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Wind speaker

Quote of the week

"It (the Elder's Council) is just like a court. The only thing we can't do is put them in jail." — Fred L'Hirondelle, representing the MAA Elder's Council on its decision-making powers.

October 27, 1989

North America's No. 1 Native Weekly Newspaper

Volume 7 No. 34

New Metis group fighting MAA for control of south

By Dana Wagg and Jeff Morrow
Windspeaker Staff Writers

CALGARY

The Metis Association of Alberta (MAA) is facing major opposition in southern Alberta by a breakaway Metis group who are planning a direct challenge to MAA's claim to represent Metis province-wide.

The group, which calls itself the Metis Self-Determination Society of Alberta, has been founded by five Zone 3 representatives of Metis locals who were suspended indefinitely by the MAA's Elder's Council earlier this summer.

Two presidents with a combined service of more than 40 years with the MAA are spearheading efforts to win the hearts and minds of southern Alberta Metis.

Bruce Letendre, former vice-president of Calgary Local 1001 said the newly-formed society hopes to secure the lion's share of government funding now allocated to the Zone 3 regional office.

"We are asking to do things in southern Alberta for southern Alberta Metis," he said, estimating the number of Metis in that area at 30,000 people.

Last July, the MAA's Elder's Council suspended



MAA president Larry Desmeules

Letendre and four others after five of six presidents of Zone 3 locals in southern Alberta voted to impeach zone director Freda Martel and zone vice-president Peter Pelletier and have them removed from office. They were accused of financial mismanagement although none of the allegations have been proven.

Zone 3 includes Rocky Mountain House and Red Deer south to the American border.

But Pelletier said Zone 3 financial records were examined by Alberta Municipal

pal Affairs officials and the Calgary city police department's commercial crimes unit. He said they were found to be in good order.

"We were given a clean bill of health," he claimed.

There has been no financial mismanagement, he said. "I've never done anything wrong."

According to records filed with Alberta Consumer and Corporate Affairs, while the Metis Self-Determination Society was incorporated on Aug. 16, 1989, the provincial government struck the Zone 3 Regional Council off its corporate registry six weeks before.

A department document states that Zone 3 "deemed to have ceased to carry on business in the Province of Alberta on July 1, 1989."

The regional council, which includes all the Metis locals in Zone 3, was incorporated Jan. 23, 1986. It was struck for failing to file annual returns and fi-

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Josie Auger, Windspeaker

Singing for a cause

Prominent folksinger Laura Vinson sang to a crowd of 150 supporters of the Lubicon Indian band Oct. 21 during a rally at Canada Place in downtown Edmonton.

Feds refuse funding to Cold Lake band

By Jeff Morrow
Windspeaker Staff Writer

COLD LAKE, ALTA.

The Cold Lake Indian reserve is being denied government funding because of an illegal election that has pitted band members against their chief and council.

Contribution funding to the northeastern Alberta reserve has been frozen by the Department of Indian and Northern Affairs until a new chief and council is named under the Indian Act, says the director of Lands, Revenue and Trust.

Gerry Thronson said Harvey Scanie was named as chief illegally last June and is not being recognized by the Indian Affairs department.

According to Thronson, a submission made earlier this year by the band council to hold an election under band custom was denied by Indian Affairs because a majority

Indian Affairs, members want new election

of the Cold Lake members were not in favor of changing the code.

The Regional Director of Indian Affairs, Elizabeth Turbayne, notified them that they would be violating the Indian Act if they

went ahead with an election without federal government approval.

"We wrote to the band in February advising them that their regulations (for holding and election) have not been approved," he

said. "Because we don't recognize the new chief and council we can't enter into any new agreements with them (chief and council)."

Cold Lake member Frank Charland said

Scanie and the band council aren't wanted by the reserve's members anyway.

He claims voters were not notified that the Cold

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Chonkolay honored with Order of Canada

By Jeanne Lepine
Windspeaker Staff Writer

OTTAWA

Assumption Chief Harry Chonkolay received the country's highest badge of distinction last week when he was awarded the Order of Canada at a solemn and dignified ceremony held at the residence of Jeanne Sauve, Canada's Governor-General.

"I will remember this occasion the rest of my life. The honor, respect and treatment that I received is beyond words," said the soft spoken chief.

Chonkolay, 81, was cited for his valuable and inspirational leadership to his

people in their transition from an entirely hunting and trapping society to one that is in step with modern times.

As chief of the Dene Tha' band in northern Alberta for 51 years, Chonkolay is known as a strong advocate of values, languages and culture and has persevered in upholding his people's rights and addressing their needs.

The Order of Canada represents a stylized snowflake that bears the Crown, the maple leaf and the Latin motto, "Desiderantes meliorem patriam" which means 'they desire a better country.'

Being a member of the Order of Canada, allows Chonkolay the honor of

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Assumption Chief Harry Chonkolay

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Provincial News

Whitefish band votes for \$19 million land deal

By Josie Auger
Windspeaker Staff Writer

ATIKAMEG, ALTA.

Three years of land claim negotiations behind closed doors have made Whitefish Indian band members on this northern Alberta reserve a few hundred dollars richer.

Each of the 850 band members will receive a one-time per capita pay-

ment of \$500, after voting on a land claims settlement October 23.

A majority vote of Whitefish band members have voted in favor of the band receiving title to 5,500-plus acres and a \$19,168,000 cash payment from the federal and provincial governments.

For the past two and one-half years, band officials have held meetings to keep their members updated on land claim pro-

ceedings.

Since September 1989 the band has held meetings in High Level, Peace River, Slave Lake and Edmonton.

With approval of the deal, band members must now wait for final approval from the federal government.

If the agreement does get final approval, Chief Eddie Tallman plans to invest \$17 million dollars and set aside \$2.168 million for the band's use. In addi-

tion, \$500,000 will pay for legal costs.

The deal was strictly a land and money deal. Treaty rights were not negotiated in the deal.

"We have a clause within the agreement that it will not jeopardize our treaty rights, not now or ever. The claim will not jeopardize any future existing funding for the band from the federal and pro-

vincial governments," said Tallman.

In order for any of the money to be used on band projects, 75 per cent of band members must be in agreement. Only 25 per cent of the funds may be withdrawn at any one time.

Tallman says the Whitefish Indian band is not only interested in the quantum of land or money but is also concerned with wildlife management.

"We're negotiating with the province on wildlife management. We're looking at the traditional hunting and trapping areas. We're looking at the management on the forest management," he said.

Tallman foresees some future opposition about band leadership.

"Anytime you have a rich town everyone wants to be mayor," he said.

Foster parents demand fatality inquiry

By Josie Auger
Windspeaker Staff Writer

OLDS, ALTA.

The foster parents of an Indian child who died of a gunshot are demanding the provincial government hold a fatality inquiry.

Suzanne and Barry Gibbons, former foster parents of 12 year old Ernest Thunder, have heard conflicting reports of his recent death.

Thunder died as a result of a bullet wound from a 303 Winchester, a world war two rifle. A local High Prairie newspaper report that the twelve-year-old died while unloading meat from a canoe. He was alone at the time.

"I don't blame one person, I would just like to know the details. I think when children and firearms are used and a fatality happens,

answers should be given," says Suzanne Gibbons.

"He's (Ernest) always been very outdoorsy. He belonged to cub scouts. He loved camping, fishing. He wasn't raised with rifles. I don't know if he would be able to handle a rifle.

"My father says its a big rifle and it (303 Winchester) gives quite a kick," says Gibbons.

Thunder had been in the couple's care for eight years. Two years ago the couple lost the boy to repatriation.

Now they are demanding some answers and have sent a letter to Attorney General Ken Rostad.

"My husband and I meaning to do with this inquiry. Repatriation kids are almost like an experiment," says Gibbons, adding that parents do not know what to expect.

The couple from Olds, Alberta had taken care of Ernest and his sister Ber-

nadine for eight years. Two years ago they had to give the two children up to his natural family in Whitefish Lake.

"We raised him since he was a little boy. We didn't have any of our own children at the time. When they came to live with us they stole our hearts. We lost him two years ago to repatriation. We fought against it. We went to court and lost."

A week after Ernest's death, the Gibbons family found out that he had passed away.

They went to see the grave and their former foster daughter Bernadine.

High Prairie RCMP have will complete investigations in early November. The attorney general's office will decide then if they will hold an inquiry into the death of the young boy.

New evidence in sex abuse case

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Bonnyville RCMP say they'll be looking into new evidence that the children of a Kehewin family were physically and sexually abused.

The case, which involves children belonging to Vernon Soloway and Lila McCarthy, had been closed by the RCMP earlier this month after a lengthy investigation.

The couple denied all allegations and police said they had inadequate evidence to lay charges against anyone.

But Soloway told Windspeaker on Monday he's had time to think things over since being arrested by police Oct. 8 on unrelated charges and spending time in Edmonton's Remand Centre.

After having consistently denied any knowl-

edge of who may have abused the children, he said he is now convinced he knows who abused his six-year-old daughter Alexis.

"This time in jail woke me up," he said. "Now I'm starting to see clearly what the hell has been going on."

"God placed her on this earth for me to look after and to care for," said Soloway. "I let her down."

He's contacted Alberta Social Services and the police to discuss his suspicions.

Sgt. Roger L'Heureux of Bonnyville RCMP said police have had little co-operation to date from Soloway.

"Now the door is open and we're back on track again hopefully," he said.

He said a police officer will be dispatched to Fort Saskatchewan Correctional Centre to interview Soloway who is serving a jail sentence on charges of driving while suspended.

Alexis, Billy Joe and Brenda McCarthy and three-year-old Dallas Soloway were taken from the parents by social services workers earlier this year after the department was granted temporary custody by a court order following allegations of sexual abuse and neglect.

Dallas was killed in a car crash in August.

Terry Aman, manager of Alberta Social Services for the Grand Centre and Bonnyville regions, said Soloway's allegations "might shed some light on the case for us."

Mother Lila McCarthy said she's not convinced the children were abused.

"The doctor in Bonnyville says she (Alexis) was sexually molested. But the one at Elk Point says she wasn't," she said.

A broken-hearted McCarthy said she's going to "fight for my children. I'm going to do what I have to to get my kids back."

New Metis group fighting MAA for control of south

From front page

financial statements for 1987 and 1988. In fact, it has not filed a return since being incorporated.

The organization can continue to carry on business but not as a legal entity under the Societies' Act, says Bob Foord, director of corporate registration with consumer and corporate affairs.

MAA president Larry Desmeules refused to comment on any aspects of the issue and categorically denied that the MAA has suspended southern MAA representatives.

"The MAA did not suspend them," he declared. But when pressed further on the issue, he refused further comment.

But the suspensions were confirmed by Elders' Council vice-chairman Fred L'Hirondelle and by Pelletier, who in an interview Oct. 25 identified the suspended members as Jim White, president of Local 18 in



Former Local 2002 president Mike Woodward

Calgary; Mike Woodward, president of Local 2002 in Calgary; Doug Fidler, president of Local 1001 in Calgary and Bruce Letendre, vice-president of Local 1001.

L'Hirondelle said the decision to suspend the Zone 3 presidents was the most important decision made by the 14-member council since it was established more than one year ago.

"We had to suspend them. The court upheld our decision," he said.

"It (the Elder's Council) is just like a court. The only thing we can't do is put

them in jail," L'Hirondelle said. Decisions of the elder's council cannot be appealed.

L'Hirondelle and chairman Leonard Bellerose were appointed by Desmeules to the council, which was formed to resolve disputes within the MAA and to judge membership qualifications. The council ultimately reports to Desmeules.

Roy Charette, president of Local 8 in Medicine Hat, also voted to impeach Pelletier and Martel, but he was not suspended.

He was "smart enough to get out," said Pelletier. "When the ship is going down, you bail out. That's exactly what he did."

He denied Joann Graham, past president of Local 845 in Rocky Mountain House, who also supported impeachment, had been suspended.

But Graham told Windspeaker she had received a letter following the revolt, advising her that her membership had been suspended.

She accused the MAA

of doing nothing for Metis people in the Rocky Mountain House area.

"I think the Metis Association has to clean house. They should start right from the top."

Letendre says the breakaway Metis group now wants "a place at the table" to discuss a framework agreement with the provincial government rather than "just having Larry Desmeules making decisions for Metis."

He accused Desmeules of being "more interested in fighting us and in suspending members than trying to get the situation (in Zone 3) resolved amicably."

White, who has been active in the MAA for over 20 years, told Windspeaker he was suspended July 4 for a year.

"I'm neither a radical or a screaming idiot or any of the other things I've been accused of," he said.

"All I'm trying to do is get value for the dollar for the good of the community," said White.

"There was never any

money for the community to develop anything," charged White, explaining why he wanted Martel and Pelletier impeached.

"A few things we were able to get off the ground they effectively killed," he said.

That was most upsetting, he said, given the way money was being spent by the office.

White's father, Henry, was a founding member of the MAA.

"They accuse us of being a gang of dissidents. How can five of six be a dissident group?" asked White, who was president of the local for the last four years.

But Pelletier said he defeated White in nine elections for a director's position with the MAA. "Now you can see why he wants to start his own organization," he said.

He said he wasn't concerned the new society would replace the MAA in the south. "It's been tried before."

Woodward, who in 1969 became the first MAA

fieldworker in the province, said the membership of Local 2002 withdrew from the MAA after he was suspended in July.

He claimed Zone 3 is in trouble.

"The locals which were with them have moved over to us. It's a question of whether they're dying or whether the government is going to continue backing them," he said.

Woodward said he was evicted for "no justification, no reasons" from a Metis Housing complex after his feud with Martel and Pelletier. The eviction notice was delivered by Martel's husband, he said.

A similar membership battle raged last year in the Metis local in Edson.

Sharron Johnstone, president of Local 44, and her husband, Dan Martel, former vice-president, led a successful fight to have association financial records scrutinized, but not before their memberships were suspended.

Provincial News

Feds draw wrath of Lubicon supporters at rally

By John Holman
Windspeaker Correspondent

EDMONTON

Downtown Edmonton rang with speeches and clapping at a rally Oct. 21 commemorating the first anniversary of the Lubicon Indian blockade at Little Buffalo.

A crowd of about 150 people gathered at Canada Place to hear speeches condemning the federal government for its treatment of the Lubicon Nation for the past 50 years.

The tiny Lubicon Indian band from northern Alberta has been seeking recognition as a band and a land claim settlement since 1939.

Speakers included representatives from political and religious groups as well as other interest groups.

On Oct. 15, 1988 provin-



Josie Auger, Windspeaker

150 people turned out Oct. 21 to support the Lubicon Indian band on the first anniversary of their blockade.

cial RCMP tore down a five-day blockade of roads to Little Buffalo after the band asserted jurisdiction to land they claim their own when negotiations broke down with the fed-

eral government.

RCMP charged and arrested 27 people.

But in December, Lubicon chief Bernard Ominayak met with Alberta premier Don Getty to sign

the Grimshaw Accord — an agreement that set aside land for a reserve.

But subsequent negotiations with the federal government broke down on January 24 this year when a

federal "take-it-or-leave-it" offer was made, according to Ominayak.

The offer contained little room for self-government and if accepted, left the band depending heavily on the government, he added.

The Lubicon rejected the offer.

Since then the federal government has done everything in its power to discredit the Lubicon people, instead of coming to the table with "the political will to settle this claim," he said.

The government tore apart the Lubicon people by creating the Woodland Cree band in a "divide-and-conquer" tactic, charged Ominayak.

Such actions are unfortunate in today's day and age, Ominayak added, and should be prevented by public pressure.

The fight must be taken to the general public in an effort to make them more aware of the Lubicon plight, he said.

"If this were to happen to a non-native society there would be an uproar throughout the country. A lot of us are aware of what is happening...but I don't think the general public is aware or concerned so much as to what takes place," he said.

Ominayak said Prime Minister Brian Mulroney should look in his "backyard" before "preaching throughout the world about human rights and what should be done about violation of (them)."

The recent government treatment of the Lubicons is a signal of future treatment for other Indian Nations, the chief said.

"I was appalled to read in the (*Edmonton Journal*) this morning a quotation from the prime minister," stated Bill Phipps, a representative from the Edmonton Interchurch Committee on the North (EICN).

Phipps quoted Mu-

lrony saying Canada is staking out "high moral ground" against apartheid in South Africa, so when the "new South Africa (asks) 'Where did Canada stand and who stood with us in our struggle for freedom?' The word Canada will come back loud and clear."

"We'd like to ask the prime minister where the high moral ground is in respect to the treatment of the Lubicon people," Phipps said to a round of applause.

He called Mulroney a "hypocrite" for telling the world Canada is a wonderful, just and free country while using the old method of divide-and-conquer with respect to (aboriginal) people.

Liberal MLA Nick Taylor said it is a "sad thing" when Mulroney and the federal government call for a united Canada, then promote separatism by dividing the Lubicon and creating the Woodland Cree band.

"This has to be one of the most obscene acts in politics," said Taylor.

"To preach about the evils of separatism and then go out and try to tear apart the Lubicons by encouraging separatism."

New Democrat leader Ray Martin called on Getty to pressure the federal government to settle the claim and reaffirm the Grimshaw Accord reached between the Lubicons and the Alberta government.

The Lubicon Lake Cree were missed by federal authorities in 1899 and never signed a treaty or ceded their land.

A treaty and reserve were promised to them in 1939 and they lived traditionally up until 1980, when oil companies began to move into the area.

By the mid 1980s, 90 percent of the band depended on welfare to survive.

ANC rep urges action for Lubicon cause

By John Holman
Windspeaker Correspondent

EDMONTON

The Lubicon Lake Cree are going through what early South Africa experienced and should continue their fight, says a representative of the African National Congress.

Peter Mahlangu, said early South Africa was seized by outsiders and taken away.

"We were deprived of our own land by people who came to our country," he declared at a rally Oct. 21 marking the one-year anniversary of a Lubicon blockade to lands near Little Buffalo that garnered international attention.

"What is important here today is that the people, the Lubicon people, are standing up for themselves. I think what has sustained us in South Africa is the knowledge that we are right, knowing that nobody has any rights to our land except us," Mahlangu added.

"That's why people have died, that's why our people have been



Josie Auger, Windspeaker

Supporting the Lubicon cause

imprisoned...the people of South Africa are not going to back down on their demands."

Black South Africa supports the Lubicon because the land belonging to them are exploited by the same renewable resource companies, he said.

But time is on the side of people who are oppressed and exploited because the oppressors will eventually back down, Mahlangu declared.

He believed that persistence will pay off in the end, using his people as an example.

"No government, no form of arms or whatever

pressure is going to stop the people of South Africa from marching forward to a democratic, non-racial South Africa."

The land the Lubicon lay claim to belong to them, Mahlangu said. "Nobody has any right to deprive them of what belongs to them."

The Lubicon must not stand alone, though, all Canadians must stand with them in their fight to get a just settlement, said Sammy Moghrabi, a representative from the Young Muslims of Canada, which has a membership of 250,000.

The federal govern-

ment is "working to destroy the indigenous and underprivileged people." This must be fought, he said.

People should actively support the Lubicon because he predicted other ethnic minorities will soon be subjected to the federal government's harsh treatment.

The trouble is that people do not care, he said.

People would rather wait in line for a half-hour to watch a movie than attend a rally or write letters of support on behalf of the Lubicon band, lamented Moghrabi.

