

Wind speaker

October 10, 1986

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INSIDE THIS WEEK

CULTURE AND EDUCATION in today's world, is the topic of articles sent in by Grant MacEwan students. **See Pages 6 and 7.**

WHAT DO YOU THINK? is a survey for you to respond to. Windspeaker poses its first question. **See Page 6.**

MAXINE NOEL is making her annual visit to Edmonton. Terry Lusty presents a brief profile of this very successful printmaker and painter. **See Page 12.**

Slim win for Ronnenberg

By Lesley Crossingham

SEEBE — An exuberant Doris Ronnenberg announced she felt fully vindicated after her re-election as president of the Native Council of Canada (Alberta) for another two-year term.

The election came at the end of a grueling day of heated debate at the NCC(A) annual assembly held at the luxurious Rafter 6 guest ranch at Seebe, overlooking the Stoney Indian reserve west of Calgary October 5 and 6.

Ronnenberg ran against former vice-president Russell White, and although NCC(A) officials refused to release the vote totals to Windspeaker, White announced he had lost the race by only four votes.

Delegates also elected Philip Campiou as vice-president for northern Alberta, Ray Desjardin for central Alberta and Teresa Bone for southern Alberta. Again, the vote total was not released to Windspeaker.

Elected board members are: Leo Tanghe and Gordon Shaw for the north, Gerald White and Frank Logan for central and Joe Chartrand for the south.

The announcements were made at 10 p.m. after a long day of bitter debate as delegates from all parts of the province exchanged

insults, innuendoes and accusations.

Bearing the brunt of these accusations were Research Director Richard Long. Long was in residence at the ranch but did not attend the meeting.

Tempers flared as several delegates accused Doris Ronnenberg of nepotism by employing her common-law husband, Richard Long.

However, Ronnenberg replied that she had not made the final decision to employ Long and that there were no bylaws restricting employing family members. Several other accusations

ranging from incompetence to opportunism were brought forward but were ruled out of order by the meeting chairman, NCC national president Smokey Bruyere.

Then another heated debate over membership ensued after it was discovered that several delegates, some of whom had travelled from as far away as Fort McMurray, were being denied membership.

Bruyere pointed out that according to NCC(A) bylaws and constitution, the society did not represent Indians whose names

appeared on general or band lists.

This led to another long and bitter debate, with one delegate, former treasurer and founder Madge McRee, who had her membership withdrawn, complaining that she was no longer represented by any Indian organization as the Indian Association of Alberta (IAA) and her band, Slave Lake, refused to have anything to do with her.

McRee also accused Ronnenberg of removing her because of statements she had made to Wind-

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AVC dispute

Grouard Nativeness stressed

By Albert Burger

GROUARD — A community forum here October 4, strongly made the point that the local community considers the Alberta Vocational Centre (AVC) Grouard "is education for Native people, by Native people-and it always has been."

The forum was organized as part of research by a joint working committee composed of government officials, Grouard community members, and Indian and Metis representatives. The joint working committee was established as the result of a protest last May that saw the blockading of the AVC facility at Grouard.

The joint committee is co-chaired by Robin Ford, assistant deputy minister of municipal affairs, and Jeff Chalifoux, mayor of Alberta. Other members include Grouard, Halcro, Slave Lake, Council, East Prairie, Metis Settlements, Prahm, and Goulet.

Metis Local, and Andy Henry, Brent Pickard, and Fred Dumont of Alberta Advanced Education.

Deputy premier and minister of advanced education Dave Russell, minister of municipal affairs Neil Crawford, and minister of economic development and trade and local MLA Larry Shaben, made a number of commitments:

- That the government will participate in a joint committee to look at the programs, staffing and capital requirements for AVC Grouard and other locations presently serviced by Grouard to ensure that they are adequate to meet the future educational needs of the area;

- That in the review process particular attention will be given to the educational needs of Native people and the involvement of staff and students in the operation of the centre;

- That pending receipt of the report of the joint working group, the decision to construct housing units in High Prairie will be deferred (and) the education program at AVC Grouard will not be downgraded;
- That the staff and students involved in the recent

protest will not be disciplined."

The terms of reference and work program for the joint working committee are to:

- "Review the original mandate of AVC Grouard;
- Review the programs of AVC Grouard to ensure that they meet the educational needs of Native people in the region;
- Review staffing requirements and in particular the decision on the location of housing;
- Examine ways in which Native people (students, staff, communities) can be involved in the operation of AVC Grouard;
- Prepare recommendations on the above for consideration by and agreement with the three ministers."

Co-chairman Robin Ford told Windspeaker in Grouard that the joint working committee expects to make its recommendations before the end of 1986.

"We're all here," said Ford, "to listen what the people in the community feel the Native impact on the administration (of AVC Grouard) should be. This forum relieved the tensions that resulted from last summer's blockade. We're all after a solution."

Co-chairman Jeff Chalifoux said the committee was in Grouard "to try to get input and views from the people of the area how AVC Grouard can better

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— Photo by Bert Crowfoot

OFFICIAL OPENING

Stan Kolomyjec (right) presents a plaque to Dene Tha Chief Larry Chonkolay. The presentation commemorates the opening of natural gas service and the band office. **See story on Page 12.**

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National

Banner year for Regina Natives

Regina opens new friendship centre

By Larry Laliberte

REGINA — An official ribbon cutting ceremony instigated a celebration that not only attracted political dignitaries from various levels of government, but more importantly, individuals who were instrumental in securing the first friendship centre in this city.

It was a dual celebration, for the Native and non-Native community of Regina, as the newest friendship centre was officially recognized once again as a service arm for Regina's Native people. Maybe more importantly, the friendship centre's 25th anniversary was acknowledged as well.

September 26, 1986, was definitely a milestone in the history of Saskatchewan's friendship centre, as this establishment celebrated its silver anniversary.

The ribbon cutting honors went to Joe McKeown, a well respected city alderman, in both the Native and non-Native communities.

What used to be St. Thomas Elementary School, an establishment constructed in 1965, is now the headquarters of the Regina Friendship Centre. Located on Park St. and 14th Ave., this building's above average size will allow for the delivery of numerous services not available before. What used to be ten classrooms will eventually house a day-care unit, arts and crafts programming, up-grading facilities, tutoring projects, an employment referral agency, and numerous other programs currently being developed.

"With all this additional space, we haven't even examined all potential

programming that we could offer out of this building," says Tony Pelletier, Regina Friendship Centre Executive Director.

Another unique aspect of this building is that one day it will be totally owned by the Regina Friendship Centre. It will be the first service building that will be totally owned and controlled by a native group in the city of Regina, if not the province of Saskatchewan. Although most the paper work is behind them now, paying off a remaining \$130,000 in mortgage fees is a priority. This building, purchased at \$500,000, including a sizable lot, has doubled in value since it was acquired in January of this year. "A smart investment," Pelletier says. A successful bingo operation is generating a healthy profit that's being directed back into the building.

Through Pelletier's established leadership, he was able to convince representatives from Saskatchewan's two major political parties to attend this ceremony. At a time when Saskatchewan voters will go to the polls, come October 20, to decide our next provincial government, attracting representatives from the two contending parties is no easy task.

Pelletier was not only able to convince these potential politicians to meet in the same room, but to put their platforms aside, and join in celebrating the grand opening/anniversary celebrations as well.

Months of planning and organizing went into assuring this event's success. All friendship centres across Canada were sent invitations. Although most couldn't come, many did

sent letters of congratulations. The Brandon, Manitoba Friendship Centre was able to attend, and the three representatives said they were quite impressed with the new building, as well as the celebrations.

The day's activities officially began with an opening prayer from Elder Joe Starr. Speeches were then delivered from individuals who were very instrumental in the friendship centre movement in this city. Eleanor Brass, an individual who was involved in the first ribbon cutting, in 1961, spoke on the centre's "humble beginnings." She

was most happy to see friends, she hadn't seen in "ages."

Bill Fayant, assistant director, informed the assembly of the centre's present programming, and spoke on the ones currently on the drawing board. Fayant then presented Pelletier with an attractive plaque with all the names of the past presidents.

After several more speeches from municipal, provincial and federal government representatives, all speaking on the centre's essential services, the ribbon was then cut. The remainder of the

afternoon featured a come-and-go-tea, where there was ample opportunity for renewing of old friendships and the beginning of new ones. Tours of the building were conducted as well for interested parties or individuals.

The banquet got underway at 7:00 in the evening, with Elder Joe Starr saying grace. A buffet style menu was the order of the day, featuring such entrees as cabbage rolls, and dark and white meats. After everyone's appetite was dealt with accordingly, it was on to presentation of awards.

Awards were presented to individuals who contributed to the development and growth of the Regina Friendship Centre. In a surprise presentation, Pelletier was presented with a handsome beaded vest from the board of the centre, showing their appreciation for his outstanding leadership.

The evening concluded with a dance, featuring "David Bird and the Country Rockers," a local native band fast gaining prominence. In all our guest book indicate we entertained well over 300 people.

OTTAWA REPORT

By Owenadeka

Native broadcasters didn't get all they asked for out of a recent federal task force, but they shouldn't complain.

The task force on Canadian broadcasting, chaired by Gerald Caplan and Florian Sauvageau, gave a lot of moral support to Native programmers. However, there are a number of holes in the Native chapter of their report. But given the state of the federal economy these days, Native broadcasters shouldn't cry about the size of the hole in the Caplan-Sauvageau donut. Instead, they should be working like hell to hang onto the dough.

The most important recommendation in the report says federal legislation should be changed to give Native people the right to broadcasting services in their own language. Native languages should have the same status, guarantee and protection as English or French. Sound terrific, right?

Well, as you might have guessed, there's a catch. The report says Native people should be entitled to broadcasting services in their own language -- but only on two conditions.

One is the phrase "where numbers warrant." In other words, only in those places where Native people form a significant portion of the population. That basically leaves out most of the Native people in southern and urban Canada.

The second condition on Native language rights is the vague requirement that they be affordable. Since the government is interested in cutting -- not increasing -- federal spending these days, the present inadequate funding levels for Native language broadcasting will, at best, stay the same.

The recommendation on Native language rights doesn't really amount to much, Gerald Caplan admits, because of what he calls the "weasel word" conditions. But legal recognition of Native broadcasting rights -- no matter how watered down -- would nevertheless be a significant but largely symbolic victory.

Another recommendation said Native people, other minorities and women should be appointed to the boards of the CBC and the CRTC, the federal body that regulates all broadcasters. Such a move is little more than tokenism, Gerald Caplan admits. But given the Conservative government's extremely poor record of appointing Native people to federal boards, agencies and commissions, even tokenism may be a long time coming.

Both recommendations, though, have one big thing going for them that should make them very popular with the tight-fisted Tories -- they don't cost anything. Since some of the meatier Native recommendations create more problems than they solve, the fact that they are also too expensive is probably just as well.

One of the two meaty recommendations has to do with the CBC. The task force says the CBC Northern

"... given the state of the federal economy these days, Native broadcasters shouldn't cry about the size of the hole in the Caplan-Sauvageau donut. Instead, they should be working like hell to hang onto the donut."

Service should become, essentially, an independent Native language service. This recommendation was included just for looks, Gerald Caplan says, because the CBC doesn't have the money to expand its Native language services in the first place. The task force included it, he says, to protect the already small Native language budget at the CBC.

A related recommendation was the one that says funding levels for Native broadcasters should be protected from further cuts. In the last two years, Native broadcasting programs have been cut by \$4.5 million. The task force, by the way, praises the work that Native societies have done in spite of the cuts. Independent audience surveys have been taken, the report says, and they're positive. The report says Native people are listening to and watching the Native media and are asking for more Native programming.

The report's second meaty recommendation says the CBC and the Native groups should share a satellite channel to deliver their programming. That would cost millions at a time when the CBC is struggling to keep from closing down entire stations. Like the other major recommendations, the task force knows the government won't approve it.

Almost all the task force's attention was spent on northern Native broadcasters. The task force recognizes that Native groups in southern and urban areas have been getting the short end of the stick when it comes to federal funding and support. But when it came time to even things up, the task force just continued that tradition. The only thing that Native broadcasters in southern and urban areas get is a recommendation to study their problems. Even Gerald Caplan admits that "sounds a little wishy-washy."

But on the whole, the report has received very favourable reaction from almost everyone involved in the broadcasting industry.

Native groups should therefore begin pressuring Ottawa to adopt the spirit of the report. It would be a mistake to focus on the long-term solutions proposed in the Native chapter. They are either impractical or much too expensive for the government's taste. The important thing is to save the dough in the budgets and nail down the hope offered by the symbolic recommendations.

Despite its shortcomings, the Caplan-Sauvageau report does give struggling Native broadcasters a slim chance to improve their troubled situation. And God knows, they need the help.

Wind speaker

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Provincial

Grouard Nativeness stressed

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serve Native people with programs and administration."

AVC Grouard serves a student population three-quarters of whom are Native. People participating in the October 4 forum at Grouard repeatedly made the point that historically, since the first settlers -- Grouard has been the location of facilities for Native education. At the same time, it was generally accepted that AVC Grouard is not an exclusively Indian school, but rather a meeting ground of cultures.

As Robin Ford put it: "AVC Grouard is not solely for Natives. We're not living in South Africa."

The people at the forum considered a number of aspects of the local Alberta

Vocational Centre.

The location of the centre, it was felt, should be kept in Grouard and even expanded. Shifting student housing and certain programs from Grouard, it was noted, would be to the detriment of the local community and the institution.

While there was general agreement that AVC Grouard is not exclusively for Native people, it was also felt that more Cree-speaking Natives should be prepared for instructional positions.

Special needs of Native adults should be addressed by staff able to speak Native languages, and the attitude of instructors should be adjusted to take into account the measure of culture shock experienced by Natives who

come to the institution from the outlying communities.

Programs should assist Natives in the process toward self-government, it was felt. As well, there should be strong links with the work force. More emphasis needs to be placed on Native culture, history, and language.

