



MATTHEW BUDDEN
JUSTIN GRADIENT
DOUG & WIDDEEN
STEFANIELING
TIZIA NALAMELIA
MELPAAGLET
VALERIE SALEZ
TRACEY VATH
HUGH WALDRUP &
RICHARD SOLOFF
CHARLOTTE SHANG





i don't follow mushrooms, they follow me

written among the flowers for

morel, waking up

letting lace veil across pain and

burying poems with seeds

and peel stickers off in the sun.

i can love you and we let

each other be

i sat on her day

i don't eat you

dues sothing

dew saturday

for the first time

letting stress rest in patches

so lets care a stretch

and all the vain

AGONY KLUB MAGAZINE & MIXTAPE: ISSUE 7

**AGONY
KLUB**

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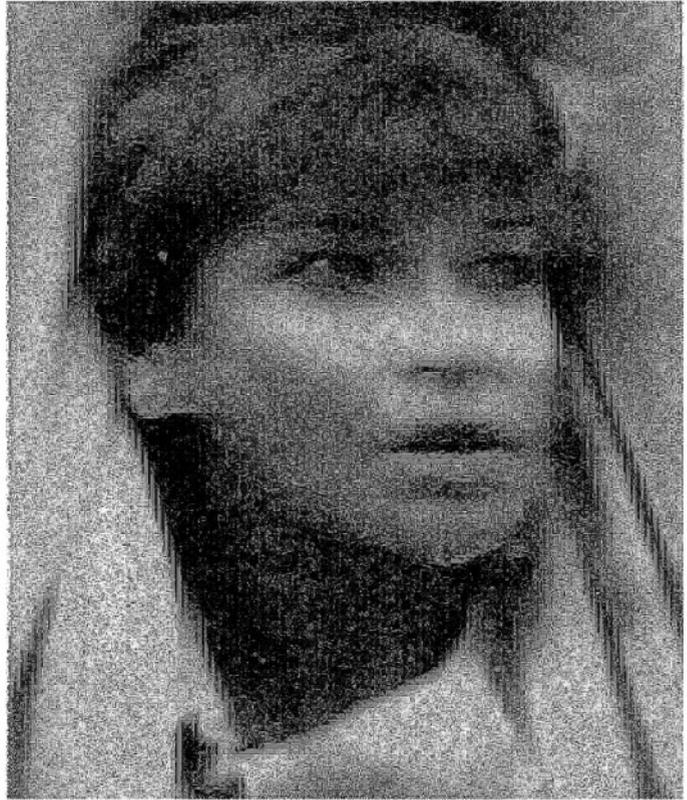
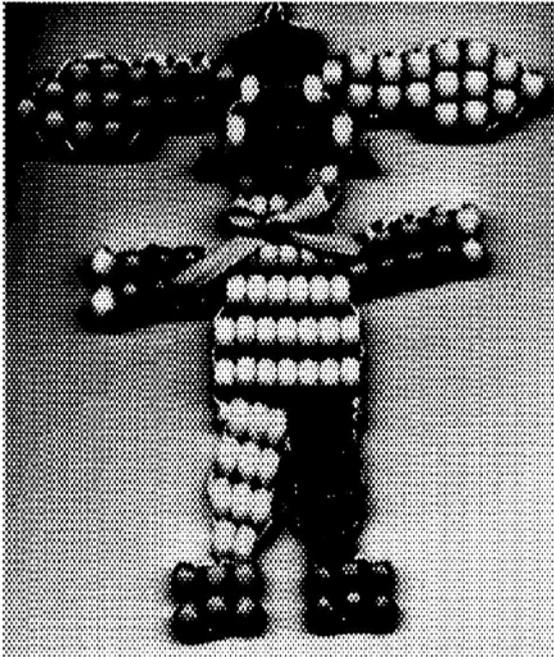
AK07 IS MADE ON THE UNCEDED COAST SALISH TERRITORIES OF THE MUSQUEAM, SQUAMISH, AND TSLEIL-WAUTUTH PEOPLES,
WITH THE SUPPORT OF THE BC ARTS COUNCIL.

THANK YOU KAY HIGGINS, ETHAN REYES
AND TO ALL THE CONTRIBUTORS

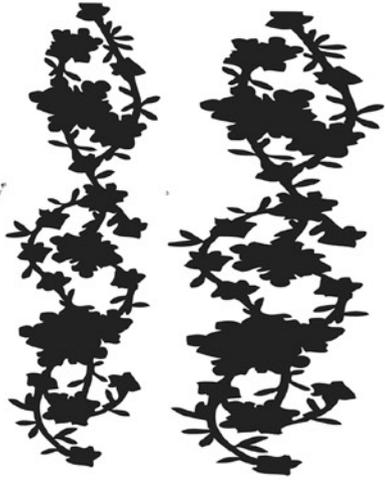


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I follow the road
 that goes
 nowhere
 devil
 at your
 heels
 lovely
 flower



Bad girl. Following the road
 that goes nowhere. Devil
 at your heels. Farewell my
 lovely flower. Finger polish
 rings a scare. The drive is a
 long one. Lovely flower.
 One day you will win.

Letter from the editor,

I remember a recent morning, opening my News app to find two countries quarantined, roadblock protesters in Ontario forcefully removed by the RCMP, and Harvey Weinstein having just been found guilty, all in one screengrab. “What the hell is happening?” Everything was falling apart and coalescing into a flattened, condensed, reductive, and completely unsatisfactory place: my fuggin’ mobile device.

The point of this whole Agonyklub venture is to provide space for interdisciplinary flow, so we can become more adept at seeing the interconnectedness of the seemingly dis/un-connected, understanding their webs, and directing their threads to create points of meaning and access, in this mess of a time.

This expansion is in the arena of space and through the arrow of time. Time is a condition of thought, as we cannot help but perceive the world temporally, but as space keeps expanding, how are we equipped to keep track? I try looking up things I remember watching on Youtube a couple of years ago, only to be unable to find them—did they exist and were taken down? Or am I just trippin’ and losing my recall in a sea of images and words too vast, chaotic, and adaptive for my little brain?

Time keeps on slippin’—

This new decade starts in the year of the metal rat, a tiny, resilient, indestructible rodent, and resilience is something to remind ourselves of in the eye of the storm. AK is very much a cluster of stormy-eyes, centred in an ongoing process of locating. There’s just so much joyful, violent, and calm existence in this issue. Much of it was completed before the outbreak of the COVID19 pandemic; a few additions have since been added in quarantine, as we learn to unfurl into this new normal. Although we are undeniably forced into a strange and isolating limbo, perhaps we can find this moment useful to appreciate just how close the clock is to midnight.



POLYAMOUROUS COFFEE DATE

ccc

ooo

fff

fff

eee



DESIGNER VESTIGE

When it's your time for coffee, I am a couple of hours ahead already drinking wine, so I can tell you that the last gasp of civilization is a Tower. The last push for affection is the tallest I have ever seen crossing my fingers hoping it isn't too high. The crossed fingers belong to hands planning and analyzing for the living storage of disastrously banked emotions in the Tower that was meant to house the economy and other stuff we don't know that much about but contributes to the weight of the Tower's collapse under this great interruption of what turned out to be disorganized life padded with tools, meetings, accolades, consultation, communication. Then life scatters it into risky errands we previously ran under the sun of all their bright ideas which have dried up since I stopped making lists of things to be done which still aren't done because I can hear you raise your mug to sip coffee before words that encourage the wagging of towers in anticipation of a new world order. I am having fun, listening to your silly brilliance that airs above the love that fluctuates like high and low tides. I keep you on the phone as our conversations start to go nowhere. I still move through this obliterating architecture, and receive reports of forecast sunny periods to cast light on the final ruins of all work which I didn't care for as much as drinking wine and talking to you.



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Name

Souya Eui

Occupation

???

Residence

Vancouver

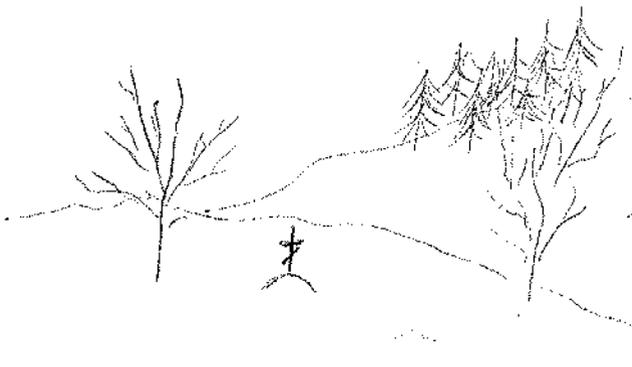
Age (optional)

26

Where would you like your body or its remains to spend the rest of eternity? If a monument or marker were to be placed to indicate the site of your remains what would it be, and what would it say? Is there anything in particular you'd like to wear or take with you?

I would like to be buried outside my hometown (like the place of Kim Jagg-Il).