Other ethnic minorities should especially get involved since a lot come from countries that have had oppressive governments.

They should also realize that Lubicon rights to self-sufficiency are being violated, he said.

"That's why we're here, not just as Muslims but as human beings."

Moghrabi noted that "protests are the stepping stone to direct action, which we will be a part of."

Feds refuse funding to Cold Lake band

From front page

Lake reserve was not eligible to elect a chief under band custom.

When another election was called in August after band members found out about Turbayne's letter, Charland said Scanie and the council refused to step down.

"They're using their own election bylaws," he said.

"Nobody elected them. They're just there. They're going to

hurt the band."

Cold Lake elder Jenny Andrew said she has even been denied an appointment to see Scanie who she claims has deceived the band.

"They just go ahead and do what they want without our consent. I don't like the way things are going but they won't let me say anything," she said.

Scanie said he's not about to give in to what he believes is government intimidation.

"Turbayne has nothing to do with my government. She doesn't have any business (denying us funding)," he said.

"We can handle ourselves. My people still recognize me."

Thronson said funding won't resume until an election is held under the Indian Act.

He said he is negotiating with a band administrator to expedite a legal election and resume funding.

Chonkolay honored with Order of Canada

From front page

wearing the badge on special occasions.

The prestigious award also entitles the chief to use the letters "C.M." (order of Canada Member) after his name.

Chonkolay was one of 74 recipients of the Order of Canada, which honors citizens for outstanding merit and public service.

In meeting the Governor General, Chonkolay said he was very proud of Canada's

first lady and her leadership.

"I was tired from the trip but once I arrived at her home, I got caught up in the wonderful atmosphere that I forgot I was tired," said Chonkolay.

Chief Chonkolay's wife Elizabeth was unable to accompany her husband because of his ailing health.

"Seeing the pictures of my husband receiving the Order of Canada, is like me being there," his wife proudly says.

"The family is very proud and I am especially proud that he is my father. He has done so much for his people and his family," said his daughter, Marge Chonkolay from High Level.

Angus Apannah, the chief's nephew was honored to be able to accompany Chief Chonkolay to the investiture ceremonies, which are attended by family and friends of the recipients.

Correction and apology

In a story on Page 2 of the regular section of the Oct. 20 edition titled 'Poor housing upsets elder' by Windspeaker staff writer Jeanne Lepine, the reporter incorrectly identified the owner of the house as elder George Isadore.

The owner's name is Lazare Giroux. Windspeaker apologizes for any inconvenience and embarrassment caused to either Mr. Giroux or Mr. Isadore.

Special Report

MISSING CHILDREN

Teen runaways difficult to track

By John Holman
Windspeaker Correspondent

EDMONTON

Runaways come from all social classes.

Fortunately, most return home once they realize how hard life is on their own, according to Jim White, a community services officer with the Edmonton city police department.

He says runaways mostly fall between the 13 to 17 age group.

"Roughly 45 per cent of them run from their own home, with 42 per cent running from institutions; 56 cases or 11.4 per cent (ran away) from foster homes."

A child runs away from home for a wide variety of reasons in the home environment - stringent rules, high parental expectations, or are escaping physical or sexual abuse.



Jim White

City police conduct searches when they are notified of a runaway by a parent, foster parent or institution. A report containing the runaway's description and if they are repeat or first time runners. Chronic runaways have file numbers, White says.

"We've had children who have ran away 15 times," he adds. "You bring them home and by the time you get to your

car they are out the back door."

Police do not purposely search for repeat runaways because there is not enough manpower. Usually repeats are found during everyday police patrols.

First time runaways are searched for and get high police priority — the younger they are the higher priority they get.

When runaways are found, police question them about why they ran away.

Police also paint a positive picture of family life, White says. If a runaway is 17 years old or younger and reveals an abusive home life then police may refer them to child welfare, a crisis center, social services, welfare authorities, or other family members.

"Those are ways of dealing with it rather than

running because running does not answer anything, it doesn't cure all," he adds. "All it does is puts the problem aside for a while and usually develops other problems as well."

White indicates kids will turn to drugs, prostitution and theft for income. Some are exploited by adults who provide them a place to stay, eat and sleep in return for sex, or to traffic drugs or to steal. Only a minority of kids are driven to that life, he adds.

Others will hang out with friends or people who will support them. They constantly survey their surroundings, looking for police or social workers following them. They peddle for money and may stay at shelters.

"There are some safe homes that we are aware of," White states, but he



does not want to reveal locations in case runaways avoid them.

Then there are escapees from detention centers and treatment facilities who felt the rules were too stringent. They want the freedom of the streets and to be with friends. But they don't help themselves, White adds.

"If you run from there it just makes it harder on you," he said.

Another class of runaways are kids who run away from foster homes. They are usually lonely for their families and con-

fused, White said.

It usually is their first experience away from home and can be intimidating, even if they left an abusive home. Home means parents and a family, a family they love, he added.

"It must be very scary to have your kids out there. You don't know where there at, you don't know whether their hurt, whether they're being used and abused," White says, speaking as a parent.

"It must be very frightening for the parents as well as the kids."

Comforting parents of the disappeared

By John Holman
Windspeaker Correspondent

EDMONTON

Even after reporting a missing child to police, parents often feel powerless and frantic.

A small measure of relief may come from the local chapter of Victims of Violence (VoV), an organization that helps look for missing children, offers counselling services and distributes information of missing children.

Shari Uri works with the current Edmonton chapter and says Victims of Violence has really grown.

Most of their work is distributing posters of missing kids. But they also give lectures to students in kindergarten to grade 12 on how to protect themselves from abduction and sexual abuse.

They even help witnesses and victims of sexual assault and abduction feel comfortable with Edmonton's Law Courts Building.

VoV works with the missing children registry established by the RCMP as well as local police and Alberta Social Services,



Shari Uri (left) and Kari Klassen are kept busy at Victims of Violence, located in Strathcona.

who search for the missing.

Posters are distributed all over the country at bus stops, border crossings, police stations and airports. Actual searching is left up to police or social workers, depending on the type of abduction, but they do help look for local runaways, combing malls, arcades and streets.

Parents who report missing children to Social Services and police are referred to VoV to get kids' pictures in posters as well as receiving counselling.

The organization gets a picture of the missing child and a description of the last sighting, what the child was doing and where he was going.

Most abductions are carried out by separated or divorced parents who use the situation to hurt the other spouse, Uri says. Social workers and police are assigned to these cases. Strange abductions are left up to police.

Last year in Canada there were 40,373 runaways, 446 parental abductions and seven strange abductions.

But these figures aren't entirely accurate, Uri says, because there are a high number of unreported incidents.

People may report sightings of missing people to Victims of Violence if they feel uncomfortable in dealing with police or government au-

thorities, Uri notes.

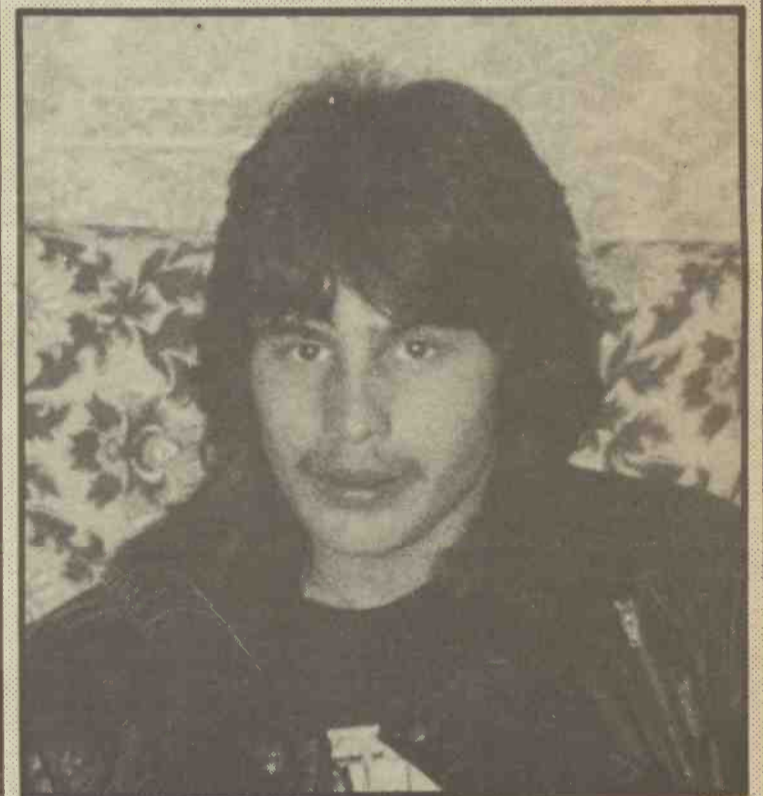
"If we get a tip we pass it onto the police and it becomes their case to prove right or wrong."

The organization has constantly been faced with funding problems, which prevents the expansion of services.

Victims of Violence wants to offer counselling to adult survivors of child sexual abuse, begin a Child Abuse Action Committee and start networking with missing persons organizations in the United States.

This would be a step in the war against the selling of children on U.S. black markets, Uri explains, where abductors often use the U.S. as a place to hide out.

MISSING KIDS PROFILE:



Dale Eldridge

Sex: Male
Race: Native Indian
Born: June, 1970
Hair: Long, black
Eyes: Dark brown
Height: 6'1"
Weight: 145-150 lbs.

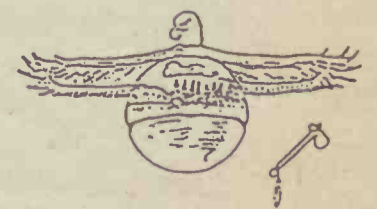
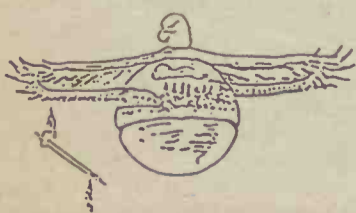
Identifying marks: Small mustache and scars on upper lip and under nose.

Dale was last seen in Peace River, Alberta on April 6, 1987. That night, he attended a party and then went down to the river with some friends. Dale was carrying approximately \$300 cash with him. Anyone knowing his whereabouts is asked to contact the nearest police station or Victims of Violence.

This page sponsored by

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Fort McMurray Band #468

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MISSING CHILDREN

Post adoption registry helps find people's 'roots'

By Gail Duiker
Windspeaker Correspondent

EDMONTON

"Roots".

A simple word, perhaps, but it carries different meanings.

The most important meaning may be the nurturing stability that roots give.

For example, a man's roots are his family, his ancestors, his culture and the practice of his environment, his language, oral history and genetic traits. These are the things that tie him to his fore fathers. They give his life meaning and separate him from others.

They tell him who he is.

In our fast moving society, it would seem people are realizing the importance of roots.

Having roots ensures that you "belong" somewhere. So although family-break ups continue, people still have a need to know about their family.

For example, an adopted child may have all of its needs fulfilled. Medically, mentally, spiritually, the child grows up nurtured by its' adopted parents in a loving home.

But one day, the child finds out he or she is adopted. Many questions may arise. They may be simple ones regarding a peculiar physical trait or they could be more concrete... are there any more siblings out there?

Often, the search for ones roots begins with the questions, "Who are my parents? Why did they give me up?"

This article is about roots and where to turn for help in



Bill Mackay, Windspeaker

MISSING KIDS PROFILE:



Rose Marie Grandbois
(Breland or Berland)

Sex: Female
Race: Native Indian
Born: Dec. 14, 1951
Hair: Black, shoulder length
Eyes: Brown
Height: 5'5"

Identifying marks: Rose has a fair complexion and her left hand is larger than her right hand.

Rose was last seen on Mar. 16, 1988 wearing blue acid wash jeans, blue runners, men's jean coat and a black and yellow winter coat. Anyone having information, call the nearest police station or Victims of Violence

looking for one's parents, brothers or sisters, son or daughter if they are registered with the post adoption registry.

In 1985, the post adoption registry was implemented under the Child Welfare Act.

The Registry operates through a system where two mutual parties (adoptee and biological parent or sibling) register at post adoption Registry. The stipulation that the Registry follows are; that the registering adoptee be 18 years of age (those who adopted in Alberta, that the siblings (brothers or sisters of the adoptee, half-brothers or sisters,) must be 18 years of age also to register, birth parent (either father or mother) must register.

Keith Owen is the assistant Director of the Adoption Services and Registrar for the post Adoption Registry.

"I have worked previously with the registry since its inception in 1985. When we started the percentage of matches was not that high."

But, he explains, as people continue to register with us, the percentage will improve.

"We'd very much like to encourage Native people, both adoptees, birth parents, and siblings (brothers, sisters, half-brothers or sisters) to make use of our service.

Owen holds up a cassette. "In each of these devices or cassettes we have recorded up to fifty to sixty adoption records. All adoption records are recorded, dated and sealed and, he adds, we have records going back as far as 1920. Of course, we only have the information on adoptions that took place legally in Alberta."

"Our Registry is the provincial base for Alberta but across Canada there are similar registries like this one. Individuals can make contact with other provincial registries through our registry."

"Our Registry provides two services. The first is non-identifying information. For example, you may be an adoptee not wanting to meet your birth parents or siblings but what you want to know is personal information about your background. You may (as an adoptee) obtain information about your background provided it will not compromise your natural parents right to remain anonymous.

Information that may be available on the birth parent are; the general age, health, occupation, education, physical description, religion and race of your birth parents. Also, if desired, a copy of your original adoption order which could include your surname and given name at

the time of your birth.

"While we can provide some of these facts, I would like to clarify some areas of our services that cause some confusion. First of all, the information that we have on record is information that is collected in a small space of time.

"When a child is placed for adoption, the department of social services follows that case until the adoption is legally finalized in Court. In most cases, this can take from 5 to 10 months. After this the child's file is closed and that child becomes the legal child of the adoptive family. So we don't have any more contact with the child," he said.

"One of the things that is often misunderstood is that the clients may think we receive information about an individual throughout their lives. The information we provide is what is known about the persons at the time of adoption.

"Sometimes a person will ask why we do not have more information on the person they are looking for. This really is not our responsibility. Records were kept by social workers. While some kept excellent records, others were not as detailed," explained Owen.

Still, he noted, there are rewards. "For example, often an adoptee may think his/her birth parent gave them up because they weren't wanted. If we go back into the records, often what is found is that finances of poor health may have been a major consideration. So, we helped this person see and understand the situation differently. This for us, is most satisfying."

The second service the Registry provides is called "Identifying information." When both parent, child or sibling are registered with the program, then information about your identities may be exchanged and a meeting is possible. To apply for registration, a post-adoption application can be picked up at the Registry or any Social Services and Community Health Office. The post Adoption Registry is located on the 9th Floor, Seventh Street Plaza, South Tower, 10030-107 Street, Edmonton, Alberta, T5J 3E4, phone 427-6387.

"I would like to especially invite all Native mothers who wanting to locate their children to register with our Registry and make application with us. I hope this information is helpful for those who have experienced a need to know more and that understanding of the Registry will assist them in their search," said Owen.

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A Proud Part of Alberta's History
...And Canada's Future

Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

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Viewpoint

MAA opposition real and determined

Not all is well in Metis country this week. There appear to be cracks in the kingdom of provincial Metis leader Larry Desmeules.

A serious challenge has been mounted to his leadership in southern Alberta, where a number of former MAA representatives have created a group known as the Metis Self-Determination Society of Alberta, which they eventually hope will supplant the Metis Association of Alberta led by Desmeules.

The dissidents, who led a revolt against the two top officials in Zone 3, claim to represent a majority of the leadership of southern Alberta locals.

Only time will tell, if they can convince Metis people to follow them and to convince the provincial government to recognize them.

The stakes are high. They want the lion's share of southern Alberta Metis funding.

Should they be even partially successful, it will put a large black hole into the operations of the MAA whose survival is dependent on kowtowing to the provincial government.

Perhaps it is time that Metis people in Alberta have a choice over who will represent them.

More importantly, perhaps it's time that the provincial government seriously looked at complaints made by factions within the MAA who want local control and accountability over the disbursement of provincial funds.

The Metis Association of Alberta has long claimed to be the umbrella group for off-settlement Metis. But it's questionable whether one organization can represent such a diverse group of Metis.

The sad fact is one Metis group can dictate to grassroots Metis from their offices in west Edmonton how much financial help local regions can receive in improving their communities.

It appears at least that in southern Alberta, many Metis are not happy with the kind of representation they are receiving from the MAA.

It's a complaint that has dogged the organization for a considerable period of time in other parts of the province.

Late last year, after a similar uprising in Edson when memberships for that local were pulled by the MAA, the organization was forced to open its books for an audit following a court order despite repeated requests to account for how the organization spent its funds.

Former vice-president of Zone 6, George Amato, retired this year out of frustration.

He spent his years as a prominent Metis leader trying to reform a political system he now admits is out of control.

Desmeules, who has ruled his organization with an iron fist, has in the past demonstrated that he does not take kindly to challenges to his power.

Questionable tactics have been used in the past to stifle the voices of opposition who don't believe the Metis Association of Alberta should be run like a closed shop of backroom power brokers.

Sooner or later, Desmeules may wake up and realize his leadership style isn't suited to the 1990s.

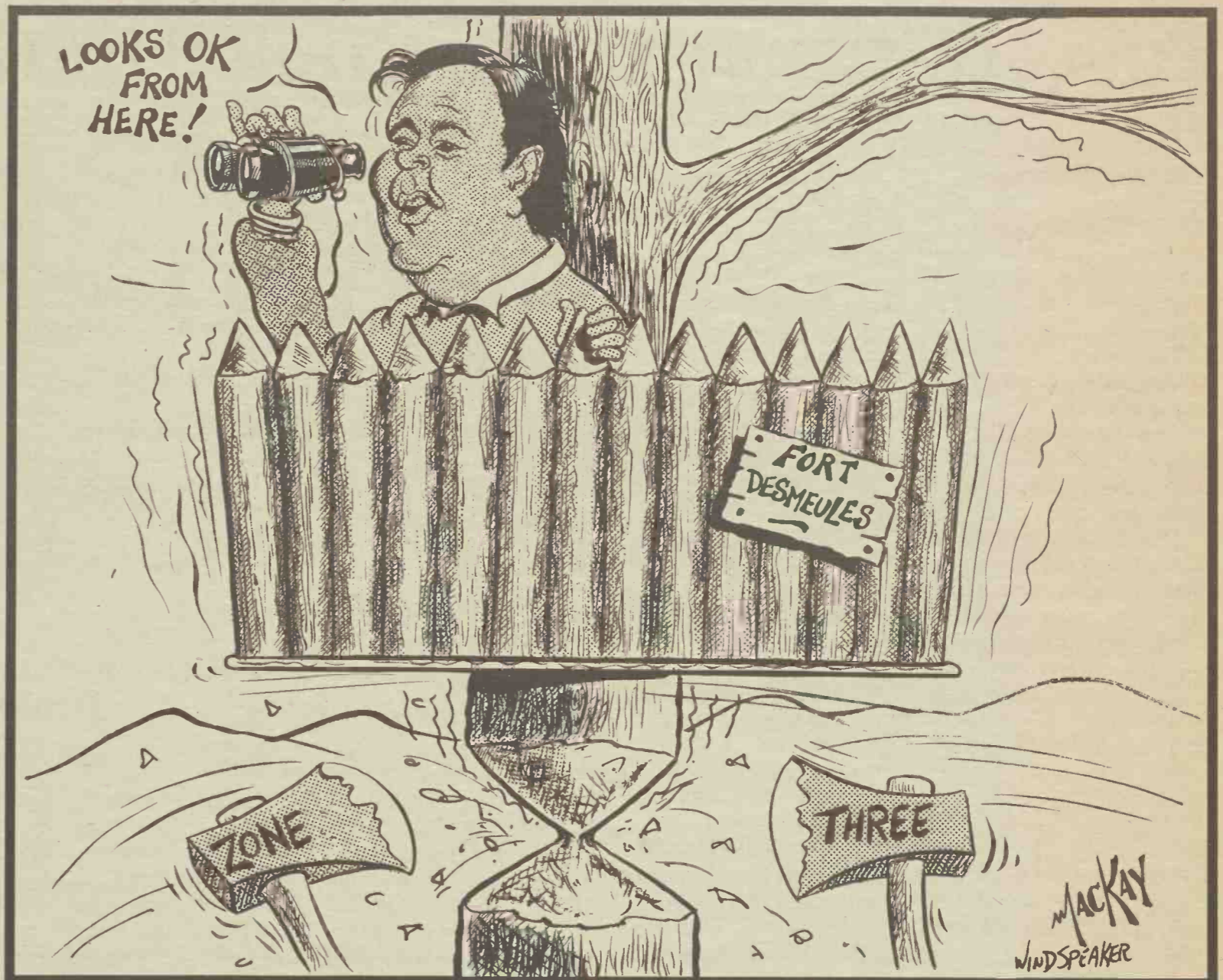
If the exalted leader of the MAA continues to alienate people or to cut dedicated people loose, he may find himself a leader without followers.

