have the right to hunt on unoccupied Crown land without a license. That is one of the rights that we have clarified with the provincial government. However, for the general registry Indian people, there are other rights that we must work towards.

**WINDSPEAKER:** WHAT ARE SOME OF THOSE RIGHTS?

**RONNENBURG:** We need a greater clarification on education rights for these people, aside from the post-secondary education that the minister has promised them. We feel that these people should have education below post-secondary, because many non-Status Indian people did not finish high school. Therefore, university education is not something that they can take advantage of right away.

Another right that we are working on is land. However, for the beginning we thought hunting rights had to be taken care of. As you know, many of our people depend on wild meat for their tables in order to feed their families.

So now, as long as you are an Indian person under Bill C-31, and are classed as general registry, or let's say, you have your full band rights but you are an off-reserve Indian person, you can still hunt.

It is important to note that requirement of proof of status be obtained by the Indian person wishing to hunt on unoccupied Crown land, either through a letter from the Department of Indian Affairs, certifying Indian status (including under Bill C-31), or a card from the Department of Indian Affairs or a Band certifying that a person is an Indian.

**WINDSPEAKER:** WHO ARE GENERAL REGISTRY INDIAN PEOPLE?

**RONNENBURG:** People that you hear about who will get their rights back is said to be the women and that it is a women's issue. We feel at Native Council of Canada (Alberta) that it is an Aboriginal people's issue, and that the women's component in this issue is a big one, but not the total picture.

The women are going to get their full band and status rights, which means they can go back to the reserves if they so choose, but their children go on a general registry roll and their grand and great grandchildren are out.

So what I am saying is that it is the second and third generation children from the mother who had lost her status that we are concerned about. The first generation person receives status rights but not band rights.

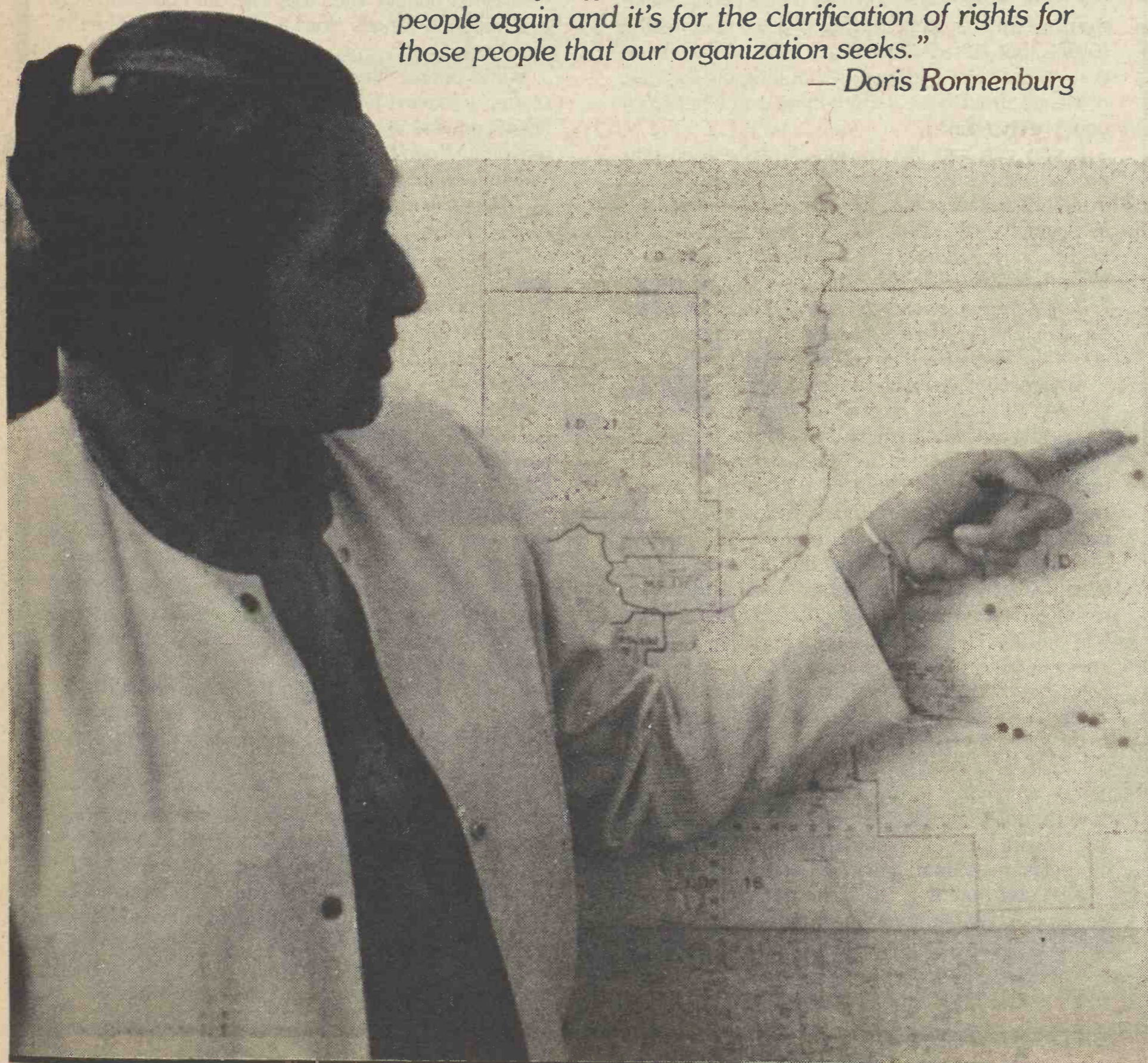
There is another category of people too that is called "voluntary enfranchisement" and pertains to Section 109 of the Indian Act.

These are people and descendants of people who gave up their rights because they wanted to vote, drink, went to war, took pension and wanted to keep their children at home while being educated instead of sending them two and three hundred miles to residential schools.

At one time a person who wanted to work off the reserve or even visit someone off the reserve, needed a permit. What was happening, the Indian agent would have them sign a paper, but they were giving up their rights for themselves and their families. How voluntary was that?

*"Just remember, I am not talking about anybody but our focus always has to be the non-Status Indians, those that qualify under Bill C-31, to be registered Indian people again and it's for the clarification of rights for those people that our organization seeks."*

— Doris Ronnenburg



Years back when a man could no longer hunt for a living or work, there was no welfare and no pension available to them. Some of them signed away their rights to get these benefits.

You must realize many people during that time did not know how to read or write, so many of them did not realize what it was they were signing because it wasn't explained to them properly. So it is these people and their first generation children that can receive general registry Indian status.

These are the people I am referring to that can hunt on unoccupied Crown land without a license as long as they have a letter saying that they are registered Indian people.

**WINDSPEAKER:** WHAT ABOUT A HOME FOR THE PEOPLE YOU REFER TO AS GENERAL REGISTRY INDIAN PEOPLE? CAN THEY GO BACK TO THEIR ORIGINAL RESERVES?

**RONNENBURG:** These people have to wait for approximately two years until each of their Bands puts together something called a band membership code.

The Chiefs and Councils and the full population of those reserves have to vote on the Band membership code. They have a choice to make the code flexible to take these people back or they can restrict it and say 'no you can't come back' and there is nothing that these people could or can do about it.

However, they (Bands) don't have that choice in terms of the women and the double mother clause people and the illegitimate children. They don't have those options. Just on the general registry people.

It is the general registry people that we are working with and we are working towards something called "new Band creation." So many of the people will be from the general registry list—those people that cannot go back because the Band membership code is too restricted.

**WINDSPEAKER:** CARE TO EXPAND ON THE NEW BAND CREATION?

**RONNENBURG:** Not at the moment.

**WINDSPEAKER:** WHEN DID NATIVE COUNCIL OF CANADA (ALBERTA) BEGIN AND WHY?

**RONNENBURG:** It grew on us because it was a concern. First of all, I don't know if I mentioned that our organization was formally set in motion on the 19th of August, 1984.

We were accepted by Native Council of Canada to be the Alberta affiliate and that fall we started organizing with Manitoba and British Columbia, to see how best we could set our priorities for each of the provincial memberships.

One of the things that we did is research and a study that was combined, with the three provinces involvement, as to what kinds of non-Status people were created since the beginning and through different changes to the Indian Act.

We came up with a category of 18 concerns and we have found four of them were not addressed by Bill C-31.

One of the concerns that the minister said no to, are the descendants of those people that took scrip. They are out! Although the previous government, under Bill C-47, the Liberal government, said that they would look at those people. But this government said no. In fact they said, "no way!"

**WINDSPEAKER:** BUT YOU HAVE ACCOMPLISHED SOMETHING?

**RONNENBURG:** In our letter to Dennis Surrendi (Assistant Deputy Minister, Fish and Wildlife Branch, Government of Alberta) our main focus was for hunting rights. Fishing rights are a federal jurisdiction and they told us once that we could get a permit, one that we would not have to pay for, which we could use.

But our main focus was to hunt moose, deer and elk, and we succeeded.

Just remember, I am not talking against anybody but our focus always has to be the non-Status Indians, those that qualify under Bill C-31, to be registered Indian people again and it's for the clarification of rights for those people that our organization seeks.

**WINDSPEAKER:** WHERE DO THE METIS STAND?

**RONNENBURG:** Some people that have identified as Metis are, in fact, non-Status Indians, but we do not promote the fact. It is up to them to make the choice.





**Dropping In**  
**Rocky Woodward**

to him and he said, "that's when Mom spends a whole day at West Edmonton Mall with me."

He's the kid that bought a toy truck for my Christmas present.

I think it's Cory who trained my four ugly dogs to hate me. I came home from work the other day and heard a noise down in the basement. When I went down, there were my dogs tearing up pants and shirts of mine! And Cory was hollering, "smell the scent, smell the scent!"

I went to holler at him, and all the dogs at once said, "Don't!"

It's true! It's getting real weird around our house. Now Cory has a five-piece band in the basement, and the crazy thing about it is that they harmonize well together??

I woke up once and found the five of them carrying

me out of the house. They were giggling! As if it was a joke! It's no joke at 40 below!

When I had the flu and needed bed rest, all five of them sat at the end of my bed, hoping!

The sad thing is that Cory is beginning to look like them.

I refused him fifty cents for ice cream, so they rolled me! Then they rolled the ice cream man and got away with it because no one would believe him.

Mother's Day was supposed to be a happy affair, so they bought her a cake and ate it! The awful thing is that they never did tell her they bought a cake. They just ate it!

To all you mothers out there who have little weird boys with ugly dogs, don't think for once, when you're giving heck to your child and the dogs ugly little ears perk up, that they don't understand.

Happy Mother's Day!

**HAPPY MOTHER'S DAY!** Happy Mother's Day, Gail!

The sun is shining, the birds are singing, and you just keep on cooking...in more ways than one.

