

# Wind speaker

STILL THE AMMSA  
NEWSPAPER

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## Grouard protest defused

By Terry Lusty

A public demonstration by the Grouard community over a student housing issue, as well as some associated matters, has been defused for the time being.

A June 6 meeting between government officials and representatives from Grouard and the Native community at large has resulted in a joint co-operative movement to resolve an unsavory situation.

### Freeze not honored

The incident began when the community got wind that approval had been given to locate 50 married living quarters for AVC students in High Prairie rather than Grouard. This, charged the community, was done without consulting the people affected and at a time when any such

decision was supposed to have been "frozen."

The freeze, however, was not lived up to on the part of provincial government and that is when the Grouard residents set up tents, brandished signs, blockaded entry to the campus, and executed a protest that would see their concerns go public.

On Friday, three MLAs and their deputy ministers met with ten Native representatives in Edmonton to

try to work out a solution. Former housing minister Larry Shaben, Advanced Education Minister Dave Russell, and Municipal Affairs and Native Affairs Minister Neil Crawford met with Native delegates representing Grouard, the Indian Association of Alberta (IAA), Sucker Creek Reserve, the Metis

Association of Alberta (MAA) and the Metis settlements.

Russell, new to the field of education, said he was trying to familiarize himself with his new portfolio and the events surrounding the Grouard issue, but also wanted to get conditions restored to normal. He made mention of his desire for consensus plus the need for a collective decision as to where the housing should be located.

Harold Cardinal, a former chief at Sucker Creek, asked Russell that education at AVC not be "downgraded," that the freeze not be applied for too long, implying, at the same time, that a decision should not be made until such time as all parties had an opportunity to have their input, and that a negotiating commit-

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## OUT FOR A RIDE

The action was fierce and entertaining as 156 contestants including this bull rider view for prize money at the IRCA rodeo on the Saddle Lake Reserve. See story, Page 17.

— Photo by Terry Lusty

## Native jobs discussed

By Ivan Morin

Native people from industry, unions, and Indian and Native communities met in Edmonton June 3, 4 and 5 to discuss Native employment. The Interprovincial Association on Native Employment (IANE) held their annual meeting in Edmonton, with Natives from a number of organizations from Alberta, Saskatchewan and Manitoba

attending the meeting.

The Interprovincial Association on Native Employment is an advocate for Native employment across the three provinces. At the three-day conference, delegates heard from a number of sources on how to enhance Native employment in their respective provinces. Speakers and facilitators came from a number of government agencies and

private corporations which employ Natives.

Lyle Bear, past-president of the IANE, says that in the past year the association has done significant work in the area of public awareness to the concerns of Native employment, particularly in Saskatchewan. Bear says that he has appeared on radio programs and other news outlets to promote a

Continued Page 3

## Indians ban media

By Clint Buehler

DUFFIELD — Media efforts to obtain financial information on 10 Alberta Indian bands has resulted in a ban on reporters at the annual meeting of the Indian Association of Alberta.

The ban was approved on the first day of the meeting he learned after delegates from the Herald to Info effort: finan review ponde the S Blood. Enoch bema Dis



By Albert Crier

HOBBEWA—The Ruperts Land Order of 1870 and what it means today was the topic of discussion at a meeting between Thomas Berger and various Indian leaders of Alberta, at the Montana Reserve on June 5.

Indian leaders from across the province discussed with Berger possible strategies that could be used in challenging the federal government for failing to fulfill certain obligations set out in the legislation that allowed the transfer of Ruperts Land into the jurisdiction of the Canadian government.

Berger, a lawyer and former judge of the British Columbia Supreme Court, is well known in Canada for taking up the cause of Native people. He acted as legal counsel for various

Native land claims, recently taking on the Manitoba Metis Federation's land claim in Manitoba.

He is also noted for heading the public hearings on the interests of northern Native peoples related to the resource development of northern Canada.

Berger elaborated on a letter sent to the Montana Band regarding the Band's proposed challenge to the federal government on the failure of the government to act on certain terms and conditions required by the Ruperts Land Transfer Act, 1868, and the Ruperts Land Order, 1870.

Ruperts Land is the vast area of land that was granted to the Hudson's Bay Company by King Charles II in 1670. That charter claims to give the Hudson's Bay Company governing powers over all

the lands and waterways west and north of and including the Hudson Bay area. The exact area of land included as part of Ruperts Land was not clearly expressed in the Charter.

Berger stated that three of the terms and conditions of the legislation concerning the Ruperts Land transfer from the Hudson's Bay Company back to the Canadian government directly related to the "Indian tribes" in the area.

The Canadian government resolved to fulfill these obligations but failed to do so, according to Berger:

1. Any Indian claims to compensation "for lands required for the purpose of settlement" were to be taken care of by the Cana-

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## Bands retain Berger

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### ATE NEWS BULLETIN

The new president of the Indian Association of Alberta. Also annual meeting in Duffield were: Percy Potts, Treaty 6 vice-president; Lawrence Courtoreille, Treaty 7 vice-president; Tony Arcand, secretary, and Roy Louis, treasurer.



# Community health representatives to meet

The first ever national conference for Canadian Community Health Representatives will be held at the Calgary Convention Centre June 22 to 26.

Community Health Representatives (CHRs)

are Indian and Inuit para-professionals working on their own reserves to assist their community members and leadership to improve their health. Their duties range from acute emergency care such as child

birth and heart attacks, and to community health promotion. They may be involved in preventative screening programs, chronic care and dental health. A large percentage of their time is often spent dealing with mental health counselling, family counselling and crisis intervention. They are an important aspect of their community's team approach to community development. They provide

one of the few links between the community members and the non-Native health professionals that visit, and are involved in delivering much of the primary health care services.

Health statistics for some Native communities are poor and fall far behind those that are acceptable to the rest of majority Canada. The CHRs, some 535 dedicated individuals across Canada, are among the

most important resources in their communities in addressing their health concerns.

The CHR program is now 25 years old. It was originally developed by the Medical Services Branch of the federal department of National Health and Welfare. Over the years it has expanded, diversified and evolved in new directions as the majority of CHRs come under direct band employment, and as many dramatic changes take place within the communities themselves.

This will be the first opportunity these workers have had through their first quarter century of service, to gather and exchange ideas and concerns. Although it will, no doubt, be a time of renewing friendships and making new friends and having fun, there will be serious discussion of the issues that have implications for the program in the future. This conference is part of an ongoing process that will be unique in Canada. Over the past two years, a network of working groups across the many regions of the country has met to discuss common concerns and to identify possible feasible solutions to deal with these concerns. Much of this information has been compiled into a document which will provide the basis for further deliberations.

The document focuses on six major issues:

- networking and support systems;
- training and accreditation;
- the role of the CHR;
- working conditions;
- community health developers;
- special issues north of 60.

Workshops will provide further opportunity for the CHRs to focus on these issues in a positive and meaningful manner.

As a background to these discussions, the conference will focus on issues of self-government in general and specifically in relation to health and the CHR program. A panel of distinguished Native leaders will offer their comments and concerns followed by a panel of CHRs themselves who will relate their own experiences with the changes of self-government.

Other informational workshops will be offered as a forum for CHRs and other health workers to present their ideas and experiences on a number of topics that the CHRs have selected themselves. They will have the chance to present their programs and approaches that they feel have been successful in meeting the community needs.

It is anticipated that some 700 people will participate in the conference. Besides CHRs, there will be numerous chiefs and band councils, members of local and tribal health committees, drug and alcohol abuse workers, child care workers, etc. Registration will take place on Sunday, June 22nd and the conference will run for four days through noon on Thursday, June 26th.

It is hoped that this conference will provide valuable information for the future enrichment and expansion of the program. It will only be in this way that the CHRs and their program can be effective in having significant impact on their communities to improve the health of their people, organizers say.

## National

# Native art to be exhibited at Native Business Summit

TORONTO — A key cultural component to the Native Business Summit June 23 to 27 at the Metro Convention Centre is an art exhibition/exposition and an arts and crafts fair.

The exhibition, "New Beginnings...", will be a showcase for traditional and contemporary Native art from across Canada and the United States, says Robert Houle, an artist who is the consultant-curator for the Summit.

"New Beginnings..." is an exhibition composed of work borrowed from private, public and corporate collections. "These holdings will be assembled for the Summit and will create the single largest exhibition of Indian and Inuit art to date; this show will provide a comprehensive overview of Native achievement in the world of artistic endeavour," said Houle.

Four Native curated shows will be an important part of the art exhibition. These include: "Robes of Power; Totem Poles on Cloth" a collection of sixteen button blankets by Northwest Coast artists curated by Doreen Jensen; "Keepers of Our Culture" a collection of contemporary art by women put together by Tom Hill; "Quillwork" a unique travelling exhibition of traditional Ojibway art forms organized by Mary

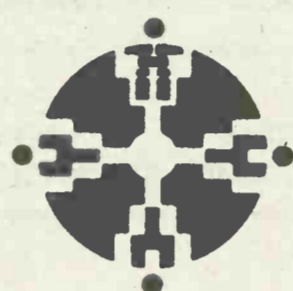
Low Fox; and "Visions" an exhibition of contemporary photography by the Native Indian/Inuit Photographers Association, director Brenda Mitten.

The federal Department of Public Works will participate with a display highlighting the Native Sculpture Program on Parliament Hill. This will include maquettes of the Inuit and Indian bas-relief sculptures now permanently installed in the House of Commons. Also on exhibit will be a small soapstone maquette by the Cayuga sculptor Joseph Jacobs. The actual limestone bas-relief will be installed this summer when the House is in recess.

Bata Shoes Museum Foundation will display some outstanding artifacts from their collection of traditional Indian mocassins and snowshoes as well as Inuit kamiks. The exhibit will also feature related artifacts including a tapestry by Nina Napartuq on how kamiks are made.

A number of the senior artists including Daphne Odjig, Allen Sapp and Alex Janvier will be present for the opening of the exhibition. Other internationally known artists such as Norval Morriseau, Bill Reid, Tony Hunt and Kenojuak have been invited.

Other Alberta Artists to be featured, in addition to



## Native Business Summit

Janvier, are Joane Cardinal-Schubert and Jane Ash Poitras.

A commemorative gallery honouring some deceased artists will feature Benjamin Chee Chee, Angus Trudeau, Jackson Beardy, Gerald Tailfeathers, Carl Ray, Jesse Oonark, Noona Parr and Pitseolak Ashoona. The final work of the late Ojibway painter Arthur Shilling will be one of the major attractions of the show. It is a five panel oil painting titled "Beauty of My People", a living testament of his belief in the Native People.

As well, there will be on-site painting, sculpturing, printing and jewellery

making.

Installations by two artists from Regina have been especially arranged for "New Beginnings"; Bob Boyer will install and paint an authentic Plains Indian teepee and Eddy Poitras will install an exciting multimedia work called Big Iron Sky.

Two other existing aspects of the exhibition will be a display of a scale model of the new National Museum of Man by Douglas Cardinal, accompanied with original drawings and photographs; and an exhibition of sculpture, tapestries, drawings and prints from the Hudson's Bay Company collection.

# Berger works on claims

From Page 1

dian government "in communication with the Imperial government," meaning the British Parliament.

2. The added requirement that compensation be based on "equitable principals which have uniformly governed the British Crown in its dealings with the Aborigines".

3. A requirement that the government of Canada "make adequate provisions for the protection of Indian tribes whose interests and well-being are involved in the transfer."

Berger said that these obligations were imposed on the Canadian government by the Ruperts Land Addresses, made in the House of Commons and the Senate of Canada in



THOMAS BERGER  
...listens to concerns

1867 and 1869 and the Ruperts Land Order enacted in 1870.

These obligations were not "ordinary statutory obligations," said Berger. "The Ruperts Land documents are part of the Constitution of Canada, just like the Charter of Freedoms and Rights are part of the Canadian Constitution."

Although the Canadian government made treaties with Indians after the transfer of Ruperts Land,

Berger believes that these treaties were not "adequate provisions" for protecting the interests of the Indian tribes inhabiting the area.

"The Treaties were not adequate then and they are not adequate now," said Berger. He believes that "the federal governments obligations assumed under the Ruperts Land documents are continuing obligations, enforceable today".

In an interview after the meeting, Berger said that these obligations and provisions have present day implications related to the autonomy, self-determination and self-sufficiency of the Indian tribes whose territories and interests were involved in the transfer of Ruperts Land.

"We want to bring to light these obligations so the government can deal with us on an equitable basis," said Chief Melvin Potts of the Montana Band.

Potts said his band will be filing a lawsuit against the federal government for failing to live up to the obligations set out in the Ruperts Land documents: Thomas R. Berger will be requested to act as legal counsel, along with the Montana band's legal team, on the lawsuit.

Berger indicated that he is willing to act in that capacity. "All we are doing at this time, on a Constitutional basis, is to bring up the government obligations dated back to 1867. They are still in existence," said Potts.

The Prairie Treaty Nations Alliance has adopted the Montana Band strategy and the band is gaining increasing support from other Treaty areas, said Potts, who added that Montana will be sharing information on the lawsuit with other interested bands over the summer.

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## Group promotes claims awareness

By Ivan Morin

A group calling itself the "Comprehensive Claims Coalition" recently called a press conference in Edmonton to announce they have begun a nationwide awareness campaign on the Aboriginal Land Claims issue.

The Coalition is made up of twelve Aboriginal groups from across northern British Columbia, the Northwest Territories and the Yukon Territory. The group's tour of the nation began in Victoria where they met members of the community and the B.C. government. The Coalition is travelling to convince government to implement recommendations from the Cooligan Report, a report on Comprehensive Land Claims Policy.

The recommendations of the Cooligan Report go before Parliament on June 18, the Comprehensive Land Claims Coalition would like to see Parliament approve the findings of the report.

Richard Sidney, of the Council for Yukon Indians, says that if the government approves the report, it "would for the first time in Canadian history allow Canada's Aboriginal people to once and for all have control of their own destiny." Sidney added that the

lobbying is necessary because of the Nielsen report, which was released last year and recommended cutbacks in Native programs across the country.

Sidney says "if the Nielsen is an indication of the government's direction in dealing with Native people and the land claims issue, then we need to lobby and educate people and garner support".

The Comprehensive Land Claims Coalition was established one year ago after it was found out that the government was establishing the task force to review comprehensive land claims policy. The twelve organizations which make up the Coalition pooled their money together to establish the Coalition, and pay for campaigns such as the present tour.

