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Wind speaker
 STILL THE AMMSA NEWSPAPER
 NEWSPAPER DIVISION
 DIVISION DES JOURNAUX
 June 6, 1986
 Volume 4 No. 13

CVC helps students.....Page 22

300 at spiritual rally.....Page 3

Native art to LA.....Page 14

School officials fired



NASHVILLE SOUTH
 It was Native Nashville South in Tennessee when Harry Rusk appeared on Ernest Tubb's Midnight Jamboree. See stories Pages 16 and 17.
 — Photo by Rocky Woodward

Grouard hopeful

By Terry Lusty

Residents of the Grouard community are hoping for the best as their demonstration over a government decision to build 50 family housing units in High Prairie rather than Grouard ground to a near-standstill.

At its height, the protest outside the Alberta Vocational Centre (AVC) campus attracted approximately 100 supporters, illustrating their determination in the matter.

The protest began over a week ago on Monday, May 26, after the community discovered the government's intentions to locate the housing in High Prairie. It took until Friday, May 30, before the community was successful in effecting a meeting with any government officials.

A protest convoy to High

Prairie that had been scheduled to take effect that day was cancelled but the issue is far from over. The tents, teepees, and protest signs remain on location outside the campus and further meetings with government are planned for June 6.

The minister responsible for Native Affairs, Neil Crawford, has promised to consult with the Minister for Advanced Education, Dave Russell.

"Windspeaker's" attempts to obtain statements from Crawford and Russell have met with futility due to the fact that the cabinet has been in session this week. Crawford's executive assistant, John Scrimshaw, says that "arrangements are being made by the department to arrange a meeting on

Continued Page 3

By Clint Buehler

The principal and two administrators of a controversial Life Values program at Blue Quills School have been fired.

Blue Quills Native Education Council, which operates the Blue Quills Native Education Centre, cited conflict of interest as the reason for firing Principal Carl Christensen and teachers Brad and Galen Humphrey.

All three had already announced plans to leave the school — Christensen at the end of the school term and the Humphreys when their contracts expired at the end of the year.

It is believed the "conflict of interest" that prompted the firing centred around the California-based Life Value program, their involvement in it outside school and their intention to establish a Life Values-based private school in St. Paul.

The council had hired the Humphreys to teach that program at Blue Quills,

Life Values uses martial arts and confidence-building techniques to assist students in overcoming alcohol, discipline, social and educational difficulties.

One of the results of the firings has been the expression of concern by some staff members that students will rebel, resulting in alcohol and drug abuse and threats to staff members and other students.

Joe Dion, president of the education council, dismissed such fears and noted that there is adequate staff to enable students to finish the school year.

In an interview with Kim McLeod of the "Edmonton Journal," Dion said "we've handled the residence program without the Humphreys before and I don't see the students behaving in this fashion unless they are incited."

Among staff, fearing negative consequences are teacher Joyce Price, who said she has warned female

Continued Page 3

PTNA structure discussed

By Albert Crier

MORLEY — Delegations from B.C., Alberta, Saskatchewan, Manitoba and Ontario came to the Prairie Treaty Nations Alliance (PTNA) executive meeting, at the Nakoda Lodge here May 28 and 29 to discuss the formal structure of the organization.

The PTNA was formed as an organization shortly before the last First Ministers' Conference on Aboriginal issues, held in Ottawa in 1984, to represent the interests of Treaty Indians in western Canada.

The First Ministers Conferences have not seriously considered the Treaties made with Indian nations in their deliberations on Ab-

original rights, according to Chief Sol Sanderson, spokesman for the PTNA.

Sanderson and Harold Cardinal of Alberta are the two official "Ambassadors" mandated to promote the PTNA across Canada. The PTNA would like member bands to declare a tribal form of government, based on band custom, for their respective bands before next March, in preparation for the First Ministers Conference set for April, 1987.

"If we are going to exist as Indian nations, then we have to go back to the traditional form of Indian government," said Sanderson.

The formal structure of the PTNA, according to

Continued Page 4

Elders call for unity

By Albert Crier

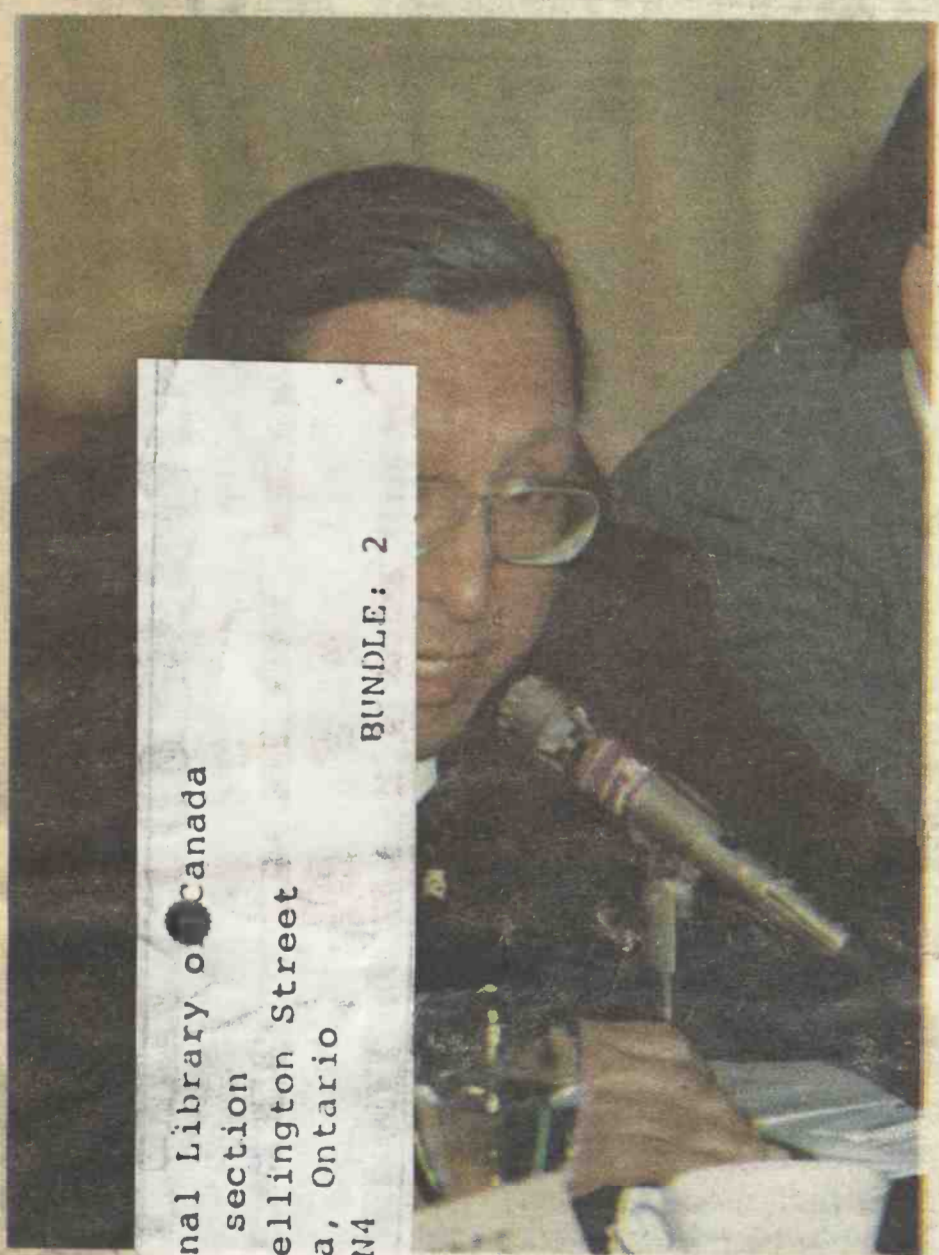
MORLEY — Elders have made a strong call for unity of all Alberta Indians and for leaders of bands within the three treaty areas in the province to work together. The call was made at a monthly meeting of Indian Elders May 28 and 29 at the Nakoda Lodge here.

The Elders meet regularly to deliberate on issues that directly affect their people

and act as a support group to chiefs and councillors of Indian bands by forwarding their recommendations to the band leaders, said John Samson, chairman of the Elders committee of the Indian Association of Alberta (IAA).

"The Chiefs and councillors always say that they go to the Elders for advice; if they (Band Councils) don't take our advice, why

Continued Page 5



JOHN SNOW
Elders, PTNA

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INSIDE THIS WEEK

THE CRISIS facing Native youth prompts artist Kim McLain to take a frank look at himself and his generation. See Page 8.

ROCKY WOODWARD, the producer and host of "Native Nashville North" got a chance to see the "other Nashville" (in Tennessee). His reports are on Pages 9, 16 and 17.

Culture workshop theme.....Page 11

Wagamese saga (Part 2).....Page 7

Lubicon cautious.....Page 3

NATIONAL NEWS BRIEFS

By Clint Buehler

(Compiled from various sources)

Inuit wildlife dispute settled

Proposals to end a four-year standoff over the wildlife provisions of an agreement-in-principle negotiated with the Tungavik Federation of Nunavut (TFN) have received the approval of three federal government cabinet ministers.

In announcing the agreement on behalf of himself Fisheries and Oceans Minister Tom Siddon and Environment Minister Tom McMillan, Indian and Inuit Affairs Minister David Crombie said "government fully endorses the principle that Inuit must have meaningful participation in decisions regarding wildlife management."

The agreement sets out Inuit wildlife harvesting rights which are governed by the principles of conservation and which reflect Inuit traditional and current use of wildlife resources. At the same time, the agreement provides harvesting opportunities for non-Inuit and ensures that their rights and interests will be respected.

Chiefs to aid liver tot

Two Saskatchewan Indian chiefs have set up a trust fund to help the family of 14-month-old Hazel Wapass handle the expenses of the lifesaving liver transplant she is awaiting.

The trust fund was set up in March by Hazel's grandfather, Chief Lawerance Weenie of the Poundmaker Band and Chief Andrew Paddy of the Thunderchild Band. Both reserves are near North Battleford, Saskatchewan.

While the fund was set up to help Hazel, the committee organizing it now plan to keep the fund going to help other Native children who need medical treatment, and to have a national foundation in place within six months.

Chief Paddy says the fund is a first because it was initiated by Native people to help Native children.

Some Indians opposing Census

Some Indians don't want to be counted and planned to refuse to take part in the 1986 Census because they are wary of how the information will be used. Alberta Indians appear to be co-operative even though they question the value of the exercise.

Census spokesmen counter that Census data can be ammunition for (finding) business, old age programs, education, etc.

Among those objecting are Gordon Peters, Ontario regional chief of the Assembly of First Nations; the Whitefish River Band near Espanola, Ontario; and nine southern Vancouver Island bands.

Under the Census Act, people who fail to comply are liable to fines of \$1500 or three months in jail.

Inuits face ruin over fur losses

Inuit communities face near ruin as a result of the damage to the European market for seal pelts and furs caused by animal rights groups, says John Ilupalik, secretary treasurer of the Inuit Tapirisat of Canada.

He told the parliamentary Aboriginal Affairs Committee in Ottawa that suicide, violence and alcoholism plague the Inuit, some of whom have lost up to 90 per cent of their incomes.

Native Hockey Players Complain

Several Indians who attended a Native hockey tournament in Truro, Nova Scotia earlier this year have claimed they were discriminated against by a motel there.

They have filed complaints with the Human Rights Commission against Keddy's Motor Inn over the motel's demand that they provide a \$300 damage deposit for a room before the registration card was filled out.

Both the commission and the motel declined to comment.

Alkali Lake expects 2,000 guests at "Sharing Innovations" conference

By Clint Buehler

"Sharing Innovations That Work" is the theme of a second annual community based conference scheduled for the Alkali Lake Indian Reserve in British Columbia, July 2, 3 and 4.

Alkali Lake has become a symbol hope to Native communities across Canada as a result of its successful efforts to overcome alcoholism, and the inspiration of the films it has made of that experience.

The conference, according to organizers, "will focus on positive innovations in a wide variety of human and community development efforts in Native communities." These include cultural development, technology and

economic development, wholistic education and health, the prevention and treatment of alcohol and drug abuse, as well as the firsthand opportunity to see and hear the Alkali Lake Story.

Organized by the Alkali Lake Band and the Four Worlds Development Project of the University of Lethbridge, the conference is also co-sponsored by the Chief Dan George Memorial Foundation, the Dene Nation, the National Native Alcohol and Drug Abuse Program, the Native Training Institution, the

National Association of Friendship Centres, the National Association of Treatment Centres, the Nechi Institute and the Round Lake Treatment Centre.

Organizers say they would welcome other organizations and Bands who would be willing to assist the conference in helping as co-sponsors to provide cooking assistance, workshops, security, camp clean up and other related conference support. Those who are interested in helping should contact the band. Organizers say that

due to a limited budget they are unable to pay consultant fees or travel expenses.

The registration fee for the conference is \$60 per person. Food will be provided free of charge. Conference participants are responsible for bringing their own camping. There will be limited housing in the home of the people of Alkali Lake for Elders and in teepees on a first come, first serve basis.

More than 2,000 people are expected to attend.

Registration can be confirmed by sending name, address and registration fee to: Alkali Lake Indian Band, Box 4479, Williams Lake, B.C. V2G 2V5, telephone (604) 440-5611.

National

Journalists get together

SCOTTSDALE, Arizona — Gerald Garcia, Publisher of the Tucson Citizen Newspaper; Peter MacDonald, former Chairman of the Navajo Tribe, and Rob Armstrong, CBS News, New York, will address the conferees of the Native American Press Association convention to be held on June 5, 6, and 7.

The Doubletree on Scottsdale Mall will host this event for the non-profit organization whose members include American Indian journalists and editors from throughout the U.S. and Canada.

At this gathering of over 100 Tribal representatives, the main focus of presentations and addresses will be survival of Indian newspapers and American Indian journalism. Professor William Dulaney of Penn State University, Rev. Don Doll, photographer for the National Geographic and Fine Arts Chairman at Creighton University, attorney Doug Endreson

from Washington, D.C. and Mark Trahan, Editor of the Navajo Times Today will conduct workshops on technical skills assisting self-sufficiency of Indian print media.

Tim Giago, NAPA President and Publisher of the Lakota Times in South Dakota has said "The City of Scottsdale has greeted our convention with great enthusiasm and Mayor Herbert R. Drinkwater will present his proclamation of "Native American Journalism Week" at the June 6th luncheon."

The Awards Banquet on Saturday evening, June 7, will be the highlight of this gathering wherein over 150 tribal representatives arrayed in traditional tribal attire, will be spotlighted during the "Recognition of Nations" events. Viewing this pageantry and color are other convention participants: Mescalero Tribal President Wendell Chino, Scottsdale Progress

Publisher Johnathon Marshall, representatives from the Heard Museum and "Arizona Highways" and Lee Cannon, vice-president of W. Clement Stone PMA Communications, Inc.

The Aboriginal Multi-Media Society of Alberta (AMMSA) is a member of NAPA, and the "AMMSA" (now "Windspeaker") newspaper will be vying for awards in the following

categories: Editorial Writing, Column Writing, Feature Writing, Layout and Design, Hard News Story, Sports Story, Sports Photo, General Photography, In-House Creative Advertisement and General Overall Excellence.

Last Year "AMMSA" won the awards for photography, layout and design and general overall excellence.

Anti-Indian letter gets firm dropped

Mobil Oil Corp has dropped a Colorado supply firm from its list of potential subcontractors after the firm's president made insulting remarks about the Navajo Tribe.

A letter from Ronald Vertrees, president of the Customs Clearing House of Denver referred to the Navajo as a "vanquished and inferior race" which has no rights to make laws on a reservation that is "ours by right of conquest." The letter was forwarded to Mobil, which is building oil rigs on the Navajo Reservation, and to the office of Navajo Labor Relations.

The letter criticizes the tribe for enacting Navajo hiring preference laws on the reservation. The Denver company was listed as a supplier to Mobil Oil for

several oil rigs it is building in the Aneth, Utah area of the reservation.

"Given the historical facts, we consider ourselves to be members of the conquering and superior race and you to be members of the vanquished and inferior race," Vertrees wrote. "We hold your land and property to be spoils of war, ours by right of conquest. Through the generosity of our people you have been given a reservation where you may prance and dance as you please, obeying your kings, and worshipping your false gods."

Dorothy Jim, deputy director of the tribe's labor-relations office, said the tribe was informed by Mobil officials that a contract with Vertrees' company had been cancelled.

Charges against Haida dropped

Ten Haida Elders will not have to face charges stemming from a human road blockade set up last winter to stop loggers on the Queen Charlotte Islands in British Columbia.

Crown counsel Peter Ewart says the decision to stay the proceedings come after discussions with the B.C. attorney general's office and B.C. Supreme Court Justice Allan McEachern's comments that there was little to be gained by proceeding with the charges.

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School a challenge for gov't—Sinclair

From Page 1

Friday with the Grouard committee." The meeting is to occur in Edmonton and it is hoped that something positive and more tangible will result from it.

