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INSIDE
Regional profile of
Rocky Mountain
House/Red Deer
— Pg. 7 to 14



Quote of the week:
"In all these years that's what the law has been doing to the Indians. I thought the law was to protect people, not to abuse people with their power. . .
"We shouldn't be treated as dogs. We're human beings, too and we're the first Canadians." — Terry Dixon, father-in-law of Rodney Pelletier who lies paralysed in a Calgary hospital after being arrested by RCMP.

January 26, 1990 North America's No. 1 Native Weekly Newspaper Volume 7 No. 47

Paddle Prairie residents vote 'no' to pullout

**Referendum final results:
86 in favor, 119 against pullout**

By John Holman
Windspeaker Staff Writer

PADDLE PRAIRIE, ALTA.

Paddle Prairie residents have voted "no" to a settlement council decision last November to pull out of the Federation of Metis Settlements.

In a Jan. 18 referendum on the issue, 119 of 208 residents voted against a pullout while 86 voted for it, with three spoiled ballots. The 'No' vote represented a majority 57 per cent of those who voted. There are approximately 300 residents on the voting list.

The vote gives a divided Paddle Prairie council the mandate to resume its involvement in settlement negotiations between the federation and the government of Alberta.

If the vote had been in favor of a pullout, an individual settlement negotiation's process would have needed to be developed between the Paddle Prairie Metis Settlement and the provincial government.

Paddle Prairie council passed a motion Nov. 14 to pull out of the federation in a desperate bid to get amendments to bills 64 and 65, which gives eight Metis settlements limited self-government and \$310 million over 17 years in lieu of dropping a lawsuit against the province for lost revenue resources.

The council felt the government and the federation ignored its concerns over wanting settlement lands to belong to the settlements and not the AFMS council, which consists of representatives from all eight Metis settlements. The council also wanted the settlements to have policy-

making powers instead of the federation council.

The motion was passed by chairman Robert Parenteau and councillors Emma Martineau and Pat Gaucher. But councillors Mervin Bellerose and Joe Cardinal who were not in attendance angrily rejected the decision causing a bitter split on the council. Cardinal and Bellerose questioned whether the motion had the support of residents and if it was legal.

Municipal Affairs officials consulted the council and also questioned if the motion of separation had the support of the residents. On Dec. 28 a general meeting was held in which Municipal Affairs, the council and Paddle residents agreed to hold the Jan. 18 referendum to decide the issue.

Now the council needs to pass another motion overturning the motion of separation, says Cameron Henry, director of policy and programs in Municipal Affairs.

An elated Mervin Bellerose says concessions will still have to be sought for the 41 per cent that supported the decision to separate from the federation.

"We got to try and appease the minority, mainly the 86 voters that were against it (rejoining the federation). We got to try and make a deal here that's going to satisfy them, too," Bellerose said.

He will attempt to have settlements get control over their lands, instead of the federation council, which consists of members from all eight Metis settlements.

"If the general council holds the land, individual councils can't sell the land," Bellerose stated.

"If one settlement wants to sell one

Con't page 2



Ready to do battle

Jeff Morrow, Windspeaker

Two of Canada's top pro fighters, Danny Stonewalker (right) and Stan Cunningham, prepare to rumble in Red Deer Jan. 29 but not with each other. In the main event, light heavyweight contender Stonewalker will square off against Edmonton's Dave Fiddler and Cunningham will battle welterweight Donald Payne.

Eden Valley man lays paralysed after RCMP arrest

By Dana Wagg
Windspeaker Staff Writer

CALGARY

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Calgary RCMP are investigating whether to lay charges against police officers after an Eden Valley Treaty Indian was left paralysed following an arrest at his home.

"It's very tragic. If something was done wrong by our members, they're certainly going to have to suffer the consequences," said Supt. Brian Davison, commanding officer of the Calgary RCMP detachment, in a telephone interview.

Twenty-one-year-old Rodney Pelletier is in serious but stable condition in the trauma unit on the 10th floor of Foothills Hospital in the southern Alberta city after being arrested about 11 p.m. on Jan. 16 by Turner Valley RCMP at his home 64 km. southwest of Calgary.

Family members say Pelletier, a father of two daughters, is now a quadriplegic for life.