I asked my son, Cory, what Mother's Day meant

**MOM**  
*Just for*



**SUZANNE HILLYARD (ANZAC)**



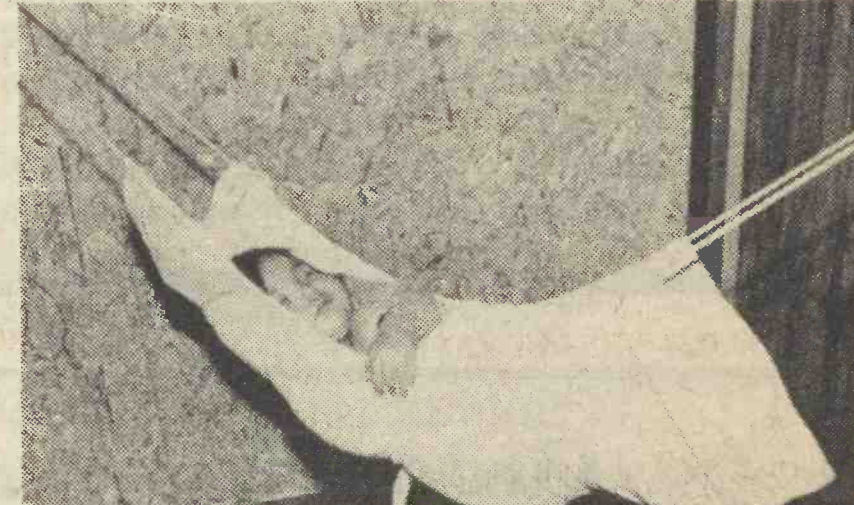
**MARIE WYANDI (EDSON)**



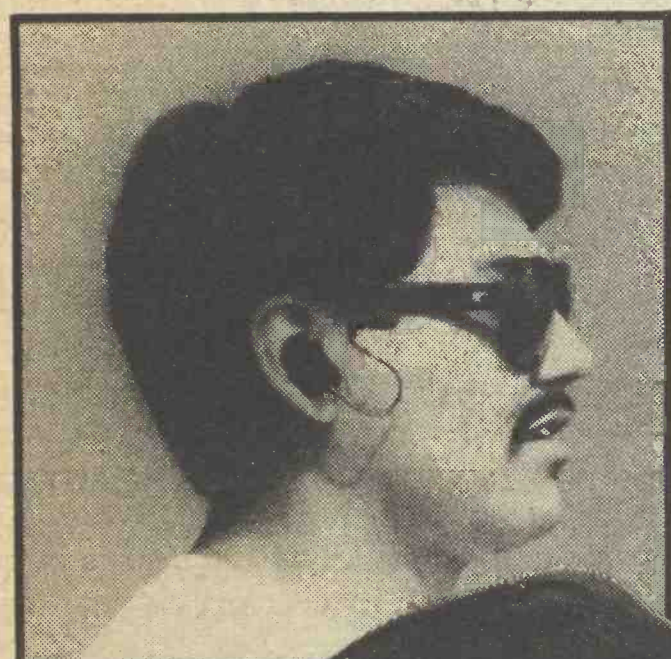
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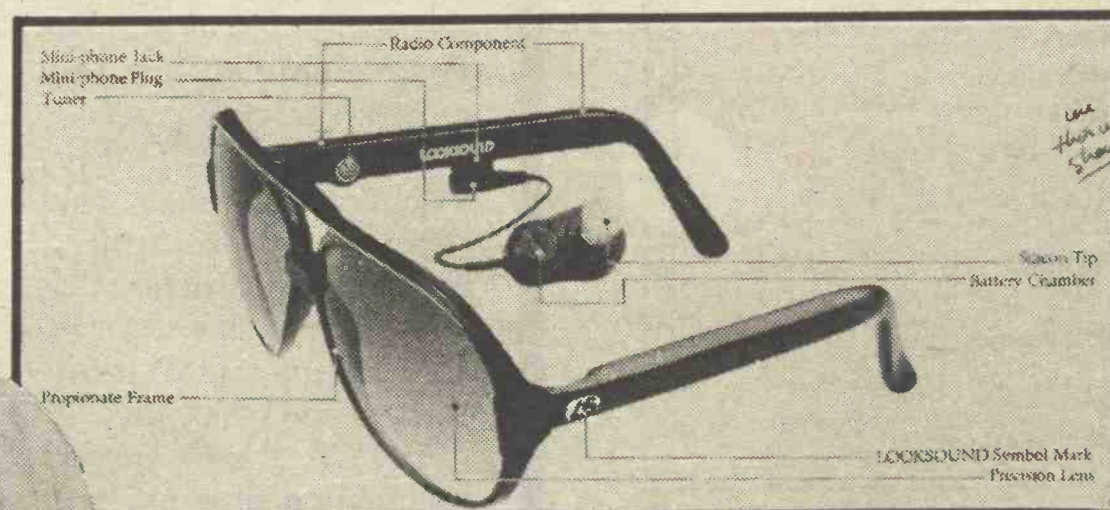


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# Unique program trains resource managers

By Ivan Morin

"The Arctic College Renewable Resource Technology Program is a unique northern post-secondary program," says Jack Van Camp, an instructor at the college.

Van Camp was in Edmonton, along with some of his students, to speak to a symposium entitled "Native People and Renewable Resource Management."

The program was designed by Dr. John Kellsall in 1976, to provide a general program in renewable resource technology for the people of the north in their own setting.

Selkirk College at Castlegar, B.C., was contracted to establish the program and offer the first three years of the program at Fort Smith, NWT. In 1980, the program was taken over by the Northwest Territories government. The program is now offered at the Thebacha

Campus of Arctic College, in Fort Smith.

The Renewable Resources Technology Program (RRTP) is a two-year post-secondary program directed toward producing general technical graduates in the fields of wildlife, fisheries, forestry, water resources, parks and land management.

The goal of the RRTP has been to establish a stable indigenous work force trained in renewable resource management. This goal, according to the paper presented at the

symposium, has largely been achieved, with a 86% graduate employment record in the renewable resource field.

Van Camp says that affirmative action in the north, and northern preference hiring policies of the government of the Northwest Territories, has resulted in a high demand for RRTP students. Most students who graduate are hired as renewable resources officers and RRTP graduates now hold 34% of the officer positions in the

NWT's Department of Renewable Resources. Other employers of RRTP students have included the federal government (i.e., DINA, Department of the Environment, Department of Fisheries and Ocean). The Dene Nation has also hired an RRTP student.

Criteria for entering into the program includes a good academic record, sponsorship by a potential employer, proven work experience, and supporting references. Van Camp says that students who do not

have the required academic abilities will be put through an upgrading schedule to bring his academic abilities in line with the requirements.

A breakdown of the students who have attended the RRTP shows that 47 Indian and Metis have been through the program, with a 44.6% graduation rate. Statistics show that Indian and Metis students are mainly members of the Dene and their descendants from the Mackenzie Valley and Great Slave Lake area of the western

NWT. Other Indian and Metis students have come from the Yukon Territory. Inuit and Inuvialuit make up a percentage of the students at RRTP, and have a 40% success rate. Most Inuit and Inuvialuit students come from Inuvik, Kitikmeot, Keewatin, and Baffin regions of the NWT. Non-Native students come from all parts of the Northwest Territories. All non-Native students who have taken the RRTP have been long-term Northern residents (up to 10 years or more).

In October 1986, the Department of Indian and Northern Affairs will be turning over responsibility for forest protection to the government of the Northwest Territories. This transfer will more than double the number of positions in the Department of Renewable Resources. With this increase in job opportunities, Van Camp says that the demand for RRTP students should remain strong.

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## Lac La Biche enterprises work despite recession

By Gunnar Lindabury

Two Native enterprises in the Lac La Biche area show promise in spite of province-wide bankruptcies, said Regional Economic Development Council (REDC) Director David McArthur.

The Lac La Biche Fish Co-op is a long established business which has had to diversify to survive Alberta's recession. In contrast, the Kikino Wildlife Ranch is a recent experiment with a promising future. Both now exist despite the recession.

The fish co-op pays locals, mostly Metis fishermen, on a per kilogram basis. Its market has changed through the years. In the 1950s, when mink farming was popular here, fish was sold for feed. When this market was gone, the co-op tried to package and sell the fish elsewhere, but government authorities said the packaging was not good enough. Today, much of the fish is sold through the Winnipeg Freshwater Marketing Co-op. The rest is bought by remaining local mink farmers and residents.

In 1978, the co-op had financial problems, and asked the Lac La Biche REDC for help. The REDC suggested a change in the management and the running of the co-op. By 1980, the co-op "had established itself as a provincial leader in packaging and quality control," and was financially much stronger, says McArthur. Half of the

board and the whole administration is now Metis.

But the changes did not stop here. The co-op tried selling whitefish roe caviar, a product now called "Golden Caviar." Although there were some problems in the first year, Golden Caviar was an "instant success," and sales volumes have increased annually. It has received gold medals in international competitions as well.

Another experiment was into liquid food, mostly for pigs, made of fish offal. Liquid food is better than soy supplements, says McArthur, and is very popular in Europe. Unfortunately, it was not so popular with Alberta farmers, and not much was made. Full scale production of liquid food has been halted for the moment.

The co-op is also experiencing problems in competition, mainly with tourism and recreational fisheries. These groups have stronger lobbies than the commercial Co-op and have made it difficult for the Native fishermen to work. However this, too, is changing. The province is working with all of the groups to distribute fishing areas fairly. As well, the jurisdiction over fishing is being transferred from the federal to the provincial government, said McArthur.

Solutions are being found to many of the problems the co-op had in 1978. Today, it can be a more prosperous business, said McArthur.

The Kikino Wildlife

Ranching Association has been in the Lac La Biche area only since 1979. The area being used for the ranch was no good for farming, but the 700 people who founded the association saw potential in bison ranching. In 1980, they set aside land for corrals. Then in 1981, 24 bison were purchased from Elk Island Park, east of Edmonton.

The land base was made larger over the next few years. Sixty more bison and 40 elk were brought into the project. Over the last year, the infrastructure has been developed: the feed, slaughterhouse and packaging areas (in Okotoks) were set up. This infrastructure will provide jobs and economic development for the entire region, said McArthur.

As yet, the herds are not entirely viable, and the association cannot sell elk meat. With natural reproduction, it will take at least five years for the ranch to begin making a profit. The association plans to speed this up by getting more animals from Elk Island Park.

As well, it is working to change the legislation against the sale of elk meat.

It is good that "the Native people are using a renewable resource for economic development in a useful manner," said McArthur.

Despite the "murky" future of the co-op and the experimental nature of the ranching association, McArthur expressed his pleasure in the work that had been done.

## NWT government committed to development of resources

By Gunnar Lindabury

The Northwest Territories government is committed to the development of its renewable resources, says NWT government leader Nick Sibbeston.

The Native MLA's keynote address at the Native People and Resource Management symposium May 1 at the Westin declared, however, that "there can be no renewable resource development without considering the cultural and social aspects.

The renewable resource sector is a major part of the NWT economy. Hunting, trapping, fishing, forestry and agriculture make up \$50 million of the budget and employ 4,000 people. In Sibbeston's home, Fort Simpson, it is estimated that 95% of the Natives are employed as hunters or trappers. If tourism, which is "directly related to renewable resources," is included, that adds another \$50 million.

With the drop in oil and decline in base metal prices, even the sheltered NWT is beginning to feel the squeeze of the recession. Because of this, said Sibbeston, "the traditional way of living — the hunting and trapping — is becoming very significant to the people.