Jeff Chalifoux, spokesman for the demonstration and the Zone 5 board member of the Metis Association of Alberta (MAA), says that Crawford will be dialoguing with Russell and former housing minister Larry Shaben, this week in an effort to arrive at some decision. Crawford has made a "commitment to support a community negotiating team (from Grouard) for local Native input in AVC" said Chalifoux.

Meanwhile, a boycott of businesses in High Prairie

remains in effect. The boycott began on May 28 and Robert Chalifoux claims that community members are co-operating in the movement and that some businesses are feeling the pinch.

It is a form of squeeze play that is being kept up as a reminder to government that the Grouard community cares and is serious about the issue. They feel that they just might turn the decision around regarding the construction of the housing units in High Prairie instead of Grouard where they feel the units would be more practical.

Sam Sinclair, president of the MAA, says "the stand in Grouard is a real challenge to government in terms of Native self-determination. It's not only



SAM SINCLAIR
...backs Grouard protest

a local, but a national issue.

He made reference to the possibility of the AVC becoming an "Aboriginal campus we could be proud of" where it could become a model in this province of a Native-controlled and operated educational institution.

When questioned about Shaben going back on his promises not to make any decision on the location for the housing until the cabinet was picked and until the people in the communities affected had an opportunity to discuss the issue, Sinclair remarked that "there shouldn't be

false statements made that cause the people to suffer."

He intends to be present at this Friday's meeting with Crawford and, if necessary, will "make sure that the government understands that this is a provincial issue and we want to let government know that they are dialoguing with the Metis of Alberta."

Grouard, he says, is predominantly Native and could serve as a good model for self-government which could "focus on economics, tourism, and so on."

Provincial

Life Values Program dropped after firings

From Page 1

boarding students to find transportation to their homes in case some male classmates grow unruly; night supervisor Robert Avveduti, who was concerned about security, and his wife Carrie, also a night supervisor. The Avveduti's have left the school.

Vice-Principal Nancy Mallon has resigned, main-

taining the firings were unwise because the three men were "key forces in maintaining a safe and healthy environment at the school."

Price is continuing on at the school "for the sake of the students," but says she fears students will be "testing the rules" now that "the three most powerful disciplinary figures in the school" are gone.

Lubicon takes cautious stand

By Clint Buehler

The Lubicon band is "understandably cautious" about the possibility of resuming land claims negotiations, according to Chief Bernard Ominajak.

The band and the federal government have agreed to begin negotiations to resolve the band's outstanding land claim within 90 days.

A June 16 meeting has been set to establish an agenda for the talks.

The original negotiation date was March 1. It was delayed two weeks, then postponed indefinitely when the Band objected to provincial government involvement in the talks, charging that the Native Affairs Minister Milt Pahl was not acting in good faith and had misrepresented the land claims procedure in advertising placed by Native Affairs.

August 30 has now been set by both parties as a target date for negotiating a mutually acceptable agreement.

This time the talks will be bilateral without direct provincial government involvement. Instead, provincial government involvement will be negotiated separately between its representatives and federal government negotiator Roger Tasse.

Provincial government participation in the talks will occur once "significant progress" has been made in negotiations between Lubicon and the federal government.

In an interview with Karen Booth of the "Edmonton Journal," Ominajak said the federal agreement to undertake bilateral negotiations "is certainly a change from the past position the government had taken... We believe the federal government has the sole trust responsibility for Native people.

"There is room for the provincial government (to participate) as long as they're prepared to make a commitment to resolve our situation," he said."

Spiritual rally attracts 300

By Albert Crier

HOBHEMA — A spiritual rally attended by 300 people at the Howard Buffalo Memorial Centre here May 30 and 31 showed just how successfully a spiritual revival movement has taken root in this community.

"Reach out for a new beginning" proclaimed the theme at the volunteer-organized meeting aimed at bringing the community closer together through a spiritual approach.

"It exceeded our expectations; everyone here got involved in the activities," said Wilson Okeymow, spokesman and co-ordinator of the rally.

Guest speakers came from all over Western Canada and the United States to lend support to the Hobbema community in their effort to "return to the spiritual aspect of life."

Native singer Paul Ortega from Albuquerque, New

Mexico; Elder Ed Monotache of Tuscon, Arizona; Phil Lane of the Four Worlds Project of the University of Lethbridge; Mike Paul Martin, a university student from Thunder Bay Ontario, and Chief Andy Chelsea and his wife Phyllis from Alkali Lake, British Columbia were the special guests in attendance.

Mayor Norm Nelson of Ponoka was a surprise guest who dropped in at the rally, bringing along an unexpected donation from his town council.

The spiritual rally was organized by a group of concerned individuals of Hobbema, who volunteered their time and money to host the spiritual gathering. This group has been holding "spiritual awareness" meetings in community homes every week since March.

"We are trying to pull people together, to be friends again; the traditions

have changed today, people are not even shaking hands when they meet," said Okeymow.

There is a "spiritual vacuum in the community which especially affects the youth, that the movement is trying to fill," according to Okeymow.

Hobbema, like other Native communities, continues to be plagued by social problems such as alcohol and drug abuse, family breakups and an alarming death rate and suicides among youth people.

Okeymow observed that the only time people gather for spiritual purposes is when someone is holding a wake for a deceased relative at their home.

The rally was open to any denomination of the Catholic faith and saw people joining in singing hymns

and saying prayers universal to most religions. The gathering also took part in a workshop on team work and viewed a film telling the story of how the Alkali Lake people successfully arrested the problem of alcoholism in their community.

An honour ceremony for a true Chief was held in honour of Chief Chelsea, who was later presented with a traditional chief's headdress.

Chief Chelsea and his wife Phyllis gave a presentation on alcohol to the junior high school students at Ermineskin during their visit.

The Hobbema community spiritual movement will continue in home meetings held on Tuesday and Thursday of each week. The volunteer group also plans to host another spiritual rally this coming fall.

Chiefs to continue deliberations at next Treaty 6 Chiefs forum

By Albert Crier

Deliberations by Treaty 6 Chiefs, councillors and band members on issues of direct concern to Treaty rights and related developments will continue at the next Treaty Six Chiefs forum, to be hosted by the Red Pheasant Reserve in Saskatchewan on June 19, 20 and 21.

Treaty 6 has about 50 bands included in an area that extends over both Saskatchewan and Alberta. Chiefs, councillors, Elders and individual members have been meeting regularly in the past year to share information and to reach a

common understanding of the current issues that affect their communities.

To try and unite all Indian bands that are party to Treaty 6 and to assert the authority of the Chiefs, since Indian people did not relinquish self-government in the Treaty process, is the description one delegate gave of these forums.

One feature of these meetings is the use of audio headsets that enable the listener to hear instant translation into Cree from English and vice versa. This set-up has helped people at these forums to follow the discussions taking place.

At the last forum, 3

resolutions were passed unanimously. The first of these concerned bringing back Chiefs' uniforms into use.

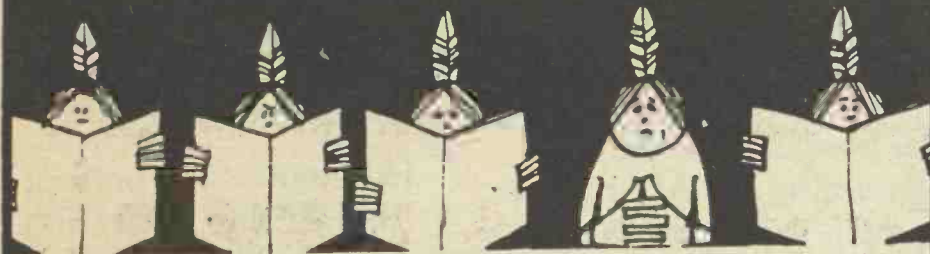
Official uniforms were distributed to the chiefs and headmen of those bands who had signed the Treaty. People at the forum felt that present day Chiefs and councillors should be wearing official uniforms so as to symbolize their authority.

The second resolution reaffirmed the Treaty Six Indian's traditional pursuits of hunting, fishing, trapping and gathering as rights recognized by the Treaty, signed in 1876.

The third was a supporting resolution toward a commemorative celebration in honour of the legendary Chief Poundmaker. This great Chief, who played a major role in the 1885 Metis resistance, died in 1886. The Poundmaker Indian Nation is planning a 100-year commemorative celebration in honour of Chief Poundmaker.

The previous forum of Treaty 6 Chiefs was held at Cold Lake, where Indian law, Indian government, Bill C-31 implications and Treaty nations' appeal to the United Nations Human Rights Commission were discussed.

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Wind speaker

NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular meeting on Friday, June 20th commencing at 7:00 p.m., and continuing on Saturday, June 21st, 1986, in Peace River, Alberta.

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

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

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



Northland SCHOOL DIVISION No. 61

Notice of Meeting

Anzac
7:30 p.m., Tuesday, June 17, 1986
Community Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

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



Alberta
NORTHERN ALBERTA
DEVELOPMENT COUNCIL

PTNA delegates gather

From Page 1

Sanderson, would allow the organization to act as an "Indian Nations forum," sort of a United Nations of Treaty Indian nations.

Individual bands would organize as political units of Indian nations," explained Sanderson. Indian nations would be made up from a union of individual bands, creating a common front in discussions and negotiations with the federal government.

PTNA Secretaries will be established to coordinate Treaty Indian action in such

areas as Indian judicial, health and education policies.

The PTNA will emphasize the meaning Treaties from an Indian point of view, which Sanderson described as a strong sovereignty stand on Treaty Indian relationships with Canadian governments.

The treaties spawned a "bi-lateral relationship" between the British Crown and certain Indian nations within Canada that the PTNA will base its organizational structure on, said Sanderson.



SOL SANDERSON
...PTNA spokesman



HAROLD CARDINAL
...PTNA ambassador

The Canadian federal government inherited the Crown's role and obligations from the Treaties signed about a century ago.

The breach of Treaty obligations, by the federal government was discussed at this meeting, and a Commission of Inquiry to look at the government failure to follow through on Treaty obligations was established.

The PTNA recently notified Prime Minister Mulroney to appoint a Commissioner to deal with Treaty matters, to ratify the Treaties in Parliament, and to formalize the bi-lateral relationship that exists between the federal government and Treaty Indians, said Sanderson.

PTNA documents have also been tabled for consideration at the next ministe-

rial meeting on June 12, one of the preparatory meetings to the last of the First Ministers Meeting on Aboriginal issues called for under the Canada Act, 1982.

"We are rapidly gaining more support," said Sanderson, indicating there is strong support from Alberta, Saskatchewan and B.C. and that the Dakota Tribal Council, the Inter Lake Tribal Council and the West Region of Manitoba have recently joined the PTNA.

A number of Treaty Indian bands cut their affiliation with the Assembly of First Nations (AFN) and formed the PTNA in 1984, mainly because they felt that the Treaties and issues arising from them were not given serious consideration by the AFN.



PETER MANYWOUNDS
...commission chairman

IAA Commission to probe resources

By Albert Crier

A Commission of Inquiry has been established by the Indian Association of Alberta (IAA) to review the financial relationship between Indian bands and the federal government.

The Commission will investigate the federal government's handling of trust funds set up by Ottawa on behalf of Indian bands, said Commission Chairman Peter Manywounds Jr.

The present financial relationship between the federal government and Indian band governments will also be included in the review, said Manywounds.

The Commission of Inquiry was given a mandate to do its work at an All Chiefs Conference held at Enoch on April 29 and 30.

"We have started preliminary work and will submit a plan of action for discussion at the Indian Association of Alberta annual assembly in June," said Manywounds.

The Commission is directed by the president of the IAA, the three vice-presidents and a committee of two chiefs from each treaty area in Alberta.

The Commission will submit a final report to an All Chiefs conference sometime in October of this year, said Manywounds.

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Elders urge unified leadership

From Page 1

are they saying that," said Samson.

"We are not a separate group from the IAA," stressed Samson. "We are a back-up group to the leaders."

Under the theme of "Principals of Unity," the Elders encouraged Indian chiefs to stand united on national issues affecting Indian people without telling individual chiefs how to run their respective reserves. "Pulling away in all directions is going to defeat us," said Samson.

Unity among Treaty Indian people is required to give the necessary priority to the Treaties during talks with government bodies, he

said. Since the patriation of the Canadian constitution in 1980, the treaties have been forgotten. There is just talk of "self-government," said Samson.

The Elders' recommendations to chiefs that will be formally declared at the upcoming Indian Association annual assembly on June 10, 11 and 12, include: the call for unity; that consideration be given to establishing high schools on Indian reserves; that leaders request an extension of government deadline regarding band membership codes; that land purchased by bands should be exempted from taxes; and that Indian leaders take a strong stand on changes to the Indian Act resulting

Elders' Conference

from Bill C-31.

The Elders are also asking band councils to donate funds to be used for holding meetings of Elders. The Samson Band Council has already donated \$10,000 for this purpose.

Anyone under 100 years old can attend Elders conferences. The Elders have held meetings throughout the Treaty 6, 7, and 8 areas in Alberta.

To allow a free flow of

ideas and information, there are no planned agenda for Elders' conferences.

"This is an Indian meeting; long ago they did not have agendas," said Samson.

So far, Elder conferences have been held at Sarcee, Montana, Driftpile, Alexander and the Stoney reserves. The next meeting is scheduled to be held in the Treaty 8 territory, according to Samson.

Eastern chief explains their system

By Albert Crier

MORLEY — "When we signed the treaties, we never gave up our right to govern ourselves," said Chief Carl Roberts of the Rosseau River band in Manitoba, in explaining how his people reverted back to "Indian government," based on traditional Ojibway customs. He was speaking to a group of Elders meeting in Morley May 28 and 29.

Chief Roberts reported that his people had to first do research on the Ojibway nation's traditional form of government prior to European contact, before they could return to that form of government.

"To know where you are going, you have to first know who you are," said Chief Roberts.

People of the Ojibway Nation originally inhabited

"When we signed the treaties, we never gave up our right to govern ourselves."

the eastern seaboard of the United States and had migrated down the St. Lawrence River to the Great Lakes region, where they are now, explained Chief Roberts.

The Ojibway nation is made up of seven major "clans," and is governed accordingly, with individual clan meetings being held prior to a general meeting where each clan is represented by a "spokesman," said Chief Roberts.

In living with present day realities, the Ojibway nation has "blended" a government based on

traditional customs with an administrative body that follows the contemporary organizational structure and functions, Chief Roberts further explained.

The clan system has governing ruled and laws inherent in it, which are not written down, but they are there," said Chief Roberts.

Ceremonial laws including laws on citizenship are enforced in what his people have developed and refer to as "Indian government," added Chief Roberts.

Indian people have to demand their share of natural resource revenues,

said Chief Roberts, and he added that one form of federal financing of Indian governments could be similar to the federal transfer payments given to provincial governments.

The Rosseau River Band went back to band custom on May 1, 1986. It had previously operated under the Indian Act, and will finalize its new government structure in the next few months, said Chief Roberts.

The next step, according to Chief Roberts, is to have provincial laws fall in line with Treaty principals, including resource sharing.

Chief Roberts predicts a long session of anywhere from 10 to 20 years of inter-governmental negotiations on the jurisdictional conflicts between provincial and Indian governments, "since all the laws will come under scrutiny."

Chief Snow exposes dangers

By Albert Crier

MORLEY — "Treaties do not make nations, nations make Treaties," says Chief John Snow of the Wesley band of the Stoney nation.

He was commenting on the Canadian government's attitude toward Indian self-determination at an Elders conference held within the Stoney homeland here.

The Canadian government's treatment of Indian people, using colonial tactics to suppress Indian self-determination, is similar to the South African government treatment of black people in that country, said Snow.

South Africa is populated by about 5 million white people and about 24 million black people and is totally

governed by a white government.

Chief Snow warned that the Indian experience in the United States may happen in Canada, where the concept of Indian self-government is tied to a "fee-simple" ownership title to land.

Chief Snow described a possible scenario where an Indian band needing to borrow money could be required to put up reserve land as collateral before receiving a loan, thereby

setting the stage for a takeover of Indian land by money lenders.

He pointed to a reserve in Buffalo, New York, where this situation has already happened, leaving that band with no land. The Canadian government wants Indians to adopt the European concept of and relation to, the land, said Chief Snow.

The Sechelt band in British Columbia is a Canadian example of an

Indian band accepting a municipal type government, having made arrangements with both the provincial government of B.C. and the federal government, said Chief Snow.

Chief Snow also warned that the government of Canada may introduce the idea of taxation to Indian reserves.

"Will any band council tax their own people for living on the reserve?" asked Chief Snow.

Chief Snow believes that the Canadian government's idea of an economic structure for Indian communities includes a fee-simple ownership of land, an option of land taxes on reserves and band borrowing using Indian land as collateral.

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Editorial

Personal courage needed to solve crises of youth

By Clint Buehler

On page 8 of this issue of "Windspeaker," we are privileged to feature a very personal expression—in writing and art—by Kim McLain.

Kim is already known to many of our readers as the cartoonist. He is also the young man responsible for the layout and design of this newspaper.