Chief Rob Robertson of the Nishga's tribe in B.C. says "current government policies fail to recognize that the fundamental objective of the First Nations is to negotiate an agreement which provides the basis for our political, cultural and economic survival as a self-governing peoples within our ancestral homeland. And it is crucial that a new policy be adopted as soon as possible." Robertson points out that the Dene of the Northwest Territories have been negotiating with the government for over 13

years and only one claim has been settled.

The Comprehensive Land Claims Coalition has taken a six point stand on what should be reflected in the land claims policy:

1) Native people must be able to govern themselves; control and social, economic and cultural institution that shape their lives and future.

2) The Coalition says that at present the Constitution of Canada affirms Aboriginal rights. In contrast to the present claims policy which is based on the extinguishment of those same rights, the Coalition says that Aboriginal Rights must be protected.

3) Robertson says that Aboriginal people are highly dependent on the public purse, and they seek the ability to become self-sufficient and make positive contributions to the Canadian economy through sharing resource revenue, and through an economically sound land base.

4) Native people depend on natural resources—the land, water, wildlife, and oceans for their very existence and identity. The Coalition says that Native people must be able to share with government the authority to decide what should be done with the resources, and how they should be developed and managed.

5) To accomplish this, the Coalition would like to negotiate rather than have to litigate. But to accomplish this, the government should have a broader mandate, the provinces must co-operate and adequate resources must be provided to all parties.

6) The Coalition says that any agreement is but a piece of paper until it is implemented. It says that existing claims show there is a wide gap between the idea and reality. The Coalition finalizes that where reasonable implementation and negotiation should proceed hand-in-hand.

Bill Erasmus of the Dene Nation says that the Coalition has also set up an Eastern tour to coincide with the western visits. Erasmus adds that he is hopeful that enough attention will be drawn to the Comprehensive Land Claims Policy report to move the government to have a closer look.

Members of the Comprehensive Land Claims Coalition include the Nishga's Tribal Council, Tungavik Federation of Nunavut, Metis Association of the Northwest Territories, Conseil Attikamek Montagnais, Council for Yukon Indians, Kaska Dena, Taku River Tlingits, Labrador Inuit Association and the Dene Nation.

## Provincial

### IAA meeting bans media

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the ban arose after Peter Many Wounds Jr., the meeting chairman, told delegates the Elders had advised that media be excluded.

Among those asked to leave was Karen Booth of the "Edmonton Journal." The "Calgary Herald's" Native affairs reporter, Wendy Smith, was not at the meeting.

But according to Booth's story on the ban in the Journal, Smith says that "for one reason or another, we're often left out in the corridor at Indian gatherings." As for the ban, Smith says "Indian leaders should be as prepared for scrutiny as any other political leaders."

Stoney Chief John Snow contended in a draft resolution that "Indian band revenue and capital is received collectively on behalf of registered band members...and as such represents the personal and private income band members."

Chief Walter Twinn of the Sawridge Band agrees. He told "Windspeaker" that Indian finances are "nobody's business but our own."

The annual meeting also passed a resolution directing Indian Affairs Minister David Crombie to have his officials reject the "Herald's" request on the basis that disclosure would jeopard-



WALTER TWINN  
...nobody's business

ize self-government talks, breach the government's trustee duty of confidentiality, and expose "private and confidential" Indian tribal customs.

The resolution contends that disclosure "will serve only the self-interest of the applicant and no proper purpose."

According to Booth's story, the Justice Department has written the individual bands to ask if they object to release of the information. They are to respond by June 20.

Interpretation of the Access to Information Act may be that oil and gas revenue is considered public money, say Don Murphy, regional director of operations for the Department of Indian Affairs, "but the Indian Act has not been altered, and the moneys are still Indian moneys under that legislation.

## Native jobs discussed



LYLE BEAR

...former IANE president

From Page 1

greater understanding on the issues that touch on Native employment.

This year's conference saw a number of individuals from mining companies who generally hire a large number of Natives in the Northern communities offer their assistance in tackling the Native employment issue. The Alberta chapter of the IANE, hosted the annual meeting which was facilitated by Native Outreach of Alber-

ta. Allen Willier, executive director of Native Outreach, says it was very easy for him and his organization to become involved in the IANE because of their parallel objectives, in that the mandate of both organizations is to explore the employment of Natives, although Willier says that the mandate for Native Outreach is clearly set out, and that of the IANE is not.

Willier was elected vice-president of the IANE, and he was also elected the president of the Alberta Chapter of the association. Other executive elected

included: Les Erickson, president; Henry Bigthroat, Blood Tribe, Treasurer; and Lyle Bear, Vivian Willier, Donn Pellitier and Jim Morre, board members.

Elections for the Alberta Chapter were also held during the conference, and elected to the Alberta board were: Allen Willier, Native Outreach; Tom Ghostkeeper, Native Outreach; Irene Morin, Enoch Band; Vivian Willier, Lesser Slave Lake Council; Peter Liske, Esso; Henry Bigthroat, Blood Tribe, and John Hees, Native Outreach.

### WHY BE LEFT OUT?



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## Employment awards presented

By Ivan Morin

Manitoba Hydro was honored with the Ivan Ahenakew Award for its contribution to Native employment, by the Interprovincial Association on Native Employment (IANE).

At a banquet in Edmonton hosted by the association, Manitoba Hydro was chosen from a number of candidates from Alberta, Saskatchewan, and Manitoba.

The Ivan Ahenakew

Award is presented by the (IANE) to any group, organization, or individual who has made a significant contribution to Native employment.

Ivan Ahenakew was a founding member of the association in 1975, he along with a small group of concerned individuals, met to consider possible options to improve the employment status of Native people.

Ahenakew saw the problems in Alberta and Manit-

oba of Native employment were similar, and he established a communication link with the other provinces to deal with the issue. In May 1976, as the Saskatchewan chairman, Ahenakew hosted the "Native Employment Symposium," and it was at this symposium that the Interprovincial Association on Native Employment concept was established. In December of the same year, first board of directors, of the association approved

the IANE constitution.

Since its incorporation, the IANE has been recognized as an organization dedicated to bringing together individuals who share a general concern about Native employment.

The board of directors of the IANE say that the Ivan Ahenakew Award symbolizes the need for concerted efforts to alleviate the

unemployment and under employment affecting Natives in today's society.



# Ministers meet with Grouard protesters

## From Page 1

tee be struck soon.

Chief Frank Halcrow reinforced Cardinal's concern for a negotiating body as well as a review of the AVC mandate.

Cardinal drew to the government's attention that education for the local people is not simply a matter of "fire-fighting." He said they must identify community needs and make an effort to meet those needs. To fulfill the mandate of AVC, he continued, commands special legislation with a view to the processes that could adequately deal with the situation.

Whatever transpires, said Crawford, "I will want to be close to the process." He wishes to be involved in that process even if he cannot attend all meetings.

The process entails two possibilities which are yet to be worked out. One is a large group of community members and interested parties who wish to have a say. The second is a small group which would make for easier dialoguing when it comes to meetings with the bureaucrats. The smaller group would consist of representatives of the real working body.

There was a lengthy discussion as to just who would comprise the smaller committee. The MLAs and their deputies took issue with this at some length. Shaben expressed his opinion, pointing out that he does not want the representatives to be "hand-

picked" by the communities, but by a consensus of the communities.

Victor Prince, representing the East Prairie Metis Settlement, and Jeff Chalifoux as the community spokesman for Grouard as well as the zone member for the MAA readily countered Shaben's comments.

Chalifoux drew attention to those present that each (Native present) has a working interest in the issue and was there in an official capacity because of their involvements with the areas.

Prince supported this position as he mentioned that "we've been elected to work on behalf of our people." He went further, stating "what has to happen today is we have to be clear as to who the government is appointing."

For awhile it appeared that the meeting was going to get bogged down in defining the terms of reference, but those delays were coming from the government.

The end result was that the eight Natives present would constitute the small working committee. They are Jeff Chalifoux, Pauline Prahm, Henry Laboucan, Glenna Auger, Victor Prince, Sam Sinclair, Frank Halcrow and Clifford Freeman.

In turn, this committee is to obtain input from the larger one representing all affected communities and also is to be the direct negotiating team with the provincial government members.

Harold Cardinal told the ministers that the Native communities all have their own formal political structures in place to deal with this issue just as the province has certain officials who act on the province's behalf. He also expressed concern that some non-Natives may get on the bandwagon.

Cardinal did not, for example, want "the High Prairie town council to make an appointment to the working committee which would not reflect the Native community" and would not be recognized as a spokesman of the Native communities who are the affected parties in this matter.

The government delegates present could not, of course, commit themselves to naming who their representatives would be as this could not be an arbitrary decision solely by those present.

By the same token, not Crawford, nor any other government representatives present, could make any commitment as to when a first meeting between the eight-member Native group and government officials could transpire.

Concern was demonstrated on this point but government could not be pinned down on it. MLA Crawford concurred with Cardinal and others that there is a need and an urgency to resolve the matter with all due haste. The new school term only permits about two months in which the situation must be addressed and corrected.

The three MLAs had to take their leave from the meeting at noon hour and their deputies continued in



(L. TO R.) ROBIN FORD, ARCHIE GROVER, LARRY SHABEN, NEIL CRAWFORD  
...meet with concerned Grouard residents

their place until well into the afternoon.

The Native delegation emphasized that, at the minimum, both the Municipal and Native Affairs minister and the minister of Advanced Education should be involved in future meetings. They have established the need for, and will work at drafting and submitting, "a letter of understanding" which includes what transpired at the meeting and the commitments made by both parties. The letter will undoubtedly address such items as the terms of reference and in particular who will make up the community representatives. As well, the minutes of the meeting will be required.

Overall, the meeting lasted about five hours. The ministers themselves sat in for about three and one-half of those hours, and that certainly appeared to be a good indicator of what might come. The time spent and the representation by senior provincial officials cannot but be construed as positive, encouraging, and to the credit of the government.

Two additional items of

interest and concern that need some direction include a review of AVC's mandate and the moving of some AVC programs to High Prairie. The group was told that, as with the housing, no move would be made that would see programs at Grouard transferred to High Prairie at this stage and any which may have been made or planned would remain at Grouard.

Material and equipment which had been shipped out of the AVC and into High Prairie during the protest last week are to be returned to AVC. A commitment was also made that no participant in the demonstration who is on AVC staff would be in jeopardy of their jobs. This was expressed by both Crawford and, last week, by Dan Vandermullen, the vice-president for AVC.

A final concern from the Native delegation involves the initial intent of what the school programs at AVC were to work towards since their inception, which was to educate Natives so that, somewhere in future, they would return to the AVC and assume the roles of instructors and administra-

tors. That, in fact, has not been occurring and the community is concerned about it.

The government was also asked to look at the financial and human resources needed to assist the working committee. To date, those costs have been borne out of pocket by the Native people involved.

"Yes, we'll work on that," Crawford promised. Henry Kolesar, Russell's deputy minister, said that a name list will be required as "it will certainly formalize the process and justify the expenditures" with treasury.

Before concluding the meeting, Kolesar voiced his sentiments regarding Native apathy at the community level. "From time to time," he said, "we express that communities are apathetic. In this community, this does not hold true and I feel pleased and positive" about the meeting and actions taken.

The Native delegation was elated over what they consider a victory and were impressed with the gains they seem to have made in dealing with this particular issue.

## Dumont admits protesters' control

AVC Grouard president Fred Dumont last week admitted while the campus was closed it was "under the control of protesters. We leave the solution to the political process."

Dumont ordered his staff of 143 to attend daily official study sessions in the High Prairie Elks building. Staff was required to sign in daily or be considered absent without excuse.

Meanwhile, Alberta Union of Public Employees workers counselled staff members who are residents of Grouard and sympathetic to the protest. AUPE Vice-President (and also an AVC staff member) Mike Poulter said the union's "concern is to protect union members - people have been fired for less."

Dumont said the AVC administration was operating out of the High Prairie extension office, plans were being made to accommodate students who will have to write departmental exams at the McLennan campus, and "all other programs are in abeyance."

## Students 'caught in middle'

By Albert Burger

GROUARD — AVC Grouard students say they are caught in the middle of a fight between the community and the Alberta government, but not all of them agree with a position taken by a student committee.

Last week, about 50 of the over 200 students attended at the High Prairie Friendship Centre for a heated afternoon session in attempts to formulate a position and release a statement to the press.

A committee composed of Donna Neynaka of High Prairie, Tammie Sutherland of Big Meadow, Dennis Laboucan of East Prairie, and John Bigcharles and Melvin Laboucan, both of High Prairie, met with representatives of the local newspapers.

"We have to sacrifice our education," they said in a

prepared statement, pending the outcome.

"So far the students haven't been heard on this issue. We sat back and watched the events take place. No one seemed interested in what we thought, or how we felt.

"The majority of the student population is not involved with the protesting at the AVC campus, nor are we involved with the decisions made by the government. We are caught in the middle and feel our education was not taken into consideration."

Deynaka said the students "give them (the protesters) credit for standing up; unfortunately we're caught in the middle."

Of the total student population, many have gone home and a number have been provided with accommodation in a High Prairie motel, but a small number of other students decided

to stay in Grouard. Since the AVC dormitories closed, they were put up next door at Kisemanito Centre - a Roman Catholic Native seminary.

Dave Lapatac of Enoch, Billy Ashley of Driftpile, Mile Stecyk of Valleyview, and Monica Stone of Whitehorse are all students at AVC who chose to remain. They disagree with the statement of the student committee and state they are willing to make educational sacrifices in support of what they see as an important Native issue.

Says Lapatac: "We've been heard on this issue - we've been out there every day. I agree we want to go back in the school, but they (the student committee) don't want to consider it's a Native issue. We are being taken care of by the community and the church."

Lapatac has come armed with a letter from his chief,

Raymond Cardinal of the Enoch Tribal Administration, in "support of the stand the northern people have taken in regards to the school in Grouard.

"Education is one of the key areas in the future of our race," wrote Cardinal. "Who better to determine our educational needs than our own people? The issue of Native rights have never been firmly entrenched and it is of great importance that we stand together to prevent any action that undermines what we deem to be our right."