I would like my site to be very quiet. I would like them to be contemplative in the process. I would like it to be in the middle of nowhere and I would like there to be snow.



Thank you.

Don Celender, Ph.D.
Kelso Professor of Art History

Ricardo Bloch, Ph.D.
Research Associate

MACALESTER
COLLEGE

Collective Questionings

Tracey Vath



This text is taken from Tracey Vath's video work of the same name, which was screened as a part of the *What is (a) Punk?* program at VIVO Media Arts Centre in January 2020. In the work, Tracey expresses her thoughts concerning her involvement with the Toast Collective as a key organizer in one of the Vancouver's few remaining DIY spaces. This video and text emerged from a dark time of burnout, hopelessness, and frustration. Recently, prior to the COVID19 pandemic, the Toast has received an astounding amount of support from the community through fundraising efforts and volunteer interest, which has given all those involved newfound momentum. However, it is a continuous struggle to continue to exist in the prime development location of Kingsway and Fraser. Along with community support, advocacy on behalf of the Toast Collective and other spaces like it at a city level is ever prescient to keep grassroots culture alive.

Do you ever feel guilty for having
access to space in this city
that you can use this space any time
any way that you want
and yet it sits here empty
a lot of the time

Do you feel pressure to have to use the space
to its best potential 100% of the time and that
somehow you are in charge of delegating
what that potential is

Do you feel embarrassed
to bring other people into your collective
like you're avoiding new
volunteers because you don't want them to see
how disorganized you are
and you don't want to burden new
people with all the responsibilities
but then at the same time
you do want to give new people responsibilities
because you're tired
of having all those responsibilities on your own
and you keep asking new volunteers
to do more and more and you ask them
if they'll be able to run the whole show on their own
just because like the truth of the matter
is that you just don't want to be there

Do you feel like maybe
we are struggling here because
we don't have an actual physical tie to the space
like some sort of personal investment
I mean
most of the events that I help out with
are not really my events and a lot of them
I don't even really want to be there for
I just feel like I have to
which isn't the greatest feeling

Do you ever think that if we were more business-like
that somehow things would run smoother
like if we had somebody who had more
leadership-type qualities
someone who is more comfortable taking on like
a boss-type role
if we had a space that followed rules
and that if the people who used the
space felt obliged to follow those rules
that things would run better



Do you ever wish that you were younger
had more energy more motivation
or were a better leader
that you had determination
that going to shows and organizing things
was as exciting as it was to you
ten, fifteen years ago

Do you feel like the fact that we rarely see each other
contributes to the way that this space is running
like we never really get to get together
our meetings only happen once maybe twice a year
we're all really busy but
the fact that we aren't able to get together
and just be together
that that has some sort of effect on how
we establish a community here

Do you ever feel like you're just doing things
just to keep the space alive
like if you quit then
somehow the space will stop running

Do you ever see advertisements for
development companies
and think
that's what I'm doing
I'm creating this ideal
a proposed community
that doesn't quite exist or
I'm creating some sort of illusion of
a sustainable collaborative space







fukhouse

Self
Service

0.0



promise



OPEN

Rasuichi!

The Last Piece at 1931



What used to be a casual eatery humbly named the ‘Gallery Cafe’ overlooking Robson Square, had been recently turned over and rebranded as 1931, named after the Vancouver Art Gallery’s year of birth. AK food reviewers *Hugh Walldrop* and *Richard Zolff* remember the Gallery Cafe as having a relaxed come-as-you-are vibe, serving ‘ding ding’ cafeteria food, equipped with a microwave and a self-serve water station. The Gallery Cafe offered satisfying salads and go-to desserts like lemon squares and nanaimo bars, which were better than average, leading both to believe that they could have been made on-site.

AK’s original plan was to skytrain out to Richmond to try a new ramen place, Afuri Ramen and Dumpling, a popular Japanese chain known for its yuzu shio ramen but we changed plans last minute because of the growing concern around the coronavirus. Our ambitious Plan B was 1931’s Happy Hour menu. Upon entering, nothing discernibly different was noted about the space or the staff, only that the tables and chairs had been replaced with new tables and chairs (the internet told AK that FRANK Interiors designed the replacements). Hugh had been to 1931 once prior to our visit, and sat out on the patio with a group of curators for a studio visit. Hugh doesn’t drink, and had an apple juice, which tasted like Sun-Rype. The curators forgot to bring their laptop, so the group left after one drink back to the Fairmont Hotel, where they watched and discussed Hugh’s work in the comforts of a curator’s suite.

“Better Sun-Rype than Sunny-D.”

The server took a long time to bring us water, giving us ample time to sanitize our hands, and observe the other patrons of the bistro. The lighting felt like that of a low-wattage office, giving the dark interior an oppressive penal atmosphere, fitting for what used to be the courthouse. It was just busy enough to not feel sad, but it definitely was not lively. Seated around us were mostly tables of two: a pair of women on their phones, a couple of business haircuts, an older couple finishing their main course and transitioning into dessert—a clinical looking chocolate mousse.

When our server returned, we ordered one of everything. She responded, "I like the way you live!" and took away our menus. As we waited, we determined a rubric to be used to grade the dishes:

- 1) Taste: is it tasty?
- 2) Look: does it look tasty?
- 3) Eatability: does it hit the spot?
- 4) Comparative: how does it measure up to its archetype?

Each category out of **25**, for a total score out of **100**.

Ruby Hummus

R: This dish comes with supermarket cracker-chips. The hummus has a texture like playdoh, it's pasty. The chips are okay.

H: The presentation makes me feel like I'm kinda like eating out of an ashtray, have you noticed that ashtrays are disappearing from the public imagination? Anyway, the hummus is very dry.

	H	R
1)	16	15
2)	20	20
3)	17	5
4)	17	5
Total	70	45



Miso-Sake Cauliflower Bites

H: Very generous amount of microsprouts, but it's unnecessary.
 *The dish is twice as good as Nuba, but 1/2 as good as Richard's mom's cauliflower.

R: It doesn't look very appetizing. It's too burnt, too much char on the cauliflower, but it's not hot, like stale ashes being served in an ashtray. I get an Asian-y flavor, but not strong miso. It's more eatable than the hummus.

	H	R
1)	21	18
2)	17	16
3)	20	22
4)	?	12
Total	58*?	68



Spiced Edamame Beans

H: Overcooked, too soft. Too much oil, too much seasoning, bad seasoning.

R: Too soft, not crunchy. They also cut the ends off, that's unnecessary. Thumbs down, too many badly seasoned beans.



	H	R
1)	1.5	2
2)	1.5	2
3)	1	1
4)	5	0
Total	9	5

Pineapple Tuna Poke

H: There's a nice colour on the tuna. The texture's lovely, and the fish is very fresh. The main problem is the taste of the dish. It looks least like an ashtray of all the dishes.

D: It tastes like sesame oil.



	H	R
1)	4	5
2)	24	18
3)	12	7
4)	3	2
Total	43	32

Potato Croquette

H: You can really taste the truffle! After the hummus, this looks most like an ashtray. Calling it a croquette is misleading though. The potatoes have taught me something. I am a student of their humble excellence.

R: This looks like agedashi tofu, looks very architectural, like a museum, with vines crawling up the building. Good texture, soft inside, firm outside.



	H	R
1)	23	23
2)	23	25
3)	25	25
4)	25	25
Total	96	98

Chicken Tortilla

H: The tortilla doesn't taste good, it's too corny, and doesn't complement the main feature. I like the taste of the filling, but the corn taste of the tortilla is too overpowering. This dish gives me a lonely vibe.

R: It's easier to share than it looks. [We cut it in half.] The chicken is like jerky, way too dry!



	H	R
1)	17	1
2)	6	10
3)	18	1
4)	21	1
Total	62	13



Tomato Bruschetta

H: It looks very vulnerable and precariously constructed. The taste is pretty solid, the texture of the bread is substantially better than the others. Nice balance between crunchy and soft.

R: It tastes normal.

	H	R
1)	22	20
2)	19	20
3)	21	23
4)	20	8
Total:	82	71



Fig & Brie Rye Crisp

H: I like the fig compote, and the cheese is great, very buttery. It's a great combination of flavours, but it looks like generic magazine food. Am I a generic magazine person?

(AK: This is not a generic magazine.)

R: This is good, but it's on a super market cracker.

	H	R
1)	23	25
2)	18	22
3)	25	25
4)	21	20
Total	87	92.5



Charcuterie Plate

R: This looks the best of all the dishes. Generous portions. Full marks!

H: Sort of pretentious, I think, but after eating it, I think it's actually more humble.

	H	R
1)	25	25
2)	25	20
3)	25	20
4)	25	15
Total	100	80



In conclusion, AK can say with confidence that the Vancouver Art Gallery has done well in making sure that the happy hour offerings at 1931 are less impactful than its exhibitions. Unlike being at the IKEA restaurant or Costco food court, we did not feel the obligation to stuff ourselves with more than just one bite. You can have the last piece of all of it, except for maybe the potato croquette cubes.