Yet even the harvesting of wildlife, the major resource of the eastern and high Arctic Inuit, is threatened by white attitudes. Three communities have been badly affected by the anti-seal campaign, said Sibbeston. From an annual profit of \$350,000 in 1982, these communities have sunk to

revenues of \$60,000 in 1984. Many people have had to accept social assistance.

Public feelings about the leg-hold trap have also been difficult for the Native trapper.

Another drawback to hunting is money. "A modern hunting culture needs cash input to support itself," said Sibbeston. Modern hunters and trappers need \$10,000 annually to finance their work. Their lifestyle and culture is really endangered by people who don't understand."

Yet the northern Natives have been able to protect their resources. Oil exploration has been restricted, said Sibbeston, by the traditional Inuit attitude towards land. As well, the government has helped to increase the bison and caribou, and to re-establish the musk oxen as northern herds.

The traditional lifestyle has been kept for a number of reasons. Although the fur industry dropped from \$6 million to \$3 million between 1978 and 1985, it grew by 10% between 1984 and 1985. Sibbeston was confident that the upward trend would continue. In the meantime, the government has encouraged trade between settlements, and the development of new products. Sealskin briefcases look very similar to cow leather.

Other aspects of renewable resources, like fishing, forestry and agriculture, are still being developed. Many industries still need to be subsidized, and most products are used within the Territories. The NWT

is still dependent on southern imports, said Sibbeston.

Fishing has declined over the last few years because of lower sales and higher costs. As well, Sibbeston feels that Arctic fish are not being well promoted by the fish marketing board in Winnipeg. Only one operation, Arctic char, is not heavily subsidized. Fishing is kept now only for employment and domestic use.

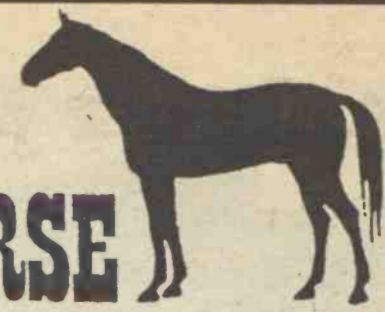
Forestry is an industry with "some potential," producing some \$2 million annually. Again, its use is basically domestic, including local construction and firewood. Three of four sawmills in the NWT need subsidies. There is some concern about forest renewal, and Sibbeston wants the industry under government control.

At this time, agriculture is not a major part of the territorial economy. Sibbeston feels that the South Mackenzie and Liard Valley would be productive farming areas. Territorial agriculture will have to be subsidized and promoted if it is to work.

Any resource development, renewable or otherwise, must respect and make compensation for Dene and Inuit land claims, and the "needs and goals of the Native people," said Sibbeston. Native resource management councils will be set up, and the traditional and social patterns will be integrated into resource planning.

"We need to preserve the way of life long embedded in our culture," Sibbeston concluded.

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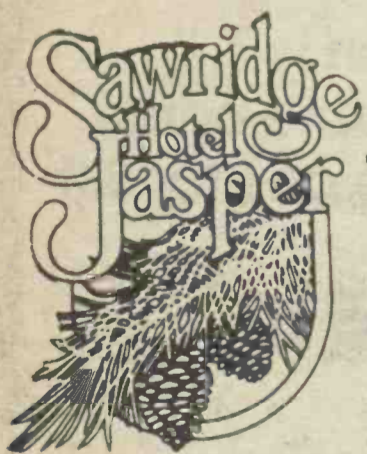


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# Changes in Native lifestyles reflected in jail statistics

By Gunnar Lindabury

The Native lifestyle has changed in many ways over the last 100 years. A century ago, Metis and Indian people in Alberta were nomads and trappers. Occasionally, they lived near a central

area, but much of their time was often spent on traplines and with small family groups, perhaps sleeping under the stars of a northern summer night. Today, many Natives will see the stars through the bars of a prison cell.

Native people comprised 26.5% of the people in provincial jails according to the 1984 annual report from the solicitor general's office. About 13% were status Indians; the rest were Metis and non-status. This is down marginally from 1976/77, when the rates were about 33%; 20% status and 13% non-status and Metis. Yet, the Native population in this province is near 5%. Does this mean that one third of the crimes are committed by one twentieth of the people? Are Natives truly such a criminal society?

Or, are they simply an incarcerated society, one whose people are unable to deal with a justice system not of their own making and have sometimes adapted to it as if it was part of social welfare?

Is it indeed fair to judge Natives in terms of the white Canadian system of justice? Often, it seems that when you have a mostly provincially paid national police force enforcing federal laws and arresting people who will be judged and sentenced by a provincial, federal or supreme court judge, then incarcerated by federal or provincial correctional officers and paroled to private halfway houses, one wonders if anyone really knows what's happening.

"For convenience's sake we call it the Canadian justice system," says John Howard Society executive director, Howard Sapers, "when actually it doesn't meet any of the minimum requirements for a system. Often you've got competing goals and interests among the major players. Criminal justice is supposed to be for the goal of preventing crime, but people do that in different ways. Sometimes that one major goal gets pushed aside by bureaucratic or administrative needs — sometimes the method becomes more important than the end product."

The Canadian system becomes more inappropriate when it is understood that in the Native culture, Elders describe how arrests, judgement and punishment are all shared by the group or band rather than assigned to a few people within the band. Punishment is direct, and does not involve long expensive stays in jail.

Native Counselling director, Chester Cunningham, also sees problems between the Natives and the justice system, but thinks that Native Counselling has done a lot to change this through the Native courtworker system.

"I go back to when I started," recalls Cunningham, "the Native

incarceration rate was about 56%. With our courtworker program, it's between 18 and 23. Manitoba and Saskatchewan are still above 48%. I think that's what it is. The objectives of our organization are to lower the Native incarceration rate as well as to help the court understand the Native culture."

Much of the problem addressed by Native Counselling has to do with Natives simply not understanding what their rights are and how the system works, says Cunningham. Often, Natives cannot understand court language or procedure; they would rather just admit to a crime and get out of court instead of coming back; often, they don't return after an original appearance; sometimes they consider a jail term a status symbol, and many times they can't pay fines.

"Prior to that, there was no communication," says Cunningham. "A guy would go through the whole process without knowing what happened to him."

Native Counselling can help in many cases, explaining to Natives in their own language what they must do and how to avoid future problems. Yet, they can't do everything, and Cunningham believes that they will not be able to lower the incarceration rate further without going into homes and working to change on a group or society level. Prisoners, says Sapers, are often poorer and less well educated people. This led early sociologists to believe that "lower class" people commit crimes more than rich ones. In fact, these people do get in trouble for small crimes, don't know how to defend themselves, and cannot afford crack lawyers to get them lighter sentences or quick parole.

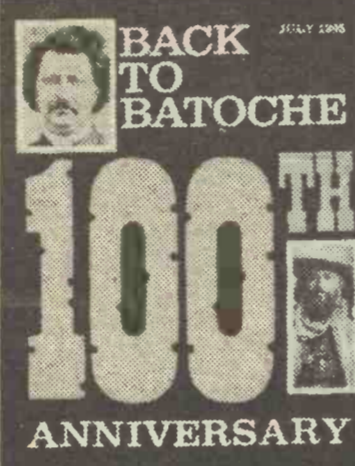
"It's the same way with the non-Native," says Cunningham. "Look at the gangs that were in New York City. They were from among the poor. Chicanos were the same way (as Indians); almost at the bottom. Lots of Native people will say 'let's go out and get drunk and be somebody.'"

Natives, as a whole are poor. Like other poor people, they will end up in jail, and since a greater proportion of Natives are poor than in white or non-Natives, maybe it's not surprising that they should be in jail.

Among the many valid programs supported by the provincial solicitor general is a "Correctional Center Visitation Program," which gives guided tours of jails to

**Continued Next Page**

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# Many different efforts being made to change relationship between Natives and penal system

From Page 12

juveniles and young adults. "This program attempts to inform young offenders of the harsh realities of incarceration," says the 1983/84 annual report. These harsh realities include single rooms, television, heat, clean clothes, baths, toilet facilities, perhaps a nominal amount of money for work projects, three meals a day and exercise facilities. On a reserve, young people often have very few of these things. Harsh realities to the solicitor general's office can be a dream come true to a young Native offender. After all, the provincial government pays between \$20,000 and \$40,000 per person annually to keep offenders behind bars.

"Being up north, among some of the Natives, it's a status symbol to end up in trouble and be in jail," said Cunningham, "they find out the conditions in jail are better than home; they get clean sheets, 3 meals a day. I remember once a judge sentenced a guy I was counselling to 3 months. The guy was happy, getting a trip out from the government. That's not a deterrent. I don't think the judges really have an idea. It's not the judges' fault. A lot of groups should tell the judges alternatives."

"The stories that you hear about people breaking into a church basement in October, hoping to get 90 days, so they can get room and board for the winter are true," agrees Sapens. "It's sure better to spend the winter in the Peace River correctional center than under the Peace River bridge."

"He's not a criminal case. He's a social welfare case. But then, the criminal justice system was quite able to take care of this guy. He's not on welfare. He's not among the unemployment rolls. He may be surplus labour if you agree with Marxist teachings. But he's accounted for under corrections. Do we need to have social control, to take away his freedom because he's poor, cold and hungry?"

Many of the things that Natives are in jail for are not reflective of criminal behavior. Like non-Natives, they are imprisoned for murder, robbery, assault and break and entries. Yet, between 15 and 25% of major offenses have been alcohol related, including public intoxication and illegal conveyance. The non-Native rate is near four per cent. In addition, 18% of jailed Indians are there in default of fine payments, compared to 6.3% of non-Native prisoners.

In 1977, 36% of Native offenders had been jailed 5 or more times. Only 6.3% of

the non-Natives shared this distinction. More Natives were third time or more offenders than not, while this was opposite for whites.

Native Counselling and the John Howard Society have made many suggestions for changing the system to work better for Natives and society as a whole. One major push in these suggestions has been towards the use of the Diversion Programs in keeping Natives and other people from already overcrowded jails. A second suggestion is that Native liaison workers and courtworkers be used more fully in assisting Natives with the criminal justice system.

The premise behind the Diversion Programs is that prisons serve only to punish convicted offenders—and only about 5% of offenders actually are convicted and sentenced. Prisons do not protect society; they often instruct people in hatred and more efficient criminal behavior; they do not deter people from committing crimes, they do not help the victims, and they cost a lot of money to run (spending in federal and provincial correctional system increased from 293 million in 1961 to 3,824 million in 1980, according to Donald Demers of the federal solicitor general's office).

One area in the Diversion Program is fines. This was divided into four sections in the Native Counselling report to the Canadian Sentencing Commission. First, standardized fines of, for example, \$200 for impaired driving are easier for a middle class person to pay than they are for a poorer worker. Fines should take income into account. Secondly, fines are shared with the community in which court is held, rather than the community which suffered the crime. The victims should receive some fine revenue as a form of restitution.

Thirdly, sending people to jail for two weeks or a month for not paying fines is more expensive to the courts and to the offender than it's worth, and small claims court would probably be a better route. Finally, the Fine Options program, although it doesn't take money away from people on welfare and allows the community to benefit from a punishment, is not trusted by Natives. The program, says Native Counselling, should be expanded to allow more Natives to supervise the sentences.