The operation of AVC Grouard is closely tied to its location. It was noted that Natives from outlying communities feel comfortable in Grouard. However, staff must appreciate Native culture, more Native counsellors should be employed, and there ought to be more native involvement in liaison and outreach work to Native communities.

It was suggested that the governance of AVC Grouard could be improved

through an advisory council with representation from the Native communities, as well as moving toward college status with a board of governors.

The general preception of people attending the forum at Grouard was positive. Jeff Chalifoux said, "Native people are being heard through the minister of municipal affairs." Chalifoux said he had "very optimistic feelings."

Grouard Community Council president Pauline Prahm also said, "I think it's coming along pretty good." Glenna Anderson of the community council agreed, although she added: "Sometimes I think the government has already made up its mind." But, said Prahm, "at least someone is listening."



AVC GROUARD
...Native Community needs to be heard

"Charlie" tackles alcohol/drug problems

By George Poitras

Alcohol, drugs, lack of unity and too much fighting are just some of the problems that Doris Courtoreille of Swan River feels exist on her reserve. A participant in the Project Charlie program at a conference held in Edmonton, September 29 to October 2, Courtoreille learned of ways to deal with problems that stem from alcohol and drug abuse.

The program is designed for elementary school children and tries to reach them before they become users of alcohol and drugs. The foundation of the program is on building self-esteem, teaching social competencies and discouraging the use of drugs as a means of keeping out of trouble. To date there have been several successful programs in Alberta.

Courtoreille has been aware of the program since 1982 and has always

wanted to partake in it. As many others also feel the program would be of interest to them, this program has been requested many times. Courtoreille is a health liaison worker out of Slave Lake and works with the 14 surrounding reserves. Also in attendance were community health representatives (CHRs), teachers, counsellors and nurses from as far as Fort Chipewyan.

Feeling good about yourself and at the same time not sacrificing anyone else's well-being is a major component which is emphasized in the program. Children are taught to respect themselves and others, and to make healthy decisions. Parents of the children are encouraged to become involved and continue discussions at home. The classes focus on communication, emphasizing the importance of listening. The Project Charlie curriculum was created to address six factors which are influences of drugs and alcohol abuse: low self-esteem, peer pressure, lack of healthy relationships, poor decision-making skills, boredom and curiosity and lack of drug information.

With the skills acquired from the program, the trainees will return home to begin implementation of the program into their schools and daycares. The program has been implemented into many different areas, including prisons. Anywhere you find low self-esteem and boredom the program has proven to be successful.

The four days of intensified training experience included lectures and group experiences covering lessons, activities and strategies in the Project Charlie curriculum guide; information on chemical dependency; classroom management; implementation, and evaluation. Conducting the sessions were Chick Strawbridge and Lynell Thiel, both of Edina, Minnesota, where the program originated 10 years ago. They felt the people in attendance were very cooperative and have

the desire to return home eager to begin work with the children. "They have made us feel really welcome and we have learned about Canada, the Native culture, and other things," said Thiel.

Another participant, Cherrilene Steinhauer from Saddle Lake, works out of the Saddle Lake Health Centre as a CHR. "Project Charlie has had a tremendous impact on me already," said Steinhauer. "It was as if I was asleep before Project Charlie; it's seem to have awakened me." As a

result of the conference, Cherrilene hopes to begin Al-Anon and Ala-Teen programs on her reserve. "Project Charlie has made a very good impression on me, and I'm leaving here very satisfied."

Doris Courtoreille knows of the problems that exist on her reserve and feels that it is time once more to start working together and to stop fighting with one another. "We don't want our children to grow up in a bad manner. If we would just look back to our forefathers, in those days

there was no jealousy. They shared, loved and worked with one another -- let them be our examples," said Courtoreille. She feels very good about having participated in the Project Charlie course.

This project and another held in August, cost the Health and Welfare department \$25,000. The August workshop, "Say It Straight," was held at the Poundmaker/Nechi Centre and was directed to teens. This workshop was also conducted by an American firm.

'Making Connections' conference slated

Native Women urged to join

By George Poitras

Called Making Connections, an organization formed by women from groups such as the Edmonton Learner Centre, Alberta Nurses for Nuclear Responsibility, Voice for Women, and Tools for Peace was organized to increase understanding of issues connecting disarmament, economics and development from the women's perspective.

Past president of the Alberta Native Women's Association, Loro Carmén, a representative for the group, says she would like to see Native women participate with other ethnic groups to discuss these critical issues.

Making Connections deals with such issues as the impact of the arms race on women, nationally and

internationally; women's opportunities at home and abroad; the women's perspective on peace and development and why are they important; what women can bring to the process of disarmament and peace, which leads to opportunities for development for women, etc.

The organization's intent is to help make the interconnections between these critical issues.

A free public forum and a workshop for women will be held to better inform and to understand the issues of women, disarmament, economics and development.

On Friday, October 17 at 7:30 p.m. in the Education North Room 2-115 at the University of Alberta campus, an open forum for everyone will be held. At the forum, a film entitled

"Speaking Our Peace," a film by the National Film Board of Canada, will be shown. It is on Canadian women working for peace. Solanges Vincent, a political and economic analyst from Montreal will be available following the film to make a presentation. Vincent will also be featured in the film.

A workshop for women will be held on Saturday and Sunday, October 18 and 19, beginning Saturday at 9:00 a.m. at the Humanities Centre of the U of A campus.

This workshop for women will provide them with the opportunity to come together to receive additional information, to expand their analysis, to share their experiences, to feel empowered, to gain support and to strategize for change. Included in the workshop are presentations,

small group work, individual assimilation, large group sharing and planning, films, a resource fair, singing and dances of peace.

"We strongly urge all Native women who are interested in the development of women to attend," says Loro Carmén, a representative of the organization on behalf of the Women's Free Spirit Chapter of the Alberta Native Women's Association.

A fee of \$30 maximum is requested. But no women will be prevented from attending for financial reasons.

For more information, contact the Faculty of Extension, Women's Program at the University of Alberta or phone 432-3093 for registration in the workshop.



D. COURTOREILLE
...work together



DORIS RONNENBERG
...elected to another two-year term

Slim win for Ronnenberg

From Page 1

speaker which appeared in the September 5 edition complaining she had been unable to access financial information.

"I was put on the band list in January. How come she (Ronnenberg) removed me after I spoke to Windspeaker in September?" she complained.

McRee pointed out that NCC(A) had been formed to help Native people who weren't represented by any other organization.

"Now I and a lot of other women are back in the same position," she said tearfully. "Our bands don't want anything to do with us and you have refused us membership."

Several other delegates complained of similar incidents and others said they had been refused membership or had membership withdrawn with no reason given.

Bruyere interceded, pointing out that these concerns were covered by the bylaws and that they couldn't be changed without giving 21 days notice and holding a special meeting. Finally, a motion was brought to the floor to review membership codes at a special meeting to be held at the end of November.

The elections committee was then selected and after private discussions, they chose to allow all delegates to vote and for members who had been suspended to be allowed to directly question the president. However, several delegates were still refused permission to vote.

In her electoral speech, Ronnenberg pointed out that she had acted as a volunteer in 1984 and had later received a wage of \$1,500 per month from November 1985.

"I am now prepared to go

back to being a volunteer. My commitment is to the survival of the organization, and I make that commitment today."

Ronnenberg distributed documents dating back over two years covering discussions between herself and the government. She added that she stood on her record as outlined in the documents.

In his electoral speech, White said it was imperative that some strong house-keeping measures be undertaken within the organization.

White added that he had done some checking into the financial situation and had discovered that the president and research director had received 58 per cent of the salary budget between them.

The voting started soon after the speeches and the counting of the ballots took about two hours.

HAPPY HOLIDAYS



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HAPPY HOLIDAYS

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Still split despite election

By Lesley Crossingham

SEEBE — The rift between two factions within the Native Council of Canada (Alberta) shows no sign of healing, despite the re-election of president Doris Ronnenberg.

During the stormy two-day annual assembly held at the Rafter 6 guest ranch 85 km west of Calgary, president Ronnenberg called for unity and a collective stand. However, former vice president Russell White says he has no intention of walking away from what he describes as a "major financial problem" within the organization.

In an interview after his unsuccessful election bid, White accused Ronnenberg of busing in her supporters and not informing all the membership of the annual assembly.

"Why was the meeting held here, far away from where most of the membership lives? And many people have told me they weren't informed of the meeting or couldn't travel out here," he said.

The two-day meeting was held at the luxurious Rafter 6 guest ranch set in the Rocky Mountains near the small town of Sebe. The ranch overlooks the Bow River and the Stoney Indian reserve and offers a heated swimming pool and horseback riding as part of the two-day package which ranges in price from about \$149 per person.

However, Ronnenberg bristled at White's accusation, saying she had not paid for the buses.

"My children put their own money toward busing in the people," she said in an interview. "They were so upset about the reports that they wanted to make sure everyone got there."

Ronnenberg also pointed out that the NCC(A) had received a very good deal from Rafter 6 which is owned by personal friends of southern director Lena Gallop.

White also wanted to know why the organization was suffering from a crippling debt and overdraft.

"NCC(A) is being forced into an emergency budget next year and I'd like to know what happened to all that money. I am not satisfied with the auditors' reports," said White.

Ronnenberg said she felt the auditor's report vindicated her position and pointed out that the organization was underfunded for the programs they wanted to implement.

"We received \$65,000 the first year and we had a contract with the Secretary of State that we would receive double that. But then the government introduced its austerity measures and we never received the other 50 per

cent. We are severely underfunded and had we been properly funded there would have been no infighting," said Ronnenberg.

Ronnenberg added that the NCC(A) financial records had been audited by a reputable firm, Price Waterhouse, who had shown there had been no "illegal" actions.

"The audit has vindicated the organization and showed that nothing illegal was done and that we conducted ourselves properly. This clean audit is proof that all is well financially within the organization," she said.

However, the most stringent attacks came from both the delegates and White and were levelled against Ronnenberg's common-law husband, Richard Long, who until recently was Research Director, receiving a salary of \$30,000 per year plus expenses.

White accused Long of running up "huge accounts" in Edmonton bars and hotels and charging it to the NCC(A).

"We have evidence that about \$10,000 was used in this way on one credit card alone," charged White.

However, in an interview after the meeting, Long, who says he is on an indefinite leave of absence, defended his position saying all expenses were used for work relating to the organization.

Long, a disbarred lawyer who helped found the NCC(A), said he did not attend the assembly because he feared it would turn into a "slanging match."

"I am on an indefinite leave of absence and I'll only come back when I am asked by the executive," said Long. "I am not about to let a small faction use me as a scapegoat for their inadequacies."

Long added that some board members expected to receive salaries and begrudged those who were paid for the work they did for the NCC(A).

Ronnenberg also supported Long, saying she felt he was being used as a scapegoat by disgruntled board members.

"The salary the research director received (30,000) is not excessive. I have a son who makes more than that," she said.

Auditor Fred Dunn from Price Waterhouse also defended Long, saying he had been locked into a contract with NCC(A) and members cannot now go back on that agreement.

"I am not here to hang Long. You agreed to pay him that salary. I have it in writing. And you can't expect to get it back off him," he told several angry delegates during a heated discussion on the first day.

Several delegates also complained that Long, who is not Native, had a position

of authority in a Native organization purely because he was Ronnenberg's common-law husband.

However, Dunn again reiterated that board members knew who he was when they signed a contract with him.

Dunn went on to outline the dire financial difficulties faced by the organization and begged delegates not to continue the infighting as lawsuits and meetings are very costly.

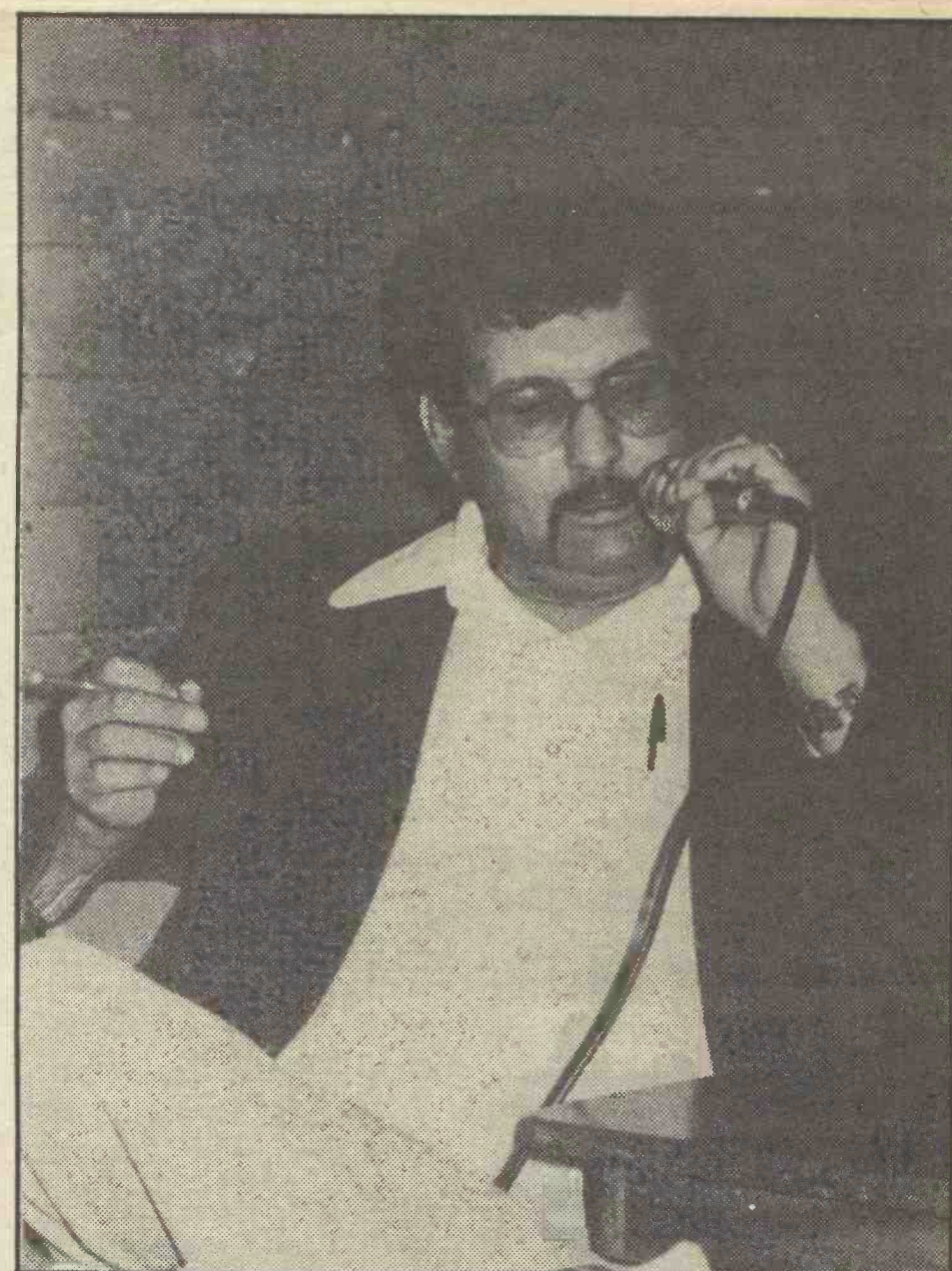
"Look, you have the financial situation here before you. You can see how imperative it is to work on a tight budget. You simply can't afford expensive lawyers and all these legal battles."