Average Scores (out of 100): H: 72/C+ R: 56/C-

How he
I might not
know he
was.....



Dearest Beggy



Look through
the inside

is that all there is?
inside fire burning



"I keep my
hands folded, I
keep my hands
on my hips"

baby fold those hands baby f
old those hands baby fold those hands baby fold those han
s baby fold those hands baby fold those hands baby fold those hand
as baby fold those hands baby fold those hands baby fold those han

1993



Le style Grunge
MAYLOU LUTHER

Grunge (gruni), argot — 1. boue, saleté, obscène, crasseux, immondiés. 2. choses sans valeur, camelote.

Le grunge de la mode a été inventé par le groupe Nirvana en 1991. C'est un mélange de rock, de punk, de hip-hop et de streetwear. Le grunge est né dans le quartier de Seattle, dans l'état de Washington. Les membres du groupe Nirvana sont : Krist Novoselic (batterie), Krist Bush (gitariste), et Kurt Cobain (chant). Le grunge est devenu un mouvement de mode à travers le monde. Les vêtements sont souvent en tweed, en laine, en cuir et en denim. Les couleurs sont sombres et ternes. Les coupes sont larges et confortables. Le grunge est une réaction contre la mode traditionnelle et le conformisme.



Percy Henry

TO OOO

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TALK O

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OTHERS

or, Y.T.G.

and commence

just welcome
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g that we

hat you want
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To Talk With Others responds to the minutes of a meeting in August of 1977 between Prime Minister Pierre Elliot Trudeau and five Yukon First Nations leaders regarding the then-approved Mackenzie Pipeline. Held in the Tr'ondëk Hwëch' in archives, this document illustrates the ongoing dichotomy of two opposing cultures and ways of understanding economic, social and cultural development with the land and its inhabitants. Through a diverse range of media Yukon artists Ken Anderson (Tlingit/ Scandinavian), Lianne Marie Leda Charlie (Tagé Cho Hudän | Big River People), Valerie Salez (1st Generation Canadian), Doug Smarch Jr. (Tlingit), and Joseph Tisiga (Kaska Dene) activate this archival document and ultimately continue the conversation surrounding self-determination in the face of federal and corporate agendas.

gas and which would be built thro
the least damage to the environmer
Indian rights, native rights but k
negotiations with the Americans wi
find we feel that if certain condi
Now beyond that, there is not much
because obviously we are bargainir
there is the position where they don't want the pipeline as it is
too costly for them and there is a position beyond which we won't
have a pipeline either as the Canadian government won't allow
them to build a pipeline if there is absolutely no advantage

Minutes Against Pipelines

Valerie Salez, et al.

In December 2019, a second injunction was passed by the BC Supreme Court to greenlight the Coastal Gaslink Pipeline through Wet'suwet'en First Nations territory on unceded lands in British Columbia. This has led to anti-pipeline land defenders protesting and setting up blockades across the country since January, which has been met with at times forceful removal and arrests by the RCMP.

Over the course of the last few months, the number of people who have gathered, participated, been witness to, and shown their support of Indigenous rights, and climate/environmental justice have been a meaningful exercise in political agency and civil-disobedience. In actions, social media, emails, calls, and letters to our municipal, provincial, and federal governments, the importance of gathering and documentation is made clear. Art, writing, and art writing are methods of documenting, and a powerful, transformative tool. This is made clear in artist/project-instigator Valerie Salez's group exhibition, *To Talk With Others* (2019), situates the current Transmountain Pipeline conflict in conversation with that of the Mackenzie Pipeline 50+ years ago.

The following are the minutes of the meeting between Prime Minister Pierre Elliot Trudeau and five Yukon First Nations leaders regarding the then-approved Mackenzie Pipeline. Held in the Tr'ondëk Hwëch'in archives, this document illustrates the ongoing dichotomy of two opposing cultures and ways of understanding economic, social and cultural development with the land and its inhabitants. These minutes serve as a historical referent, as a 50+-year fight between those who have supported and opposed pipeline projects through Canada.

These minutes were the basis of *To Talk With Others*, shown at Yukon Arts Center, Whitehorse Yukon from December 7, 2018 - March 2019, Dänojà Zho Cultural Centre, KIAC and SOVA Dawson City over the summer of 2019, and at the Art Gallery of Greater Victoria from November 2, 2019 - March 8, 2020. *To Talk With Others* will be next exhibited at Penticton Art Gallery in the Fall of 2020, and in The Illingworth Kerr Gallery (IKG) at the Alberta University of Arts in Spring of 2021.

Through a diverse range of media, Yukon artists Ken Anderson (Tlingit/ Scandinavian), Lianne Marie Leda Charlie (Tagé Cho Hudän | Big River People), Valerie Salez (1st Generation Canadian), Doug Smarch Jr. (Tlingit), and Joseph Tisiga (Kaska Dene) activated this archival document and ultimately continue the conversation surrounding self-determination in the face of federal and corporate agendas. More information on the artists and works, and the full transcript of the minutes can be found at: <https://totalkwithothers.ca>

*

Percy Henry

IN ATTENDANCE: Prime Minister Trudeau
Daniel Johnson, Chairman, C.Y.I.
Willie Joe, President, Y.N.B.
Bill Webber, President, Y.A.N.S.I.
Adeline Webber, President, Y.I.W.A.
Commissioner Art Pearson, Y.T.G.
Dorothy Wabisca, Special Native Advisor, Y.T.G.

DANIEL JOHNSON: Perhaps we should close those doors and commence this meeting.

DANIEL JOHNSON: Mr. Prime Minister, we would like to just welcome you to the Yukon and the Yukon Indian Centre and we would like to thank you for taking time on your holidays to come and visit and talk to us. It may be a part of your job but at the same time, we respect that you are on holidays and we have the feeling that seeing as how you have come to meet us, we would you to, after listening to our presentation, explain to us what the activities of Cabinet, and the Government in relation to this pipeline and negotiations perhaps, with the U.S. Government and what the Canadian Government hopes to accomplish in these negotiations and following that we would like to say a few words ourselves.

PRIME MINISTER TRUDEAU: Fair enough. Since that is what you want and I mainly here to listen to you and answer questions. If you want me to make a short statement, would you like it to be on the pipeline or in the pipeline area or just generally. It depends on what you want me to talk about; I am here to listen to you but I'll gladly answer any questions or talk about any aspect of government policy that you want. We obviously can't talk about them all, but is the pipeline or the land claims that you want to talk about.

DANIEL JOHNSON: Well, the concern of Cabinet right now is the Yukon pipeline and that is where we interpret you coming from whereas our position is the Yukon land claims and that is what we will talk about.

PRIME MINISTER TRUDEAU: Well, we have decided in principle that we would, that a pipeline could be beneficial to Canada and that we were concerned with choosing the route which would reconcile most of the conflicting interests which would have the advantage eventually, of permitting us to get access to the MacKenzie Delta gas and which would be built through a part of Canada which cause the least damage to the environment, socially and in terms of Indian rights, native rights but basically, we are going into negotiations with the Americans with the positive view. If we find we feel that if certain conditions can be met, we should. Now beyond that, there is not much we have stated or can state because obviously we are bargaining with the Americans and if there is the position where they don't want the pipeline as it's too costly for them and there is a position beyond which we won't have a pipeline either as the Canadian government won't allow them to build a pipeline if there is absolutely no advantage for Canadians to build it. So both parties are going into this and I have talked to President Carter to establish that; the fact that they want a pipeline and they favour with the Alcan Route. If they hadn't wanted either there wouldn't have been too much point in us going into negotiations with them. I think we have established that they want wanted that and I said well we want it too and let's try and get together to see what kind of economic, social, environmental, developmental results which would be beneficial to both countries. That's the basic starting point. Negotiators, will over the next week or two, establish with the Americans the various areas which covers them then, we will know if we have got something to work on. If we do we will be consulting with the Provinces, and consulting with the Territorial Government; consulting with the native communities; consulting with all those who have an

PRIME MINISTER TRUDEAU (con't):

interest in the pipeline going through or a pipeline not going through - that about the position. I think I can sum it up by saying that if we don't want development in the Yukon, meaning no development, we should know that very soon from the native people, from the Territorial Council, from the communities at large because the pipeline will mean development with all that is good and bad that comes from development. When we build a pipeline through the United States we are building it through a fairly developed part of the United States and it's helpful to us and it's helpful to the Americans because they want to develop with the pipeline. The same when we built a pipeline through Canada seven years ago and we thought it was good. to build a pipeline - we wanted development and communities were vying with each other to make sure the pipeline went through or close to their area. But we prolonged the pipeline to sign Montreal and the difficulty at the time was the question of to sign Montreal or go through Sault St. Marie, but you know the communities want the pipeline. They can find the activity or development of a lot of farmers whose fields will be approached upon but on balance, communities look for economic development. We have a whole department in Ottawa called the Department of Economic Expansion whose job is to bring economic development to less developed parts of Canada in Saskatchewan, the Maritimes, eastern Quebec. So basically, we are living in a country and a society which wants development. We don't want it everywhere and that why we have national parks. I wouldn't want economic development in my back yard and I am sure you don't want it in your back yard. Our society is at a point now where it doesn't want economic development at any cost, whereas 20 years ago we did want economic development. But basically, our decision as government and your's as a community, living here, is that, do you want development or not. If you want it, now's our chance to negotiate a pipeline which would bring development in the next half decade. If we don't want it, it's very easy, we have just got to make the conditions so tough with the Americans that they say there is no point and we'll go the El Paso route. Then there won't be any economic development and I don't know for how many years. I suppose if we don't build the Alcan Pipeline there won't be any pipeline through here that I can see because the - being the Americans have put their gas as their putting their oils through Alaska and our gas will come probably down the MacKenzie (inaudible). So it's a tough decision but it's a kind of a now or never - to tell the Americans in the next few months no deal or if they pay so much that they go some other route, then we are saying no to economic development for a hell of a long time. That's basically the position in Canada.