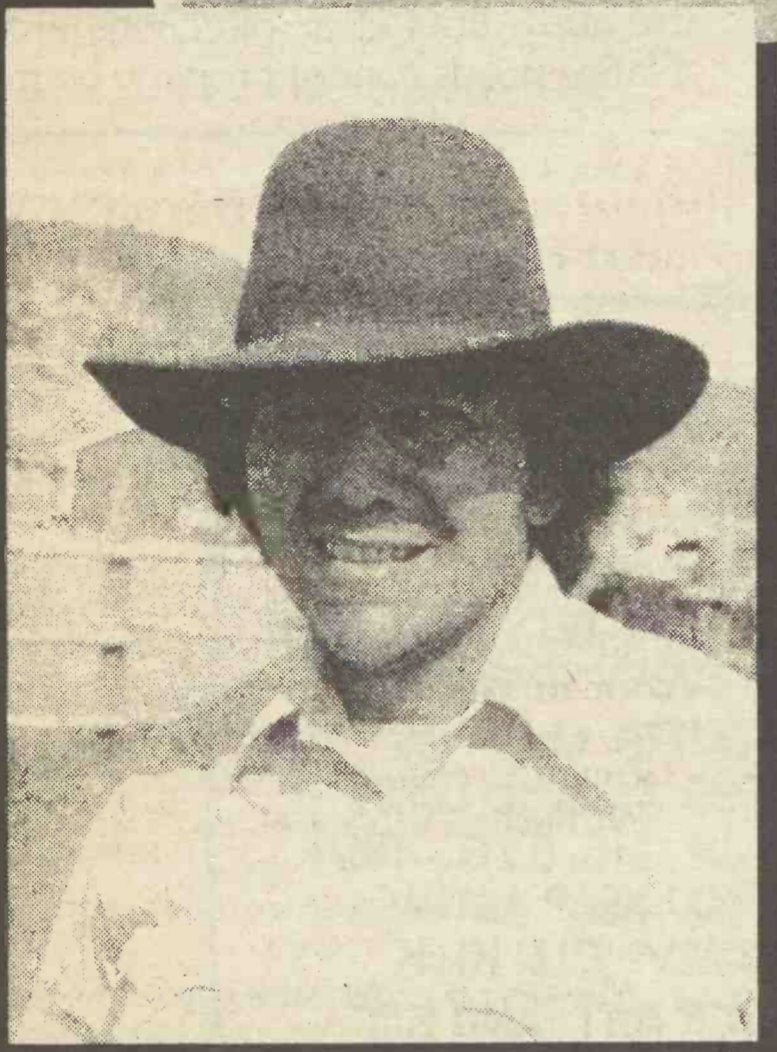
The students who stayed on at Grouard to help on the picket lines and with the security of the AVC buildings, which remained during the protest alcohol, drug, and vandalism free, say they are prepared and willing to stay out of the school to support this cause.

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# "The Honour of All"

The Alkali Indian band is very pleased to announce the completion of **The Honour of All** an exciting two part series that tells the dynamic and inspiring story of Alkali Lake. **The Honour of All**, is a powerful educational package for use by all those interested in achieving goals of sobriety, both as individuals and as a community.



## Part I

**The Honour of All** - part I is a 56 minute videotaped educational docudrama that recreates the story of the Alkali Lake Indian Band's heroic struggle to conquer its widespread alcoholism. This is a true story that occurred between 1940 to 1985, told in the words of the people who lived it. **The Honour of All** dramatically portrays the painful slow road back to sobriety. It gives hope and inspiration to native people throughout the country.

## Part II

**The Honour of All** - part II portrays various members of the Alkali Band, who discuss the past, present and the future of their community. It is done to provide communities with guidelines in their struggle with alcoholism and drug abuse to achieving their own sobriety.

The entire series is available through The Alkali Lake Band for \$400.00 Canadian or \$300.00 U.S., this includes shipping and handling. All videos are in full colour and high fidelity sound. It is available in VHS, Beta or 1/4 inch format. Order should be made prepaid or by purchase order.

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# Government action encouraging

By Clint Buehler

The provincial government's quick and positive response to the AVC Grouard protest is encouraging, although it would be premature to interpret it as an example of how future dealings with Native people will be handled.

We can't help but be encouraged that three ministers—Neil Crawford, Dave Russell and Larry Shaben—were willing to spend several hours with Native leaders on this and other issues.

Even more encouraging was the fact that they seemed willing to listen to what the Native leaders had to say, and to respond positively to their suggestion.

That willingness was not nearly so evident prior to the election when the Grouard group tried to get answers and action, nor was it so evident in the Peerless Lake tragedy, the Lubicon Lake Band's land claim negotiations and in other instances.

Alberta Native leaders—particularly Metis Association of Alberta President Sam Sinclair—contended then that the Native Affairs Secretariat and Native Affairs Minister Milt Pahl not only provided limited assistance to Native people, but were an obstacle to Native people's access to other government departments and agencies.

At this stage we have been unable to get any indication whatsoever of how the changes in cabinet responsibility will directly effect Native people, nor what will happen to the Native Secretariat and the programs it has been administering.

We have heard rumors that the Native Secretariat is being disbanded, but have been unable to obtain any substantiation of those rumors.

Neil Crawford is both the minister responsible for municipal affairs and for Native programs.

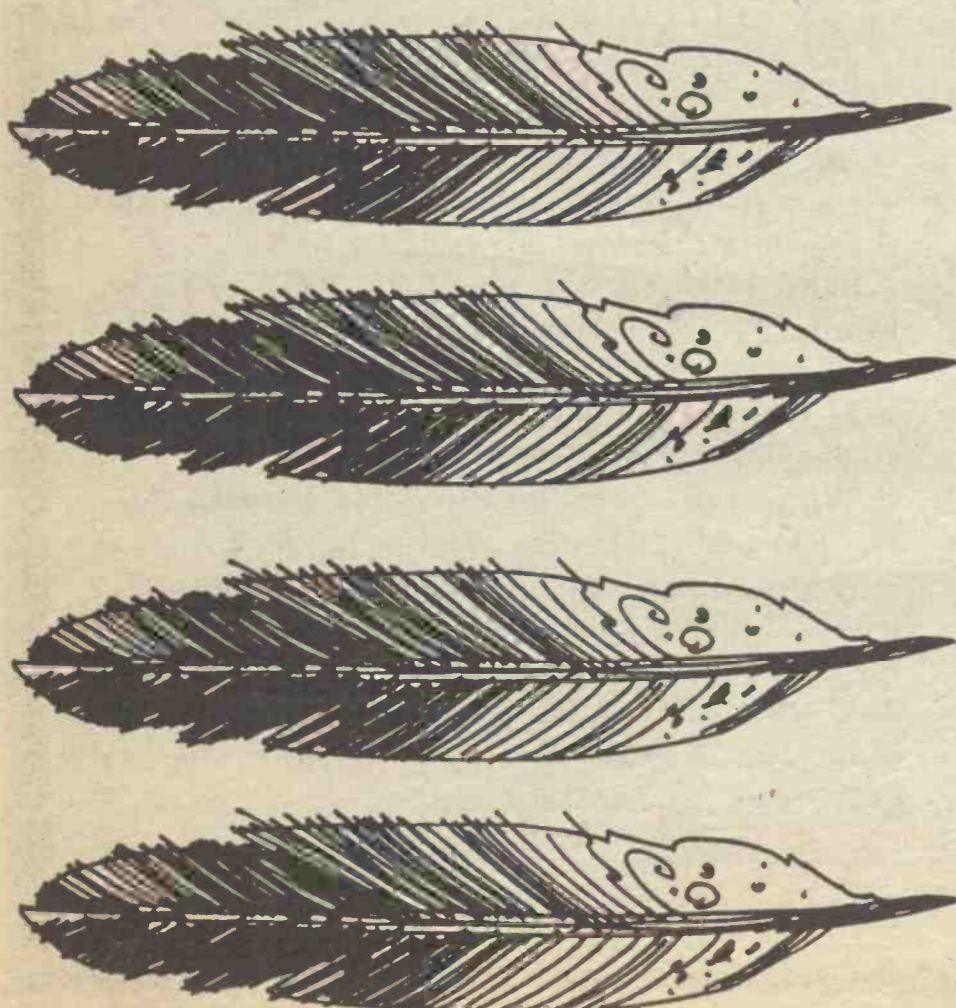
Municipal affairs has always been the department responsible for the Metis Betterment Act which deals with the Metis settlements.

Native efforts toward self-government seem to have been interpreted by the provincial government as seeking development of some adaptation of municipal government through which Native people would govern themselves.

Just how that would happen, or when it would come about, can only be a matter of sheer speculation with the limited information available at this time.

It is clear, however, that the needs of Native people cannot be met if Indians are dealt with exclusively through their reserves and the Metis are dealt with exclusively through their settlements.

There are too many Native people with their lives firmly established in towns and cities who also have a legitimate claim to just settlement of



## Editorial

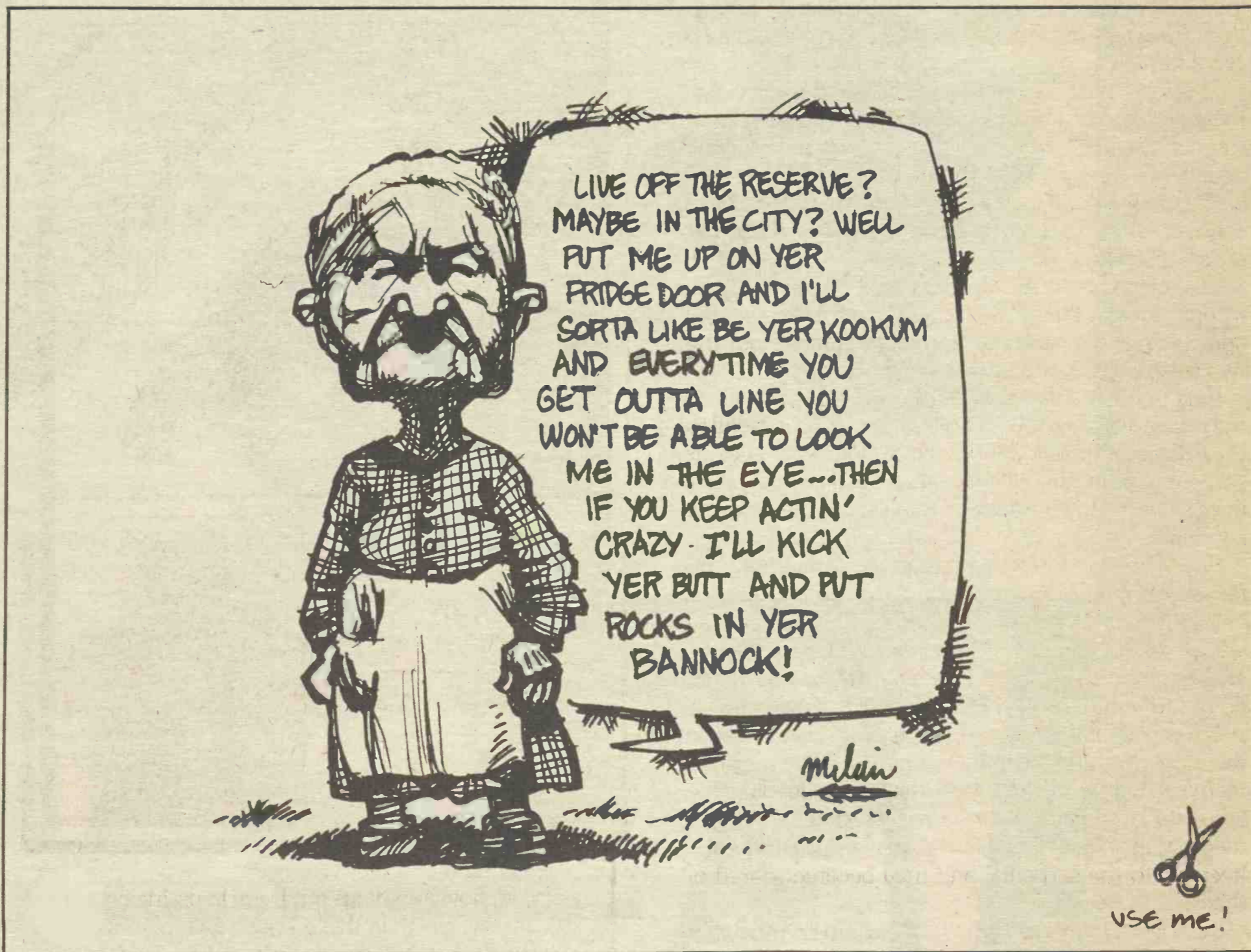
their Aboriginal rights. They are not willing to forego those rights, and they are not willing to accept any provisions that would require them to live on reserves and settlements to get them. Nor should they.

The Canadian Constitution clearly

entrenches Aboriginal rights and the just settlement of claims arising from those rights. The Charter of Rights and Freedoms clearly guarantees freedom of movement for all Canadians. One right cannot cancel out the other.

We look forward to seeing exactly how the new provincial government will handle this situation.

And we trust we will have that information soon. Long delays would be unacceptable because, until clear directions are established Native needs cannot properly be met.



### Editor's Notebook

By Clint Buehler



The Indian Association of Alberta (IAA) banned the media from its annual meeting at Duffield this past week.

The ban was based on the contention that media efforts to obtain information on the finances of 10 bands in the province were acceptable.

Delegates to the meeting, in supporting the ban, indicated that they believe such information is private Indian business and should not be made available to the public.

This confrontation between the media and Native organizations is the latest in a series of such occurrences in recent years seems to have varied in intensity and frequency depending on who the leader of the organization was at the time. The conflicts were not restricted to the IAA either, although the IAA seems to have been involved more often than other groups in the past few years.

The confrontations are a marked change from the situation in the earlier years of Native resurgence and political activism, beginning in the mid-1960s' and are a phenomenon that has arisen only in the last three or four years.

While those confrontations have mostly effected the mass media, the Native media have also found Native leaders unavailable or unwilling to discuss their concerns and comment on issues and events.

To those of us in the media, that seems an unfortunate turn of event.

We feel that the Native media has played a significant role in enabling Native leaders to achieve their objectives by providing a vehicle through which they could inform and inspire their people.

And we feel that the mass media, at least until recently (and obviously with some exceptions) has done a great deal to inform the public at large of the real situation facing Native people, and to generate public support for Native causes.

Admittedly, it sometimes seems (and too often is true) that the mass media over plays the "sensational" stories about Native people which reinforce negative stereotypes while underplaying the "success" stories that emphasize individual and collective achievements.

It is human nature as well as a journalistic reality that journalists are more likely to give good press to those individuals and organizations which are open and co-operative in their dealings with the media.

And if an individual or organization is uncooperative or secretive, it is human nature that reporters come to suspect they are hiding something and try to find out what it is.

As far as "Windspeaker" is concerned, our mandate is to provide information for Native people. That means all of the information that our resources enable us to gather and distribute. Sometimes it is good news and sometimes it is bad news.