However, White says he is not convinced by Dunn's

argument and says he intends to seek legal advice over the election and the NCC(A) financial situation.

"I have already got legal advice that meetings we held in Slave Lake, where we ratified our earlier decision to fire Richard Long, was legal. But the president said it was illegal and held back our decision. Now we intend to take further steps," said White.

White refused to outline exactly what steps he has in mind but pointed out that the upcoming membership meeting scheduled to be held in Edmonton November 29 will be "very interesting" and that "criminal charges are being considered" against some members of the executive.



RUSSELL WHITE
...has a lot of questions

NCC(A) faces money problems

By Lesley Crossingham

SEEBE — The Native Council of Canada (Alberta) is teetering on the brink of bankruptcy and could well go under unless a well constructed emergency plan is strictly adhered to, said a Price Waterhouse auditor at the organization's annual assembly here October 4.

Speaking before the assembled delegates, Fred Dunn submitted two financial statements, one for the year until March 31 and an unaudited statement for the following three months.

In the first financial statement, Price Waterhouse points out that the organization has a deficit of almost \$30,000 and in the second unaudited statement this shortfall has increased to \$72,000.

"As you can see, it is worsening," Dunn told the meeting.

Several delegates asked where the money had been spent and Dunn replied that he had a difficult time working with the executive and board members who did not fill out expense claims properly or had cheques made out to petty cash.

"We can't trace it. All I am saying is it's gone," he said.

Dunn pointed out to the meeting that the organization has a bank loan and a bank overdraft with the Bank of Montreal which could be called in at any time. If the bank chose to do so, the organization would then be declared bankrupt.

"You are going to have to pay off the overdraft and I am proposing a plan which would see 50 per cent paid off with a promise to pay the rest later. This is a survival plan," he said.

Dunn outlined the survival plan which included a bylaw

prohibiting cheque signers to be related to each other, as several delegates complained that Richard Long and the president, Doris Ronnenberg, who live common-law, are co-signers.

Dunn further recommended that the organization hire a bookkeeper because at the moment this duty is fulfilled by the research director, Richard Long (now on an indefinite leave of absence), and Price Waterhouse.

Dunn also complained that there were instances when payroll deductions, including UIC and government pension, were not remitted to the government.

"Failure to remit payroll deductions with flagrant disregard could result in proceedings by the government. The board would be held responsible and board members could be prosecuted," he told delegates.

Dunn requested that all NCC(A) corporate credit cards be destroyed as these

had been abused. He cited several instances when corporate credit cards were used and people had "forgotten" how the money had been spent.

Finally, Dunn advised that an annual budget should be developed and adhered to without the "rob Peter to pay Paul" policy that had been in place until recently.

"Budgets aren't slush funds. You can't dip into money earmarked for certain projects for your own pet projects," he told delegates.

"You're in tough shape and a survival budget must be made. Directors must realize that they are volunteers and only get out-of-pocket expenses," he added.

Dunn also complained that members are preoccupied with legal battles and often appear to be "fiddling while Rome burns."

"You have very little room to maneuver. If you don't cooperate and get

united, I see a very short future."

However, delegates continued to shout questions about the spending of research director Richard Long. Dunn, who at times seemed to have trouble controlling his temper, said he saw nothing wrong with the salary paid to Long.

"You must remember that salaries paid out have gone. I'll also add that I don't think you overpaid him," he said. Soon after the gloomy picture was presented to delegates, a motion was made to accept Dunn's recommendations and to stick to a tight "survival budget."

In an interview after the meeting, Ronnenberg said that the NCC(A) had been underfunded and that promises from the Secretary of State to double funding had been withdrawn due to the austerity measures of the federal government.

"The audit has vindicated the organization and showed that nothing illegal was done," she said.

However, although tempers flared and one elderly lady whispered prayers throughout the stormy session, chairman and national NCC President Smokey Bruyere remained calm, consistent and objective.

In a later interview, Bruyere said he refused to take sides and added that he felt the Alberta organization was just experiencing growing pains.

"I don't want to get involved right now," he said. "I think it's up to the people of Alberta to sort the organization out."

Bruyere added that he was glad that Ronnenberg had announced she would pay immediate attention to the emergency budget which should see the organization through until the new fiscal year in April.



SMOKEY BRUYERE
...remained calm and objective

Education increases chances of survival

By Darrell Gladue

The general expectation of post-secondary Native students is to acquire skills that will better themselves and the people. It is generally agreed that by looking to education, we stand a better chance of survival.

From what I am learning, I get the feeling that Native people are losing commonly held negative beliefs and opinions about education. These negatives were imbedded in the minds of Native people back in the days of forced schooling. Today, we are no longer forced to go to school; we go by choice.

In many ways we live in an age where only the strong will survive. The "strong" are those who seek education as a step to advancing in this world.

The reason for this

should be obvious. Nowadays, we live in an age of computers and technology. There is a need for people to acquire basic skills for the modern workplace.

Native students, more than ever, are looking for education. Some students at Concordia College in Edmonton feel that unless Natives get it, they will always be at the mercy of government handouts that are slowly disappearing as this nation's deficit grows.

Students know that there is need for Native professionals. As we look to the future we realize that step by step we are slowly taking the course of self-determination. Students today, are being readied for tomorrow.

(Darrell Gladue is enrolled in the Native Communication Program at Grant MacEwan Community College.)

WHAT DO YOU THINK?

Native people are facing many vital issues. In many cases there are a variety of opinions on those issues. This is your opportunity to make your views known.

Each week we will be presenting a question of concern to Native people. All you have to do is fill out the attached ballot and send it in to us.

Once all ballots have been received and tabulated, the results will be published.

THIS WEEK'S QUESTION

Do you think Indian Band financial and other information and decisions should be available to:

The Mass Media: ☐ yes ☐ no ☐ not sure
Native Media: ☐ yes ☐ no ☐ not sure
Band Members: ☐ yes ☐ no ☐ not sure
Non-Band Members: ☐ yes ☐ no ☐ not sure

COMMENTS: _____

(You may send additional comments on a separate sheet.)

I am: _____ a Band member _____ Status, but not a Band member _____ non-Status, but seeking Status _____ Metis _____ Inuit _____ non-Native _____ Chief _____ Band councillor _____ Band employee

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Learning culture important

By Alison-Joy Cox

During the first part of the 20th century many Native languages and cultural traditions were virtually forgotten. Only in the last 20 years have our customs and spiritual practices been making a reappearance from the edges of oblivion.

The climb back to the heights of cultural identity is a slow one. Now at least there is an attempt to re-learn what was almost lost forever.

It is sad to note that one out of five Native youth in urban areas do not know

their language or even sadder, they know very little about their cultural heritage.

The most logical way that the Native youth of today can be re-introduced to their culture is through the use of the present education system.

Our Native youth can learn traditional values and culture to blend with modern technology.

Slowly at first, while the child is in grade school, we can start teaching basic fundamentals of their Native heritage. As they mature, more specifics can be introduced, such as histories (oral and factual), different types of cultures, folk tales, legends and parables and spiritual aspects, to bring in a wholistic sense of being.

Today's Native youth

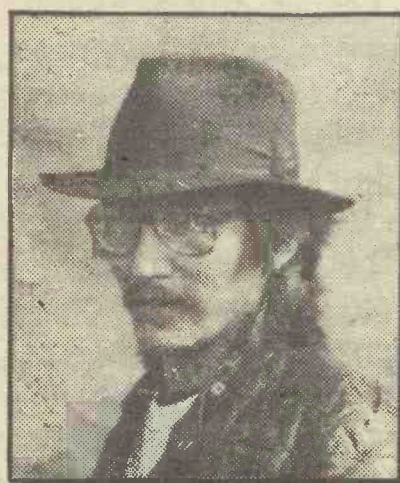
may be the last generation to have the opportunity to change the present day educational system. This change will instill in North America's first inhabitants — Indian people — their own history and ways of life.

Hopefully, the Native people, whose way of life was almost wiped out at the beginning of the century will never again come close to that complete eradication of their history and culture.

(Alison-Joy Cox is enrolled in the Native Communication Program of Grant MacEwan Community College.)

Opinion

From One
Raven's Eye
wagameese....



"Heck they even put a man on the moon. Pretty soon they'll have people flying up there for their holidays. Before they got here, there was no such thing as the wheel, or steel, horses or hockey. Does that mean that compared to them we are just dumb or what?"

Ahneen, tansi and howdy once again. Three things have been on my mind off and on this past week: my hat, TV and ethnocentricity. Because winter is closing in, my lid gets more and more useful all the time. You know a person loses 90 per cent of their body heat through their heads, eh? Sticking your fingers in your ears or talking less won't help. Neither will a winterized headband with earflaps sewed on. Of course, you could wear one all summer too. In case of rain, sun, woodpeckers and seagulls.

Well, okay, about TV, that subject kinda worries me. Not like some parents who let their kids watch whatever is on there. They also don't care that their offsprings' eyes start to go a little square. Like most things, you end up doing what you believe in.

What bothers me is that the kids' minds, and more importantly their imaginations, are in danger of always being in black and white and not the vivid colours of actual life. Both minds and imaginations are like muscles. The more you use 'em the stronger they get. Plopping down in front of a TV set is like watching someone else lift weights. Your own parts slowly turn to mush. Cartoons and movies are the visual effect of some other person's imagination at work.

Sure, there's educational stuff on there, but have you ever had to rip the channel changer from the kids' mitts because you thought he was watching that stuff too much. Come to think of it, what was the last really useful thing you learned watching TV? How to fall asleep with your head wobbling around?

What about television and our brown and round eyed view of stuff?

At our house, we watch anything with Indians in it. There are shows where Indians interview Indians, sing gospel, act in adventure type shows, documentaries and specials. You ever notice how we come out gray on a non-colour set? There used to be a show called Junior Rangers with an Indian named Joe Two Rivers. The actor who played that part is Michael Zenon. To this day, watching that program in black and white, I still don't know for sure if the guy is an Indian or not.

What I refuse to watch, even in cartoons, are the ones of big nosed Natives, wearing shorts with flaps, the kind who dance around calling out like turkeys. Do you think watching that puts a negative picture of your kids' mind of how we are, or how we were in the past? Or do you figure that at a young age kids just think of themselves as kids and so can laugh innocently at the dumb savage? What about when they begin to discover their cultural role? Will those once harmless pictures creep up in their heads then? What about if these are reinforced by non-Natives around who still laugh at Indians because all they've known is the TV version and not the real life kind? Will what started off so funny end up kind of sad? Don't ask me. When this is happening on the screen I'm in another room being mad.

Probably what it comes down to is what and how much you believe. If the kid grows up in a good, strong-in-their-culture home there isn't too much

television can do to make their thinking and feeling on that go wrong.

While we are into the area of believing, we can slide on into this thing called ethnocentricity.

There is a guy named Howie Meeker who works on hockey broadcasts. He is always saying stuff like, "Gosh darn it, if he's put the puck along the boards, finished his check, there is no way in tarnation that puck would've ended up in the net. "Mr. Know It All," my friend Brian calls him. He waves his arms around like there is no other way to do things than how he says. Don't people like that just bug you.

Do you ever walk along a street, staring around at the traffic, the buildings, and say in your mind, sheesh, can these people ever make a lot of things. Heck they even put a man on the moon. Pretty soon they'll have people flying up there on their holidays. Before they got here, there was no such thing as the wheel, or steel, horses or hockey. Does that mean that compared to them we are just dumb or what?

There is no doubt that in a technological and scientific way they know more than us, but guess what ... they don't know everything.

Why in their society are more and more people getting poor? Why do the old often go hungry or other people are raising kids because mothers have to work just to make ends meet?

We on the other hand had no jails, nobody went hungry while others ate. The old had a vital role as teachers and in the raising up of kids.

In the field of caring for each other, it was us who are way ahead. These days though, because of their my-way-or-the-highway thinking, they mostly refuse to admit that. You don't need a university degree to find ways to keep kids in your community. Yet they refuse to give us the money to run our own programs to make this possible. Our common sense and cultural knowledge doesn't meet their standard. Maybe those know-it-alls refuse to give us a fair shot because they realize their fully qualified results have been nothing to brag about.

But you know that ethnocentric thinking can be a very nearsighted way of seeing, especially when it comes to ourselves. It's hard to admit there are times when we aren't perfect either. Like men who refuse to change a diaper or let a woman learn to run a skidder.

You ever notice the lid on my head in that picture up there. Notice that it isn't a cowboy or a baseball cap like many of us are prone to wear? Do you figure that this newspaper job is maybe getting to my head? Nah. This hat is the Indiana Jones kind. This is for people for whom crossing the street can be an adventure. An always ready for action brand because, as all of you full time Indians know, any darn thing can happen any damn time.