BILL WEBBER: We have a lot of thoughts and aspirations about major development and what our position is in the Yukon and we all three organizations in the organizations have a prepared statement here and.

PRIME MINISTER: You are the leader of the Metis and the others?

BILL WEBBER: Yes, and...

WILLIE JOE: The construction is that I represent the Status Indian people and Bill represents the non-Status; and Daniel represents the Council for Yukon Indians negotiating separate land claims.

PRIME MINISTER: Yes, I see..

WILLIE JOE: Yes, and excuse me, Adeline represents the Indian Women's Association.

PRIME MINISTER: And you want the Indian Act changed, I suppose.

BILL WEBBER: (Began reading the prepared presentation)

PRIME MINISTER: Where do you get that figure? (Minimum of 7 years)
On what you are determined not to make it acceptable or what?

BILL WEBBER: Based on the past experience of the time frame involved in dealing with Government, establishing programs and development.

PRIME MINISTER: We can make up our minds quickly - is it because you don't want to make up your mind before the seven years are over or what?

WILLIE JOE: Our experiences have been such that the time is required for people development primarily, program development. In order that they or the people in the communities in the day to day social conditions can benefit from development rather than become victims of the it. That is the primary concern. We have been operating as associations now for approximately, respectively between 5, 6 and 8 years and we have done minimum in terms of the social development for Indian people and this is primarily because we have been locking horns with a federal government attempting to get concessions and programs who have been very reluctant and..

BILL WEBBER: I'll explain further in the presentation some of the thoughts we have about and why we require this time.

DANIEL JOHNSON: Yes, and I would like to talk about them too.

PRIME MINISTER: But we only have 45 minutes...is he going to read one too, or what.

BILL WEBBER: No, this is joint.

(Bill Webber continued reading the presentation)

PRIME MINISTER: Well, I should begin by saying that...

DANIEL JOHNSON: Many people wondered why we as Yukon Indians feel very strongly about our land claims and appear to perhaps adopt a negative or say an anti-development attitude, particularly in respect of this pipeline proposal and other major developments in the Yukon. This land claims to us as Indian people represents a chance for us to do something for ourselves; to do something with our lives; to do something that we as Indian people can be proud of in the future, and perhaps this land claims settlement could even be something that the Canadian people are proud and perhaps even the Liberal Government. But to us, the land claims reads in very basic terms, it means land on which we as an Indian people can live. Upon which we as Indian people have control; which we as Indian people can develop ourselves - we can have the opportunity and freedom to develop our lands and develop our numerous cultural aspects that Indian people have. So it is not unlike perhaps the requests of the Party Quebec Quois when they talk about keeping their language; when they talk about wanting to retain their culture; when they talk about just wanting to do things themselves. It's a natural part of being human, wanting to do something for yourself - to look after yourself and to be able to take advantage of opportunities in which make your conditions better and satisfy your aesthetic needs and so this land claims gives us that opportunity. It gives us land; it gives us control; it defines or crystallizes the relationships that exist between Indians and Government. It clarifies probably to the satisfaction or much more to the satisfaction of the Indian people and probably more to the satisfaction of the Government the trustee relationship which seems to be very vague here in Canada, as well as in the U.S. and this land claims gives us the opportunity to do those things. It gives us the opportunity to develop writing systems for our language. It gives us the

DANIEL JOHNSON (con't):

opportunity to train our people, to write in their language. It gives us the opportunity to...just to continue to be who we are but also to give us a better life. Now, what does a pipeline mean to the Indian people? A pipeline is not just something we can view say from 3,000 feet and watch a strip of land being cleared, a trench being dug and pipe being laid and being covered up again. And the fact that cans can be contained, I mean, that's marvellous but I mean that only a small amount of the in-migration that comes along with a pipeline. And primarily, that's what hangs us up as Indian people - is the in-migration, because we are concerned about our people in the communities and our people in the communities have said, almost unanimously, that it's a hassle...it will be a hassle to them. Our people remember the Alaska Highway, they remember the impacts of the Alaska Highway and sure there are benefits that came out of the Alaska Highway but when you weigh them with the negative impacts, you sometimes wonder, you know, what...If they neutralized each other sometimes maybe the negative impacts would come out winning. So many of our people feel this way about the pipeline and so the problem is with in-migration; it is with along with the whole development syndrome of making money, just making the money and getting out or generating money for a little while whereas, perhaps, much of the benefits of this pipeline will not stay in the Yukon, they may not stay in Canada, but what will happen is that the people who will reap the negative impacts of a pipeline will be the Yukoners - the Yukon residents and particularly, the Indians and the Indians here represent the majority of the permanent residents here in the Yukon. This is our home and have no place to go after this. I mean, it's not like we came here from outside and we have come here for two years to work for the Government, or come here for four years or five years to make our stake or whatever and leave and always have some place to go back to. This is our home, we don't have any place to go back to. This is where we live; this is where we were born and raised; this is where our people, our ancestors have fought and worked together extremely well; have endured hardships in order for us to be here right now, today. And, its for them, and many of those people are still alive; many of those people still remember the first whiteman; seeing the first whiteman come into this land. They still remember cats ploughing down trees and didn't know what they were. Our people were still living with bows and arrows, 35 - 40 - 50 years ago - some people, right? Like White River Johnny in Beaver Creek when the highway was built, he was still hunting like this 25 years ago, with a bow and arrow and it's stated very well by Chief Dan George when he said you know, we make a leap from the stone age to the jet age, to the atomic age. Anyway, getting back to the point on pipelines, the point is that we don't like the negative impacts of a pipeline. The people say that pipelines are good for the economy - it brings the bucks and it's good and people are happy for a while. There is a lot of activity with all this money being made, and so on. Okay, that's fine, that's...if you can take advantage of that if you know how - if you have a business sense - if you've got the head for it - that's your bent. But we as Indian people, the majority of our people are not like that - some of our people are into development but most of our people aren't like that. Our people are more interested in just being themselves and some of our people still live off the land and some of our people enjoy a combination of extinctionsal renewable resource harvesting along with wage economy, seasonal employment - that kind of thing and you know, maybe make two or three thousand dollars a year but at the same time, you know, they might get an equivalent of five or six thousand dollars hunting for moose, sheep, caribou, gophers and rabbits, etc. But what we don't like is the amount of people that are going to be coming here and

if you are talking about doubling the population of Whitehorse; if you are talking about tripling it or quadrupling it and people don't know - Art Doesn't know what the impact is going to be in terms of in-migration. Foothills did a marvelous job of politicizing it and rather staying away from the issue and understating or under-playing this whole question of in-migration. But if you have a lot of people who come here - they have got to stay some place and what they are going to do is they are going to go out on the land - they are going to squat. You know, we are in the process of settling a land claim and we are trying to square up here. If a pipeline comes along before land claims has had it's proper growing stages then what we see as happening will probably be something like chaos and an analogy that I think can be used is one from my studies in Grade 11 biology - If you have a plant or a seed and you speed up its growth by sprinkling it with water containing gibberellic acid and what happens is that you have a plant that grows very quickly but it is very, very skinny and weak and if the land claims has to be squeezed in between now and the time the pipeline starts then what in affect happens, is that you will have a land claims in four years which is a compressed land claims and you know, in my mind, and I think in our minds, it defeats the whole *raison d'être* for having a land claims. You know, wherein you can have orderly developing, and to us, land claims is a development and it is more of a social kind of development rather than a political, I mean rather than a economic development. Land claims in terms of boosting the economy of the Yukon is probably just as important, if not, more important than a pipeline and I don't know - I could keep going on but....you wanted to say something.