It is not our role to censor that information. It is up to the Native people themselves to decide what they do with the information once they get it.

However, one firm policy that we adhere to that has always been a firm principle of journalism in a democracy has been the freedom of the press. At its most basic, that means freedom from influence and pressure to present information in a certain way, or to control what is or is not reported. It also implies responsibility to actively seek out the truth.

It is no matter of chance that those who would be dictators control the media, for without a free and active media, who is there to protect the rights and interest of the people, whether they are members of the organization or a singular or general society?



# An Anish-nabe legend

As told to and translated by Fred Jameson

This is a Native prophesy told before the European settlers came. It has been used--still to this day--to talk about the white settlers.

## The Two Serpents

Long ago in a small Anish-nabe village, the people were very low on food, and hunting was not very good. Each day, the hunters would go out and come back with only small game, or none at all. So one day, two of the younger hunters went out. They told their people that they were going for a couple of days to find new areas for game.

They travelled for miles--over hills and waters. On their last day of travel, they were about to turn back when they came upon a valley, and saw two very shiny objects on a ridge. The objects were very shiny--that each time the hunters looked at them, it would be hard on their eyes. One of the objects was silver and the other was gold.

One of the hunters said, "Let us get up close to have a better look at them." So they did, with a very careful approach, and when they were able to make out the two shiny objects, it was two serpents.

One of the hunters said, "Let us take them back to the village and show our people. They will be grateful to us. And other people will come from all over to see our serpents, and bring gifts to see it. And we will never have to worry anymore about our food. We will become famous."

So, they put the two serpents into their bags, and forgot about any more game, and headed for home.

When they got home, they showed the people in the village. Most of the people were afraid of the serpents, so they put them in a cage. Each day, the hunters would go out to hunt to feed the two serpents. They hunted every day so that the two serpents could eat. Because the more they ate, the more they grew. Soon they had to make bigger cages. Soon they were feeding the serpents large game--whole deer to each. The more they ate, the bigger they grew. And the people couldn't keep up to the serpents, and they became scared of them.

So, the two hunters were told, "Go and find out what you can do to kill them."

They went to the Elders and Medicine Men to find out how they could control them. The Elders told the two men to find their own way because they were the ones that brought the two serpents. And so the hunters ran out of fear to find a way to kill the serpents.

The serpents got so big that they could not be caged up anymore, and broke loose. They were bigger than other life in the whole area that they were in. They travelled throughout the country--through mountains, and valley, lakes, rivers, and everywhere they went, they left a black mark where nothing could grow on it again; for everything they touched would burn and lose its life, waters, trees; across the land, they would leave a black trail.

The hunters had seen this, and with fear, tried hiding. They ran to a nearby village and asked what they could do. As people were running in fear and trying to hide, a little boy called out, "Wait! I know what to do."

He called the people to a circle. He told the two hunters, "Go out and find a red rock. Shape it into an

arrow head. Take it to the top of the highest hill. Find a stick and make an arrow. Get all the people together and make a bow. Have all the people pull together and wait for the serpents to get close."

So, the people got all the things they needed and went to the highest hill. Soon, the serpents came. As the serpents got closer, the people had a hard time to look at them because the light was so bright. They kept coming closer and closer... and the people pulled and pulled together...

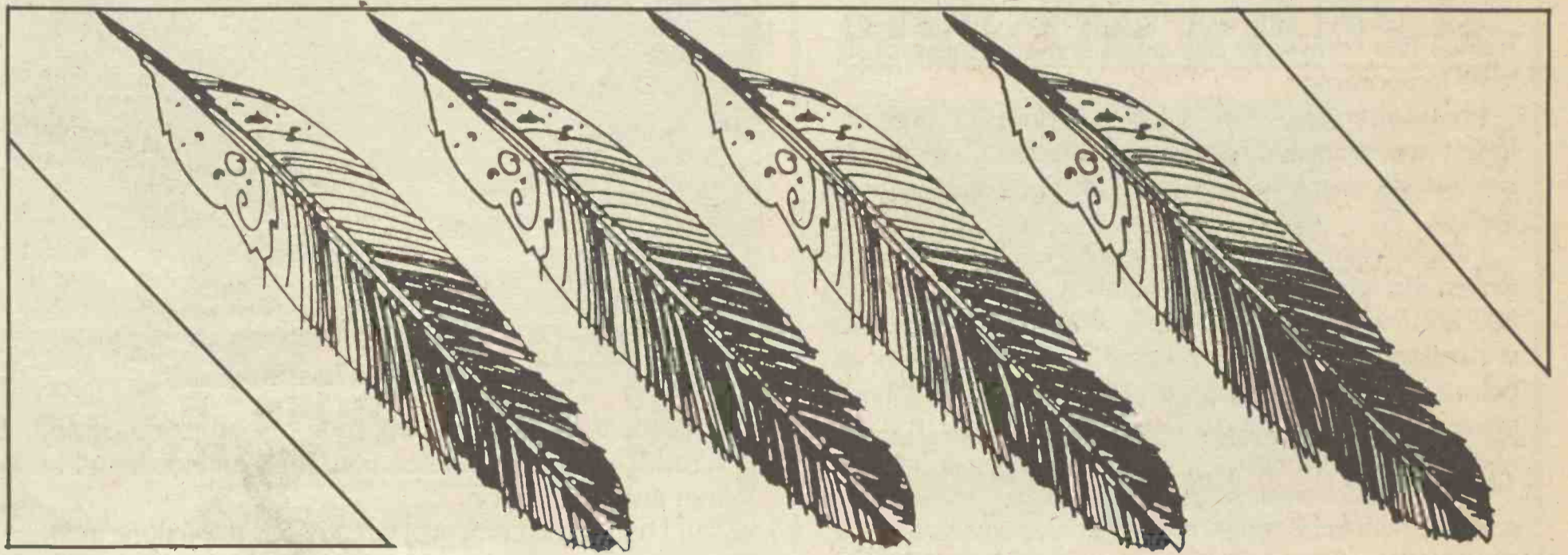
I think I will end my story here.  
Remember what the little boy said.

The boy talked about a red rock, a long stick, and a bow, and told all the people to pull together.

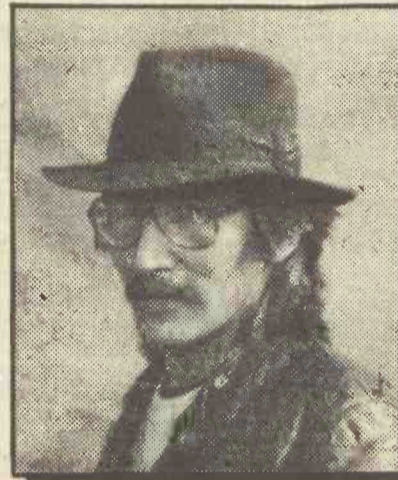
The two serpents that were talked about were gold and silver: Gold--Canada; Silver--United States of America.

The black lines that the serpents left are the highways across our country. And life no longer appears; if it does, it dies, and the waters become affected by it.

We can learn a great deal from just one of our legends. This is one way we learn--from our Elders. Many of our learnings are passed on to our younger people, as it tells in this legend.



From One  
Raven's Eye  
wagamese...



Hello, how are things out there in prairie country and further north in those bushy type places. Last weekend we went out and made a fire by this touristy lake and ended up eating porkchop sandwiches in a sudden rain. The kids and the mosquitoes thought things were going just great. We adults sat under a tree looking sideways at each other trying to remember who's bright idea all of this was. Living in the city not only makes you soft, it also makes you less waterproof, too.

Sometimes this writing business is about as tough as pulling your own teeth and therefore about as much fun, too. Here's a little trick that sometimes works to get me going when all else fails. Start every sentence with the same word and copy down whatever pops into your head after that. If you have some time and interest, give it a try. Any word will do. If you can't think of one, try--now, then tree, Dave, because. Here is what that little exercise produced for me just recently.

Indian...at the rice field we stopped for lunch on a white stone island. You know that the monomin can grow higher than a person. He and Tony sat there real quiet and listened to the talk of the pickers and paddlers. The language is like the hills that take their shape from the wind and the river. Out talking, our realizing is tied to where we're living. Out hearts threaded together by the same ancient memory.

Indian...doesn't it seem to you that everyone you know is personally funny or at least loves to hear something to make them laugh. Well almost everyone. You try to crack up Doug and he says, "there, are at least ten thousand comedians out of work and you're walking around telling jokes."

Indian...waiting out a line-up at the bank, stuffing my mc face with mc food as mc donalds, the brown of me means nothing at all.

Indian...Big Bryan who is Saulteaux once owned a moving company. This is what he'd yell at his Native employees: "Come on you bannock faces, hurry up with that freezer."

Indian...my wife, in reminding me of the need for reality, says "wake up there man and smell the coffee." Jessie, Dee's kid, giggles and tells us, "no, you should wake up and smell the tea."

Indian...no one here by that name, try Anishanabe, Lakota, Dene maybe.

Indian...Buffy St. Marie, when asked about wearing fancy glitter boots instead of mocassins:

"Don't really matter what's covering it because underneath there is always one bare naked Indian foot."

Indian...dance in the direction of the days turn and the season's spin and how can a person ever get lost. Indian...you ever been so hungry on a hot dry day, the flies buzzing around start to look like raisins?

Indian...some consider it almost a cultural responsibility to show up late. That notion don't seem to apply so strictly at the end of the day.

Indian...this island given us by the Creator and no one less can claim any different.

Indian...some amongst us jerks and self-centred, some hateful and brutal and mean-minded to. Nobody believes we've ever been perfect but we always believed in trying and trying.

Indian...Edward S. Curtis, back in the twenties, went across the whole country taking pictures of Indians. Back then they figured we would go the way of the buffalo. Now we are back up to the numbers before we were discovered. Good pictures for sure, but bad figuring, too.

Indian...look on your dresser and up on the wall, on many days you don't even see those faces at all, but in some private moment that person's heart you quietly recall.

Indian...ever notice how men dress like cowboys, boots and denim and hats big as a porch roof. Rez women dress like their own style--no pioneer equivalent. Wonder if that means something or nothing at all.

Indian...sitting in a room a bunch of us, how little does any talk of non-Natives come up.

Indian...once we were warriors. Now we tend to be worriers. Think I'd rather be savage than savagely insecure.

Indian...some believe that good business ways will surely save us, well let's hope so because it was good business that first robbed us.

Indian...at the blueberry camp, my uncle Archie teaching us how to make the loon cry and from across the black night water, Loon answered. Then we stood quiet again and counted the satellites swinging by overhead amongst the stars.

Indian...did you hear about the two government Indian experts who once stopped to play a little hockey with each other on the North Saskatchewan? Well, one of them got a breakaway and they're still looking for him to this day.

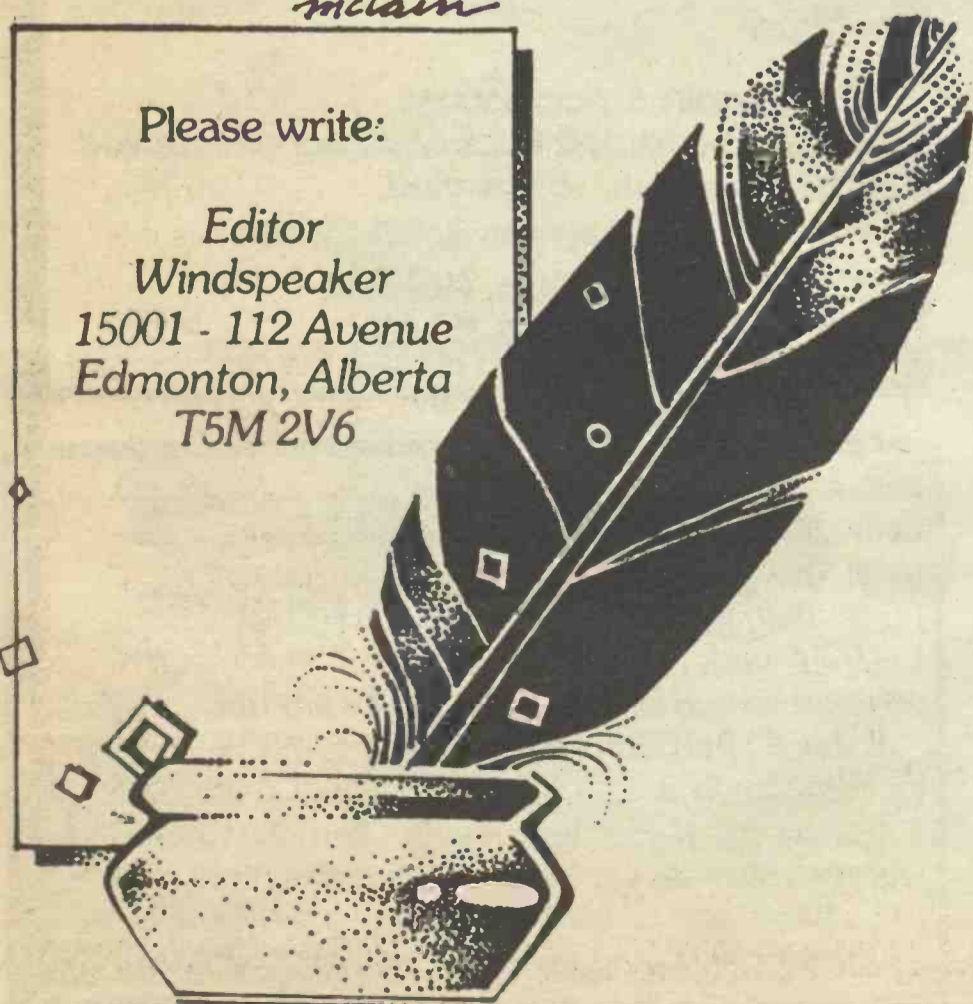
Indian...back in the days when we wrote nothing and just said what came into our heads, Crowfoot once stood up and spoke these words: "What is life? It is the flash of a firefly in the night. It is the breath of the buffalo in the winter. It is the little shadow that runs across the grass and loses itself in the sunset." Man, there is so much beauty and wisdom happening there it makes me wish to sit and listen and not say a thing for a long, long time.

Well, that's it for this week. Thanks once again for taking the time to read another one of these.

Please write:

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

mclain





# Student struggles to realize dream

By Tracy Lori Tuesday

We, the children of the Indian nations across Canada, are in serious educational trouble. The alarming drop-out rate of Native children set at around 95% nationally is indeed a dismal picture to comprehend. Even though the Department of Indian Affairs and the Indians of Canada have been committed to a policy of Indian control over Indian education since 1972, changes have been slow in coming.