But his achievements go beyond "Windspeaker," Kim is also an accomplished award-winning artist. He is one of the featured role models in "Rise and Shine," the motivational film produced for the Native Secretariat. He is a thinker, aware of the world around him, and continually pursuing new ideas and gaining new knowledge.

Because of his achievements although only in his early twenties, and because he is personable and attractive, the mantle of leadership has been thrust upon him by his peers and by the generations who will follow him. That is a heavy responsibility, and one that someone like Kim cannot take lightly.

It takes great courage to assess oneself, as Kim has done; it takes even greater courage to then share that assessment openly with others through so public a medium as a newspaper.

It takes great talent to be able to express one's innermost feelings as beautifully and effectively as Kim has done.

Hopefully, Kim's honest self-appraisal—his gift of himself—will inspire others. Inspire them to take a look at themselves and their potential, to assess their lives and admit those things they are doing that do not work, to step forward and reveal themselves so that they not only will turn their own lives around, but will inspire others to do the same.

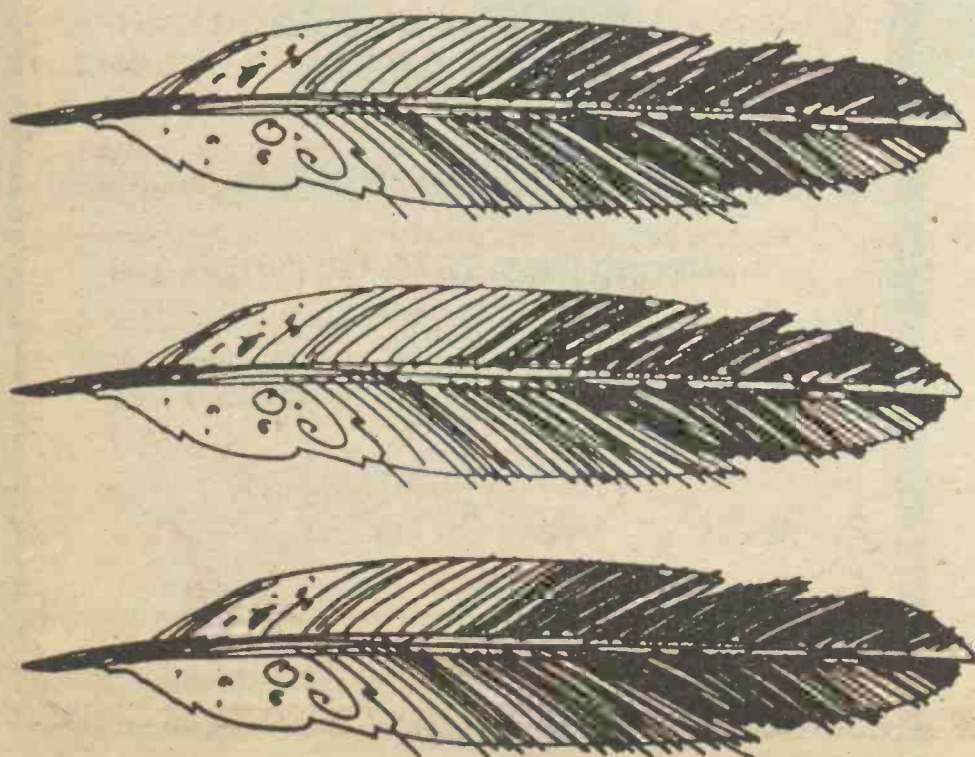
The loss of young Native lives—through alcohol and drug abuse, through family upheaval and low self-esteem, through frustration and depression—is continuing tragedy of epidemic proportions that can no longer be tolerated.

But the final solution can only come when individuals are inspired to take responsibility for their own lives and the lives of others, and to transform those lives so that they are turned away from self-destruction and despair and toward fulfillment of their full potential.

As Kim says, they are beautiful. And too many of them are withering and dying, like fragile flowers deprived of water and sunshine.

That is why Kim's courageous stand is so important.

If it saves one life, it will have been worthwhile. And that life may have been his own.



Whiteman's decisions 'steamrolling' Natives

By Eddie Keen
(From the Edmonton Sun)

Our Native people often are accused of not doing enough for themselves.

The stereotype is of a lazy unemployed uneducated slacker waiting for government to lift him out of the rut.

That image of our Native people is wrong of course, but many Native people now claim their efforts to better themselves are being sabotaged by the very government dedicated to assisting them.

There are some relocation plans being made at a northern settlement populated mostly by Native people.

The government's plans look similar to building a house in Edmonton with the garage in Spruce Grove.

Perhaps a better analogy would be the University of Alberta building student housing in Wetaskiwin.

"It makes no sense at all but we can't get through to them," says Jeff Chalifoux of the Metis Association of Alberta which represents a group determined to save the town of Grouard.

Initially, Grouard's high school had a vocational wing which later developed into the headquarters in northwestern Alberta for the Alberta Vocational Centre.

Today, administration offices for AVC, as well as the major school facilities, are housed in Grouard, with branches in surrounding communities.

A fire in High Prairie destroyed AVC classrooms there.

What is troubling the Native people of Grouard are the plans to put married student housing in High Prairie. This would require a 70 kilometre round trip each day.

"Why shouldn't this \$5,000,000 project be built in Grouard where the administration offices are, where the main school is?" asks Chalifoux.

The Native people of Grouard believe the deck is stacked against them. The president of AVC works in Grouard but lives in High Prairie, where he is also the mayor.

The local MLA, Larry Shaben, also lives in High Prairie. That town's Chamber of Commerce is behind the battle to put the student housing in High Prairie rather than alongside the school in Grouard.

Those proposing this seemingly odd arrangement say Native people will make a transition from a rural to urban environment better in High Prairie which is larger than Grouard.

Pauline Prahm, head of a Grouard community group, says that is nonsense.

In fact, she says Native people who live in High Prairie for "transitional" purposes are viewed as mere transients and are subjected to many forms of discrimination.

"They are looked on as undesirables and vagrants, treated as second class citizens and suffer lowered self esteem," says Mrs. Prahm.

Despite these objections and what seems to be a nonsensical impediment to the growth of Grouard, not to forget forcing students to travel 70 kilometres a day, the provincial government is determined to go ahead and locate the housing in High Prairie.

MLA Shaben says the cabinet confirmed on January 23 that the student housing will be constructed in High Prairie.

Up against a mayor and MLA, the Native people feel they were also shafted by the fact a committee of 65 which studied the problem was made up of 48 non-Natives.

It's hypocritical to accuse Native people of lacking initiative and them steamrolling them with whitemen's decisions.

(Eddie Keen is a commentator on CHED Radio.)

...and we are beautiful

By Kim McLain

You already know me. We've grown up together. Maybe the last time I saw you was one, two, five, ten years ago. Today we greet one another, shake hands and ask each other what we're up to nowadays. Our meeting is casual, and it seems as if we've never spent time apart. We don't hug or kiss one another and feel no need to tell one another about all that's happened to us since we were apart. We know that we'll see you again and we tell each other so.

We are the latest generation of young adult Natives. Some of us have grown up on the reserves, others have spent some or all of their time in the city. We've spent time together at powwows, ball games, treaty day celebrations and countless parties.

In the city we know where to go. We will see one another at the night clubs and bars. Night Fever's, the Saxony, the Kingsway tavern and lounge and, after closing time, maybe we'll end up at the same party.

We don't want to be like our parents, so we stay away from the drag and order highballs, shooters and beer. We joke about the Indian with a bottle of wine or whiskey. We are dignified.

I feel a kinship with you all. I'll go to a flashy night club where all the patrons are blue-eyed and blonde and everyone is having a great time. I could try to fit in, and might succeed to some point, but then I will long for a familiar face and

"We are proud. We feel a sense of strength. We are arrogant. We are the beginnings of a new generation of leaders and we will soon take a firm place in society. What could possibly be wrong with the way we have learned to live?"

return to a place where I know I will find you. Once there, I sit in comfort, knowing I belong. I feel at home and am glad to be with you.

I look around and see a faint emptiness in your eyes, and you probably see the same look in mine. Then someone nudges me and motions they want to dance and I cock my head to the side and listen to the song for a second then smile and nod. On the dance floor we are beautiful.

After the dance we have what I like to call the "midnight caravan." We sort out who rides with whom and where we are all going. We convince the ones who want to go home to come along, another to have a party and the ones with money to buy off-sales.



"Adam and Eve at Night Fever"

At the party we get along for the most part. Occasionally some of us fight one another. But we love, laugh, tease and remember until the sun begins to rise or we run out of booze. Then we will find our ways home and sleep the day away. We awake for the evening and in solitude we prepare ourselves for the same nighttime ritual again. In the night, our hearts are free.

As children, we've done things we would rather not bring up. Still, in the privacy of our minds we recall the times we would all gather around and sniff gas, lighter fluid or whatever was handy. Of course, we grew out of that. Sometimes, we'll remember the times we stole drinks from our uncles and aunts. We'll feel alright talking about the time, back home, when we were about 12 years old and got drunk with our own exclusive booze that we got some older kids to buy for us. We sure got drunk.

Today, some of us are working at successful jobs, others are students in high school or university, some of us are unemployed or working casual labour wherever we can get it. Some of us have acquired many material things while others own only the clothes on their backs. Some of us have gotten married, but only a few. Most of us pass on from relationship to relationship. It's amazing how many of us have shared lovers. Some of the women have had children. Most of the children remain fatherless. Although we are similar, we all have different situations from nine to five. At night we are beautiful.

We are proud. We feel a sense of strength. We are arrogant. We are the beginnings of a new generation of leaders and we will soon take a firm place in society. We are moving forward and we remain united. What could possibly be wrong with the way we have learned to live?

There is much hope for us. We are educated and experienced at living in the whiteman's world. We are certain that our lives will be full and purposeful. I know many of my kind who will be leaders, business people, teachers and feel privileged and excited to be a part of this generation. I've heard stories of change and hope, like Alkali Lake. The people of Alkali Lake have a challenging goal of dry reserves by the year 2000. They have had a success themselves and they are Native; so are we, and we feel the pride in being Native. We will take credit for their success simply because we are of the same blood.

We read of Peerless Lake, and tragic alcohol-related deaths, and they seem so distant. We blame those incidents on another generation or their own irresponsibility and turn our heads in another direction. We rid ourselves of responsibility simply because we were not there.

I want to be a part of all successes and do not want to be a part of failures. But that does not work. I begin to question how I can say I am contributing to the welfare of my people and continue living the way I do. I am wondering if maybe I am part of the problem.

I've recently lost two friends to a fatal vehicle



"Last Song"

accident. I cannot ignore what happened because it was too close to home. I can't help but think that it could have been any one of us. My friends deaths hurt me and I would be hurt if I lost any one of you.

When I think of it now, Peerless Lake and all those other tragic deaths, like the big one in Saddle lake, or the ones on the Cold Lake Reserve, were a loss for all of us. We may not have been there physically, but they were on the same path as we are. We may be more united than we know. I didn't know any better. This has always been our way of being together. When my friends from the reserve come into the city I take them to a bar where I know they will meet others from back home. Afterwards, I will join them for a party, just like we have always done. It would almost be an insult if I did anything else. It has always seemed harmless enough, until someone close goes to jail or the hospital or dies.

This weekend, there will not be a lot of familiar faces around the Kingsway tavern or dance club because everyone will be at the reserve attending the funeral of our beloved friends. We will remember them and laugh about their unique characters and cry because we will miss them.

I've learned something from this. I can see clearly now that I cannot participate in this way of drinking and drugs anymore. How will Alkali Lake's dream of dry reserve ever be achieved if I continue on with my style of living. I cannot claim success until I can do it for myself first. How can I look my friends and relatives in the eye and say I am helping when I've manipulated them into staying for "one more". How can I say to the Elders, "trust me," without feeling guilty if I am getting drunk and stoned during the night. I can't.

I don't have all the answers and my answer may not be yours, but I want to continue growing with you. I need your help, I need to talk. I don't want to lose any more friends to alcohol. I don't want to lose my own unrealized potential. I don't want to be known as the Native generation who blew it. And I know that as youth, we are beautiful.



Dropping In

Rocky Woodward

Hi! Rosi Cameron, Bob Woodcock and Jim Wong. Although I haven't viewed the tapes taken in Nashville, working with you and watching the three of you, I know I need not to worry.

"Are we laughing!"

That's a Harry Rusk humor line.

Every time we ran into Harry it was always "are we laughing." Finally, when we saw Harry approaching us, some of the crew began to make nickle bets on if Harry would say those words first.

Harry does not smoke. On each plane we boarded, Harry always sat in the non-smoking section. Poor Rosi, who does smoke, was booked in the non-smoking section and after the planes would reach their designated altitude, she would join Gail and I back in the smoking section.

Good ole Harry, on the last flight from Minneapolis to Edmonton, sent a message to the flight captain and suddenly this voice came over the intercom.

"Gail, Rocky and Rosi, I understand you are smoking on my plane. No one smokes on my plane," said the captain in jest.

Hey Harry! Are we laughing?

I hate flying. Believe me, I am worse off than Wayne Gretzky's fear of flying. I know it was my prayers that kept each plane we were on up there. The worst thing about it is sitting beside two crazy star people, Rosi and Gail, who would look out the window and say things like "Look the clouds are all below us! See the lake! It looks like a pubble!"

I really didn't care. All I would think about is how close to the Lord I was and I'm not ready yet. I wanted to strangle the two of them as they took everything for granted, while I was praying my fool head off, and here they are discussing future things that I was sure were not to be.

And Rosi's remark at 38,000 feet. "Don't worry, Rocky, at least if we do crash it sure will be fast." She said this with a big grin on her face! I couldn't believe it! I was dying and they were making jest!

It was so bad that when we landed in the States, people thought I was part of a new wave of Canadian dancers because I walked shakily.

Tennessee by plane? Maybe again, but only if I'm drugged.

EDMONTON: I have never been so happy as to see my CITY once again. When we arrived at the International Airport, I was prepared to kiss the dirt of Alberta. Too bad it was all paved.

Are we moving ahead? This week as I write, "WINDSPEAKER" is doing a half hour show for CFRN Television's "Inview" on Metis and Indian music.

Directed by Fred Voss, along with three camera units and a mobile, the taping is taking place near the Enoch Reserve, and involved people like Winston Wuttunee, Terry Daniels, Art Burd, Gary Neault, Brock Ashby and myself.

The show will touch on the origination of Metis music, the songs of long ago and today's music.

Basically, the show will turn around a jam session by these talented individuals, and of course elaboration on music, song and dance of the Metis and Indian people.

PAUL BAND: ELDER ANNIE ADAMS has passed away. When Gary Neault phoned me yesterday (June 3) and told me that she was laid to rest on June 1, the voice of another Elder who said, "We are like the Buffalo, we too are disappearing," kept echoing over and over.

I met Annie on April 29, 1985, when she and her husband Edward were celebrating 63 years together. Here then, is Annie's wisdom while talking at her celebration put on by the Paul Band.

"Before, men respected women. They would offer gifts, horses and blankets to get acquainted and to build a relationship with a woman. Today, it is not so. There is no respect, no development of relationships and men don't show the beauty a relationship should have with their women.

"A long time ago the round dance was a social event. Women would sing along with the men and there was no drugs or alcohol. Everyone had fun.

Nowadays, we have to drag in the drunks and the next day they have to be told what fun they had."

Annie and Edward have raised 17 children of their own and at that particular celebration, had four generations of grandchildren attending.

Annie will be deeply missed, and as Gary Neault said, "she will be a great loss to us as Native people."



GIFT LAKE: "We lost three in a row, Rocky, but we gave it our best," said Leonard the Ballplayer, commenting on the Gift Lake Falcon's defeat in the Community Baseball tournament, May 31 and June 1.

The winners of the tournament were the Peavine Rangers.

On June 14 and 15, Little Buffalo will be holding an all-women's baseball tournament and Leonard says the Gift Lake Intruders will be entered.

Okay, Leonard, let's see what the women can do. Any bets anyone?

ASSUMPTION: A huge general assembly will be held at Assumption on June 20 to 27. The week-long

affair will consist of representatives from the Dene Nation in the Northwest Territories, British Columbia and Alberta.

According to Gerry Mulligan, who I talked to at Assumption, local Bands such as Tall Cree are also invited to attend.

"On the agenda are such topics as the spiritual and culture revival of the Dene Nation and the teaching of Native values and traditions," said Mulligan.

At the moment, a main meeting place is under construction and it is Assumption's hope to have everything complete for the special event.

Handgames, powwows and sports activities are planned.

Special guest, if his schedule can be coordinated around the time, will be Winston Wuttunee.

AMMSA has also been asked to attend.

SADDLE LAKE: Don't forget the ROSE MCGILLVERY MEMORIAL ROAD RACE, to take place on June 29 at Saddle Lake. Cash prizes and trophies will be available for winners.

The road race runs in conjunction with Saddle Lake's Indian Days Powwow.

Have a nice weekend everyone.