They accuse police of beating him after his arrest. "This is terrible, very, very terrible," said his 23-

Charges, lawsuit possible against police

year-old sister Twila Watcheston.

The police were called to a domestic dispute by Pelletier's common-law wife, Karen Dixon. But she has dropped plans to charge her husband with assault, said Supt. Davison.

Witnesses claim the 110-pound Pelletier, who was drinking, had been taken into custody by police using a headlock.

He was said to have later complained to family members he couldn't move. A doctor checked on him and he was taken to Oilfields Hospital in Black Diamond, where he was X-rayed before being rushed to Foothills.

Davison said the arresting officers were Const. Brian Wallace and Special Const. Willy Big Smoke.

Pelletier's family are understandably upset, said Davison, who promised a thorough and speedy in-

quiry. The report will be made public, he said.

In addition to the criminal investigation headed by Sgt. Hugh Davis, which is nearing completion, an internal inquiry starts Monday to see if police procedures have been breached, he said.

Davison said Pelletier was "pretty aggressive when he was arrested, no doubt about that. He had been drinking quite a bit."

Calgary lawyer Brian Devlin said the family will likely launch a lawsuit in connection with the incident pending the police

investigation. Pelletier's spine was fractured in the neck area, but how that happened has to be nailed down, he said, adding it would be premature to point a finger.

"My impression is that there are a number of people, who are possibly liable, not just one person," he said.

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Provincial News

Moberly report triggers charges of uncaring treatment

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Alberta Social Services didn't care about how they treated government wards like Wayne Moberly in the years leading up to his suicide last May, charges a close family friend.

Angela Strong, 19, girlfriend of Wayne's lone surviving brother Marty, said "when you're a ward, you're a piece of shit. They (social services) don't give a damn what they do with you," she charged.

"He (Wayne) sort of belonged to nobody. He was bounced back and forth," said Strong soon

Gov't official says no 'magic wand' can help abused kids

after a provincial judge released his report from an inquiry into Moberly's death.

"I think we were guilty of that, too. Maybe when we went on trips to Edmonton, Wayne would have liked to go along," she said.

Strong was made a ward of the government at age 12 after a relative was accused of sexually abusing her. In two-and-a-half years, she was moved 11 times.

"You can't do that. You're supposed to be helping the kids, she said.

Moberly was moved as

"Wayne just had enough. When there's been a suicide in your family, it becomes a very real alternative." — Angela Strong

many as eight times in the last seven years of his life. He first came into the care of the province at about nine-years-old, because of chronic substance abuse by his parents.

A senior social services official rejected Strong's charges that government wards are poorly treated. He called those accusations

"horseshit".

"That's crap. That's a ridiculous comment," said Hugh Tadman, senior communications officer to Family and Social Services Minister John Oldring.

"It's an outrageous statement that doesn't reflect the care and concern of this department in trying to provide service to children, who have been abused by their natural and lawful parents."

But Tadman's comments are somewhat at odds with those of Judge Michael Porter, who presided over an inquiry into Moberly's May 30th suicide at Grande Cache.

His report was released Jan. 17 and Porter agreed the department did "all within their power to provide a safe, physical environment.

However, he concluded, Moberly's emotional needs were clearly not met.

"Wayne was at high risk for suicide coming from the community he did, from the family background he had, taking into account an elder brother

had already taken his life and that he had moved between as many homes as he had.

"It was unfortunate this was not recognized in time so that appropriate steps were taken to deal with his emotional and mental needs as well as his physical needs," said Porter.

An angry Tadman said "finger pointing" is inappropriate. "There are many factors why a child is changed in terms of his or her placements. There is every effort to treat every child with respect and with dignity and to meet their needs emotionally and physically.

"When you start pointing the finger at the government, think first about the emotional damage, the neglect and the abuse, which children suffer which causes them to come into our care.

"It is not always possible to find immediately the right homes and to have children placed. Nor is it possible to wave a magic wand and undo what families have visited upon their children in terms of horrific abuse," Tadman said.

He said Judge Porter's report didn't point fingers at social services.

Porter concluded that Moberly's emotional immaturity and inability to cope with his life and being

rejected by a girl he knew were the main reasons for his suicide. The youth, he wrote, lacked self-esteem.

"The situation was probably not enhanced by the move into and out of many different homes over a 12-year period, where he had little chance to create any bonding with anyone," said Porter.