PRIME MINISTER TRUDEAU: Well, I think much of what you both said makes a lot of sense to...I understand...I don't feel like fighting anybody about a pipeline through their backyard - I wouldn't want one through mine. I might disagree with the whole Yukon as your backyard. I think that's another argument but I know what you feel and I'm perplexed by it. But basically, you are - you sound like the guy who is - you both sound like people who are sort of trying to win time before a particular decision is made and we do that all the time - with government and your associations - you know, if we only had a few more weeks we could make a better decision - it happens to us on every problem, foreign affairs, NATO, budget - we have to budget by the end of March - Jesus and in April we see a little more how the economic indicators go and so on, but you know, we are always struggling for time in life. The young man whose is just coming out of university and doesn't know if he wants to be a doctor or an engineer or if he wants to go and live at a hundred mile house and be a farmer or find that in a few years. We are all like that but I think we have to make up our minds and the way you talk, you'd like more time to make up your minds - like almost any of us.

DANIEL JOHNSON: Make up our minds on what?

PRIME MINISTER TRUDEAU: When you say no pipeline for 10 years or perhaps 7 which means that you will feel ready then perhaps for the challenges of a pipeline. You are not ready now but maybe in 7 or 10 you will be ready and in the meantime, it's not that you want to go back to the native way of life. Although a lot of your people do and I respect that if they want to be hunters and trappers or whatever one does when one is an Indian, but you know, you also want development. You talk several places here about economic development activities, entering the wage, employment and urban industrial systems, small business development, etc. Obviously a lot of you, I don't how many, maybe a minority or maybe a majority are going to be caught up in the industrial complex whether they like it or not and many

PRIME MINISTER TRUDEAU (con't):

of them like it and indulge in it. The Eskimos didn't ask for people to go up and find gas in a little island but they did and people have the economic consequence. And I suppose your people didn't ask for gold to be discovered in Bonanza Creek in 1896 but it came and that made Dawson City and made Whitehorse and so on. Things happen and all we can do in government or in the kind of governments that you are in, is try to make them happen in the right way and if you were to say, look we don't even want to talk about it, we don't want development here, you know we are happy in the Yukon with all...you have a fair number of rights and we have got the Alaska Highway and a few other settlements but for God's sakes you know, we are fed up with the 20th Century and we don't want any of your industries and your hydro-powers damming up our rivers and we don't want the fumes from the mines, and we don't want the smelters and you know, we want to live as our forefathers did - That would be one position, but then, you know, don't come to the government asking for development funds and don't ask for education funds and don't ask small business start-ups and so on. You don't want development - that's one position.

The other is you want development but you want it to come rationed, in a planned way and you want the social disturbances to be done in a way which does not create a diverse or a negative bi-product, and so on, and I respect that too. But the thing is that in the first case, where you don't want development, it's a clear position - don't talk to us about it. In the other - you want development but you want a bit more time. You want 7 years or you want 10 years - I'm telling you that that's wrong - it's not realistic. I'm not saying that it is not the right choice but I am saying that if you are saying 7 years you are probably saying never or you are saying anyhow, never in our life time because this particular development of the Americans is needed now - we don't need it now - we haven't found enough in the MacKenzie to build our own pipeline down the MacKenzie and incidentally, a lot of people there, white and native are pretty damned disappointed and are coming to me now and saying you know, we don't agree with Berger and wish to hell you were building it here and so on. So what I am saying is that the 7 or 10 years is wrong. If we go to the Americans and say look not before 7 or 10 years then okay fine, if they don't want that, then we will go the El Paso route. Then we have chosen the no development route - you will still have the merchants in Whitehorse and the traders and you will have Cassair and probably have some more mines being discovered, but you won't have ceased that great economic project which will bring development with all that is good and bad with it. And once again, I say I respect your choice but you can't your cake and eat it too - you can't say we want development but we want to be ready for it - you know you elude to the Party Quebec Quois - who I am a part of as you know and that was the Quebec Quois I suppose for a hundred years when we said you know, we are not made for business, we are made for philosophy, priesthood and lawyers and doctors but we don't...we'll leave the development to the English and our kids won't go to engineering school or study geology. Just five years ago, I don't know how things are now, but ask the University of Montreal how many geologists they graduate every year - seven. You know the University of Montreal is the French Canadians' Magill. So we fought against industrialization then suddenly the province wakes up a hundred years later and finds that everything is owned by everyone else and the French Canadians had been had. But I won't get into that, but my point is that there is a point in time when you cease opportunity and this pipeline is opportunity whether you like it or not. If you don't cease it now, well, you don't have that opportunity and as I say, I respect that choice

PRIME MINISTER TRUDEAU (con't):

but as I said, it is a no development choice. I repeat, it doesn't mean that there won't be any development here but it may mean that in the name of your people, your people and your people - you are saying that look, we don't want to take this chance of economic development and that's a clear position. If that's your position, fine but don't talk to me about 7 or 10 years - Not because I care - because it's not our gas and it's not coming to us - it's American gas going to the United States and they are building this pipeline for themselves and you know, they are not doing this as a favour to Canada, to help us settle our land claims or to help us develop our north. They are going to do it because it is economically beneficial for them to do it. Just as built the Montreal/Portland and Maine pipeline because it beneficial to eastern Canada to have oil coming in from the tankers in Portland then it was to go all the way around the St. Lawrence. Just as we have got some of our pipelines in Minnesota and so on because it was cheaper than doing it all through Canada. But they are not doing it for us and if we say we don't want it here, we don't want it to be piping gas before 7 years - I know, what they are going to say. They are going to say well, that's fine, you know, you did your best - you couldn't convince the people in the Yukon that development is a good thing or you are charging us such a high price in terms of cost and in terms of years and so on that we both can't do it. I'm not fighting with you - you know I couldn't care (well, I don't suppose I would want to be quoted on this) less if there is a pipeline or not, because Cabinet decided on balance, we thought it would be a great economic stimulous - mostly to southern Canada, you know the capital will come from outside, the skilled labour will come from outside, the materials will come from outside, etc. and build the pipeline and go back outside. There is a lot of cost you know, in the social terms you are talking about and in terms of the bi-products of massive influx of population. So what's in it for you - Well, Lysyk mentioned a couple of million; he mentioned land claims, to use perhaps as a lever that you have got to put pressure to have the land claims settled in our time or in my grandson's time. It's a gamble. It certainly shouldn't be built if it can't demonstratively be of benefit to Canada in general and to the Yukon in particular and that's the stuff that we are going to bargain with the Americans. We are going to bargain in good faith but if we find that the social costs and the environmental costs are so great we have to send them one hell of a big bill, they will say, well the bill's too big and we are not going to build it and in that sense Cabinet will have decided not to build it. We want a pipeline if it is advantageous to us - we don't want it if it is not. If it is going to end up costing us money. So I don't know if I made sense, I just wanted you to understand that I can understand no pipeline decision but once again, no pipeline here means, I guess, no pipeline ever? Because, once the Americans have built their's they are not going to build an off-shut to go through Canada once they have built the El Paso Route and whatever gas we find is going to be, I suppose in the Arctic Islands which will take gas out of the Atlantic or Loucheaux Peninsula or down the MacKenzie. So if that's your choice, fine. I mean, make it clear, just say NEVER economic development here of that size and magnitude and we go on and we may settle land claims in seven years or we may take seventeen, I don't know. We will take our time.

DANIEL JOHNSON: The whole problem with this pipeline is that it came up at the wrong time.

WILLIE JOE: Exactly.

PRIME MINISTER TRUDEAU: I always say that. You know, if we only had time to settle this. You know the secretaries hadn't been elected last year - you know, you would have had a few more years to get our language policy through, but you know, they had just got themselves elected when we didn't need it.

DANIEL JOHNSON: Okay, but this is the 20th Century and we are in a position to make decisions about our future and you as the Prime Minister, certainly know that. We are in a position and we have the knowledge and the expertise to build and make decisions that will affect us more than likely, hopefully for the better in the future and like I say, our bias is that we would rather not have a pipeline at all, but I mean if the Government of Canada is going to negotiate for a pipeline then like we say, we need time. If...we say 7 to 10 years..okay. Well, you might decide for and that's it, you know, get your show together but at least you know our point of view and you know that what we are hung up about and what we are concerned with is the impacts that in-migration and type of large developments have on the social fabric of our people. I mean we are concerned for our people and I don't see very many white people concerned for their people and concerned about the negative impacts that are going to affect their people but that is neither here nor there.

In our communities right now and at least in most of the villages we have and they are mostly status, you know, well they are run by status, chief of councils, but in our communities we have, even within families, we have status and non-status people, but at least the feeling of our chief of council we try to ignore that difference that is put there by law but our people, this is how we have been born and raised with this main teaching in mind - that any work that we do, you know it might be called a Socialist way of doing things but I mean it is a fact that when our people teach us as children growing up and going to school, they realize the value of education but at the same time - one basic Indian philosophy which is always there is that you always work for your people; to do things for your people and it doesn't mean that you are biased or prejudiced - it just means that you want to do something to look after yourself and make sure that your people are looked after. So we look after older people and the older people look after the children - we have a lot of extended families. But the impacts of the Alaska Highway and the impacts of developments - those types of developments around the Yukon has caused a lot of family breakdowns and has caused a lot of disrespect of the youngsters to the elders. It has caused a lot of parental loss of responsibilities.