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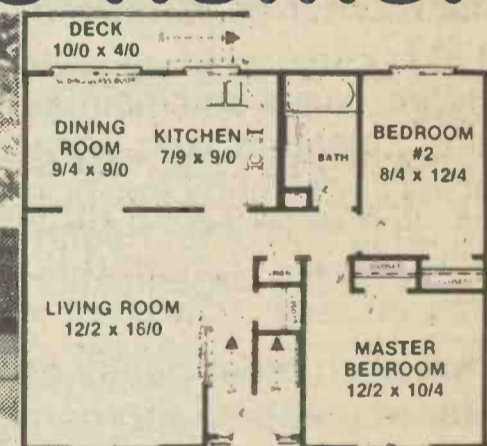
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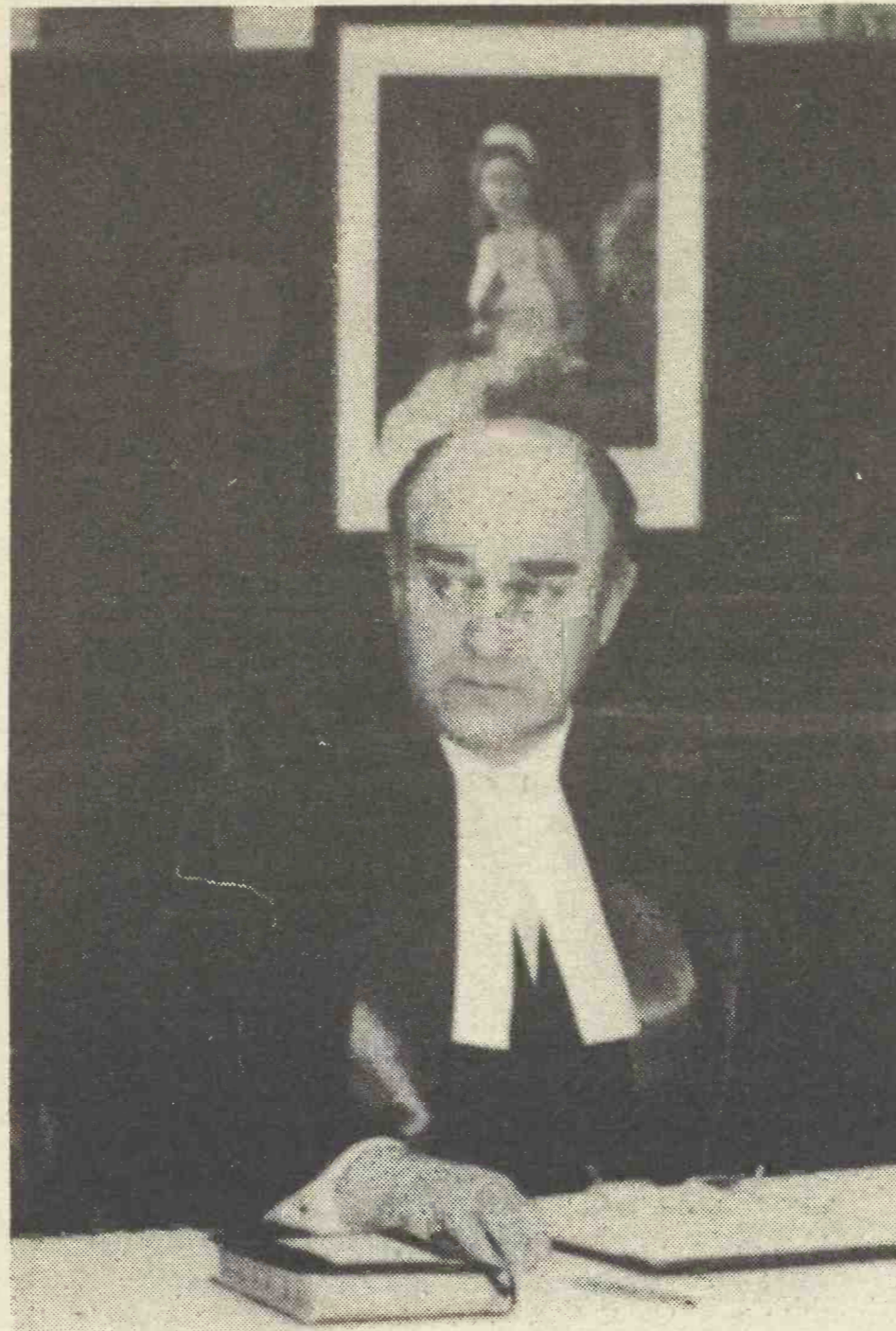
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GRANDE PRAIRIE — The Grande Prairie Friendship Centre was recently the proud host of the first Citizenship Court held outside of courthouse facilities in the city of Grande Prairie.

The move is designed to bring citizenship closer to the people.

Twenty two candidates were called and stepped forward to repeat the Oath of Citizenship before presiding Judge D.J. Frunchak.

Special Constable A.H. Findlay of the High Prairie RCMP detachment assisted at the ceremony, along with Constable Kevin Coburn of the Grande Prairie detachment.

Judge Frunchak, in his opening address, commented that his family had "pioneered in the Grande

Prairie area in 1921 and, like many others, served in two wars, defending the freedom we have today."

He urged candidates to "consider this historic day a starting point in your lives" and to "add your values, customs and traditions to the rich Canadian mosaic of cultures."

Grande Prairie Friendship Centre President Angie Crerar extended a warm welcome to the newest citizens. "We, the original citizens of Canada, have a very large claim to the history of our land and welcome the opportunity to share this history and way of life with you."

After the formal ceremonies, 22 proud new citizens, their families and friends shared in the traditional offering of friendship bannock and tea.

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Community

Friendship centre director announces candidacy

By Ivan Morin

FORT McMURRAY — John Chadi, executive director of the Nistawoyou Friendship Centre, has announced that he will be a candidate for alderman on the Fort McMurray City Council.

Chadi says the reason he has thrown his hat into the political arena is because of the need for someone to stand up for the grassroots people.

Chadi's concern for the grassroots people is deeply rooted. He was born in northern Alberta and spent most of his life working in Fort Chipewyan in a number of family-owned businesses. While in Fort Chip, Chadi was also on the Fort Chipewyan Advisory Council, having been elected to that position three times.

Since his arrival in Fort McMurray, Chadi has been the executive director of

the Nistawoyou Friendship centre. Chadi says that his job at the centre gives him the opportunity to have a good look at the needs of the grassroots people. He says his present position has also encouraged him to make other people look at the Native people and some of their concerns more closely.

Another major concern that Chadi has is the unavailability of mobile home space in Fort McMurray, and the housing situation overall. Chadi says he is concerned that the Alberta Mortgage and Housing Corporation is double-taxing owners of mobile homes in Fort McMurray. On his candidacy, Chadi says "I feel, as a concerned citizen involved with a number of minority ethnic groups, I can do a good job."

"I'm committed and enjoying politics and I have a head start on most people on some of the issues."

Cultural education theme of workshops

By Clint Buehler

BEAVER LAKE RESERVE — Cultural Education for Native children was the theme of a cultural awareness workshop held here recently.

The workshop was very informative for all who attended, according to Clifford Cardinal a Cree teacher at Amisk Community School where the workshop is held.

The school is operated

by the band's own Beaver Lake Educational Authority.

The first speaker at the workshop was Beaver Lake Chief Al Lameman, who spoke on his past experiences of the outside education system, and how he is trying to change "the fear of being inferior" for the children who attend the reserve school.

Elder Joe P. Cardinal spoke of the residential school era, where an attempt was made to

Community

"assimilate the Native people into the dominant society." He said this process involved taking Indian children from their traditional homes and literally locking them up for a period of 10 months of the year in residential schools.

Cardinal said there was very little classroom instruction in these schools, but they destroyed individuality and the foundations of Indian culture, and Native children were taught to feel inferior.

For him, he said, the army gave him back his self respect, and he realized his self worth when he saw the Nazi concentration camps and realized he couldn't do anything to help. That experience also helped him develop a feeling for humanity, he said.

Cardinal feels there is a great need to redevelop the spiritual/cultural foundation in Native people which has been removed by the dominant society. What every person does is a reflection of his spiritual foundation, Cardinal says, and there are problems in all societies because most people are missing a spiritual foundation.

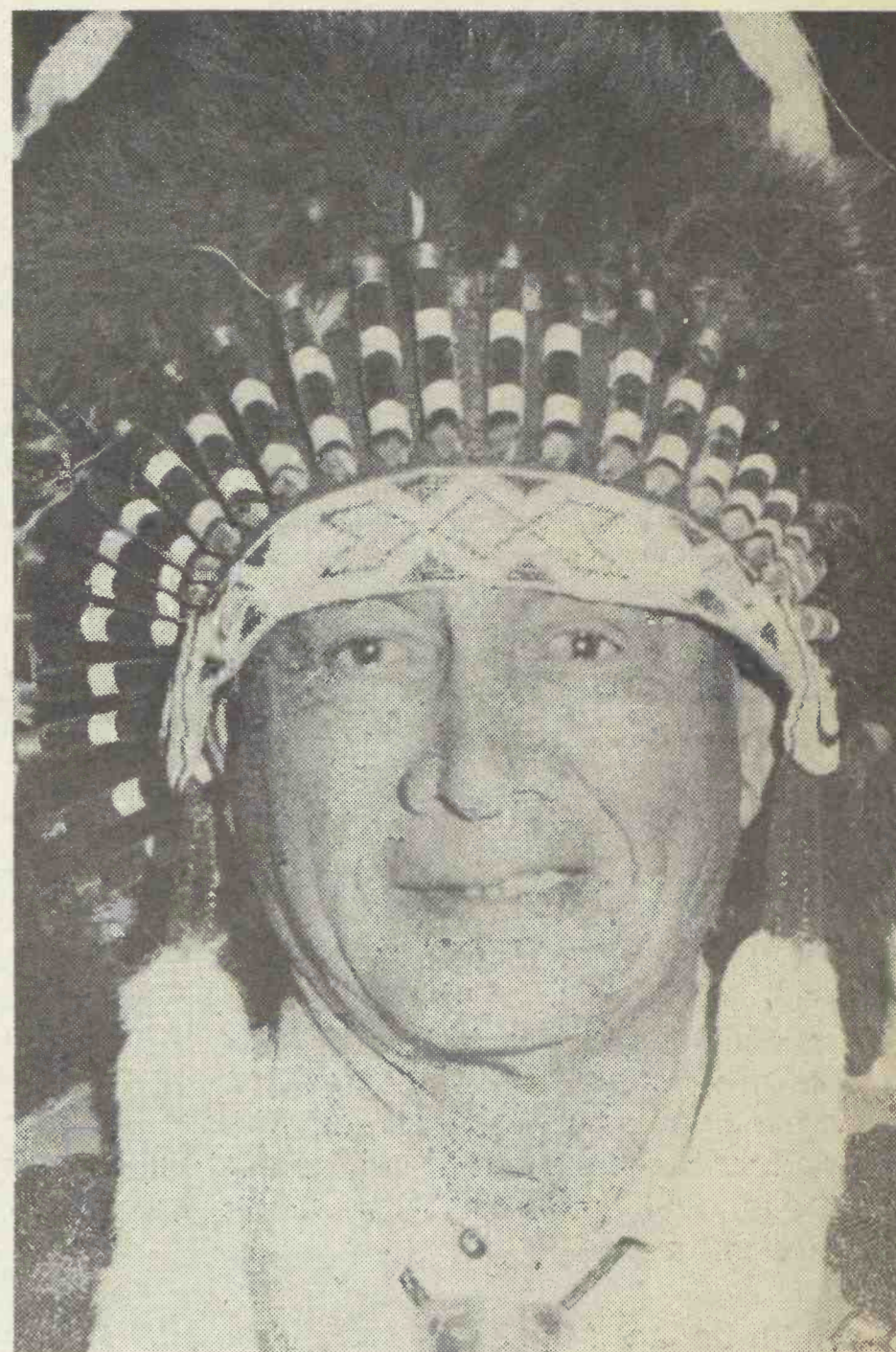
Working together to rebuild spiritual foundations so that the actions of people are good and not destructive is essential, Cardinal says. Culture and education are important in this — not just teaching facts, but also culture, spiritual education, the values Indians used to have.

"We should try to make all society better," he said, "but it may not be possible. We can only change the Indian society and show the dominant society how things should be."

The noon meal included traditional food, which was appreciated by the Elders, and was a new experience for some of the non-Native participants.

Afternoon speakers included Florence Quinn and Florence Moses, linguists from the Saddle Lake Cultural Centre. Included was a well-received presentation by Moses on Cree syllabics sounds.

The difficulties of teaching Native children the Cree language and culture were discussed by Cree teachers Marjorie Makokis and



ELDER JOE CARDINAL
...stresses a need for spiritual foundation

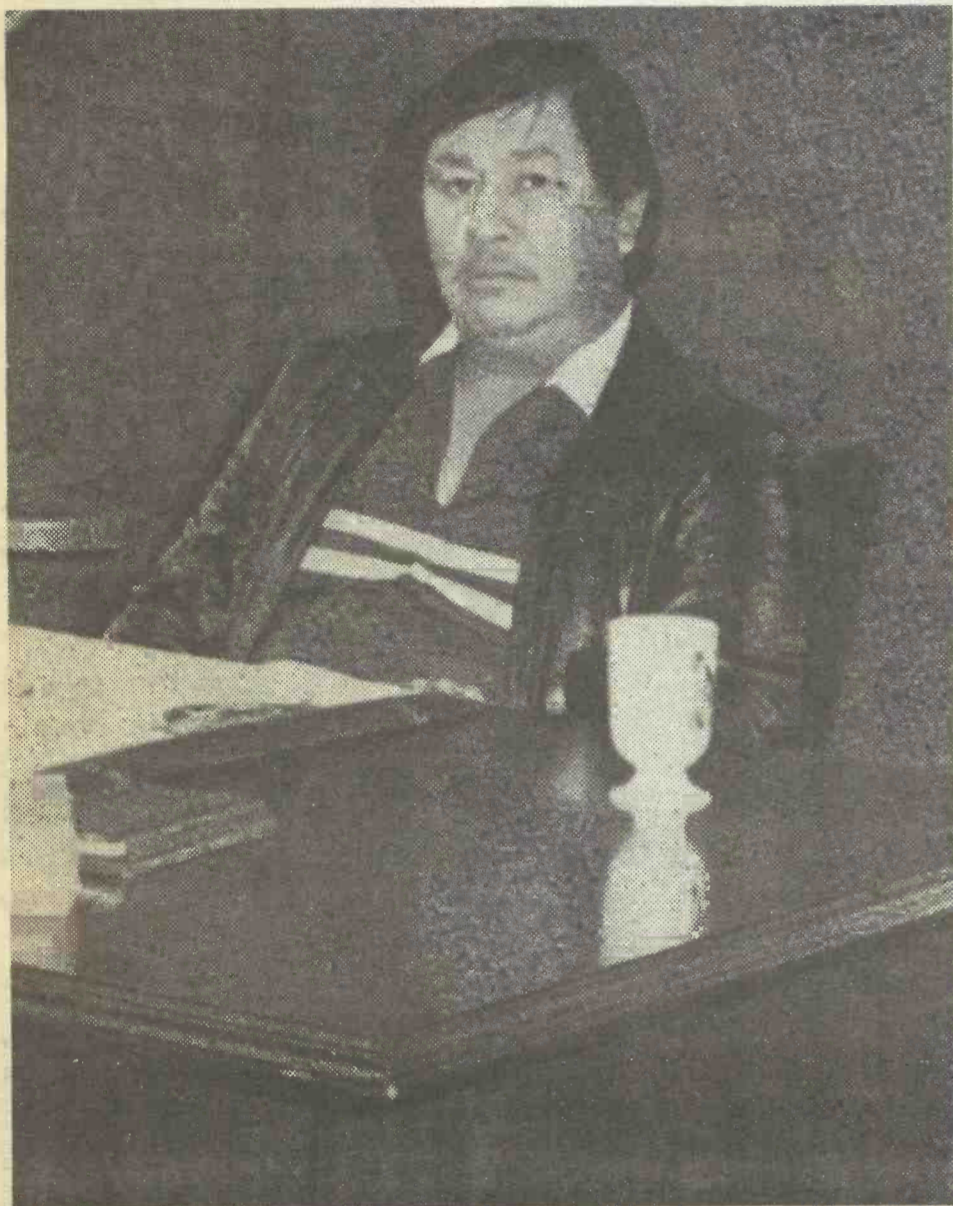
Theresa Cardinal of Ochaminahos School in Saddle Lake.

Clifford Cardinal, a Cree teacher at Amisk Community School told those gathered at the workshop that he is trying to promote cultural growth through the Cree Culture and Language Program, which is in the process of being developed. Oral Cree, conversational context, legends, storytelling,

formal Cree, Cree syllabics and local history are being taught to instill an awareness of their heritage in the students.

Sacred knowledge and sweetgrass and sweatlodge ceremonies are all practised and utilized by both the staff and the children of the school.

Organizers hope the workshop will be a start to acknowledging Native content in other educational systems.



CHIEF AL LAMEMAN
...tackles fear of inferiority

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CANCELLED!!

