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**QUOTABLE QUOTE**

'The governments make laws but they break these laws. We as Native people never did write down our laws. Our law is Mother Nature, our tradition and culture — our Indian way and we have never broken our agreement with Mother Nature — to live in harmony with nature and respect the land, the smallest of birds, all animals and to always respect each other — in the eyes of our Creator.' — Joe Crowshoe Sr.



October 11, 1991

North America's Leading Native Newspaper

Volume 9 No.14

# Grand Chief calls for 'quiet revolution'

By Amy Santoro  
Windspeaker Staff Writer

## OTTAWA

Natives across the country are being encouraged by the head of the Assembly of First Nations to take part in "a quiet revolution" as a method of protesting Ottawa's constitutional proposals.

Aboriginals should join in a "quiet revolution by happily taking control of their lives. By working collectively all First Nations can defend their rights," Ovide Mercredi told *Windspeaker*.

"That's the kind of political movement we have to build now. We can't wait for constitutional changes," he said.

Mercredi said Natives must "practise your inherent right to self-government or you'll lose it."

The grand chief is responding to Constitutional Affairs Minister Joe Clark's recommending constitutional recognition be given to the self-governing nature of First Nations. The proposal promises Natives some form of self-government within a 10-year period. During that time Aboriginals must come up with a definition of self-government. If they fail to do so within the 10-year time period the Supreme Court of Canada will impose a definition.

Clark's position, said Mercredi "is based on the wrong premise. This will continue the relationship of dominance, that we have no existing rights, that any rights are based on gifts we get from dominant society. The proposal is not based on our vision of ourselves."

In allowing the courts to define self-government Ottawa isn't recognizing Native self-control but rather the government is entrenching "their power to control us" in the con-

stitution, said Mercredi.

The Indian leader said Natives want the government to acknowledge that Natives have "pre-existing rights to govern ourselves — as to how it works, we're prepared to negotiate."

But in order for Natives to fight the proposal they must be

educated about their rights, said Mercredi.

"We have to embark at the community level in a major education program. We can't create a movement of people exercising rights unless we educate our own people," he said.

Under the federal proposal

many Canadian laws will apply to Indians "so where's the right to self-government? If their laws are the basis of our right then what's the struggle about?" said Mercredi.

To accept the proposal as it

please see page 2

**INSIDE**

**SATELLITE PROJECT**

The Aboriginal Multi-Media Society of Alberta unveils a new satellite distribution project. Read the details on Alberta's only Native radio station, CFWE. Meet the staff and find out how your community can get involved in community radio please see pages 11-14.

**MISSING CHILDREN**

This issue of *Windspeaker* features Missing Children. The trauma of losing a child can be devastating. If you recognize any of the faces featured, you can help reunite a family torn apart, please see pages 7 - 10.

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Little 8-month-old Ringo Callingbull looks content sitting on carpet in his new home after living in a tent for three months. Hazel Callingbull moved into the duplex with her family after the Metis Nation of Alberta stepped in to help her. It's as if Ringo is saying 'bout time mom!'

# Woodland Cree reserve now official

By Amy Santoro  
Windspeaker Staff Writer

## CADOTTE LAKE, ALTA.

While Lubicon Indians continue their 50 year battle for a land settlement the Woodland Cree Band celebrated the official signing of their land claim deal Sept. 24.

Woodland Cree Chief John Cardinal said it is a great day for his people as he joined Indian Affairs Minister Tom Siddon and Alberta Minister responsible for Indian Affairs Dick Fowler at Cadotte Lake, 85 km east of Peace River.

The Lubicon Cree Nation rejected a similar deal in 1989. Since then talks between Ottawa and the Lubicons have been stalled.

Under the Woodland agreement, approximately 650 Woodland Band members, many of whom are former Lubicon Indians, will receive over 142 km for a reserve, including mines and minerals, \$19.5 million in cash for socio-economic development purposes, \$35.2 million from Ottawa over the next five years for capital

construction on the new reserve and the province will provide \$3 million for special training and employment programs.

Cardinal said the deal "is important to our band because we have secured both a land base and the resources to build a better economic future for our members and their descendants."

Lubicon Chief Bernard Ominayak couldn't be reached for comment.

Meantime, Alberta Liberal Native Affairs critic Nick Taylor said the way the federal government has treated the Woodland Cree Band is reprehensible.

Taylor said while he doesn't condone the creation of the Woodland Cree Band by the federal government, once the band was set up its members should be treated fairly.

Taylor is referring to payments made during a Woodland referendum on the land settlement. Woodland members were given \$50 to vote and \$1000 if they voted in favor of the deal. The payments are being taken into account when calculating a band member's entitlement to welfare.

The federal government said Taylor "effectively rigged" the referendum, said Taylor.



# High hopes in big city soon die

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

Canada's Natives face the same problems Blacks in the United States encountered before the civil rights movement, says a report by the Edmonton Social Planning Council.

Half of Edmonton's Natives live on incomes below the poverty line and most live in the poorest parts of town where overcrowding and violence are common, said the report, *Edmonton's Native People: Surviving in a Racist Society*.

Most Aboriginals live in north Edmonton where their population ranges from 6 to 18 per cent of the total.

The fact sheet notes several factors leading to low Aboriginal income levels. Natives have a much higher level of unemployment than the general population, single parents make up

one-third of families while only one-eighth of non-Native Edmonton families are headed by single parents and fewer Aboriginals are in management and professional fields of employment.

Only 17 per cent of the total Edmonton population lives in a low-income family while 48 per cent of Native families are in poverty, said the report.

Natives often find their way to the big city in hopes of escaping the poverty found on reserves, but many are left disappointed in their new life.

Self-destructive actions are the result of living in poverty and being excluded from mainstream society which produces low self-esteem, said the fact sheet.

Natives, who represent four per cent of the provincial population, comprise 31 per cent of the inmate population in Alberta.

The same trend is witnessed in child welfare statistics. "Of eight thousand files open in Al-

berta on Jan. 31, 1989, 31.5 per cent involved Native families."

Other social problems face Native people in Edmonton. Alcohol abuse is a problem in rural and urban communities, said the report.

Nationally, deaths by suicide,

accidents and violence are higher for Natives. "There's nothing special about Edmonton. The same pattern of poverty and its attendant social ills follows Native people wherever they live: on reserves and in settlements, in regional towns and

villages, in other cities across the country. It's been that way for generations," said the report.

The Edmonton Social Planning Council calls on Canadians to "work together to ensure the full citizenship of Native people."

## Treaty 8 Natives have say in government funded water study

By Amy Santoro  
Windspeaker Staff Writer

FORT MCMURRAY

Three Treaty 8 Indians will have a say in a government-funded water study, announced Tom Siddon Minister of Indian Affairs.

Chief Archie Waquan of the Cree Band in Fort Chipewyan, chief of the Little Red River Band in John D'Or Prairie, Alec (Johnsen) Sewepagaham and

Chief Bernard Meneen of the Tall Cree Band in Fort Vermilion were named to the Peace-Athabasca-Slave River Basin Study Board Sept. 27.

The three-and-one-half year \$12.3 million study will focus on water quality, fish and fish habitat and water use, said a news release.

"We are particularly concerned about the potential effects on the Northwest Territories and northern Alberta water from industrial development upstream in Alberta and wanted to ensure that the interests of Indians and northerners were met in this matter," said Siddon in Fort McMurray.

"I'm therefore very pleased to see that Indian and northern participation is now assured and that funding will be provided for Indian participation."

A public member, Dennis Bevington, from the Government of the Northwest Territories was also appointed to the board, funded under the Canada Water Act, Alberta Water Resources Act and the Northern Inland Waters Act.

The board, responsible for the overall direction of the study, will review and approve all work programs.

Natives will also participate in the technical advisory committees.

## Edmonton young offender's centre receives donation

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Youth incarcerated inside the Edmonton Young Offenders Centre can thank Gary Boucher for necessities they may need yet can't afford to buy themselves.

Boucher ran from Edmonton to Lac La Biche last August to raise money for EYOC young offenders, "who can't afford to buy a bottle of shampoo because some of the kids receive no support from their families or the communities they come from," Boucher told *Windspeaker*.

Lac La Biche MLA Mike Cardinal accepted a cheque for \$650 from Boucher, on behalf of the

centre, during a presentation ceremony at EYOC, October 8.

"You were kind enough to meet me at the end of my run. I appreciated it then and I appreciate you being here now," Boucher told Cardinal.

"What you did to help young offenders in the centre is very much appreciated. Next year I'll be there again to support you," commented Cardinal.

EYOC director Susan Leevwerke commended Boucher for his interest in helping youth.

"It's a wonderful thing that you did. The centre certainly appreciates your effort," said Leevwerke.

Boucher is a member of the EYOC Native Advisory Board. He said it was hardships he experienced at a young age that led

him to work with youth. He said he is an eyewitness to the many problems youth face today.

"Many Native youth in jails are forgotten and no one seems to give a damn they hurt. They need support. I faced the same scenario. I was lost at an early age with no support from my community," said Boucher.

Boucher gave credit to his home town of Lac La Biche for supporting him the most during his run.

"I received the bulk of donations from the Lac La Biche community. It won't be forgotten," he said.

Also present to accept the cheque for EYOC were program director, Gerry Wright, Native program coordinator, Jackie Fiala and Native advisory committee member, Eva Bereti.

## Progress in Sask. \$3.4M land claims

By Amy Santoro  
Windspeaker Staff Writer

REGINA

The Kawacatoose and the Kahkewistahaw bands gave the go-ahead to land claim settlements totalling \$3.4 million Sept. 26.

The Kawacatoose Band approved a \$3 million cash compensation settlement offer. The money will be used to buy land and undertake other development activities, said a news release.

Members of the band voted 90 per cent in favor of the agreement.

"We can now begin planning purchase of the land which will benefit the band, most especially our children," said Chief Richard Poorman.

The land claim relates to a 1919 land sale by the federal government in which the band was not properly compensated for.

Meanwhile, the Kahkewistahaw Band gave the green light to a \$404,000 offer. Band members voted 76 per cent in agreement with the deal.

"I'm pleased that the members have supported the settlement agreement, said Chief Louis Tappotat. "We will proceed with great care in land purchase decisions."

Kahkewistahaw members were short-changed 27.5 acres of property in 1884 when land was surveyed for a fishing station reserve for the band.

The Minister of Indian Affairs Tom Siddon said the favorable land claim settlement votes represent the progress being made in settling specific claims.

"This settlement package demonstrates clearly again the federal commitment to resolve outstanding specific claims more quickly. They exemplify the positive progress that can be made when there is good faith by those involved," said Siddon.

## 'quiet revolution'

from front page

stands, said Mercredi would be "a serious mistake and an act of self-denial."

The Assembly of First Nations is giving the government one month to alter the constitutional proposal. If the proposal isn't changed to satisfy the assembly's demands Mercredi said Natives will be forced to take their concerns to an international body such as the United Nations.

"We're not limited to just fighting for our rights in Canada," said the defiant chief.

Mercredi stressed Natives aren't asking for the government's permission to be self-governing rather Natives want "an agreement on how to exercise that right."

If the federal government is serious about accepting Native self-rule then it would "let Natives evolve as a distinct people with the right of self-government," said Mercredi.

Meanwhile, Treaty 8 chiefs slammed the government's proposals because "they gave more recognition to Quebec," said Fort Smith Native Band Chief Henry Beaver. Treaty 8 chiefs met in Slave Lake, Alberta following Ottawa's announcement Sept. 24.

The chiefs will set up meetings in their areas to discuss recommendations to present to the government before March, the deadline for responding to Ottawa's unity package.



Rocky Woodward

L to R: Gary Boucher; Sylvia Novik, Alberta Solicitor General dept.; EYOC Director, Susan Leevwerke and MLA Mike Cardinal receives cheque from Boucher.



## News

# Over 300 families waiting for decent housing

By Ralph J Leckie  
Windspeaker Correspondent

EDMONTON

A high proportion of treaty Indians living in urban centres occupy sub-standard and over priced rental accommodations because of their low incomes and prejudiced landlords, says the manager for Amisk Housing Association in Edmonton.

Bill Chippeway said treaty Indians are forced to rent houses, usually in undesirable neighbourhoods, with little proximity to schools and other facilities because they can't afford better living conditions.

"It's not the way a family should live," said Chippeway.

The Amisk Housing Association has received numerous complaints "from applicants who want to move from their dwellings because of racism. It's definitely there," said Chippeway.

Amisk is doing everything it can to help treaty Indians in the city, said Chippeway but with a waiting list of over 300 families "it's impossible to accommodate them."

"All the units under Amisk are filled. Of course we have made offers to purchase more units, but it takes time," he said.

By the end of this year Amisk should have another 23 units added to the 22 they presently own but that's not enough, Chippeway told *Windspeaker*.

"We have a large problem. We have a large waiting list and it sometimes takes up to six months before a family can move in after the purchase of a unit. It's a serious problem," explained Chippeway.

Chippeway said it's families like Sonny Whitford and Jean Whiskeyjack that suffer. The parents have 12 children living with them in a crowded run down three bedroom house.

The family, surviving on welfare, has made Edmonton their



Ralph Leckie

Jean Whiskeyjack and her family of 12 are at the top of the list when Amisk Unit becomes available.

home for 14 years. Before moving to the city, Whiskeyjack said they lived in a house on the Saddle Lake Indian Reserve. The house had no running water and no toilet but she said it was an improvement over what they now are forced to live in.

Their house has floor tiles missing, holes in the floors and the walls need painting.

"In winter the heat from the furnace hardly warms the house," Whiskeyjack told *Windspeaker* in an interview at her home.

Whiskeyjack said they've approached Native and non-Native agencies for help but to no avail.

"I have no references and I'm scared to approach my landlord for one. He probably wants me to keep renting here," she said, adding she hopes Amisk can help her soon.

Metis Urban Housing already has a list of about 400 families waiting for affordable units to rent. And Canative Housing does not favour any particular group. Whiskeyjack has tried them both.

"It shows there is a definite shortage of housing, especially for a particular group," Chippeway said.

Chippeway said he is aware of the Whiskeyjack's dilemma and they're at the top of the list when an Amisk unit becomes available.

Sponsored by the Indian Association of Alberta, Amisk is an independent non-profit corporation since February 1990. Amisk is funded through

Canada Mortgage and Housing Corporation (CMHC) Urban Native program.

Chippeway said families applying for Amisk units are dealt with according to their working income.

"If the family is working Amisk takes 25 percent of their

income. If they're on social services then we take their shelter portion.

"We're trying to get them out of the sub-standard housing they presently live in and closer to bus stops, schools and shopping areas. It's Amisk's number one priority," Chippeway said.

## NATION IN BRIEF

Compiled by Amy Santoro  
Windspeaker Staff Writer

### Rulings will speak for newly appointed Native judge

**HOBBEWA, ALTA.** — Alberta's first Native judge is being tight-lipped about Native issues and the courts. Thomas Goodson said he wants his rulings to do the talking. "I have to be very careful about making comment on the administration of justice. That would be improper," he said. Goodson, 44, will assume his bench duties Nov. 1 in the High Prairie provincial court. Goodson grew up in Saskatchewan "basically in the bush. He was admitted to the bar in 1979 and has practised primarily in the area of criminal and civil litigation with his own firm at Hobbema, near Edmonton.

### Indians must get licences for bingo

**OTTAWA** — An Ontario Indian band had no right to hold bingos on its reserve without a proper licence, ruled the Supreme Court of Canada Sept. 26. The Shawanaga Band decided in 1987 to hold bingos maintaining it didn't need a provincial licence and that it believed the Criminal Code of Canada prohibiting unlicensed bingos didn't apply on reserves. In a 7-0 ruling the court decided that provinces have the constitutional authority to regulate bingos and other gambling on reserves.

### Echo Valley Centre sale plans get heated reaction

**REGINA** — The Star Blanket Band's land entitlement claim on the Echo Valley Centre property hasn't stopped the government from selling it off, said Chief Irvin Starblanket. The band and the Saskatchewan Federation of Labor reacted angrily to news the Saskatchewan Property Management Corporation is selling the Crown property to private developers — Timberwolf Group of Regina. Starblanket said the government has ignored the bands request that the centre be part of the land entitlement deal. "How can they dispose of the property without having this claim resolved?" The government claims both the federation and the band had plenty of time to submit proposals since the process of finding a buyer for Echo Valley has been going on since April.

### Mobile centres to provide industry training for northerners

**PEACE RIVER, ALTA.** — Funding assistance of \$588,000 will be provided to establish two mobile industry training centres in northern Alberta. Tom Hockin Minister of Tourism and Small Business said "with the creation of these mobile employment centres individuals will not have to overcome the difficulties associated with relocation as we will bring the training to them."