As a Native student in the public school system for the last 10 years, I have encountered serious and sometimes overwhelming obstacles in trying to continue my education. The support of my family, relatives, and friends has somewhat alleviated some of these problems temporarily.

I have attended seven different schools in three different provinces and I have discovered in all cases that we Indians don't have a place in the public school system.

I am presently attending a public school in Alberta where the white student population is approximately 300; and the Indian students number only 12. I can fully understand the feelings Custer must have experienced before his defeat. However, feelings of defeat have never crossed my mind. They have only spurred me when things get tough.

As an Indian person I have a right to a meaningful education. It is no more than other Canadians receive as a matter of course. However, as an Indian I feel I must learn about my own people: the history, the values, the customs, and the language. I must learn about my culture and my heritage if I am to take my rightful place in society.

The present school system is culturally alien to Indian students and, moreover, our own Indian culture is often cast in a derogatory light.

Looking at history books, it seems sometimes we did not exist until Columbus supposedly "discovered" us. I cringe inside when I read history books outlining the Europeans' victories over our ancestors; and parallel to that, how the Indians massacred and ambushed their white neighbors.

I feel I have been cheated of my right to learn about my origins. How can I go forward if I do not know where I came from?

My father, upon researching his family tree in the archives of Ottawa, could only go back as far as my shomis, (Ojibway for grandfather) Robert Tuesday. This white name was given to him when he attended a residential school. His ancestors who had Indian names are not known to us. My history was obliterated, and I feel like a non-person sometimes.

The public school system does not take these issues into account. Our Indian leaders must provide the



TRACY LORI TUESDAY  
... "I too believe in a dream"

impetus to change and improve our educational system. We need assurance now that our needs will be met and acted upon.

If I had some control of what needs to be done in the area of Native education, I would firstly involve the parents. Parents love their children and want what is best for them. Parents have to have an active decision-making role in the education of their children.

I would like to see parents sit on school boards, both on and off the reserve. I would like to see parents work as secretaries, as teachers' aides, as janitors, as counsellors, and as teachers in our schools. At the present time I see not one Indian person holding any of these positions at my school.

Besides the obvious exclusion of our Indian culture in the public school system, there is the problem of prejudice and racism that exists in our society. To alleviate this very serious problem, I would encourage more activities to bring people together. I myself have been called names.

Names such as wagon-burner, bologna-eater, squaw, etc. It hurts to be called down just because your skin is a different color. Some prejudice I've seen is done through sheer ignorance. I would like to see this whole issue brought out and discussed in classes.

Resource persons from the community could be used. Having a mini folk-larama in the school would enable people to see the uniqueness of other cultures. You have, of course, some people who will never open their minds.

In this case you need the support of your family, friends, and your own people.

Being a minority in the classroom always makes me hesitate to ask questions. In some cases I was called a dumb Indian if I did not understand what was taught. Teachers and students fail to understand that, as an Indian person, I cannot always learn the way they do.

We are all unique. We develop in different ways and at different rates. We have our own particular strengths and weaknesses. The public school system hardly ever addresses these issues. We are taught as one group and expected to learn something at the same time, and in the same way. We need more Indian teachers who understand our culture and our ways.

The majority of teachers I've seen don't seem to understand us Native students. I would have teachers take cross-cultural courses in order for them to try and understand our culture: where we're coming from, and why we sometimes act the way we do.

In every school I've been to, student councils consist of white students, who are the majority. I would like to see a separate Native student council to represent the views of Indian students who are attending the public schools. This would make us feel we have a say in what is happening in the school.

I went to one school in Ontario where we had a Native student council. We also had our own Native counsellor. She was a great lady, and she was incredibly understanding to what I had been going through.

Many students in the school I was attending were very hard to go to school with. I tried everything I could to fit in, but I just failed even more. Eventually I gave up for awhile. My parents thought I was going to school but I was really skipping school and I found myself spending most of my time in the girl's bathroom.

Scared and terrified, I eventually asked for help from my counsellor. She tried to talk to the principal, but he didn't know what I was going through.

Finally, I would like to see an educational system which would take into account the whole child. Teachers have to be concerned, not only with the mind, but also how the child feels and his physical being.

I am not financially advantaged, and sometimes others fail to see that; what they take for granted, I do not have. It seems to me, poverty is an integral part of my people.

It is tragic to go to school. I know many of my friends will drop out and become just another statistic. More and more I see Native people becoming teachers, nurses, lawyers, etc. I too believe in a dream. I believe I have the potential to become whatever I want to be. My dream is to become a doctor of psychology. With my family and friends by my side, believing in me, I will fulfill that dream.

*"We are all unique. We develop in different ways and at different rates. We have our own particular strengths and weaknesses. The public school system hardly ever addresses these issues. We are taught as one group and expected to learn something and the same time, and in the same way. We need more Indian teachers who understand our culture and our ways."*

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# Institution has seen growth, development

By Terry Lusty

LAC LA BICHE — The Alberta Vocational Centre (AVC) at Lac La Biche had its humble beginnings back in 1973. At the time, the school was housed in a series of trailer units. Since then, the number of students and course offerings have swelled.

One consequence of its growth has been the need for bigger and better facili-

ties and equipment. Over the past few years, that is exactly what has happened. Today, the campus is housed in new and large quarters.

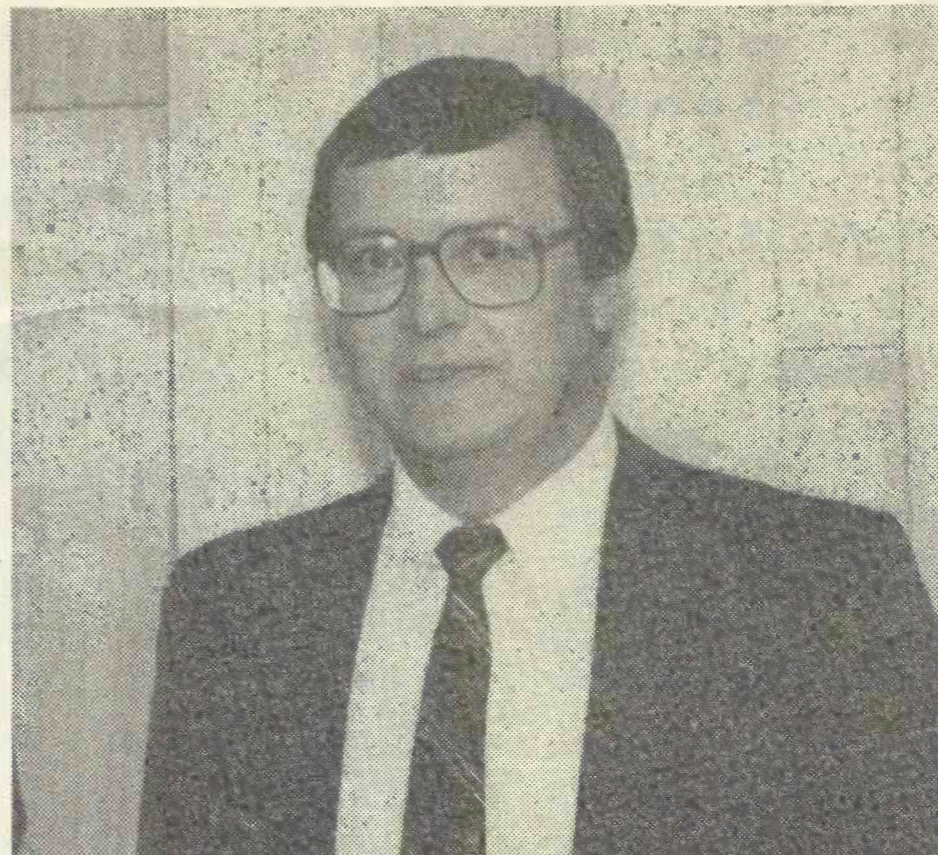
As a testament to the success achieved by the AVC, students have informed "Windspeaker" of the exemplary flow of communication between students which pervades the institution. That communication between stu-

dents and between students and staff, they say, provides a conducive atmosphere in which the students feel comfortable and welcome.

In return, they perform well and speak in glowing terms as they praise a system designed to help them. People are happy to avail themselves of the opportunity to further their education and some of the laurels for the success of the institution must fall on the heads of senior administration and board, one of whom is its president, Ted Langford.

Langford has been with AVC since it began. He has seen it grow and develop. He has seen it prosper. He is proud of it and rightly so. After all, he has been an integral partner in the evolving maturation of an important institution.

When questioned by "Windspeaker" about their Native clientele, Langford pointed out that one common theme which has remained constant, espe-



**TED LANGFORD**  
...integral part of institution

cially among the older students, has been "how dedicated and sincere they (Natives) are in valuing the opportunity to continue or return to school."

He agrees that a large percentage of Native male students enter the trades programs, but was quick to point out that this is gradually diminishing as they

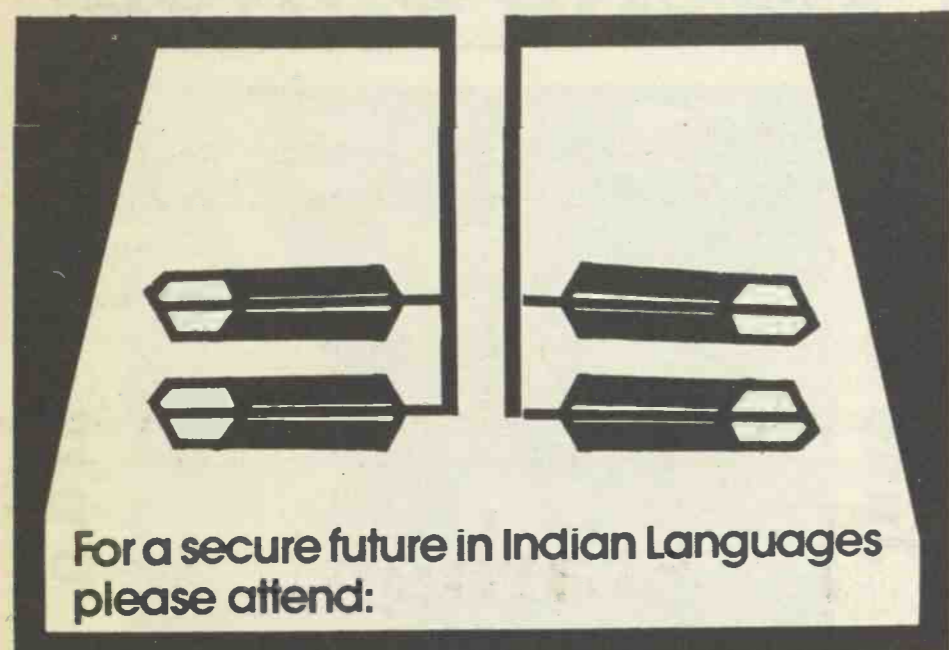
pursue other vocations. "We feel increased pressure for academic programming," said Langford, and "many are anxious to get their Grade 12 and then look at their options" in terms of what other courses they might take or what they will do with themselves upon completion of programs.

The Native community has not been ignored, as AVC works "pretty closely" with them. In the process, it has discovered that said communities possess a greater sense of independence and they know what they want to do, continued Langford.

A few years ago, they hired two Native community liaison workers. One of them, Peter Erasmus, conducted two surveys to ascertain what the communities thought and expected of AVC. This is one aspect of the commitment which AVC has demonstrated to the Native community at large.

This fall, there will be three more liaison workers, said Langford. They will have the added task of doing some preliminary counselling with students, he added.

The centre has become a focal point for education and skills training, attracting Native clients from throughout the northeastern sector of Alberta.



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# U of C grads honored

By Lesley Crossingham

CALGARY — The MacEwan Ballroom at the University of Calgary was packed to overflowing as dancers and drummers celebrated a very special powwow to honor this year's Native graduates and to say farewell to the

founder of the University's outreach program.

This year's celebrations were extra special for several reasons. This is the first year that students received degrees after completing three years of their studies at the Old Sun Outreach College and completing just their final year at the Uni-

versity. This is also the first year a graduate received a degree with distinction and this is the year that founder of the U of C Outreach Program, Dr. Evelyn Moore, retired.

Three of the four Native students who graduated this year attended the powwow. They were each presented with a Pendleton blanket and then participated in an honor dance.

Mervin Wolfleg of the Blackfoot reserve received his B.Ed with distinction. This means he had to achieve an average mark of at least A-.

In her speech of congratulations, Moore pointed out that only one student in a hundred can maintain such a high grade-point average and Wolfleg is the first Native student to achieve this distinction.

"There are students who wonder if they can preserve their culture and language," said Moore. But Mervin and Melinda Many Heads are examples that this is possible."

Melinda Many Heads received her B.Ed and Randy McHugh received his M.S.W., both are from the Blackfoot Reserve. Debbie Paslion received her B.Ed. She is a Dene Tha from Assumption.

Dr. Bea Medicine, the director of the University Native Centre, congratulated the graduates saying she took great personal pride in their achievements.

"I take pride in any Native person who achieves, and this is very important and an honor for me to be here tonight. I feel we are just seeing the beginning of a very great people here tonight," she added.

After the graduates participated in the honor dance, two respected Blackfoot Elders, Arthur Ayoungman and Jim Many Bears, initiated the naming ceremony for former Native Centre director Evelyn Moore, who was named Chief Woman in honor of her many years of service to the Native people of Alberta.

Moore was instrumental in setting up the outreach program at Fort Chipewyan, Hobbema and the Stoney and Blackfoot reserves. Students attend courses on their reserves for three years and complete their final year at the university to receive a degree.

Moore points out that the courses they receive on the reserve are exactly the same as those offered at the university. But because students stay at home with their family and friends they are often more successful than those forced to uproot themselves and live in the big city far away from everyone they know.

As the night drew to a close, graduates and students participated in a giveaway and presented Elders with blankets and tobacco.

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# AVC announces award winners

By Terry Lusty

June 7 was "Awards Night '86" at the Alberta Vocational Centre (AVC) at Lac La Biche and wound up the year on a positive and spirited note for its graduands. Over 400 people attended the evening social function held at the Jubilee Hall. It was designed to honor the school's top students for the 1985-86 school year.

This year, 10 of the 46 top students were Natives. The evening was kicked off with cocktails followed by a fine roast turkey dinner with all the trimmings.

In addressing the guests, AVC president Ted Langford said he wishes "all of the students the best of luck, the best of wishes, and best of success in future years." He invited the graduates to return to the school if they ever felt the need to consult with any of the staff even though they may no longer be school attenders.