"I have heard no evidence, which lead me to believe his emotional needs were being adequately addressed," he said.

Porter said social services correctly tried to place Moberly in Native homes. They can't be blamed for the failure of the placements, he said.

Instead Moberly seemed caught in a vicious circle. "The more difficulties Wayne had with his life, the more these contributed to a placement not succeeding and a move to a new home, which in turn contributed to further difficulties for him.

"Thus a sort of vicious circle seems to have been established, itself leading to his lack of emotional maturity and self-esteem and ultimately his death," said Porter.

"Wayne just had enough," said Strong. "When there's been a suicide in your family, it becomes a very real alternative."

TASK FORCE ON THE CRIMINAL JUSTICE SYSTEM AND ITS IMPACT ON THE INDIAN AND METIS PEOPLE OF ALBERTA

CHAIRMAN: MR. JUSTICE R.A. CAWSEY

A Task Force has been established to complete a review of the Criminal Justice System in Alberta as it relates to Indian and Metis people. It will provide a report for the Solicitor General of Canada, the Attorney General of Alberta, and the Solicitor General of Alberta, which will:

Identify any problems and propose solutions to ensure Indian and Metis people receive fair, just and equitable treatment at all stages of the Criminal Justice process in Alberta.

The mandate of the Task Force is further set out in its Terms of Reference.

The Task Force invites submissions from Indian and Metis groups as well as various participants in the Criminal Justice System. These include, but are not limited to, Legal Aid, Native Counselling, Police, Trial Lawyers, Prosecutors, Probation Officers, Court of Appeal, Court of Queen's Bench, Provincial Court, Correctional Centres, and Penitentiaries.

In addition, the Task Force will visit various locations in the province to receive representations and submissions from interested Indian and Metis groups, organizations and associations.

The following terms and conditions will apply:

- Any group, organization or association wishing to make representations to the Task Force will normally be required to first submit a written brief. Where there are extenuating circumstances, the Task Force may receive oral presentations without a prior written submission.
- Only groups, organizations and associations – or individuals representing any of these – may make representations to the Task Force.
- Those who make oral presentations to the Task Force may be asked to respond to questions from members of the Task Force, and to defend their representations accordingly.

Interested groups and organizations are asked to contact the Task Force prior to preparing a submission.

The submission deadline is June 15, 1990.

For a copy of the Terms of Reference, or further information, contact:

Task Force on the Criminal Justice System and Its Impact on the Indian and Metis People of Alberta
14th Floor, Park Square, 10001 Bellamy Hill,
Edmonton, Alberta TSJ 3B6 (403) 427-9703

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Paddle residents vote 'no'

From front page

acre, then all eight settlements and all the population from the eight settlements will have to agree (to it)...it would be literally impossible (to sell land)."

The province will "certainly consider" the concessions Bellerose will try to bring to the accord process, said Henry.

But, he noted, the concessions will have to be screened by the federation council in case it does not want to negotiate the concessions.

"We (Municipal Affairs) hope to be able to deal with one position of all the settlements," he explained.

"If there is a consensus with all the settlements and the provincial government that adjustments can be made, then we'll recommend the adjustments."

Bellerose said one concern he won't approach is getting aboriginal rights to settlement lands. Setting a precedent in defining aboriginal rights may spoil other Metis people's cases of entitlement, he said.

"We have the rights that we normally have," added Bellerose. "We still get our access and surface rights. We also have a

sub-surface resource committee working on the co-management of sub-surface resources, and we have the option of saying no to any oil company that comes on the settlement. It's negotiable. We don't have to say an out and out no. We can negotiate for economic development and jobs."

Water ownership will also not be negotiated since the federal government will strongly reject the idea.

"Water is federal responsibility and no Metis settlement, Indian band, municipality or improvement district controls the water flowing through their lands," he explained.

But Cunningham maintains that Parenteau and his supporters will pursue water ownership and aboriginal entitlement to the settlement land, not because 86 people supported the Nov. 14 motion, but because they feel they are legitimate concerns.

Bellerose indicated the council has to patch up its stormy relationship now.

"More meetings, workshops and input from the people will be necessary to work out the differences in the settlement council," he explained.

Cunningham countered that Parenteau and his supporters, councillors Pat Gaucher and Emma Martineau, are people who do not hold grudges.