Residents of remote areas must leave their communities to access training opportunities. The centres will operate on a rotating basis with the first to be located at Paddle Prairie and Buffalo Lake Metis Settlements.

### Stampede told to appoint Native director

**CALGARY** — The Calgary Stampede has been ordered to appoint a Native from its Indian Village to its board of directors. But a Stampede spokesman said the board won't consider city council's motion until after its annual general meeting in November. "Native people should have a part of the decision-making and haven't had for 100 years," said Ald. Yvonne Fritz, who made the motion. The Indian Village, one of the Stampede's tourist attractions gives visitors a chance to see a re-creation of an Old-West Native community.

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 Bert Crowfoot, Publisher

## Constitutional proposal an insult

By Amy Santoro

The federal government's constitutional proposal for Native self-government is a blow to the integrity of Aboriginals in Canada. The proposal calls for the principle of self-government to be entrenched in the constitution within 10 years during which time Natives must come up with a precise definition of the term that the federal and provincial government agree upon. If Natives and the governments fail to reach an agreement then the Supreme Court of Canada will impose a definition.

With this mentality, Ottawa once again is taking a paternalistic role with Indians. Once again the federal government assumes a position of dominance and control with Natives.

Canada's First People shouldn't have these conditions placed on them before they can be self-determining. The government must concede that self-government is a right Natives already have. All the government is required to do is work out with Natives an arrangement on how to exercise those rights within Canada.

But instead Ottawa is saying any rights Natives have must be derived with the consent of Parliament.

For Aboriginals to accept this offer would be accepting and perpetuating a history of dominance by white society.

Prime Minister Brian Mulroney is playing a wicked game of deception with Natives and the rest of the population by calling Assembly of First Nations Chief Ovide Mercredi a hard-liner for blasting the proposal.

Mulroney said the proposal is getting a "favorable response" from the Aboriginal community. If that's the case, it's because the implications of accepting such a proposal are not understood.

Mercredi said Natives must educate themselves on what their rights are and he's absolutely right. Canadians can't trust this government to correctly inform them.

The government would have Indians believe they don't have pre-existing rights, that they only have rights if the government gives them rights — not true.

If as Mercredi says, Natives already possess the right to govern themselves then they should go ahead and act as such — don't wait for the government to give you permission to exercise rights you already have.

"Practise your rights or you'll lose them," said Mercredi.

Natives should start a "quiet revolution by happily taking control of their lives," said Mercredi.

As Mercredi says in the end it doesn't make a difference what the constitution says "it's what we do as a people to practise our rights" that'll make a difference.



## Lesson flows from Coco River

Until 1982 the banks of Nicaragua's Coco River were home to many of the country's Indian population. Then, Sandinista soldiers, worried the Natives might be sympathetic to the U.S.-backed Contras, drove them into resettlement camps or forced them to flee the country.

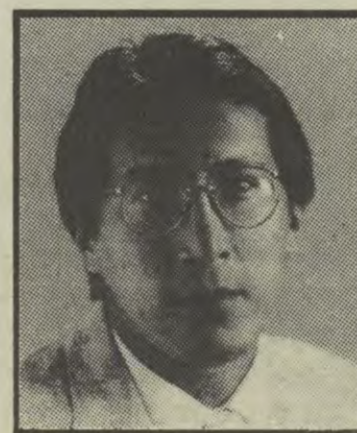
Now, with the Sandinistas no longer in control and the jungles largely free of gunfire, their struggle to return to their ancestral homeland provides an interesting example for Canada's Aboriginal people.

The 25,000 Miskito, Sumo and Rama Indians are attempting to rebuild their society in a country financially devastated by war and political mismanagement.

The effects of a decade in exile, (10,000 went to resettlement camps, 12,000 more fled to Honduras and about 4,000 sought shelter with relatives in the cities), forcibly removed from relatives, ceremony and homeland can be understood by any Canadian Indian affected by the residential school system.

As we are all too aware, the sense of disconnectedness reveals itself in a plethora of social problems and the Canadian experience has shown that communities continue to suffer generations later. Alcoholism, domestic violence, a high dropout rate, suicide, incarceration and spiritual lethargy can all be traced back to a generation wounded by removal from its roots.

But the Miskito, Sumo and Rama Nations are fighting back.



**RICHARD WAGAMESE**

Despite their entire country being mired in Third World poverty, they are digging in and working to restore their communities.

Houses are being rebuilt, schools are functioning again, ceremonies are taking place along the sacred river, traditional languages are used in day-to-day speech again and families are enjoying the revitalizing effects of being home.

What financial support there is, has come from the United Nations, foreign aid programs and missionary groups. Nicaraguan president Violeta Chamorro's government is too plagued by debt to offer more than cursory promises based in a nebulous future. So the Indians press on with their own determination, bent on reviving a lifestyle most can remember and all desire.

While it promises to be a long process, both physically and culturally, the new-found autonomy is having a great effect on the spirit of the people — something no amount of money could buy or replace.

Here in Canada, Aboriginal people must admire their Central American brothers and sisters for their fortitude and optimism. Despite a painful lack of cash and political attention, the Nicaraguan Indians are focusing their energy on rebuilding their societal, cultural and spiritual identities. And in that is a powerful message.

While our traditional leaders

have always stressed that for Canada's Indians *politics is people*, that message seems to have been largely forgotten. National leaders continue to press for political gains in terms of constitutional amendments, land claims etcetera while it remains the responsibility of the grassroots to maintain the fabric of the communities.

While urban Aboriginal groups and organizations scramble for dollars to initiate programs to reconnect their people to their roots, much the same thing happens on reserves across the country. There is constantly more attention—translated to mean dollars—directed by Native organizations towards political mechanisms than the cultural well-being of their people.

If the Nicaraguan Indians have anything to teach us, lies in the fact they recognize the cultural heartbeat of the people must be maintained above all else.

When they returned to their sacred river, it became a metaphor for First Nations globally, that it is the maintenance of distinct identity, the peoples' connection to themselves, that will allow political gains to happen.

After all is said and done, if a people do not know themselves, politics is nothing.

**EAGLE FEATHERS:** to the Friendship Centre movement across Canada for continuing lead the people back to themselves.

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## Your Opinion

## Development destroying Lubicon's lives

Editor's note:

A copy of this letter, which was sent to Tom Hamaoka, Vice President of Daishowa Canada Company Ltd. in Vancouver, was also sent to the Lubicon Indian Band and Windspeaker.

Dear Mr. Hamaoka:

As provincial of the Missionary Oblates of the Grandin Province (Alberta and NWT), I am writing to express our deep concern regarding the plight of the Lubicon Cree in Alberta.

As Oblates, we have "pledged ourselves to work with Native peoples in their efforts to recover their lands, their languages, their sacred traditions, and their rightful pride." It is in the spirit of

that pledge that we bring our concerns to your attention.

We are appalled at the rate and extent of the destruction of the Lubicon's traditional way of life, their economy, and their independence. During the last five-to-ten years, both levels of government and the Canadian courts have systematically undermined every attempt by the Lubicons to ensure their own survival as a people. Resource development companies (including Daishowa) have been party to this process. In fact, one could say that they have been the main tools used in the deliberate attempts to destroy the Lubicon people.

Neither we, nor the Lubicon people are against resource development, the question is: who

controls the rate, extent and manner of that development, who benefits, and at what cost? Another question: is it right for any agent, be it government of corporation, to go into someone else's community and cause havoc to their environment and way of life, to extract resources which will benefit others in another place? Already logging roads and oil company access roads have virtually destroyed the hunting and trapping economy of the Lubicons: so much so that instead of being a self-sufficient community (as they were a few short years ago), they are now over 90 percent dependent on welfare, and suffer the symptoms of alcoholism, drug abuse and family breakdown; all of which can be directly attributed to unrestricted resource extraction from their lands with absolutely no regard for the damage to the environment, or the rights of the people who live there.

We are aware of our claim that Daishowa has no plans to begin logging in unceded Lubicon lands this fall. How-

ever, we also know that one of Daishowa's subsidiaries, Brewster Construction, does plan to log in the area this fall. Even though Brewster claims it will not be logging anywhere near the proposed 243 sq. km. reserve, it is still within the 10,000 sq. km. traditional Lubicon territory; all of which is under dispute. We must also admit that whether Daishowa begins logging directly, or does it indirectly through one of its subsidiaries, the fact remains that this activity will take place on land for which Daishowa has been granted a Forest Management Agreement. That it will take place on land UNCEDED Lubicon lands, will further undermine any chance of the Lubicons regaining control of their lives, and will probably lead to the final and complete destruction of these people.

We are aware that Daishowa claims it has tried to pressure the Federal Government of Canada to settle with the Lubicons, and we commend you for these efforts. However your non-cooperation, by refusing to

participate in resource extraction until such time as a fair and just settlement is reached with the Lubicons, will have a great impact on governments who are primarily profit motivated. Better still, if Daishowa were to recognize the Lubicons' rights over these lands and resources by negotiating an agreement with them directly, it would have a tremendous positive impact on the issue, and to a long way to help solve the problem. Such a creative move would force both levels of government to look again at serious negotiations with the Lubicon people. Such a pro-active move on your part would also restore public confidence in the integrity of the Daishowa company.

We hope that you will seriously consider our suggestions, and move in a direction that will use your power to give life rather than continue supporting a process which is destroying the lives of the Lubicon people.

Sincerely,  
Jacques Johnson, OMI  
Provincial

## Donald Marshall Sr. will remain a spirit guide

Dear Editor:

I am a Lakota Sioux warrior, a representative of my people, and I'm proud to be Lakota/Sioux. This pride in my heart is because of people like Donald Marshall Sr., grand chief of the Micmac Nation of Nova Scotia.

Our respected elder has passed away to the spirit world, which has saddened my heart and I know it will sadden a lot of our people's hearts. He was a strong leader with his voice and his heartbeat was dedicated to our people, not only Micmac but all First Nation peoples as he showed with his utmost sup-

port for the Mohawk people and warriors in Kanehsatake and Kahnawake during the 78-day standoff with the SQ, the military and the Quebec and federal governments.

Let us all remember this brother and strong leader in our drumbeats and prayers. He will remain in spirit guiding our people.

*In the Spirit of Crazy Horse*  
Larry Carlston  
*Hawk of the Winds*  
Lakota/Sioux Nation  
First Nation Warriors Society  
Fredericton, New Brunswick

## Give Away by Getty Gov't

Dear Editor:

The signing of the Alberta-Pacific Forest Management Agreement represents, more or less, the largest transfer of land and resources un Alberta since 1905. And what has been given away by the Getty government — 61,000 km of boreal forest, or about 10 percent of the entire province — to the Mitsubishi, Kanzaki and Honshu corporations of Japan, is basically all Treaty 8 First Nations territory.

The only phenomena I can compare it with are the giveaways to the railways around the turn of the century, the takeover of the MacKenzie drainage basin by the Hudson Bay Company in 1821 (from the North West Company), the creation of the province of Alberta itself, and perhaps the recent Free Trade deal with the U.S. (strongly backed by the Getty government).

Certainly when all the recent Forest Management Agreements are considered (Daishowa has been leased almost as much forest as the Mitsubishi group), the Getty giveaways rank with other historic transfers.

Although the railway concessions led to much profiteering and exploitation, dispossession for First Nations and destruction of a way of life, is similarly with the expansion of Rupert's Land, although it paved the way for an eventual annexation of the MacKenzie (in Dene: 'Dehcho') Basin by Canada.

The carving of the districts of 'Alberta' and 'Athabasca' out of the 'North West Territories' and their approximate merger in 1905 to form the present province of Alberta, marked a critical diminution of the treaties between the British Crown and the First Nations in the Alberta region — especially Treaty 8, which had been signed only six years previously.

When First Nations go to the constitutional table in the coming months, I hope they will reflect on what a series of business-oriented takeovers, mergers and giveaways has done to their sovereignty, and lately to Canadian sovereignty as a whole. I hope they will demand the outlawing of Forest Management Agreements, the repeal of the 1930 Natural Resources Transfer Act (of First Nations resources from Canada to the Prairie provinces) and the cancellation of the 1905 acts that created the provinces of Alberta, Saskatchewan and modern Manitoba in the first place.

Ottawa, Edmonton, Regina and Winnipeg have shown over and over again they only see the boreal sections of these provinces in terms of exploitation. And they have no legitimate business 'north of 55' anyway!

Randy Lawrence

**Windspeaker is...  
the Lubicon Nation**

## Contributions welcome for magazine for disabled aboriginal people

Dear Editor:

I am putting together an edition of a disabled consumer magazine, Compass, which will be devoted to issues concerning that portion of Canada's Native community involved with mental, physical or sensory disabilities. Compass will be a quarterly journal produced by the Coalition of Provincial Organizations of the Handicapped (COPOH).

Because our theme is "Getting disability onto the agenda"

I am especially interested in receiving articles that speak to the conditions aboriginal disabled Canadians find themselves living under as well as in the services we do and do not have access to. I am both aboriginal and disabled.

Hope when the edition comes out next January, it will deal with topics and questions like: What are services for people living in isolated areas like? How can we raise consciousness about disability at the local level? and What is it like to have to leave

home for the city because there are no services for disabled persons?

If you're interested in contributing an article to be printed in this special issue of Compass, please contact me. I can be reached by writing to Doreen Demas, c/o COPOH, 926-294 Portage Avenue, Winnipeg, R3C 0B9 or calling (204) 947-0303. If you wish to contact me personally, call me at my work number (204) 786-4753.

Doreen Demas, Winnipeg

## Don't be fooled by insincere help from Catholic Church

Dear Editor:

Less than a decade ago the Roman Catholic church issued a moratorium on the sale of all its lands in the United States on which convents were built. After selling some of its no longer needed property — because of rising real estate prices and a declining enrolment in the sisterhood — construction companies knocked down the former nunneries and excavated the grounds in preparation for commercial development. Shockingly, these companies uncovered vast graveyards containing the skeletal remains of newborn babies and aborted fetuses. Apparently the nuns and priests had a long-standing tradition of hanky-panky and were disposing of the evidence by burying it on convent grounds.

Talk about holy ground! These grounds were holy all right — dotted with holes containing the aborted fetuses and murdered newborns of nuns and priests. And Rome has the barefaced audacity to say using contraceptives is sinful. But to be fair, even though they murdered their illegitimate offspring, at least they engaged in heterosexual affairs between consenting adults.

In Canada the Catholic church was rocked by scandals after the discovery some priests had sexually abused young children, especially boys. It seems the priesthood in this country is a haven for homosexual pedophiles who refuse to help their victims receive adequate counselling for the psychological devastation inflicted upon us.

After years of spiritual and emotional hell, I was offered free sessions at a Catholic so-

cial work agency funded by donations and the provincial government. I quit going after several visits because the counsellor kept maintaining faulty parental upbringing was responsible for my condition while deflecting or ignoring my complaints of being diddled by a priest when I was a young boy.

I strongly urge all adults who were sexually abused by priests not to be fooled into accepting any insincere help from the Catholic church, which would rather cover up its sins than come clean and help its victims. I urge leaders like Phil Fontaine and Bill Wilson to keep fighting for us, lest we be written off and wind up in a mental institution, prison or cemetery.

Gordon Robert Dumont  
Prince Albert, Sask.

## Letters Welcome

Windspeaker welcomes your letters. However, we reserve the right to edit for brevity, clarity, legality, personal abuse, accuracy, good taste, and topicality. Please include your name, address and day-time telephone number in case we need to reach you. Unsigned letters will not be printed.



What's Happening?

# 'Droppin' In' has big moccasins to fill

Hi! I (is) now the ACTING EDITOR!

I asked my Boss what does it mean? He said "Just continue what you've always been doing...acting!"

I said, "You mean you view

me as a fictional character...Boss?"

He said, "No...I view your copy as fictional!"

Oh, it tis but a sad day in my life.

So what makes a good (acting) editor?

The first thing I did was to pronounce myself boss of the office! But no one was there to hear me. And the people who were present—simply laughed. Oh well.

So then I brought in my ugly dogs to back up my dreams of grandeur, to be the "little dictator editor."

But the ugly dogs were bigger.

And now there's a stand-off at the *Windspeaker* office and I'm hoping the media doesn't get wind of it. You know how they are.

I tried reasoning with everybody. "Fine, I said what if I just call myself your gifted leader...or boss?" (I tried to sneak in boss).

My troops (one) said no.

"OK then. How about SENIOR staff reporter," I said in my most troubled voice.

And everyone applauded my decision. And we all know why. And it hurt, hurt, hurt!