Chief Robert Cree, Council and Band Members of the Fort McMurray Band regret to announce that due to unforeseen circumstances the Pow Wow scheduled for July 11, 12 & 13 at Anzac, Alberta will be cancelled. We apologize for any inconvenience caused by this cancellation. Look for our Pow Wow celebrations to continue in 1987.

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BIG VALLEY

Craven, Saskatchewan will come alive July 18, 19 and 20th, for the 1986 version of the Big Valley Jamboree. The scenic setting of the Qu'Appelle Valley, 40 kilometers north of Regina, provides a perfect backdrop for Canada's largest outdoor music extravaganza.

Country music fans travel from as far away as Texas and British Columbia for the Big Valley Jamboree, which gains more widespread popularity each year. The list of top name entertainers that Big Valley Jamboree offers is the main reason behind its success. Other factors are the free parking and free camping, included with the weekend ticket. Big Valley Jamboree '86 promises the most exciting weekend yet, with an incredible group of extraordinary entertainers. The festivities begin Friday, July 18th at 5:00 p.m. when Father Larre will be joined by Williams and Ree, back for another year as host of the extravaganza. The comedy-singing team has added greatly to the continuity of past Big Valley Jamborees, and their popularity is undoubted. Friday's performances will include Winston Wuttonee, Canadian songwriter, humorist and storyteller; Marie Bottrell, a musical jewel; the revved-up, straight ahead Charlie Daniels Band; the "One and Only" Johnny Cash, a dynamic eagle figure concluding Friday's line-up.

Saturday is a blockbuster—beginning at 10:30 with Canada's ACME Finalists, followed by the award winning Midnite Rodeo Band; the pure energy explosion of Doug Kershaw; Deborah Lauren, the energetic and dynamic host of CBC TV's Country West; Moe Brandy, a favorite of country music lovin' crowds; Louise Mandrell, sexy, vibrant, mischievous, angelic, Vegas slick and country-charming; the magic of Eddie Rabbitt, dark and handsome; and to end the evening, the spirited eye-high kicks and rockabilly pop music of Juice Newton.

Terry Carisse, a most likeable country gentleman leads the way for Sunday's great lineup, followed by the music of the Whites; The C-Weed Band, a brother combination with their own kind of energy and vitality; the much admired B.J. Thomas; America's hottest young country comedy act—Williams and Ree; the chart topping, dynamic sounds of Tanya Tucker and for the grand finale, the incomparable, much loved Willie Nelson, a most fitting conclusion for a fantastic weekend.

The Big Valley Jamboree has been designed for the entire family at bargain prices the family can afford. Big Valley has 200 acres of free camping and parking which are included with the weekend ticket. On site there are grandstands and bleachers to seat 8,500 people, and at a minimal additional charge, the famous beer gardens which can accommodate 10,000 people, offering live bands and a huge dance floor. A string of concession booths will supply hamburgers, hotdogs, french fries, popcorn and pop. Hayrides, pancake breakfasts, barbecue suppers, a cartoon theatre, and mini ferris wheel, roller coaster and merry-go-round all add to the weekend's fun.

All proceeds will help give a kid a chance through Bosco society, a specialized treatment centre for emotionally disturbed adolescents.

This year, much effort has been given by the volunteer executive group to enter into partnership agreements with large and small business organizations. As well, tremendous support has been received from the Tourism Departments of both our Provincial and Federal Governments. In an effort to keep individual and family ticket costs as low as possible, Big Valley Developments is proud to announce major sponsors such as Labatt's Saskatchewan Brewery, The House of Canada Limited, Canada Safeway Limited, Western Canada Lottery Foundation and Pepsi-Cola Authorized Bottlers (Mel Hill Beverage Co. Ltd.). Other friends of Big Valley will be announced soon.



Johnny Cash



Juice Newton



Willie Nelson & Family



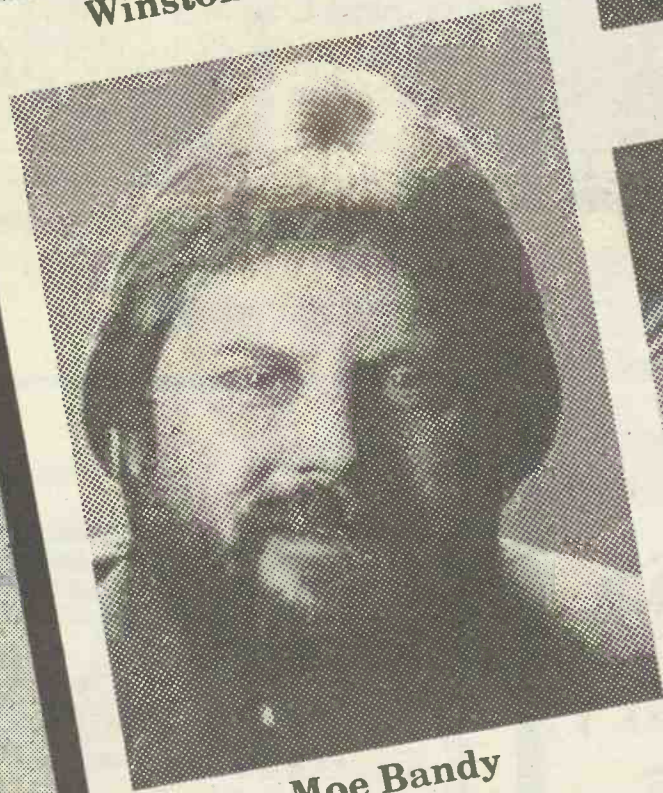
Winston Wuttonee



Eddie Rabbitt



Doug Kershaw



Moe Brandy



C-Weed Band

TICKET INFORMATION:

Weekend Tickets:
\$30.00 Early Bird Special until June 22
\$35.00 June 23 - July 17
\$40.00 At the gate if available

Children:
\$10.00 Ages 6-12
FREE Children 5 & under

It is expected the Jamboree will be sold out in advance.

Upon availability at the gate:
Weekend \$40.00
One day (same day only) \$20.00

Last day for mailing of tickets is July 6, 1986. Tickets may be purchased by Visa, Mastercard or American Express.

To:
Big Valley Jamboree
Box 200
Regina, Saskatchewan
S4P 2Z6

Tickets will be sold by Knights of Columbus members and Canada Safeway stores throughout Saskatchewan, Claypool's Saddlery, Regina and Saskatoon. Ticket applications will also be available at Western Canada Lottery outlets in Alberta, Saskatchewan and Manitoba. The 24 hour ticket information hotline number is 306-585-0080.

Arrangements are presently being negotiated so that bus transportation will be available to the public from a convenient location in Regina.

Unserviced campgrounds and parking are free with admission to the grounds. Campgrounds will be open to the public on Tuesday, July 15 at 9:00 a.m.

BIG VALLEY JAMBOREE '86

JULY 18, 19 & 20

BIG VALLEY JAMBOREE ARTISTS LINEUP AND PERFORMING TIMES

FRIDAY, JULY 18, 1986

Winston Wuttunnee	5:30 to 6:30
Marie Bottrell	7:00 to 8:00
Charlie Daniels Band	8:30 to 9:30
Johnny Cash	10:05 to 11:35

SATURDAY, JULY 19, 1986

Acme Finalists	10:30 to 11:30
Midnite Rodeo Band	12:00 to 1:00
Doug Kershaw	1:30 to 2:30
Deborah Lauren	3:00 to 4:00
Moe Bandy	4:30 to 5:30
Louise Mandrell	7:00 to 8:00
Eddie Rabbit	8:30 to 9:30
Juice Newton	10:00 to 11:30

SUNDAY, JULY 20, 1986

Old Time Fiddlers	10:30 to 11:00
Terry Carisse	11:30 to 12:30
The Whites	1:00 to 2:00
C-Weed Band	2:30 to 3:30
B.J. Thomas	4:00 to 5:00
Williams & Ree	5:30 to 6:30
Tanya Tucker	7:00 to 8:00
Willie Nelson	8:35 to 10:00



THESE STARS AND MORE!

Native art to hang at Los Angeles

By **Clint Buehler**

A major exhibition of the work of Canadian Native artists is to be held in Los Angeles November 21 and 22.

The exhibition, to be held at the Canadian Consulate, is being organized by Canadian film and television actor John Vernon, with the co-operation of Joan Winsler, the Canadian consul general in Los Angeles.

The exhibition is expected to be a major social and art event, according to Ver-

non, himself an avid collector of Canadian art. He is now working toward a longer exhibition for the show at the Southwest Museum in Los Angeles.

Vernon is now in the process of contacting "the top Native artists in Canada," and arranging their participation. He is hoping to feature about 75 works by 15 or 20 artists.

Alberta Native artists already contacted include Alex Janvier, Joane Cardinal-Schubert and Jane Ash Poitras.

Among other artists being considered are Max-

ine Noel, Bill Reid, Daphne Odjig, Carl Beam, Norval Morrisseau, Robert Houle, Cecil Youngfox, Bob Boyer, and Rick Beaver.

He is also seeking Inuit art for the exhibition.

Vernon emphasizes that he is in support of Native artists who are seeking acceptance of their work in the mainstream of art, rather than having it restricted by being labelled "Native."

Exposure of works by Canadian Native artists has been pursued for some time by Vernon through its display in his own home.



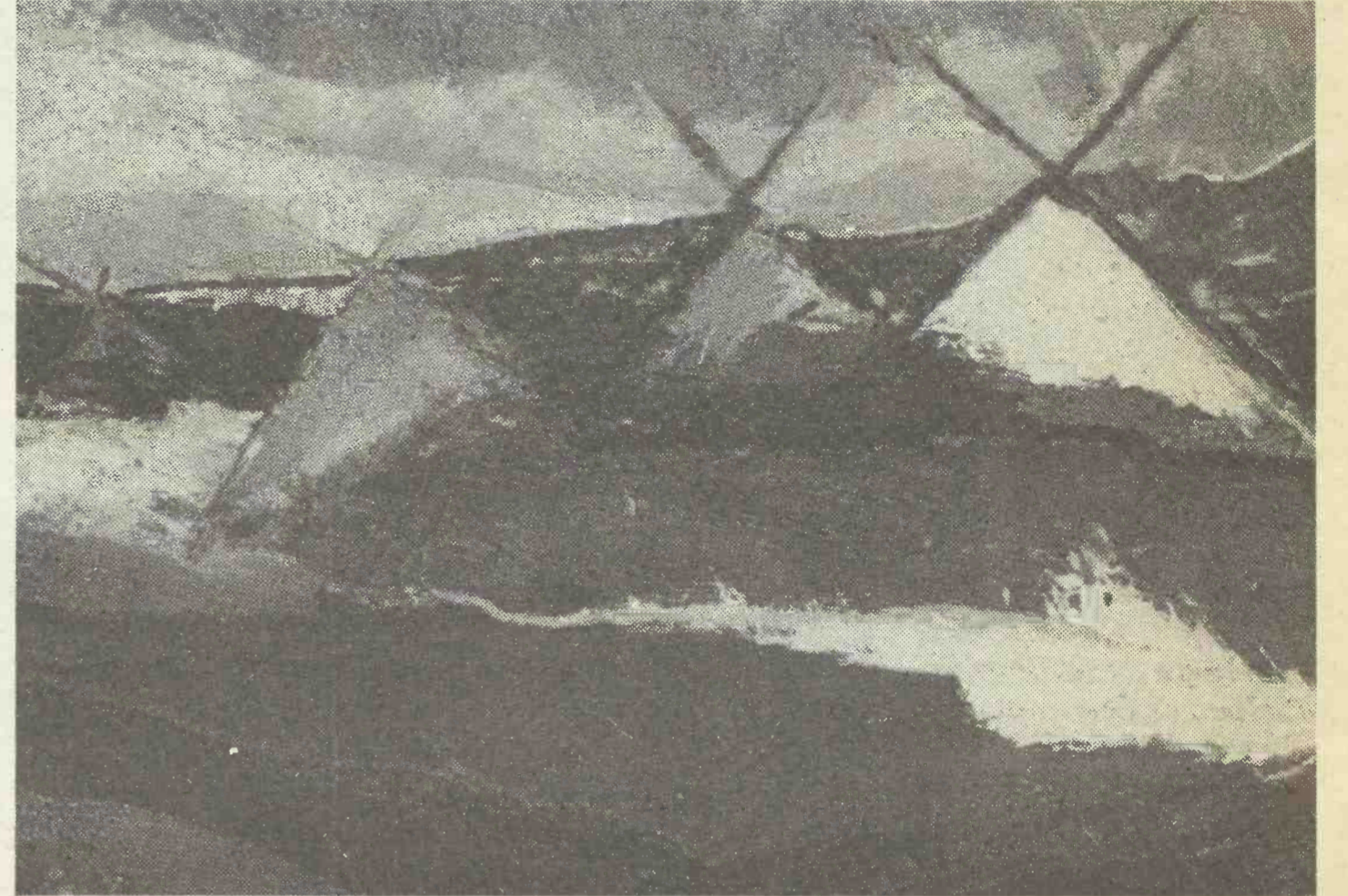
**JANE
ASH POITRAS**



**JOANE CARDINAL-
SCHUBERT**



**ALEX
JANVIER**



"MAGENTA EARTH MANITOU"
...recent work by Jane Ash Poitras

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Hinton - June 24, 1986
At Hinton Shell Station — 9³⁰ to 10³⁰ a.m.

Edson - June 24, 1986
At Edson Gulf Station — 1³⁰ to 2³⁰ p.m.

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SATURDAY, JUNE 14
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8 Ladies Teams - Entries call Pearl at 586-2008

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'Indian country' changing

By Clint Buehler

Clayton Blood is the new co-ordinator for *Indian News Media (INM)*, which publishes *Kainai News*, produces *Blackfoot Radio*, and operates *Eagle Graphics*, a printing service. INM is based at *Standoff*, on the *Blood Reserve*.

Other changes at INM include the as acting editor and *Ben Buffalo Rider* as co-editor of *Kainai News*; *Logan MacCarthy* as director of *Eagle Graphics*; *Hank Shade* as director of *Blackfoot Radio*; and *Rick Tailfeathers* as director of the INM video department.

* * *

Two new faces at "Windspeaker" (Still the AMMSA newspaper) are *Theresa Gladue* of *Kehewin*, the new circulation assistant who just completed her first year of studies at *Concordia College*, and *Patsy McKay* of *Gurneyville*, whose future plans include a secretarial course, training in hairdressing and makeup and, eventually, her own



WALTER TWINN ...will receive degree

shop. Patsy will be assisting in newspaper production. Both are summer employees hired under the *Summer Temporary Employment (STEP)*.

Roy H. Louis has been appointed chairman of the board of directors and executive committee of *Peace Hills Trust Company*, owned by the *Samson Indian Band of Hobbema*. Louis is also chairman of the *Native Business Sum-*

mit Foundation of Canada, a director of the *Native Venture Capital Corporation of Alberta* and *Samson Management Ltd.*, a member of the board of governors of *Charles Camshell Hospital* and a *Samson Band* councillor. He has previously served as the chief executive officer of the *Samson Group of Companies*, vice-president of *Peace Hills Trust Company*, director of the *Indian Association of Alberta* and director of the *Wetaskiwin Chamber of Commerce*.

* * *

Chief Walter Twinn of the *Sawridge Indian Band* at *Slave Lake* will receive an honorary degree at *Athabasca University's* ninth annual convocation June 14.

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Rusk sings from trapline to Nashville

By Rocky Woodward

After final negotiations were agreed upon by CBC Television and "Windspeaker" (AMMSA) for the go-ahead on a one-hour video documentary based on the life of Country, (now turned Gospel) singer Harry Rusk, entitled "Beyond The Bend Of The River," a crew of five completed the Nashville, Tennessee segment on June 2.

Three people from CBC and two on behalf of "Windspeaker" made the 2700-mile trip to the home of Country Music for five days to videotape Harry Rusk on stage at the Grand Ole Opry and his appearance on the Ernest Tubbs Midnight Jamboree.

Harry Rusk first appeared on the Grand Ole Opry in 1972 after a request from his friend, country music legend Hank Snow, who asked him to make the trip.

Rusk first came to meet Hank Snow when Snow paid a visit to the Charles Camsell Hospital in Edmonton in 1952, while Rusk was bedridden with tuberculosis.

"When Hank sent the letter asking for me to appear on the Grand Ole Opry, he didn't know that it was 20 years to the date when he first visited the hospital that I appeared on the famous Opry," said Rusk.

Since 1972, Rusk has appeared numerous times on the live show that hosts many stars such as those there the night he appeared while the taping was taken place.



HARRY RUSK
...a Nashville homecoming

Crew members had the opportunity to meet and get a glimpse of such greats as Porter Wagoner, Storyteller Tom T. Hall, Hank Snow, Roy Acuff, Little Jimmy Dickens, Jimmy Snow, Justin Tubbs and many others, while taping back stage.

During breaks the crew roved the streets of Nashville which was celebrating "A Nashville Homecoming," and the opportunity arose again with the visits to open entertainment by Loretta Lynn, The Forester Sisters and Crystal Gayle.