PRIME MINISTER TRUDEAU: Yes, but you don't think that only happens to the Indians - most any guy in Canada or in the world who has a seventeen year old or a twelve year old think that mom and dad....

DANIEL JOHNSON: Yes, but I think that just because we are saying that we are concerned, doesn't mean that no one else is. But I am saying that we are concerned and we are concerned with the social problems that we have to work with, that we have to be faced with in our communities. We are concerned with alcoholism; we are concerned with the lack of respect; we are concerned with the loss of culture that is being experienced by our younger generation. We are concerned about the loss of the values that our people have taught us, that is being lost to the younger generation and in this land claims, of course, one of the critical issues in this land claims is really...really breaks down to the question of power - whose going to control what? And under the Indian Act, we already have certain powers of Chief of Council, you know, which give us a certain degree of autonomy in order to look after ourselves; in order to try to correct the problems that we have; in order to do small scale economic development and you know that another thing about this pipeline, is that we

you know, we feel that it is going to frustrate small scale economic development, which is the type of development that is significant to us. I mean, it is something that we can call our own and I don't think any Indian is going to be able to stand on the pipeline and say that this is mine in whole, you know. So, you know, we are concerned about for ourselves as a people. We are concerned - what more can I say, what more can we say? I mean, you know, it's a question of survival and the land claims is important to us - It is our one and only chance to be able to accomplish something and I am sure, okay, sometimes you have to make quick decisions, but those quick decisions cause a lot of grief and frustrations similarly to what is happening in Alaska right now, you know, where their land selections, I mean they have less than a two percent of their land selection. They have used, they have spent something like Two Hundred Million dollars in the courts trying to get their government, the State Government, the Federal Government to live up to the laws that they made on land claims. You know, it's ridiculous and, okay, they were in similar position to what we are in now. They made a hasty decision. And you know, to many of us - a bad decision because you know, they completely opted for the White society. The White system, the corporate structures aimed at making money but not too much really to do with the preservation of culture like the ideals, the aesthetics.

PRIME MINISTER TRUDEAU: Yes, well you are talking like a priest in Quebec of fifty years ago. I wrote essays and books on that - you don't want to, you know - the spirit and the mind and culture are more important than...but you wake up fifty years later and complain, Jesus, it's the whole colony of the English Canadians who own everything. Well, fifty years from now the Indians will wake up and you won't run any of these things. How come these mines have got managers from everywhere...

DANIEL JOHNSON: We won't...I don't think so.

PRIME MINISTER TRUDEAU: You won't...well, then decide you are going to turn your backs on the 20th Century and don't ask for television and don't ask for radio because any father will tell you that how the alien culture is brought in and close yourself off. Build yourself a ghetto wall around it and do like Quebec did for fifty years and good luck, brother. As I say, I respect that.

DANIEL JOHNSON: That is not what we are saying though!

WILLIE JOE: Excuse me, Mr. Prime Minister I would like to ask a few questions in relationship to some of the material we have read in the paper. You in your opening remarks, you suggested that you were here to listen to us and it appears you are trying to sell us a pipeline.

PRIME MINISTER TRUDEAU: Don't you...it's alright it is your....

WILLIE JOE: I...putting the pipeline in relation to society, our prime concern is the development of the people and be it as it may to develop, which ever way we please. The question I would like to ask you in relationship to that is, is your government interested in the development of the people?

PRIME MINISTER TRUDEAU: Well in the past half dozen years, we have given 7 million dollars to various native groups, developing and researching their rights, form their destiny and to discover for themselves the way that they wanted to keep pace with the 20th Century. So I suppose 7 million dollars is nothing in terms of land claims but it was money to make you to think through your own destiny and is indicative and in answer to your question, it is yes. And in the first place, I am not trying to sell you a pipeline and if you want me to listen and not tell you anything I won't say another word.

DANIEL JOHNSON: Don't answer that question....

(laughter)

PRIME MINISTER TRUDEAU: I hope I answered that question.

WILLIE JOE: I have another question.

PRIME MINISTER TRUDEAU: Okay.

WILLIE JOE: And it's a follow-up question to your...response to the first question about your government's concern about people and in respect that your government is concerned about it, would your government be prepared to appoint an official to begin to address some of the concerns of the...outlined in this paper. To start working towards native people, I think they have earned it.

PRIME MINISTER TRUDEAU: I don't understand the question. Surely you want to develop yourselves.

WILLIE JOE: There is really not much to understand. I could take you down town and show you a lot of people in day to day conditions in the Whitehorse Indian Village, the local village here, is in very poor, social conditions in spite of the fact that it is in the confines of the City of Whitehorse. We don't even have running water in the place and we are in the 20th Century with all this development around us and it is a matter of ignorance on the various parts of the Governments and the municipal functions and..

PRIME MINISTER TRUDEAU: How will appointing an official change that?

WILLIE JOE: Well, we could begin on it. We would begin of course by, with a request that we have in the paper, requesting time and money to address some of those concerns. An official appointed from your department would naturally give us an open door to be able to address in proposing situations to overcome some of the problem areas that we address there. The concerns are immediate and I don't think they should be land claims oriented at the moment. They are people developments.

PRIME MINISTER TRUDEAU: But the National Indian Brotherhood is sitting down with Cabinet to...on a regular basis to discuss this.

WILLIE JOE: Yes this is true, the Yukon Native Brotherhood also sits down with Government on occasion but the problem is the Yukon Native Brotherhood is a...operating in somewhat of a vacuum as result of the various functions that are occurring in the Government's interests in other areas such as pipelines, for example. I would like to be able to adjust the development situation of the people. Primarily that and work at that and have adequate funds to address the problem situation outlined in the paper. I suggest that there are funds available to the Department of Indian Affairs in policy, planning and research division. They have got money set aside for policy, planning and research for developing Indian people. Now I maintain the Department of Indian Affairs in Ottawa is not doing an adequate job and is spending sizable sums of money that we could use here locally. In administering that money we could make it go further rather than going through that bureaucracy of centennial powers.

PRIME MINISTER TRUDEAU: Well, we proposed to the Indians in 1969 to abolish the Department of Indian Affairs and to abolish the Indian Act too.

WILLIE JOE: Yes, but we are addressing the Yukon concerns.

PRIME MINISTER TRUDEAU: I would like to address the Yukon Indians that we abolish the Indian Act and we will abolish the Department.

WILLIE JOE: Leaving us the problem - this is where the problem is with the Government system proposing solutions to problems concerning the Indian people. I maintain that the answers lie in the communities with the Indian people and I suggest that we should them to forward the solutions to your Department for funding to make those solutions work.

PRIME MINISTER TRUDEAU: Well, I'm not versed in how much we give the Yukon, maybe if you could...maybe the Secretary of State can say....is it a hell of a lot of money - as I say 7 million dollars total in the past half dozen years. We aren't economists or sociologists but...

(Nod to Prime Minister)

WILLIE JOE: There has been a lot of money allocated across the country and the problem I find is that (myself) that I can see with it, is the criterion and the guidelines that are implemented. It just wrings hell right out of that dollar so that we can't really use it for what we want it for. We ...

PRIME MINISTER TRUDEAU: We have to be, I have to be accountable for the money that I raise by taxes...

WILLIE JOE: We would definitely accountable. We have got...we have been told that we have some of the best accounting systems across the country - that's the Indian Associations' impressions anyway.

DANIEL JOHNSON: Mr. Prime Minister, just because we don't want a pipeline doesn't mean that we want to be backward; it doesn't mean that we don't want television; it doesn't mean that we don't want telephones.

PRIME MINISTER TRUDEAU: Or water, or flush toilets, all those things. You'd like to have it....I shouldn't be talking about this type of thing.

DANIEL JOHNSON: I am sure you don't want to listen to those things some more but just because we don't want a pipeline doesn't mean, that ah...it doesn't mean that there won't be any developments and the Yukon is.... Excuse me for the Yukon, I am aware that you have to consider the interests of the country as a whole, but speaking about what we know about the Yukon, I mean in the newspapers. There will be continuing developments in the mines, hydro developments, the reconstruction and paving of the highways. Other highways being completed - the Dempster Highway - that's added activity once the access comes available and a lot of our people already know about, experience and I am sure in many ways appreciate the benefits of technology and its development, but just because, I don't know, maybe I don't follow this point that you are making about...okay, the pipeline is opportunity, it depends upon what point of view you want to look at it. Some people who understand our point of view, can't see your's. Development will be there.

BILL WEBBER: Regarding the 50 million, I don't feel that the Yukon Indian people should be using land claims money to offset the effects of an American pipeline in the Yukon.

The Federal Government has not been good in the past and some are aware of the shortfalls that we have had in dealing with the government in the past. We want to see the government keep control of that heritage fund if there was a pipeline built. That way people would have a responsible Department do deal with it than what we have had to deal with in the past years.