But that's the way it is in the news business. One day you're a footsoldier, the next day you're king, and then, well...you're just simply old, and your views don't mean a damn thing to the pesky Carleton University journalism students, Native communications program journalism students, because you're old, old, old, and they poke, poke, poke, until you're dead, dead, dead and they finally get your job.

But that's OK. I still have my mem...oh yeah, memory.

SLAVE LAKE: Will host the 1994 Arctic Winter Games.

But do you know why they were successful? Well, this 'Old Guy' is going to tell you.

Because the Arctic Winter Games Corporation was extremely impressed with the Slave Lake Bid committee and the overwhelming support by the town's good citizens.

I understand at one meeting, at least 1,000 people turned out to voice their support for the games.

Fort McMurray and Peace River also placed bids for the games.

So. Congratulations to all you fine people at Slave Lake. Especially the old ones!

EDMONTON: Past *Windspeaker* editor, Dana Wagg has moved on to better things. But not be-



## Droppin' In By Rocky Woodward



Rocky Woodward

Dana Wagg with daughter Dara and Elder Joe P. Cardinal

### Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE OCT. 25TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., OCT. 16TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

EARLY BIRD RECREATION 'NO HIT' HOCKEY TOURNAMENT; Oct. 11, 12 & 13; Four Bands Arena; Hobbema, AB.

GRIEVING WORKSHOPS - THE HEALING TAKES TIME; Oct. 15, Oct. 22, Oct. 26; 7 - 9 p.m.; 168 Wall Street, Saskatoon, SK.

TRADITIONAL FEAST & ROUND DANCE; Oct. 12, 5 p.m.; sponsored by the Native Perspective; Free; Jubilee Hall; Lac la Biche, AB.

'HEALING MOTHER EARTH' TRADITIONAL THANKSGIVING GATHERING; Oct. 12 & 13; Rama Community Centre; Rama First Nation near Barrie, Ontario.

NATIVE EDUCATION PRO-

FESSIONAL SYMPOSIUM; Oct. 17 - 19; Blue Quills First Nations College; St. Paul, AB. NO BORDERS: NORTHERN ABORIGINAL & ENVIRONMENTAL ISSUES; Oct. 18; U of A, Edmonton, AB.

ALL CANADIAN WESTERN REGIONAL AWARDS AND HALLOWEEN SHOW; Oct. 19 & 20, 9:30 a.m. - 5 p.m.; The Highway Motor Inn, 4520 - 76 Avenue, Edmonton, AB.

FOSTER FAMILY WEEK; Oct. 21-27; for places and times of free events for the whole family, contact your local association or social services department.

ALBERTA NATIVE ARTS & CRAFTS SHOW & SALE; Nov. 14-17; Chateau Louis Conference Centre; Edm., AB. NATIONAL ADDICTIONS AWARENESS WEEK; Nov. 17-23.

THE ADMINISTRATION OF JUSTICE FOR NATIVE CANADIANS; Nov. 17 - 22; The Banff Centre for Management; Banff, AB.

FESTIVAL OF TREES; Nov. 21-24; Edmonton Convention Centre; Edmonton, AB.

fore he received an eagle feather and sweetgrass from Saddle Lake Elder Joe P. Cardinal.

"For Indian people the eagle presents strength and freedom. The eagle is a gift from our Creator who appointed him to look after everything. It is up to you to follow the eagle's flight and what it stands for," Joe said to Dana.

"I don't like goodbyes. It's been a good work place. We were like family. We had good times and sad times just as all families do.

"I must say that 80 per cent of my time at *Windspeaker* has been rewarding and enjoyable. Thanks Joe for the gift. It is an honor," Dana commented.

Dana plans to travel to British Columbia and eventually make his way to Washington state. He hopes to land a job with one of the dailies in Seattle.

Well, you're not too OLD to try...Dana. Anyway, best of luck. PEIGAN NATION: Just sitting around the fire getting warm are Clint Munkholm, Chris Buffalo, Evan North Peigan, B.J. Yellowhorn and last year's Lonefighters' guard dog, Bill.

The guys and Bill, just recently attended a Lonefighters' camp, where elder Joe Crowshoe Sr. spoke on unity.

It was a great and informative gathering. Milton Born With A Tooth also spoke. And I must say, no matter which way we view Milton and what he stands for, the Lonefighter leader knows what he's talking about.

But I guess many of us are so caught up in the system, that sometimes we forget people like Milton, who stand up for what they believe in.

What does Milton believe in? Well, he believes in saving the Oldman River. We all know that. And he believes our Canadian waterways will eventually be

used up because of the many dams being built which he says, "Point straight towards the United States border." (get the hint).

He believes the environment is being destroyed and Native people are being separated by the ruling governments of our land. I mean we all know the saying — a people divided is a people conquered. Or did I just make that up???

Won't it be sad if in the future, Milton's beliefs come true? Then, many of us can hang our heads in shame because we don't support Milton or those individuals who are trying to save the land.

Instead, we watch through dust stained windows, as the saga of Milton Born With A Tooth, condemned for his actions because he stood up for what he believes in, unfolds.

By the way. Where is Billy the dog? I sure would love to own him...please!

DROPPIN' IN: An Aboriginal Artisans Native Art and Craft Show & Sale will be held November 14-17 in the Chateau Louis Conference Centre in Edmonton.

Co-ordinator, Martha Campiou, tells Droppin' In that Native exhibits from across Canada, I mean booth after booth, will be featured.

"We even have Latin American people attending," Martha commented.

And Martha says there are still some booths available.

Also a lot of Native entertainment, including the Droppin' In Ugly Dog act, will be showcased. (We eat all the food there). So call Martha at 486-0069 and get involved.

A big happy THANKSGIVING DAY to all the wonderful families and people out in Droppin' In land.



Rocky Woodward

Droppin In's friends at Lonefighter Camp and best friend Bill the Dog



## Missing Children

# Search for birth parents frustrating

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Tim Miedema needs your help in searching for his birth mother and father but every door he knocks on remains tightly closed.

"I've tried every avenue but no one can give me any information that would help me find them," the 20-year-old said.

Miedema was born, John Albert (no last name available) at the University of Alberta Hospital on December 10, 1970. He is of Native ancestry.

Three months after his birth he was adopted by a non-Native family — Annette and Arnold Miedema. Shortly after, the Miedemas moved from Alberta to settle in Hamilton, Ontario.

Three months ago, Miedema returned to Edmonton and with the help of Boyle Street Community Services outreach worker, Barb Budesheim, they tried every possible avenue to find his parents, "to the point of exhaustion," said Budesheim.

And now they have turned to the media for help.

"He came 3,000 miles to find his real family but so far its been real baffling. We've tried all angles with no success," said Budesheim.

Miedema finally got some information from the provincial Department of Family and Social Services following a letter to the Minister of Social Services, John Oldring.

The department provided Miedema with non-identifying information pertaining to his biological background.

Current legislation and policy in Alberta allows for the release of identifying information only if the adoptee and other interested person (s) have both officially registered their consent with the Department of Family

and Social Services. In Miedema's case — another closed door.

"I hope the information I did obtain will help me find my real mother or father," Miedema said.

His mother's place of birth is

registered as the Northwest Territories. She is Metis and a Catholic. At the time of Miedema's birth she was 19 years of age.

She is five feet four inches tall with dark brown eyes and black hair and weighed about 134 pounds. She had a grade 10 edu-

cation and was employed as a dispatcher.

She is described as being an attractive and well groomed woman, and although sometimes serious minded and quiet, she is said to have a good sense of humor. She enjoys reading, sewing, doing puzzles, skating and baseball. And she played the piano.

Miedema's mother had four brothers and four sisters. The eldest brother was a miner, the second was a trapper, the third a foreman and the fourth a driver.

The eldest girl was a telephone operator and the others were students.

Miedema's aunts and uncles would be about 28 to 51 years of age today.

Miedema's maternal grandparents were still living when he was born. His grandfather was 56-years-old and was employed in the field of social science. Miedema's grandmother was 55 years of age. She was a housewife and had a slight allergy to silver and gold. Her mother and one brother had tuberculosis.

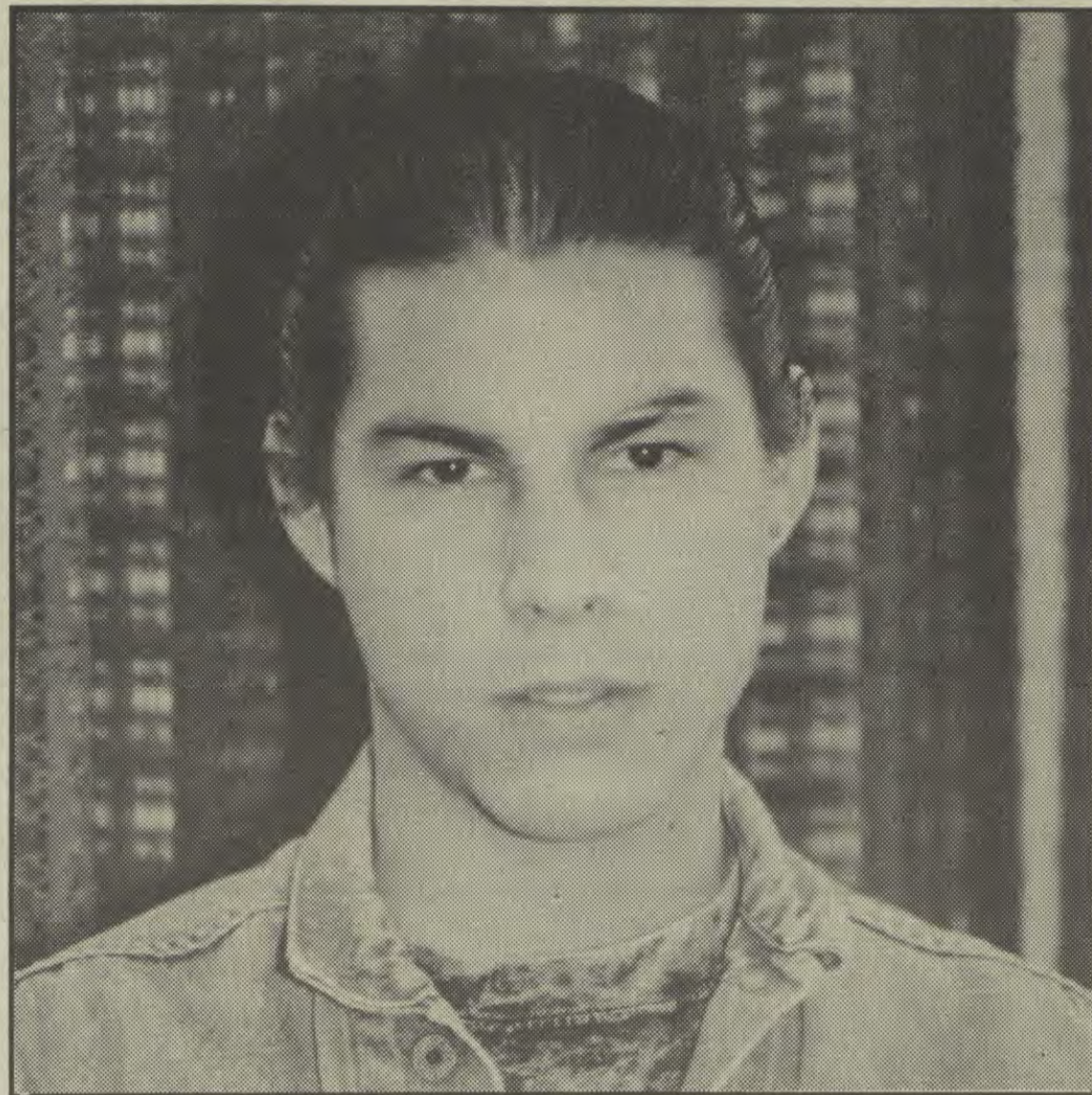
Miedema's birth mother also had a daughter who was born in 1969. The daughter remained in the family's care.

Miedema's birth father's place of origin is listed as Saskatchewan. His complexion is fair, he has blond hair and blue eyes and is a mechanic by trade. He is five feet three inches tall and weighed 135 pounds. He enjoys hockey and baseball and plays the guitar. It's possible he is of English background.

For Miedema it's been a long three months.

"I have no one from my Native past to identify with. In reality I have no culture because I don't know where I came from. I want to know my mother — I want to meet with my real family," Miedema said.

If anyone has any information which will help Tim Miedema in his search for his birth parents, call Barb Budesheim at Boyle Street Community Services, 425-2205, or write to Barb Budesheim Outreach Worker, 9720-102 Avenue, Edmonton, Alberta. T5J 4B2.



Rocky Woodward

Tim Miedema is searching for his birth parents

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**MISSING**

CARMEN ROSA PEREZ, 24, was last seen on October 17, 1985 in Utuado, Puerto Rico. She left her home to go to college to take in some papers and has not been seen since. She is described as being 5 feet tall with black hair and brown eyes. She weighed 115 pounds at the time of her disappearance. Anyone with information is asked to contact their nearest police. Further information is available from Victims of Violence.



**MISSING**

EDGAR FREDERICK LATULIP, 26, went missing from Kitchener, Ontario, on September 1, 1986. He was last seen at the Voyager bus station in Kitchener boarding a bus to Niagra Falls leaving at 7:30 p.m. He was wearing a short-sleeved blue shirt, black dress pants and black shoes with no laces. Edgar was on a disability pension in Kitchener because he had a severe psychiatric disability. He is described as 6 feet tall, between 120 to 130 pounds, pale blue eyes, light brown hair, sallow skin. He is extremely short-sighted and wears glasses. His shoulders are stooped and he walks with a shuffling gait. Anyone with information concerning Edgar may call Sgt. Close with the Waterloo Regional Police at (519)570-3000.



**MISSING**

JUDY WHITFORD, 24, disappeared on July 8, 1988 from Edmonton, Alberta, Canada. She was last heard from when she phoned home and said she was at a friends place. She was never heard from again. She is described as being 5'7" tall, weighing about 120 pounds and having black hair and brown eyes. Anyone with information is asked to contact Detective Hollinshead of the Edmonton City Police at (403)421-3387.



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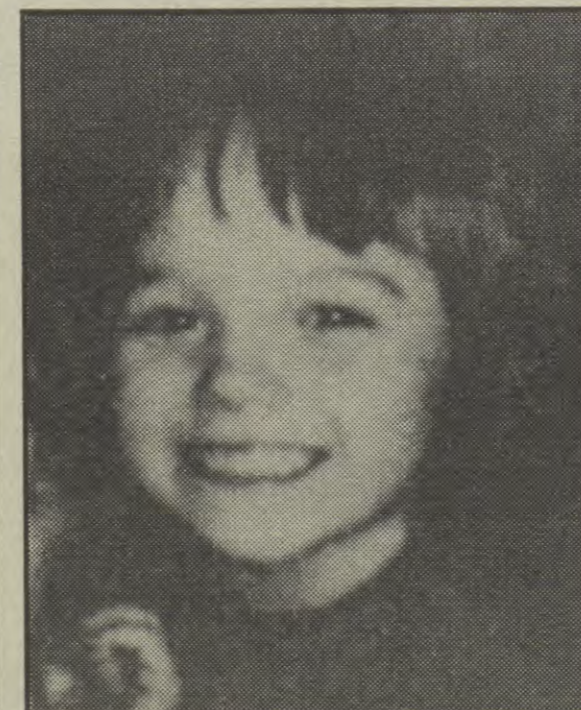
HELENA TOMAT

The Kelowna RCMP are seeking public assistance in locating Helena Tomat (RCMP Police Case No. 89-30573). She was reported missing by her mother and last seen by her family on Oct. 13, 1989. She was born on May 21, 1972, is of Native ancestry, has brown eyes and is 5'3" in height. At the time of her disappearance Helena was doing well in school and she had good communication with her mother and father. They feel that she has no logical reason to run away. Anyone with any information as to the whereabouts of Helena Tomat is asked to contact the Kelowna RCMP at 1-604-762-3300.



HARPREET PAUL

Harpreet Paul was abducted from the family's car parked at the Coquitlam Shopping Centre in Coquitlam, British Columbia, on Wednesday, May 30, 1989 at about 8:00 p.m. The parents had left the child sleeping in the car while they had gone shopping for a few minutes. When they returned, the baby was gone. The baby is described as being 5 weeks old at the time of the abduction, black hair, black eyes and weighing 8 pounds. When last seen, the baby was wearing a lacy pink dress and pink socks. Anyone with information as to the whereabouts of Harpreet Paul is asked to contact the RCMP at (604)264-3111.