The interests of Metis in Alberta aren't best served by one-man shows. Nor are they well-served by dissension.

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Editorial Page



Letters to the Editor

Self-gov't not wanted at Kehewin

Dear Editor:

Re: Elizabeth Turbayne, Letter to Editor - Sept. 29, 1989

It is with great pleasure that I am responding to the letter that was written by the R.D.G. for the Alberta Region of Indian Affairs.

She has finally released the cat out of the bag when she writes that (and I quote): "The department supports the band's efforts toward self-government and will provide whatever assistance is required."

Nothing could be further from the truth. The treaty Indians that I represent and even most of Gordon Gadwa's followers do not want self-government. Some of the wise elders of the Kehewin Reserve have specifically stated that this type of municipal style self-government as envisioned by the bureaucracy in Ottawa is the buffalo jump to Indians as a whole.

This letter by the R.D.G. affirms the two points that are part of the petition to remove Gordon Gadwa as chief that was circulated by Johnny Paul and myself.

The points are that he doesn't share the important issues that will affect the reserve in a negative way and further that he is exploring and promoting the Alternate Funding Arrangement which is a crucial step towards municipality status.

In March of 1988, to backtrack, I ran against the incumbent Gordon Gadwa for the chief's position in

our elections that were supposed to be by everyone's knowledge, under tribal custom. Needless to say, the odds were tremendously stacked against me.

First of all, he had been sitting on a letter that had been sent on May 28, 1985 disapproving the B.C.R. concerning our revision to custom for election procedures. So there went our tribal custom elections. Nobody else knew of this until a kind soul passed me a congratulatory letter (with the former letter attached) from Indian Affairs to Gordon Gadwa. The letter was received on April 22, 1988. Nearly three years had elapsed before I knew of this situation.

Secondly, it was mighty peculiar to a number of

concerned people and particularly to me that a substantial amount of money was disbursed to individuals prior to the election.

In February of 1988, social assistance payments had risen thirty six percent from the average month. Three former chiefs and I lodged a written complaint and hand delivered it to Jack Hughes, L.L.B., Manager for Statutory Requirements & Band Resources. To this date, we have never been offered the courtesy of a written reply from this professional individual.

Thirdly, on my campaign trail, I was informed by some people that I was promoting self-government. This was a rumor that was perpetuated by my adversaries to smear my platform. The R.D.G.'s letter clearly states who

was and still is promoting self-government.

The public defending of Gordon Gadwa by Elizabeth Turbayne has clearly revealed the direction this individual's mandate to lead the people of Kehewin is not what I or any level-headed reserve member would endorse.

In this day and age I would plead to the bonafide treaty people of Treaty 6, 7, & 8 to hold on to their beliefs and not jump to the whims and wishes of the Indian Act. It is, after all, our forefathers that signed the sacred treaties with the British Crown and not with the Indian Act.

Yours truly,
Irvin Kehewin
Kehewin Reserve #123
Treaty 6

Violence only a matter of time

Dear editor:

Because my father is Metis and my mother is Russian/English, some Aboriginal people call me "moony-ass" and some white people call me half-breed."

I consider myself a human being and that all humans are equal just like our constitution guarantees.

I am proud of my ancestors from both sides of my family; I am proud of the blood of both my parents that surges through my veins.

I have lived a life sur-

rounded by alcoholism, drug abuse and violence.

Although I have not been to prison because of alcohol/drugs/violence for quite some time, I understand the reasons for them.

So I do not blame Aboriginal people when they stop committing crimes of violence against their own people and start committing violence against white society.

And I do not blame the Aboriginals who already commit violence against white society when they start committing violence against the government.

This is not an attempt to excuse violence but I certainly understand it. Given the plight of Aboriginal people in Canada today, I often think that it is only a matter of time before MORE Native people who are already violent start focusing their anger at the cause of our misery — the government.

And like the violence of the blacks, Palestinians and Irish trying to protect themselves from the government policies of South Africa, Israel and Britain, it will not be pretty.

Gordon Robert Dumont

Opinion

Reflecting on the season of contemplation

Tansi, ahnee and hello. And the trees have their teachings. Against the sky this morning they are still. In this pale early sun they seem to vibrate with some incredible inner urgency. The leaves have gone.

This is the Freeze Up Moon. As the winter season approaches the trees seem to tell me that it is a time for silences. This is the season of contemplation.

The Looks Within Place. Now is the time for reflection on the seasons of my life that have already passed. A time to examine the lessons and prepare to

move on in the next season of growth.

The trees are strong. Be like the trees, the Old One said. Back then I had no idea of what this meant and even if I had I wasn't at a point in my life then to appreciate the teaching.

I had to travel through considerable hardship before I got to the point of being teachable. Before I got to the point of being able to look at the trees with eyes of wonder.

It starts with the roots. When a tree first starts to grow the most important thing are the roots. The tiny saplings we see every springtime depend entirely on their roots. The roots dig themselves deep into the heart of Mother Earth.

They seek her warmth and nourishment. They are humble and come to her with quietness. Because of their humility Mother Earth allows them to spread within her and become stronger.

Soon the first green shoot reaches toward the sky.

Father sky is the giver of life. Working together with Mother Earth, all



TOUCHING THE CIRCLE

By Richard Wagamese

things are nourished and encouraged to grow. The tiny shoot presents itself to the sky with humility. It seeks his warmth and wisdom. The sky looks down kindly on the little shoot and allows it to grow and open itself more.

The growing continues. Now the roots continue their process of seeking strength from Mother Earth. As they do, they begin to pass this on to the tiny saplings. The saplings, in turn, use this nourishment to reach higher and higher towards Father Sky. More and more leaves and branches begin to emerge. The sapling grows stronger.

When trouble comes in the way of strong winds, the tiny sapling depends upon its roots. Because the roots are tucked deeply inside Mother Earth, the

sapling is safe. When the strong winds blow, the roots hold it firmly and it continues its growth.

Soon enough, the sapling is a small tree.

The process of co-operation between the roots and the leaves and branches continues day after day. Higher and higher, the small tree grows up into the face of Father Sky.

There comes a time when the tree has grown through many seasons when the process of growth is reversed. The roots can do no more for the growth of the tree. Now it is the leaves and branches which must provide the growth.

And they do. Each day, they open themselves humbly to Father Sky and seek his nourishment and wisdom. This they pass

down along their branches and the trunk of the tree itself back down into the arms of Mother Earth and finally into the roots.

In this way, the tree continues.

When strong winds blow the tree now has the benefit of strong roots deep within Mother Earth and a firm trunk and branches which are humble enough to bend before the harsh hands of the wind.

As its reward, the tree is allowed one season of rest. In this season the tree contemplates its growth. It considers the helping hands of Mother Earth and Father Sky. It considers its humility and prepares itself for another season of growth and change which always follows this time of looking inward.

And the trees have their teachings.

As Indian people were like the trees. Our roots are the roots of our individual cultures and traditions. As young children growing up we are dependent on our roots to allow us to grow. From our elders we learn strength and are given direction.

We learn pride and humility and we learn our identity.

As we grow and open ourselves up to the world, we are like the young trees. Often strong winds will blow and our strength and humility is tested. Our roots hold us firmly and we continue.

As adults we are full grown trees. Now is the time when we give back. Like the trees who pass on their life giving to the roots of our cultures. In this way, the trees of our Indian nations will continue.

Be like the trees, the Old One said. Back then I didn't take the time to even consider that this might be of great use in my life. Back then it seemed there were more important things to be done. Human beings and trees were so different in their ways that it didn't seem they had anything to teach me.

Back then I had no roots.

This is the Freeze Up Moon. The time contemplation. Be then like the trees and may the Great Spirit breathe kindly upon your branches.

Until next week, Meegwetch.

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Translation of Touching The Circle by Joe Redcrow

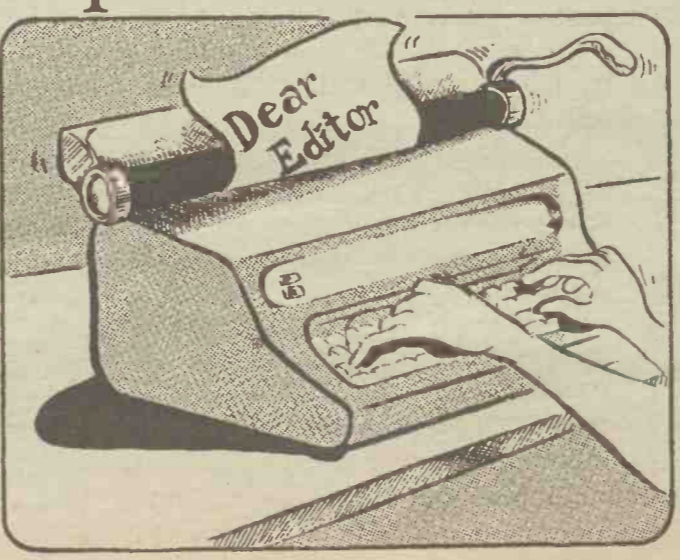
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Windspeaker welcomes your opinion

Windspeaker welcomes letters to the editor. Letters should be brief and include the name, address and telephone number of the writer. We will not print unsigned letters unless there is a good reason for with holding your name and even then the editor must know the identity of the writer. Windspeaker reserves the right to edit letters for taste, length and grammar.



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Community News

Halloween's just around the corner everyone...

Hi! What is the definition of an Indian Sunset? For the answer, read on.

Halloween is just around the corner. I know — I saw it peeking at me with its greedy little eye. Actually, a lot of organizations will be holding dances and parties this weekend although Halloween falls on Tuesday.

I have to work a bingo and everyone (workers) is requested to wear a costume. I figure I'll go as a bingo card. After all, I get my kicks when the "Chips are down!"

Or, maybe, I'll just go as a duck. (People who have deep freezes full of mallards will understand).

Much of Droppin' In, I will be dedicating to the Indian Rodeo Cowboy As-

sociation 1989 Finals that were held at Standoff on the Blood Reserve, October 19-22.

The significance of the finals rodeo, Droppin' In believes, deserves mentioning.

(Answer for Indian Sunset: A burning fort. Ha ha! My answer to Edmon-ton Sun columnist Donna Marie Artuso's Har Har.

HOBBEEMA: A correction! In our calendar of events, last week's edition regarding a fundraising dance for Indian cowboys should have read: For Hobbema cowboys only.

A dance will be held at the Montana gymnasium on Nov. 3. All proceeds will go to sending cowboys to the nationals in Albuquerque, New Mexico.



Droppin' In

By Rocky Woodward

STANDOFF: It was a wild and woolly rodeo!

I had the opportunity to have a chat with Lewis Little Bear, the chairman for the IRCA Finals committee. Can you believe it! Little Bear has already been to the Nationals nine times!

Little Bear added a rodeo as big as the IRCA finals cost a lot of money. "We'll be lucky to break even. It's hard to plan and hold an event such as this and I would like to acknowledge everyone who donated their time to make it work," he said.

Each morning the Canadian, American and Tribal flags were carried on horseback into the arena by flag-bearers. Then elder Albert Wolfchild Sr., Jim Chief Moon and Bruce Wolfchild of the Blood Reserve would sing an opening song.

While everyone in the stands stood, their drum group's (The Big Corners

song echoed across the arena. It was inspiring.

RODEO CLOWN: Right from the first day the rodeo began, not only children but people of all ages fell head over heels in love with rodeo bull-fighter, comedian and lov-

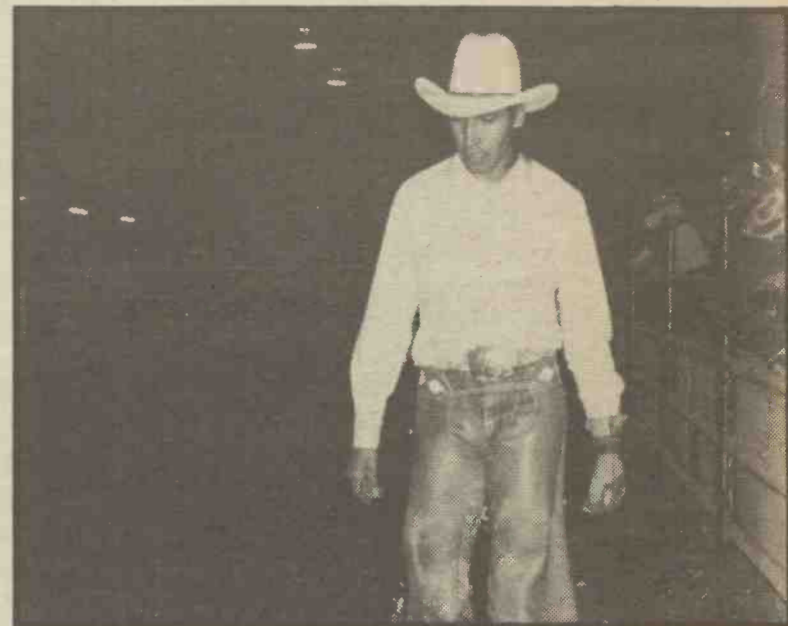
able clown Ernie Marshall.

Ernie has been taking care of rodeo fans and cowboys in competition for two decades — small wonder he is so good at what he does best.

Did you know that Marshall pulls a 42-ft. trailer with a five-ton diesel tractor truck and works anywhere from 150 to 170 performances a year.

At the finals in Standoff, when the crowd was in a silent mood, Ernie would enter the stands demanding cheers, yelps and hollers from the crowd and within minutes he would have everybody going and laughing.

Ernie has worked the Calgary Stampede on six



Rodeo champ Bill T. Head

Rocky Woodward, Windspeaker.

occasions and is a member of the IRCA for the last ten years.

Hats off to a great performer who had me laughing so much I slipped and broke my camera. Actually that was when he blew up the bomb.

CHAMP: Definitely a champ. Bill T. Head has won the Indian National Final Rodeo bareback championship on two occasions, and now he heads

for the nationals in New Mexico once again after winning the IRCA finals 1989 championship silver buckle and the year end championship prize saddle. Here you see Bill walking after a fantastic 71 point ride on "Castmaker."

Bill walks with a gait that seems to say — "Got another one to tame?"

CALGARY: A workshop will be held at the Renfrew Community Hall in Calgary at 828 - 8th Ave. NE. The workshop's topic will be on the provincial framework agreement. All Metis are invited to attend the meeting from Nov. 4 to 5. For more info., call Zone 3 Regional Office at 230-7272.

DROPPIN' IN: That's it for another week. Just one more mention about the finals at Standoff. Cowboy of the year went to Sydney Starlight. Congratulations, Sydney!

Have a good weekend everyone and bye.



The Big Corners Drum Group.

Rocky Woodward, Windspeaker.



Rodeo clown Ernie Marshall

Rocky Woodward, Windspeaker.

Compiled by Tina Wood and Connie Morin

NATIONAL FILM BOARD, Special Screenings of Aboriginal Films, beginning Sept. 6, every Wednesday at noon, 3 p.m. and 7 p.m.; N.F.B. Theatre, 120 Canada Place, 9700 Jasper Avenue, Edmonton.

THE FUTURE PATHS OF THE ABORIGINAL PEOPLE'S DEVELOPMENT; Oct. 26 & 27, Sheraton Plaza, Edmonton or Oct. 30 & 31, Sandman Inn, Lethbridge; two-day workshop for programmers & policy-makers; cost is \$95; to register call (403) 488-2980.

HALLOWEEN DANCE; Oct. 27 at 8:00 p.m.; Elk's Lodge, 11827-129 Ave., Edmonton; admission \$5; music supplied by Cayote Productions.

ARTS AND CRAFT SHOW; Oct. 26, 27, 28, Parkland Mall, Red Deer, Alta; Sponsored by The Red Deer Native Friendship Society, for more info. call Mari-Jo at (403) 340-0020

BEN CALF ROBE ROUND DANCE CELEBRATION; Oct. 27, at 4:00 p.m. to 12:00 a.m.; 11833-64 St., Edmonton; Father Gary Laboucane will be blessing the school, White Braid Dancers, giveaways; drummers are invited, first four groups will be paid; for more info. contact Penny Hovis, (403) 471-2360 or Martha Campiou, (403) 489-3619.

HALLOWEEN SOCIAL; Oct. 28; Community Cultural Complex, Fort Vermilion, sponsored by Indian Summer Rodeo Association; music by Midnight Express; \$10 with costume, \$12 without, includes midnight lunch and prizes; tickets available from Trach Flett (403) 927-4445 or Wanda Randle (403) 927-4356.

HALLOWEEN DANCE; Oct. 27; Calgary Native Friendship Centre; children's Halloween party on Oct. 28; for more info. call (403) 264-1155.

3rd ANNUAL HALLOWEEN SPOOKTACULAR; Oct. 28, Bannerman Community Hall, 14034-23 Street; 9 p.m. to 1 a.m.; tickets \$8, includes door prize & meal also prizes for best costume; for more info. call T.J. at 428-9350 (day) or 476-7242 (evenings).

Indian Country Community Events

ERIC NAGLER, A CHILDRENS' MUSICAL CONCERT; Oct. 28 at 2:00 p.m.; Jubilee Auditorium; adults \$8.50, kids & seniors \$4.50 at BASS or ESO outlets; for more info. call (403) 428-1414.

8th ANNUAL SMALL BUSINESS WEEK INFORMATION FAIR; Oct. 27, 28, 29; Edmonton Convention Centre; major door prize; look for the WINDSPEAKER/NATIVE PERSPECTIVE display booth; for more info. call (403) 426-4620.