Bill Webber then presented the Prime Minister with a copy of the research paper which was done in order for us to start dealing with the social problems in the Yukon. The statistics contained in the Whitehorse Pilot Project Research paper prompted the presentation to the Prime Minister at this time.

PRIME MINISTER TRUDEAU: Well, eventually, don't you want to elect Indians to the Council? There is not an Indian there - don't you believe in the Senate or...and if you do eventually elect people there, isn't that the place where you want the powers to lie?

BILL WEBBER: The answer to that is, Yes. Only have you looked at the ratios of votes in the electoral districts?

PRIME MINISTER TRUDEAU: No, is there....

BILL WEBBER: Only one riding has a chance of native representation. 31% is the closest one that could actually get a representative in.

PRIME MINISTER TRUDEAU: Well, look as I said, it just went to council and on balance they would like a pipeline but that doesn't mean they will do that. If you are against this....So whatever happens in the negotiations with the Americans there will be some people happy (inaudible) Its discussion and if we ask too much for that pipeline they will probably say that we shouldn't have it because we are selling our souls. I'll tell you one thing, if we don't have pipelines, there will be other big projects in Canada but it won't hit the Yukon. There are other things waiting to be built in Canada and I have projects on which money will have to be spent in the years to come, that is certain. One is a pipeline that is in front of us...(inaudible) and that's it. I don't know there is not much.....

DANIEL JOHNSON: Before you go, I would like to give you something.

PRIME MINISTER TRUDEAU: Well...

WILLIE JOE: We expect some response of some sort from your office with regards to our presentations.

PRIME MINISTER TRUDEAU: What's the matter, you didn't want me to give my ideas but you would like me toTake it from tape, not that I don't want to answer but I am puzzled too. It's not that I don't want to answer, you know, I have got a hundred people working for me to give you an answer and I'll sign it but I'm puzzled, I don't know.

DANIEL JOHNSON: We would like to present you with this photograph, of a fellow from Ross River who lives in Carmacks and his name is Scumbullah and he is one of those old hunters we were talking about today that lives off the land and knows how to shoot bow and arrows and we know you have got a lot things but we would like to have this as a token of our esteem.

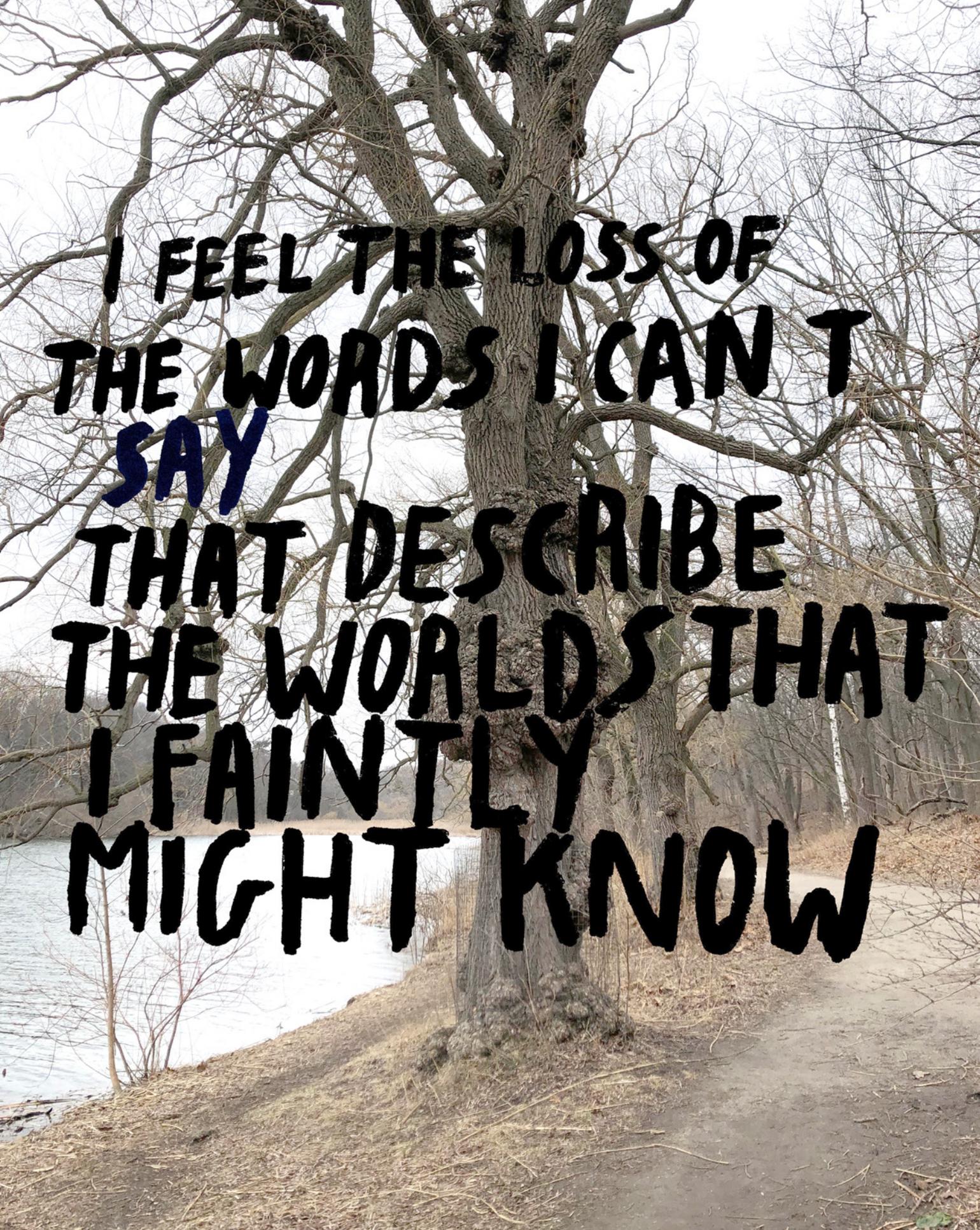
PRIME MINISTER TRUDEAU: Nice, huh? It's a beautiful photograph. It's a very striking face isn't? Any idea how old he is?

BILL WEBBER: He is well over a hundred.

PRIME MINISTER TRUDEAU: Well....I appreciate that. I know his face is asking me more questions than you are asking me.

MEETING TERMINATED AT 6:00 P.M.





I FEEL THE LOSS OF
THE WORDS I CAN'T
SAY
THAT DESCRIBE
THE WORLDS THAT
I FAINTLY
MIGHT KNOW

How to Read a Painting: Christine Wang Just Wants to be a White Girl

by Charlotte Zhang



Requiem for a Dream, 2018, acrylic on canvas, 48"x48"

Frailty is a currency in the economy of pain, monopolized by the Lillian Gishes who burn miles of celluloid with their uncertain gazing; the edges of the frame which enclose the face denote a carousel rather than a cage. What is this thing that curls in on itself with such elegant weakness, that provokes such abject arousal? What is it to breathe the rarified air of being both desired and protected, and yet so conditionally? In serious consideration, these are circumstances that are only fortunate in relativity, and yet deeply unenviable. But is it such an inevitability that the oriented body, this abysmal spatializing machination which boundlessly permits and betrays, must long for the optimization that might launch its flesh-value to that of the efficient white waif? How tantalizing it is to imagine shedding the surplus surface and transfiguring the lack that is produced by facile legibility, into a lack that provokes the desire to fill (a mysterious and gratifying zero, a lucky hole).

I am orienting these thoughts around three paintings from Christine Wang's exhibition, *I Just Want to Be a White Girl* (2018); "Requiem for a Dream", "Twilight", and "The Royal Tenenbaums." The three paintings are photorealistic renderings of Jennifer Connelly as Marion, Kristen Stewart as Bella Swan, and Gwyneth Paltrow as Margot Tenenbaum, respectively. Overwhelmingly superimposed on each (though leaving most of the face unobscured/unscathed) is the text, "I JUST WANT TO BE A WHITE GIRL." It is decidedly taboo to admit such a desire, when

woke¹ interpersonal politics hinge on an ethos of refusal, so extensive as to include even acknowledging such affective experience(s), and in this, also arrests the necessary function of processing (and in effect, understanding one's libidinal predicament). One could mistake Wang's work for expressions of adulation instead of a complicated restaging of envy, bitterness, and unbearable truth. It is apparent in her visual compositions that the text does not adorn, but rather bristles against her masterfully tentative brushstrokes in stark, unstylized² font. "I" places the declaration in forceful first-person, "just" slices the tongue with its urgency, and is brought to a grinding halt with "white girl" (white-girl, whitegirl). The statement is both event and incantation, an organizing and indexing of an explosive affectual experience through language while simultaneously attempting to manifest an implausible reality; in other words, it is a written record that hums with illocutionary force, and gropes at a perlocutionary precipice.³ That the text is *doing* (or asking for) rather than *being* is undeniable. But what do we do with/to Wang's just-wanting, what is its uncompromising hyper-visibility attempting to do to us? "Just" warbles precariously between pitiful and pitying; it carries the desperation of her longing, but reduces the psychic scope of the condition of white-girl-ness through a single, scathing "just." Not only does Wang identify the lack with which she must contend, but also revels in the fact that that which she desires is lacking as well, and by making her conundrum of desire (ability) anthemic or aphoristic, providing the means of identification without ever identifying with anything, the "truth" becomes an ouroboros.⁴ Language has resolved nothing because it cannot. Wang cuts across the skin of a fantasy image with a vulgar verbalization which cannot help but cause one to recoil; in this process, something is gained and then quickly lost again.