Well, okay, I wear it because its cheap and it fits. Wearing those others make me look either like Roy Rogers or Reggie Jackson.

Anyway, that's it. Meegwetch until next time.



Elder has words about living in modern world

By Fred Campiou

Many Native people from all ages and walks of life are seeking answers to questions directed toward Native culture.

Some of these questions deal with identity, spirituality, history, and traditional lifestyles. It is common knowledge that the Elders of the village or community provided answers and guidance to those in need. However, one may wonder how can this apply to an individual who is attending school or working on a nine to five job.

We live in a very complex society and it seems we're always on the move, as if we're not grounded to anything. Does this effect our way of thinking? Does this alter our belief and value system?

The Elders believe it is upon each individual to correct their behavior and to listen to their own voices within themselves.

Everything and everyone that is born is of good nature. We make up our beliefs and traditions as we go along in life. They (the Elders) say that things change; just as the wind changes with time and movement, so shall we change from time to time. It is our spirit and moral values that will guide us.

In the past, our people had a very strong relationship with nature. Our people had to survive with what she provided. We depended upon her. This is why we call her "Mother Earth."

The Elders say:

Everything upon Mother Earth has a relationship with each other. Our relationship as a family consists of children, parents, uncles, aunts, cousins, grandparents, and, sometimes, great-grandparents. We have a wholistic view of life. We need to have a good relationship with nature. We must take care of her, for our children's sake. She provided shelter, food, and clothing. Every material produced originates from Mother Earth. How we make up our lives depends upon our good nature, and our sense of what is right and wrong. It is important to be a good person, to try to live a good life.

There are many places around the continent of North America that Native Elders have returned to the forefront of their respective communities. Each individual who wishes to learn more about their cultural heritage should take the opportunities when they are provided in their regions. They say that all you need is a tobacco and a gift of your own choosing.

In this day and age with so many things to deal with, we are fortunate to be given these kinds of opportunities. What we learn and experience through our culture will help us forge a strong and happy life.

(Fred Campiou is enrolled in the Native Communication Program of Grant MacEwan Community College.)



KATIE RABBIT
...class valedictorian

U of L management students graduate

By Jackie Red Crow

LETHBRIDGE — Three years ago, there were less than five Canadian Natives who possessed university business degrees.

Today, an innovative Native management certificate program is now considered a forerunner in increasing the numbers of Native business graduates.

The program, entitled The Business Enterprises and Self-Governing Systems of Indian, Inuit, and Metis Peoples, is under the auspices of the University of Lethbridge School of Management. Since its inception in 1984, other

universities and educational programs in Canada have shown an interest in emulating the program.

At a graduation and awards ceremony held here October 4, Dr. Victor O'Connell, founder of the program, was visibly proud of the success of the program.

The Oxford educated professor was contracted in 1984 by the U of L to design Canada's first-ever Native management program. In a keynote address, he said that Aboriginal people have been prevented from administering their own communities, their own economies and their own monies because of the

Education

Indian Act.

"The Indian Act of Canada has at one time or other made it illegal for Indians to start a business, become the director of a corporation, borrow from a bank or mortgage company, keep the profits of any transaction, spend or invest their own capital," said O'Connell. He said white management systems and management techniques has been a crucial tool in the white man's historical strategy to subordinate and assimilate Indians "and ultimately to use for himself their land and resources."

"The education previously offered to Indians had been designed to support government policy. It introduced them to the Christian religion and its sect and lately, has allowed them to become social workers, teachers and lawyers, but it has not introduced them to the knowledge, techniques and technology immigrants have used so successfully to build an economy on Indian land and create new wealth," said O'Connell.

O'Connell said he designed the program to meet the needs of Aboriginal communities — "and not the need of the Canadian or the provincial government nor even the pre-existing institutional interests of this university (U of L)."

He said the program has received almost 1,000 inquiries from all over Canada. Of the 250 applications received, only 125 were accepted.

"Of those 125, about 95 have registered. Of that 95, 13 have graduated, another 10 will graduate at Christmas and about 30 are still within the system," said O'Connell.

He added that 45 Native management students

have failed or dropped out since the program began in 1984.

"In celebrating the success of our graduates today we should remember with gratitude the courage and generosity of those who will not graduate. We learned much from them — they contributed much to the friendship and solidarity which supported and sustained those who are graduating today."

O'Connell said some of the graduates passed with ease and great distinction and are already involved in further studies. "Some I know had intense crisis, tortuous problems and inner struggles. They overcame them with determined persistence and courage."

O'Connell said he believes that no other graduates face greater responsibilities. "They go from the classroom to positions of power or of influence responsibility for treaty-making; custody of vast natural resources; the implementation and management of community economies and administrative systems, and the starting of businesses and economic projects."

Clive Linklater, a Saulteaux-Ojibwa, is the program administrator of the Native management program. He was a former director of the Indian Education Commission in Saskatchewan and vice-president of the National Indian Brotherhood, now known as the Assembly of First Nations.

Other U of L faculty members, including the School of Management, offered words of support and encouragement for the continued success of the program.

Students comment on management program

By Jackie Red Crow

LETHBRIDGE — A University of Lethbridge Native management graduate says Natives can succeed in obtaining a university education if given an opportunity.

Katie Rabbit, valedictorian and a Blood band member in southern Alberta, was visibly emotional at the graduation ceremonies held here October 4.

Canada's first-ever university program in Indian self-government and Indian business honored 13 of its two-year certificate graduates. However, only eight of the graduates were in attendance to receive their certificates. The rest who could not attend were those from Ontario and Quebec already employed as managers of various economic development projects in their communities.

"We are indeed the first graduands to successfully complete the only Native management program ever offered to Natives throughout this country of ours,"

said Rabbit.

"The program has bonded friendships and more importantly sustained the fact that dreams can become real — that is if you will work hard enough," she said.

Rabbit thanked the faculty members of the Native Management Program "for their implicit belief that we, Natives, can succeed if given an opportune chance."

The Native Management Certificate Program is offered through the U of L's School of Management. It offers courses in basic management as well as courses related to Native business. Credits earned in the Native Management Program can be applied towards a management degree.

Graduates included James Lawrence Antoine, Fort Simpson, NWT; Debra Ann Cardinal, Valerie Elaine Cardinal and Martin Hanly, all of St. Paul, Alberta; Nancy James, Burns Lake, B.C.; Katherine Verna Rabbit, Standoff, Alberta; Margaret Wabegig-

jig, Whitefish, Ontario; and Stephen Wadsworth, Lethbridge, Alberta. The graduates not in attendance were Shawn Lee Hodgson, Edmonton; Maureen Merasty, Calgary; Murray Neeposh, Mistassini, Quebec; Cindy Peltier, Wikwemikong, Ontario and Robert Duff Williams from Wallaceburg, Walpole Island, Ontario.

In addition to the graduation ceremonies, three Native management students were awarded scholarships in recognition of their outstanding academic achievement.

First-year graduate Nancy James from Burns Lake, B.C., was awarded a scholarship for her achievement. James completed the program in July, 1984 and returned to her former job as president of the Burns Lake Development Corporation.

Jim Antoine, former chief of the Dene people in Fort Simpson, NWT, was the scholarship recipient for the second recruitment of Native management students in 1985. He

maintained a superior average during his 10-month study at the U of L. Antoine is now working towards a management degree at the U of L.

A Metis from the Paddle Prairie Metis Colony in northern Alberta was awarded a \$5,000 Petro Canada scholarship in recognition of his outstanding academic achievement. Ray Wanuch, who is working towards a management degree, was the president of the Native American Students' Association in 1984.

Special guest speaker at the graduation ceremony, Roy Cunningham, native consultant with Petro Canada in Calgary, told the graduating class that one does not have to forget their Native cultural beliefs and traditions when studying at a university.

He said anyone can obtain a university education if they are determined and willing to work hard in their studies.

About 150 people attended the graduation and awards ceremony.

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The ARTS Column

By Ray Fox

Hello everybody, it's me again, and boy am I happy ... Why you say? Because I actually talked with a person who said they read my column in this paper. "Go Ahead, Make My Day." Boy, I'll tell you, almost makes it all worthwhile. You know the old saying about a tree falling in the forest and if there's nobody around to hear it, does it make a noise? Well, I kind of feel like that once in a while. I wonder, if Ray Fox falls in the forest will anybody care? Sometimes the answers scare me. Anyway, enough wallowing. On with the show. This is it.

After doing the special on Natives and the media a couple of weeks ago, (which by the way, generated quite a bit of interest from media types, etcetera), I got to thinking about the role of media in Canada and how it affects the non-white society in this country, and looking through some old files, I came across a statement made a few years ago by a young lady in Toronto. I wanted to share her views with you, and I would love to hear your views on hers. Space doesn't permit me to reprint all of a statement made by Lynda Armstrong in March of 1984:

"The white only mentality of the Canadian establishment is weird when you consider that this is one of the most racially diverse societies on earth. Canada is a mosaic. It's a mixed bag. A wonderfully mixed up collection of different colors, different sounds, and different habits from everywhere on the planet. That's the reality.

"But what we get in the Canadian media is a fantasy. Worse than that, it's an outright lie - especially in advertising. The women and men in the commercials are all W.A.S.P.S. It's so stereotyped and artificial that you don't even see a white person with red hair - only blondes and brunettes. The whole advertising industry, both clients and agencies, live in a sterile, out-of-touch fantasy world that has very little connection with the human reality of the Canadian public. Viewers here get a bigger dose of reality for

watching American commercials than they do from the daily diet of lily-white, totally predictable commercials from Canadian advertisers.

"Advertising simply reflects what is true about the entire Canadian attitude to mass communication - namely, **WHITE SELLS**. The president of Labatt's actually said this, these very words, when he was asked why there were no non-whites in his country's commercials.

"The established cultural community in Canada, both English and French, have exactly this same mindset - **WHITE SELLS**. The politicians and the gurus of the cultural world in this country keep moaning and wringing their hands about the lack of a "Strong Canadian Identity," and how the big bad United States is overwhelming us with its commercial culture. If they want to change the situation, they can start by telling the truth about this country. The reason we have an artistic crisis, a "crisis of identity" in the cultural life of Canada, is because so many writers, playwrights, artists, and directors - and the people who fund them - are all caught up in a lie about "white only society." Their work has no appeal and no vitality because it's a lie. It ignores a large segment of the Canadian population where there is a tremendous amount of vitality and creative diversity.

"The mass media, but especially advertising, are very powerful messages about what is considered normal and acceptable in a society. They have a tremendous impact on young people, and if the young person happens to be non-white, the message is, there is no place for you in this country. Well, isn't that the message that you would get, if you never saw anyone who looked like you in any of these commercials?

What has this got to do with me?

"I'm so concerned about the media, not for myself, but for my daughter and other young non-whites in Canada. All young people are suffering strains today that were never known before. They worry about the lack of meaning in the educational system, and they worry about politicians and militarists blowing everyone up with nuclear bombs. No generation has been under such intense psychological pressure as the children and teenagers today. Now, add to this the problem of being a non-white in this country where all of the commercial messages are white-only.

It's deeply troubling and dispiriting for any young, (non-white) person to grow up in any city in Canada. They have no identity. All of the values of success are white values. All beauty is white beauty. The future is a dead-end when day-after-day you receive the implicit message that your skin color will prevent you from acceptance and respect, no matter how hard you try."

You know the sad part about all this is that not much has changed since these statements were made in March of '84. I guess on the bright side, though, Nick the Greek on Beachborders still has a faithful Indian companion, and I am writing this in an Indian newspaper, slowly but surely.

Well, that about does it for this time. I hope you enjoyed reading this as much as I enjoyed writing it. I think I've got writer's elbow or whatever it's called. I did learn something, though. I learned that it's hard keeping your shirt on when you're trying to get something off your chest.

Until next time, remember, the world likes you better when you're smiling.

Bye, you all.

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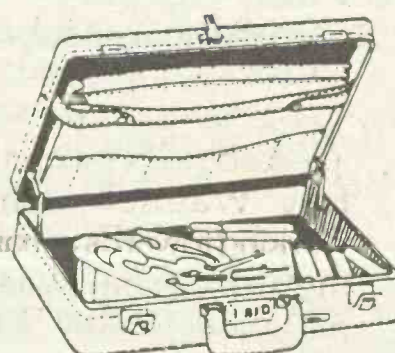
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Dene Tha open new services

By Bert Crowfoot

ASSUMPTION — The official opening of new services which will improve the quality of life for the Dene Tha people here and at Meander River and Boucher River were celebrated recently.

The new services will provide natural gas for more than 200 homes at Assumption and Boucher River and improved roads for Meander River.

"We are very happy" with the new roads at Meander, says Dene Tha Chief Harry Chonkolay, and "there are many elderly people who will benefit from the natural gas. The cost of wood is quite high here.

Band Manager Fred Didzena, who is also a Band councillor, said the major disappointment of the opening was the absence of senior government officials, including the local member of the Legislature, Transportation and Utilities Minister Al "Boomer" Adair, Department of Indian Affairs Regional Director Dennis Wallace and DIA Director of Operations Heather Reden.

"There were a lot of other things I wanted them to see because the impact would help them to be sympathetic to our efforts to improve the quality of life in the community," Didzena said.

Chonkolay noted that his people didn't start getting assistance from DIA until 1965, but "many things have been done in the last 21 years.

"It seems like the reason we never had assistance before was that we were isolated."



DAVE CAMPBELL AND FRED DIDZENA
...can sit back and relax, for a while anyways

That isolation was reduced in 1969 when the road to Rainbow Lake was put in.

Didzena said it was only a year ago that Alberta Utilities advised the Band that there were funds available for a gas system.

The total cost of installing the gas distribution system was \$660,000, with the Alberta government paying two thirds, and the Department of Indian Affairs, one third.

Unfortunately, Didzena said, it was not possible to provide gas to Meander at this time. "Meander is so

remote from a gas source that it would cost \$1 million," and the number of families there wouldn't make it cost-effective.