The crew consisted of Director Rosi Cameron; camera operator Bob Woodcock; audio technician Jim Wong; Harry Rusk and the Producer for "Windspeaker," Rocky Woodward.

Others who made the trip were a friend of Harry

Rusk's, Gladys McVieg and Gail Woodward, who also worked as production assistant, helping to cut costs as CBC needed an assistant on the shoot.

The co-production between CBC "Windspeaker" will now move on to Fort Nelson and Kantah in British Columbia, June 9 to 13.

Harry Rusk was born in the isolated community of Kantah, 75 miles north of Fort Nelson, and is a Slavey Indian from the Slavey Reserve near Fort Nelson. Rusk lived in the area of Fort Nelson until he was approximately 16 years old and after he was released from the Charles Camsell Hospital.

His story is told through his youth as a boy growing up in Kantah, and though the tuberculosis epidemic that was killing many

Entertainment

Native people of that era. It killed his only brother and his father, and later it claimed the life of his mother.

The last segment of the documentary is scheduled to be taped June 16 to 20 in Edmonton and focuses on the time Rusk spent at the Camsell Hospital.

"Beyond the Bend of the River" will finish up production in August when narration is completed, for a possible airing later this fall.

During the sixties, Rusk had the opportunity to record with Hank Snow.

At the Grand Ole Opry show, and after Rusk's performance, the master of

ceremonies questioned the audience by saying, "I guess you know who Harry Rusk's idol is?" With this everyone in the audience, hollered back, "Hank Snow!"

It is true, and Rusk will tell you this. His voice is almost an exact duplicate of the legendary Hank Snow.

"When I received some records of Hank's and pictures of him and saw how he walked, I worked hard to impersonate his style of singing and his walk," Rusk smiled.

When you see the documentary this fall, as Rusk walks slowly through Rain-

bow Ranch, side by side with Hank Snow and you hear Rusk's voice so much like his idol, you will see what a tremendous influence in life that Hank Snow really had on Rusk.

It is a great story about an Indian boy who did indeed fulfill a lifetime dream of someday appearing on the Grand Ole Opry in Nashville, Tennessee, became a recording artist and now has given himself over to Jesus as an ordained Minister.

It all came true from that dream that was born long ago on a trapline.



HANK SNOW AND HARRY RUSK
...reminisce with film crew looking on

The American Indian in the Civil War

Ever since we saw the Confederate flag across the back window of Rocky Woodward's truck, we've wondered if his secret fantasy was to be a "good ol' boy" from the Deep South. Now that he's just returned from Nashville, Tennessee and the Grand Ol' Opry, we can almost detect a Southern drawl in his voice, if not the sweet scent of magnolia blossoms. What he discovered is that there are no resident Indian tribes in Tennessee. To compensate for the feeling of alienation that was causing, he dug into the history of the Civil War and discovered some interesting facts about Indian involvement in that important event in United States history.

THE EDITOR

By Rocky Woodward

Did you know that Indian people fought in the war between the states, 1861-65?

For four long years, the North and South fought over the bitter, all important questions of states right and slavery.

Both sides used Indians in the war, but the South used almost twice the number used by the North.

It is almost impossible to give an accurate statement of the total number used by either side because of the continuous switching of sides by the Indians themselves. It has been said that most of the warriors, having no tribal tie with either side, would go with the winning side after each battle.

Now whoever said that Indian people didn't have it together?

The highest ranking Indian in the Civil war on either side was General Stand Watie, a Confederate brigadier who holds the distinction of being the last Confederate general to surrender his troops (June 23, 1865). Highest ranking Indian officer in the Union army was Donehogawa, better known as General Ely S. Parker. Parker, a Seneca, is credited with having transcribed the pencilled draft of the surrender papers into a "legible inked official document." He is also given credit for saving General Grant's life at Spotsylvania.

General Albert Pike recruited Indian warriors for the South, but disclaimed the use of modern weapons and allowed them to use their tribal weapons of lances, spears, bows and tomahawks. Pike was not an Indian himself but favoured their recruitment.

Indian troops fought at many of the major battles, but seldom against each

other. Perhaps the main distinction between the Indians on the two sides was their tribal backgrounds. The South had a large number of halfbreeds, and members of the Five Nations tribes (Cherokees, Choctaws, Creeks, Chickasaws and Seminoles), while the North used western Indians, some Creeks, and many northwestern Indians.

Although strongly opposed by a group of diehards in the Lincoln cabinet, the policy of recruiting Indians gained momentum in the North and the touted D'Epineuil's Zouaves (the Fifty-third New York Infantry) is said to have contained a large number of Tuscarora volunteers early in the war.

At the battles of Pea Ridge and Locust Grove, Indian forces of both sides clashed in one of the few skirmishes where Indian warriors met face to face. The Northern Indians carried both contests.

When the highly re-

spected General Pike resigned his commission because of what he considered the "unfair robbing of half naked Indians of shoes to clothe other troops," the Indians in the Confederate army split over whether to stay with the South, go home, or switch sides to the Northern army. As a result of his resignation, Pike was seized and imprisoned, but was later released. To add to this situation, Indian leader John Ross (Cherokee) "allowed" himself to be captured with some very important documents, by Northern troops, and was rumored to have gone to Washington, handed over tribal treasures, and bartered for a position in the Union army (using the promise of delivering his tribe to the Union as a lever).

The Cherokee Nation split, one group ousting Ross as chief and elevating fiery Stand Watie to the top post. Most of the halfbreeds stood by Watie; the others either quit fighting

altogether or went over to the Union side. Bloody fighting broke out within the ranks of the Indians themselves, however, when the Confederacy lost in the West, and the Indians resorted to minor skirmishes and occasional raids.

The Union ledger lists 3,530 Indians officially employed by the Union, but the number far exceeds that when one considers the continuous switching of sides. A conservative estimate of the total number of Indians on both sides has been placed at close to 12,000. Many Indians supported the South because they themselves were slave holders.

Outstanding Indian leaders were Stand Watie (Confederate), Ely Samuel Parker (Union) Colonel Peter B. Pitchlynn (Confederate) and Lieutenant Colonel C. McIntosh (Confederate).

Rocky meets lots of Nashville stars

By Rocky Woodward

"Ya all come back now, ya heah!" You can believe that the people in Nashville, Tennessee were every bit as friendly as those words describe.

On May 28, a group of people from CBC Television and "Windspeaker" took off by plane for Nashville, Tennessee via Minneapolis and Chicago from Edmonton. The six-day trip was for the videotaping of a documentary called, "Beyond the Bend of the River," that is based on the life of Native singer Harry Rusk.

Nashville is approximately 2,700 miles from Edmonton, and it takes up to five hours by plane to reach the home of country music.

When you land in Nashville and because it is a tourist attraction people are more than happy to help you. In any restaurant you may enter, in any lounge or store, you are always greeted with a friendly smile or a, "Where ya all from, honey?"

In return, we began to ask people before telling them where we were all from, if they knew who Wayne Gretzky is. Our poll was a flop! Out of ten people that we asked, only one store worker knew who we were talking about and he was originally from Red Deer.

Nashville is a beautiful place, but it is easy to get lost. There are highways right next to each other all going in different directions. More than once while trying to reach various destinations we found ourselves either heading to Memphis or Chattanooga. The city itself is in one place, but so much of it is scattered around throughout rolling hills, that you never see Nashville unless you are right on top of it. Learning how to read maps in order to get around is important.

When we arrived in

Nashville, a Tennessee homecoming was taking place, so many of the stars of country music were present. Most of our work was done at night, such as at the Grand Ole Opry and Ernest Tubb's Midnight Jamboree, where Harry was performing, so during the day everyone had a chance to visit various attractions.

The attractions were Music Row (16th Avenue), Opryland and museums. One of the biggest attractions during the Tennessee homecoming was a live performance by Loretta Lynn.

At the end of her performance Loretta Lynn went into some Dixieland songs and "God Bless America." It was scary. People stood up, waving their arms with clenched fists, while singing along with her. Their patriotic way was powerful and this is what I mean by scary.

When Rosi Cameron, who is the very talented director for the documentary, said she watched Crystal Gayle in performance, the mood was the same. I know now that Americans do indeed believe in their country. Especially in the South.

When we were interviewing at the Grand Ole Opry, I met the stars!

Walking right past me, only two feet away after singing "Clayton Delaney," a number that rose him to the ranks of other great country singers, was The Storyteller himself Tom T. Hall.

I hollered. "Hi Tom!"

He looked me square in the eye and kept on walking with his people all around him.

I thought to myself that I must have used the wrong approach.

Then Harry got me in to see Porter Wagoner!

I hollered. "Hi Porter!"

"Look. I'm in a hurry. How you doing?" he said while I had my picture snapped with him. This was

great. I was finally getting somewhere.

Later I interviewed Hank Snow's son, Jimmy Snow, and what a great person he is! Jimmy is a Wayne Gretzky fan and his son plays hockey, although its hard to think where. The weather in Nashville is hot and very humid.

I hollered. "Hi Jimmy!"

By this time word was floating around that there was a weirdo walking around from Canada and to just ignore him.

I interviewed Justin Tubb, country singer and the son of legendary Ernest Tubb.

"I'd like to be with you all tomorrow night on my Daddy's show, but I'll be up in Pennsylvania, performing."

I met "Little Jimmy Dickens." He is the legend who had the hit, "May the Bird of Paradise Fly Up Your Nose."

Dickens had many more hits, and it was a pleasure telling him that I was always a fan of his, way before he became a country star.

The next day we interviewed Hank Snow at his home in Madison, near Nashville, which he calls the Rainbow Ranch.

The visit out on his patio was great. His home is almost a museum of collections from Hank's past to the present.

Just watching Hank and Harry trading stories was nice, and this man's gentle attitude and warm southern friendliness showed me why Hank Snow is loved by so many.

Nashville guitar pickers fiddle players and singers were everywhere, most of them performing in hopes of being recognized. For any of you out there hoping to make it big in Nashville, don't let this scare you. There is room for good talent. This we found out.

It is not that hard to break into the country music scene if you have something to offer. After all, that is what Nashville is all about.

We talked to Justin Tubb on how a person could get heard and he says you have to try some of the bigger production organizations like Tree Productions or RCA. Justin said they may find time to listen to you or your tape or you can try some of the smaller ones. All of the recording studios are on 16th Avenue, so a person does not have to walk far to get from one to the other.

Nashville is not out of reach for anyone who wants to take a crack at making it. It does, however, require you to pay your dues, to believe in yourself as a singer or writer and have something that you believe will sell.

If you are there just for a visit then you won't be disappointed.



LORETTA LYNN
...still getting awards

Opryland is a park with various rides and entertainment going on at all times. You can take a trip on a Southern Paddle Boat, the General Jackson, or

take a ride down rapids on the Grizzly Rampage. Visit museums in the park where Hank Williams country suits are on show along with other greats such as

Jimmy Rogers guitar and many items of Roy Acuff.

So like the lady said, "Ya all come back agin, ya heah!" It's worth it the first time around.

8th ANNUAL

ASSINIBOINE CULTURAL and SPORTS CELEBRATION

Canadian M.C. ERIC CARDINAL
Edmonton, Alberta
American M.C. HAROLD BELMONT
Seattle, Washington

July 11th, 12th, 13th, 1986

DANCE PRIZES COMPETITION PRIZES

		TRADITIONAL	FANCY
MENS'	1st Place	\$500.00	\$500.00
	2nd Place	400.00	400.00
	3rd Place	300.00	300.00
LADIES'	1st Place	\$500.00	\$500.00
	2nd Place	400.00	400.00
	3rd Place	300.00	300.00
TEEN BOYS'	1st Place	\$250.00	\$250.00
	2nd Place	150.00	150.00
	3rd Place	75.00	75.00
TEEN GIRLS'	1st Place	\$250.00	\$250.00
	2nd Place	150.00	150.00
	3rd Place	75.00	75.00
8-12 BOYS'	1st Place	\$75.00	\$75.00
	2nd Place	50.00	50.00
	3rd Place	25.00	25.00
8-12 GIRLS'	1st Place	\$75.00	\$75.00
	2nd Place	50.00	50.00
	3rd Place	25.00	25.00
MENS' GRASS	1st Place	\$500.00	
	2nd Place	400.00	
	3rd Place	300.00	
BOYS' GRASS	1st Place	\$250.00	
	2nd Place	150.00	
	3rd Place	75.00	

GRAND ENTRY

July 11, 1986 - 7 p.m.
July 12, 1986 - 1 p.m. and 7 p.m.
July 13, 1986 - 1 p.m. and 7 p.m.

CANADIAN HOST DRUM
Crook Lake Agency, Broadview, Sask.

AMERICAN HOST DRUM
Black Lodge Singers,
White Swan, Washington, USA

ALL DRUMMERS PAID DAILY
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FLAG RAISING AND LOWERING DAILY
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DENNIS CARDINAL
at (403) 967-2225
or write to:
Box 7, Glenevis, Alta. T0E 0X0

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...poses with Rocky Woodward



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Sports Roundup

By Ivan Morin

You wouldn't believe it, but I'm a day late with my Sports Roundup. I've been pretty good as of late, getting my articles and column in on time. I have a pretty good day planned for tomorrow I have to go down to the Friendship Centre where Gordon Russel will have Ken Lakusta and Edmonton radio personality, John Short at the centre for a little pre-fight hype.

That fight will be at the Edmonton Coliseum on June 14 and "Windspeaker" should be well represented. I know I always take our big boss, Bert because he shoots a mean picture, and I'm sure Clint might want to check it out.

If I was a betting man, which of course I'm not, I'd pick Willie to win by a knockout in round five.

For those of you who are interested, Lakusta will be sparring at the Londonderry Inn in Edmonton, at noon next week.

AMMSA/ARTS is interested in getting into a ball game or two. If we have any interested parties out there, you may call me.

Okay, on with the community side of things.

SLAVE LAKE — Alex Courtorielle phoned to give me the results of the challenge from the High Prairie Friendship Centre on Physical Fitness Week. Slave Lake came up with what Alex called an easy win. The purpose of the challenge between the High Prairie Friendship Centre and the Slave Lake Friendship Centre was for everybody to go out and have a little fun, not to mention a little exercise. And judging from the scores, I'd say someone did some exercising up there. Slave Lake managed 2,867 points, while High Prairie garnered 2,157. At the Slave Lake Centre, people jogged, lifted weights, biked, played racquetball, and walked around a lot for their points. At High Prairie they did a lot of the same.

Also coming out of Slave Lake is news that their Beaver ball team will be going to the provincial championships. The Beavers are players 11 and 12 years old. They played their first games in Wabasca-Desmarais last weekend and won 15-2 in the first game, and 12-8 in the second. Alex says they're going to do real good in the provincials.

On June 26, Slave Lake is in for a real treat. The California Cuties will be in town for a game sponsored by the Friendship Centre. The world's funniest ball team will take on the V.I.P.'s of Slave Lake in an exhibition matchup. All proceeds from the game will go to minor baseball. Admission is \$4.00 for adults and \$2.00 for kids and Elders.


GIFT LAKE — Leonard Flett phoned with the results of a fastball tournament which was held in Gift Lake last weekend. In what Leonard reported was a great weekend of ball, the Peavine Rangers came up with a first place finish and took home the top prize of \$600. Leonard said that the Rangers played well throughout the tournament to stay on top of everybody. Taking second and third place in the tournament were two teams from Gift Lake; the Sluggers took second, while the Lakers managed a third place finish.

In the slo-pitch ladies' division, the Jousard TiBirds had a good weekend as they took home \$600 for their first place finish. The Angels from High Prairie came in second and had \$400 extra dollars to spend, while the host Gift Lake Supremes were \$200 winners with a third place showing. Leonard said that sunny skies prevailed during the weekend, and lots of people mixed suntanning and ball.

And finally, from Gift Lake, there will be another softball tournament up there on June 14 and 15. Hopefully I'll get more information so I can do a bit of a promo on my radio spot.

EMILE OF MANY GUNS

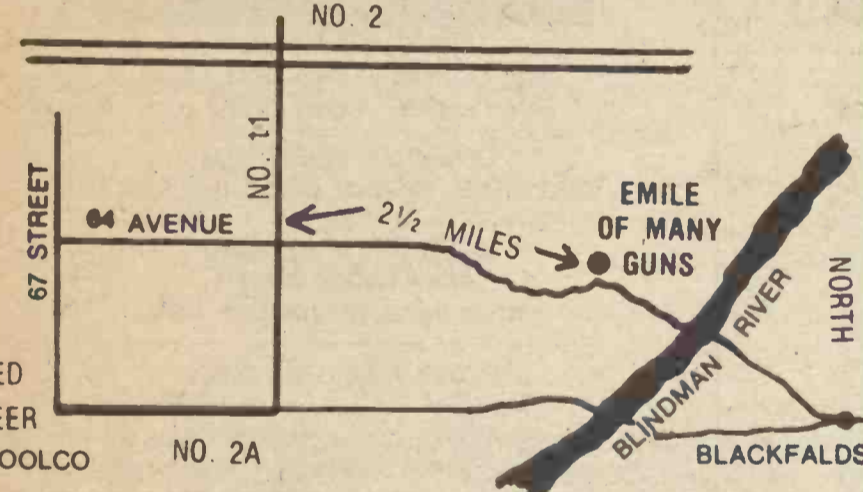
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Blackpowder Guns
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Scopes and Ammunition

9 A.M. - 6 P.M.



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SADDLE LAKE — Saddle Lake is celebrating its 100th Anniversary and along with all the celebrating they plan a lot of sporting activities. I thought I'd give you a bit of an idea on some of the things happening up there. On June 21 and 22, Saddle Lake will host the Native Provincial Baseball Championships. Native teams from all over the province will travel up to Saddle Lake to earn the right to call themselves the champions.