\$3,500 BINGO; Oct. 28; Community Complex, Ft. Vermilion; sponsored by the Curling Club; doors open at 5:30; bingo at 7:00 p.m.

NATIONAL GOLF CHAMPIONSHIP; Oct. 28 & 29, Reno, Nevada; Lakeridge Golf & Country Club, entry fee \$100 (American) includes green fee, cart, and cash awards; sponsored by the National Indian Athlete Assoc., for more info. call John Fletcher at 435-4424.

ALL-DAY POWWOW - NATIVE AWARENESS GROUP; Oct. 29; Saskatchewan penitentiary, Prince Albert, Sask; to honor and celebrate Native Culture within the institution.

SAGITAWA FRIENDSHIP CENTRE HALLOWEEN PARTY; Oct. 31, 5-6:30 p.m.; Peace River; prizes for best dressed costume; for more info. call (403) 624-2443.

A PRESENTATION ON NORTHERN STYLE DANCES; Nov. 3, 1:00 p.m. to 3:00 p.m.; Grant MacEwan College (Jasper Place Campus in the Theatre); put on by a group in the Native Communications Program, everyone welcome.

FUNDRAISING DANCE FOR THE INDIAN COWBOYS; Nov. 3; Montana Gymnasium, Hobbema; all proceeds go towards sending the Indian Cowboys to New Mexico for the Indian National Finals Rodeo.

FROG LAKE MEDICAL SERVICES FEAST & ROUND DANCE; Nov. 3 & 4; Frog Lake Band Hall; for more info. contact Karen Abraham at 943-3777.

RED CROW COMMUNITY COLLEGE BASKETBALL REFEREES CLINIC; Nov. 4, 8:30 am to 5:30 pm, Cardston Alberta; registration deadline, Oct. 27; this course would be of interest to coaches & parents involved with sports; for more info. contact Keith Jorgenson at (403) 737-3966.

RITA HOULE MEMORIAL AWARDS BANQUET; Nov. 4; Saxony Motor Inn, 15540 Stony Plain Road, Edmonton; dedicated Native Athletes must be nominated by a coach, school counsellor or Native organization by Oct. 27; for more info. call (403) 452-7811.

BINGO; Nov. 4; Ft. Vermilion; \$3,500 prize; sponsored by the Recreation Board; doors open at 5:30 p.m. bingo starts at 7:00 p.m.

MENS & LADIES ALL INDIAN VOLLEYBALL TOURNAMENT; Nov. 10, 11, 12; Blackfoot Reserve, Gleichen, Alta; Deerfoot Sportsplex, for more info. call Faron McMaster at (403) 734-3833 or 734-3070, or (home) 293-7191.

COORS INDIAN NATIONAL FINALS RODEO; Nov. 16-19, Albuquerque, New Mexico.

ST. HENRY'S CATHOLIC CHURCH CHRISTMAS BAZAAR; Nov. 18; Ft. Vermilion; for more info. call Debbi Martin at (403) 927-3257.

ST. HENRY'S CATHOLIC CHURCH SUNDAY SCHOOL; every Sunday in Ft. Vermilion at 10:15 a.m.; children 3-8 years old are invited to attend; for more info. call Diana LaSlamme at (403) 927-4494.

FAMILY COMMUNITY SUPPORT SERVICES CLOTHING SALE; Monday to Thursday 8:30 a.m. - 4:30 p.m. and Friday 9:00 a.m. to 3:00 p.m. lower library in Ft. Vermilion; for more info. call 927-4340.

SPECIAL REPORT

A Regional Profile of the People of Lethbridge area

Racism part of history, today's reality down south

It's hard to imagine that the beautiful, golden prairies of southern Alberta which once provided the only means of survival for North America's Aboriginal people and was eventually the starting point for Alberta settlers, are overshadowed by something as destructive and hateful as racism.

There are cries from southern Alberta's Indigenous people who must now battle against discrimination while trying to promote their own identity.

In travelling through southern Alberta, I expected to find towns filled with history. I was ready to see Fort Macleod and read about the first outpost established by the North West Mounted Police—which later became the RCMP.

I knew there was tension between residents of Cardston, local RCMP units and members of the Blood reserve in Stand Off.

I was hoping to find an area that had overcome an era of conflict.

Instead, I found conflict that seems to be only evident to the people who are now suffering from it.

There are efforts to tear down the racial barriers that have infected southern Alberta since the first pioneers settled there in the late 1800s.

But the wounds still cut deep into Native pride.

I witnessed the Blackfoot Indians trying to cling to their history while warding off discrimination and ignorance about their heritage.

I realized, before making the journey south of Calgary, that the development of the Oldman River dam was under fire by environmental groups and Peigan leaders. I was unaware how the Peigan people felt about it.

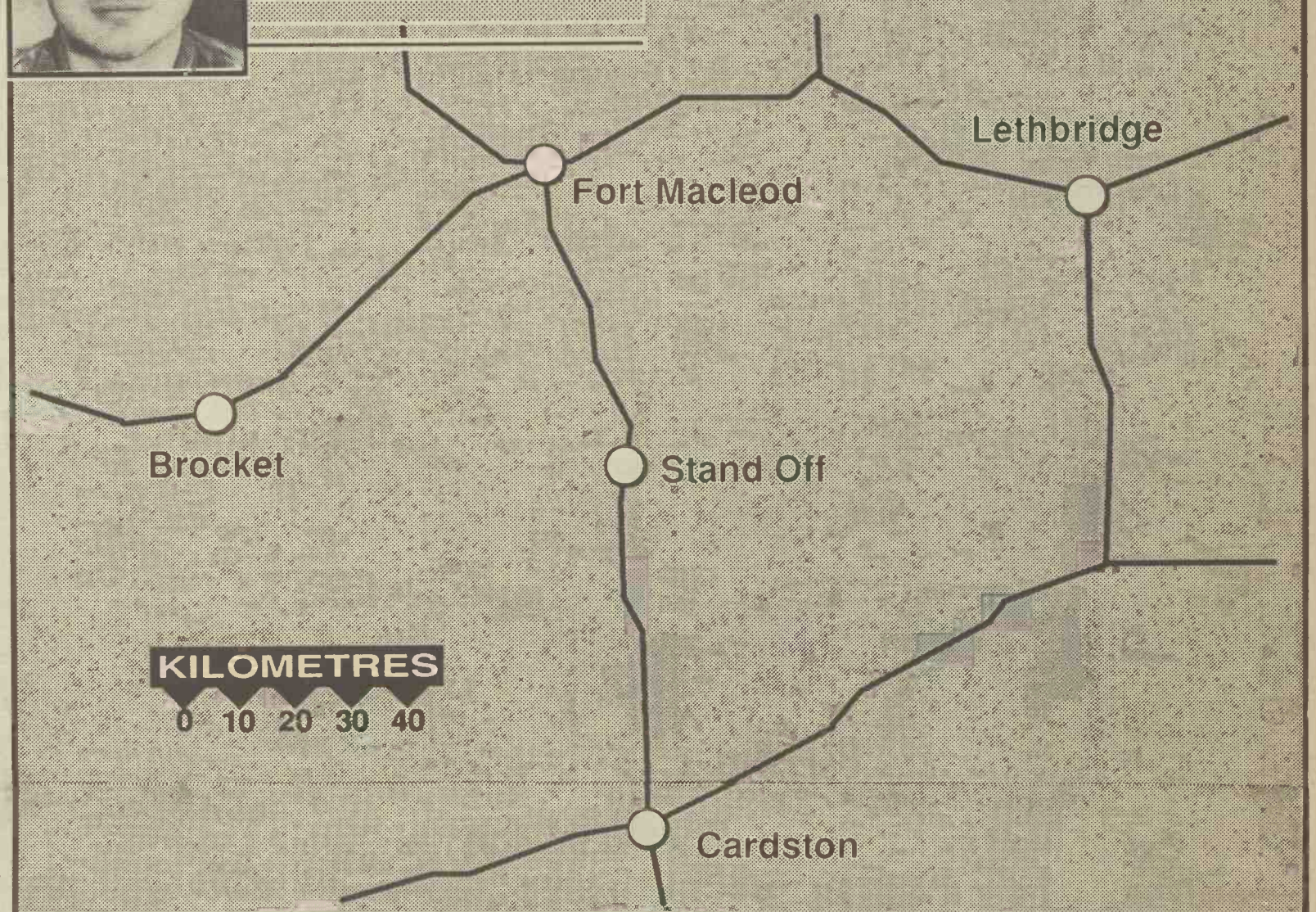
To the Blackfoot Indians, the world that their forefathers pioneered centuries earlier, is changing before their eyes.

Their land and their lifestyle is still being affected by a society that engulfed them more than 100 years ago. The history they want to remember is the history that seems to be buried in the back of the white man's mind.



ON THE ROAD...

With Jeff Morrow



Mormons attempt to bridge differences with Indians

Racial barriers hard to overcome, says Blood tribe member

By Jeff Morrow
Windspeaker Staff Writer

CARDSTON, ALTA.

Cardston Mayor Stan Johnson wants to revive the social and business relationship between Blood Indians and the Mormon people of southern Alberta, a priority which he claims has been lost in the current hysteria over racial indifference.

He says Cardston's development committee is currently negotiating with the Blood Tribe for land to build a \$12 million interpretive site to be located in the heart of the town.

But despite the town's efforts to stir amicable feelings, Blood member Jeff Bullshields says the wounds may run too deep.

Bullshields, a Blood Reserve ambulance driver, says animosity and resentment separate the two communities which are linked by 30 kilometres

of heavily-travelled road in southern Alberta.

Bullshields, 40, claims "bad feelings" have grown between members of his reserve and the Mormon people in Cardston since he was a high school student.

He believes area Natives are shopping and doing business in Lethbridge, Alberta more often than in town because Cardston's religious faithful are putting up racial barriers.

Johnson believes that's no longer the case.

Johnson, 61, claims the town of Cardston has been pounded by negative publicity since the Rolf Commission started hearings last May into accusations by Blood band officials of racial discrimination.

Blood Tribe officials have accused local RCMP of mishandling investigations into a series of deaths involving their band members over a span of 12 years.

Cardston, which has a population of 3,500 people, is being viewed

as an evil community unfairly because of the probe, says Johnson.

Johnson stressed members of the Blood Reserve have always played an important part in the town's economy.

"We couldn't get along without them. What would you expect from such a large Indian reserve," he says.

"It's unfair to judge a community based on bad press. Our people are trying to get along with the Indians."

He says there are more than 100 Native families living inside the town, located 80 km southwest of Lethbridge.

The Remington-Alberta Carriage Interpretive Centre has been in the planning stages for three years and is scheduled to be completed in 1992.

It will house a collection of 215 hand-restored carriages constructed by Alberta transport entrepreneur Don Remington.

The collection will be donated by the Provincial Museum of Alberta, the



Jeff Morrow, Windspeaker

Cardston mayor Stan Johnson wants to strengthen the relationship between the town and Indians on the nearby Blood reserve.

Glenbow-Alberta Institute and the Reynolds-Alberta Museum.

It's being financed by the Alberta Department of Public Works and the Department of Cultural and Multiculturalism.

Johnson says Card-

ston's Advisory Board has been trying to obtain needed land for the site from the Blood Tribe.

He says the centre could strengthen the town's image and attract more Natives.

Johnson, who has been

mayor for 10 months, says the relationship between the Native and Mormon people has been placed in jeopardy because of the inquiry and believes the centre will bring the two groups closer together.

A Salute to the People of Lethbridge area

Racial tension high in Fort Macleod

Local Natives fear retaliation

By Jeff Morrow
Windspeaker Staff Writer

FORT MACLEOD,
ALTA.

One of Alberta's most historic towns is still suffering under the same dark cloud of racial resentment that affected Indians after Canada's first police force was established there more than 110 years ago.

That's the claim made by local Natives who fear retaliation if they come forward with their complaints.

They say the problem of discrimination against Indians in Fort Macleod has escalated since a provincial inquiry got under way five months ago into the treatment of Natives by the RCMP.

Blood Tribe member Hilda Standalone said Indians are afraid to leave their reserves because they fear local RCMP units are targeting them for arrests because of the probe.

She said the Rolf Inquiry, which is being held at the Stand Off, Alberta reserve 30 km. south of Fort Macleod, has intensified their fears.

"It's just like it used to be with my people (ancestors). They are afraid to go anywhere," she says.

"They think they'll get picked up (arrested)."

Standalone claims their fears are not unfounded and are reinforced by the noticeable decline in the number of Natives coming

into town.

"Look around. There's nobody on the streets or in the bars. It's desolate in Fort Macleod because of the police," she insists.

Standalone says she routinely comes to Fort Macleod to meet with friends. "But it's becoming more and more difficult to have a good time."

Fort Macleod, located 165 kilometres south of Calgary, became the first outpost for the Northwest Mounted Police in 1874 and later was southern Alberta's first pioneer settlement.

The town now has a population of 3,000 people.

Fort Macleod used to serve as a meeting point

between Indians from the Peigan reserve in Brouck and the Blood Tribe from Stand Off.

"But they don't go there as much anymore," Standalone says.

She noted that Indians are feeling the same racial resentment from the white people that their forefathers experienced.

Thelma Sosa, manager of the American Hotel tavern in Fort Macleod, claims she is losing a large segment of her Native clientele because the RCMP are "staking out" her bar.

Originally from San Francisco, California, Sosa says her experiences with racism in the U.S. seem minor in comparison to what she's seen in southern Alberta.

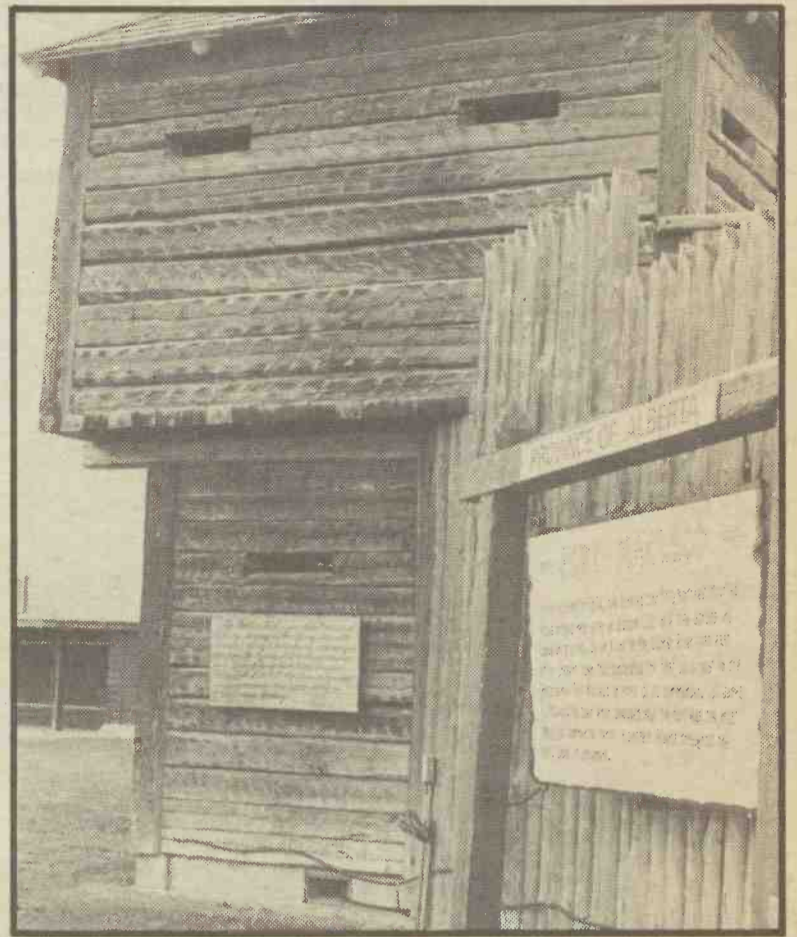
"It's total harassment. I've never seen anything like it in my life. You can't help to notice the discrimination," she says.

"I come from where there's a large Chinese community and they're not affected by the police like they are here."

She says Natives that leave her bar are being ticketed or arrested for alcohol-related offences at a higher rate than they were before the Rolf Inquiry got under way.

Fort Macleod RCMP corporal Jim Robson denies that the police are charging Natives with alcohol-related offences anymore than usual.

In fact, he says, the



Jeff Morrow, Windspeaker

Fort Macleod has been historically a meeting place for Blood and Peigan Indians.

number of charges against Native people is at a two-year low.

"It just isn't true (that we're targeting Native people). On the weekends, there is some ticketing for violations under the Liquor Act," he says.

He says most of those ticketed are Natives caught drinking alcohol in their cars.

He would not supply Windspeaker with any statistics.

Fort Macleod newspaper editor Allison Wiebe told Windspeaker that Natives who come into town are having more difficulty with alcohol consumption than anything else.

"It's a very difficult situation on both sides. But the Natives are treated very

well by the RCMP. Their (Indians) whole problem is alcohol," she said.

"I've lived here a long time, and I've never seen any discrimination."

The \$2 million Rolf Inquiry was called by Alberta Premier Don Getty to investigate allegations of mistreatment of Native people by local RCMP units and social services.

Blood Tribe officials have accused the RCMP of mishandling investigations into a series of deaths spanning 12 years.

Judge Carl Rolf has been holding public meetings in Stand Off since May.

Throughout the five months of testimony, alcohol has been viewed as a determining factor in many of the deaths.



The American Hotel tavern in Fort Macleod

Jeff Morrow, Windspeaker

Discrimination reports disturb human rights chairman

By Jeff Morrow
Windspeaker Staff Writer

LETHBRIDGE, ALTA.

The chairman of the Alberta Human Rights Commission found more widespread discrimination in Lethbridge than he anticipated after meeting with Native groups earlier this month.

Fil Fraser says he's alarmed about charges of discrimination aimed at a local real estate agency.

After holding two days of open discussions with Native and ethnic groups in the southern Alberta area, Fraser heard a number of complaints ranging from housing discrimination to racism in the job market.

He said he was surprised by the number of violations brought to his attention.

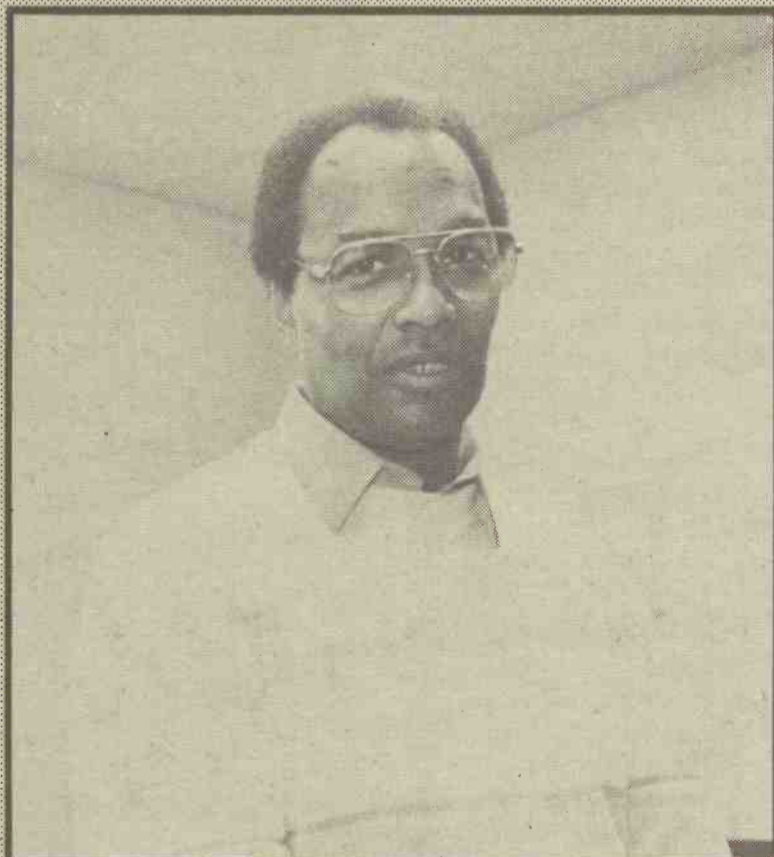
Fraser said he knew there were racial problems in southern Alberta because of the heavy publicity surrounding the Rolf Commission inquiry into accusations of racial discrimination by local RCMP against Native people.