"Hopefully, in five years we will be able to put in the system."

Gas for the new system comes from the Nova line, which runs through the Assumption Reserve.

Didzena said when he

started working for the Band in August 1983, "there were many people who came to me telling me it was very cold in their homes.

"I looked in their homes and saw that there was frost on the walls. We didn't have the necessary dollars to adequately repair the houses.

"At that time I heard about the possibilities of acquiring a natural gas system where the provincial government would pay up to two-thirds of the cost under the Rural Gas Program.

"We felt that something had to be done for the people, so we invited Alberta Utilities. They gave us the necessary information to proceed with a natural gas system."

In February 1986 the Band retained Campbell Ryder Engineering to design the system, and funding was confirmed on

the basis of their proposal.

Actual construction started in July and was completed in August, with 40 kilometres of pipe laid and 200 outlets installed in 39 days.

"I would like to congratulate Campbell Ryder for the way the project went on in an expedient manner," Didzena said.

He said the key to the success of the project was the co-operation and "trust relationship" between the Band and the engineering firm, and the "model system" developed for the Dene Tha is available to other reserves and "it will work anywhere as long as there is co-operation."

Didzena's comments were echoed by Dave Campbell, the consulting engineer, who said the co-operation from the Band was excellent.

He noted, however, that it took some time for the people to accept the idea of using natural gas.

"There was a real mixed opinion from the reserve seniors, and there was a real desire to get the gas in," Campbell said.

"Several of the ladies expressed a strong opinion during construction that they were ready for the gas as their children were all grown and they didn't want to chop wood. They wanted to enjoy the winter and not worry about staying warm.

"Some seniors didn't want the gas at first but during construction they changed their minds and asked for gas.

"We want the band to develop and grow and enjoy those things that we in the city take for granted," Campbell said.

Community



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(From the Northern Alberta Development Council)

It has been said that northern Alberta is the best-kept secret in Canada. Perhaps it is a secret even to most Albertans. Certainly, many southern Albertans seem ignorant of the fact that more than 60 per cent of their province lies north of Edmonton. And these same Albertans often have no idea of what the north looks like, what kind of people live here, what northerners do for a living, or what the quality-of-life is.

The north is more than

vast forests and uninhabited bushland -- though these exist. It is more than tarsands and natural gas -- though these exist. It is more than Indian reserves and remote villages -- though these exist. It is more than trappers, fishermen, farmers and beekeepers -- though these exist.

According to the information profile, "Northern Alberta Today," produced for the Northern Alberta Development Council by Praxis Inc., even though the majority of northern Albertans live in modern communities with amenities,

recreational facilities and other services, northern Alberta can still be considered one of Canada's last frontiers, sparsely settled and vast in area.

"The North remains a land of opportunity with a wealth of resources, where hard work and willingness to rise to challenges will be rewarded," the profile points out.

For most of its settled years, the North relied solely on renewable resource development. Although this changed during the 1950s with the exploration and development of non-renewable resources, agriculture and forestry have continued to be mainstays of the North's economy.

For good reason. The area is justifiably renowned for its bumper crops and many agriculture-related industries. Northern Alberta is famous for its honey -- more than 30 per cent of Canada's honey yield comes from the Peace River region, and Falher is known as the honey capital of Canada. Secondary processing of such agricultural products as canola and alfalfa takes place right in the North in places like Falher, Wanham and Mallaig. About a quarter of all cheese produced in Alberta comes from St. Paul. Agricultural research undertaken in the Beaverlodge and Fort Vermilion areas has achieved significant developments in such fields as exploration into the causes of root rot in canola, in alfalfa management, in breeding a hardy

species of northern bees, and in improvement of saskatoon berries which last has led to commercial use of this fruit.

Three-quarters of Alberta's forestland lies in the North. In fact, the aspen reserves in northern Alberta are the largest in Canada. While softwoods like jackpine, lodgepole pine and white spruce have long been harvested for lumber, kraft pulp and plywood, a new interest has lately been aroused in the commercial use of the North's aspen and other hardwood species.

The recently announced chemi-thermo-mechanical pulp mill for Whitecourt and enhanced work on use of hardwood mix in an existing Grande Prairie mill are positive indications that forestry has a bright future in northern Alberta.

Previous forecasts had earmarked the energy industry as the North's engine of growth in the future. However, that industry -- not only in the north of Alberta but everywhere -- is currently suffering hard times. Pundits forecast a downturn in this sector until the 1990s.

Northern Alberta is better off than many places given this prognosis for energy. The area does have good farms, good secondary agricultural industries, good forests, good recreation possibilities. Today northern Alberta's future is still hopeful and it is no secret that northerners will work hard to make it even better.

NORTHERN ALBERTA: Canada's best kept secret



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neighbors, and loved ones
a very happy Thanksgiving.**

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Alberta Manpower takes on new name

The Alberta Department of Manpower has a new name.

The department is now called the Department of Career Development and Development.

The minister, Rick Orman, says "we feel the change of name more appropriately reflects the nature and thrust of this department and this government.

"We operate as an

extension of economic policy, and we work closely with industry and various government departments in developing programs and services to meet the employment and training needs of all Albertans.

"Our new name better defines the extent to which government deals with career planning and development, employment development and creation as well as training and retraining.

Community

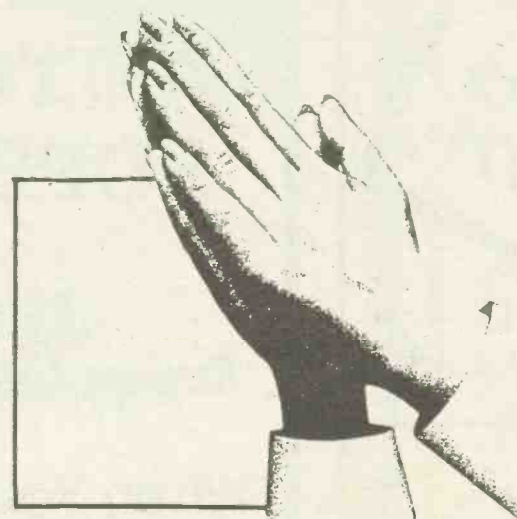
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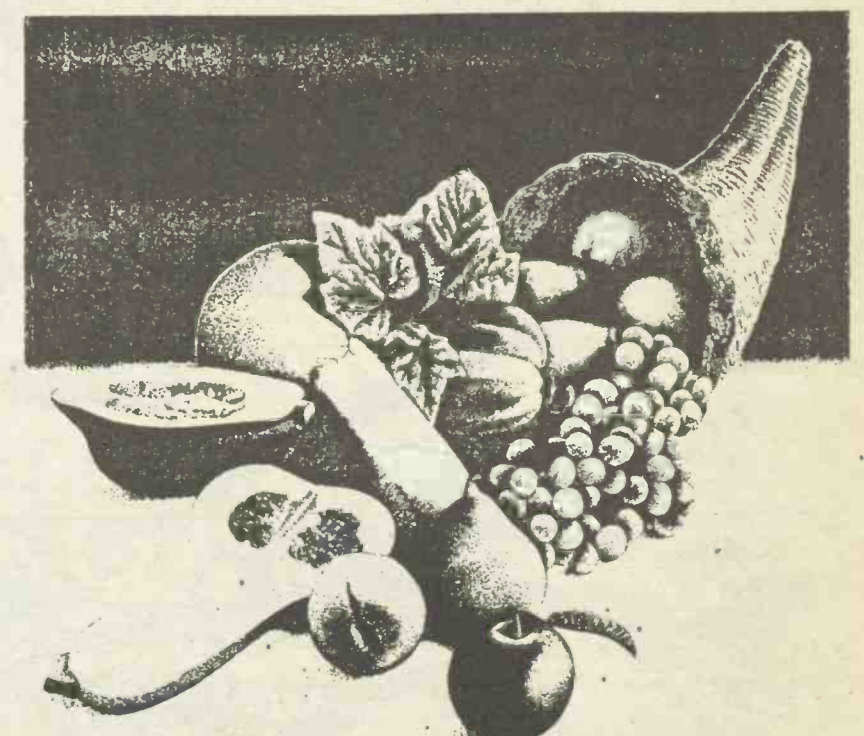
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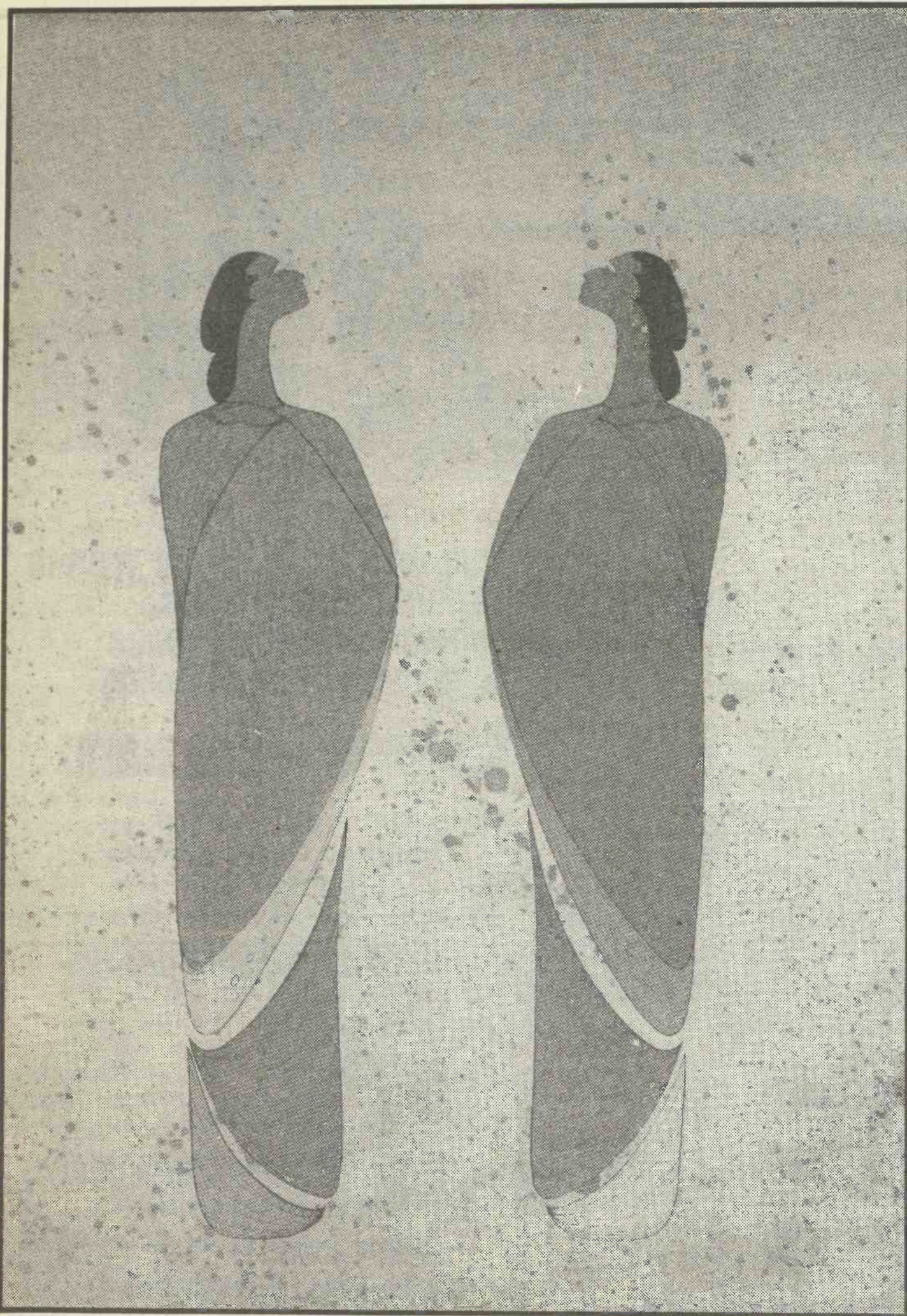
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"WHERE NIGHT MEETS DAY"
...By Maxine Noel a.k.a. Ioyan Mani



Artist Noel has long list of successes

By Terry Lusty

Indian artist Maxine Noel will be in Edmonton on October 24 and 25 at the Bearclaw Gallery to promote her art and to be available to those from the public who may wish to meet and chat with her.

Recognized as one of Canada's foremost Native artists whose specialty falls in the category of linear art, Noel has been expanding her talents in the last few years to the point that she is now creating cast paper as well as limited edition bronze castings.

Since pursuing art as a full time endeavor, she has mastered the techniques and process of serigraphing, stone lithographing and etching. A more recent occurrence and shift in her work stems from the fact that Noel has now gone into working on canvas, some of which are quite large and will be part of her exhibit and sale while in Edmonton.

Bearclaw Gallery is the only Edmonton outlet for Noel's work and this is but one of her annual excursions to this city. It will be her last showing before she travels to Los Angeles in the early part of 1987 where she will remain for a month before returning to Canada.

Born of Santee-Oglala Sioux parents, Noel's early childhood was spent at her mother's reserve in Manitoba. At the age of six she started her formal education at a residential school.

Eventually, Noel wound up in Edmonton where she was employed as a legal secretary. However, her preoccupation with art soon drew her away and she enrolled in a course in advanced design. It was during this time that her instructor noticed her abilities and leanings towards linear expression.

Encouraged by her teacher to develop her skills in shape and line to suggest movement, she soon produced a style which was distinct and unique. It is a style for which she is noted and which has advanced her visibility and acceptance as one of the leading Native artists in the country.

Noel, whose Indian name is Ioyan Mani, has enjoyed much success. Her works have been displayed and collected by such prestigious

firms as:

- Air Canada Collection
- Albracht Collection, Colorado
- Oberon Gallery, Napa, California
- Raven Gallery, Minneapolis
- Squash Blossom Ltd., Chicago
- National Museum of Man, Ottawa
- Northland Art Galleries, Toronto
- Images of Canadian Heritage, Vancouver
- Canadian Guild of Crafts, Montreal and others.