On June 29, the Annual Rose McGilvery Road Race will be held. Rose McGilvery died of cancer in the fall of 1984. She was an athletic individual and her family has chosen to honor her spirit by holding an annual road race. The people who are responsible for the recreation in Saddle Lake are also holding a bunch more smaller activities, and as they come along, I will keep you informed.

Well that about does it for another Sports Roundup. Remember, if you have anything you would like put on the Sports Roundup, just call me, or write. I also have a radio program which needs some public support, so if you have anything for that, remember you can always call collect at 455-2700. My address is 15001-112 Avenue, Edmonton, T5M 2V6.

And Remember to KEEP SMILING, It feels good.


SPLASH

and swim in Alberta's sparkling lakes, or frolic in your favourite wading pool.




TOAST

the day away on a sandy beach in the warm Alberta sun.




CATCH

the action and excitement of an Alberta rodeo, cultural festival or country fair.




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100th

ANNIVERSARY

**GOODFISH LAKE
CELEBRATION DAYS
JULY 4, 5 and 6, 1986**

**RODEO, BASEBALL GAMES
DANCES, CHARIOT
& CHUCKWAGON
RACES, TALENT
SHOWS &
MORE!**



**FRIDAY
JULY 4**

Opening Ceremonies 1 p.m.

MINOR BALL
Mosquito Boys
Beaver Girls
Bantam Boys
Starts 10:00 a.m.
Trophy Awards
Contact - Fred Cardinal ° 636-3622

FOOTRACES
for young and old alike
\$267 in prize money
Starts 5:00 p.m.
Contact - Ernie Jackson ° 636-3622

SLOWPITCH CHALLENGE
Indian Affairs Staff
vs.
Whitefish Lake Administration
2:30 p.m.

HANDGAMES TOURNAMENT
\$1,000 in prize money
Friday Only
3:00 p.m.

FREE BARBECUE — 5:00 p.m.
EVERYONE WELCOME!!!

NOTE:
Treaty Money Distribution 10:00 a.m.
Friday, July 4th - Pakan School Gym

TRADITIONAL ROUND DANCE
Host: McGillvary Singers (Saddle Lake)
Co-ordinator - John Delver
Starts Friday, July 4th at 7:00 p.m.

* The Goodfish Lake Band will not assume responsibility for injury, losses, or damage to persons or property during the scheduled 100th Anniversary Celebrations.
* Raffle tickets etc., restricted to local organizations only.
* Any advertising or sales within grounds must be approved in advance by Chief and Council.
* Free camping at beach.

JULY 5 & 6



MENS BASEBALL
A & B Sides
\$2,000 in prize money
Entry Fee \$250 by June 30, 1986
Contact - Fred Cardinal ° 636-3622

MENS FASTBALL
A & B Sides
\$4,000 in prize money
Entry Fee \$250 by June 30, 1986
Contact - Fred Cardinal ° 636-3622

LADIES FASTBALL
A & B Sides
\$2,400 in prize money
Entry Fee \$200 by June 30, 1986
Contact - Fred Cardinal ° 636-3622

HORSESHOE TOURNAMENT
12:00 p.m. Daily
Entry Fee \$20 per team
\$600 prize money
Contact - Dean Cardinal ° 636-3691

FLAT RACES
\$850 prize money
Contact - Francis Bull ° 636-3622

**NORTHERN PONY CHUCKWAGON
AND CHARIOT RACES**
7:00 p.m. Daily
50" & 52" Ponies
Contact: Francis Bull ° 636-3622



DANCE
Saturday at 10.00 p.m.
Music supplied by: Wildwood Band
\$5.00 per person



FOOTRACES
young and old alike
Sunday at 5:00 p.m.
\$267 prize money
Contact - Ernie Jackson

**SINGING, FIDDLE
& JIG CONTEST**
\$1590 prize money
4:00 p.m. Daily
Contact - Ruby Whitford ° 636-3622

**1ST ANNUAL HOMER JACKSON
1 MILE CHALLENGE RUN**
at racetrack - July 6th
11:00 a.m. Start
\$175 prize money with trophy

RODEO

EVENTS	ENTRY FEE	PRIZE MONEY
Saddle Bronc	\$30 ⁰⁰	\$300 ⁰⁰
Bareback	\$30 ⁰⁰	\$300 ⁰⁰
Bull Riding	\$30 ⁰⁰	\$300 ⁰⁰
Calf Roping	\$30 ⁰⁰	\$300 ⁰⁰
Steer Wrestling	\$30 ⁰⁰	\$300 ⁰⁰
Ladies Barrell Racing	\$30 ⁰⁰	\$300 ⁰⁰
Team Roping (One Entry Only)	\$30 ⁰⁰	\$300 ⁰⁰
Jr. Girls Barrell Racing	\$30 ⁰⁰	\$100 ⁰⁰
Jr. Steer Riding	\$30 ⁰⁰	\$100 ⁰⁰

All Rodeo Contestants Free
(must have card)

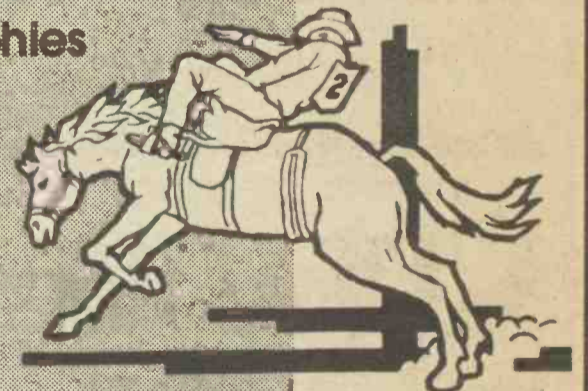
TOTAL PRIZE MONEY
\$2300⁰⁰
plus trophies

Leo Ferby — Stock Contractor

Local Entries Contact
John Nawro @ 636-3622

DEADLINE: July 2, 1986

Rodeo Clown - Ricky Ticky



ADMISSION

Friday, July 4th
Adults \$8⁰⁰
Students \$5⁰⁰

Saturday and Sunday, July 5th & 6th
Adults \$5⁰⁰
Students \$3⁰⁰
Pensioners \$3⁰⁰
6 & Under - Free

The community of Goodfish Lake is located 4 miles east of Vilna, or 4 miles west of Spedden and 10 miles north.

100th Anniversary Celebration Days Co-ordinator - Rene Houle (Phone: 636-3622)

CALENDAR OF EVENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

● **Saanich Powwow**, August 2. Call 753-4291, Tillicum Haus Native Friendship Centre, Victoria, B.C.

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

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

● **Red Cross Blood Donor**, Will be in the following area soon. Contact Edmonton 431-0202 for more precise information. Monday June 9th, 1986 Onoway; Wed/Thurs, June 11, 12, 1986, Red Deer; Monday June 16, 1986, Centennial Library-Edmonton; Thursday June 19, 1986, Vegreville; Tues/Wed, June 24, 25, 1986, Fort McMurray. Your Support is Appreciated!!

● **Metis Local 1885 - Family Picnic Members and Guests** Starts 10:30 a.m. - June 29th, 1986 - Victoria Park Edmonton call Janice or Robert 421-1885

INDIAN TRANSPORTATION

A serial about Indian methods of transportation

Horse prized possession

By Terry Lusty

Part VI

It is 1862 and I am sitting at the campfire of Peigan Indians in southern Alberta. About three dozen people have just returned from a successful buffalo hunt and are in high spirits as they tell of their adventures.

A few of the older members join us and soon they begin to spin tales of their past exploits in hunting, warfare, and raiding for horses. They speak with great enthusiasm as they vividly recall feats of bravery, daring and cunning. So immersed am I in the vivid dialogue that follows, it almost seems like I am there myself.

Scenarios such as the above were common. It is but one example of how the oral traditions kept the history of the people alive. Many of those stories were about "mistatin," the Cree word for "large dog," or in other words, the horse.

The horse entered the lives of the Indian like a breath of fresh air which virtually transformed the social, economic, and religious fabric of the Indian. So profound was the impact of this animal that Indian culture was never the same.

The range of the horse in North America was vast, beginning in the American southwest when they were brought in by Spaniards in the late 1500s and early 1600s. Through trading and raiding, they slowly found their way northward until, about 1690, they had reached the Shoshoni in Wyoming. By the early 1700s, they had arrived in Blackfoot country in southern Alberta.

The Cree did not acquire the horse until some years later and for a long period of time, even into the early 1800s, there was only a sprinkling of them. By the mid and late 1800s they became more and more a common sight among the Cree until almost everyone owned these valuable and prized possessions.

An Indian did not "steal" a horse, they "took" it. The "taking" of horses — more commonly referred to as horse raiding — became common and widespread. While it is true that the horse raised the social and economic status of the owners, it was not the sole reason for their acquisition.

The taking of horses from enemy camps was a challenge that appealed because of excitement and honor it generated. It was a way of showing one's superiority over the enemy and to prove one's ability to meet the challenge.

The more prized and personal horses were kept staked near one's teepee. To sneak up and take one's war pony or buffalo runner right from under the very nose of the enemy was a true feat of fearless bravery. To do so was an insult to the enemy who prided himself in owning and having trained such a fine animal and to "take" one's horse commanded much respect for the "taker."

The horse became an item of great importance to men and women alike. With its arrival, the Indian was able to travel further and faster in their quest for food, to trade at far away places, and so on.

The dog travois, which could only haul about 75 pounds, was adapted to the horse which could transport many hundreds of pounds. Dogs which had been so important as beasts of burden came to be used less and less although they remained an asset as camp guards and in helping to chase wild game.

The average family needed about a dozen horses to move camp. The use of the horse lifted many barriers, making the life of the Indian easier and providing more freedom of movement which placed him on more equal footing with nature.

The Indian studied the horse and became very knowledgeable about its habits and behaviors and they became tremendous equestrians as well. If there was anything to be learned about the horse, it was the Indian who did so.

Horses signified social status. They were the best of all gifts one could receive except for the gift of a pipe or a bundle which, when given or received, could not be outdone.

The well-known hostility between the Plains Cree and their enemies, particularly the Blackfoot, was not due to territorial or trade advantages but to the actual raiding for horses.

(continued next week)



HORSE AND TRAVOIS
...moving camp



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161-3725 - 56th St., Wetaskiwin Mall

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Friendship centre has big plans for crafts

By Terry Lusty

HIGH PRAIRIE — Ellis O'Brien, the director of the High Prairie Native Friendship Centre, has a very ambitious plan that could possibly assist the centre even if that opportunity may be a little ways down the road. "We're going to pursue wholesale marketing," says O'Brien.

The idea to wholesale market Native crafts was triggered by what O'Brien called a "pretty good year" in their craft sales from the centre. It was so good, he said, that a full-time position in sales was created and subsidized from the profits alone.

One of their first steps will be to seek out potential start-up funds. Meetings are planned with the federal Job Strategy Program and the Alberta North Agreement for monies, and the Alberta Vocational Centre for any training that may be necessary.

O'Brien expressed great pleasure over the fact that MLA Larry Shaben was recently given the cabinet portfolio of minister of Economic Development and Trade because High Prairie is in his riding, is his home base, and "he feels strongly about being trained here," said O'Brien.

Needless to say, O'Brien fully intends to bend Shaben's ear and hope that he will see the practical and

beneficial value of such a program and respond accordingly in what he hopes will be a positive reply.

O'Brien sees the need for a production system which can employ the makers of cottage crafts. He also extended his interest in the idea of importing and exporting crafts. In line with such a concept is the potential for exchanging crafts on an "equal value basis." Crafts like the Navajo sandpaintings from the American southwest might do well up here, and are but one example of a product which could be acquired, then marked up accordingly on the Canadian market he explained. Northern Inuit crafts may prove worthwhile, too.

Another item of interest, claims O'Brien, are the cloth goods produced by Wapele Weaving up in the hills of Guatemala. He says that a unique feature which the Wapele Indians incorporate in their craftwork is the floral patterns which are similar to that of the Woodland Cree.

"If we could get wages for a year," believes O'Brien, "the program could then go on its own." Meanwhile, he will have to content himself with the potential and the possibility of such an endeavour until such time as he receives the results of planned meetings which are yet to come.

Summer student program closing generation gap

By Terry Lusty

HIGH PRAIRIE — It is well known that many seniors or Elders survive on very little income, with very little love or companionship, and have few, if any, community involvements. Often, they are the forgotten people. Too often.

A summer student program through the High Prairie Native Friendship Centre may help to turn this situation around, at least in their community. "Youth Helping Seniors" is being funded to operate from July 7 to August 29 through a federal government grant under their Summer Employment Experience Development program (SEED).

At present, the program's supervisor-designate, Brenda Lalonde, says she is accepting applications from students wishing to work on such a project. Lalonde, who works as the centre's addictions counsellor, informed "Windspeaker" that the deadline for applications to be

received is mid-June. Preference she says, will be given to locally qualified students. There are two positions available.

Generally speaking, the two selected candidates will offer their energies to assist the elderly in many ways — mowing lawns, painting, cleaning homes and yards, doing home visits, helping with shopping, providing fitness programs, going for walks, playing card games, and so on.

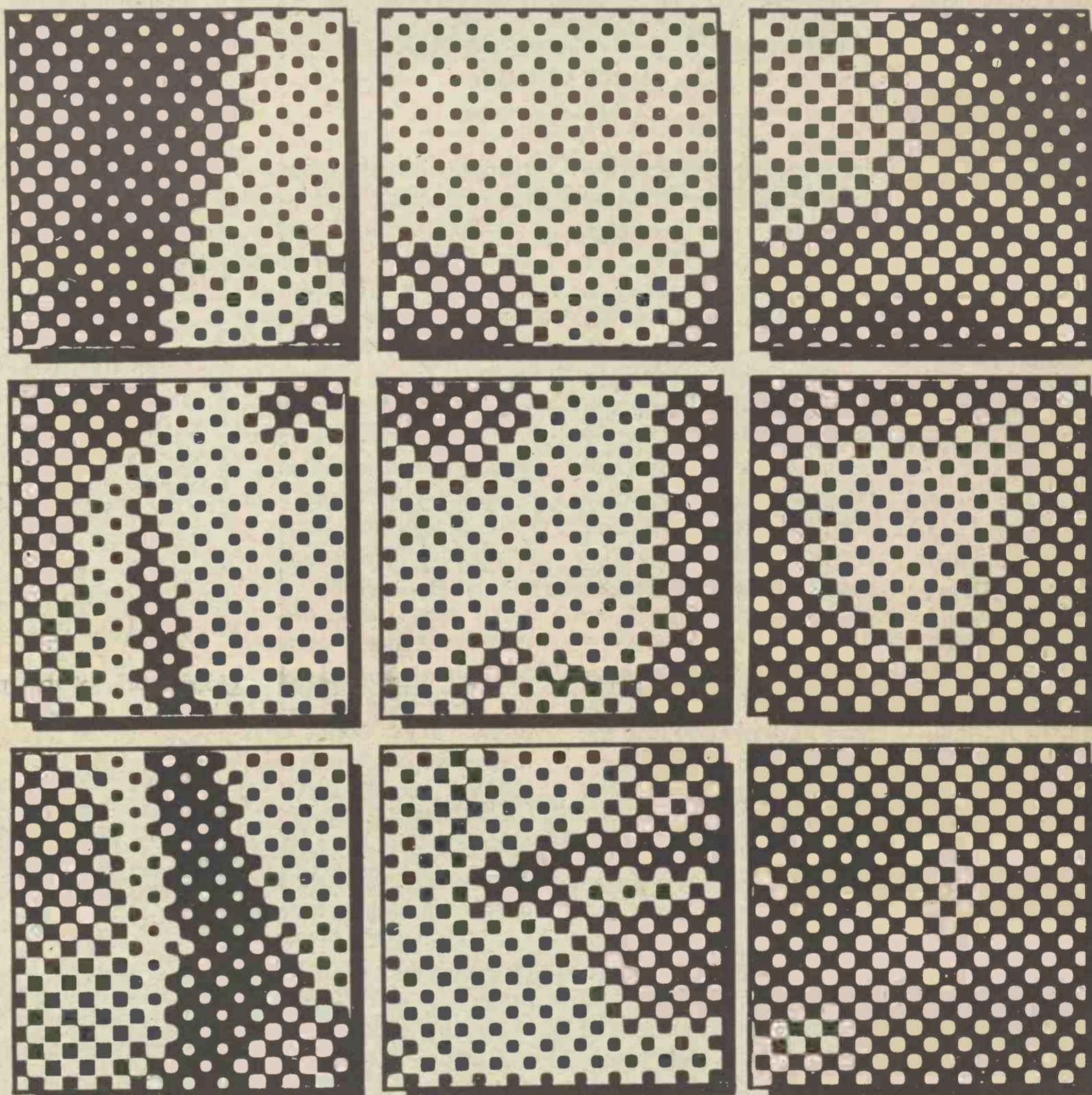
Lalonde stresses that, "Hopefully it will ease the generation gap between youths and seniors," and provide an avenue through which youths can also discover how Elders live and what they must cope with on a daily basis.