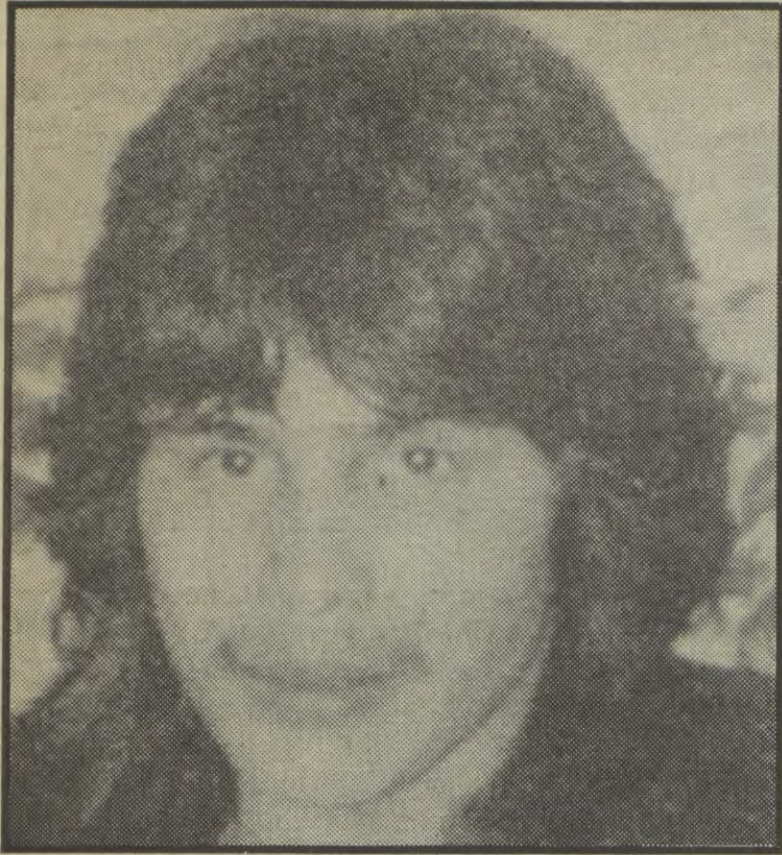
NATASHIA SHANES

Natashia was kidnapped from her home in Jackson, Michigan on May 8, 1985 at 6:00 a.m. She has a mental age of 5 years and is an epileptic. She was born on Jan. 23, 1979 making her now 11 years of age. The picture shows her at age 6. She was kidnapped by a stranger unknown. Jackson, Michigan is very close to Windsor, Ontario, Canada. Natashia has pierced ears, a small scar on her cheek, a small scar on her forehead, a strawberry birthmark on the back of her neck at hair line, flat feet, a cavity on bottom right side of tooth and a mole on her vagina. She has brownish blonde hair, brown eyes and was 4 feet tall and 57 pounds at the time of disappearance. Anyone with information is asked to contact police or the National Child Safety Council in Jackson, Michigan at (517)764-6070.

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D.O.B. 6/1970 - Missing: 4/6/87  
Long black hair, dark eyes

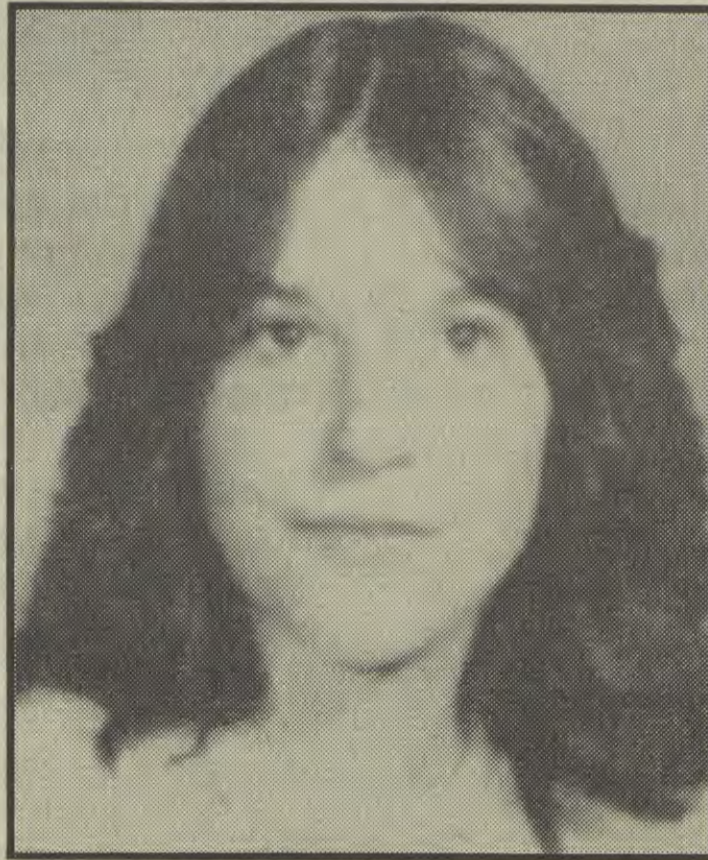
# MISSING



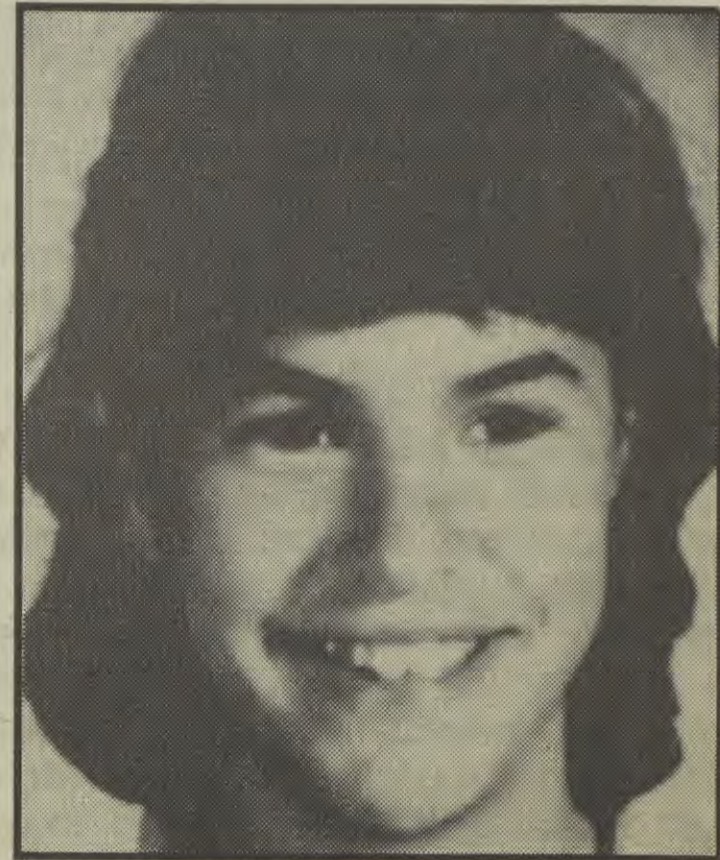
**NICHOLE LOUISE MORIN**  
D.O.B. 1977 - Missing: 7/30/85  
Brown Hair



**SEBASTIAN METIVIER**  
D.O.B. 1976 - Missing: 11/1/84  
Blonde hair, blue eyes



**SHELLY ANNE BASCU**  
D.O.B. 1966 - Missing: 5/3/83  
Dark brown hair and eyes



**JONELLE MATTHEWS**  
D.O.B. 2/9/72 - Missing: 12/20/  
84  
Brown hair, brown eyes



**AMY BILLIG**  
D.O.B. 1/9/57 - Missing: Mar. 74

# MISSING

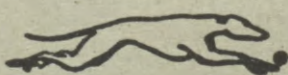


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87, brown hair and eyes

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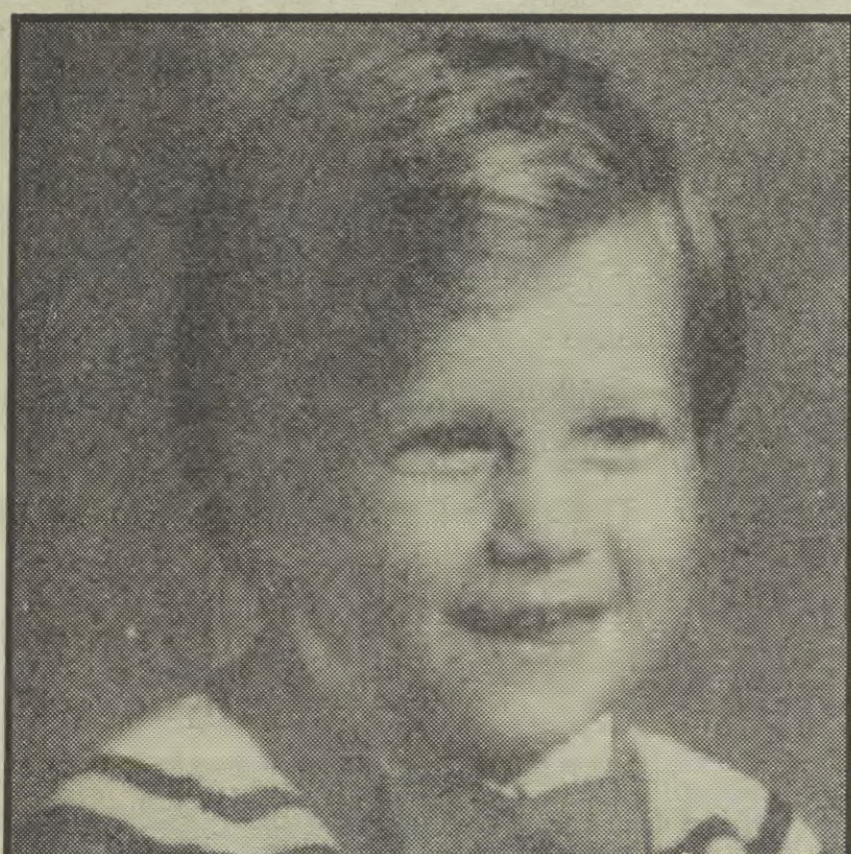
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# MISSING



**MICHAEL DUNNAHEE**

On Sunday, March 24, 1991, at approximately 1245 hours, Michael Dunahee was lured into a dark brown window van near a school playground while his parents were involved in a touch football game.

Michael is a: white male (D.O.B. 86-05-12), 91 cm (36"), 23 kg (50 lbs), blond hair, blue eyes, wearing a blue nylon jacket with a hood, lined in red, with red cuffs, a white T-shirt with four Mutant Ninja Turtles on it, multi-colored pants (black, lime green, white, yellow and orange), and blue running shoes.

Anyone with information on Michael Dunahee is asked to contact the Victoria Police Department (Sgts. Mitchell or Bond) at (604)384-4111 FAX (604)383-1581 or their nearest police department.



**EMERSON DOBROSKY JR.**

Missing Oct. 28, 1988 - Ermerson was with a few of his friends Thursday night, at the U.B.C. Pit Pub. At closing time Ermerson left the establishment and has never been seen since. He was last seen wearing a brown pullover sweater, blue shirt, dark pants and dark shoes.

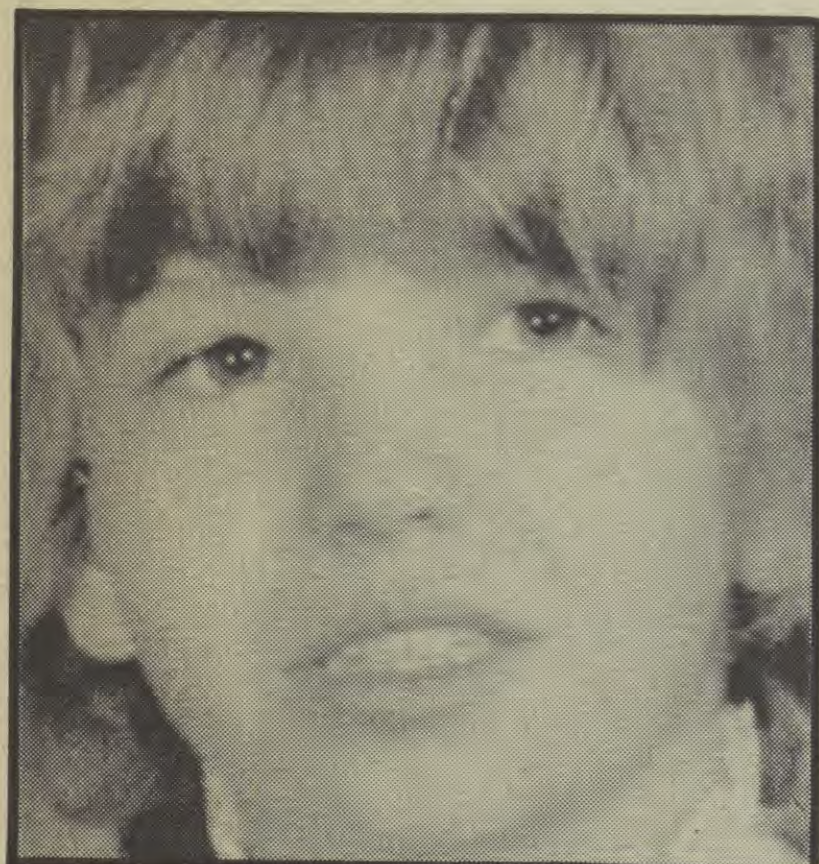
Emerson was born March 13, 1967, has blue eyes, brownish blonde hair, weighs 150 lbs., and is 5'6" tall. He has a moustache and glasses.



**CASEY BOHUN**

Missing Aug. 6, 1989 - Casey disappeared from her home in Surrey, BC. She was last seen wearing a white T-shirt, pink dress, and no shoes. If you have any information as to the whereabouts of Casey, please contact the nearest police department or the Delta RCMP at 946-4411.

Casey was born on July 18, 1986, has brown eyes, red shoulder length hair, weighs 27 lbs. and is 3 feet tall.



COMPUTER UPDATE

**JO-ANNE PEDERSEN**

Missing Feb. 19, 1983 - Jo-Anne was last seen at a phone booth in front of the Penny Pincher store, in Chilliwack, BC.

She was born on May 17, 1972, has hazel eyes, light brown hair and weighs 75 lbs. She was 4'8" tall.

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## AMMSA Satellite Project

# From smoke signals to satellite AMMSA dream unfolding

By Rocky Woodward  
Windspeaker Staff Writer

Since its inception in 1982 the Aboriginal Multi-Media Society of Alberta (AMMSA) has believed in continued development of communications services for Native people.

From the beginning, AMMSA has initiated many communications programs which have contributed to Native peoples' ability to communicate their concerns and interests with one another, and with the non-Native community.

One of AMMSA's principal communications vehicles is CFWE-FM radio in Lac La Biche, Alberta. CFWE has the distinction of being Alberta's only Aboriginal radio station.

A competent professional staff broadcasts 24 hours a day, seven days a week to some 70 communities in Alberta, the

Northwest Territories, Saskatchewan, the Yukon and British Columbia via CBC and through community radio services.

Another AMMSA project is satellite distribution via the ANIK E2 satellite.

Since 1989, AMMSA has been installing satellite services for Native communities across northern Alberta. Presently, CFWE can be heard in 28 northern communities. This figure will jump to 46 when an additional 18 communities receive CFWE satellite services in 1992.

AMMSA's long term goal is to provide all northern Alberta communities with free access to CFWE Native radio broadcasts and to ultimately develop community based radio stations served by CFWE.

Community radio would include the development, production and broadcast of local community programming to serve each community's education,

information and entertainment needs.

Eventually, each community would broadcast its own unique set of programs for a portion of the day with CFWE serving as a 24 hour feed. A community radio society, in conjunction with CFWE, would arrange selected radio time slots for community programming.

AMMSA believes this is the only way the full potential of a Native radio station be realized for the people it has been mandated to serve.

Already two community based radio stations are in operation. Last summer, the Siksika Blackfoot Nation in southern Alberta and the Dene Tha' Nation at Assumption in northern Alberta, began broadcasting their own live radio programming.

AMMSA provided the technical assistance and satellite equipment to begin the operation and both community radio stations receive a 24 hour feed from CFWE.

Just as the Dene Tha' and Siksika Nations have welcomed

CFWE, other Native communities have joined in to welcome the satellite radio distribution project.

Native communities see the potential the satellite project has to offer. It offers not only a new voice but one which more accurately addresses their specific concerns and issues.

The satellite project has also been warmly welcomed by isolated communities in the North. Communities such as John D'or Prairie and Fort Chipewyan, which once had a very short range of communications alternatives, can now tune in to 24 hour Native programming, courtesy of the CFWE satellite project.