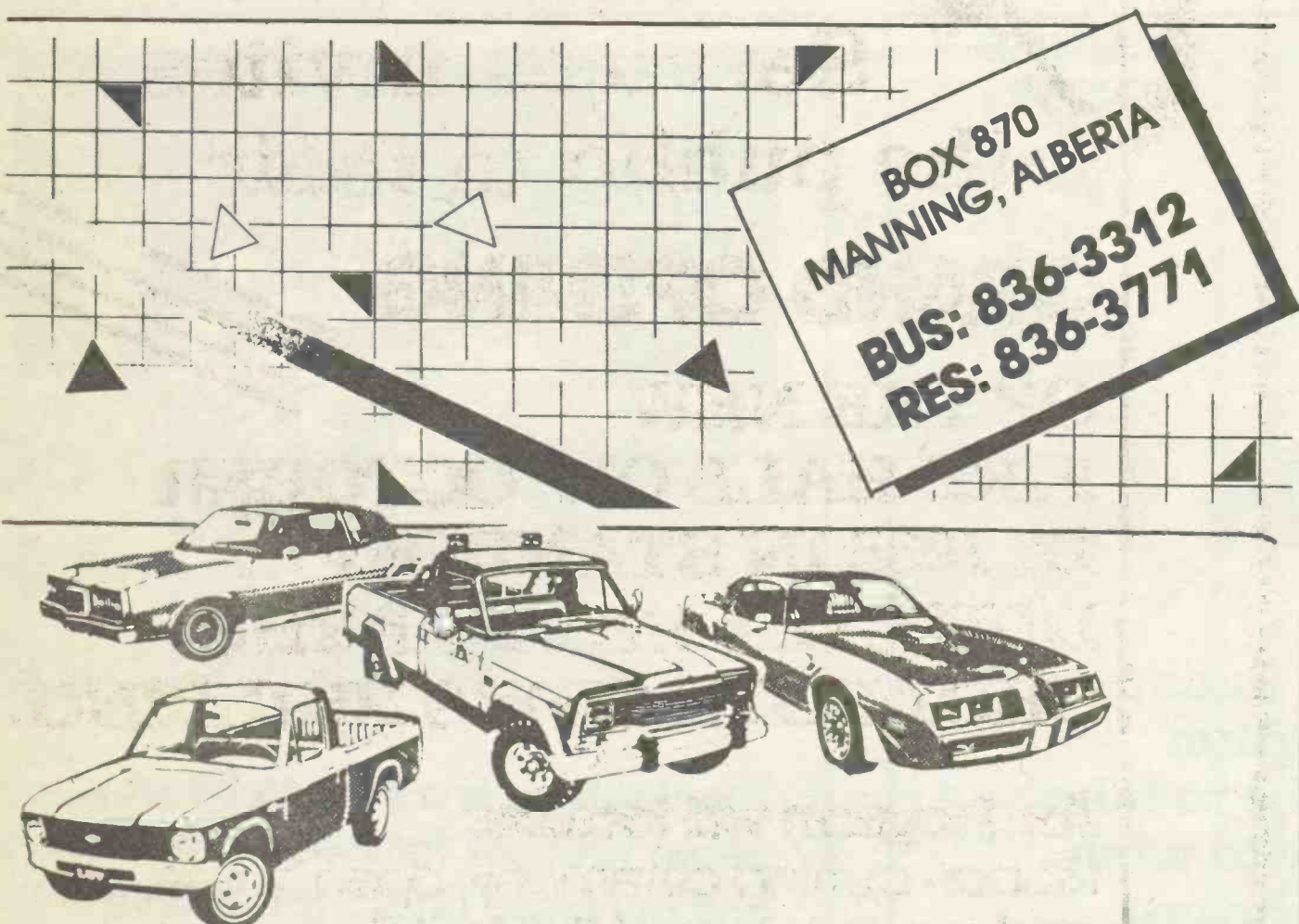
Noel will be at the Bearclaw from 7:00 - 10:00 p.m. on October 24 and from 10:00 a.m. - 12 noon the following day. Her art is to be featured until November 1.

The Bearclaw is located at 9724-111 Avenue and has parking available at the back of the shop as well as on the avenue. Regular hours of operation are 10:00 a.m. to 5:30 p.m. Monday through Saturday, and until 9 p.m. on Thursdays and Fridays.

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ARTS Crafts

Peace River will hold show and sale

By George Poitras

PEACE RIVER — The Sagitawa Friendship Centre will hold their second annual Native Arts & Craft show and Sale November 22.

Kay Setz, Special Projects Co-ordinator with the friendship centre, said last year they named it simply Native Arts & Crafts Fair. This, she said, had people thinking that it was only a display fair and not too many people attended, "I guess they thought that you come here only to see and not to buy," she said.

This year, the centre wanted people to become aware that this is not only a display fair and that they can go to look, but also to buy the items being displayed.

"Last year we did alright with over 130 people coming through the centre to observe and to buy," said Setz. "We had many participants from different parts of the province." The Sagitawa Friendship Centre hopes that just as many, if

Culture

not more, participants will be available this year.

At the show and sale you will be able to find anything from mukluks to dolls. "Anyone wishing to display or sell their items are more than welcome to," said Setz. The show for display or sale is free of admission and no charge is requested from artists or craftsmen wishing to participate in the show and sale. Last year

the show had various items on display such as: wood carvings and woodwork, drawings, mukluks, mocasins, jewellery, mitts, coats, slippers, etc.

Margaret Louise Cardinal, a doll maker from the Peace River area, will be available at the show. "She will be selling her dolls here, too. Last year her dolls sold for about \$200 a piece. This year they may be selling up to \$325," said Setz. Cardinal's dolls symbolize the traditional Native style in either the Cree or Metis designs.

The show will run from 11 a.m. to 3 p.m. and bannock, coffee and tea will be served.

For more information, contact Kay Setz at 624-2443.

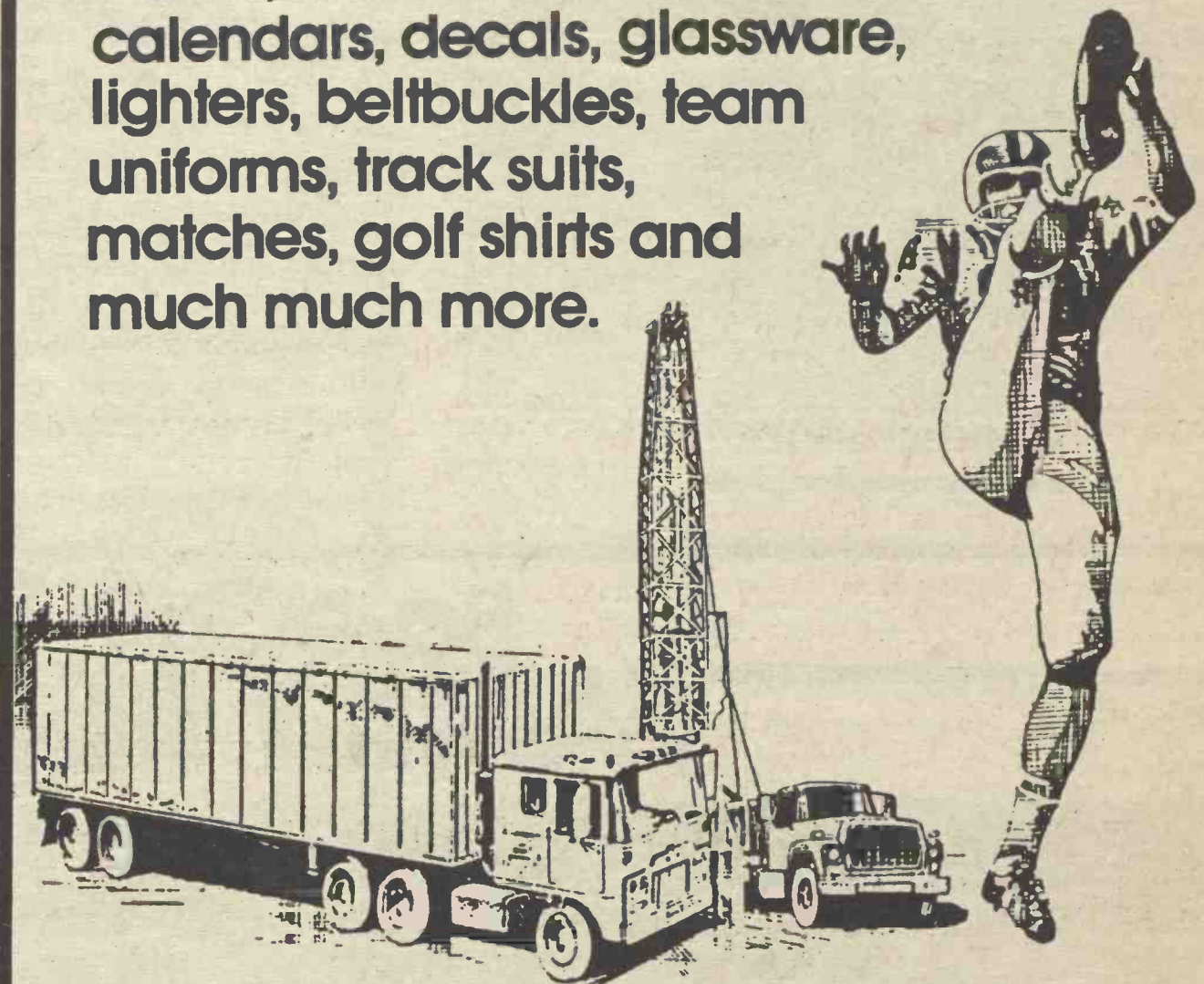
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The Grand Opening Ceremony will be held in honor of the late Robin Bull Shields, a long-time Protection Services employee.



JOHN BELANGER
...a determined athlete

Belanger trains for Special Olympics

By Mark McCallum

A wheelchair basketball team, the Alberta Northern Lights, is arguably the best team north of the Canadian-American border.

The Lights boast a ranking of Number 1 in Canada and are ranked in the top 5 teams in America.

Metis athlete John Belanger, who hails from Ile la Crosse, Saskatchewan, practices and plays with the Lights in the A.C.T. Centre in Rundle Park, located in east Edmonton. It is in these facilities, between 5:30 p.m. and 7:00 p.m. on Mondays and Wednesdays, that the Lights can be found honing their shooting, passing and dribbling skills for tournament play.

The Lights play in the North American Wheelchair Basketball League which

consists of over 180 teams. Most of these teams are based in the U.S., which makes it difficult for the Lights to stay competitive in the off-season, but they still manage to finish at the top of the list in this league.

Another league they compete in is the Challenge Cup, formed last year to heighten the competitive level of this sport. The Lights were the only Canadian team in the cream-of-the-crop league which featured six teams. They mustered a 4th place finish and were invited to return to the league when it resumes play this year in November.

Incidentally, one tournament involving Challenge Cup play was held in Edmonton at Victoria Composite High and attracted a good crowd of

200 people. This year the league plans to hold another tournament in Edmonton on January 30, 1987. (The facility that will house this event is still undecided.)

Belanger and many of his teammates made up the nucleus for an Alberta-based team which has won the last three Canadian National Titles.

Do I hear the word dynasty?

Maybe, but Belanger's not saying; he's not the cocky type.

Workouts in the gym, swimming and a lot of road-work are all part of 38-year-old Belanger's busy training schedule. He must stay in shape not only for basketball but also other sports he competes in such as the javelin throw, discus, shotput and three field events.

If it sounds like he's training for the Olympic Games, well he is...of sort. The 1988 Summer Olympic

Games to be held in Seoul, Korea will also be the site for the Special Olympics for disabled athletes. Belanger has a strong desire to be a part of these games. But before '88 there is hard work to be done, much sweat and Puerto Rico, the setting for the Pan American Games for disabled athletes.

The vigor that drives this elite athlete will be concentrated on making the wheelchair basketball team that will represent Canada in Pan America.

The work that is done by the officials, referees, coaches and athletes of disabled sports should not go by unrecognized. The guts and determination these people display is unequal to all the coaches-of-the-year, all the Stanley Cup teams and all the "Gretzkys."

John Belanger is truly unique, not because of his disability, but for his big heart.

Bare Shin Bone FAMILY REUNION &



Illustration courtesy of Kim McLain

The children and family of Cecile Striped Wolf (Soo ta ke), John and Paul Bare Shin Bone will be hosting a family reunion, banquet and powwow on November 1, 1986 for their parents. All friends and relatives are cordially invited for the occasion.

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SPORTS ROUNDUP

By Mark McCallum

Tansi, hello and how are you? I feel it only fitting and proper to introduce myself to one and all. My name is Mark McCallum, and with mailman-like dedication, I will try delivering the facts, stats and news of current sport events for the readers of Sports Roundup.

EDMONTON — The recreation director for the Canadian Native Friendship Centre (CNFC) in Edmonton, Gordon Russell, tells me their girls' fastball team will sponsor a volleyball tournament to be held on October 25 and 26 at Oliver School, right next door to them. He also reminded me that the deadline for the

Rita Houle Memorial Award is October 31, 1986.

Information on the award can be obtained by phoning your nearest CNFC. Gordon can help you with events happening in Edmonton by calling 482-6051.

BONNYVILLE — The CNFC in Bonnyville has developed boxing and taekwon-do clubs which have been successful under coaches Raymond Dumais, Ralph Alexander and Jim Pilipchuk.

Tuesday night is recreation night for the friendship centre. They have booked a gym in the Bonnyville Centralized High School for that night. They'll play anything from toss-the-egg to volleyball.

Hervina Angus is the person you want to talk with if you are curious about these free activities they are offering. Simply phone 826-3374.

GRAND PRAIRIE — Two dollars is all it will cost for a ping pong tournament on October 17 & 18 at the Grand Prairie Friendship Centre. Ken LaFleur, their recreation director, says the centre will sponsor the tournament, with the finals to be held November 1, 2 and 3. The winners in each age group will automatically advance to the finals and receive a cash prize.

It took two years of hard work for friendship centre employees to organize a men's hockey team which plays in an industrial league. Their first pre-season game was a loss at the David Bar Arena, where they play all their games.