On the other side of the coin, says Lalonde, it should help "Elders to see the good in today's youth." It is further hoped that the experience gained on the part of the youths will aid them in gaining "a more mature attitude towards school and the persons in authority around them," she said.



WHO'S NEXT?

THE 1986 ALBERTA NATIVE PRINCESS PAGEANT



Alberta will have an Native Princess in 1986.

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

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

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

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

The mode of dress for the interview portion will be

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

The following rules and regulations will apply for the pageant:

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

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

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

9. Contestants must be single with no dependants.

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

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

CVC helping students focus on goals

SLAVE LAKE — For people trying to find a satisfying career, there's a world of choices out there. Once the advantages of each have been weighed, and you've discovered what you like and dislike, the selection has been narrowed down to one or two categories. But you're only part way there, and you haven't even begun to close in on the goal.

Once a career has been chosen, you must decide on where to get the necessary training, and know what prerequisites you'll need to get that training. If you have only a Grade 10 education, you might need more high school courses to be eligible. Where can you apply for any upgrading which might be required? With a myriad of programs and training available, it's no easy task.

Helping people to answer these and other career questions is just part of the day to day work for the people of the Student Services Department of the Community Vocational Centres (CVC) in Slave Lake.

Located on the lower floor of the Slave Lake Plaza, the department tends to the needs of some 1,400 full and part time students in the CVC's 14 centres across Northern Alberta. Counsellors make regular trips to outlying centres to discuss problems or concerns with students, and help new students to choose training programs. The department also handles all registration, mark transcripts and distribution of Alberta Vocational Training Allowances.

Of all the department's many objectives, one of the most important is the



BERT SEINEN
...CVC director

impression it makes on the first-time visitor. Anyone interested in further training, or in specific CVC programs is first directed to Student Services. The visitor could just skim through a pile of post-secondary calendars, but that's not going to answer the many questions he or she might have. What happens here could determine whether the potential student goes ahead with a career goal, so it's important that these people feel comfortable, notes Student Services director Bert Seinen. "You have to personally help the person who comes here, not just point him at a pile of books."

The service aspect of Student Services comes as soon as the potential student drops by to inquire about upgrading or post-secondary training. The first stop is at the desk of receptionist Wendy Hook, who takes the visitor's

names, and makes a note of his interests or career goal.

Helping a person to set a career goal is an essential part of the process, says Seinen. The person has to know where they want to end up. This is followed by help with planning for training programs. "A lot of people come in and say, 'I want to know where I can take a specific course.' - that's easy." Knowing what course is required, Counsellor Aide Janina Millette can find the necessary information on that course for the student. "Janina knows a lot about what kind of information is available on careers, and what kinds of programs are available." A well-stocked library of calendars from post-secondary institutions across Canada provides detailed information on all available courses. The library also includes print and audio-visual material on many careers.

Those people who have a specific career goal, but are unsure about how to reach that goal, can arrange an appointment with one of the department's two counsellors, Richard Poon or Kathi Gilmore. The counsellor will interview the students in "a conversational style; generally, we want to find out what skills a person has."

"We talk about his working background, and find out why he came back to school," says Poon.

Using a variety of career tools, including self scoring tests or Choices, "we'll help a person look at his skills and abilities, combining them into a possible career choice," says Seinen.

Most people signing up for programs already have a specific career goal in mind, says Poon. "The rest of them are not too sure, but they've narrowed it down to two or three careers."

Though their career goals may be varied, many of the prospective students are facing the same initial challenge in reaching those goals—they need to complete their high school education. "Most people who come in here are looking for upgrading," says Seinen. "They've got to get that education before they can get training for the careers they want." The high school credits can be completed through CVC programs, and the student can sign up for courses such as Job Readiness Training, which prepares him for the working world through exercises in resume writing, interviewing, and personal development. "After that, if they wanted to go on, they may have to go to some other location."

The Student Services department will assist students in finding accommodation and organizing course at out-of-town post-secondary institutions. But students wanting university

Education



RICHARD POON
...giving guidance to student

training may not necessarily have to leave Slave Lake. "In many cases people can get the training they need right here by going to the Sunrise Project." CVC and the Sunrise Project are working co-operatively to provide post-secondary, university education in Slave Lake.

Once a specific course has been selected, registrations clerk Joan Miller will assist the new students in registering for that program. If the student requires financial assistance, he can apply to be paid to attend school, through the Alberta Vocational Training (AVT) allowance program.

Designed by the provincial government to encourage Albertans to complete their education and to pursue vocational training, AVT provides funding of \$11 to \$56 per day per student, depending on need. Without it, many people would be unable to pursue their career goals, admits Seinen. "The main purpose is to break down financial barriers for those who are going to school." The funding allows the student to pursue education while still having sufficient funds to cover expenses. "Unless the people have that money, they couldn't be going to school."

Students applying for AVT allowance must meet a full range of criteria - they must:

- have received recent vocational counselling
- be in financial need
- be 18 years of age or older
- be out of school for at least one year
- have a documented career goal (unless entering at less than the Grade 10 level)
- have been an Alberta resident for more than 12 months
- have requested training that is suitable in terms of ability, interest, background and potential for increasing employability

There is an entire book listing qualification criteria, but the department should be able to tell a student whether he or she qualifies at the time of registration,

says CVC Registrar Teresa Crick. A recommendation for funding is made following the first counselling session, and eligibility is confirmed by the registrar. A student can expect to wait four to six weeks for the first AVT cheque to arrive. Cheques are distributed on a bi-weekly basis. The expectations for students receiving AVT funding are the same as for an ordinary job, says Training Allowance Clerk Sharon Lacombe: "If they aren't there, they don't get paid." Absences will only be excused for valid medical reasons, and students are paid for holidays only if they attend class the day before and day after the holiday. This has the added benefit of teaching job skills.

The job of Student Services doesn't end with registration. The counsellors make regular visits to the centres to make themselves available to the students. Much of the counselling is fairly straightforward, says Richard Poon. But it's not all classes and courses. "We discuss day-to-day problems, or interpersonal relationships." Home life can often affect a student's attitude toward school, says Poon. If a student is having marital problems, for instance, sometimes, "they can't concentrate, they can't study." By sitting down and talking about life in general, the counsellor can get to the root of the problem, and help the student to develop solutions.

As visits to outlying centres may be spaced three to four weeks apart, "I'm encouraging students to use the phone if they have a problem. That way, we can solve the little problems before they become bigger."

Ensuring that students find and keep employment is another big role for the department. By meeting with students and businesses in the region, employment co-ordinator Lorne Larson organizes work experience placements for CVC students.

Last year, the department placed 85 students into work experience in jobs related to their training - "everything from oilfield

Continued Page 23

New Program

RECREATION LEADERSHIP PROGRAM

July 7, 1986 to June 19, 1987

The Alberta Vocational Centre - Grouard is now accepting applications for a new and exciting program, called Recreation Leadership. Based at the Grouard Campus, the program will be one-half on-campus instruction and one-half practical experience in your home community.

As a student you will be trained to provide recreation leadership, to provide organizational and programming expertise, and to access existing government services. A significant portion of the on-campus component will be devoted to developing your personal skills in safety and expertise for many seasonal recreation activities.

The program starts with six-weeks on campus followed by three-week periods alternating between Grouard and your home community.

Qualifications for registration include 18-years of age, good physical health, grade ten academic standing, and the support of an organization in your home community. The community organization may be a Recreation Board, Band or Settlement Council, Metis Local or any other group promoting recreation in your community.

For further information about registration, program, lodging and/or financial assistance please contact:

Mr. Jack Craig
Career and Information Centre
Alberta Vocation Centre - Grouard
Phone: 751-3915 TODAY

Deadline for registration is July 5, 1986.

Alberta Vocational Centre Grouard

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From Page 22

placements to placements in public schools as teacher's aides," says Larson. "If there isn't work experience of an applicable nature in a community, we have the wherewithal to place that student in the closest community with that work experience."

Work experience often translates into permanent jobs for CVC students. In a service station attendants program offered last year, 13 students were placed in work experience at the Sawridge Truck Stop. Twelve of those students were asked to stay on as permanent employees. The secretarial science and business education programs regularly have a steady employment rate of approximately 90 per cent; "I guesstimate that the vast majority of these jobs result from work experience placements."

Currently, there are nearly 25 students from the oilfield maintenance training program on work experience sites from Drayton Valley to Red Earth. "In June, we'll probably have all the students in upgrading at our East Prairie centre on work experience in High Prairie," says Larson. The students are not paid by the employer for their time with work experience, but those who would normally receive AVT funding continue to do so.

While CVC has dealt

with work experience throughout its 15-year history, it's only been in the past year that the program has been coordinated through the Students Services Department.

The job of employment co-ordinator also includes preparing students for the job market through workshops provided at the request of each centre. "We're teaching them how, and where to look for jobs; how to fill out application forms; how to create resumes; and interviewing skills." These skills will help the students compete effectively in the job market.

In addition to helping the students directly, the department also performs ongoing research on employment trends. "I'll end up going door knocking and talking to employers to advise students as to what jobs are available." The research is necessary because the job markets can change drastically over a short period of time. Late last year, the CVC graduated eight students through a four-week oilfield training program—all but one student had jobs immediately, recalls Larson; "they finished training Friday afternoon and went to work Monday morning." But the sharp drop in world oil prices has caused a downturn of activity in the oil patch, making immediate employment more difficult to find for students finishing

oilfield training this July. "At this point, I'm anticipating it's going to be pretty difficult to place all the students that will be graduating in the middle of the summer."

By talking to employers about job trends, Larson can also provide CVC with an idea of what new training programs are required to meet employers' demands. The institution can use this information in planning new programs.

Through its many functions, the Student Services department does exactly what its name implies—its there to help and encourage the students of the Community Vocational Centres, and to ensure that those same students receive all the assistance necessary to pursue their vocational goals. And to department director Bert Seinen, it's the people of Student Services that make the department successful in meeting those objectives. Seinen is a relatively new face to the department, arriving in January, 1986, after 8½ years with Northwest Community College in Terrace, B.C. "When I came here the first time, I said, 'hey, these are really great people, I want to be here.' - we've got a great team."

The Student Services Department is open to anyone from 8:15 a.m. to 4:30 p.m., weekdays. Evening appointments can be arranged.

SUMMER SCHOOL

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For More Information And Registration Contact:

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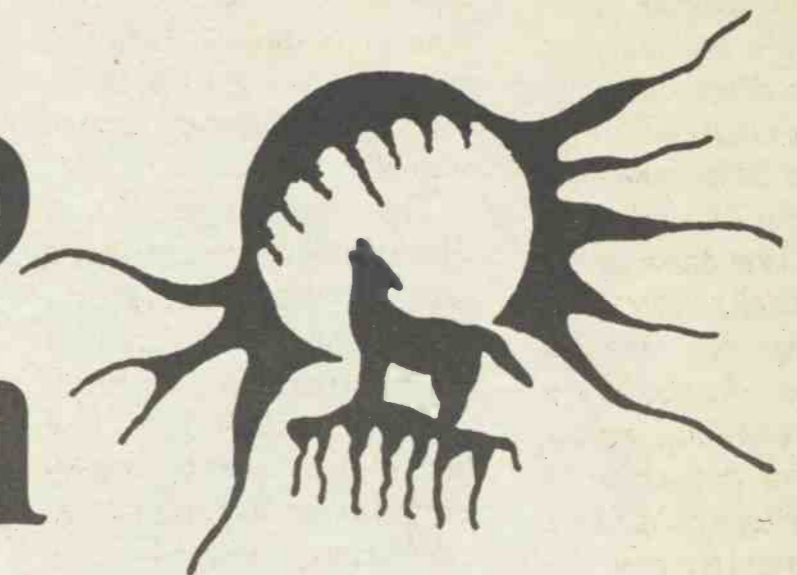
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Co-ordinated University Transfer Program*

(* Subject to funding approval)

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

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


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

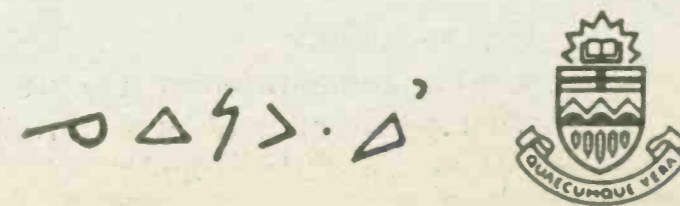
Services Support services to students are available through the Office of Native Student Services, and students in the program will have access to University of Alberta campus facilities.

Act now!

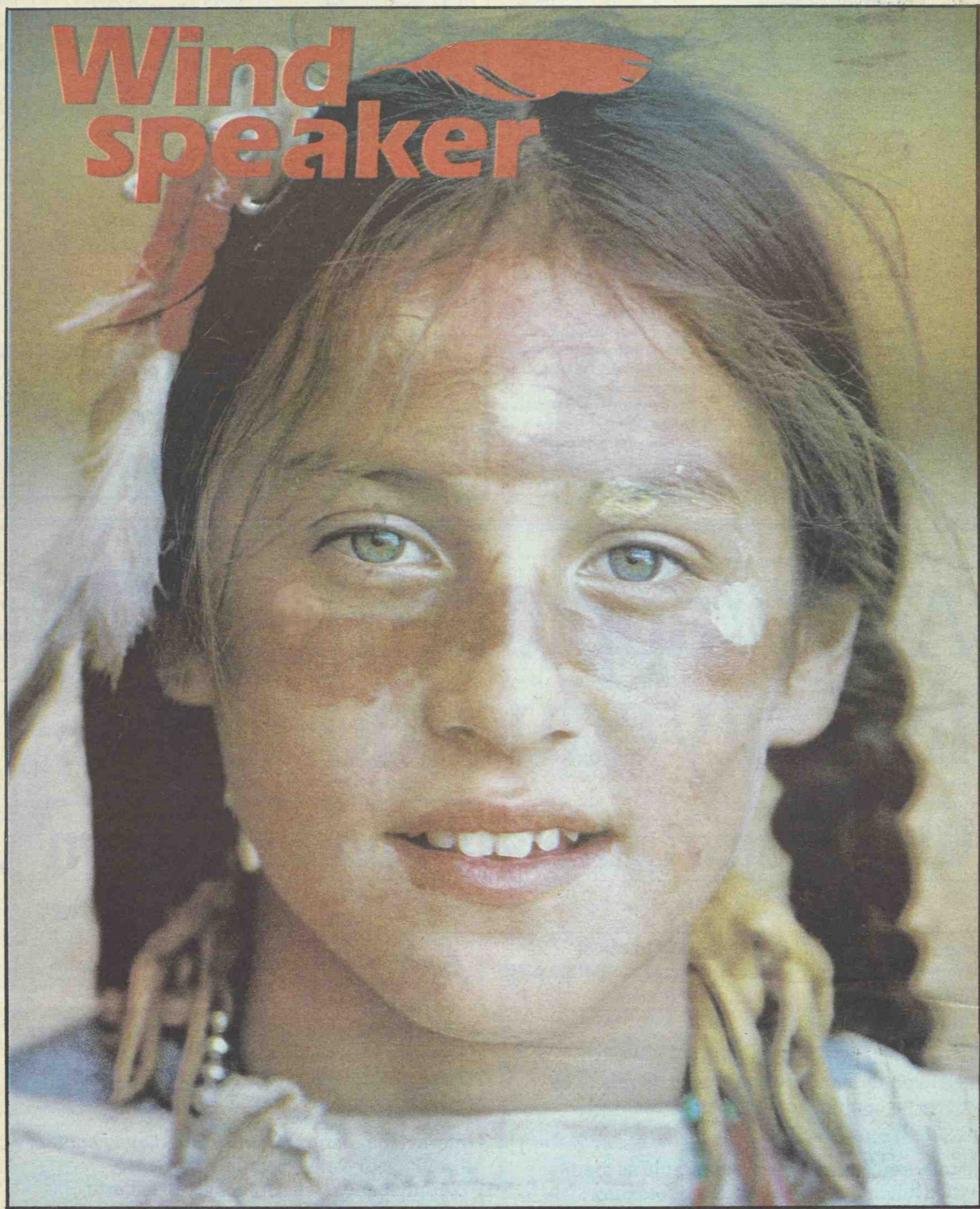
Applications from persons wishing to enter the program must be received by July 1 by the Office of Native Student Services. Student interviews are required.

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

Athabasca University 



WINDSPEAKER GALLERY



— Photo by Bert Croufoot

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