"I knew there were problems down there. But we went there with open minds. We got an earful in Lethbridge," he said.

Fraser said the most disturbing complaint he heard was about a letter presented to him by a member of the Treaty 7 Housing Authority from a local real estate agent warning homeowners Natives were moving into their area.

The October letter, signed by Lethbridge REM/MAX Realtor Miles Godlonton, was addressed to homeowners in the vicinity of a house recently bought by the Treaty 7 development group.

Godlonton, an associate sales representative, told homeowners in that letter to call him if they feared their house would lose its value as a result of the sale.



Courtesy of Alberta Report

Fil Fraser, chairman of the Alberta Human Rights Commission

"A change is taking place in your neighborhood. . . If you have considered making a move or would like to talk about real estate values in your neighborhood, please don't hesitate to call," the letter read.

Godlonton has since sent an letter to area homeowners apologizing for the initial correspondence.

But the operations manager of the Treaty 7 Housing Authority said she isn't satisfied.

Francis Weasel Fat said she has made a formal complaint with the Alberta Human Rights Commission and the Alberta Real Estate Board's ethics committee.

She said the development group, which owns 67 houses in Lethbridge and seven in Cardston, has had to deal with discrimination throughout its four-year-history "but nothing as blatant as this (the REM/MAX letter)."

In a telephone interview with Windspeaker, Godlonton denied his letter was aimed at Native people.

Homeowners who brought the letter to the Native development group interpreted it the wrong way, he said.

"I didn't realize people were going to raise such a ruckus," he said.

"I didn't mean for it to sound like it did. It's all in the eye of the beholder."

Fraser said the human rights commission won't get involved until the real estate board investigates first.

Fraser, who became chairman of the commission last May, will start meeting with minority groups in Lethbridge on a regular basis.

In the past, the Alberta human rights group would only hold meetings in Calgary and Edmonton.

Fraser said there are many important human rights issues that came up in the meetings he held in Lethbridge.

He was concerned with a report by local Native groups, brought to his attention, that Lethbridge businesses were refusing to hire Natives.

The study said only six per cent of local businesses were willing to hire Natives.

He said there were also complaints that the Lethbridge school system was not hiring qualified Native graduates for teaching positions.

A Salute to the People of Lethbridge area

Blood students exposed to work world

By Jeff Morrow
Windspeaker Staff Writer

STAND OFF, ALTA.

Students on the Blood reserve in southern Alberta found out where their education could lead them.

During Career Days at the Stand Off Elementary School recently, grade school children were exposed to professionals they only read about or see on television.

But it wasn't all serious business, said event coordinator Gary Huckabay.

"We wanted them to have fun with this."

The all-day event gave the children exposure to careers ranging from a computer technician to a mountain-climbing adventurer.

Displays were set up in the school gymnasium where the students could get a hands-on demonstration of contemporary equipment used by Alberta Government Telephones, Lethbridge health units and a local computer consultant.

They also heard talks by RCMP officers and Lethbridge

fire fighters.

"That's what I want to be," said seven-year-old Louie McGinnes.

"I talked to firemen, and I like them the best."

Cardston wilderness photographer and mountain climber Howard Snyder said he wanted to give the children exposure to a more unique occupation.

Snyder, who is also the director of a southern Alberta conservation coalition, believes the younger children should learn how to appreciate and preserve their environment.

"It's important they, at least, have an interest. But they need encouragement," he said.

Bill Whytock, commercial pilot for Time Air in Lethbridge, said he was having just as much fun speaking to the kids as they had listening.

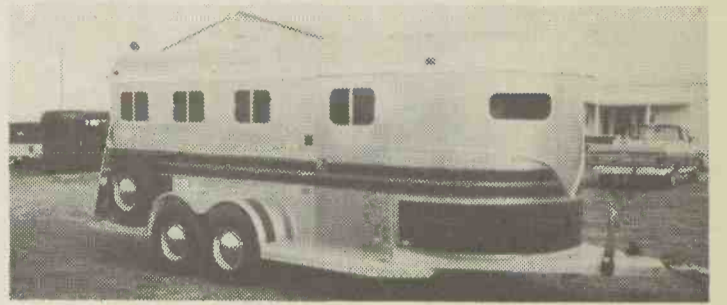
"We're very active in this. When we were asked this time, I volunteered right away. I enjoy it a lot," he said.

The students, from kindergarten to grade six, were also entertained by musicians throughout the day.



This young Blood student enjoyed listening to the speakers during Career Days on the reserve recently.

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Uncovering the past...

THE BUFFALO JUMP

North America's aboriginal roots rediscovered at Head Smashed-In

By Jeff Morrow
Windspeaker Staff Writer

FT. MACLEOD,
ALTA.

The buffalo don't roam the southern Alberta prairies any more. But for the Blackfoot Indians, who once thrived on the near-extinct animal for survival, the spirit of the hunt lingers on.

Only now they're hunting for answers.

The history that lies buried deep beneath the base of one of North America's greatest cultural sites is being preserved for modern civilization which has forgotten what it's like to depend on its inherent instincts.

And at the Head-Smashed-In Buffalo Jump Interpretive Centre near Ft. Macleod, Alberta, the younger Blackfoot Indians are also searching for the clues to how their forefathers fared on the treacherous, pre-Can-

dian plains.

There are no diaries or documentation to lead through for answers.

There is no longer anyone alive to give a detailed account of the mass killings of buffalos to feed the tribal families. But what the early hunters and gatherers left behind tell a story no book could ever reveal.

"It's something the kids need to learn about in order to get the depth of their existence," said elementary school teacher Steven Harris during a guided tour with five students from the Blood Tribe in Stand Off, Alberta.

"Just because you're Native don't mean you know about all this stuff."

The stuff he was referring to was the history laid out by the all-Native staff at the centre who explained the prehistoric existence of the earliest Blackfoot people.

Being at the buffalo jump site seemed more like an adventure than a school-sponsored excursion for 10-year-old Sonny Crazy Boy.

A student at the Kookkononi Elementary School near the Blood reserve, Crazy Boy said he was learning more about the history of his people than he ever has before.

"I'm really excited about being here. I never knew about the buffalo. No one ever told me," he said. "I'm going to come back again."

It's not only the local Natives who are interested in learning about the prehistoric survival tactics used by North America's Aboriginal cultures.

"The whole world is finding it fascinating," says the centre's chief interpretive officer Ken Eaglespeaker.

When the nomadic hunters stalked the buffalo during the "Dog Days" of the 1700s, Eaglespeaker said they were leaving a legacy of skill and technology that were to be adapted by their descendents.

As Native people became acquainted with the lifeways of Canadian society, and the buffalo slowly disappeared from the area, the Blackfoot Indian no longer needed to rely on the mass kill for survival.

But Indian people still hunger for the traditions handed down by Napi, the Great Spirit who created man and provided guidance during the hunting periods.

The Head-Smashed-In Buffalo Jump Interpretive Centre was officially opened as an historic site in 1987 to give the entire world a glimpse of ancient Native history, and Eaglespeaker says a steady flow of visitors proves there is a genuine need to come to grips with mankind's beginnings.

"People don't come here by accident. We're too far off the main roads. They come here because they really want to know," he says.

More than a quarter million people have passed through the centre's halls since Prince Andrew and Sarah Ferguson were on hand for the grand opening.

Eaglespeaker insists the centre, which was designated a world heritage site by the United Nations Education and Scientific Organization (UNESCO),

is not considered a museum because it offers a more personalized explanation of past events.

The centre was developed by the Alberta Cultural and Multiculturalism department.

Eaglespeaker says the 14-member staff are made up of Blackfoot Indians trained by Native elders and archeologists to explain how the traditional hunters and gatherers tracked and killed their prey on the rolling prairies of southern Alberta.

"We're interpreters. We explain things through storytelling and films. It's an educational experience," he says.

The site, located 165 kilometres south of Calgary, isn't North America's only buffalo jump, Eaglespeaker says, "but it is the most popular and well-preserved."

Alberta, which had the largest buffalo population in North America, became the prime hunting ground for the Blackfoot Tribes.

Archeologists have uncovered the remains of tribal hunting camps and a wide range of tools and hunting weapons.

One of the most intriguing discoveries has become the layers of well-preserved buffalo bones at the base of the cliff, says Hugh Dempsey, curator of the Glenbow Museum in Calgary and cultural historian.

He said the southern Alberta site is the "classic" buffalo jump and serves as an educational vehicle for



Centuries ago, buffalo which were terrified and unable to stop in time, hurtled over the cliff to meet certain death.

both the public and science world.

"The buffalo jump is better than any history book. You're able to see just how Native people lived," he said.

Dempsey noted that the buffalo drive lanes, which are used to herd the animals off the cliff, are intact and easily displayed.

"This makes it the best preserved buffalo hunting site anywhere," he said.

The drive lanes are a series of well-placed stones resembling a funnel that leads to the cliff.

After the ancient hunters would hold rituals and prey to Napi for a successful kill, "buffalo runners" dressed in animal skins would attract the herding buffalo to the lane.

Other hunters, hidden from the buffalo's view, would cause the huge animals to stampede to their deaths, 15 metres to the rocks below.

"There is still much more to find there,"

Dempsey said. "There are wonderful methods of excavation being developed all the time."

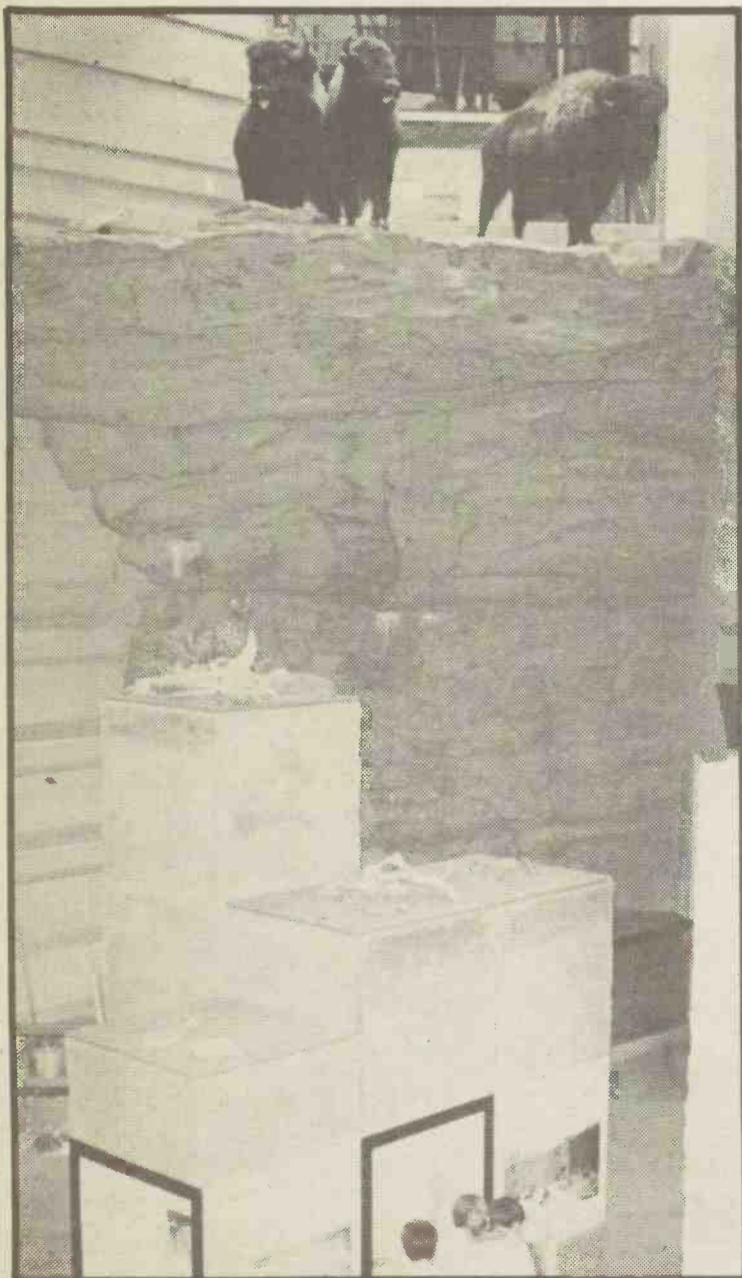
Larry Lewis, from Visalia, California, was on vacation in southern Alberta with his family when he heard about the buffalo jump.

"I'm a history buff, so when I heard about it, I had to come. I want my children to learn about Canada and its Native people," he said.

While the centre's average visitor is non-Native, Eaglespeaker says there are an increasing number of Native children's groups and adults coming to the site to learn about their ancestors.

There are a wide range of classes and guided tours for schools and social clubs wanting to uncover the past.

For more information call (403) 553-2731 or a direct line in Calgary (403) 265-0048.



Jeff Morrow, Windspeaker

The buffalo jump at Head Smashed-In has been designated a world historic site by the United Nations because of its educational value.



Jeff Morrow, Windspeaker

Buffalo Jump senior interpreter Ken Eaglespeaker says his ancestors left a legacy that is studied and revered by the Blackfoot people today.

A Salute to the People of Lethbridge area

Program revived to promote ties with Natives

By Jeff Morrow
Windspeaker Staff Writer

LETHBRIDGE, ALTA.

The City of Lethbridge is trying to revive a two-year-old program that was set up to strengthen the relationship between Native and non-Natives in the area, a city alderman says.

Robert Tarleck said the Native Liaison Committee is losing its momentum because its members are dropping out.

The 12-member committee was established in 1987 to promote Native

employment in the City of Lethbridge and to ease the tension between the police and band members coming into town.

Tarleck, who is co-chairman of the committee, said Native people add a noticeable boost to the local economy.

"It wouldn't be realistic for us not to want to better relations," he said.

The committee is made up of seven representatives from the City of Lethbridge and four from the Native community.

Tarleck said committee members have quit or

moved away from the city and they're having a hard time implementing its policies.

"We want to help Native people take advantage of what's already in place," he said.

"We find it desirable to work with the Blood and Peigan reserves."

The main purpose of the committee, Tarleck noted, was to get the city police force to open its doors for employment opportunities.

There are currently no Native people on the city police force in Lethbridge.

Tarleck also wants to

establish a pro-active recruitment program to give Natives a better chance of landing a job with local businesses.

In the next few weeks,

Tarleck said, the city will be holding cross-cultural workshops to give non-Natives a chance to learn about Indian traditions.

"There has been no dra-

matic success with the committee before," he said.

"We now hope to change that. We plan to make it easier for the Natives."

Aboriginal women can bring success to own people — poet

By John Grainger
Windspeaker Correspondent

LETHBRIDGE

Aboriginal women have a leading role to play in the pursuit of success for their people, says Jeanette Armstrong, a native poet and novelist.

"The struggle of aboriginal people has been to survive," Armstrong said last week to a group of about 100 aboriginal women from across the country at the University of Lethbridge for the National Symposium of Aboriginal Women of Canada.

"The struggle has been to just keep our children with us... to keep our families together and functioning. To try when the male has stopped struggling," said Armstrong,

Women have influence

keynote speaker for the symposiums sponsored by Southern Alberta Aboriginal Women and the U of L's Department of Native American Studies.

Aboriginals were robbed of their ways of life when the white man first appeared and were forced to adhere to a different lifestyle, she said.

Before the white man appeared, she said it was women with power who influenced and shaped the thinking of Native people.

She said the introduction of the white man's traditional values and systems has not only been devastating but dehumanizing.

Armstrong, a Native from British Columbia's Okanagan area, received critical acclaim for her

novel 'Slash' and is now working on a book of poetry called 'Breath Tracks'.

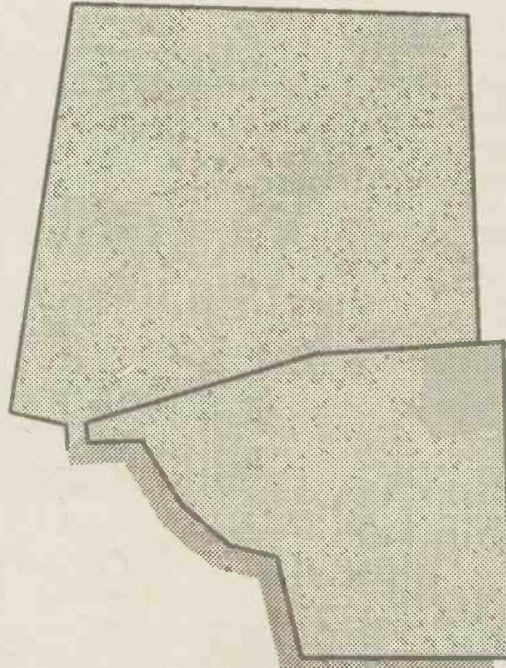
She told conference delegates Natives have lost fundamental human rights since the imposition of European standards. But Native women still have the power to make changes.

Schools, which the only goal is to civilize Native children, are flawed and are not the appropriate way for teaching Natives.

Teaching is from the parents but that can't be done because many children have been taken away from families, he said.

It's a fundamental human right that parents raise their own children, said Armstrong.

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A Salute to the People of Lethbridge area

Elders fear loss of heritage with Oldman dam

By Jeff Morrow
Windspeaker Staff Writer

BROCKET, ALTA.

Elders of the Peigan Nation in southern Alberta have a lot more on their minds than they used to.

They fear that part of their band's history will be lost when the Oldman River dam is built upstream from their reserve.

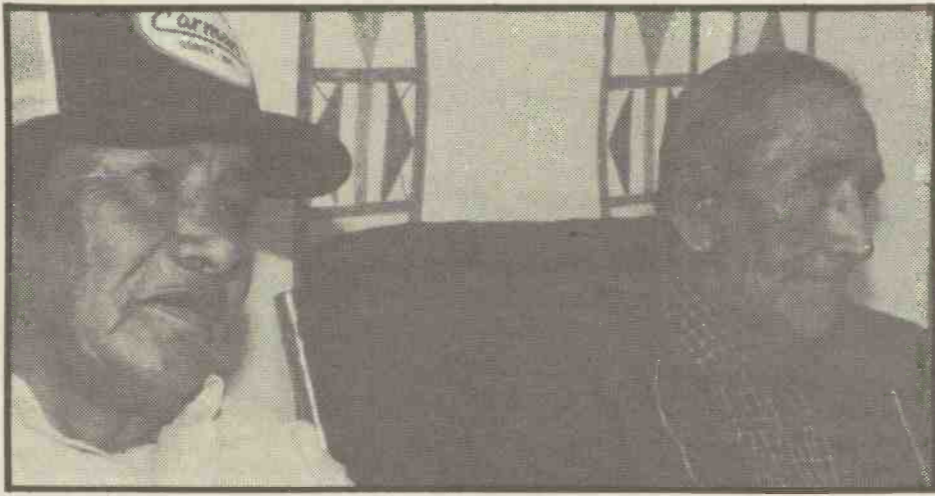
Construction of the highly-controversial dam is currently under way.