"We were down 4-1," said LaFleur. "In the last 3 minutes we turned it on." They scored 3 goals but had 1 disallowed by the referees and lost the game by a score of 4-3.

He added that their main objective is to get the community involved with the centre. He thinks they have succeeded.

Sunday and Thursday nights, the centre holds a recreation night in a local gymnasium. I'm sure LaFleur would be glad to hear from anyone interested in sweating. He can be reached at 532-3603.

SLAVE LAKE — The Slave Lake Friendship Centre is developing a raquetball tournament to be held on October 18 at the centre. The tournament will feature men's senior and junior round-robin play, and the same for women's play. First prize in each of the categories will receive a gym bag and second place will get a medal. A \$10 entry fee must be submitted by participants. They also ask that participants pre-register to avoid confusion on the day of the tournament. Phone 849-3039 for more information and ask for Alex Courtoreille.

HOBBEMA — The local senior 'A' hockey team, the Oilers, will play Stony Plain for the senior 'A' champion title. The 1st game will go on October 31 in Hobbema.

A coaching clinic will be held on October 21 at 7:00 p.m. in the Howard Buffalo Memorial Centre (HBMC). Organizers hope to attract future coaches for Hobbema-based teams.

Two new clubs are being formed in Hobbema. On October 15 at 7:00 p.m., an opening meeting will be held in Hobbema to discuss the possibility of forming a volleyball club. Then on the 22nd, another open meeting will take place to see how much interest can be created for a downhill ski club.

On October 24, 25 and 26, an adult floor hockey tournament with 16 teams will be held at HBMC in Hobbema. The first place team will receive about \$2,000.

And finally, a gymnastics program is now running every Thursday from 5-9 p.m. at HBMC.

Sports director Carmen Wolf can expand better on Hobbema's up-and-coming sports events. Phone 585-3005 for more information, or try Lorna Lenz at 423-9115.

COLD LAKE — Ernie Houle, Cold Lake First Nation's recreation coordinator, says a recreation board is being formed to nourish a 5-year master plan that will be aimed specifically at the people in the Cold Lake area.

The board will develop questionnaires and interview people of all ages on the topic of recreation. The hidden goal they hope to accomplish is the training of future leaders.

Houle is pleased with the enthusiasm the plan has created. He told me over the phone that "fund raising is the best I've seen around here (Cold Lake)." He went on to say, in his confident manner, that the plan will be completed by December '86.

Ernie Houle can be reached at 594-7183.

Since I'm new at this game, I would appreciate any feedback I can get. You can reach me at 455-2700 collect, or write me a line or two in care of: WINDSPEAKER 15001-112 Ave., Edmonton, Alberta, T5M 2V6.

So if you have a tournament you want promoted, an athlete deserving of recognition, scores you want posted, or even a wedding invitation...anything — let me know.

Until next week, mena.

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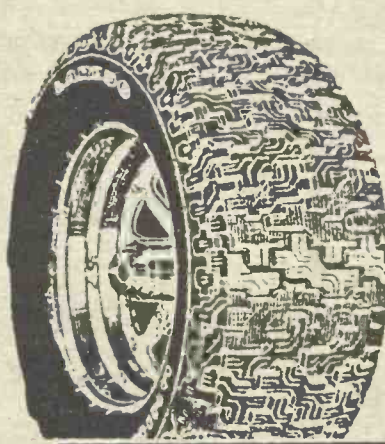
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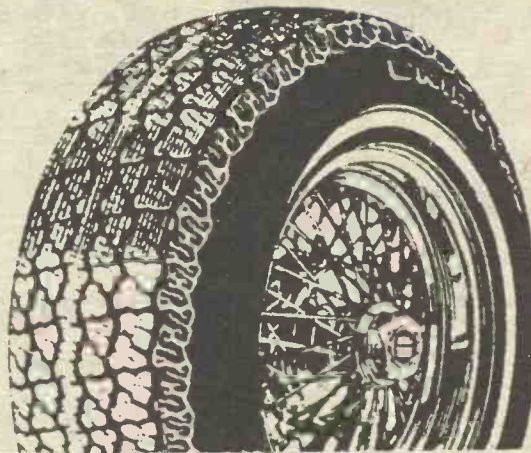
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The Windspeaker Calendar of Events

✓ Check it out!

□ **Multi-Cultural Education Conference**, November 7 - 9, 1986, University of Lethbridge Campus. For more information contact Gail Irani, Four Worlds Development Project - 329-2184.

□ **Fall Horse Show - Pañee Agriplex**, Horse & Cattle Sale, October 14, 1986 at 6:30 p.m. Hobbema. Contact Irene at 783-4744.

□ **Alexander Oldtimers Earlybird Hockey Tournament**, November 29 & 30, 1986. For information call Tony Arcand or Norm Kootenay at the Band office, 939-5887.

□ **Ermineskin Stampede Association - BINGO** - October 9, 16, 23 & 30, 1986, Hobbema. (Doors open at 6 p.m.) Contact Warren at 585-3770.

□ **Lakeland Rodeo Finals "Showdown '86"**, October 17, 18 & 19, 1986, Camrose.

□ **CCA Rodeo Finals**, October 31, November 1 & 2, Lloydminster.

□ **Native Arts & Crafts Show & Sale**, November 22, 1986, 11 a.m. - 3 p.m., Sagitawa Friendship Centre, Peace River. Everyone invited to attend.

□ **Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.

Trapping lecture scheduled at Provincial Museum

By Terry Lusty

Each fall the Provincial Museum of Alberta hosts a series of lectures having to do with the culture and/or history of the province. This year's lecture series for the month of October includes one in particular which should be of interest to Natives and trapping enthusiasts.

On October 16 (Thursday) at 8:00 p.m., Dr. Pat McCormack, who is the curator of ethnology and has lived at Fort Chipewyan where, incidentally, she has spent time on an actual trapline, will present a lecture entitled; "Working the Trapline: Change and Continuity in a Northern Occupation."

McCormack has a number of photographs and

slides, some of which she will present during her lecture, which depict life on the trapline. Her talk will be based primarily on her research and field experience in the bush which will likely draw on examples from the Fort Chipewyan area.

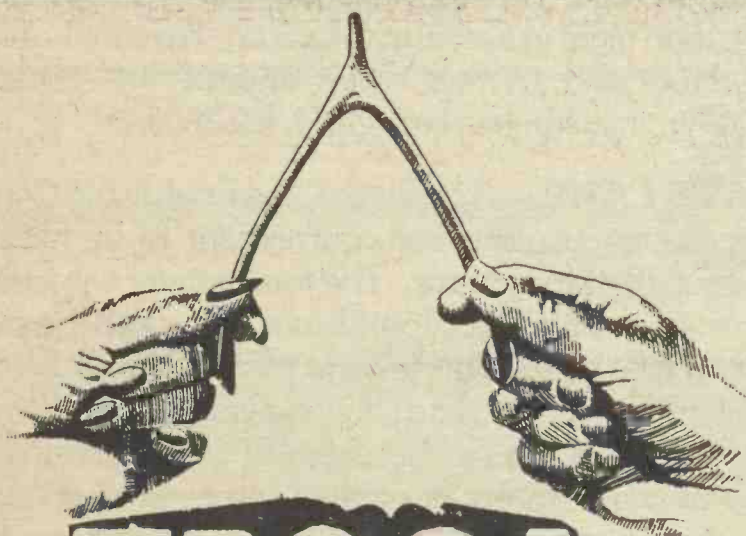
Her presentation will, however, incorporate aspects which are universalities in the world of the trapper and she will undoubtedly address her subject in general enough terms that they can be applied almost anywhere in the northern reaches of this province.

Beginning November 21, the Provincial Museum will officially open a special exhibit on trapping with a particular focus on trapping in the north. Although

"Windspeaker" was unable to get the exact length of time that the display will be on exhibition, we have been told that it will last for some months, until the spring of 1987, and possibly 'til the fall.

The exhibit is to feature traditional and modern trapping methods, equipment, clothing, and so on. Dog harnesses and blanket, sledges, snowshoes, guns, different traps and snares, fleshers, scrapers, knives, baits and many other items will be available for viewing.

The lecture and the display are open to the public free of charge. The museum's hours of operation are from 10:00 a.m. to 8:00 p.m. daily and it is located at 12845-102 Avenue in Edmonton (phone 427-1730).



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
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OCTOBER

9th Bingo - Doors open at 6:00 p.m.

Game Starts at 7:00 p.m.
(16th, 23rd & 30th as well)

11th, 12th & 13th - Fall Horse Show
Saturday - 9:00 a.m. & 7:00 p.m.
Sunday - 7:00 p.m.

14th - Horse & Cattle Sale at 6:30 p.m.

18th - Junior Rodeo - 10:00 a.m.

NOVEMBER

6th - Bingo - Doors open at 6:00 p.m.
Game starts at 7:00 p.m.
(13th, 20th & 27th as wells)

10th - Horse & Cattle Sale at 6:30 p.m.

13th, 14th & 15th - Gary Leffrew Bull Riding School

22nd - Junior Rodeo #2 - 10:00 a.m.

DECEMBER

15th - Horse & Cattle Sale at 6:30 p.m.

26th, 27th & 28th - Xmas Rodeo
Friday Rodeo - 5:00 — Casino 12:00 p.m. - 1:00 a.m.
Saturday Rodeo - 1:30 p.m. & 7:00 p.m. — Casino 12:00 p.m. - 7:00 p.m.
Rodeo Dance - 10:00 p.m. - 1:00 a.m.
Sunday Grand Entry - 1:30 p.m.
Rodeo - 2:00

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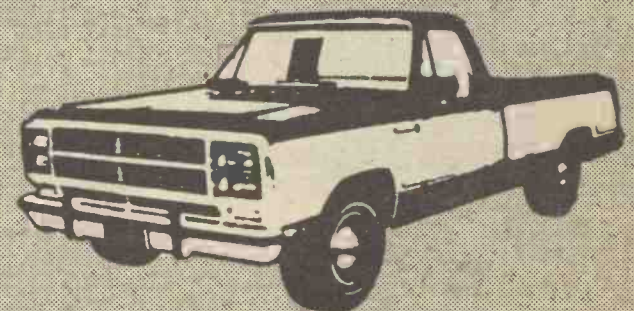


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Public Notice

1986 Annual Meeting

Open Invitation to all
Blood Band Members
to attend the
1986 Annual Meeting of the
Blood Tribe Board of Health
Scheduled for
Thursday Oct 16, 1986 at 10:00 a.m.
in the muly purpose room of the
Blood Tribe Community Health Centre

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NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, October 17, commencing at 7:00 p.m., and continuing on Saturday, October 18, 1986, at the Northland School Division Board Room in Peace River, Alberta.

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

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

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



Northland SCHOOL DIVISION No. 61

EMPLOYMENT OPPORTUNITIES

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Duties:

- Researching and gathering information for news and feature stories.
- Photographic coverage for news and features.
- Writing news stories and features.
- Travel to Native communities to cover events.

Qualifications and Experience

- Training and experience in the communications field.
- Knowledge and understanding of Aboriginal culture, language, organizations and communities an asset.
- Should have reliable vehicle and be free to travel.

Apply in writing to:

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Deadline: October 24, 1986

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- Invoicing of all accounts including subscriptions and advertising.
- Daily and weekly recordkeeping and ledger entries with respect to advertisements and subscriptions.
- Maintenance of an up-to-date mailing list for the above.

Qualifications and Experience:

- Knowledge of communications field and good public relations.
- Ability to type is essential.
- Must have a knowledge of basic accounting and financial matters.
- Must possess initiative and the ability to work with minimum supervision.
- Must be well organized and committed to effective time management.
- Knowledge and understanding of Aboriginal culture, language, organizations and communities an asset.

Apply in writing to:

Carol Russ
Controller
Aboriginal Multi-Media
Society of Alberta
15001 - 112 Avenue
Edmonton, Alberta
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Deadline: October 24, 1986

Wind speaker



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Alberta

PHONE (403)455-2700

LOCAL AUTHORITIES ELECTION ACT FORM 4

NOTICE OF ELECTION (Section 35)

LOCAL JURISDICTION: NORTHLAND SCHOOL DIVISION NO. 61
PROVINCE OF ALBERTA

Notice is hereby given that an election will be held for the filling of the following offices:

SUB-DIVISION NUMBER	LOCAL SCHOOL BOARD COMMITTEE	NO. OF MEMBERS TO BE ELECTED	LOCATION OF VOTING STATIONS
9	Atikameg-Sovereign	7	Band Hall Atikameg, Alberta
4	Cadotte Lake	5	Cadotte Lake School Cadotte Lake, Alberta
22	Calling Lake	7	Community Hall Calling Lake, Alberta
23	Conklin	5	Conklin School Conklin, Alberta
17	Fort Chipewyan	7	Fort Chipewyan Fire Hall Fort Chipewyan, Alberta
7	Grouard	7	Grouard School Grouard, Alberta
27	J.F. Dion	5	Board Room, Settlement Office, Spathnow, Alberta
24	Janvier	7	Father R. Perin School Chard, Alberta
2	Keg River	7	Community Library Keg River, Alberta
10	Loon Lake Red Earth Creek	5	Clarence Jaycox School Loon Lake, Alberta
3	Paddle Prairie	7	Paddle Prairie School Paddle Prairie, Alberta
12	Peerless Lake	5	Peerless Lake School Peerless Lake, Alberta
11	Trout Lake	7	Community Centre Trout Lake, Alberta



Northland
SCHOOL DIVISION No. 61

BOX 1440,
PEACE RIVER, ALBERTA
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TELEPHONE (403) 624-2060

Dated at the Town of Peace River, in the Province of Alberta, this 2nd day of October, A.D., 1986.

Children's playschool opening November

By George Poitras

WABASCA/DESMARAIS — The Children's Place Playschool will open its doors to children here on November 3.

The playschool will operate Monday to Thursday from 10 a.m. to 3 p.m. and will see children aged 3 and 4 attend.