Encouraging the involvement of more Native liaison people, from lay judges, through courtworkers, to Native special constables is



CHESTER CUNNINGHAM  
...jail can be status symbol

intended to increase understanding between Natives and the criminal justice system. Native Counselling has proposed the use of courtworkers at all stages of the system, from arrest to release into society.

Native Counselling as well promotes awareness of and use of community members as lay judges and traditional Native practices such as mediation and banishment to provide real impact on Native offenders. Courtworkers should become aware of Native cultures, and court should be held in isolated communities, otherwise the system will remain remote and meaningless.

The solicitor general's office and the RCMP have tried to deal with these suggestions in a positive manner, and both groups have been recognized for their efforts with Natives by both Native Counselling and the John Howard Society.

Ken Onyskevitch, the provincial Native Liaison Officer, is the third person to take the position since it was started in July of 1978. His office is involved with communications between "all of the Native associations; bridging between the Mounted Police and all these other organizations."

Part of the job includes monitoring the Native policing program in this province. The Native policing program, referred to as "option 3b," employs Natives; status and non-status Indian and Metis, to assist detachments in the policing of reserves. They work mainly in crime prevention and community relations, helping to set up workshops to teach young Natives about the law, and advising regular officers on Native culture and conditions. Although they do not carry firearms, they are expected to enforce a

would be useful in assisting the RCMP in their duties, they are "not operationally needed," and funding for them is not yet available, says Onyskevitch.

Although it was first thought that RCMP should post a special constable back to his own reserve to keep him in his own home and provide his people with an officer they could trust, problems soon arose with this. "What I'm finding more and more," says Onyskevitch, "when a special constable completes his training, going back to your home community, it's extra pressure on you. Guys get into trouble; we can't expect them to do a good job when they get peer pressure on your back."

Special constables are hired for a special job, to help their people. "If we just wanted to police the reserve, we would send in four highway cops," explained Onyskevitch. "That gets the job done, but that's not understanding."

Chief and council are expected to work with the

special constable so he can become responsible to their needs as a community. In this way, he can organize visitations and help teach the Natives about Canadian laws and corrections. Onyskevitch admits that some people may not like the route of education, finding it takes too long to change things, but feels it is essential if permanent change is to happen.

As well, he feels that the problems that Natives have with the criminal justice system are bigger than any police force can help overnight. "If you don't have something to offer; a career, recreational facilities or anything, let's face it, boredom is the big problem. In an environment like that, do you expect lawyers from these people?"

Onyskevitch says he is trying to work to have the Native Liaison system improved, but "change takes time and money. In two years, a lot of changes have occurred; it's very

Continued Next Page

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# Report finds many flaws in jail system

By Gunnar Lindabury

Canadian jails do not rehabilitate; they offer little protection to society and do not deter people from committing crimes, says a report from the John Howard Society to the Canadian Sentencing Commission. Almost 90% of people that commit crimes do not go to jail for them. As well, there are unfair differences in punishments between provinces, and too many Indians are imprisoned, continues the report.

The criminal justice system exists for the "protection of the public," continues the report. It is supposed to do this through "punishment, incapacitation, deterrence, restitution and rehabilitation." Yet, though punishment "may not be a noble purpose for civilized nations to pursue," this seems to be the only role that prisons fill.

Punishment can be seen as an almost sick need for revenge on the part of society, whether they were actually hurt by the "criminal" or not. "Practically no one will admit to its being a proper concern, since we all recognize the primitive and unworthy nature of vengeance. Yet, any thoughtful observation of our handling of offenders makes it clear that underlying our legal formalities there is a need for revenge which shows itself in the emphasis on a minimum denunciatory period of imprisonment."

The report asks why, since punishment is what society wants, it is done through imprisonment? Jails are costly and not as satisfying. Corporal punishment is just as useless for reforming criminals, yet it is very satisfying (the turnout to the last hanging in Scotland was phenomenal). In addition, it has "one community benefit which imprisonment never has and never will be able to match. Whipping is cheap."

The other objectives of "protecting the public," that is, incapacitation, deterrence, restitution and rehabilitation, do not happen.

Incapacitation means that criminals will be kept away from the public for the safety of the public. Yet the federal solicitor general admits that 60% of major crimes are not reported. Of those are are, only 20% lead to convictions. This means that "over 95% of indictable offenses are not punished by jails at all."

The people that do go to jail learn to survive in a violent place, which "corrodes, hardens and handicaps

many offenders, compounding their inabilities, and filling them with hate and a desire for retribution." Eventually, 99% of them get out; they are released from jail, "ready to do unlawful things with new skill and increased rage." Clearly this does not protect the public.

Prisons do not deter offenders. Many return to the same jail twice, three times, and often over five times in their lives. The report suggests that people aren't thinking of jails when they commit crimes. Smart people can be very stupid when it comes to crimes.

"All the available evidence indicates tht swiftness and certainty of punishment have a much greater deterrent effect than a long prison sentence. Punishment of a guilty individual may well give notice to the community that such conduct will not be tolerated, but ... the protection granted is purely symbolic."

Restitution, or helping the victims of crime, is not done by putting offenders in jail.

Finally, jail does not lead to rehabilitation or reform. "It is impossible to train men for freedom in a condition of captivity." If anything, jail means lost jobs, family structure,, and other problems.

Essentially, jail is good only for punishment, and revenge at that. Yet, despite a 5% conviction rate, the prisons are full. Canada imprisons — at great cost — 111 people per 100,000 population. This compares to rates of between 28 and 88 per 100,000 for many other countries. Austria imprisons 114 per 100,000 while the U.S. imprisons 270, but these two, like Canada, appear to be exceptions.

The John Howard report proposes two main

themes: first, that prison sentences be broken into "twelve categories of maximum prison sentences, extending from one to twelve years," which should result in similar penalties for similar crimes, and reduce the amount of wasted time spent in prisons. Secondly, it states again and again that "imprisonment should be used only as a last resort."

In avoiding imprisonment, the report suggests expanding the Diversion Program. "Diversion options offer the community the greatest potential for participation, and if successfully utilized for young offenders, could quite legitimately be applied to adults as well. The other range of alternative sanctions, either existing or proposed, i.e. absolute and conditional discharges, probation, restitution, forfeiture, community service orders and intermittent sentences, all have metit if fairly and consistently enforced."

Fines and community service both are part of the Diversion Program, but the John Howard report suggested that fines involve some problems and that it might be better to impose a community service order rather than waiting for the offender to ask for fine option.

The report also says that the Native admissions to provincial prisons are far too high. Native women, especially are overrepresented at 90% of the female prison population. "A minority group is being subjected to imprisonment for reasons not yet clearly understood or documented. The cultural and legal implications of this overrepresentation of persons of Native ancestry in our prisons presents a critical problem in need of immediate attention," says the report.

## From Page 13

favorable."

He urges people with complaints and problems to come forward with them. Communication is an important part of his office. "Let's talk about it. We can't sit in separate offices and complain about each other," Onyskevitch says.

The provincial solicitor general's office has also supported a number of programs which specifically affect Natives. Leslie Woodbury, public relations officer for the solicitor general points to the forestry camps, community residential centers, and probation programs which have been set up to assist Natives in reform.

The Beaver Lake Forestry Camp, near Lac La Biche, and the Westcastle Forestry Camp near Pincher Creek have been operated by Native Counselling since the early 1980s. Both camps take 20 Native inmates to work on Alberta Forest Services projects. As well, the inmates are involved in community service work and academic or trades courses.

Another Native Counseling project is Kochee Mena House in Edmonton. It also provides beds for 20 Native inmates on conditional release from federal and provincial prisons.

There are three Native alcohol treatment centres paid for by the solicitor general. Poundmaker's Lodge, the Bonnyville Indian-Metis Rehabilitation Centre and Sunrise Lodge include Native culture and religion in their education programs.

A Fine Option program has been in operation in Alberta since 1977. Many of the employers who take on fine option workers (usually government or government funded groups or Native Friendship Centres) have been pleased with the workers, and some have offered continued employment.

"At present, the program is well established on several reserves, Metis settlements, isolated and semi-isolated Native communities wherever possible and at Native agencies located in towns and cities," says

Woodbury.

Sapers admits that both the RCMP and the provincial solicitor general have been working hard to help the situation. "I've got to take my hat off to the RCMP who are usually responsible for (the reserves). On balance, the RCMP have executed their responsibilities with the utmost of balance and duty."

He also calls attention to specific programs set up by the solicitor general's office. "One of the things this province can be proud of is its Temporary Absence Program," says Sapers. "Alberta has one of the best in Canada. The Temporary Absence Program allows inmates to apply for temporary and conditional release before their release date. It works extremely well in this province. We get a lot of people out of the prison and into the community early enough that their reform can be effective."

Yet, in some areas, the correctional system is still not working towards rehabilitation or restitution in the Native community. Although the forestry camps are a good start, they only took forty Natives out of 553 inmates in 1984. The work experience in the camps and in the institutional work programs, "is designed to motivate and encourage sentenced inmates to develop and maintain good work habits." Yet this is of questionable value for Natives in isolated communities and people in a high unemployment economy.

Another area which could be used more fully is the Fine Option program, which allows the offender to work off his fine in community service. Not only does this result in positive help to members of the

community, but it often gives the worker a feeling that he or she is doing something that's useful. A third benefit is that the status of a jail term is not the same as community work; it actually is more of a deterrent than being in jail.

It has been suggested that, since many people who could be on Fine Option do not take it because they don't know about it or are afraid, they could be sentenced immediately to community service rather than a fine.

Yet, many Natives are still imprisoned because they didn't pay their fines. As well, neither the fine option nor the community service program seems to be used as much as short prison terms.

Finally, it has been said by many people that rehabilitation, in the form of Native Counselling or another community organization, should be involved with the offender from the day he first steps into the jail. Only seven Native liaison workers are employed in a prison system with hundreds of guards. Only 16 probation officers and only 3 community corrections administrators are Native, despite the fact that Natives account for one quarter of the prison population.

Yet the "fault," agree Cunningham and Sapers, does not belong to the corrections system. The responsibility for reform lies with the whole community, from pressuring judges to consider alternative sentences, to supporting the alcohol treatment and work experience programs, to accepting released offenders as contributing citizens.

A view of the stars unimpeded by prison bars is not a privilege of those rich enough to afford education and a good lawyer.

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# Metis carpenters to get tickets

By Gaalen Evans

GROUARD — The first group of indentured apprentices from the Metis Settlement Carpentry Program will soon be graduating and entering the working world as journey-men carpenters.

The program, which is sponsored by the Sooniyaw Corporation and administered through the Alberta Vocational Centre-Grouard, has proven itself to be much more successful than was originally expected.

The program was initiated more than four years ago when the Sooniyaw Corporation approached the Apprenticeship Board in the hope of sponsoring an apprenticeship carpentry program for the people of

Alberta's Metis Settlements. A total of 26 applicants were chosen from the settlements of Peavine, Gift Lake, East Prairie and Paddle Prairie. Of the 26 original apprentices only two did not complete the full program.

"We were expecting up to 50% to drop out," says AVC-Grouard's carpentry instructor, Nick Roshuk. With the possibility of graduating up to 24 journey-men carpenters over the next year, the program is considered a great success.