But CFWE is more than another radio station. With its commitment to community based radio, CFWE has proven it has the potential to adapt and grow with each individual community it serves. And CFWE has proven it can maintain a dual role by addressing the specific interests of each community while it continues to maintain its radio broadcast service to the

larger Native community.

It can be said that AMMSA has taken on an ambitious project — a project whose success ultimately centres on expansion of basic radio service to all northern communities. But linking the Native communities together in one vast communications network has always been a project AMMSA has been dedicated to.

CFWE community radio via satellite didn't happen overnight. A great deal of planning took place over many years, and a dedicated team of experts logged many hours in the communities and at their desks before the dream of a Native satellite communications network could come true.

But with the continued support from Native communities, indigenous people in Alberta will soon be able to tune in to their own community radio stations and hear in their own Native languages, news weather and sports at a community and national level.

From smoke signals to satellites — the dream is unfolding.

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CFWE's Executive Director Ray Fox - continues to be a colorful radio announcer

Bert Crowfoot



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AMMSA Satellite Project

# CFWE staff and management team



**RAY FOX**

Fox is the executive director for CFWE and his expertise in communications has played a significant role in what the Aboriginal Multi-Media Society of Alberta (AMMSA) is today.

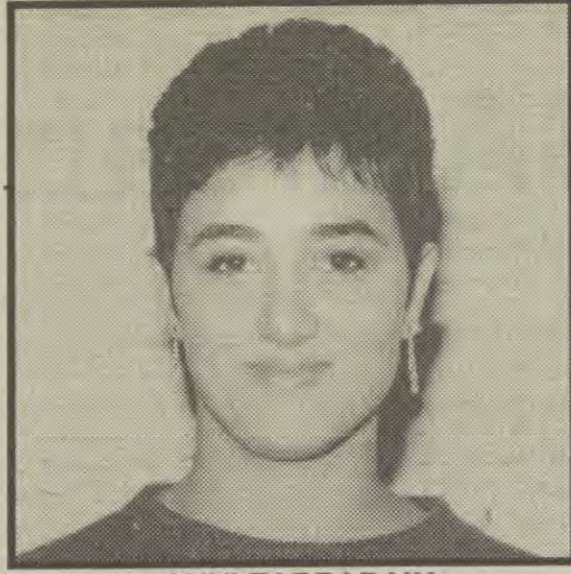
Born and raised on the Sweetgrass Indian Reserve in Saskatchewan, Fox has travelled extensively in the process of acquiring impressive credentials in both the broadcasting and entertainment fields.

His career began in Medicine Hat, Alberta, at CHAT Radio and TV, where he gained wide experience as an on-air personality and events coordinator.

In February 1986, Fox was responsible for getting "The Native Perspective" on air, the first radio programming of its kind.

"We (Native communications) need a success story and we want to be that success story," Fox said back then.

Today, because of his determination, effort and drive, CFWE Radio is a success story. And because of Fox's dedication to Native communications and with a professional staff CFWE Radio continues to grow and be successful.



**ANNI TARRABAIN**

After completing the Columbia Radio and Television Academy courses in Edmonton Anni Tarrabain was hired by CFWE-FM Radio as an announcer in 1988.

For the last three years Tarrabain has grown with the radio station and presently is the production supervisor and music co-ordinator for CFWE.

But that doesn't mean Tarrabain isn't heard over CFWE airwaves. Listeners from as faraway as the Northwest Territories, Saskatchewan and British Columbia, who are tuned in to CFWE, still listen to Tarrabain's professional voice while she plays their favorite music.

"CFWE has personality, character. That's what I like about working here. We've got that home grown feeling," says the D.J. from Lac la Biche.

Lac la Biche is her home. Tarrabain has that natural talent to converse with people. That's why CFWE made her their number one draft choice for 1988. Today, she's a leader with the CFWE team — a professional with a home grown attitude.



**DAVID SMITH**

David Smith, like the rest of the cast at CFWE, has paid his dues in the radio announcing field.

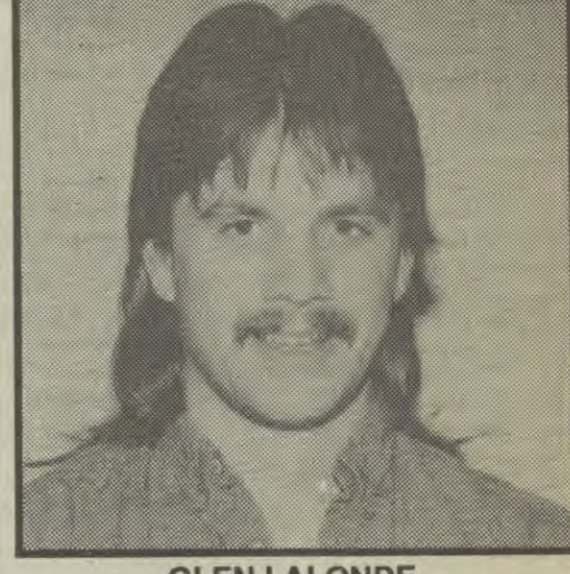
Originally from Montreal Lake, Saskatchewan, Smith has worked at CJWW in Saskatoon, CKCK, Regina and Q 91 at Drumheller, Alberta, before he came on board with CFWE.

He received radio training at the Western Academy of Broadcasting in Saskatoon.

"I guess you could say that Smith is a nighthawk. I get paid to sit up all night and play records," laughs the announcer, who's favourite past time is motorcycles and photography.

CFWE is a 24-hour radio station and if it wasn't for professional announcer's like David Smith, who belt out great music for his late night owl audience, CFWE wouldn't be the leading radio station it is today.

He's a disc jockey with an attitude — a professional attitude.



**GLEN LALONDE**

Glen Lalonde kind of reminds you of a Hollywood actor who just had his picture taken for the leading part in a gangster movie. Heck. He's probably playing the part of a 'hit man.' No offence to Lalonde of course. Many gangster movies had more women going to them just because of the leading actor.

In a way Lalonde is a hit man. He plays hit after hit of good country/rock songs for CFWE.

It's his first shot at announcing after completing the Columbia Radio and Television Academy program in Edmonton, and Lalonde says he loves it.

"I love radio because I meet a lot of interesting people and gain some great experience at the same time," says the hockey fan from Melville, Saskatchewan.

"The staff at CFWE are fun and personable. And they have a focus," comments Lalonde.

CFWE needs experts like Lalonde who have learned about the radio business and are willing to continue learning. It's Lalonde's desire and ambition, that in all actuality, has made him a professional announcer and an important part of the CFWE team.



**NANCY THOMPSON**

All radio stations need a reliable and experienced person to make sure the ship is sailing smoothly.

Nancy Thompson is the office manager for CFWE.

Born in Edmonton, Alberta, Thompson has been with CFWE long enough to know all the facets of radio communications networking.

She says most of her training came, "right here in sunny downtown Lac la Biche," she smiles.

CFWE runs 24-hour programming to some 70 communities across the northern part of the country.

The radio's broadcasting area is expanding quite rapidly, and so there is an urgency that exists inside the walls of the radio station. It's Thompson's job to keep on top of it all.

Asked why she likes working at CFWE, Thompson laughingly says, "I'm just curious to see what's going to happen next."

"In reality I love the spontaneity," she adds.



**PETE SMITH**

Before moving to Alberta, Pete Smith was busy keeping people informed and musically entertained as a radio announcer, about as far north as one can go, Inuvik, N.W.T.

Inuvik is known for its natural beauty and Smith doesn't mind saying that because it's where he's from. Back home, he gained his experience with CKEV Radio, so radio announcing for CFWE comes natural to Smith — about as natural as the landscape at Inuvik.

But Smith has another side to him as well. He plays in the rhythm section as drummer for the George Stratford band, and a man who knows his music is important to CFWE.

"It's great working with people here, and it gives me the chance to pick out good music for the band," he smiles.

Smith has his eyes set on cutting an album with the Stratford band in the near future.

But what about his work at CFWE?

"Now everybody can hear me instead of just Inuvik," Smith laughs.

Smith. Another CFWE radio personality with a great sense of humor.



**ROGER FOX**

Picture a trapper sitting in his cabin at his makeshift table with the radio tuned to CFWE. Now picture a Cree trapper who doesn't give two cents for the English version of a good news report coming over his radio airwaves.

Well, that's where Roger Fox comes in. Fox is the Cree translator for CFWE Radio.

Fox is originally from the Sweetgrass Reserve in Saskatchewan.

Growing up in the traditional way makes it easy for Fox to get his messages across in Cree.

"I do a Cree program for CFWE. I get to meet people that speak the same language as I do, and it's what I feel most comfortable with," says Fox.

He says Cree translation is a challenge he readily accepts.

Fox also has another passion. He is an artist and has an aptitude for making fine Native designs.

"I work with rawhide and deerhide," says the announcer.

Fox is a Cree communicator much needed at CFWE. His Cree is especially useful to many of the Native seniors who tune in to CFWE for the Cree report.

The trapper for instance — is why Fox is there.



**BONNIE CADIEUX**

In this modern day and age no company would be without a receptionist/secretary. In fact — they simply wouldn't exist.

At CFWE Bonnie Cadieux is that important link to the outside world.

Born in Fort McMurray, Alberta, Cadieux received clerk/typist computer training at the Alberta Vocational College in Lac la Biche.

Her radio training began when CFWE hired her as their receptionist.

But Cadieux has another responsibility as well, and one she enjoys.

"I'm also a radio announcer," says Cadieux, who has lived most of her life in Lac la Biche.

Cadieux says working at the radio station is great experience for her.

"I enjoy CFWE because it's Native orientated. It gives me the chance to learn more about Native culture and I'm always up to date on current events," says the attractive announcer/receptionist.

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## AMMSA Satellite Project

# Satellite distribution project set for '92

## Community based radio ultimate goal

The long term goal of the Aboriginal Multi-Media Society of Alberta (AMMSA) Satellite Distribution Project is to ultimately develop community-based radio in each area being served by AMMSA's communications vehicle, CFWE-FM Radio.

AMMSA is committed to the continued development and promotion of the heritage of Canada's Native people through access to communications. Currently, CFWE can be heard in 28 northern Alberta communities and plans for further expansion of the satellite project are already under way for 1992.

With a growing number of northern communities interested in receiving CFWE, Alberta's only Aboriginal radio station, and with an increasing interest in community-based radio, AMMSA has put together a comprehensive information guide for communities.

To receive CFWE via the ANIK E2 satellite, certain stipulations are attached to the

project.

### SELECTION CRITERIA:

Criteria used to determine site selection consists largely on the perceived need for the service provided by CFWE within the targeted community or within reach of CFWE's transmitter signal.

Government policy states the communities must be located in northern Alberta.

Special consideration is given to the potential number of Native listeners within reach of the CFWE transmitter signal and to communities which have limited alternative communications available to them.

### SITE REQUIREMENTS:

Site installations will vary from location to location and each must meet several requirements. In exchange for the installation of a complete satellite receiving and re-transmission system (and any required maintenance) the community must provide:

- A secured and weather-proof shelter for the radio and electronic equipment. In some

cases, locations for this equipment have included administration offices, schools, and community centres.

- A power source to operate the electronic equipment (cost to be incurred by the community).

- A contact person must be named who will provide AMMSA personnel with access to the system equipment should the need arise.

Any additional assistance which the community may see fit to provide to reduce AMMSA's installation costs would be of great benefit. All surplus funds would be used to provide satellite systems in communities in northern Alberta which are presently without access.

Assistance may take many forms, including the use of existing radio towers, concrete platforms or even radio equipment not being used to full capacity. Some communities may now have satellite receivers which may be used in the Satellite Distribution Project.



## AMMSA Satellite Distribution Project Information

a. AMMSA's satellite distribution project will add an additional 18 communities to the satellite project in 1992. Installation of the first is scheduled to commence at the end of April 1992. Several factors will determine the speed with which an installation will be completed.

b. A preliminary letter of support for the extension of radio service to the communities must be provided by the community.

c. Once the letter of support is received a full site survey will be scheduled and conducted. This will determine precisely what equipment will be needed, the location of the tower and dish and all the electrical equipment. Local terrain of the desired coverage area will help determine the type of equipment required.

d. A complete site survey plan will be written. The plan will include maps and charts explaining precisely where all equipment will be located. The plan will also evaluate the possible environmental impact which may occur as a result of installation.

e. AMMSA will require a second letter from each community stating their approval of the satellite in their community. Each community will include an environmental impact disclaimer, based on the site survey plan (above).

f. Completion of any legal agreements necessary prior to installation. Such an agreement may stipulate AMMSA and the community's responsibilities regarding the satellite equip-

ment. It may spell out the usage by AMMSA of community property and equipment.

g. Once all the above steps are completed, only then will a selected community be eligible to receive installation of the satellite system. After installation that community's satellite receiver will be switched on to the CFWE-FM signal and be welcomed aboard by the AMMSA Satellite Network.

h. More packaged information on the Satellite Distribution Project is available by contacting Project Co-ordinator, Paul Macedo at (403) 455-2700 or writing to:  
AMMSA  
15001 - 112 Avenue  
Edmonton, Alberta  
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## AMMSA Satellite Project

# Paul Macedo: Oversees satellite project

By Carla Tilden  
Windspeaker Correspondent

EDMONTON

Legend has it that the lost city of Atlantis sank somewhere near

the Azores Islands in the middle of the Atlantic Ocean. The myth has stirred the imaginations of people the world over, but search as they might the city of gold has yet to be found.

Paul Macedo knows the legend well. Macedo was born and

raised on the Azores Islands until he was seven years old. His family moved to Canada in 1969.

The legend is part of Macedo's heritage. "I remember it well," said AMMSA's (Windspeaker/CFWE) radio satellite distribution coordinator.

Macedo has been employed with AMMSA since 1990 coordinating the installation of satellite receivers in Alberta's Native communities for Native radio programming.

It wasn't a big change for Macedo to work with Native people. Prior to AMMSA he worked in a job placement program on the Kehewin reserve.

"I learned about sweetgrass and other Native traditions." The Kehewin experience reinforced his belief that different cultures can learn from each other, said Macedo.

Macedo has a masters degree in business administration from the University of Alberta. He said he views the Native community satellite project as important because "it gives Native communities the opportunity to tune into Native programming broadcasted from CFWE in Lac La Biche."

CFWE, the only Native radio station in Alberta, delivers 24 hour Native radio programming to 28 Native communities which presently have access to satellite receivers.

"We will add 19 more communities to the list by October of this year," said Macedo.

In time, Native communities with receivers will broadcast their own radio programs in their respective communities, he said.

"So far only two communities have access to two hours a day for local broadcasting. The Siksika Blackfoot Nation and the Dene Tha Nation at Assumption. CFWE takes over for the rest of the 24 hours."

Macedo said all the Native communities will have the option to do their own community radio programming once the project is completed.

It is AMMSA's goal to have a satellite network in place covering about 90 percent of Alberta's Native communities, said Macedo.

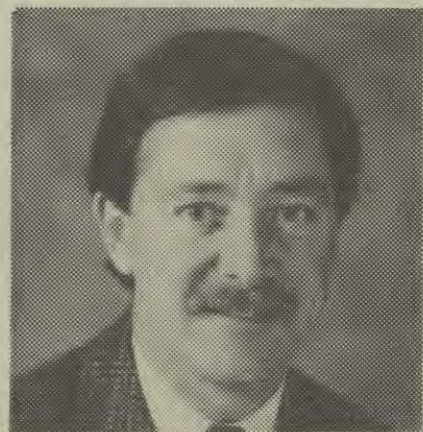
"The project should be completed by 1992. By then we should have 47 Native communities in Alberta broadcasting their own Native programs and in their own languages, while receiving Native news on a broader scale from CFWE," he said.

CFWE began broadcasting in 1983.

Congratulations to CFWE on your 6th Anniversary and the expansion of your satellite distribution project.

**BRIAN EVANS, M.L.A.**  
**BANFF - COCHRANE**

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### POSITION

#### Training Director's Secretary

This is a senior administrative position within a team environment. In addition to excellent administrative and communication skills, the Training Director's Secretary will be expected to:

- Assist in maintaining the training schedule
- maintain curriculum updates
- co-ordinate travel arrangements
- maintain correspondence and computer files

- assist Training Director in daily operations

### QUALIFICATIONS

A minimum of two years senior secretarial experience in general office work including typing, filing and general administration. Must be proficient in WordPerfect 5.1 and have excellent organizational skills. Applicants with knowledge and understanding of Aboriginal culture, language, organizations and communities is an asset.