"The Childrens Place Playschool is a spin-off from what was began by the Early Childhood Development (ECD) students last spring," said Michelle Grach, a member of the newly-formed society. The Grande Prairie Regional College students began the playschool last spring when they had nowhere else to do field placement work.

"When certain parents saw that the program was successful with the students, they wanted it to continue," said Grach. This was when a society and a board was formed.

"If it's beneficial for the child, then it's worth continuing," added Grach.

The playschool will operate out of the Recreation Complex in Wabasca. There will be two groups of 15 children attending two days per week with instructors from last year's ECD program on hand. "The children will basically be learning through play," said Grach.

"Any parents or individuals interested in attending meetings are more than welcome to join us," said Grach.

The cost for children attending the Children's

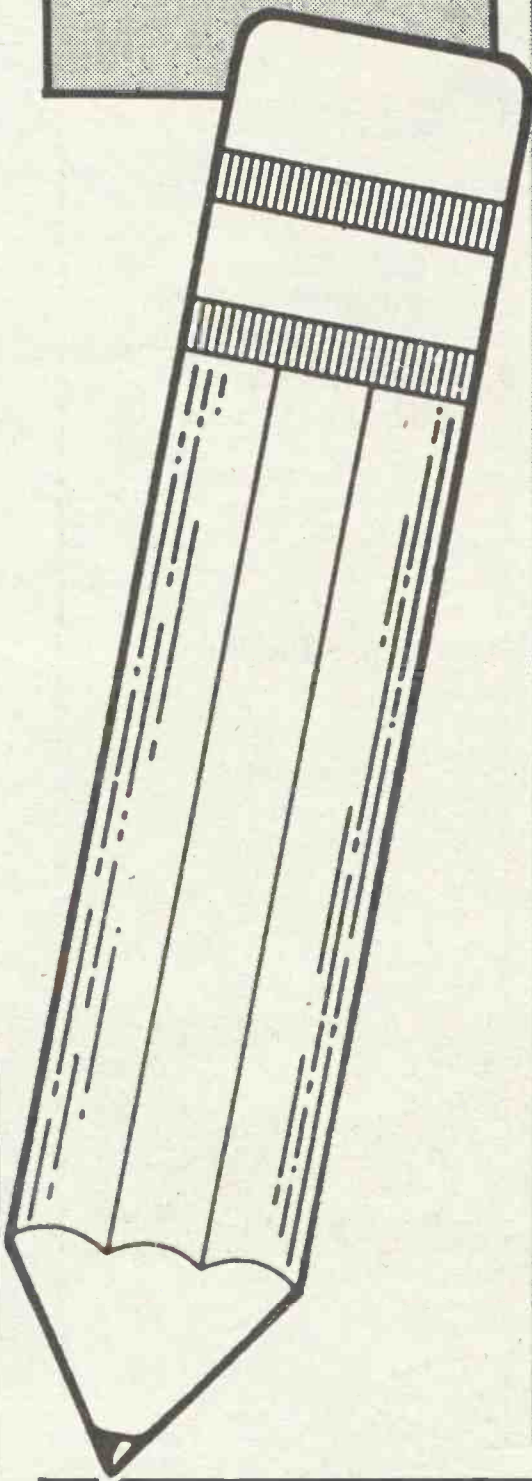
Place Playschool is \$5 per week. Grach says that for any families receiving social assistance, it's possible that Social Services will cover the fee required.

"Board members for the society have worked hard this summer on the planning and organizing," said Grach. The board consists of a president, vice-president, treasurer, registrar and four board members. Michelle Grach serves as treasurer on the board.

For those parents interested in registering their child before November 3, contact Helen Alook at 891-3554 or drop in at the Recreation Complex in Wabasca.

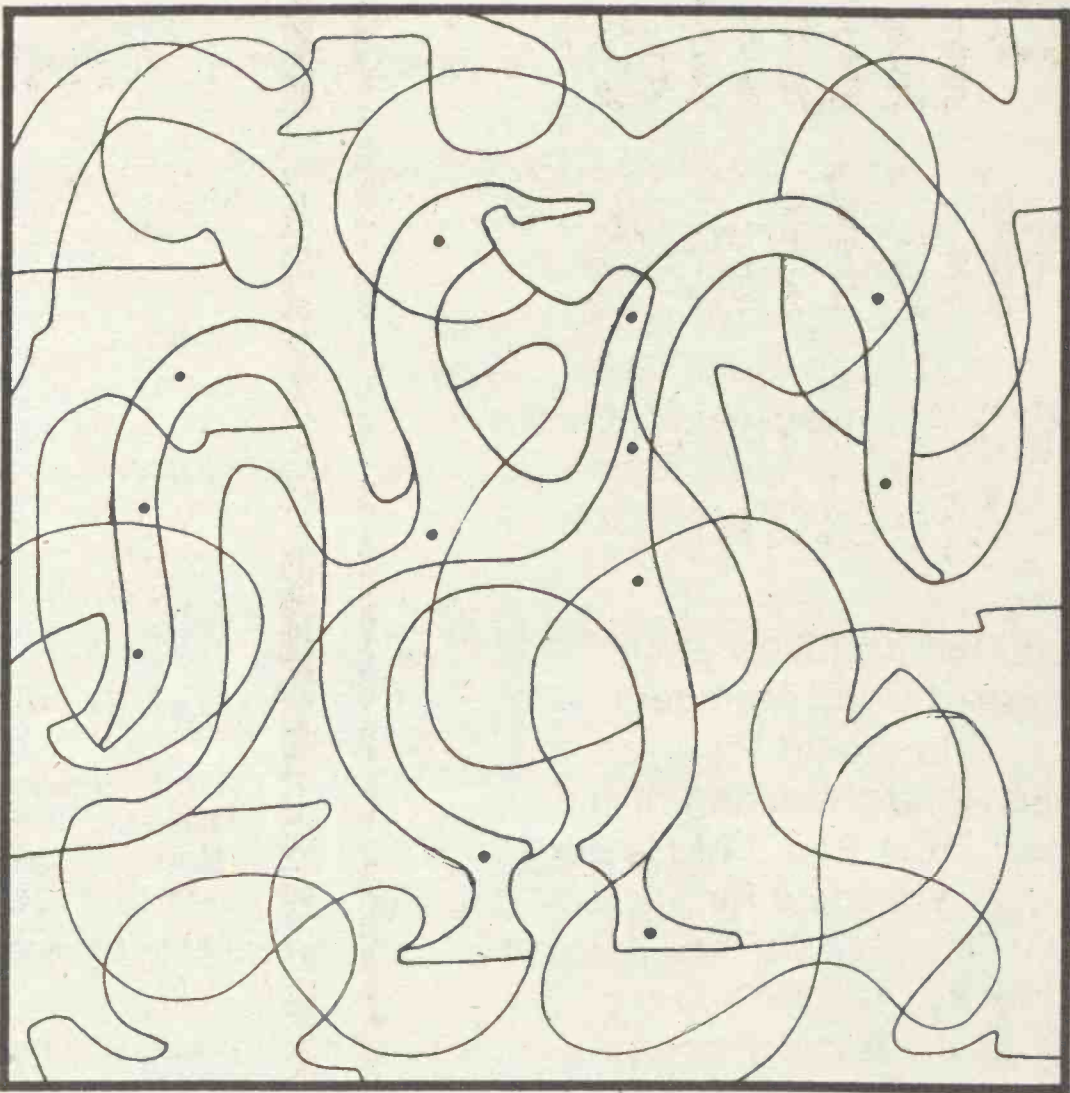
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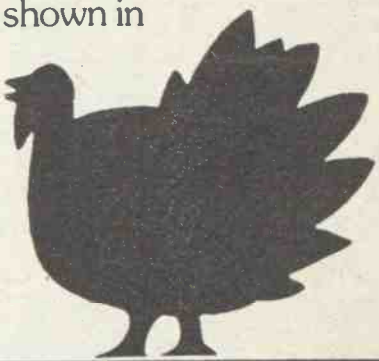
WINDSPEAKER PICTOGRAM

By Kim McLain



Use a pen or pencil and fill in the segments that contain a dot. If done correctly, the filled in segments will reveal a hidden picture. This week's pictogram will be shown in next week's paper in completed form.

LAST WEEK'S SOLUTION:



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WINDSPEAKER WORDSEARCH

By John Copley

Circle the words from the following list and the remaining letters starting from left to right (working across) will give you a phrase or sentence. Letters may be used more than once in order to achieve another word. Words may run vertically, horizontally, backwards and diagonally.

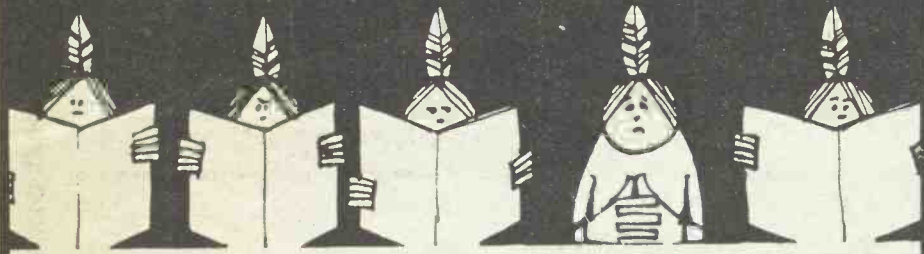
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| God | Recipe |
| Joy | Turkey |
| Kin | |
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| 4 - letter | |
| Corn | |
| Crop | |
| Farm | |
| Give | |
| Kiln | |
| Love | |
| Meat | |
| Oven | |
| 5 - letter | |
| Candy | |
| Grace | |
| Gravy | |
| Treat | |
| 6 - letter | |
| Autumn | |
| Bounty | |
| Brunch | |
| Buffet | |
| Dinner | |
| Family | |
| 7 - letter | |
| Berries | |
| Festive | |
| Friends | |
| Harvest | |
| October | |
| Pemican | |
| Pilgrim | |
| Pumpkin | |
| 8 - letter | |
| Holidays | |
| Portrait | |
| Stuffing | |
| 9 - letter | |
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| 10 - letter | |
| Saskatoons | |
| 11 - letter | |
| Celebration | |
| 14 - letter | |
| Giving of Thanks | |

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LAST WEEK'S SOLUTION: It's Time To Dance

LOUIS BULL BAND

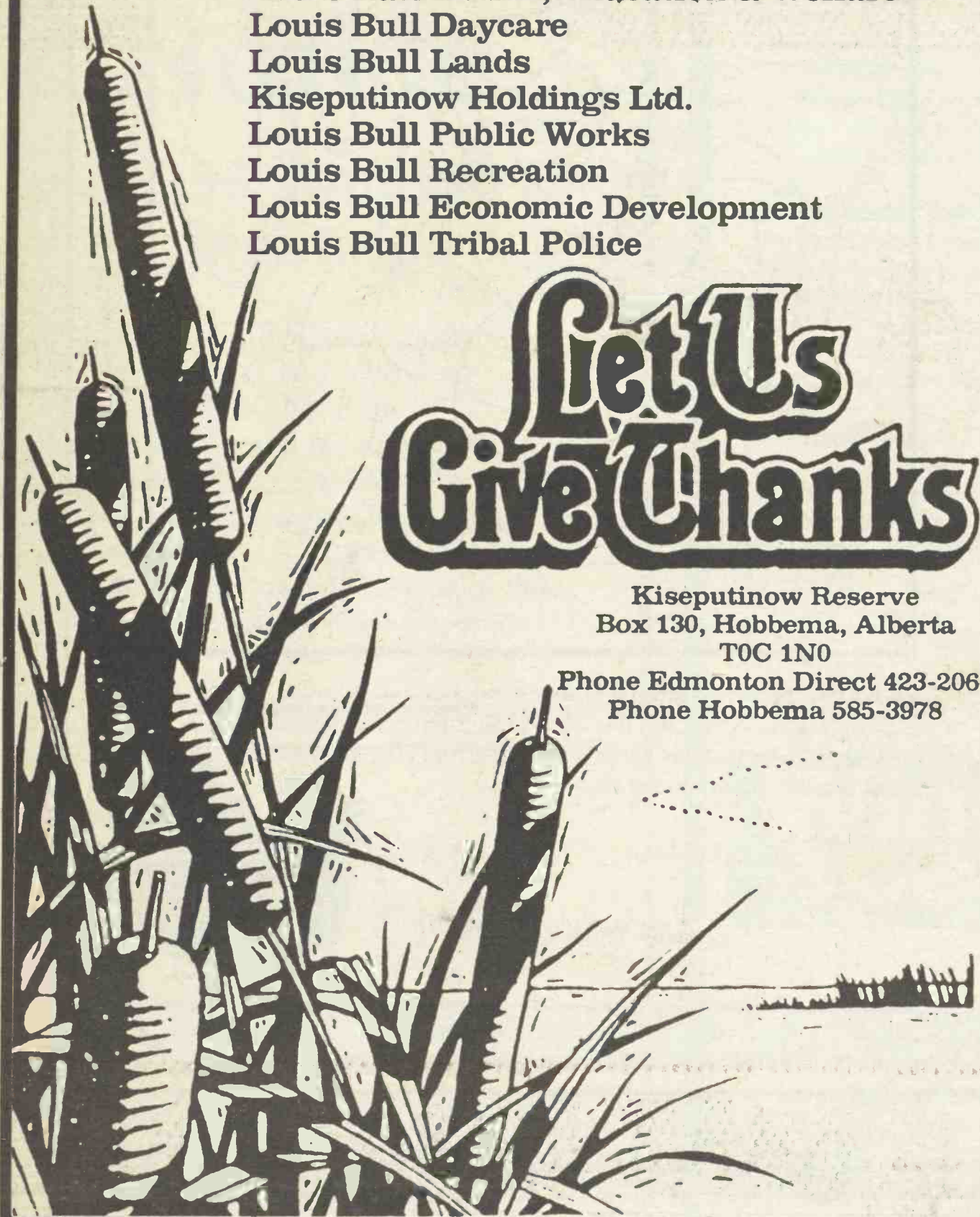
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