The Metis Settlement Carpentry Program is no different from any other apprenticeship program. It involves four years of technical and practical training resulting in certifica-

tion as qualified journeymen carpenters. The apprentices spend eight weeks of every year studying classroom theory at the Alberta Vocational Centre - Grouard, for a total of 240 hours. Once examinations are written, they return to their settlements where they spend about eight months gaining practical on-the-job experience under the guidance of a qualified journeyman carpenter. They must log 1600 hours of practical experience by working on housing and renovation projects.

After four years of study, the apprentices will be certified as journeymen carpenters providing the practical and written

examinations have been passed and the required hours have been logged. The examinations are administered by the Alberta Apprenticeship and Trade Certification Branch and successful students are awarded the journeyman certification.

Of the 24 apprentices involved in the program, 11 are in a position to graduate. They have finished a 22-hour practical exam which involved the building of a tool chest, and on May 1, a final exam will be written. The remaining 13 apprentices have one more year of study to complete. Their eventual graduation will mark the end of the Metis Settlement Carpentry Program.

The Sooniyaw Corporation's purpose for initiating the carpentry program was to sponsor training for metis settlement residents. With skilled tradespeople, the settlements would then be in a position to improve their own housing situation without having to rely on outside help. Due to the dedication of the large group of apprentices that entered the program, this goal can now be reached.



Graduates of the Metis Settlement Carpentry Program (left to right): Allan Lamouche, Vern Cunningham, Glen Bellerose, Richard Anderson, Nick Roshuk (instructor), Lawrence Anderson, Richard A. Anderson, Wayne Ghostkeeper, Henry Carifelle, Stanley Laderoute, Thomas Cunningham and Lawrence Cunningham.

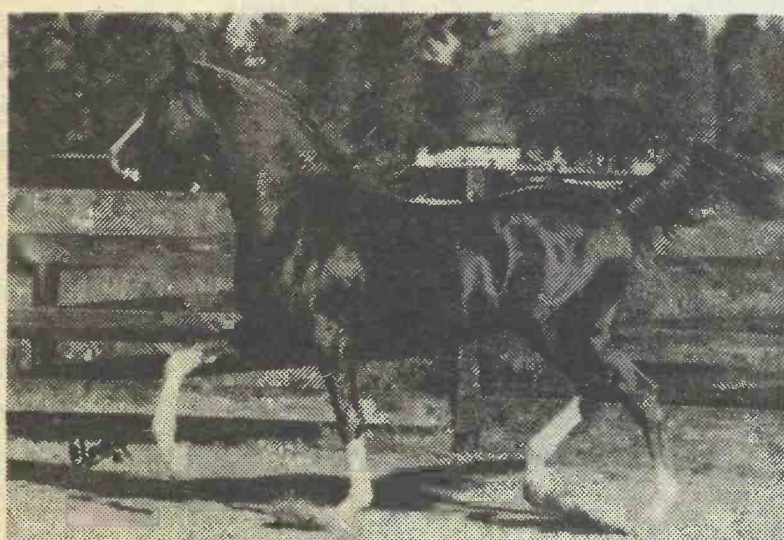
(Gaalens Evans is with the Communications Division of AVC Grouard)

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## COMMUNITY PROFILE

# Reinstated Band member opens store

By Rocky Woodward

**DRIFTPILE** — Almost 25 years ago, Margaret (Giroux) Scheld gave up her Indian status on the Driftpile Reserve when she married a non-Native, Hans Scheld.

Today, Margaret and Hans are still together, but things are a little different now because of Bill C-31.

Margaret was reinstated last November 15, and just three weeks ago she received her Treaty number, 620.

After living off her home reserve for over two decades, Margaret has come home and now the Schelds have taken over ownership of a gas station and store with total support from her Band.

Driftpile Reserve is approximately 70 km west of Slave Lake.

The Schelds have owned the store since August 1985, and on May 3, the grand opening took place. The Schelds takeover of the store, resulted from a \$63,000 contribution from the Native Economic Development Program (NEDP).

The contribution was announced by the Member of Parliament for Athabasca, Jack Shields.

Casting aside a scripted 10-page news release, Shields, who flew to Slave Lake from Fort McMurray to be at the grand opening, elected to talk without it to Band members and invited guests at the ceremony.

"As far as I know, this is the first small business venture in our area started through NEDP. I think it is pretty significant that



**MARGARET (GIROUX) SCHELD**  
...home again

someone who lost or gave up their treaty rights, Band membership, 20 years ago and after Bill C-31 reinstated them, all of a sudden they're back, right next to their home reserve with a new business," said Shields.

Shields further commented that the Schelds are blazing the trail for others and in his view, it is very important and what NEDP funding is all about.

"You can imagine how much \$350 million can do if it is used in this way. Let's support this small business at Driftpile," said Shields while extending greetings on behalf of Minister of State (Small Business) and Minister responsible for the NEDP, Andre Bissonnette.

"We would like to welcome Margaret back home. She really belongs here on the reserve. Twenty years ago Margaret lost her treaty number and just recently she got it back. We were hoping instead of number 620, that she would get 630 CHED, but she

didn't," said Chief Jim Giroux, adding humor to the celebration.

Master of Ceremonies and band manager for

Driftpile, Hank Giroux, also welcomed the Schelds home. "We are pleased to see a Band member take on an enterprise such as this. We haven't given them a crystal home welcoming yet, but we are pleased that they are here."

According to Margaret, who was somewhat speechless due to the occasion, her husband Hans and herself will try their best running the business and, "it is especially nice to be back home where I have known people all my life. I would like to also thank Doris Ronnenberg and Richard Long, for helping us all the way. If not for them, I may not be standing here today.

"I wish to say it was a great pleasure to make sure this event happened. I saw

your spirit and also your leadership. I am immensely pleased that NEDP finally did come through with the funding after two and one-half years," said Ronnenberg, president of the Native Council of Canada (Alberta).

It was Ronnenberg and Long who helped the Schelds through the business end of their application for funding from NEDP.

"Over 50 meetings in Winnipeg, Ottawa and Edmonton, Mrs. Scheld and her husband Hans were put through a great deal for this funding.

"I think the thing that is really remarkable, and I would like to commend both of them for it, is the stick-to-it-iveness they portray. There is no doubt

at all that this business will flourish because the Schelds have demonstrated a character trait that I very much admire," commented Long.

The grand opening began with a prayer by Elder Sam Isadore and then guests were asked to mingle as they enjoyed lunch.

The grocery and gas store is located on the Driftpile Reserve, near Highway 2, that runs from Edmonton, Slave Lake, Driftpile and High Prairie.

The president of the High Prairie and District Chamber of Commerce, Wally Stokes also attended and wished the Schelds every success while mentioning that he likes to see small business grow and expand. "That's what the economy is all about."

## Store cited as good NEDP example

By Rocky Woodward

**DRIFTPILE** — Jack Shields says there has been a problem with the Native Economic Development Program (NEDP).

The member of Parliament for Athabasca says the problem is that everybody who makes application to NEDP wants to do a study, "to see what we can do and how to use the funding.

"No one is really coming forward for small projects such as this," Shields was referring to the Driftpile Store, a Native business assisted by NEDP and owned by Driftpile Band member Margaret (Giroux) Scheld and her husband, Hans.

Shields had flown by plane from Fort McMurray to Slave Lake to attend the May 3 grand opening of the store.

He commented that this is the first small business venture started through the Native Economic Development Program for this area.

Shields believes the NEDP was losing some of its intent and objectives because people were coming in with projects worth \$3 and \$5 million and that this was not the intent of the fund.

"The intent was to do exactly what we did here, today. I have been trying to instill the idea, through Mr.



**JACK SHIELDS**  
...flew in for opening

(Andre) Bissonnette (Minister of Small Business and Minister Responsible for the NEDP) that this economic development fund that was set aside or announced prior to the last federal election that is should be used for small business. That's the intent," Shields said.

Since then, Shields says when they took over the reigns of government, approximately 18 months ago, they have been concentrating on getting it back on the track and towards small business.

The NEDP is a five-year, special initiative administered by the Department of Regional Industrial Expansion to assist in the development of Aboriginal economic self-reliance.

now. Forget it. We want to do small business. We don't want to do any more studies. It seems that is what we were always doing. The time has come for small business and that is what we want to do now," said Shields.

When asked if the economy flop hurts small business, Shields was quick to state that he did not think so and that is when small business flourishes.

"I think small one and two-man operations can stand the cut in overhead, where big businesses have to cut back, lay off people and, sometimes, lose the business.

"I think when you are a small business, you handle it yourself and control your overhead and if you can do this, then you can survive."

Shields believes the small business venture at Driftpile is an excellent idea because there is a need for it in the community and "...everyone knows where it is and now it is up to the community of Driftpile to support it and spend some of their grocery dollars there."

The NEDP contribution towards the store represents 33 per cent of the purchase price of the business. Besides the owners, Margaret and Hans Scheld, the business will provide one full-time and one part-time job. Both positions will be filled by members of the Driftpile Indian Band.



**CONGRATULATIONS OFFERED**  
...by MP Shields (left)



## Many changes since treaty signed

By Rocky Woodward

**DRIFTPILE**—When Treaty Number 8, was signed in 1899, the government of Canada recognized Chief Kinosayo as the spokesman and leader for the five Slave Lake Cree groups who were referred to collectively as "Kinosayo's Band."

The areas where these people lived included Driftpile River, Swan River, Sucker Creek, Sawridge (at the end of Slave Lake) and the Grouard area. The five groups were treated as one and shared the reserve areas jointly.

It was not until 30 years after Treaty 8 was signed that four of the Bands became separate and distinct entities, with their own chiefs and councils. (Grouard did not have its own council until 1972.)

As the Indian people depended less and less on hunting and trapping, farming became a more predominant economic activity, and there was a significant migration to Driftpile and Swan River where soils were most fertile.

The Driftpile Reserve was surveyed in 1901 for Kinosayo and his people, and in 1912, additional land was granted to the reserve as a result of an increased population.

Today the population of the Driftpile Reserve has reached 831 residents on approximately 15,688 acres of land. Although the Driftpile Band has struggled through many "hard times" since those earlier days,

over the last while, improvement of homes, administration facilities and recreational outlets, has been remarkably great, due to hard work by Chief and Council and support from the Band members.

The present Chief of the Driftpile Band, Jim Giroux, admits that the economy is down, but also feels the band is dealing with it accordingly.

"We have people working on a water line for the reserve right now, and there are many things that we have planned for the future of our Band members and the reserve.

"Just recently, we purchased a Caterpillar and we will be land clearing for our people here. Hopefully, they will be able to start their own farms," commented Giroux.

Giroux believes in the way of the Elders and he added that when you go to an Elders' conference, the Elders will talk about how it was a long time ago, when all a person needed to make a livelihood for himself and his family was a small portion of farm land, "so I think that's what we are looking at."

Since Giroux was elected Chief (he has been Chief, off and on, for the past eight years and has also spent two years as a Band Councillor) there has been visible change for Driftpile, compared to a few years ago.

"If you go to houses here you will see that they now have running water and indoor bathrooms. There was a time that people had to use outhouses and haul water.

"We have a recreational centre, health centre, school and Band office now. Work is scarce and we do know that we have to give our Band members something to do, but if you go anywhere in Canada you will find that employment is scarce. It's not only the reserves," said Giroux.

Not only are new buildings appearing, such as the well-designed teachers' accommodation, but Band members are undertaking business ventures as well.