It has become the topic of discussion during the weekly meetings of the Peigan elders club on the Peigan reserve in Brocket, 170 kilometres southwest of Calgary.

"It's a big, big concern here," said elder's club secretary Eliza Potts.

"If it goes through it will kill our trees, herbs and berries. We're scared it will be all gone."

The elders consider



Arthur Crowshoe (l) and Ben Buffalo listen intently during the weekly Peigan elder's meeting on the Brocket reserve.

their natural surroundings sacred and if they are destroyed by man-made projects, the spirit of the Oldman River will be offended.

"The Oldman River is very powerful," she said. "It will get mad and break away and flood."

The Peigan Nation was established by chief Sitting Behind Eagle Tail on July 22, 1877.

"It (Peigan Nation) was

put here for a reason. The river is our power," Potts said.

She said many of the band members pick willows and mints from the river's edge to make tea.

There are also Peigan hunting sites preserved at

special initiatives they would like to make to their leaders when they express their concerns.

"There are many things we would like to talk to them about," said elder's club president Mary Ann McDonald.

the river's bottom that are still revered by the elders for their historic significance.

The say their historic treasures will be washed away when the dam is finished and in operation.

During the meetings, elders discuss

"We feel left out of the decision-making. The Oldman River is one of our main concerns."

The 30-member club meets every Wednesday to

discuss fund-raising and other activities.

They also serve hot meals to band members and hold raffles for the elder's field trips around southern Alberta.

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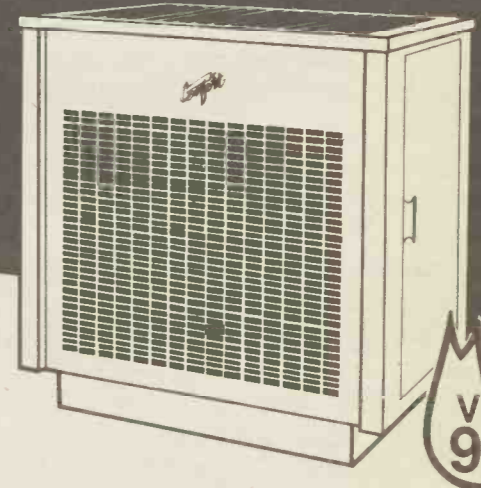
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Honourable LeRoy Fjordbotten
Minister of Forestry, Lands and Wildlife
Macleod Constituency
403 Legislature Building
Edmonton, Alberta T5K 2B6
427-3674 Constituency Office 625-4564



Mr. Jack Ady, M.L.A.
Cardston Constituency
513 Legislature Building
Edmonton, Alberta T5K 2B6
427-1808

"The Blood and Peigan Bands of Southern Alberta play integral roles in the continued economic and social development in the Macleod and Cardston Constituencies and the Province of Alberta. The Honourable LeRoy Fjordbotten (M.L.A. Macleod) and Mr. Jack Ady (M.L.A. Cardston) wish to take this opportunity to extend a special salute to their constituents of these two very important Native Communities"

A Salute to the People of Lethbridge area

Peigan centre promotes cultural preservation

By Jeff Morrow
Windspeaker Staff Writer

BROCKET, ALTA.

The Oldman River Cultural Centre was set up in 1974 to help the people of the Peigan Nation understand the history of their reserve.

But the centre is performing a slightly different function to the reserve in southern Alberta than a resource library, says the centre's director Bryan Yellowhorn.

It's now a vital source of information to promote the preservation of the Oldman River which is being threatened by a \$353-million dam upstream from the Brocket, Alberta reserve.

Construction of the dam is currently underway 30 kilometres West of

the 2,000-member reserve.

Yellowhorn said he is acting as an advisor for Peigan chief Leonard Bastien and the band council who are battling against the completion of the dam which they claim will destroy much of their history and violate part of their Treaty rights.

There are historical Peigan camp and ceremonial sites along the river's banks that are preserved to help the younger Peigan Natives learn of their past.

"When the dam goes in, it's going to flood out the natural area. A lot of land is going to go under water," he said.

The Oldman River Cultural Centre is a resource library at the disposal of the entire band to educate them about their heritage.

The centre hosts classes and seminars about Peigan history.

The centre, located in a trailer next to the Peigan school, is filled with books, films, periodicals and maps explaining the history of the area.

Blackfoot language coordinator Shirlee Crowshoe questions the reasons for having a dam on the Oldman River in the first place.

She said the government of Alberta have never fully explained it to the Peigan people.

"They don't respect our rights and our traditions," she charged.

"They want us to dig up our relics. They don't even realize it is part of our culture to live in harmony with nature."

Peigan Chief Leonard Bastien has threatened to take the government to court. A Court of Queen's Bench Judge in Calgary

ruled they will only have one chance at a civil action.

The hearing has yet to be announced.

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July 1990; Winnipeg, Manitoba; for more info. Write to W.C. Thomas, Box 280, Hodgson, Manitoba, R0C 1N0 or call (204) 645-2648 (bus.) or (204) 645-2456 (Hm.).

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Chief Leonard Bastien, Council and all members of the Peigan Nations wish to extend a special salute to all of our friends and neighbors in Southern Alberta.

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Vital Statistics for drownings and motor accidents from Statistics Canada. No. 84-522 - 1950-1964, No. 84-203 - 1965-1970 and 1974-1985, No. 84-206 - 1971-1973, Warfare Statistics from the World Almanac. Vital Statistics for abortions from Statistics Canada. No. 82-211. 1986 figures are estimates.

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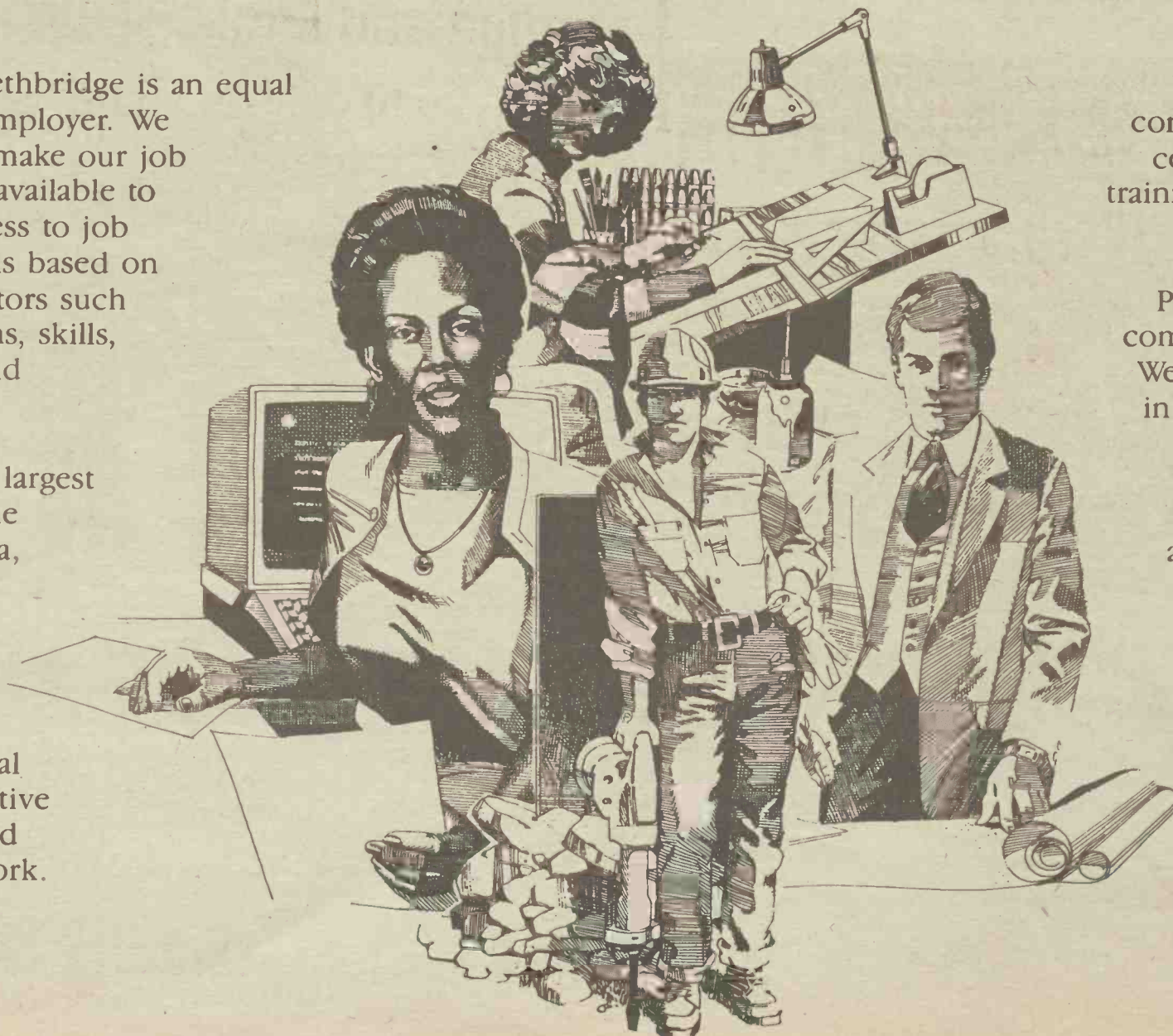
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Feature Profile

Educating people about Native culture a way of life

Retirement doesn't mean end to sharing knowledge for curator

By Jeff Morrow
Windspeaker Staff Writer

CALGARY, ALTA.

Pointing out the positive aspects of traditional lifestyles has been more than a job for Helen Meguinis who has been curator of the Sarcee Peoples Museum near Calgary for the past ten years.

She has a personal "code of ethics" that requires her to continue educating people about Natives despite retiring from the job on Oct. 31.

After ten years, her final days of sharing her knowledge and expertise at the museum on an official basis has ended. But a lifetime of working for and with people won't end so abruptly, she insists.

She says she's going to keep coming to the museum to volunteer her skills.

Meguinis, 66, says it's been difficult at times to show her people there is a difference between traditional and contemporary lifestyles of the Tsuu T'ina people.

She believes Native groups have placed too much of an emphasis on politics and have forgotten about their roots.

And Meguinis says she's going to fight to maintain the teachings of the Indian traditions because "our leaders are losing their focus.

"They are in charge, but they can still learn from me," she says.

"We want our young people to get educated, but we don't want them to forget their traditions."

It is her compassion for the younger generation that gives Meguinis her incentive to share her wisdom and knowledge.

She still belongs to elders' groups that go to Alberta prisons to offer spiritual healing for Native inmates.



Jeff Morrow, Windspeaker

Helen Meguinis, who retired as curator of Sarcee Peoples Museum, sits in front of the many interesting displays at Sarcee People's Museum.

Meguinis feels it's her job to comfort Indian people and remind them of their ancient history.

"My heart cries out for my people. They need to remember (their heritage)," she adds.

The Sarcee Peoples Museum, located in the reserve's sports arena on the southwest corner of Calgary, has been an attraction for visitors from around the world.

"Especially during the (1988) Winter Olympics. We had about 200 people come here," said Meguinis.

"The Europeans were really interested. We even had

the Russians in here."

Meguinis says her most prized accomplishment while museum curator has been to show the young people from Calgary about the Tsuu T'ina people from the Sarcee Nation.

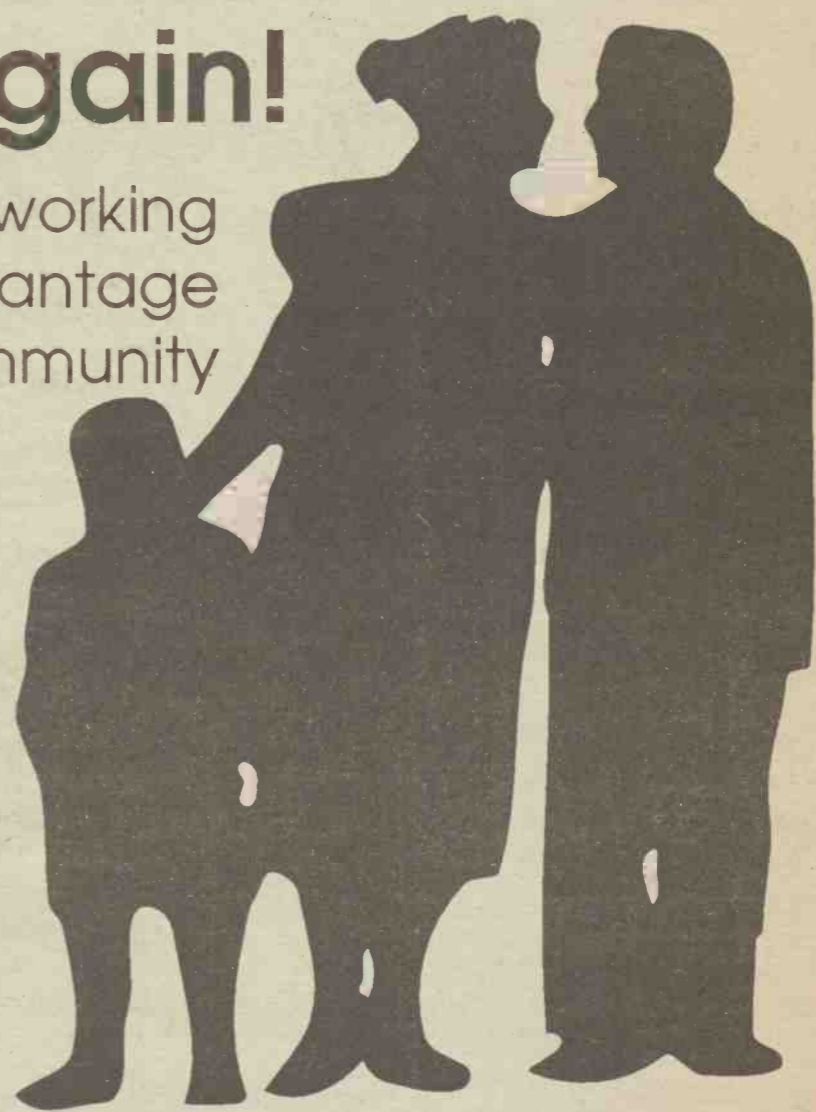
"Sometimes we would get 100 students. It felt good to share this with them," she beamed.

The museum includes vivid displays of traditional and ceremonial Native dress. There are ancient hunting tools, weapons and authentic teepees.

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Sports

Friendship Centre youth get priority



Sports Beat...

With Lyle Donald

Well it's about that time for another update on the sports scene in our Native community.

I would like to say hi and welcome to Rene Houle, formerly of Goodfish Lake, who has taken on the job as recreation director at the Canadian Native Friendship Center here in Edmonton.

Rene has over eight years experience in the recreation field, handling the same position at his home reserve. He received his recreation diploma from Lethbridge Community College.

Houle says he is new to the city and is just getting settled in at the C.N.F.C. and he will be sitting down with the program committee to talk about maintaining some of the past programs and to look at new initiatives.

The one main priority right now is to get together a youth program, which is needed immediately.

"This week I'll be meeting with representatives from Ben Calf Robe School, Metis Children's Services and the Yellowhead Youth Center, to work on a program," says Houle.

"My idea for this is to get the kids together and let them tell us what they want, rather than having us set a program up for them that they have no input in."

He added that all programs at the Friendship Centre are free for the membership, and that if people want to take advantage of it, memberships are only \$3 for single people and \$10 for a family membership.

I've known Rene for a long time. Even though he and his brother Muskwa were dirty hockey players, they were both hard workers.

I know Rene will do a great job in his new position at the Friendship Centre.

I just got off the phone with Pat Youngchief from Blue Quills School and she informed me that they are hosting a 12 team co-ed volleyball tournament at the school from Dec. 2 to 3.

She also said the entry is \$200 and will be taken on a first come first serve bases and she can be reached at 645-

2148. Good luck to you Pat and I hope you get enough teams to make it a success.

Also coming up from Nov. 10 to 12, is an eight-team Commercial no-contact hockey tournament in Rene Houles' old home town of Goodfish Lake.

This will be hosted by the Kikino Settlement and is open for entries. Callt Dave White at 623-7868, thanks to Roland Bull for the information.

By the way, Roland is the recreation director for Goodfish Lake and it looks like he is a pretty busy boy right now. He is forming a six-team no-contact hockey league for their area.

Roland said the community decided to put the old "Flames" team on hold for a year to reorganize and will go with this format.

He is also working on starting an eight team co-ed volleyball league. He hopes they can get enough people together for these two endeavours.

It looks like they have their neighbors, Kikino involved and that's the way it should be, keeping the communities close.

Don't forget about the Rita Houle Memorial awards coming up on Nov. 4 at the Saxony Motor Inn. The tickets are still on sale at the C.N.F.C. with featured guest speaker John Belanger, Metis athlete extraordinaire.

Remember if you have anything coming up in your area, or if you would like someone acknowledged for an achievement, give me a call here at Windspeaker, 403-455-2700, or fax it over at 403-452-1428.

Until next time, get out and enjoy your favorite sport.

AASW ANNUAL CONFERENCE
March 16, 17, 18 / 1990
Edmonton, Alberta

The Alberta Association of Social Workers is seeking abstracts for papers and proposals for workshops related to the 1990 Conference theme: Social Work in a Multicultural Society. Papers and workshops are invited which address any aspect of cross-cultural social work at the level of clinical practice, community development, social policy, or theory building.

Please submit a brief (maximum 300 words) abstract of your paper or proposal for your workshop by November 15. Authors/presentors will be notified of the status of their proposal by December 15. Proposals on similar topics may be grouped into theme or panel presentations. Conference workshop can be up to 2 hours in length; paper presentations 30-60 minutes.

Send your proposal/abstract to:



AASW Conference

#100, 11831 - 123 Street Edmonton, Alberta T5L 0G7

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Public hearings have been scheduled to obtain your views on the environmental impacts of Alberta-Pacific Forest Industry's proposed pulp mill in the County of Athabasca.

If you wish to make a presentation at one of the public hearings, we encourage you to call the

Review Board's office and register in advance — for your convenience and to allow for scheduling of presentations.

If you are unable to attend any of the hearings, written submissions are welcomed and will be fully considered.

DATE	COMMUNITY	HALL
Oct. 30 & 31	Fort McMurray	Chuck Knight Recreational Complex
Nov. 1	Janvier	Community Hall
Nov. 2	Wabasca-Desmarais	Community Hall
Nov. 3 & 4	Lac La Biche	Elks Lodge
Nov. 8	Beaver Lake	Maria Munro Hall
Nov. 9	Fort Chipewyan	Community Hall
Nov. 15 & 16	Fort Smith	Pelican Rapids Motel
Nov. 17, 18, 20 & 21	Athabasca	Nancy Appleby Theatre
Nov. 22	Fort Resolution	Deninoo Community Hall
Nov. 23 & 24, Dec. 1 & 2	Prosperity	Prosvita Hall

Weekday hours: 2:00 pm - 5:00 pm
 Saturday hours: 9:00 am - noon
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For more information, contact the Review Board's office:
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For the first time in Canada, a Forestry Symposium and Exhibition featuring the them "Native Forestry - Ethic to Reality" is taking place.