"As long as (both sides of the council are) spiritual, there should be no problem getting back together," Cunningham added.

Meanwhile, a notice of a pending lawsuit has been given to the "majority council," led by Parenteau.

The lawsuit questions the legality of the Dec. 28 general meeting in Paddle Prairie where the decision was made to hold the referendum, according to Cunningham.

The suit alleges the Jan. 18 referendum was illegal and holds the council responsible.

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On The Local Scene

Inner-city Natives living in 'Third World' conditions

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Natives living in Edmonton's inner city are living in appalling, Third World conditions while the government sits back and does nothing, said a city Native health committee member.

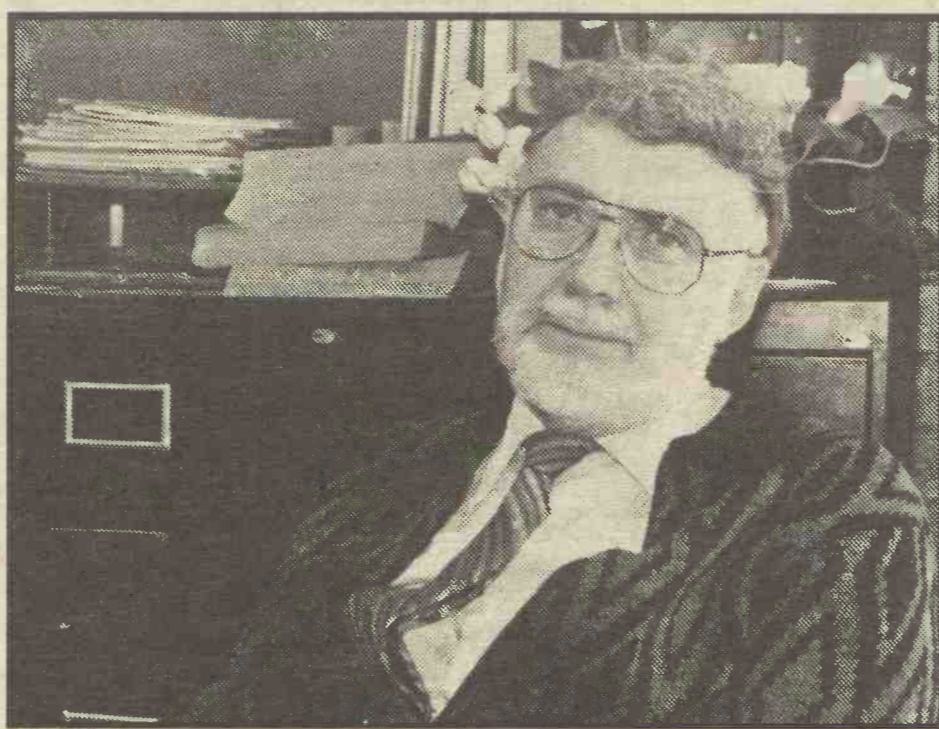
And she blames it on a lack of understanding Native rights.

Ann Bird said the federal, provincial and municipal governments aren't willing to commit aid to help Edmonton's Native destitute population because each political body believes it is up to the others to act.

"Because of the jurisdiction issue, and because no one wants to come up with decisions and make a final commitment, the conditions will worsen," she said.

Because the federal government relinquishes its obligations to status Indians when they leave the reserve, and the provincial government believes it doesn't have to recognize Indian rights, Bird says the city appears stuck in the middle and won't introduce programs specifically for Native people.

And while the Indian and Metis people wait for them to make up their minds over who is responsible, Native people sink deeper into poverty, she said.



Housing director Paul Neville

The Edmonton Urban Native Health Working Group has asked for joint-government funding of \$175,000 for three years to educate and help promote health issues and to make services more accessible to the inner-city Native population.

The three-year-old Edmonton Health Department task force also wants to hire a team of Natives to help

people access health services.

"There are health conditions in Edmonton that are really appalling. It's become as bad as a Third World country," she said.

Bird, who works for the Alberta Indian Health Care Commission, said there are more than 15,000 Indian and Metis people in Edmonton and the number is climbing.

"No level of government has fulfilled its obligations (to Native people)," she said.