The "corner store" at Driftpile was recently purchased by Band member Margaret Scheld and her husband Hans, and members are pleased to now deal with a Band member-owned establishment.

Band manager since 1984, Hank Giroux, has leased the Driftpile Sawmill from the Band, and after a lot of groundwork, has decided to enter the timber business.

"I will be going into a contractor enterprise with the sawmill. It has been closed down for two years, and when council was undecided what to do with it, I approached them," said Giroux.

After approaching businesses to find his timber resources and where to sell it, Giroux says it is good news for the Band, because they will be able to employ at least 10 members from the Band when the sawmill opens.

Giroux also mentioned that they have picked up a contract to do slashing work in Kananaskis Provincial Park this coming July for 15 weeks and are

focusing on three other contracts that they will make bids for.

"We have five people learning carpentry trades at the Alberta Vocational Centre in Grouard. Once they return home they will be an asset to the Band. We are presently doing a feasibility study regarding fiscal planning on things like putting in more houses and an extended sewer system, but it depends on how successful we are," said Giroux.

Giroux views the past two years at Driftpile as very busy. It has kept him away from his family and now, in the not too distant future, he says he will be resigning his post as manager.

"I will be leaving my job, possibly next week, but I will stay on as a counsellor. My brother T.J. and I have signed a partnership and since we have been set back financially, I have to pay more attention to the business," said Giroux, while mentioning that things are looking good for the Band and that it is a good feeling to see it happening.

Chief Giroux feels the same way Hank does, although there are some setbacks.

"We have positive things happening such as a new water treatment plant. But there are other things that must be looked at such as a new Band administration building. Right now, we are using the old health centre for a Band office because a year ago our Band office burned down. We are having some problems receiving financial assistance for the construction of the building, but we will continue to pursue it," said Giroux.

The Driftpile Band has come a long ways in a short period of time. The people of Driftpile are open and friendly and have access right in their Band membership for future leaders, at a community level and if wanted, even further than a rural level.

If you visit the Driftpile Reserve, you will see this in the way they live, in the faces of Elders and the youth. It is a small wonder that when community leaders like Jim Giroux and Hank Giroux say there is a future for the people of Driftpile, you can easily believe them.

If you don't, just take a look at Driftpile today.

## Chief reflects on role as end of term nears

By Rocky Woodward

**DRIFTPILE** — Born and raised by his grandparents in Driftpile, Jim Giroux was first elected as Chief of the Driftpile Cree Band in 1976. Since then he has been Chief, on and off, for the past eight years. Giroux has also spent two years as Band councillor and he does not hesitate to say...it has been 10 years of political experience.

"I have enjoyed what I have been doing, but this year will be my last year as Chief. I will not be running for some time now," Giroux said. Elections for Chief and Band Council will take place sometime this fall.

The reason for Giroux not running for another term as Chief are because of medical problems and "my health comes first."

At one time Giroux weighed 230 pounds and he has lost a lot of weight since being told by doctors to go on a diet.

"My health is priority and to my family. I also want time to spend with my family and enjoy their company now."

Talking about education, Giroux explained that it was two years ago when the Band decided to take over their own education for their school for Grades 1 to 9. At the moment, the school board is thinking about building a high school at Driftpile, but this still remains to be clarified.

When the Band did take over their own school, Giroux says they needed a place to house teachers, instead of them living at Slave Lake or High Prairie and having to drive each day to Driftpile. Today the Band has just completed the building of a beautifully designed structure to accommodate the teachers.

Although the Band has taken over the school, they are still under the provincial curriculum.

"Right now, the school is running smoothly, although we have had some problems, as any school division across Canada will have.

"We had a principal that was overspending the school budget. He was here for about three months and during that time the budget was almost spent, so we had to replace him.

"The principal we have now is responsible and things are beginning to look good."

Asked if they had programs in the school that

dealt with Native studies, Giroux stated at the present there are none.

"When we took over the school, we said that we would put our traditional ways into the school, but that we would move slowly. We do not want to bury ourselves to where we can't dig ourselves back out.

"We are looking at it for a future prospect but we did not want to jump all over the place, just because we took over the school," commented Giroux, who says the possibility of Native programs being introduced into the school curriculum could happen in a year's time.

A big concern for Chief Giroux and the Band as a whole is the loss of traditional values over the years.

"I know we are losing our culture on our reserve. We talk Cree to the kids and most of them just look at you. The don't understand. I think a year or so from now, we will have a Cree language program in our school and hopefully, our children will learn to speak Cree again."

Chief Giroux will be the first one to say that even his only son does not know how to speak Cree.

"When I was adopted by my grandparents, they told me before they passed away to make sure to teach my children Cree and I failed to do that. Today, when I talk with my son in Cree he just smiles and that is how it is all over."

Giroux believes that approximately 99 per cent of the youth at Driftpile have lost their Native tongue and in one more generation, they will lost it all.

"If it keeps up this way we will be speaking nothing but the white man's language. We don't want to lose our Cree tongue so we will be definitely looking into it."

Because Giroux will not be running for Chief again, he says that he is not worried that any of his ideas will be pushed on the "back burner" with the election of a new chief.

"I think whoever becomes our new Chief, the Cree language will be one of his priorities.

"I believe when one Chief gets beat, the new one does not try to be bigger or better. I believe when one person starts something, the next person makes sure it is kept going," concluded Giroux.



**DRIFTPILE STORE**  
...a Native business assisted by NEDP

# Culture

## Two different cultures learn from each other



**CULTURES UNITED**  
 Visiting Ainu Indians from Japan join in with White Braid Society dancers at the Canadian Native Friendship Centre in Edmonton.  
 — Photo by Ivan Morin

By Rhonda Malomet

SUCKER CREEK — Two Aboriginal cultures, the Ainu of Japan and the Cree Indians of Canada, had the chance to learn from each other in Sucker Creek's recreation hall recently.

First, the Ainu were hosted at a traditional banquet which included moose meat, and moose nose soup.

Later, the visiting children split into one group of boys and one of girls, donned traditional robes to perform Ainu dances and songs led by Mr. Kayano and his wife. They sang and danced songs about their language, one about the swallow and there was also a call and response song in Ainu and Japanese. Translated by Masami Iwasaki, the verses went:

*The Wolf slipped and fell down on the ice it's because ice is greater than the wolf but the sun melts the ice away because the sun is greater than ice...trees are cut down by human that's because the humans are greater than trees but humans will die, when humans die you blow into their mouth and they will survive.*

Vernon Cardinal, who dances with the White Braid Society and who met the Ainu last summer in a visit to Japan, observed some similarities to Canadian Native dance.

"They dance clockwise as we do, they clap their hands and they move up and down as we do, although he says the Indians tend to jump more in their dances.

**"I want to pray for them so they can regain what we lost."**  
 — Elder George Okimaw

"The style of the singing is similar, too," remarked Cardinal.

David Young, a University of Alberta anthropology professor who has studied the Japanese, said similarities exist in the designs of the costumes of the group and those of Canadian Natives.

"It's similar to the designs the Indian of B.C.'s north-western coast use. For example, they use body parts such as the eyes or hands or joints, and abstract them into design.

Similar designs, he said, have been noted in an Aboriginal people who lived in China 6,000 years ago.

Although it is not conclusive, it is quite possible that the Ainu are related to Canada's Natives, said Young.

The Ainu were also treated to a round dance accompanied by drumming and singing and performed

by band members. A demonstration of hand games was also held.

Residents and band members of Sucker Creek who had never heard of the Ainu until the visit were pleased to witness a sample of a culture and people similar to their own.

"I am happy to see they're like us. They have lost a lot of what we had," said Jim Badger, chief of Sucker Creek.

Said Elder George Okimaw, 93, through a Cree translator, "I want to pray for them so they can regain what we lost."

"It's great that the cultures of the two people can be shared like this," said Agnes Wright, who is in charge of the crafts department of the High Prairie Friendship Centre.

As Professor Young remarked earlier in the day, it was an historic occasion for both peoples.

**"I am happy to see they're like us. They have lost a lot of what we had."**  
 — Chief Jim Badger

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**AINU DANCERS**  
 ...some common traditions

# Ainu fight to preserve identity

By Rhonda Malomet

Shigeru Kayano realized some of his most important goals of preserving the Ainu culture by bringing fourteen Ainu youngsters to Canada to meet Canadian Indians.

In an emotional lecture which capped off an exhausting four-day visit, he told an audience at the University of Alberta just how much the preservation of his culture meant to him.

He cried as he recalled the time from his childhood when his father was arrested for salmon fishing in the village of Nibutani.

"My father looked up with tears in his eyes as the police asked him to come with him." As his father was being led away he recalls other people crying as well. Salmon has long been a staple of the Ainu and to this day, the Ainu have no fishing rights.

They also don't have land rights, said Kayano, and most of the traditional villages were forced to exist on "land that was not the best." The population is also in constant danger of assimilation with the Japanese on the island.

Kayano said he grew up in a unique situation because his aging grandmother lived at home and he was forced to speak Ainu there. His grandmother taught him the Ainu customs and songs and his father took him to the bear sending ceremonies, one of the most important in the Ainu culture.

In 1953, he became enraged and humiliated when anthropologists started digging up graves, confiscating some of his family's traditional tools and coldy examining the physical characteristics of the villagers. Kayano bought back his families tools and that was the beginning of his lifelong work to preserve his people's culture, tradition and language.

In 1960, he began record-



PROFESSOR SHIGERU KAYANO  
...gives emotional lecture

ing the Elders on every possible detail of language. He now has 1,000 hours of tape and has opened a language school in Nibutani.

He also continued to acquire the traditional implements and artifacts of his people, and in 1972 opened a museum in Nibutani containing 1,000 pieces of 300 different types of

items, some of which he showed in a slide presentation. And he has authored several books on the Ainu and their folktales.

Seeing Northern Alberta Indians was "the best memory that I have had from this trip." And he hopes that the Ainu too will have the same Aboriginal rights one day—although

he admitted he wasn't aware of some of the ongoing problems, of the Canadian Indians.

As for the children's reactions to the trip, he said it has been mostly surprising to them but it is important they have seen it.

"The future of our ancient group of people lies with them."

## Japanese 'Indians' witness ceremony

By Rhonda Malomet

Masami Iwasaki.

SUCKER CREEK — A traditional religious ceremony witnessed by visiting Ainu "Indians" from Japan has certain similarities to some Ainu customs, according to Mr. Kayano, an expert in the culture.

The ceremony, held at the home of herbal medicine man Russell Willier of Sucker Creek was "not just a demonstration" for the benefit of the visitors, says Willier. Instead it was a customary spring offering to the Great Spirit to ask for help in the spring season.

To illustrate the seriousness of this, Willier asked all media to put down their cameras so they wouldn't offend the Elders. Then bits of hot coal in a small pan were brought to some Elders in a teepee. Afterward, five Elders spooned moose meat into the fire and circled slowly, praying to the souls of the Elders and ultimately the Great Spirit. Two other Elders sat on the side smoking long wooden pipes, as fish and meat hung over another fire as a sacrifice.