This Symposium, which addresses the issues of traditional native values and respect for the earth in the context of a competitive industrial environment, will bring speakers from across North America together to share experience and generate ideas.

The ten member national Organizing Committee is drawn from well known native institutions across the country whose common interest in the practice of good forestry. All Committee members are dedicated to the rebuilding of the forest, not only as a base for economic development, but equally as important, as the base for much of the value system that is so crucial to the survival of native peoples as a distinct society.

Participants in the Symposium will learn how groups from all across the North American continent have balanced forest based economic opportunity with traditional uses. They will learn how others conduct logging, wood remanufacturing, tourism, recreation, wild rice harvest, and aquaculture within the same management plan as forests set aside for hunting, trapping, berry harvest and spiritual enrichment.

At the same time as the Symposium, an Exhibition of products and services used by the forest industry in being held, also in Canada Place. Exhibitors range from Federal and Provincially based forest organizations to equipment manufactures, and high tech Land Management Information Systems.

An edited transcript of the proceedings, in English (or French if desired), is included in Registration, and will be mailed to each participant after the Symposium.

Seating is limited, and early registration is the only way to guarantee your admittance. Registration fees are \$150 per person, with an optional meal package (3 lunches and one banquet dinner featuring a keynote speaker) of \$50. Registrants are responsible for making their own hotel arrangements, however, we have arranged a block booking of rooms at the Pan Pacific Hotel (\$108 single, \$131 double). Telephone 1-800-663-1515 for reservations.

Copies of the Agenda and Registration forms have been sent to your local Band or Tribal Council office; otherwise they can be secured by calling or writing:

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Registrations must be accompanied by the appropriate fees.
 Don't miss the tremendous opportunity. We hope to see you there!

Sports

A WILD 'N WOOLLY FINISH!

By Rocky Woodward
Windspeaker Correspondent

IRCA finals end rodeo season with a bang

STANDOFF, ALTA.

For two years, a bull named 'Son of Sam' had only been ridden once.

That was until Trevor Parenteau, a cowboy from Paddle Prairie, Alberta did it in front of a capacity crowd at the Kainai Memorial Agriplex in Standoff, Alberta this past weekend.

For eight seconds, try as he might, 'Son of Sam' could not shake the determined Parenteau off his back.

Parenteau just beat the clock and the roar of the cheering crowd helped judges to decide in his favor. In the end though, Son of Sam, who was picked bull of the rodeo, came out on top.

Parenteau was disqualified from his ride for slapping the bull with his free hand, a no-no in bull-riding events.

That kind of riding thrilled the audience at the Indian Rodeo Cowboys Association (IRCA) 1989 Rodeo Finals, held at the Blood Reserve in southern Alberta, October 19-22.

IRCA Finals Chairman Lewis Little Bear said top contenders in each rodeo event were lined up to offer the best that Indian rodeos have to offer.

"We have the top 15 finalists in each event who represent the various tribes that are vying for the prestigious titles as either the finals champion or the year-end champion in their respective events," Little Bear said.

He added that these two seats guarantee the individuals a shot at the world championship Nationals, scheduled for November at Albuquerque, New Mexico.

Salute to cowboys

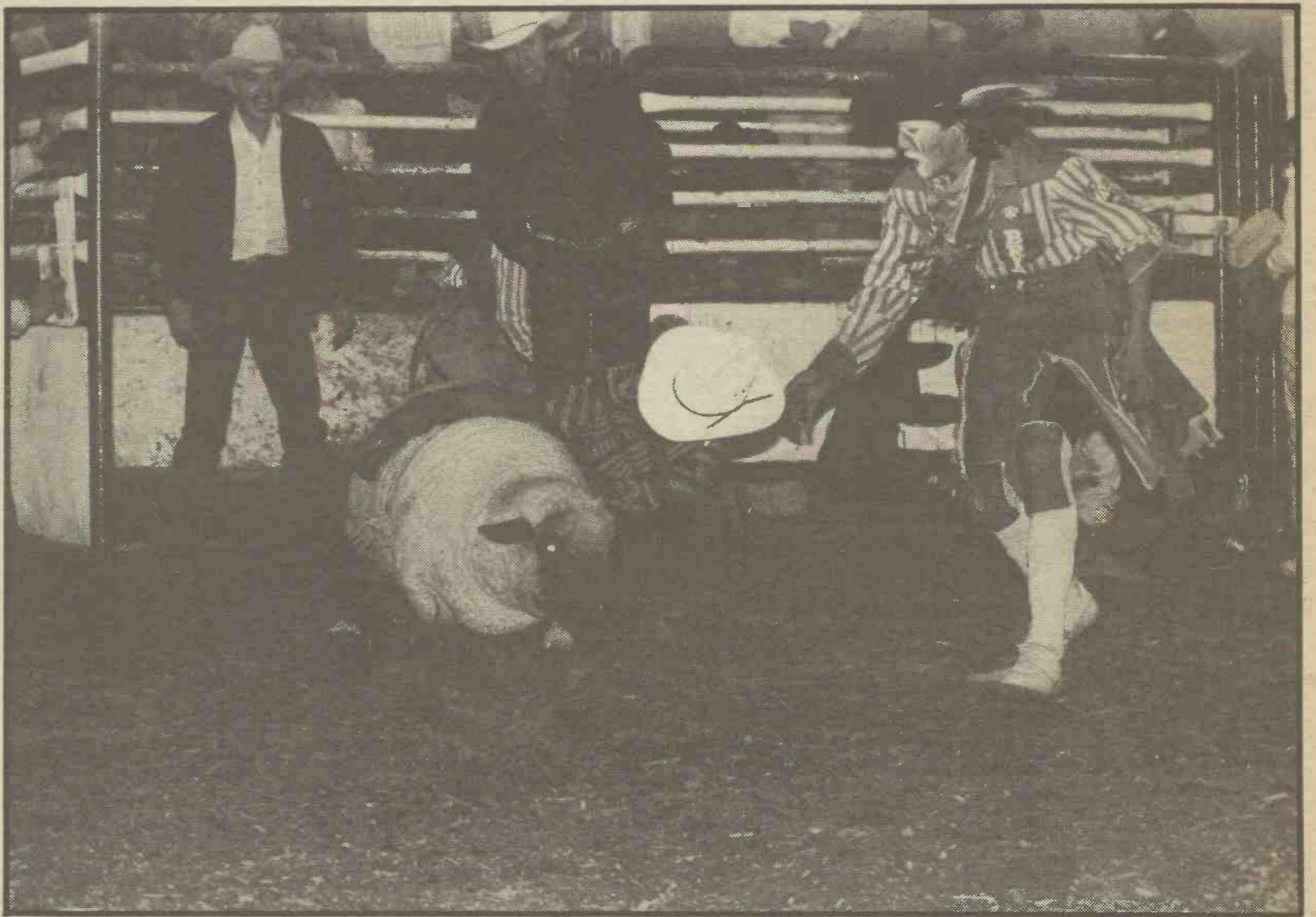
This year the IRCA finals used as a theme, "A salute to Yesterday, Today and Tomorrow's Cowboys."

In a fitting remembrance, past greats such as bronc rider Tom Three Persons, calf roper Pete Brusied Head and present-day competitors such as bareback champion Bill T. Head and calf roper Jim Gladstone were honored, among others.

In the bareback event, two-time world Indian National Finals Champion Bill T. Head put on a tremendous performance on a horse called 'Castmaker', drawing a 71 from the judges to win both the year round ride for that day's performance and the finals championship.

Head, who had an outstanding rodeo season, also won the point system year-round championship, making him a top contender for this year's nationals in Albuquerque.

Head was awarded for his efforts with a silver buckle and saddle, plus first prize purse money.



'Mutton Bustin' — Rodeo's future cowboys

Rocky Woodward, Windspeaker

In the saddle bronc competition, a cowboy many thought would not be there in the end, amazed the crowd with three out of four top rides that shot him to the top.

Blood reserve favorite Matt Bruised Head, rode around the rodeo arena, waving his hat after winning the year-round championship and the right to represent the IRCA region one, in the saddle bronc event this November in Albuquerque.

Matt teased the crowd after each of his ride's was over, waving his hat while his horse was still bucking, as the crowd roared its approval.

In the go around, Matt shared his winnings with two other great rider — Byron Bruised Head and Bill T. Head, who both scored 71 points.

Chairman Lewis Little Bear, also a saddle bronc contender, placed a 67 in this event.

But he did something no other cowboy has done

before, and that was to ride a horse named 'Snowball' to the wire.

Little Bear beat the clock on Snowball but his 67 ride was not enough to outdo Matt Bruised Head for a place in the nationals.

On the last day in the calf roping event, Champion Jim Gladstone won the year round, but the championship came down to two cowboys tied for the lead.

Dion Yellowbird of Hobbema and Jay Bob Lytle, from Montana shared the lead, each with 80 points. In a rope off, Lytle pulled it off, winning by just over three seconds over Yellowbird.

Not only did Lytle win the 1989 calf roping finals championship, but he also outshone other cowboys like Byron Bruised Head and Wright Bruised Head to win the 1989 finals steer wrestling championship.

It was Lytle's rodeo.

Lytle was also named the year round champ and will represent the IRCA in Albuquerque, both in the steer wrestling and calf roping competitions.

The all-round calf roping championship saddle award went to another Blood reserve cowboy — Robert Bruised Head. Bruised Head was always a contender during this season's rodeo competitions.

The Hobbema favorite in the junior barrel racing event, Billie Dee Buffalo, won the year round finals championship, while Traci Lynn Creighton, from Standoff, Alberta, took the IRCA finals rodeo championship.

Both cowgirls will journey to the nationals. Buffalo will be representing two flags, that of the IRCA and the NANCA regions in barrel racing.

Local winners

In senior barrel racing, Blood Reserve cowgirl Janelle Shade, managed to stay ahead of contenders such as well-known Chantelle Day Chief, to win the year-end championship and the IRCA rodeo finals championship.

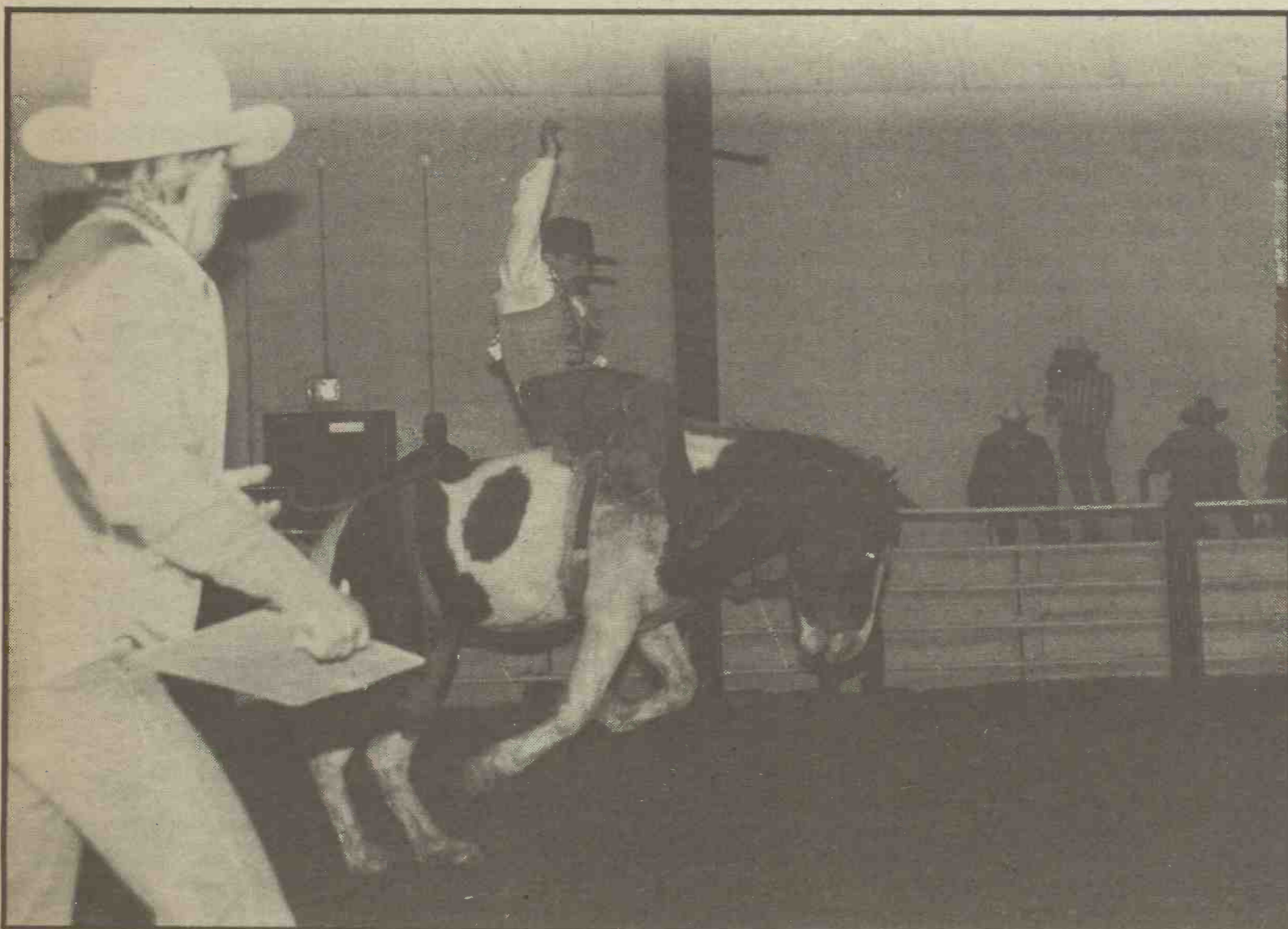
In her last ride of the day, Shade clocked a fantastic 14.383.

Boys' steer-wrestling competition saw Kurtis Poucette capture the 1989 finals championship, while Morley's Justin Kaquitts won the year-round championship.

In the team roping event, the 1989 finals winners were Chester Labelle and Arthur Wildman while the year round team roping championship saddle went to Andrew Hunt. Each team roper is awarded individuals points over a rodeo season.

1989 Finals Bull riding champion and year-round champion was Hobbema cowboy Roddy Baptiste. Again, Baptiste was a top contender at all the rodeo's he entered over the season and it paid off.

Baptiste, always a crowd pleaser, will also make the trip to the nationals this November in New Mexico.



Rocky Woodward, Windspeaker

Fort Vermilion cowboy Kenton Randle outlasted this bronc for a trip to the nationals in Albuquerque next month.

Sports

Love of rodeo keeps old cowboy coming back

Determination key to winning



Rocky Woodward, Windspeaker

Rodeo performer Kim Calliflower

By Rocky Woodward
Windspeaker Correspondent

STAND OFF, ALTA.

Standing inside the corral, I watched as cowboy Kim Calliflower, a Gros Ventre native from Montana, prepared himself for his saddle bronc ride.

Wrapping tape around his wrist, you could not tell that this cowboy had been hurt only recently at another rodeo. Below his pulled down cowboy hat, Calliflower's eyes narrowed as he talked about his upcoming ride — a ride he wanted desperately to do well in.

For more sunrises than he'd like to remember, Calliflower has seen the underside of an ornery horse, has parted the clouds on many occasions while holding on to a wild horse in hopes of beating the clock and has bitten the dust more than once after a great ride on a great rodeo horse.

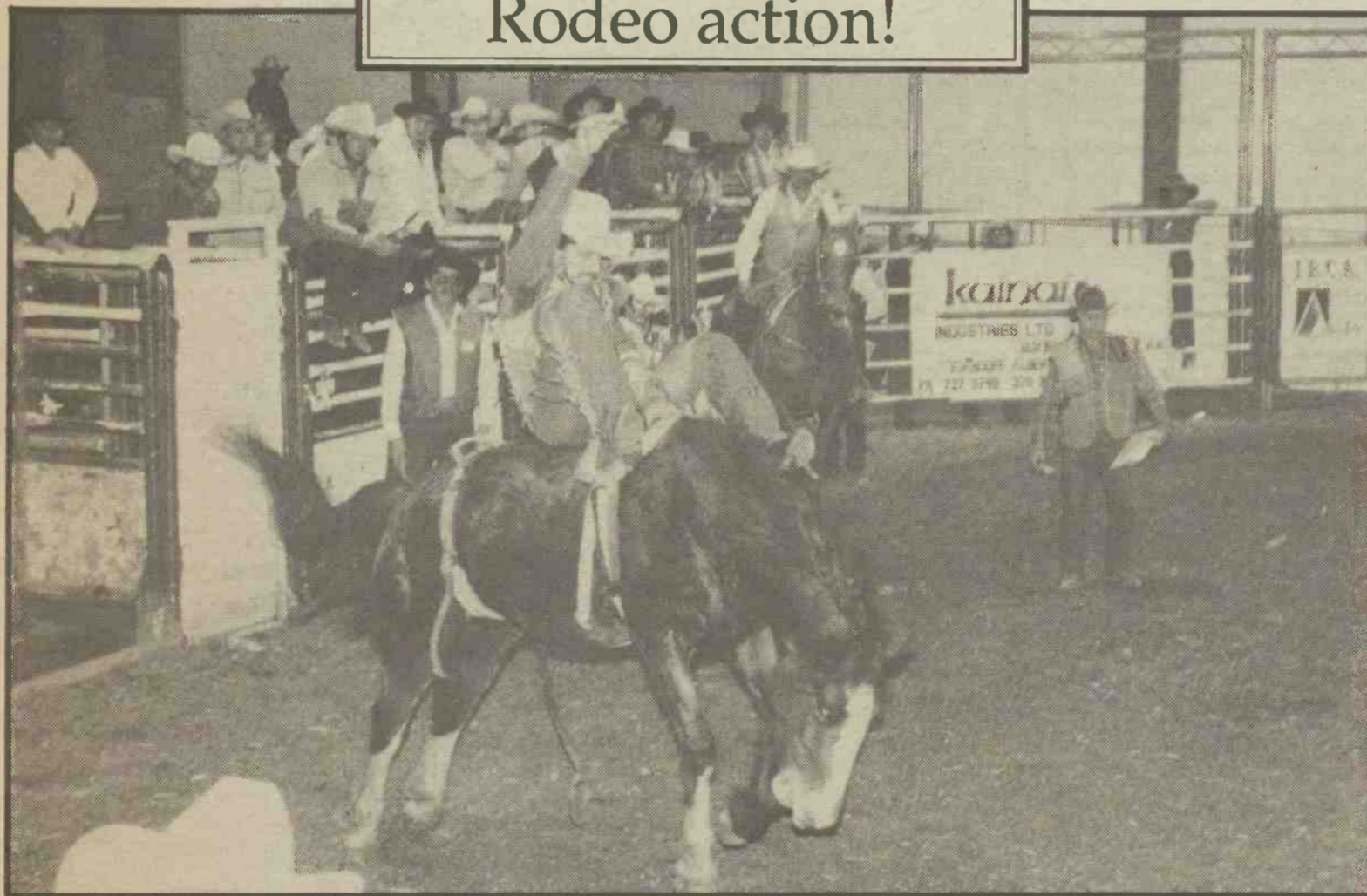
And still, he keeps coming back.