The avatarized white girl is a gamine on the verge, delicate stoicism tightly corseting a bundle of sexy neuroses and repressed longing, trailed by (but not always consumed by) the spectre of soft tragedy. The cast of white girls she has carefully assembled are each iconic in their own right, though cohere generally to an aughts phenomenon of damaged angels constructed by cinematic visual indicators of the white feminine so potent and sophisticated that they collapse layers of pity, arousal, 'primal' protectiveness, and rapture in a single medium-shot of a white girl smoking a cigarette, saying nothing. If the dead make easy avatars, as they can no longer speak, so do filmic figures for they die too by the very last frame. Wang's white girls endure because they "die" and are enshrined before they are ever figured out, and perpetual figuring-out constitutes as much of the pleasure.

Wang's own body has been removed from sight in these painted translations of traumatic encounters with the world and itself as self-consciously gaudy aesthetic events. The paintings and their white girl subjects operate as substitutions of surface; she works with inevitable legibility (synonymous with racialization) by committing to a faceless performance of hyper-legibility, with ambiguous intentions and questionable sincerity. It is unclear if the work enters the realm of the non-orientable, wherein the interior and exterior no longer hold to their separate definitions and annihilate one another entirely through a path of travel that cannot return to its starting vector. To become non-orientable is to become impenetrable at a cost, for to undergo the process of conflation and collapse is yet another trauma. The non-orientable act is not Wang producing these paintings, but rather the hypothetical outcome of having actually fulfilled her wish of becoming white, i.e. by vehemently proclaiming herself a white woman, or magically, fantastically becoming a white woman in every sense of public perception.⁵

¹ Wokeness has now given way to post-wokeness, which can be described generally as the state of understanding all the tenets of wokeness (as an identity trait and performance) and no longer having the energy to care, or finding the intense earnestness of wokeness too corny to seriously engage with.

² Save for the freehand brushwork flourish of WHITE GIRL in "Twilight" and "The Royal Tenenbaums"; slickly stylized, a logo for frustration.

³ Though these terms are firmly rooted in speech act theory, specifically J.L. Austin's development of such, I am interested in what these distinctions become in considering the tangible ramifications of textuality—insofar as written language does—to by simply materializing, existing, and being read, and in this, is a technology of violence.

⁴ "It can be perceived as enveloping itself, where the past (the tail) appears to disappear but really moves into an inner domain or reality, vanishing from view but still existing." <https://www.tokenrock.com/explain-ouroboros-70.html>

⁵ Though this becomes sticky territory as the two options, though very unseriously presented, could be read as redundancies, and there is far too much to say here about the conditions of "becoming white" or at least achieving close proximity—catfishing/virtual romance scams, plastic surgery, marriage, money, the unstable positionnement of East Asians in the racial hierarchy, etc., cue spiral.



I Just Want to be a White Girl, 2017, acrylic on canvas, 48x48
Installation view at M. LeBlanc Gallery, 2018

The idea that she has painted these filmic white girl avatars with absolute malintent simply because she cannot be them is a lazy projection and an injustice, a dismissal of a method of expression that is provocative in its unwillingness to elaborate and explain, nor speak for a demographic; the discursive needs of the work are denied and Wang herself is vulnerable to presuppositions that, since she does not do either, it must indicate that she is committed to centering whiteness and/or does not wield the intellectual tools to contend with her own experience productively. The notion that those who do not utilize certain critical strategies are pre-language⁶ or stubbornly holding to the tools that construct their own marginality is not only simplistic and deeply patronizing, but enforces a hierarchy of value in which language dominates and controls, and an existence outside of language (or at least certain means of lingual expression) is unimaginable. Hand-in-hand with the ugly and unpalatable schematic products of trauma, are responses that are unlanguage, unknowable, and unregistered within the narrow constraints of romanticized resistance. By no means does Wang indulge in white women and their pathology (and frankly, none of us should), but there is no way in which she denies them their humanity; the time and care taken to depict these filmic avatars is a gesture of response-ability that recognizes their inherent despondence, illustrates her obsessive devotion to unearthing from them the traces of her own haunting. There is no way of not sharing the space of sexual abjection, and there is also no way that it will not be transformed through co-inhabitation; regardless of the power dynamics that dictate this space, the enforcement of a divide only exacerbates the suffocating structure of difference.

Despite their glaze of visual snark, and the endless positions in which they can be oriented in various discourses (surely occupying very troubling roles in some), Wang's paintings are products of the notion that intimacy is not forged through trauma and fantasy, but precedes both and is rendered unrecognizable by such encounters, which work to both accumulate and erode. The transmuted intimate is not necessarily loving, but it is far more complicated than hatred. In the collision between perlocutionary textuality and the puissance of the affection-image, of the unwieldy truth delivered with all the aesthetic indications of a gimmick, Wang produces a third, unlanguage some-/no- thing that transcends shame and despair.

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⁶ Sentiments like, "they don't yet have the language for expressing [their condition]" often directed at those whose understandings of their self-in-relation do not rely on academic epistemologies.

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Name Matthew Budden

Occupation Typical

Residence Occupied and Unceded

Age (optional) It varies.

Where would you like your body or its remains to spend the rest of eternity? If a monument or marker were to be placed to indicate the site of your remains what would it be, and what would it say? Is there anything in particular you'd like to wear or take with you?

Once I wrote a song with the opening line, "When I die the roots of trees will enfold me like long arms in the night." I still love that image!

An artist-teacher-friend of mine named Reinhard Reitzenstein did a piece where, using only a spoon, he dug the earth out from beneath an old oak tree, exposing the roots. Took him forever. There are photos of him crouched in this sinewy subterranean grotto beneath the tree trunk. I've always thought, "That's where I want to be!" The year after he filled the earth back in the canopy of the tree flourished, the exposure of the roots to the air giving it a new breath of life.

I am picturing my desire for this interment dovetailing into a kind of project where gangs of climate-change-march-kids can get their hands dirty and wind up with access to a cool Decomposition Cam. I would pay them, of course. My body cocooned in a pleasant, hand-painted papier mâché casing and fitted with cutting edge laparoscopic surgical cameras inserted throughout. Enthusiastic spoon wielding youths have the earth dug out in no time, plug my body in, backfill, and head home to watch it rot.

That would be nice for both of us. Millennial goddesses watching over me while the ancient oak sips and saps at my innards for budding leaves to come.

Thank you.

Don Celender, Ph.D.
Kelso Professor of Art History

Ricardo Bloch, Ph.D.
Research Associate

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AK Releases

AK001	Late Spring - Invisible (vinyl/cassette)	05/2016
AK002	hazy - x.o. Virgo Ox (cassette+book)	08/2016
AK003	AK01 magazine+mixtape	09/2016
AK004	Christophe Clébard - Suce Moi (cassette)	09/2016
AK005	Echuta - Morning Figure When Absolutely Calm (cassette)	12/2016
AK006	multiple authors - Whitney Houston, et al.	01/2017
AK007	AK02 magazine+mixtape	03/2017
AK008	Late Spring - Trembly Fog (cassette)	06/2017
AK009	AK03 magazine+mixtape	09/2017
AK010	JSN - Mirror of Your Life (cassette)	12/2017
AK011	multiple authors - Whitney Houston, vol. 2	03/2018
AK012	Puzzlehead - Sadeh/Artless (cassette)	03/2018
AK014	hazy - 4 Letter Word (cassette)	05/2018
AK015	Echuta - Even if Long-Winded Waits (cassette)	05/2018
AK016	AK04 magazine+mixtape	06/2018
AK017	Maskara - A Visitor (cassette)	01/2019
AK018	AK05 magazine+mixtape	01/2019
AK019	Kamikaze Nurse - Bucky Fleur (cassette)	05/2019
AK020	House Wind - Locusts Make Honey: Melodies for Prepared Guitar (cassette)	05/2019
AK021	AK06 magazine+mixtape	10/2019
AK022	My Name is Del - Back to Luckenbach (cassette)	11/2019
AK023	AK07 magazine+mixtape	05/2020

Coming Soon!

AK024	Sky Hopinka - Around the Edge of Encircling Lake	09/2020
AK025	House Wind - Nighthoney: Melodies for Prepared Guitar, Vol. 2	09/2020

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ISN'T THAT PIP?

"1 FOR THE MONEY, 2 FOR THE SHOW, 3 TO GET ETC.."

WRITTEN BY DOUG WIDEN / ART BY JUSTIN GRADIN

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