Bringing the coals to the Elders reminded Kayano of a specific sacrifice that the Ainu make to the fire God before starting their ceremony. The pipes reminded Kayano of a "sacred stick," of the Ainu. "I was surprised to see similar equipment," said Kayano in Japanese, through interpreter

Kayano believes that the Ainu and Canadian Indians are similar in that both cultures worship nature and they believe in the spirits that live in nature. The Ainu beliefs in particular revolve around the bear.

Kayano also believes that the Ainu and the Canadian Indians share similar problems in the preservation of language and customs, but in some ways things are more difficult for the Ainu.

For one thing, the Ainu are fewer in numbers. There are 25,000 Ainu on the island of Hokkaido, and 6 million Japanese. Only 10 Ainu are speakers of their Native language.

"Our condition is worse," he said. For example, if you catch salmon or deer, you can be arrested. Here, it is my understanding that you aren't arrested if it is for personal use." But Kayano is optimistic he can work towards preserving the culture and exposing the 14 visiting young people between the ages of 10 and fifteen to it on this visit is a start.

"I know that it is a difficult task, but we are working in that direction with the government. The information we will gain on this trip will be of great use to us."

Kayano, himself an Ainu, runs a school in Hokkaido dedicated to the preservation of the language and culture of his Native people.

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# Artist finds inspiration in Native themes

By Terry Lusty

Irene Klar is not a Native person but her art is of Native people. Furthermore, her concentration on Indians as subjects of her art is reaping good dividends.

Montreal-born, this Edmonton resident (since 1973) is today a largely successful artist who commands sell-out showings of her work. At 36, she has accomplished what many still strive for at age 56.

Klar, the mother of two children, is not an idle person by any stretch of the imagination. Besides minding her children, teaching art, tending a husband who teaches law at the university, and pursuing her penchant for art, Klar has a full life.

In the past two years she has made two major trips, one of which was to Australia. When and where possible, her travels include her family. "We really enjoy being stimulated by other cultures, meeting different people, and eating different foods," said Klar. Over the past few years, they have toured the likes of Australia, New Zealand, Asia, Alaska, the American southwest, etc.

The art of Klar enjoys the status of being collected by CP Air, Alberta Art Foundation, Canada Council Art Bank, Esso Resources, and many more. She has exhibited in various parts of the world such as those mentioned in the places she's toured, while others will undoubtedly come along.

Recently, on April 21 to be exact, she exhibited 26 pieces at the Horizon Art Gallery in Edmonton which attracted a line-up four hours before her exhibit was to open. And, when it did open at 7:00 p.m., only five of the 26 paintings

remained unsold in less than an hour. When the gallery closed that evening, 25 had been sold. How else can one describe it other than to say it was a resounding success.

Klar, incidently, had not expected such a good response from the public due to the recession in Alberta and despite a sell-out when she exhibited in Edmonton last year. She was surprised by what she called an "overwhelming success."

At the same time, she "found it a little bit embarrassing" that people had to wait in line to have the first opportunity to purchase her work. "I really don't see myself as such an exceptional commodity," said Klar.

The subjects of the art exhibit were Indians of the American southwest - Hopi, Navajo, Zuni. Klar's work depicts them in rugged contours that balance with the austere landscape so typical of their homeland. The canyons, cliffs, and hills provide the background illustrating the symbiotic relationship of the Indian and the land which is not only symbolic, but, also, realistic.

The lines of her art are strong and impressive as is the landscape to which her Indian subjects are as one. Meanwhile, the color tones are basically of a subdued hue leaving one with the impression that there is a calm sense of serenity and belonging to the environment. The soft tones coupled with the fluid expression of her style provide one with a relaxing consciousness so subtle that many viewers are probably not aware of it.

Having had a sentiment for the human form as well as fabrics or textiles, it seemed quite natural that Klar would eventually turn



**"You can perhaps be less talented but keener and then you'll succeed whether it's in art or in any other field of endeavor. If the will and the drive is there, then you'll accomplish it."**

— Irene Klar



ARTIST IRENE KLAR  
...and one of her works (top)

to painting blanket-wrapped Indians. Her interest in fabrics came from Japanese kimonos and Indian silk scarves. Then she was exposed to Indians of the southwest, a consequence of excursions into such regions as New Mexico and Arizona.

"It suddenly struck me that here I could finally combine my interest in pattern and textile with the human form," said Klar who, shortly after, found herself painting more and more blanket-wrapped figures.

Her subjects are almost all faceless with just the odd one exhibiting a barren outline of, perhaps, a cheek and chin. When queried on the matter she explained that the human face is "such a powerful image that immediately, that's where the viewer looks."

As for a background of canyons, cliffs or hills, Klar attaches the people-land relationship. "They just seemed to belong...the presence of the land and

the silence is such a powerful force that you can't leave it out."

The canyons of north-eastern Arizona "humble you," Klar said. To her, "there's an increase in spirituality when you are made humble."

Klar, however, is not always able to fully recall what she has seen. Because she does not do any sketching while travelling, she relies on a certain amount of research, picture-taking, and re-experiencing her feelings for whatever physical presence she had experienced. She also resorts to a lot of historical photographs in research and she reads.

As an artist, Klar is concerned with accuracy. "I try very hard to make sure that the elements I incorporate are not inaccurate and that they are authentic."

She further expressed her sensitivity in talking to "Windspeaker": "I don't ever want to insult, in a

sense, the aesthetics of the culture I am working with."

For the sake of expediency, Klar works mostly in watercolors, although she does do some oils from time to time. She also expressed concern about the fumes from oils and about the good qualities of watercolors. "It is not messy, washes off easy, and is always ready to work." It's a "fluid-medium...I like the way that the color spreads over the paper and the inherent qualities," she offered.

As an individual, Klar's favorite pastime is art. "I'm happiest when I'm painting," she said. She also likes to swim, ski, garden, cook, and share time with friends.

Since 1978, Klar has been teaching watercolor art at the University of Alberta's Faculty of Extension which she has found "a good experience in that I get away from the studio and, rather than painting, it forces me to talk about painting and maybe distill some ideas that I may

have about art."

Some of Klar's schooling in art came from "now and again" courses at McGill, York, and the University of Alberta, where she completed a fine arts degree in 1973.

"That's when I actually let loose and went into art full time," she said.

In commenting on the pursuit of art as a career, Klar thinks that it's more than a question of sheer talent. "You can perhaps be less talented but keener and then you'll succeed whether it's in art or in any other field of endeavor. If the will and the drive is there, then you'll accomplish it."

At one time, Klar had given thought to pursuing a career in architecture but, given the success she enjoys as an artist, there's little doubt that she harbors no regrets over her decision. And, her clientele is happy. Although her work is not in a museum, it is moving well and, obviously, satisfying the buyers.

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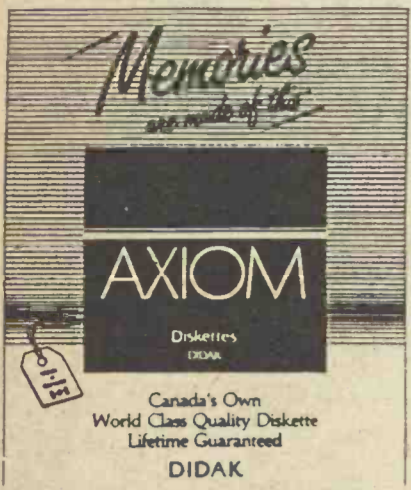
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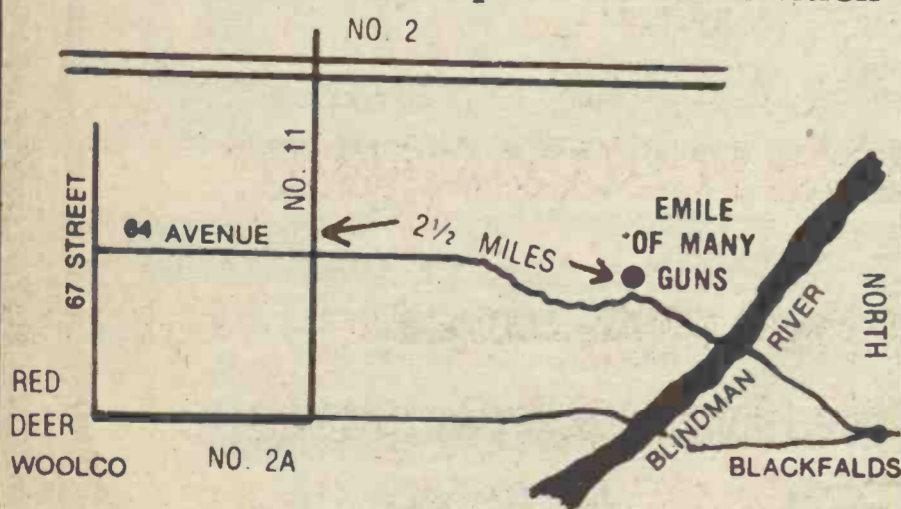
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# Judds and Nitty Gritty Dirt Band applauded by appreciative audience

By Rocky Woodward

I saw a lot of familiar  
faces last Monday (May 5)  
at the **Jubilee  
Auditorium**, for the  
shows featuring **The  
Judds** and the **Nitty  
Gritty Dirt Band**.

Both shows were tremen-  
dous.

A friend told us later that  
he and his wife had the  
opportunity to visit the  
Judds after the first show in  
their bus parked outside  
the Jubilee.

"There was no one  
around. Maybe people  
didn't know you could visit  
them, but we spent 15  
minutes talking to them,"  
said Fred.

I heard someone else say  
while walking out of the  
Jubilee right after the Judds  
finished their concert,  
"wasn't the mother a great  
singer!"

How would he know? All  
she did was harmony??

Mother Judd was on the  
left of the stage while  
daughter Judd sang her  
heart out on the right side  
of the stage. Want to guess  
where all the lucky men  
who had front row seats  
were aiming their cameras?

\*\*\*

The turnout was small  
when the **Wildwood**



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### THE JUDDS

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\*\*\*

A **Native Folk  
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**Nicole Gladue** at the  
**Slave Lake Native  
Friendship Centre** in  
Slave Lake.

It is hoped that such

featured guests as **Buffy  
St. Marie** and **Winston  
Wuttunee** will be available  
for performances.

Nicole is on the right  
track of something big and  
it would be the first time  
ever that an all Native Folk  
Festival was organized.