Frank Berland, president of the student union, also offered a few words of congratulations to the award winners. The young Native is a resident of Lac La Biche.

After the banquet and a few brief speeches, a video film about the school's students and programs was shown. A number of the students featured in the film were Natives who expressed their pleasure at what the school has to offer and that "it is more like a family than a school."

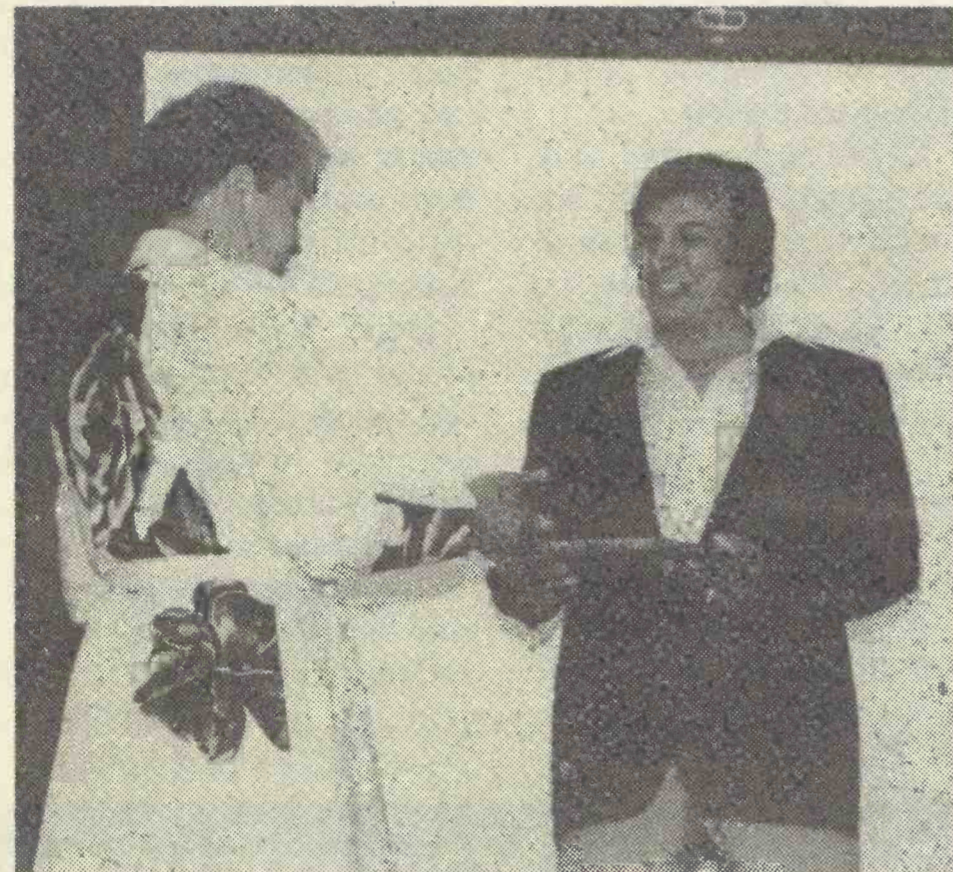
One carpentry student said he had always wondered how spiral staircases were made, never thinking that he would someday build them himself right in the school.

The film was well received as evidence by the spontaneous and hearty round of applause which followed its being featured.

Then, the moment all had awaited, the purpose for the social in the first place, commenced. This was the big moment for those who were to receive awards.



**FRANK BERLAND**  
...offers congratulations



**ARTHUR QUINTAL**  
...receives double awards

All awards included an engraved plaque and some included a bursary to be used by those who would continue their schooling there or elsewhere.

Among the top student awards, six went to Natives: Arthur Quintal of Lac La Biche, Patricia Cardinal of Lac La Biche, Nicole Batog of Athabasca, Terry Gladue of Fishing Lake, Desiree deMeulles of Churchill, Manitoba, and Darcy Cardinal.

The AVC students receiving both a plaque and a bursary included;

- (1) Steve Dominique of Lac La Biche in Native Cultural Arts, who received \$400 and plans to do an arts program at university in Regina;
- (2) Wanda Stone of Saddle Lake who was enrolled in Accounting for General

- Business and got \$300;
- (3) Peggy Crevier of Fishing Lake in Community Social Services received \$300;
- (4) Randy Heron of Caslan got \$200 and is taking Adult Basic Education (ABE); and
- (5) Arthur Quintal, a double winner, who is also in ABE and the recipient of \$200.

The awards to the above five students are called the "Northlands Awards." A total of 15 were presented. They were established back in 1982 as "major endowments with most northern post-secondary program," said Langford, and originated in that same year when Edmonton Northlands' theme was education.

Northlands gave the

AVC at Lac La Biche \$20,000. The endowment was placed in a trust fund and the interest from it is matched each year by the province and used for the awards.

While the year-end functions since 1973 have been actual grad ceremonies, it has strictly been an awards function over the past few years. The reason for this lies in the fact that the various programs terminate at different times during the calendar year and students were not always available to attend, plus it would mean many graduations, a very costly endeavor.

A well attended dance capped the agenda for the evening.

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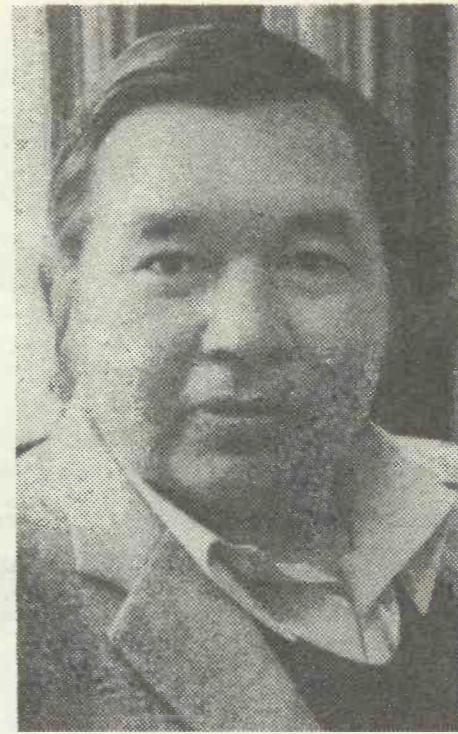
By Rocky Woodward

A round dance and feast will be held in the Ben Calf Robe School gymnasium on June 20 to acknowledge students from elementary to university levels, as well as educators.

"We set up the round dance to acknowledge students and educators to show our appreciation. You could call it more of a challenge for the youth to continue their education. The dance is also for the educators, for people who promote education," said Ernie Cardinal, who works for Sacred Circle on an advisory capacity.

Cardinal says that dances will be performed for the elementary students on up to college and university enrollments. He also feels that not enough acknowledgement has been given to Native youth in education, or its educators.

"We are inviting non-Native and Native educators to participate and we will be sending out letters and making telephone calls to all the Native organiza-



LLOYD AUGER  
...participation needed

tions," commented Cardinal, while mentioning they would like to see support from anyone interested in helping out or just to participate.

Lloyd Auger, probation officer and supervisor of bail clients, is also involved with the "unique event" while working for Correctional Services.

"We are also looking at the kindergarten children as well, to give them support, and maybe next year we will be able to give away

plaques. However, it is basically to encourage and support the youth to continue their education. As we all know, the key to Native people making it into the mainstream of society is education," said Auger.

Auger said (jokingly, of course) it is his and Cardinal's goal, once they retire, to continue on to university.

Auger further commented that participation is needed and at the moment they only have support from the White Braid Society and a few others that have shown interest.

"The cost will stand at approximately \$2,000 and it is very nice that many of the parents will be donating food. Each parent will be asking to bring a special thing for contribution towards the feast," said Auger.

The feast will begin at 6 p.m. For more information you can call Ernie Cardinal at 482-2493 or Lloyd Auger at 427-4707.

"I will be selling cards. We all have something to do," concluded Auger.

## INDIAN TRANSPORTATION

A serial about Indian methods of transportation

## Horses' role always changing

Part VII

By Terry Lusty

The Cree obtained most of their horses through purchase and trade rather than the process of "rounding up" wild horses. They were primarily used for packing, hunting, and riding.

The few Indians who did own them in earlier times trained them especially for the purpose of hunting the buffalo and were, therefore, called "buffalo runners."

Many families depended on the horse owners for food provisions and were quick to carry out the wishes and orders of such people.

In religion and ceremony, the horse was not of the same importance as was the dog among some tribes. In addition, the spirit power of the horse was not nearly as significant as that of Sun, Thunder, Bear, and Buffalo spirit powers.

At night, horses were picketed near the doorway of one's teepee. During the day, a valuable horse was tied to a stake in a grassy area to graze and the owner did not have to concern himself with the possibility of it wandering off. The time and effort of building corrals was not of concern either; they didn't bother. Horse meat was eaten although the horse

itself was never purposely killed just for the sake of having food.

Only a few horses were caught and broken for riding. They were trained to swim rivers and to pull rafts and loaded travois. They were also trained to match the gait of the buffalo during the great hunts.

Several styles of saddles were constructed for use in riding horseback. One common type had an elk-horn bow and cantle. The two curved pieces of horn were connected by side bars made from wood. The frame was covered with hide.

Another type of saddle used two forked sticks for the pommel and the cantle which were also joined by flat strips of wood and wrapped with hide.

The bridle was merely a strip of rawhide thong or braided horsehair rope snaffled in a double loop around the horse's jaw.

Whips, or "bats" as they are more commonly called in today's world of the horse, were highly decorated in many instances. For the sake of show, some of the breast plates, the upper parts of the hide saddle, and the hide saddle blankets might also be decorated with beadwork.

In order to transport their many possessions about the countryside, the Indian devised the horse

travois which was similar to that they'd use for the dog, only on a much larger scale.

The horse travois consisted of two poles crossed near their upper ends and tied together. Two or more sticks were fastened crosswise across the arms of the travois and a number of thongs were tied across the parallel sticks to form a solid platform on which to secure one's goods for transport.

When completed, the travois was attached to the horse by means of a rawhide-thonged girth that went around the horse's belly immediately behind its forelegs.

Horses were most often named for their colors and/or markings (e.g. paint, bald face, one sock, sorrel, and so on).

Indeed, the horse altered the cultural fabric of Indian society.

Even today, the horse is still very much a part of the Indian society—for pleasure riding, range riding, rodeo work, ranching, cattle cutting, hauling, fencing, and some for racing. While very few people make a practice of it today, horses were often buried along with the remains of their owners when the owner passed on into the next life. That custom, however, was generally an exercise of the affluent, or well-to-do, Indian.

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**JUNIOR BOYS**

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# National TV to feature Native musicians

By Rocky Woodward

June 5 arrived bright and early for a group of Native people asked to participate in a half hour on-location television show for CFRN.

Throughout the week of June 2 to 5, CFRN crew members were busy setting up equipment in the home of Metis Gary Neault, near the Enoch Reserve. The script called for everyone involved to spend the day at Neault's farm for the videotaping of the program that is based on Native people and their music, from the early days up to the present.

The individuals who gave their support to the show, which will be aired nationally sometime this fall, were Terry Daniels, Art Burd, Gary Neault, Brock Ashby, Winston Wuttunee and Rocky Woodward.

The idea for such a pro-

gram was conceived through the director for CFRN, Fred Voss. It was his idea to capture something different, something that told a story about Indian and Metis music.

"Windspeaker's" involvement was the grouping together of talented people for CFRN, supplying information on Native music along with illustrations from the past and the writing of a script for the videotaping.

The show will open with Winston Wuttunee's "Museecho," along with visuals of a horse rider facing the four directions, somewhere in the country.

The horse rider, who is from the past, then rides up to Gary Neault's farm where the playing of a fiddle and idle chatter can be heard from within the house.

The cameras then focus



(L. TOR.) GARY NEAULT, WINSTON WUTTUNEE, TERRY DANIELS  
...participants of CFRN shooting

on the people sitting in a semi-circle, playing guitars and touching on the earlier days of Batoche, the spiritual and traditional importance of Native people through dances and songs, right up to contemporary music.

Other horse scenes are being considered where riders from the past are slowly moving over a hill with the setting sun in the background, over Winston Wuttunee's "Museecho."

It is CFRN's goal to make a trip to Batoche to bring back extra footage for the show.

Wuttunee also sings a song with music supplied by Reg Bouvette and Winston's lyrics "Come Back Maria."

Terry Daniels handled the contemporary side and also sang a song written by her sister, Jo-Ann Daniels, "Oh My Metis."

Terry also added her talent along with Wuttunee when the two of them stood up and did the "Red River Jig," together, while Art Burd played the fiddle.

The mood for the show is tremendous. Low light adds to its credibility and

people in Metis sashes and deerhide jackets and vests, gives you the feeling of a real down to earth meeting of Native people.

Gary Neault added to the show with a song by "Alabama," to introduce Native people's contemporary side and their love for country music.

Nothing can be taken away from the fine backup on bass guitar by Brock Ashby, especially, playing for Rocky Woodward's "When the Sun Sets over Batoche," which was written without the use of a metre scale, something that

Wuttunee explained carefully.

"Metis and Indian people usually write their music and lyrics from the heart. When you put together a song, it is your style, don't change it, because it was given to you that way. The whiteman's way, you can lose the spirituality of the song," said Winston.

The visual end of the show will finish up in July, with final editing to take place later.

The half hour show will be seen on "Inview," on CFRN-TV Channel 3, Cable 2.

## CORRECTION

In the May 23, 1986 issue of "Windspeaker," it was advertised that the Poundmaker/Nechi Powwow would be held June 4, 5 and 6, 1986. The date should have read July 4, 5 and 6, 1986. "Windspeaker" would like to apologize for this error and any inconvenience this may have caused.

## Poundmaker/Nechi Pow Wow

July 4, 5 & 6

4 Miles North Of Edmonton (137 Ave. - 142 Street)  
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July 11th, 12th, 13th, 1986

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	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	

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July 12, 1986 - 4 p.m. and 7 p.m.  
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# Country greats coming

By Terry Lusty

What is Canada's biggest foot-stompin', hand-clappin' country music gig of the year? If your guess is the "Big Valley Jamboree," you're absolutely correct.