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Rocky Woodward

Paul Macedo, Satellite Distribution Project Co-ordinator

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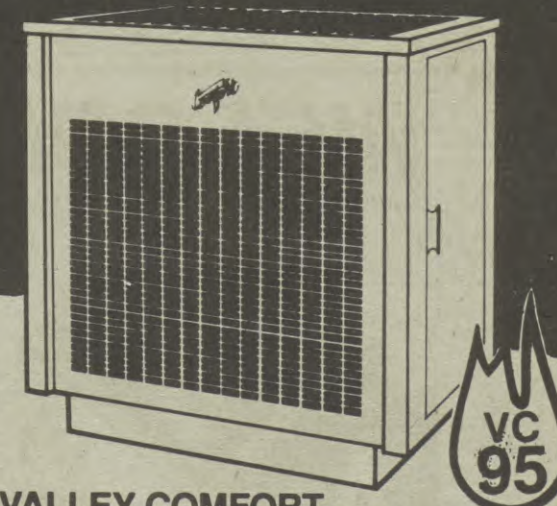
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## Native Liaison Worker

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- facilitating a better understanding of native culture and liaising with community agencies that serve natives.

The successful candidate must possess a B.S.W. or M.S.W. and at least two years' related experience including a demonstrated working knowledge of native culture. Knowledge of a native language is an asset. Candidates must be eligible for registration as a registered social worker in Alberta.

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City employees are eligible to apply for this position. The City will contact applicants whom it wishes to consider within four weeks of the competition closing date. Applicants not contacted within this period are thanked for their interest. Proof of qualifications will be required.

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## RESEARCH COORDINATOR

Reports to:

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Board of Directors

### SPECIFICATIONS:

#### ONE YEAR MINIMUM POST SECONDARY EDUCATION

- Administrative and management skills (leading, planning, organizing and controlling)
- Ability to communicate effectively (both orally and written) with varied audiences.
- Familiarity with Native culture, history and language desirable.
- Motivated and able to work independently and become a part of a team.
- Working knowledge and application of community development Valid driver's license and vehicle.

### DUTIES:

- Planning, managing and directing the activities of the Association.
- To conduct research on literacy program and/or project.
- Solicitation of ongoing support and networking of tribes and Native organizations in Alberta.
- To develop a co-ordinated approach to dealing with literacy issues.
- Development of ongoing funding for the administration and evaluation of programs.
- To assist in on-going evaluation of long-term planning and budgeting.
- Develop and implement a literacy needs assessment for Alberta First Nations people and assist in their long term process.

TEMPORARY FULL-TIME POSITION  
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Deadline for applications October 23, 1991

Send Attn: Anita Makokis

307 - 131 First Avenue, Spruce Grove, AB T7X 2Z8

## Child and Youth Care Cross-Cultural Specialist

A tenure-track child and youth care faculty position at the Assistant Professor level is available with the School of Child and Youth Care at the University of Victoria commencing July 1, 1992. Preference will be given to candidates with demonstrated cross-cultural expertise including: knowledge of aboriginal people's values, customs and culture; experience in working cross-culturally with children and their families; knowledge of child and youth care practice; and curriculum development experience. The position will include teaching responsibilities at the undergraduate and graduate level, as well as leadership involvement in a one-million-dollar First Nations curriculum project—a co-operative partnership between the School of Child and Youth Care and the Meadow Lake Tribal Council in Saskatchewan. Additional First Nations and international cross-cultural projects are also in the planning and early development stages. Ph.D. preferred.

The School of Child and Youth Care was founded in 1973 and has a multi-disciplinary core faculty complement of nine. The School offers programmes of study leading to degrees in Child and Youth Care at the Bachelor's and Master's levels. The curriculum of the School at the B.A.-level prepares students for front-line child and youth care positions and the M.A. programme provides preparation for leadership positions in policy and practice in health and social services. The School also offers an innovative distance education programme to students in British Columbia, Alberta, Saskatchewan and the Territories.

The University of Victoria is committed to an employment equity programme. Women are particularly encouraged to apply. In accordance with the Canadian Immigration requirements, priority will be given to Canadian citizens and permanent residents.

Closing Date: January 1, 1992 (or until position filled). Please submit a curriculum vitae and the names of three referees to:

Prof. James Anglin, Director  
School of Child and Youth Care  
University of Victoria  
P.O. Box 1700  
Victoria, BC V8W 2Y2

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## CALGARY NATIVE FRIENDSHIP SOCIETY Requires an EXECUTIVE DIRECTOR

### FUNCTION:

Responsible and accountable to the Board of Directors for overall operation of the Calgary Native Friendship Society.

### DUTIES:

Responsible for all phases of management, including administration, supervision of staff and preparation of proposals. Ensure that Board directives and policies are adhered to and implemented.

\*Consult and participate in the development of existing and new programs.

\*Maintain good working relations with the Board of Directors, government and community agencies, other Native organizations and the public at large.

\*Foster an environment of teamwork and commitment to the Centre by development and improving methods of communication and training.

### QUALIFICATIONS:

1. Good communication skills.
2. Degree of equivalent in public/private administration.
3. Knowledge of potential funders.
4. A minimum of five years related experience.
5. Knowledge of Aboriginal culture and language is an asset.
6. Access to a car and be willing to travel.

### SALARY:

Negotiable

### CLOSING DATE: November 15, 1991

### SUBMIT RESUME TO:

Personnel Committee  
Calgary Native Friendship Society  
140 -2nd Avenue S. W.  
Calgary, Alberta  
T2P 0B9



## Prince Albert

### New director for friendship centre

By Rocky Woodward  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

The new executive director of the Prince Albert Indian and Metis Friendship centre, Linda Opponechaw, said she will not try to fill the past director's shoes. Instead, Opponechaw says she will merely step into them and continue where Eugene Arcand left off.

"Eugene did a fantastic job. This centre has a national reputation to live up to. I aim to continue the saga," promised Opponechaw.

Opponechaw said her new position will be a bigger challenge to her but she looks forward to it.

"The centre has always worked closely with Prince Albert civic committees and community agencies. This won't change.

"I want the centre more actively involved with issues of racism, justice, education, as it relates to Native people, and cultural awareness," says Opponechaw.

Opponechaw said understanding the needs of the Prince Albert Native community is something she can relate to.

"I know where Native people are coming from. I understand their hurts and frustrations because I've been there," said the mother of three children.

A Cree from the James Smith Reserve near Prince Albert, Opponechaw still carries scars left over from her childhood days spent in a residential school.

"We weren't allowed to speak in our Native tongue. They cut off our braids and washed us until we burned from the rubbing," said Opponechaw, while adding her biggest hurt was the breakup of her family and loss of her cultural identity.

"I was only six-years-old when I was taken from my family and could only speak Cree."

Opponechaw attended junior high school at Prince Albert and graduated from E.D. Feeham High School in Saskatoon.

She takes pride in being the great-great-granddaughter of Headman Naipach, who signed the treaty for the Chacastaypin Indian band, near Prince Albert.



Rocky Woodward

#### Linda Opponechaw

In 1972, Opponechaw won the provincial Indian Princess pageant. Later that year, she went on to win the national title.

"I'm very proud of it."

Opponechaw worked for the Federation of Saskatchewan Indians as a policy developer and for the Saskatchewan Indian Cultural Centre in Saskatoon.

In 1985, she became the director of policy for the Federation of Saskatchewan Indians and also the director of Indian government developer.

Her political background is evident at the friendship centre.

"We must deal with racism in the communities by becoming more involved with educating people about racism. But we must look at the problem from a political perspective as well.

"For change to happen we must change laws and the constitution of Canada so treaty rights and Metis rights are not only entrenched in the constitution but also implemented across the country," said Opponechaw.

Opponechaw said when the centre deals with any issues concerning Aboriginals it must be dealt with from a political point of view.

She said the centre will always remain community-minded.

"It's what friendship centres are there for and even before I began working here, I was impressed with the centre's work. We have an excellent board and staff here. It's one huge reason why the centre is nationally recognized," boasts Opponechaw.

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- Commit to negotiate self-government and land claims with the Metis people of Saskatchewan, under the concept of inherent rights.
- Work with Indian and Metis people to establish comprehensive and sustainable economic development strategies, and expand education and training opportunities and employment equity programs.

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Authorized by Ed Salt, Business Manager, Box 144, Lloydminster, SK, S9V 0Y1



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N.D.P. CANDIDATE  
REDBERRY CONSTITUENCY  
SASKATCHEWAN

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As your candidate, your views, concerns, and needs are of major importance to me. Aboriginal peoples have issues that are unique and important to them alone.

These issues must be addressed...issues such as Self-Government, Land Entitlement, and increased economic development.

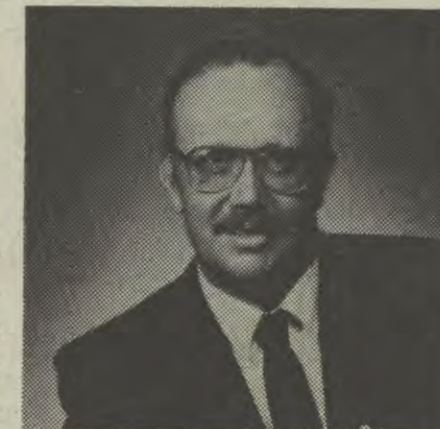
My commitment is to work with you to find a solution to these outstanding issues.

I seek your support in the upcoming election.

Walter Jess  
N.D.P. Candidate, Redberry Constituency



Authorized by Stella Ewanchuk, Business Manager, Redberry New Democratic Party, Halford, Sask.



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For Meadow Lake

### MY COMMITMENT TO ABORIGINAL PEOPLE

Maynard Sonntag and the New Democrats are committed to working with the Aboriginal people and their community-based organizations to enable them to realize their full potential in the future development of Saskatchewan. The first job is to open up the books of the province, to determine the resources available for our priority commitments. As resources are available, Maynard Sonntag and the New Democrats will:

- Support the inherent right of Indian people to self-government, and recognize the governments of Indian Nations.
- Implement a fair settlement for Saskatchewan Treaty Indian Land Claims.
- Negotiate a just settlement to the land claims of Metis people.
- Work with Indian and Metis people to establish comprehensive and sustainable economic development strategies, and expand education and training opportunities and employment equity programs.

Maynard Sonntag and the New Democrats are committed to working with Aboriginal people in order to ensure that they can realize their full potential and continue to contribute to the development of our province. **It's the Saskatchewan way.**

On October 21st  
Vote for  
MAYNARD SONNTAG



Authorized by Susan Karpenko, Business Manager, Meadow Lake



# Working for a better life for Saskatchewan's aboriginal people

**S**askatchewan Progressive Conservatives have long recognized the importance of our aboriginal people.

Since 1982, the government has introduced many initiatives to provide the opportunities for a better way of life.

## Returning the Land

Grant Devine has worked hard with the federal government and the Federation of Saskatchewan Indian Nations (FSIN) to settle the issue of treaty land entitlement. The recent agreement provides \$431 million to 27 Saskatchewan Indian bands to purchase land.

## Education and jobs for a better future

The Devine government has provided many initiatives to create new economic opportunity for aboriginal people.

- The Indian Economic Development Program has provided grants of over \$13 million
- The Indian Heritage Trust Fund assists the FSIN for economic projects

- Over the past 5 years, 3,500 Native people have received job-specific training for positions in Crown agencies, private business and non-profit organizations

## Working for a better way of life

The PC government has introduced programs to assist in education, housing, community and family support services, policing and rehabilitation

- Funding and administrative support has been provided to Gabriel Dumont Institute and the Saskatchewan Indian Federated College
- The government has funded the Saskatchewan Treaty Women's Association and the Aboriginal Women's Council
- Funding and support has been provided to the Native Alcohol Council and the Indian Special Constable Program

## The commitment continues

Grant Devine and the Progressive Conservatives

have accomplished a lot for aboriginal people. But there is more work to be done.

A Progressive Conservative government will:

- initiate a major review of the role of Native people in the provincial justice system
- work with the Government of Indian Nations to explore opportunities for self-government
- work with the FSIN and Métis Society to determine the role of aboriginal people in the Canadian constitution
- continue to consult with Indian and Métis representatives to improve programs and services to Native people — in cities, towns and on the reserves.

When you cast your ballot, base your decision on the facts of the PC record — not the fear that is being generated by the NDP. It's the choice only you can make.

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## Columbus 500th Anniversary

# Columbus marks beginning of a nightmare

By Carla Tilden  
Windspeaker Correspondent

According to a South American Indian prophesy, when the eagle of the North and the condor of the South meet it will signify a turning point for all Indian people.

Some say the meeting of these two symbolic birds is now taking place across North and South America, and it's happening just when many people are getting ready to celebrate the 500th anniversary of the discovery of the Americas by Christopher Columbus in 1492.

The celebration marking the

discovery is currently being planned by governments in Europe, United States, Latin America and the Vatican, for 1992.

The planned celebration has angered indigenous people globally.

"It's been 500 years since indigenous people found Christopher Columbus lost and wandering around on the shores of the Americas. And it was centuries after the Vikings had come and gone," a coordinator for the 1992 Indigenous Peoples Office in Edmonton told *Windspeaker*.

Ed Burnstick said the establishment of an office in Edmonton will enable Canada's indigenous communities to communicate, network and facilitate alliance building between all indigenous peoples of the Americas.

Already indigenous and non-indigenous conferences are being held world-wide in a campaign against the planned celebration.

"We, the first peoples of America have been taught for centuries that the discovery of America has brought us civilization, Christianity and economic development.

"However, for the indigenous peoples of America it marks the beginning of a nightmare of genocide and ethnocide that has lasted almost 500 years," said a co-ordinator for the continental campaign against the Columbus celebration in Guatemala.

"The Indigenous peoples of the Americas are not celebrating the discovery of America, rather it is an opportunity to reflect upon 500 years of survival of our people," Burnstick said.

Indigenous people, he said have nothing to celebrate.

"We have experienced 500 years of oppression and constant human rights abuses," said Burnstick.

Burnstick said he's calling upon all sectors of society to form an alliance to counter the planned celebrations.

"We urge all people to reflect upon the last 500 years of colonization of Indigenous peoples in the Americas."

For years the governments of Spain and other countries have been preparing for the celebration of the historic event but Aboriginals "cannot join their

celebration, nor demand re-venge or payment for 500 years of domination, sacrifice, destruction and isolation. Pain and death have no price," Burnstick said, describing the feelings of many indigenous people living in South America.

In opposition to the planned Columbus quin-centennial, Burnstick is co-ordinating '500 Years of Resistance' conferences in Alberta.

A four-day conference was recently held at the Enoch Indian Reserve near Edmonton.

A newsletter from the Indigenous Alliance of the Americas said "around the world indigenous people are reclaiming their true history and must mobilize and respond to this obscene celebration."

Burnstick said his office has several projects planned.

"We will hold a sunrise ceremony sometime in 1992. The ceremony will be in memory of the Beothuks Indian tribe who were totally eliminated on the east coast of Canada."

Other projects consist of film productions, spiritual gatherings and theatre performances aimed at educating the public about indigenous people of the Americas.

It's the hope of the 1992 Indigenous Peoples Organization to reflect the true history of the European invasion and to strengthen the processes of unity of indigenous peoples through conferences held world-wide.

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— Maynard Sonntag

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Authorized by Susan Karpenko, Business Manager, Meadow Lake

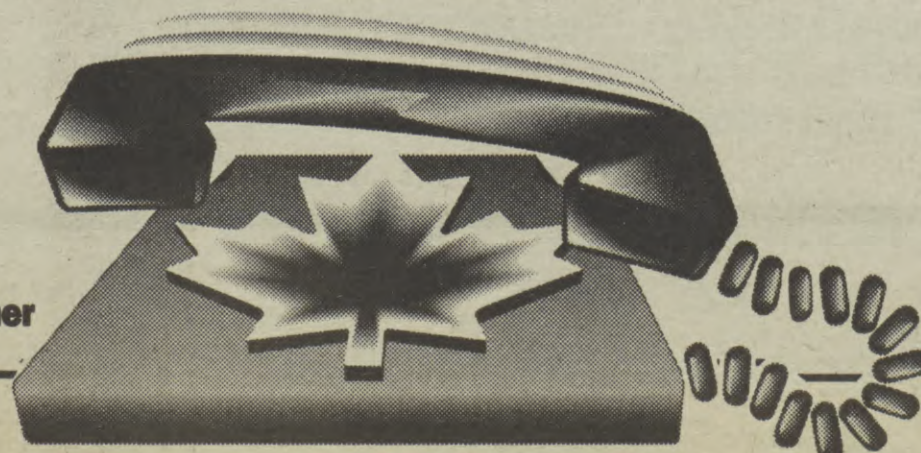
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## Wanuskewin Heritage Park

### MARKETING-FUNDRAISING OFFICER

Wanuskewin Heritage Park is a national historic site containing prehistoric archaeological sites. The Park will interpret the culture of the First Nations of the Northern Plains over 6,000 years. Located 3 kilometres north of Saskatoon, the \$ 10 million park facility will open in June, 1992 with projected visitation of 150,000 people annually.