Bird noted that cultural differences between Indian, Metis and the general population in Edmonton is making it more difficult for the Native to survive when they come to the city from their reserves.

She said programs are necessary to help educate on a "cross cultural" basis.

Inner-city boarding house director Paul Neville said his operation has been "running at full capacity" and it's becoming more difficult for Natives to find clean, affordable housing.

He said he has made the problem known to the city and provincial governments but has never gotten a response.

"I guess we're at the bottom of the totem pole down here. No one has ever made an effort to come here (inner city) and see things for themselves. They (Natives) need help," he said.

Moberly report: Native social services 'woefully inadequate'

By Dana Wagg
Windspeaker Staff Writer

GRANDE CACHE, ALTA.

Many people in the Grande Cache area are "floundering helplessly and they need leadership and direction," said Judge Michael Porter, who presided over an inquiry into the suicide of Wayne Moberly.

Porter said a "century of change" has been thrust upon the Native community "virtually overnight" and many people unable to cope have turned to alcohol, leading to broken homes and families as well as much violence and accidental deaths.

Until proper help is offered, accidental deaths and suicides like Moberly's are likely to continue, he said.

"The present facilities at Grande Cache Mental Office even combined with AADAC and social services are woefully inadequate and a considerable influx of resources and personnel is required," said Porter in his report on the inquiry.

He said residents of the area have been "somewhat



Loretta Belcourt

forgotten or overlooked" and work will have to be done

to avoid similar deaths.

"Only by dealing with a very difficult community problem rather than sweeping it under the table and hoping it goes away that the tragic death of Wayne Moberly will not be repeated manifold in the future," said Porter, who made a number of key recommendations:

- all social workers involved in apprehending children should be specially trained to deal with high-risk suicide cases,

- a social worker specially trained in recognizing and dealing with high risk suicides should be located at every social services office in the province, particularly those dealing with Native children. These workers should follow through with the children over an extended period of time,

- placements should be carefully chosen so they're compatible with the child's physical well-being and emotional well-being and so that placements remain long-term to enable necessary bonding to take place, and
- AADAC facilities in Grande Cache should be beefed up immediately and considerably so experienced Native alcohol counsellors are available on a full-time basis.

Loretta Belcourt of Native Counselling Services in Grande Cache, who submitted a letter to the Oct. 5 inquiry, said she agreed with everything Porter said but was skeptical the recommendations would be adopted.

She said she'd like to see Native mental health and social workers hired for the area since Natives are often "shy" about discussing their problems with non-Natives.

Man paralysed in RCMP arrest

From front page

"It's a terrible, god-damn situation," Devlin said. "There's no question about it. Here you have a young kid up there 21 years-old, who can't move. Something certainly is going to be done about it."

Terry Dixon, Pelletier's

father-in-law, said police mistreatment of band members has been common, but no one has spoken out until now.

"In all these years that's what the law has been doing to the Indians. I thought the law was to protect people, not to

abuse people with their power. That's not right. I don't believe it should happen to anybody else," he said.

"We shouldn't be treated as dogs. We're human beings, too and we're the first Canadians," said Dixon, an alcohol

counsellor on the reserve.

Indian Association of Alberta president Roy Louis said he was "shocked and saddened for the family."

"I can assure you the IAA will support the family in getting answers," he said.

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Viewpoint

Justice must be done

The provincial solicitor general department should launch a full-scale independent inquiry into the conduct of RCMP in the tragic case of Rodney Pelletier.

The 21-year-old Eden Valley Indian was arrested at his home reserve on Jan. 16 by Turner Valley RCMP who responded to a domestic dispute.

In between the time he was arrested and taken to hospital 18 hours later, Pelletier had suffered a broken neck.

He lies in a Calgary hospital today, paralysed from the neck down and fighting for his life.

An internal RCMP inquiry and a criminal investigation is under way into whether the two police officers involved breached proper procedure in arresting Pelletier.

In other words, why would the police use such excessive force in apprehending a 110-pound man who could easily have been handcuffed if it was necessary?

The question begs to be answered.

An internal inquiry is simply not enough. It must be fully independent.

Justice must be done and seen to be done in this case.

The public has always been skeptical about whether police can properly investigate themselves and mete out just punishment against its own members.