Next month will see thousands flock to the small town of Craven, Saskatchewan, to wallow in what is billed as Canada's largest outdoor country music festival. Craven, which lies about 20 miles northwest of Regina just off of Highway 11, has a population not exceeding 1,000 but has certainly made its presence known over the last couple of years. This will be the fourth year that



**JUICE  
NEWTON**



**JOHNNY  
CASH**



**WINSTON  
WUTTUNEE**



**WILLIE  
NELSON**

## Entertainment

the community will play host to the many who attend the gala event.

For those wanting to take a short vacation, and especially if you have a love for good country music, this will be a splendid opportunity to take in some of North America's top acts with headliners being the likes of the legendary Johnny Cash and Willie Nelson with no intention to downplay such other greats as the king of Cajun music, Doug Kershaw; TNT lady of fame, Tanya Tucker; the lovely Juice Newton; Eddie Rabbitt; the Charlie Daniels Band; B.J. Thomas, and others.

But that ain't all, folks! Recognition is finally raining on some of our popular Native entertainers as well. Included with the above-named greats are a few good Native performers who have made the scene in Canada. The good humored talents and song stylings of Winston Wuttunee, the ever-popular C-Weed Band, and the comedy team of Williams and Ree are to be part of the action as well.

These boys have worked extremely hard at their profession. They've all been in the business for a good number of years and will be performing to the delight of many I'm sure.

Short of making the big time, there is always one thing that entertainers dream about — that is to at least be part of the big scene, to actually perform, side by side, with big name artists.

For Wuttunee, C-Weed, and Williams and Lee, that is no longer just a dream. It is shortly to become reality.

Yep, they'll be up there on stage, big as life.

The idea of sponsoring a large country production was the brainchild of one Father Lucien Larre of Regina. His work with and love for less fortunate people preceded him and has been a lifelong vocation.

Larre's dedication and service to help needy youth is known far and wide. The man is living proof of what can be accomplished in the name of humanity. As the director of the Bosco Home which he founded in Regina back in 1971, Larre's experiences with youth are not recent. Prior to 1971, he was a guidance counsellor in the Regina Separate School system.

The profits from the Big Valley Jamboree go to the Bosco Home, which houses about 30 children maximum at any one time. The home provides "a treatment program for emotionally disturbed children," says its administrator, Mel Kartusch. It is not a facility for young offenders but for those with "various social and psychological backgrounds." Of its clientele, who range in age from eight to 18, about 20 per cent are Native children.

So, for those who are interested and manage to get over to Craven, you would be contributing to a very worthy cause.

Last year the jamboree attracted about 60,000 people. It is expected that this year's attendance will exceed that figure.

Don't forget, if you send your \$30 before June 22 for the three days of entertainment, it will save you \$10, as the fee is \$40 at the gate. Children age 6 - 12 pay \$10 and those under six, get in free.

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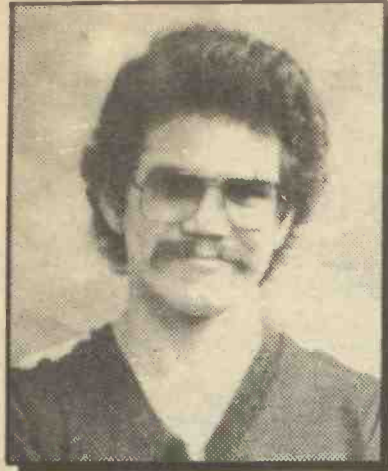
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**Sports Roundup**

**By Ivan Morin**

Hi there, and how has your last week been? As for me, it's not too shabby — nothing to write home about, but nothing you could really complain about either. I should publicly apologize to Gordon Russell and the Friendship Centre for missing a date last Thursday with Ken Lakusta at the Friendship Centre. Ken was there on a little pre-fight promotion.

I've been getting really depressed lately because nobody is calling to give me a little help on my radio broadcasts. If there's anyone listening, all I need is for people to phone me with their scores or community events.

I've just returned from watching Willie deWit work out, and boy does he ever look good. I brought "Windspeaker's" boxing expert, Kim McLain, along with me, and he figures that Willie will knock out Ken Lakusta in four or five rounds, and I don't think I'd disagree with that. It should be a good fight, and it goes right here in Edmonton on Friday night, I'll have a full report and story in the next issue of "Windspeaker."

Okay, on with the community sports news.

**HOBBEWA** — I got two separate calls from HobbeWA this week. One was from Leona Lafond, and she wanted to give me the particulars on a newly-formed Native golf association, the Western Indian and Native Golf Association. Leona is the secretary-treasurer of this newly-formed golf association. She says that they met last week, elected an executive, and set up a golfing schedule so that the members would have something to do during the summer.

The association has adopted a number of principles, which include:

- to promote golfing among Native people, as a leisure or competitive activity;
- to promote the establishment of local golf clubs;
- to encourage new golfers of all levels and age groups to participate under the auspices of the golf association;
- to develop and promote a strong junior boys' and girls' program at local, regional and provincial levels;
- to promote golf clinics within the membership;
- to assist in organizing tournaments on a local, regional, provincial or inter-tribal level;
- to promote respect and adherence to good sportsmanship and the rules of golf;
- to establish a relationship with other organizations who will be helpful in meeting the objectives of this association.

The elected executive includes: Peter K. Manywounds, president; Wanda Baptiste, vice-president; Northern zone rep, Ray Yellowknee; Yellowhead rep, Ray Arcand; central rep, Wanda Baptiste; southern rep, Sykes Powderface, and, as I said before, the secretary-treasurer is Leona Lafond.

A series of golf tournaments have been scheduled

throughout the whole summer. The first two go on June 14 and 15, on the Stony Plain Golf Course, sponsored by the Enoch Band, and on June 25 at the Devon golf course, sponsored by the Department of Indian Affairs. The rest of the schedule can be found in the calendar of events.

Members of the association in their regional breakdown:

Northern region: Kehewin, Slave Lake, Saddle Lake, and Cold Lake.

Central region: Louis Bull, Montana, Ermineskin, and Samson.

Yellowhead: Alexander Band, Paul Band, Enoch Band, Edmonton, and Canadian Native Friendship Centre, Edmonton.

Southern region: Blackfoot Tribe, Blood Tribe, Stoney Band, Peigan Tribe and Sarcee Band.

Judging from the golfing schedule that Leona gave me, it sounds like the Western Indian and Native Golf Association is off to a good start.

**BEAVER LAKE** — Eric Lameman called to tell me the scores of the softball tournament that Beaver Lake hosted last weekend. The host club was the Beaver Lake Lasoo Golden Eagles, who managed to take their own tournament and the top prize of \$800, by beating the Saddle Lake Warriors in the "A" division final. The warriors only managed one run while the Golden Eagles came up with eight runs.

In "B" division playoff action, it was the Suncor Blues beating the Cold Lake Lakelanders to take home the \$600 prize.

On the ladies' side of things, it was the Lac La Biche White Caps taking home the first place prize money, while the Wabasca-Desmarais Amazons were the bridesmaids. The Saddle Lake Ladies Fastball Club took home top winnings on the "B" side of ladies' play.

Winning individual awards were: Men's Most Valuable Player, Henry Cardinal of the Lasoo Golden Eagles; best pitcher, Joey Basaraba, also of the Lasoo; ladies MVP, Linda Stahl of the Lac La Biche White Caps, and Carol Erasmus-Cardinal, as the lady with the best arm.

In case some of our reading audience has forgotten, the Lasoo Golden Eagles are the team I reported on awhile back as the team which sponsors young handicapped Native kids in the north. As a matter of fact, the Lasoo had two young handicapped kids giving out the awards for them on Sunday.

Other sports news coming from the Beaver Lake Band is that they are set to hold their Treaty Days on July 11. Eric tells me that they'll have foot races for everyone between the ages of 1 to 99. They also plan on having a unisex ball game between the Beaver Lake Tribal Administration and the staff at Wah-Pow Detox Centre.

On July 12 and 13, Beaver Lake will host a fastball tournament, with 12 men's and 8 ladies' teams participating.

Still on July 12, they will be having a country and western dance in conjunction with their Treaty Days celebrations. Peter Morin and the Winterburn Travellers will provide the entertainment.

On July 13, you can go out there and watch a Tug-A-War in the ladies' and men's categories. They are set for 8 teams of 10. It's a single knockout affair. If you need more information, you can contact Elmer Gladue at 623-3142.

The Treaty Day Celebration weekend will be sponsored by the Beaver Lake Falcons and Angels softball teams, and the Beaver Lake Tribal Administration.

Back to baseball for awhile. Eric was telling me that softball is a really big thing up in Beaver Lake. They have three ball teams which play commercial ball, the Falcons, Angels and the Lasoo Golden Eagles, and he reports all three teams are doing great in their respective divisions.

If you'd like more information on the tribal days weekend, please call Eric Lameman at home 623-3156, or at work 623-4549.

And that about does it for another Sports Roundup.

I'll catch you again next week, and don't forget to call if you have anything you want announced either on my radio program or in this column. My number is 455-2700.

AND remember to KEEP SMILING. It may never solve the world's problems, but it might just do a little to help you through yours.

**Sports**



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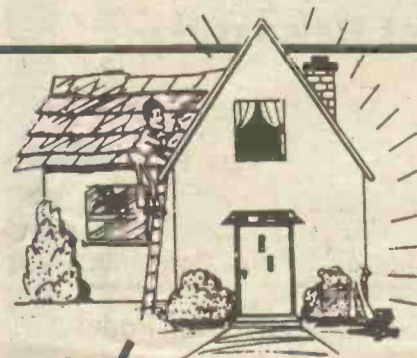
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# Rodeo a success

By Terry Lusty

A total of 156 rodeo contestants converged on the Saddle Lake Reserve to compete at last weekend's IRCA Rodeo for \$1,600 dollars in prize money plus entry fees.

The single go-round rodeo was welcomed by fine weather and an appreciative crowd and could likely have been better attended had there not been some conflicting events occurring in the general area at the same time.

The all-around cowboy proved to be Meadow Lake's very own Clint Morin who came first in saddle bronc riding with 71 points. He also placed in the bareback event with 65 points.

The premier event, bull riding, was captured by Collin Willier with a ride of 71. He was alone in this category as no other cowboys succeeded in outdoing their tough stock.

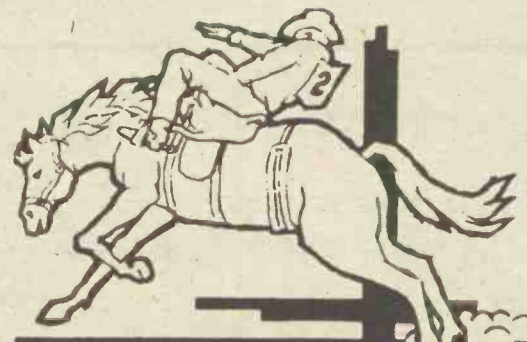
Stock contractors for the rodeo were the Block Brothers from Rosalind, who have been in the business for about 20 years. They have contracted with Saddle Lake for five of the past 10 or 11 years.

The rodeo announcer was Rick Goad of Edmonton and the judges were Bert Ward of Hobbema and Derryl Harrison of Edmonton. Cal Block, also from Rosalind, was the bull fighter.

Other winners were:	
<b>Bareback</b>	<b>Steer Wrestling</b>
Paul Young Pine - 67	Andrew Hunt - 5.56
Clint Morin - 65	James Wells - 14.14
<b>Calf Roping</b>	<b>Jr. Barrel Racing</b>
Slim Creighton - 12.98	Chantelle Daychief - 18.07
Keith Johnson - 18.28	Brenda Cattlemari - 18.54
<b>Team Roping</b>	<b>Sr. Barrel Racing</b>
Darcy & Tom Dixon 9.02	Buffy Little Light - 18.27
Merle & Dion Yellowbird - 9.11	Debbie Dixon - 18.36
<b>Boys Steer</b>	<b>Saddle Bronc</b>
Kevin Scout - 64	Clint Morin - 71
Brooks Larocque - 62	Bob Gotfriedson - 71
	<b>Bull Riding</b>
	Collin Willier - 71
	No second

## Sports

### Western Indian Rodeo and Exhibition Association



For information on rodeo's and upcoming events in British Columbia or membership contact George Saddleman.

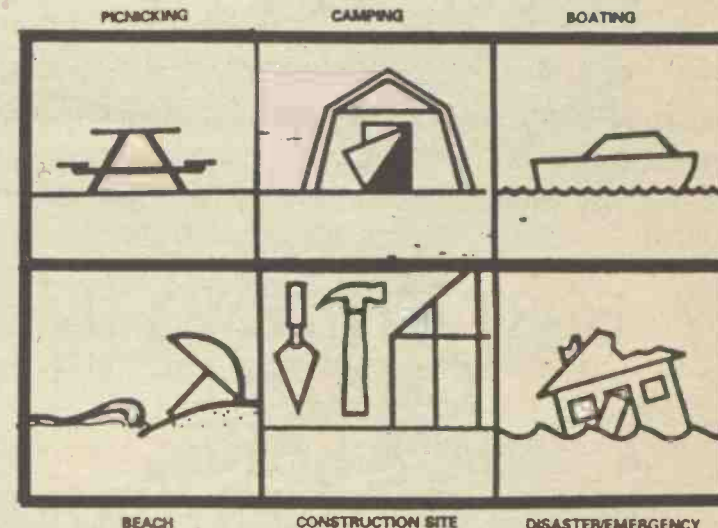
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
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<p><b>SPONSORS OF AMATEUR EVENTS</b></p> <ul style="list-style-type: none"> <li>M.F. Wagner Show, Burnaby, B.C.</li> <li>Treasury Branch, Ponoka</li> <li>Ponoka Western Wear</li> <li>Labatt's</li> <li>Ron Carey, J. &amp; L. Supply, Ltd., Calgary</li> <li>Beddoes Construction Ltd., Airdrie</li> <li>Butterfield/Haven and Glazier</li> <li>Wolf Creek Golf Resort, Ponoka</li> <li>Crossroads Hotel, Calgary</li> <li>Sommer Bros. Construction Ltd., Ponoka</li> <li>Ponoka Savings &amp; Credit Union Limited</li> <li>Corkery Value Drug, Ponoka</li> <li>Ponoka Implements Ltd.</li> <li>Ponoka Veterinary Clinic</li> </ul>	<p><b>MAMMOTH BEER GARDENS &amp; DANCE</b> JUNE 28 &amp; 30 9:00 p.m. at the Arena Complex featuring <b>Paul Weber and Top Hand &amp; Runaway</b> Two Bands — Continuous Music — Tickets \$7.00 each</p> <p>Advance Tickets for Rodeo and/or Beer Gardens &amp; Dance available from: Ponoka Western Wear, 783-3831 and Daines Western Shop, Wetaskiwin, 352-5211</p> <p><b>RODEO TICKET PRICES</b> Rush \$5.00 12 &amp; under \$1.00    Reserved \$6.00 (All Performances except Finals) FINALS (Includes Rodeo &amp; Wagons) ALL SEATS RESERVED \$8.00</p> <p><b>Ponoka Western Wear</b> will accept phone orders through  783-3831</p>	<p><b>INDIAN VILLAGE AND NATIVE DISPLAYS ON THE GROUNDS DAILY</b></p> <p>Rodeo Announcers ..... Chuck Parkinson North Hollywood, California</p> <p>Chuckwagon Announcer ..... Bill Kealer, Calgary, Alberta</p> <p>Chuckwagon Producers ..... Ken Nuens, Calgary, Alberta</p> <p>Rodeo Producers ..... Harry and Wayne Vold, DeWinton, Alberta</p> <p>Rodeo Clown ..... Ernie Marshall</p> <p>Bull Fighter ..... Ryan Byrnie, Prince Albert, Sask.</p> <p>President, Ponoka Stampede Association ..... Frank Mickey</p>		
<p><b>3:00 P.M. - IN THE RODEO INFIELD DAILY</b></p> <p>* Glen Crandall's Pioneer &amp; Steam Threshing Demonstration    * Ken Smithson of Rimbey &amp; his Antique Trucks    * John W. Shideler &amp; his Brass Band from Mobile, Atabama</p>			<p><b>M.F. WAGNER SHOWS DAILY</b> BEER GARDENS ON THE GROUNDS EXCEPT SUNDAY SENIOR CITIZENS' DAY - 1/2 PRICE RODEO ADMISSION, JUNE 30 FREE CAMPING FACILITIES AT THE GROUNDS</p>	



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Applications accepted on an on-going basis throughout the year.