Calliflower was born and raised in the cowboy state of Montana. So it's no small wonder why he chose to enter the rodeos. Since 1968, he has worked his way up the list to become one of rodeo's top contenders on the pro circuit.

In 1974, Calliflower was fortunate enough to attend the K.C. Tibbs rodeo school in California, and he attributes much of his pro success to the school.

However, he says there is another method he uses and he recommends it to anyone who wants to rise in the ranks of competitive rodeo.

Rodeo action!



Rocky Woodward, Windspeaker

This bareback rider had a wild time on a bucking horse at the IRCA finals in Stand Off last weekend.

"When I was first learning to ride wild horses, I took the time to watch how the cowboys rode. After that I copied their styles until I had my own. Today, I always tell up and coming riders to watch the good riders, learn from them and copy them," he said.

Coming from a cowboy who once road ten bucking horses a day, it seems like sound advice.

This rodeo season, he fared very well, winning at northern rodeo competitions while continuing to build up his season points.

At the IRCA final in Standoff, Alberta recently, he was sitting in tenth place overall in the saddle bronc competitions.

By the last day, Calliflower realized he was no longer in contention for the finals titles.

But his hopes of going to the nationals in Albuquerque, New Mexico, were realized.

Calliflower is not a newcomer to the nationals, having competed before in 1984 and 1988.

"I'm looking forward to the nationals. Last year I was lucky to draw good stock. I road three of the horses but I got bucked off on the last one. This year I hope to do better," he said.

Living in Canada now, Calliflower makes his home at Hobbema. A family man, at 36, he laughingly says he was probably the oldest cowboy at Standoff.

"But aw, what the heck. I've still got a few good years in front of me," he drawls.

Calliflower has been a contender in IRCA competition for eight years, except for the time when he broke his leg riding in a rodeo. He's still hurting from a broken collarbone he received at a recent rodeo, but that hasn't kept him down.

"I also ripped some legiments and it put me out of commission for a while, but heck, I feel good," he said.

Calliflower's philosophy towards competition is based on how hard a cowboy wants to try to win.

"If you're negative you might as well get out. But if you have a desire to be good at what you do, you'll always be a contender. When I get ready to ride, I go out there and try to win.

"Sometimes you don't win, but trying is better than giving up," he said.

This fall Calliflower will be taking a leave of absence from the rodeo scene to further his education at the University of Alberta towards a teaching degree.

A second-year student, he likes the idea of teaching as a career but he says rodeo will never be too far away.

"Once it's in your blood there's no escape," he laughs.

"Take today. I'll give it all my best and hope for the best. That's why I'm here," he said.

When Calliflower came out of the gate last weekend, the audience knew it would be a good ride.

And it was. He came in fourth, enough to guarantee him a share of the saddle bronc purse.

After the rodeo ended, Calliflower said he felt good about his 68 point ride, only three off the leaders.

"Draw a good horse, feel good about yourself and ride with determination, you can't lose," he said, in true cowboy fashion.

Desmarais youth shoots for the pros

By Josie Auger
Windspeaker Staff Writer

EDMONTON

He lives and breathes football.

Eighteen year-old Darrell Gerrits, a Metis quarterback from Desmarais, Alberta has dreams to play professional football after high school.

Currently, he is the first string quarterback at Ross Sheppard High School.

The 6 ft. 2" 190-lb. athlete has already caught the attention of the Edmonton Eskimo football club.

In May, Gerrits attended the Eskimo high school advancement training camp for football players in the Edmonton area.

And Eskimo head coach Joe Faragalli says Gerrits is an outstanding prospect for pro football.

"Darrell came to us two years ago. Last year, he came and was voted the outstanding quarterback in the camp. He's a very talented young man. He can throw the ball really well, he's got football sense. Darrell's got a lot going for him. He could be a factor some day," said Faragalli.

Gerrits is in his tenth year of football. His love for the sport took root in sunny California when he began living and breathing football.

At age nine, Gerrits who speaks Cree, moved with his

family to California from their northern Alberta home

Gerrits speaks highly of his father Bill Gerrits who played college football and coached his junior varsity team while in California.

"My dad motivates me a lot. He still helps me anyway he can," he said.

In 1985, Gerrits played for the National Youth Football League. His team — the Washington Redskins — won the national championships.

In 1986, he played in the Junior Football Division and was voted the most valuable player for the Johnson Warriors in Sacramento, California.

In 1987, his dad was transferred to the Yukon. There Gerrits won the Yukon amateur heavyweight wrestling championship. His family now lives in Fort McMurray and Gerrits spends the football season here in Edmonton away from his family.

Gerrits would like to play college or university football south of the border which could still be a possibility.

Last week Ron Dias, a recruiter talked to Gerrits and suggested that with a higher grade point average Gerrits could play football in the United States on an NCAA scholarship.

This last summer Gerrits worked and saved his money so he could room and board here in Edmonton for the football season.

"I just love the competition. It's the ultimate to beat somebody and know you have a lot to do with it," he said.



Darrell Gerrits headed to the big time?

Sports



Rocky Woodward, Windspeaker

Dallas Young Pine at the IRCA finals

Blood cowboy vows to be back

By Rocky Woodward
Windspeaker Correspondent

STANDOFF, ALTA.

What makes a cowboy want to enter not one rodeo event but three?

Blood Indian Dallas Young Pine doesn't have an answer and says he only does it because of his love for riding competitively in rodeos.

During last week's IRCA 1989 Rodeo Finals held at Standoff, Alberta, Young Pine was entered in the bull riding, bareback and saddle bronc events.

By the time he finished there should have been a silver buckle named after

Dallas just for his stubbornness. One thing for sure, he is no quitter by any means.

Young Pine, who now resides in Calgary, has been riding in all three competitions for the last five years. During this year's rodeo season he performed well in the early part of the season.

"Just last spring I was up there with the top contenders but after that I fell into a slump. On Friday, I

lost my final chance for the nationals after I was bucked off. But there's always next year."

At the finals, he failed to stay on a bull called Dirty Dan, and then was bucked off a horse called "Jessica" in the saddle bronc competition. Finally a horse named "Grey Elk" ended Young Pine's chances in the saddle bronc event when he failed to stay on the horse to the buzzer.

NOTICE OF TEMPORARY

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Take notice that an application for Temporary Guardianship of your child, born on January 5, 1975, will be made November 3 at 9:30 a.m. in Stony Plain Family Court.

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Alberta Family and Social Services, (city)
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Telephone: 962-8681

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CRITICAL ISSUES IN NATIVE COMMUNITY LIFE

Wednesday, Nov. 1

12:00 noon	The System out of Sight Out of Mind (20 min.) Trouble with the Law (29 min.)	12:00 noon	Differences (17 min.) Charlie Squash Goes to Town (4 min.)
3:00 p.m.	You are Under Arrest (15 min.)	3:00 p.m.	Street Kids (22 min.)
7:00 p.m.	Children of Alcohol (18 min.) Poundmakers Lodge a Healing Place (29 min.)	7:00 p.m.	Nose and Tian (28 min.) No Address

EDUCATION

Wednesday, Nov. 8

12:00 noon	Cree Way (26 min.) Star Blanket (27 min.)	12:00 noon	Feeling Yes Feeling No Part 1-2-3 (14 min.)
3:00 p.m.	Wandering Spirit (28 min.) Survival School (28 min.) Richard Cardinal (29 min.)	3:00 p.m.	Feeling Yes Feeling No Series
7:00 p.m.	Foster Child (43 min.)	7:00 p.m.	Feeling Yes Feeling No A Family Program (78 min.)

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For more information call Tina Wood at (403) 455-2700.

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Advertising Feature

Occupational therapy develops new skills for patients

'Curing by doing' philosophy stressed

By Jeanne Lepine
Windspeaker Staff Writer

EDMONTON

Occupational Therapy often described as "curing by doing," with the patients themselves carry out the planned and supervised activities.

In the year 172 AD, Greek physician Galen had a philosophy that "employment is nature's best medicine and essential to human happiness."

Today, this is integrated into Occupational Therapy.

The need to help disabled veterans of the First and Second World Wars stimulated the growth of occupational therapy.

Occupational therapy is the use of practical activities to treat physical or mental disabilities.

The main focus of an occupational therapist is to help the patient develop new skills needed to perform specific tasks. For example a patient using a wheelchair might be taught how to get around in the kitchen and cook meals from a seated position.

In order for a disabled person to lead a normal life he has to gain confidence in his abilities and by taking occupational therapy the disabled patient has the vehicle to do so.

Through occupation therapy, blind people learn to clothe, feed, and care for themselves.

Sometimes patients must relearn basic skills such as dressing, writing or eating.

People who suffer a serious injury or illness may lose strength and coordination in part of the body. For example, a person with multiple sclerosis may lose the use of

some muscles because the disease damages nerves that control the muscles.

A disease that cripples the body so severely that the patient cannot regain use of certain muscles can be taught new ways to perform familiar tasks.

In determining what kind of treatment will best help the patient, the therapist must first become familiar with the patient's interests, background and the cause of the disability.

Treatment may involve the use of games or other physical activities that help the disabled strengthen their muscles and improve their condition.

The goal of occupational therapy is to help the physically disabled patients use their bodies more effectively and to help the newly-disabled patient to overcome their emotional problems.

Occupational therapists work in hospitals, rehabilitation centres, mental health centers, schools, nursing homes and day care centers or in the patient's home.

Occupational therapy plays a vital part in helping people with permanent disabilities such as blindness or loss of a limb.

Following a vehicle accident in which he lost his legs, double amputee John Belanger's whole life changed.

Through therapy and support from the Amputees of Canada, Belanger was able to go on with his life. Today, he plays basketball with the Northern Lights wheelchair basketball club, and has won a plethora of medals as an athlete.

In the Seoul Olympics for the disabled, Belanger came home with two silver and a bronze medal.

Belanger is Metis, and is only one of the many amputees that have gone through the occupational therapy program.



National Occupation Therapy Week Oct. 23 - 27



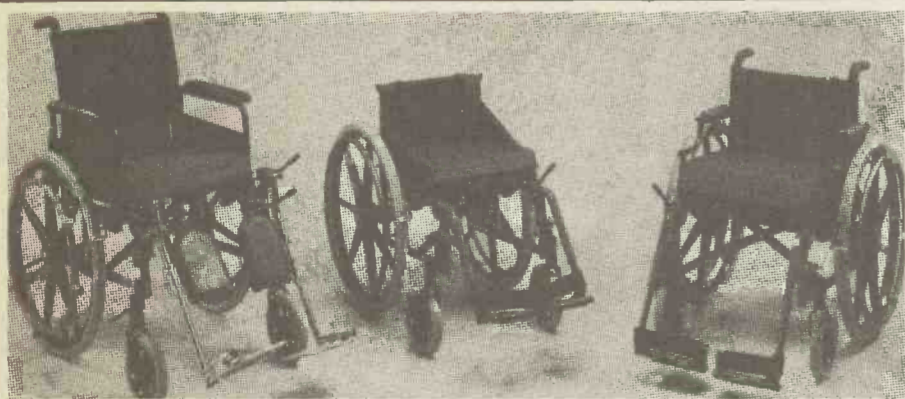
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MAINTENANCE ADVISOR

The Yellowhead Tribal Council is looking to fill the position of a Maintenance Management Advisor. Successful candidate must possess the following experience, knowledge and abilities:

DUTIES:

Advise and assist five bands of the Yellowhead Tribal Council with the planning, design, construction, operation and maintenance of public buildings, community water and sewer systems, and other community infrastructure.

QUALIFICATIONS:

Degree in Engineering Technology (civil, mechanical, electrical and/or maintenance related specialization) with three to five years of experience in design, construction, or maintenance of buildings. Or, a Journeyman Plumbing, Heating and Gasfitting Trades person with Grade XII diploma and several years experience in trade work and/or building maintenance, plus good knowledge of building general, and electrical trade work.

ABILITIES:

Analyze facility maintenance requirements. Define maintenance tasks in conformance with pertinent guidelines and standards. Establish maintenance plan. Monitor the progress, quality and productivity of maintenance work to ensure that objectives are met.

GENERAL:

Candidate with strong interpersonal, organizational, and administrative skills, plus a knowledge of Indian Band operations will be an asset. The incumbent will be required to travel regularly to the five bands.

Salary to commensurate with qualifications and experience.

Please submit letter of application and resume to:



Yellowhead Tribal Council

#307 Wesgrove Building, 131 - First Avenue
Spruce Grove, Alberta T7X 2Z8

CLOSING DATE: November 3, 1989

BUS ROUTE TENDERS

Interested persons or companies are invited to Tender to supply and operate School Buses for three (3) bus routes to convey students residing at Elizabeth Settlement.

Route 432 currently requires a 54 passenger bus. The route consists of approximately 127 KM per day to transfer approximately 47 Elementary and Junior High students from the north and east end of Elizabeth Settlement to Elizabeth School.

Route 433 currently requires a 54 passenger bus. The route consists of approximately 113 KM per day to transfer approximately 49 Elementary and Junior High Students from the south and west end of Elizabeth Settlement to Elizabeth School.

Route 438 currently requires a 48 passenger bus. The route consists of approximately 180 KM per day to transfer approximately 35 Junior and Senior High Students from Elizabeth Settlement to the Assumption School in Grande Centre.

The contractor will provide and maintain at their expense automotive liability insurance in the amount of not less than \$1,000,000.00 including passenger hazard.

Contractors will provide or have available another approved school bus to convey the students in the event of a bus break down.

The tender price shall set out the daily rate to be charged in two parts:

- 1) the daily basic rate - Maximum number of days - 200 for a full school year
- 2) a mileage allowance per kilometer

The lowest or any tender will not necessarily be accepted.

Sealed Tenders clearly marked "Bus Route Tender" must be submitted to the undersigned no later than 4:30 p.m., Wednesday, November 15, 1989. Operation of the three (3) routes by the successful tender will commence Friday, December 1, 1989. Route Maps maybe viewed at Elizabeth School or at our Divisional Office in Peace River, Alberta.



Northland SCHOOL DIVISION No. 61

Secretary-Treasurer

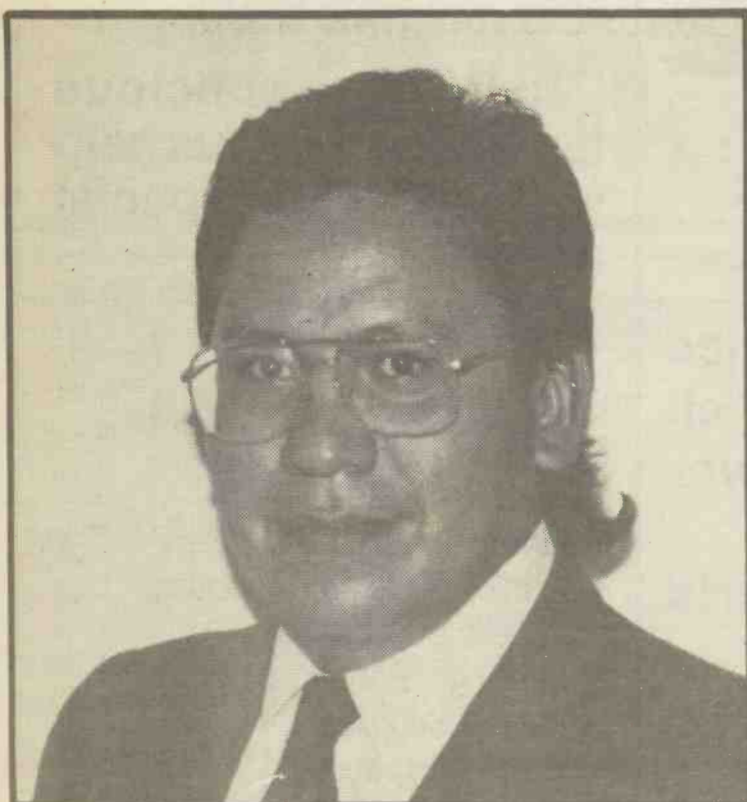
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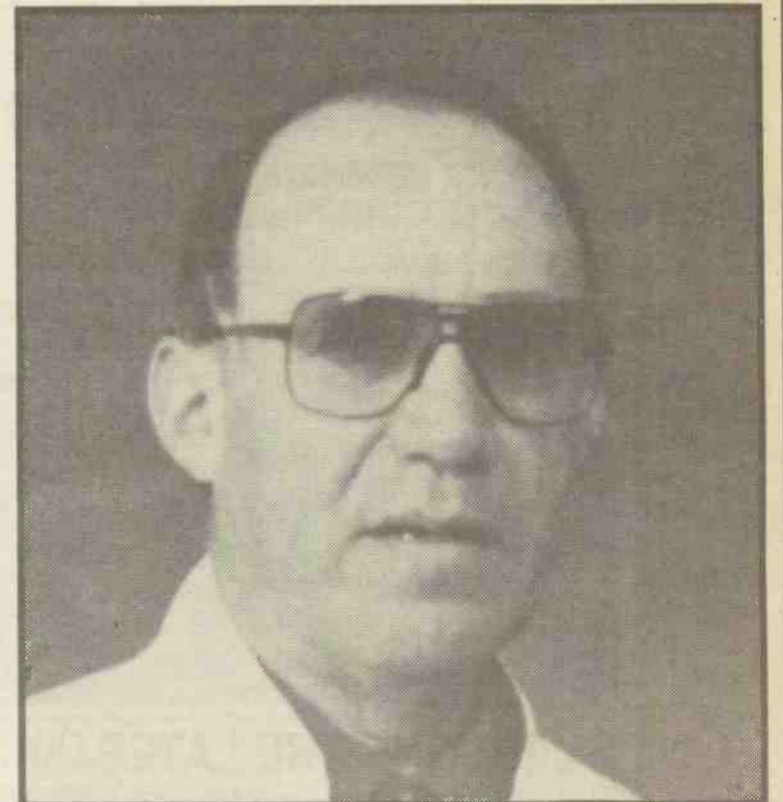
Chief Victor S. Buffalo, Chairman of the Board of Peace Hills Trust Company, is pleased to announce the following recent Board appointments:



Twaine Buffalo, Director, has been appointed Vice-Chairman of the Board. A former Samson Band Councillor, Mr. Buffalo is currently the Housing Director for the Band. Mr. Buffalo is the President and a Director of Peace Hills Management, Inc., a subsidiary of Peace Hills Trust.



Mr. Raymond Lightning has been appointed as a Director on the Board. Currently a Councillor for the Samson Band, Mr. Lightning was formerly employed by the Band in the Public Works and Community Services Departments.



Mr. Lawrence Saddleback returns to the Board following a two year leave. In addition to being a Samson Band Councillor, Mr. Saddleback also serves on the Board of the Maskwachees Ambulance Authority located in Hobbema.



PEACE Hills TRUST

Peace Hills Trust, wholly owned by the Samson Indian Band of Hobbema, Alberta, is Canada's first and largest Native owned Trust Company. With branches in Edmonton, Hobbema and Winnipeg, Peace Hills Trust offers a full range of financial services to both the Native and non-Native communities across Canada.