Reporting to the Executive Director, the Marketing-Fundraising Officer will assume the responsibility to:

1. Implement a national and international marketing plan to attract visitors to the Park;
2. Provide co-ordination to an associated volunteer organization, Friends of Wanuskewin, who will donate time and raise funds;
3. Assist in the preparation and presentation of proposals to private and public sector sponsors;
4. Implement the public relations and communication strategy for the Park.

The successful candidate will have several years of education and/or experience in marketing and public relations. Experience in the operation of a cultural, hospitality or entertainment facility would be an advantage. A knowledge of Northern Plains history is desirable. Excellent writing and public speaking skills are required. Preference may be given to individuals of Indian ancestry.

Applications should be mailed to:

Personnel Office, Wanuskewin Heritage Park  
402 Third Avenue South  
Saskatoon, Saskatchewan S7K 3G5  
prior to October 18, 1991.

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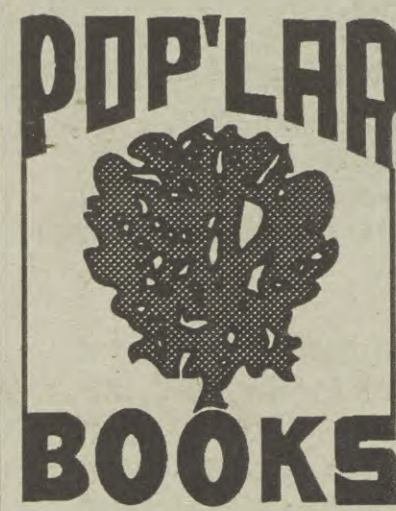


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## Royal Commission on Aboriginal Peoples Commission royale sur les peuples autochtones

The Prime Minister announced on August 27th the establishment of the Royal Commission on Aboriginal Peoples, to be co-chaired by Georges Erasmus, former National Chief of the Assembly of First Nations and the Honorable Rene Dussault, Justice of the Quebec Court of Appeal.

The Royal Commission on Aboriginal Peoples was created to examine a broad range of issues concerning aboriginal peoples in Canada with a goal to bringing about their full participation in all aspects of Canadian life.

The Commission is presently seeking to fill a number of positions in its organization and wants a significant portion of its staff to be Aboriginal persons. Candidates with specific experience in the areas of Administration, Communications including Translations, Public Consultations and Research are invited to submit their resumes as soon as possible to:

Royal Commission on Aboriginal Peoples  
P.O. Box 1993  
Station B  
Ottawa, Ontario  
K1P 1B2

## Ted Trindell Memorial Scholarship

### INTRODUCTION

The Ted Trindell Memorial Scholarship Fund is administered under the direction of a special Selection Committee appointed by the Board of Directors of the Metis Heritage Association. Five annual scholarships of \$1,000 each will be awarded to deserving Metis and non-status students who are pursuing a post secondary education.

The fund is named after the late Ted Trindell, a widely respected Metis elder from Fort Simpson, N.W.T. Mr. Trindell always emphasized that education is vitally important to Native people if they are to gain control of their lives. Influential Native leaders from Fort Simpson and other communities in the Mackenzie Valley have drawn inspiration from Ted Trindell.

### CRITERIA

All applications for the Ted Trindell Memorial Scholarship Fund must be submitted in writing to the Chairman of the Ted Trindell Memorial Scholarship Fund Selection Committee. The Committee will review the applications, and grant the available scholarships to those who best meet the criteria set out below. All decisions of the Selection Committee will be final.

Any Metis and non-status person from the Northwest Territories who is pursuing a post-secondary education program on a full-time basis is eligible to apply for the Ted Trindell Memorial Scholarship. The Selection Committee will evaluate the applications on the basis of both academic merit and need.

### ACADEMIC MERIT

The Selection Committee will assess academic merit on the basis of grade transcripts and letters of recommendation from educators. All applicants must provide transcripts of their last year of study. Letters of recommendations are optional.

### NEED

The Selection Committee will assess need on the basis of income, number of dependants; cost of tuition, text books and school supplies; location of the institution offering the course of instruction; transportation costs; and any other relevant factor.

### ADDRESS

All applicants should write to the following:  
Chairman  
Selection Committee  
Ted Trindell Memorial Scholarship Fund  
c/o P.O. Box 1375  
Yellowknife, N.W.T.  
X1A 2P1

For more information please write to the above address, or telephone Joyce Pittman, Executive Director of The Metis Association of the N.W.T., at (403) 873-3505.

### CLOSING DATE

For applications is October 31, 1991.



## Native Achievers

# Canoeist raises eyebrows at car wash

*Editor's note: Modern day voyageur and Calgarian Stephane Wuttunee, a 22-year-old of Cree descent, left Edmonton June 9 on a four-and-a-half-month canoe trip to Quebec City. He's filing regular accounts of his adventure with Windspeaker. This is his sixth segment.*

By Stephane Wuttunee  
Contributing Writer

SIoux LOOKOUT, ONT.

I'm pleased to announce my landing in Rockland, Ontario. It's ninety miles from here to Montreal which means I've only got about 300 miles before I hit Quebec City, most of that on the mighty St. Lawrence, the remaining on the Ottawa river.

Tall, majestic maple trees, gorgeous in their brightly colored fall dress, populate the river banks. Flock after flock of ducks and geese busily hustle down the flyway, carefully

avoiding the numerous hunting blinds in secluded bays and calm water areas. The occasional duck thrashes the surface in search of food.

Paddling speed is average - even better perhaps because I went to a car wash in Ottawa and I waxed my canoe. You should have seen the looks I was getting! Boy - was that funny!

Media coverage has really picked up on the expedition. It's nice to have support like this. I'm having trouble believing

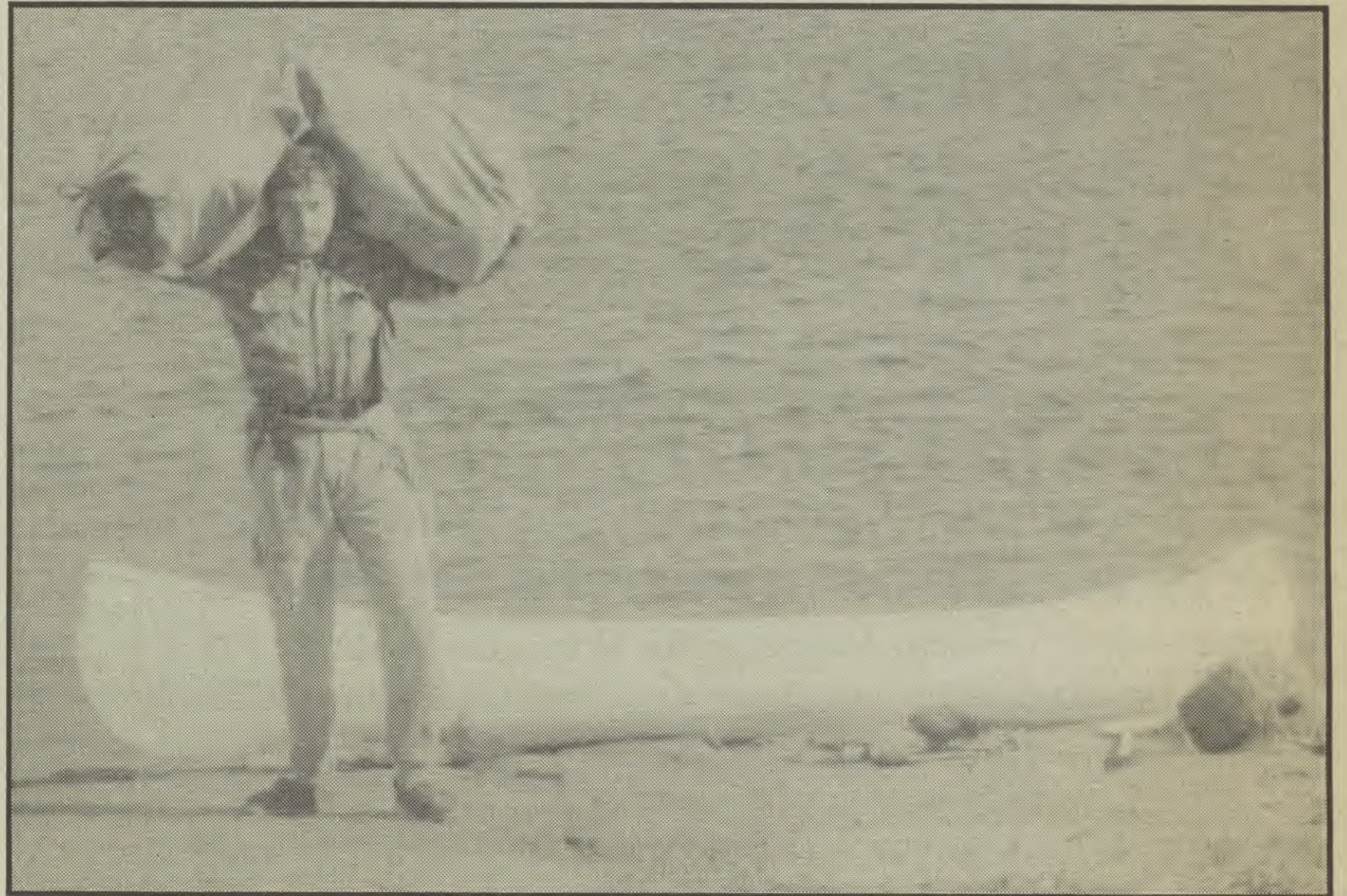
I've even made it this far. The north shore of the Ottawa River is Quebec territory and I paddle back and forth between the provinces. Bilingualism is everywhere here, people often switching dialects in mid conversation.

The St. Lawrence River is a huge, ocean-bound waterway but canoeing on it during this time of year isn't something many locals are inclined to do. Truthfully, I've received more than a few eyebrows raised upon revealing my plans. Encourage-

ment is there, however and a few hardy types have said they'll pitch in a few prayers for me. It's well appreciated. Deciding between safe and unsafe conditions is an everyday struggle.

My original schedule called for the voyage's completion by Oct. 15 but with the unpredictability of it all I have to stay flexible. I'll be there when I get there.

I better sign off. Got to kill some serious mileage today. Looking forward to our next meeting. Adios!



Stephane Wuttunee: he's almost to Quebec City.

### GROUARD BAND NO. 452 REFERENDUM ON SETTLEMENT AGREEMENT

At the request of the Chief and Council of the Grouard Band No. 452, the Regional Director General, Alberta Region, Indian and Northern Affairs Canada has ordered a Referendum, pursuant to definitions and procedures set out in Schedule 5 in the "Settlement Agreement" document which is attached to the Notices posted at the locations listed below.

The following questions will be asked of the electors by secret ballot:

Do you accept the terms of the Settlement Agreement between Canada and the Grouard Band No. 452, attached to the Notice of Referendum as Exhibit 1, in respect of the land provisions of Treaty No. 8, and do you authorize and direct the Chief and Councillors of the Band to execute the Settlement Agreement on behalf of the Band and undertake all activities necessary to implement the Settlement Agreement?

Voting will take place on October 18 and 19, 1991 from 9 a.m. to 6 p.m. at the following polling stations located in the Province of Alberta:

The Band Office of the Grouard Band No. 452 at Grouard.

The Offices of the Grand Council of Treaty No. 8, First Nations, 1050 Scotia Place, Tower One, 10060 Jasper Avenue, Edmonton, in the Province of Alberta.

Copies of the Settlement Agreement may be viewed at the Grouard Band Office; The High Prairie Native Friendship Centre; the Post Office, McLennon, Alberta; and the Office of the Grand Council of Treaty No. 8 First Nations.

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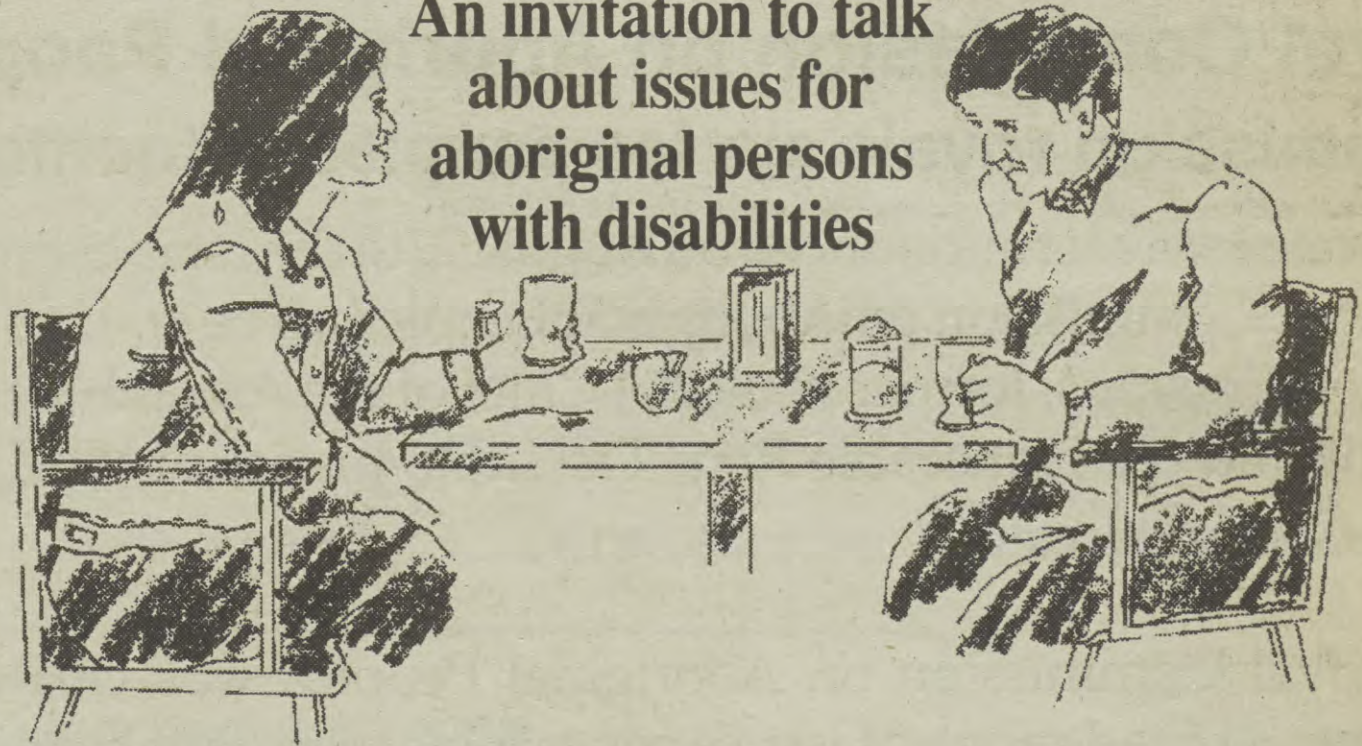
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# Let's Talk

An invitation to talk  
about issues for  
aboriginal persons  
with disabilities



An Alberta Task Force has been set up to hear, one on one, from aboriginal individuals with disabilities - and their families, friends and care givers - about such issues as:

- Training
- Education
- Accessibility
- Information
- Health and Healing
- Recreation
- Employment
- Housing
- Transportation
- Financial and Personal Supports



The Task Force wants to make it easier for Aboriginal people with disabilities to join in community activities and share in the rights and responsibilities of all community members.

Task Force coordinators would like to meet personally and informally with interested individuals.

If you'd be willing to meet with a Task Force coordinator or want more information, phone the Alberta Indian Health Care Commission at:

**426-1213**

Call Collect



Alberta  
Indian  
Health  
Care  
Commission



# Native Culture

## Troubled Youth Can Learn From Keewatin

By Carla Tilden  
Windspeaker Correspondent

EDMONTON

A new program designed to meet the cultural needs of Aboriginal youth receiving assistance from social services or community agencies is now available in Edmonton.

The Keewatin Youth Program will give interested youth, Native and non-Native, an opportunity to explore Native culture, said program supervisor, Karen Furniss.

Furniss said Keewatin grew out of her own frustrations and others like her who have worked with Native youth on the streets as social workers.

"The system is good at serving physical needs but there never was a cultural component youth could turn to until Keewatin," said Furniss, a seven year veteran social worker.