Open to both men and women.



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### Co-ordinated University Transfer Program

#### CO-ORDINATOR

The University of Alberta, Native Student Services, is seeking applications from individuals who have experience in adult native education.

#### Qualifications for the Position are:

- experience in Adult Native Education, preferably with experience in assessment and/or remediation.
- experience in various types of counselling including academic and program planning.
- administrative experience in program development and evaluation.
- a comprehensive knowledge of the adult native education system in Native Communities.

#### Date of Appointment:

July 7th, 1986

#### Terms of Appointment:

This is a three-year term. Appointment subject to government funding.

Salary: \$25,000. per annum.

Interested candidates should submit curriculum vitae and the names of three references to:



JEANNINE LABOUCANE,  
ACTING DIRECTOR  
OFFICE OF NATIVE STUDENT SERVICES  
ROOM 124 ATHABASCA HALL  
UNIVERSITY OF ALBERTA  
T6G 2E8

The closing date for applications is June 20, 1986.

The University of Alberta is an Equal Opportunity Employer.

# Much offered to youth

By Terry Lusty

HIGH PRAIRIE — The High Prairie Native Friendship Centre is gearing up for a summer full of recreation and youth activities this year. "Summer '86," the working title for the project, is a reality thanks to a budget received from the federal government's Student Temporary Employment Program (STEP).

In a recent discussion with Robert Campiou of Driftpile who, along with Lorne L'Hirondelle of Peavine, is working with "Summer '86" until August 29, Campiou told "Windspeaker" that the program is meant to "help youth to utilize their summer time when there's not much else to do."

He also pointed to the

significance of the friendship incurred when youth meet other people, as well as the program being a learning experience through which one gains experience as to the centre's functions and role.

From May 24 to June 1, the program was involved in "Challenge '86," which is held in conjunction with National Physical Activity Week. The program involved a series of activities such as table tennis, foosball, arm wrestling, flag football, and weight-lifting competitions between the communities of High Prairie and Slave Lake.

Fastball and track and field teams will be the order of the day in early July when the Eagles Youth

## Community

Club hosts "Friends in Sports" this summer. The club was activated in the summer of 1985.

"Summer '86" also plans to conduct numerous other weekday and weekend events. Saturday video movies is one activity which will free up time for parents to do shopping or other necessary chores. A day camp program on sunny weekends through out the months of July and August is in the works as well.

For those interested, the centre will be providing

transportation for those wishing to participate in the day camps. They are slated to take place at Hilliards Bay Provincial Park.

A parade float to be entered in this year's High Prairie Stampede parade at the end of July is yet another planned activity as are the Heritage Day events which will transpire on Heritage Day, August 4.

Every Wednesday night from June 11 until July 9, "Summer '86" will have a certified physical education teacher at the centre to instruct youth in the proper techniques of weight-lifting.

To round out it's program of activities, Campiou and L'Hirondelle are to develop cultural awareness workshops, travel exchanges, etc. To help fulfill their objectives, they will act as liaisons with other community groups and agencies such as the High Prairie Recreation Board, AADAC, and Youth Assessment.

As a means of generating "enthusiasm among the youth of the community for the alternatives available to counter-productive leisure time activities," "Summer '86" encourages youth in the High Prairie area to participate in their programs this summer.

The Centre operates 9:00 a.m. to 5:00 p.m. on weekdays and 10:00 a.m. to 4:00 p.m. on Saturdays. Anyone wishing to offer their services may do so by calling Campiou or L'Hirondelle at the centre at 523-4511 or 523-4512.



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Société du crédit agricole  
Canada

### AGRICULTURAL FINANCE

The Farm Credit Corporation, a federal Crown Corporation providing long term mortgage credit to Canadian farmers, requires a qualified Credit Advisor in Alberta to administer the Corporation's agricultural lending programs.

#### RESPONSIBILITIES

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#### LOCATION

One position in Peace River, Alberta.

#### SALARY

This challenging opportunity offers an annual salary range from \$21,000 to \$40,300 with annual economic adjustments and performance considerations. Interested parties are invited to submit a resume in strict confidence to:

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1550, 10250-101 Street  
Edmonton, Alberta  
T5J 3P4

Canada

## NATIVE OUTREACH ASSOCIATION OF ALBERTA HINTON OFFICE COUNSELLOR

This person will be responsible for counselling clients to determine their interests and aspirations in employment and career development.

MUST have experience in individual counselling.

KNOWLEDGE of Native language as well as knowledge of Native communities and community social agencies a definite asset.

MUST have knowledge of employment/training issue relative to the area.

MUST have ability to work co-operatively with others, have good verbal and written communication skills and have a valid drivers licence and own vehicle.

SALARY — \$1,644<sup>00</sup>

Send applications to Ron Vivier, Director of Operations, Native Outreach, #301. 10603 -107 Avenue, Edmonton, Alberta, T5H 0W5.

DEADLINE for applications, June 20, 1986

## 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



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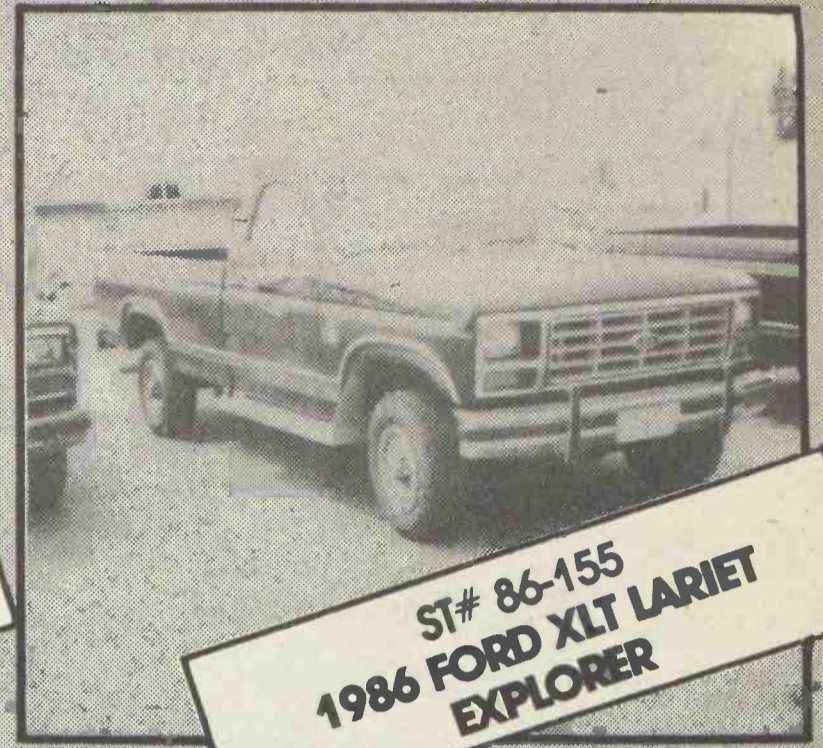
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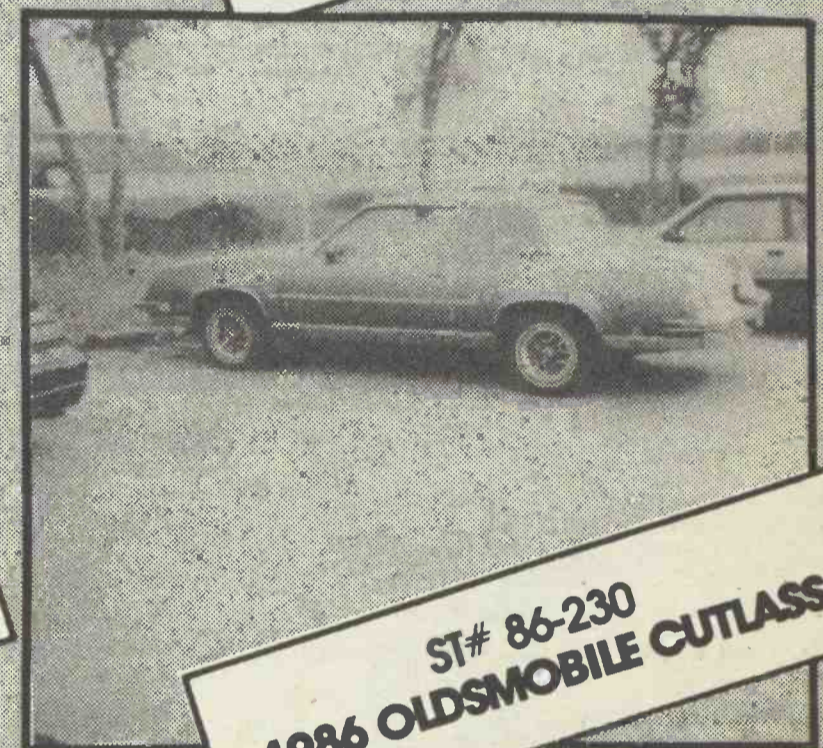
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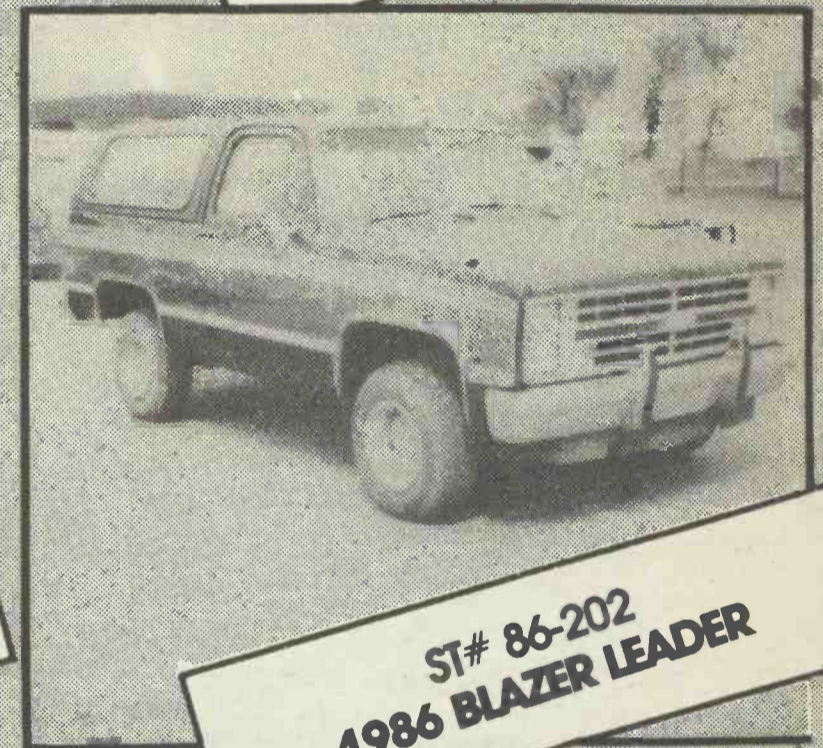
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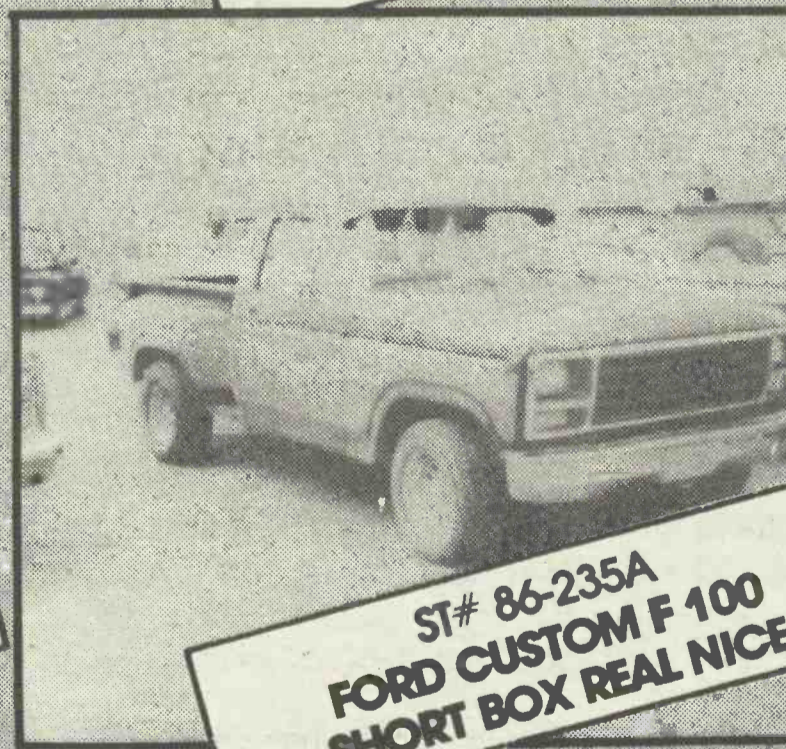
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