\*\*\*

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 12:00 - 1:00 Aerobics, Coed Slowpitch, Free Gym  
 1:30 - 3:00 Seventh Day Adventist School  
 4:00 - 6:00 Minor Ball Practice  
 5:00 - 7:00 Children's Wallyball  
 7:00 - 9:00 Adult Coed Wallyball

**TUESDAY**  
 10:00 - 11:00 Samson Day Care  
 12:00 - 1:00 Coed Wallyball  
 1:30 - 3:00 Seventh Day Adventist School  
 4:00 - 5:30 Children's Floor Hockey  
 5:30 - 7:00 Children's Badminton  
 7:00 - 8:00 Aerobics

**WEDNESDAY**  
 10:00 - 11:00 Samson Day Care  
 12:00 - 1:00 Aerobics, Coed Slowpitch, Free Gym  
 1:30 - 3:00 Seventh Day Adventist School  
 5:00 - 7:00 Children's Wallyball  
 6:00 - 8:00 Children's Swimming  
 7:00 - 9:00 Adult Coed Wallyball

**THURSDAY**  
 10:00 - 11:00 Samson Day Care  
 12:00 - 1:00 Coed Wallyball  
 1:30 - 3:00 Seventh Day Adventist School  
 4:00 - 7:00 Minor Ball Practice  
 6:00 - 8:00 Badminton  
 7:00 - 8:00 Aerobics

**FRIDAY**  
 10:00 - 11:00 Samson Day Care  
 12:00 - 1:00 Coed Slowpitch, Free Gym  
 1:30 - 3:00 Seventh Day Adventist School  
 4:00 - 9:00 Free Time - Gym  
 6:00 - 9:00 Swimming or Movie

**SATURDAY**  
 10:00 - 12:00 Floor Hockey  
 12:00 - 2:00 Badminton  
 2:00 - 6:00 Volleyball  
 6:00 - 9:00 Free Time - Gym

**SUNDAY**  
 10:00 - 12:00 Floor Hockey  
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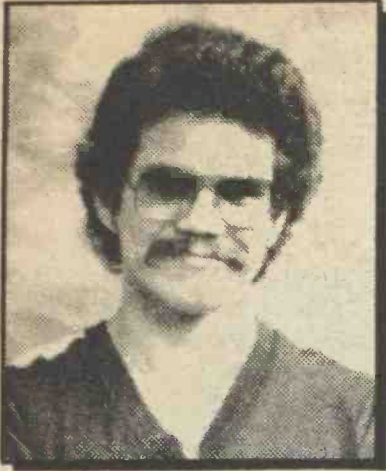


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Sports Roundup

By Ivan Morin

Hi there. Well, we made it through another week. I've only got a few minutes to do this column, so I'll try to get in as much information in as short a time as possible.

Ball season is about to start in a whole bunch of communities and I'll be trying to keep everybody up to date on tournaments, and the winners and losers.

Rodeo is also another popular event for our people at this time of year. I come from a family of rodeo riders so I'll have a pretty good grip on things on the amateur and professional rodeo circuits.

There are also a number of other community events that could easily find their place in my column, so if you have anything, just write or phone me (Address and phone number at end of column).

WINNIPEG — A recent press release tells me that there is going to be a mega-team slow-pitch tournament in Winnipeg from July 17 to 20. Winnipeg will host the inaugural Slam-a-rama Slo-pitch Tournament.

Slam-a-rama entry fees are \$300, after April 30, 1986. (We didn't get the release until after the 30th). And if you can believe it, there will be a limit of 300 teams. Teams don't have to be registered with any slo-pitch league to get to play.

Each team is guaranteed to play five games. There will be an "A," "B," "C," "D," and "E" division — in both mixed and non-mixed play.

Tournament games will be played at a number of diamonds around Winnipeg. Transportation to the

various diamonds will be provided by the organizers of the Slam-a-rama Slo-pitch Tournament.

Tournament social events include a beer garden, entertainment and dancing.

Tournament headquarters will be at the Winnipeg Convention Centre.

Information on hotel and camping accommodations as well as tourist activities in and around Winnipeg are available through Travel Manitoba: 1-800-665-0040.

If you would like entry forms I have some available. You can either come down and pick them up or I can mail them out. Write or call me at, 15001-112 Avenue, Edmonton, Alberta, T5M 2V6; phone 455-2700. Or you can phone directly to the organizers of Slam-A-Rama, in Winnipeg, at (204) 668-4769. If you're sending a cheque, send it to SLAM-A-RAMA, P.O. Box 489, Winnipeg, Manitoba R3C 2J3.

SLAVELAKE — Just had a brief conversation with Alex Courtorielle, who is the jack-of-all-trades up there. He's put away his boxing coach suit to throw on his softball coach suit. Alex tells me that they started their ball program up there on May 5. I guess they had a lot of fun amid the mass confusion of a good number of little guys wanting to play immediately and not do any organizing. This year boys have been registered in the T-ball, Mosquito, and Beaver divisions. Alex coaches the Beavers (11 and 12 year olds).

Most of the minor league games are going to be played on the diamond across from the Sawridge Truck Stop.

Alex also says they have 24 slo-pitch teams ready to go in Slave Lake.

And, finally, the ladies' ball players will start to organize on May 8. Alex will get back to me for a contact person on that.

POUNDMAKER-NECHI — I talked to Ray Paskimin, who works in the recreation program at Poundmakers and he tells me that they are trying to get together a ball team made up of some of the patients in there, but the weather has sort of

dampened their spirits. They have had some offers from other teams for games, but because of the weather conditions they haven't been able to get out to a game as of yet. Ray says that Poundmakers is interested in having teams come to their diamond and play or Poundmakers will come to your diamond. This offer will be open all year round (ball season that is), for those of you who want to take them up on their offer.

EDMONTON MAX — Warren Raphael and all the Brothers in the Native Brotherhood are still looking for some response from teams who might be interested in going out to the Max to play the Brotherhood team in whatever sport you want (ball, volleyball, field hockey, even tennis). I got some pretty good news a while back. Seems my cuz, who was a good ball player the last time I saw him play, is about to tie the knot in there. O.K., Shots. Sounds like a winner, that Shum does.

KIKINO — Margaret White, who does a little ball coaching, and I had a brief conversation by accident (I called the wrong number) and she tells me that they have three girls' ball teams up on the settlement. The Squirts, which is for girls 12 and under; Pee Wees, 12-14, and the Bantams, 14 years old and up.

They also have some boys teams for the guys that are 12 years old and under and a Pee Wee team. Their league play starts on May 8. Margaret says that Kikino travels to such far away places as Callington, New Brook, Wandering River, and Athabasca. Rumor has it that Kikino is one of the most active areas when it comes to ball season. They always have lots of players.

FROG LAKE — Here's a place I know pretty good — my home town of Meadow Lake, Saskatchewan isn't too far from there. I'll be phoning a lot of communities like this, that didn't have a lot of sports activity over the long winter, but sure get into playing ball of any sort.

I talked to Willard Cross and he says that Frog Lake has two slow pitch teams entered into the Elk Point and surrounding area ball league. One team Willard coaches is the Frog Lake Counselling Services team, and the other is a team from the Frog Lake School.

Willard also says that Frog Lake has a little guys team that plays in the same league they do, from Frog Lake. The kids in the league are 7 to 12 years old.

Although they haven't got a fastball team together yet, they'll be playing the game as much as they can over the summer.

Well, I've tried to call a lot more communities than I have here on paper and hopefully as the week drags on here I'll be able to get some response from all the communities I called and we'll get a consensus on their ball programs. The ones I'd really like to get ahold of are the Metis Settlements, because I know they have a lot of ball activity on them. I'm Metis and for most of us our middle name is "Baseball."

For those of you who like to listen to my radio programs, which are aired every Tuesday and Friday on the NATIVE PERSPECTIVE, I've started to do my community reports again. I'm going to need all the help I can get from the community to make sure I have enough material to fill up my spot. I need people to phone me in the scores and upcoming tournaments of any kind. I'll try to keep in touch with all the program directors in your community so we don't miss anything. If you know of any score, tournament, player that needs recognition, etc., call me collect, at 455-2700. If you're phoning for the Tuesday show, please phone on Monday afternoon. If you're phoning to tell me the date of a tournament, phone on Thursday afternoon.

Well, that about does it for another SPORTS ROUNDUP, and we'll catch you next week. And remember to KEEP SMILING, the sunshine is good for the teeth.

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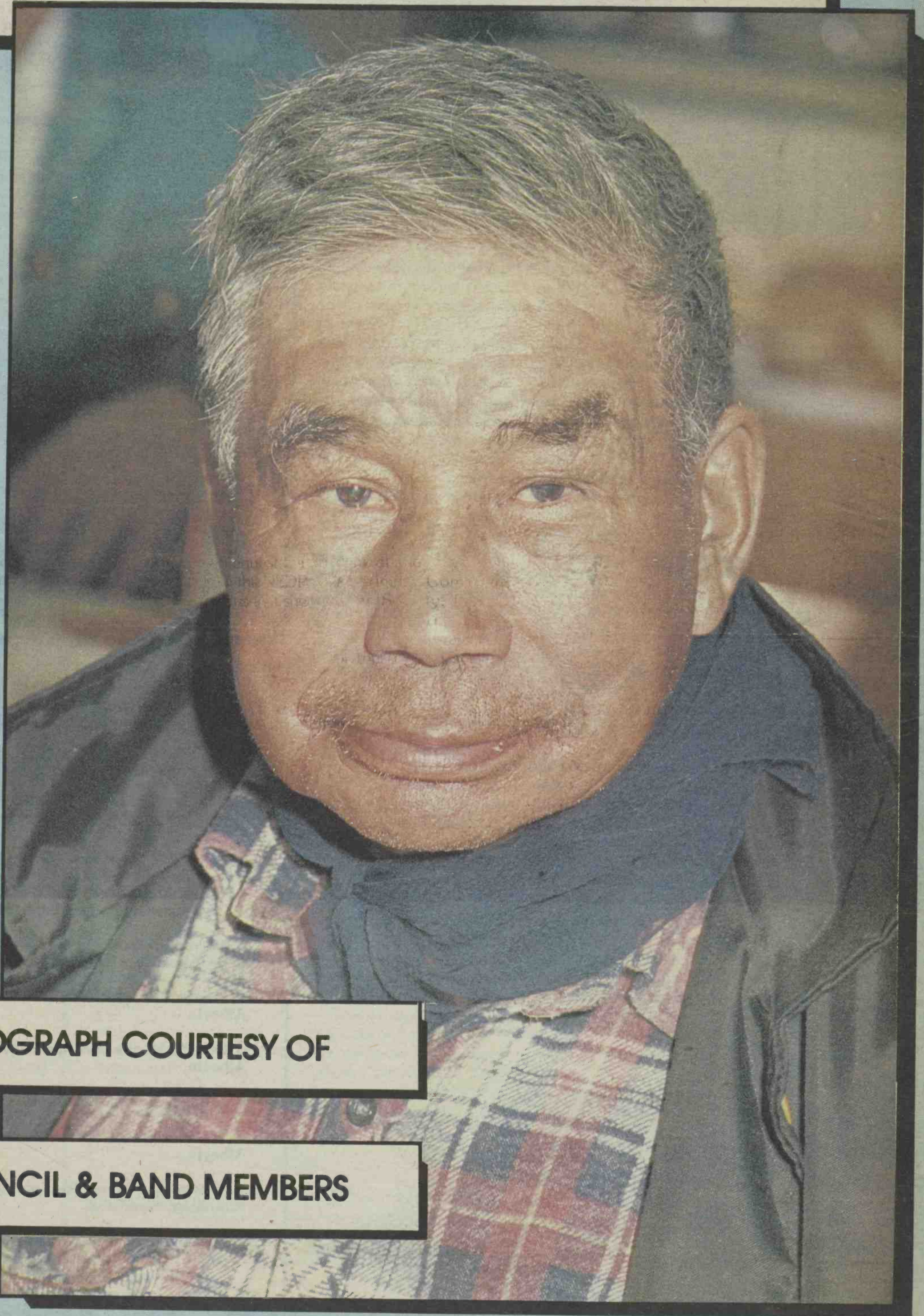








# WINDSPEAKER GALLERY



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**General Delivery**  
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**TOG OVO**

Elder Sam Isadore of Driftpile  
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