She said many youth commit suicide, have low self-esteem and are substance abusers as a result of the deterioration of traditional cultural values.

"Teaching young Native people about their culture will prevent these things from occurring," Furniss said.

Keewatin is offered to youth of Aboriginal descent and non-Native youth who are 15-17 years of age. It provides youth with opportunities to learn Native culture by participating in cultural ceremonies and activities throughout Alberta.

"Actual teaching is done by Native elders and volunteers. The learning format includes circle sharing, camp outs, films, arts and crafts, songs, ceremonies and workshops," said Furniss.

The duration of the program is six months and is offered two evenings a week and one weekend a month.

Furniss says the program depends largely on the involvement of volunteers.

"We're in need of volunteers to offer their various skills or develop a new skill by joining Keewatin."

Volunteer involvement would include assisting in administration, co-facilitating workshops, camp-outs, act as care-givers, clerical and much more.

"I think the youth will find the program very interesting. We'll have sober dances at Poundmaker's Lodge, trips to Batoche, Saskatchewan and other historical sites, Metis dance lessons and pipe ceremonies. And all the youth need to have is a willingness to learn and share their Native culture," said Furniss.

Non-Native youth who enter the program will learn the same things Native youth learn "but they will also learn how to be more tolerant of Native people and Native culture," said Furniss.

It is expected Keewatin clients will consist mainly of youth receiving assistance from social services and other agencies such as foster care, group homes and addiction counselling programs.

The Keewatin Youth Program is funded by the Alberta Wild Rose Foundation and operated through the McMan Youth Service Association of Alberta.

For further information on Keewatin Youth Program, call Karen Furniss at (403) 453-2377.

## Alberta-Pacific Forest Industries Inc.

### Notice of Tender

Tender notices have been issued for the following project in the development of the company's forestry complex.

#### SCOPE OF WORK

For the supply and installation of insulated, precasted steel wall and roof cladding systems.

#### LIST OF CONTRACTORS

- NWS Construction Inc.  
Hinton, Alberta
- Peerless Enterprises Ltd.  
Edmonton, Alberta
- H.H. Robertson Inc.  
Calgary, Alberta
- Vicwest Steel Inc.  
Edmonton, Alberta

#### TENDER CLOSING DATE

October 30, 1991

There is a mandatory site visit on October 21, 1991 at 10:00 a.m.

Any companies interested in being subcontractors on the above project should contact the Listed Contractors

## An Open Letter to All Canadians.



Tuesday, September 24, 1991

My fellow Canadians:

Today in the House of Commons, the Prime Minister is putting forward of proposals to renew the Canadian federation.

The proposals are not fixed or final. They are a basis for discussion. Canadians are encouraged to debate them vigorously and openly and suggest how they can be improved so that every Canadian can feel welcome, understood and respected in our own land.

A Special Joint Committee of the House of Commons and Senate will seek the views of Canadians on these proposals. Please participate actively in the Committee's work. It's an opportunity to forge the kind of Canada that can best serve the interests of Canadians now and in the future.

The process of renewing the Canadian partnership will not be easy. Canada was born and built because previous generations understood that unity is the key to prosperity and that the keys to unity are tolerance, compromise and goodwill.

In difficult times, these characteristics are often in short supply but that is when we need them most.

Canadians have the opportunity as never before to create a Canada in which all Canadians can feel at home. Together, we have the opportunity to strengthen this country to make it more prosperous and more responsive to the aspirations of all its people.

I urge you to take part in renewing Canada. It's our country that's at stake.

The Right Honourable Joe Clark,  
President of the Privy Council and  
Minister Responsible for Constitutional Affairs.

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## Slave Lake

# Treaty 8 Grand Council honors elders for contributions and service

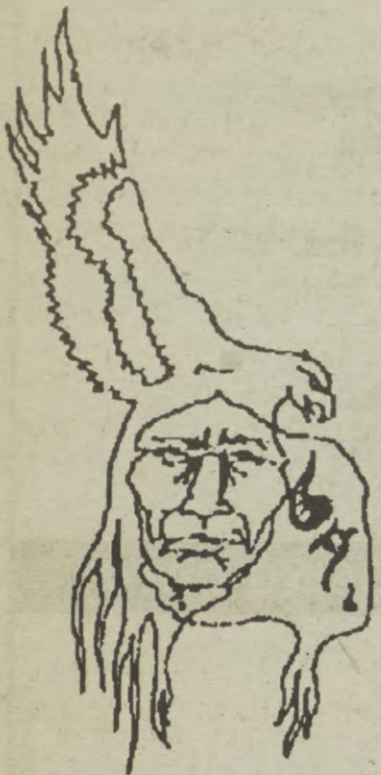
Grand Chief for the Treaty 8 Grand Council Frank Halcrow presented Dene Tha First Nation's Chief Harry Chonkolay with an appreciation plaque at the first annual Treaty 8 assem-

bly held at Slave Lake, Alberta, October 1. Chief Chonkolay and other elders were honoured for their many contributions and services in the Treaty 8 area. Keynote speaker was author of

the book 'Legacy' and University of Alberta Director of Education, Richard Price. The banquet was also highlighted by a fashion show put on by Sunrider Model Agency.



Grand Chief Frank Halcrow (r) presents plaque to Chief Harry Chonkolay



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- ⓪ Kispin kisawêmâwawak awâsisak mîna namôya kitayimêtênawaw opik-inâwasôwin, pî pikiskwêk: Saskatchewan Foster Care Inquiry 1-800-667-7002
- ☛ Complete Training
- ☛ Support and reimbursement provided.
- ⓪ If you like young people and enjoy being a parent, call (Saskatchewan) Foster Care Services 1-800-667-7002

## Husky Oil

### EDUCATIONAL AWARDS RECIPIENTS

Husky Oil is pleased to announce the new recipients of the 1991/92 Educational Awards Program for Native People.

**Wanda Begic**, from Edmonton, Alberta - In September, Wanda started the two-year Secretarial and Office Administration Program at the Northern Alberta Institute of Technology (N.A.I.T.).

**Jim Boudreau**, from Redcliff, Alberta - Jim has entered his final year in Business Administration at the Medicine Hat College. He is an accounting major with plans of becoming a Certified General Accountant (CGA).

**John Johanson**, from Edmonton, Alberta - John is enrolled in the Instrumentation Technology Program at N.A.I.T.

**Nikki Racette**, from Indian Head, Saskatchewan - Nikki has begun her studies toward a Bachelor of Science Degree in Chemistry and Physics at the University of Regina.

Husky Oil is also pleased to continue its educational support for the following individuals.

**Elizabeth Bagshaw**, from Parksville, B.C. - Elizabeth is a two-time Awards

recipient enrolled in Accounting at Malaspina College in Nanaimo.

**Brad Enge**, from Edmonton, Alberta - Brad is pursuing his Law studies at the University of Alberta.

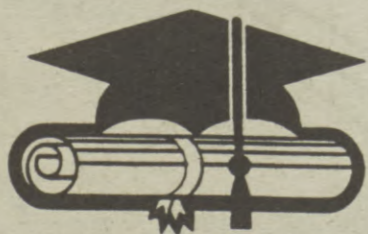
**Jason Lafontaine**, from Regina, Saskatchewan - Jason is a five-time Awards recipient and is completing a degree in Engineering Physics at the University of Saskatchewan.

**Ruby Sansom**, from Bonnyville, Alberta - Ruby is a three-time Awards recipient and is a Management major in the Business Administration program at Lakeland College in Lloydminster.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

Husky Oil, a large oil and gas company, is involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing. For more information, please contact us at the address below.



NATIVE AFFAIRS

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# NATIVE ADULT EDUCATION CONFERENCE



November 6, 7, 8, 1991



Imperial Oil

Lethbridge Lodge Hotel, Lethbridge, Alberta



## General Conference Information

- Registration Fee: \$180 per person
- Full Time students: \$80 per person
- Registration Fee includes:
  - all workshops and plenaries
  - conference materials
  - Wednesday reception
  - Thursday & Friday breakfasts
  - Thursday & Friday luncheons
  - coffee
- To register, complete the registration form and send it along with your cheque or money order to the conference office before October 26, 1991.

## Keynote Speakers

- Richard Wagamese, Bill Mussel, Hugh Dempsey

## Purpose of Conference

- to provide an opportunity for Educators, Students and Administrators to interact and share ideas, successes, and information from their respective fields of expertise.
- to provide a forum for participants to strengthen communication networks as opposed to working in isolation

- to enhance cross-cultural awareness and development for Educators and Administrators
- to open new possibilities for students in the areas of career planning and employment opportunities.

## Concurrent Workshops I

- A. Student Panel-'Native Students in a Cross-Cultural Setting'
- B. 'A World View of Cross Cultural Education'
- C. 'Cross-Cultural Education from an Elder's Perspective'

## Concurrent Workshops II

- A. Teacher Panel-'Teaching Techniques in a Cross-Cultural Setting'
- B. Curriculum Sharing Session-Blackfeet Community College, Browning, Montana
- C. 'Humor: An Essential Component of Adult Education'

**Inquiries:** Address Inquiries to: Everett Soop, Conference Co-ordinator, Lethbridge Community College, 3000 College Drive South, Lethbridge, Alberta T1K 1L6, Ph: (403)320-3335, Fx: (403)320-1461

NAME \_\_\_\_\_ TELEPHONE \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ PROV. \_\_\_\_\_ P.C. \_\_\_\_\_  
 FULL TIME STUDENT I.D. \_\_\_\_\_  
 DATE OF BIRTH \_\_\_\_\_

I would like to register in the following workshops:

Concurrent Workshops I:

A  B  C

Concurrent Workshops II:

A  B  C

REGISTRATION FEE:  \$180 (includes G.S.T.) Full-Time Student Fee:  \$80 (includes G.S.T.)

Cheque for: \$ \_\_\_\_\_ Enclosed

Please send in with registration fee. Make cheques payable to Lethbridge Community College. MAIL TO: Division of Community Education, Lethbridge Community College, 3000 College Drive South, Lethbridge, AB, T1K 1L8. For VISA or MASTERCARD registrations call 320-3323.

## Sports

# WHL teams acquire The Pas, MB Native hockey players

By Molly Chisaakay  
Windspeaker Correspondent

## THE PAS, MANITOBA

Ice hockey is Canada's favourite sport and the back yard



Chris Constant

pretty scary.

"The biggest struggle was leaving home. I didn't know anyone and I missed the reserve. The fast pace of big city life took some getting use to," said Constant.

Both players remain active in other sports as well. During the summer months they play for soccer and baseball teams in The Pas.

Smith is known to be a great track and field runner. Just recently he broke a provincial zone record during track meets in Winnipeg.

Trained by his father, Smith learned how to run on an airstrip near The Pas.

Constant gives his father all the credit for his ability to play solid hockey.

"He coached hockey teams I played for in the minors. And when I was 15 and playing hockey in Brandon, he was always there encouraging me. My father is my best friend."

Constant sees himself as a role model for other Native youth who want to play competitive hockey.

"I help other kids just by living a clean lifestyle. Everything I do is important to me and if the youth see it, then maybe they will want to live that way too," Constant said.

Both Constant and Smith

skating rink is usually where little boys' dreams of someday playing in the National Hockey League are made.

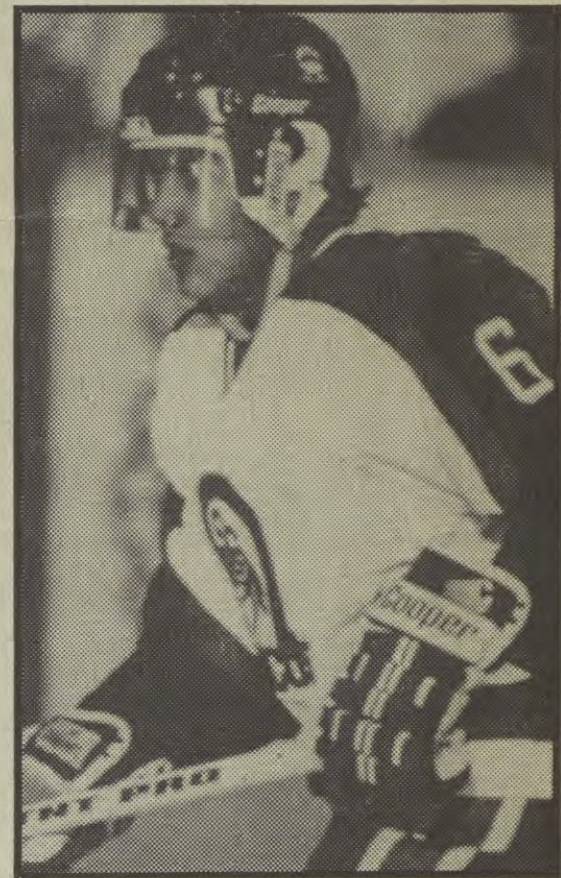
Dreams of being the next Wayne Gretzky or Bobby Orr fly through little boys' minds as they stand, fall and slide into goal posts, while nervous moms and dads close their eyes waiting for those first inevitable spills their children will make.

The backyard skating rink is where Chris Constant and Jason Smith learned to play hockey and now their dreams of playing 'big time' hockey are coming true.

The two 18-year-olds from The Pas Reserve in northern Manitoba now play in the Western Hockey League (WHL). Smith plays for the Brandon Wheat Kings and Constant for the Swift Current Broncos.

The one time teammates with the Broncos (Smith was traded this year to the Wheat Kings) grew up together in The Pas and played together in the same minor hockey league.

In 1988, Constant played for the Winnipeg Thunderbirds and Smith for the Manitoba Dawson Kings. Constant remembers leaving the reserve for the first time without his parents "was



Jason Smith

have a message for youth who want to someday make it to the big leagues.

"There are always obstacles that must be overcome. We just keep working hard to overcome them. Hard work is what got us to where we are today, into the WHL," Constant and Smith agreed.

# YOUR VIEWS ARE NEEDED TO DEVELOP ALBERTA'S NEW WATER MANAGEMENT POLICIES AND LEGISLATION

## YOU ARE INVITED TO ATTEND OPEN HOUSES AND PUBLIC WORKSHOPS ON THE FUTURE MANAGEMENT OF ALBERTA'S WATER RESOURCES.

Each session will start with an Open House at which participants can receive information on water management practices and alternatives. This will be followed by a Workshop which will provide opportunities for discussion and making recommendations to government.

A discussion paper and background papers are available to help you prepare for the Workshop.

Call toll free **1-800-661-5586** for further information. Also, please call us if you plan to attend an Open House/Workshop. This will help us accommodate all who are interested.

Or write:  
 ALBERTA ENVIRONMENT  
 Third Floor, Oxbridge Place  
 9820 - 106 Street  
 Edmonton, Alberta T5K 2J6

## SHARE YOUR KNOWLEDGE AND EXPERIENCE BY PARTICIPATING IN AN OPEN HOUSE/WORKSHOP

All weekday Open Houses start at 2:30 p.m. and Workshops at 7:00 p.m.  
 On Saturdays, Open Houses start at 10:00 a.m. and Workshops at 1:00 p.m.

- Vermilion — October 30  
Elks Hall
- Red Deer — November 1  
Red Deer Lodge
- Lac La Biche — November 7  
Jubilee Hall
- Ft. McMurray — November 8  
McDonald Island Recreation Centre
- Hanna — November 14  
Community Centre
- Medicine Hat — November 15  
Quality Inn
- Lethbridge — November 20  
Sandman Inn

- Claresholm — November 21  
Community Centre
- Calgary — November 22 & 23  
Marlborough Inn
- Whitecourt — November 26  
Whitecourt Motor Inn
- Drayton Valley — November 27  
Royal Canadian Legion
- Edmonton — November 29 & 30  
Radisson Hotel  
(formerly Sheraton Plaza)
- High Level — December 3  
Royal Canadian Legion

- Grande Prairie — December 4  
Golden Inn
- High Prairie — December 5  
Elks Hall
- Peace River — December 6  
Conference Centre



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ERIC LARSFOLK  
D.O.B. 1967 - Missing: Aug. 24/81  
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MICHAEL MAYFIELD  
D.O.B. 6/6/78 - Missing: 1/10/85  
Black hair and eyes



RICHARD LOREN UDEN  
D.O.B. 11/22/68 - Missing: 9/12/88  
Dark Brown hair, brown eyes



REGAN CORDELL UDEN  
D.O.B. 5/25/70 - Missing: 9/12/80  
Brown hair, brown eyes



MEADOW BROOKE PERRY  
D.O.B. 8/24/79 - Missing: Aug. 87  
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SUMMER DAWN PERRY  
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