The family of Rodney Pelletier and Pelletier himself, at the very least, deserve an independent inquiry where the full maximum force of the law will be administered in meting out punishment if RCMP breached procedure and policy in using brutal, unjustifiable force against Rodney Pelletier.

In the wake of an inquiry into Native justice in this province which has just got under way, the truth in this matter must be uncovered and brought forward for all to see.

Native people have long complained that they are unjustly treated by the courts and police in Alberta's justice system.

How the Pelletier case is handled will tell Native people whether they should ever trust the justice system again.

Tragically, the examination of that system comes when a Native man, lies in a Calgary hospital, knowing he will not have the use of his arms and legs again while his family prays and hopes that he will survive his ordeal.

The system failed

Judge Michael Porter has delivered a sobering, sensitive and intelligent report on the suicide death of Wayne Moberly.

He has plugged into the anguish felt by Wayne before he took his life as well as the great hurt felt by many in the Native community in the Grande Cache area.

He has done his homework.

His recommendations are sound and should be acted on immediately by the provincial government.

The report is a stinging indictment of Alberta Social Services. Porter found the department failed to meet Moberly's emotional needs and had failed to implement recommendations delivered after the tragic death of another Native youth, Richard Cardinal five years earlier, who had also been bounced from foster home to foster home.

In the end a weary Wayne Moberly walked to the basement of his final home, slipped a plastic rope around his neck and said good-bye.

Feeling he belonged to nobody, he had had enough, said family friend Angela Strong.

Alberta Social Services officials say let's not point fingers. Instead, let's look at the damage done to Wayne by his natural family.

That's a defeatist, arrogant response, insensitive to the hurt of the Grande Cache community and Moberly's own family, including his mother, Victoria, who must be feeling intense pain.

And it won't lead to solutions.

What's needed is a commitment to help Natives deal with the social change, which Judge Porter noted has so many people "floundering helplessly."

He said a "century of change" has been thrust upon them "virtually overnight." Many people turned to alcohol, which lead to broken homes and families, much violence and a great deal of accidental deaths and suicides.

Symptoms of a far greater underlying problem, the suicides and accidental deaths are likely to continue, said the judge.

He shouldn't have to get on top of a roof and shout for the government to get the message.

Editorial Page



Letters to the Editor

Canadian justice swift and sure but 'color blind' to Native people

Dear Editor:

On recently reading a provincial Native publication, I was struck by the apathetic attitudes displayed by the non-Native communities to the very real concerns of Native people in Canada.

It would seem that the only time Canadians respond to the issues raised by the First Nations with any interest or concern is when the majority is responding to negative national coverage generated towards the minority.

Words such as 'United Native Nations', or the ever popular 'Mutual Defense of First Nations Agreement' cause the ever pious guilt-ridden Canadian citizen to sit up and wonder if now it's for real.

What would happen if in fact it was for real? How then would the general public respond to the concerns raised by the First Nations of North and South America?

Would the public's attention be directed towards the problems that precipitated such a desperate action on the part of Native people, or would it be directed towards the maintenance of the status quo?

Canadians want to believe that its government treats in a just and honorable way the First Nations of this continent.

It wants to see the all too infrequent success stories regarding Native people, the rare view of justice and equality for all.

It doesn't want to see the Innu people of Labrador being imprisoned for protesting low-level jet training flights over their land, destroying a unique and historical society.

It doesn't want to see the raping of virgin pine and timber stands for a few years of economic revival for a small community, doubly so if the land's "ownership" is in question by the First Nations.

It doesn't want to hear of the forced assimilation of Native children in residential schools or its tragic outcome for a lot of those children and for culture.

Canadians look to their history and most feel some sense of shared guilt for the outcome of the relationship between our two peoples.

So they look away from the problems and that lessens the impact of the despair and desperation they see in the Native communities.

They just hope that somehow the solutions will magically appear and we'll all live happily ever after.

Unfortunately, reality is not kind to the conscience of people with a history of deception and deceit, a history of beautiful words with no substance, empty rhetoric and bold-faced lies.

So Canadians live with that burden of shared guilt, knowing that they've grievously wronged a people for

nothing more than greed and national fortune.

So, yes when Canadians see the words — 'Armed Native Blockade' or 'Lubicon Orders PetroCan Out' — they must wonder if maybe this is the time they've pushed the First Nations too far.

I asked earlier where would the attention of the majority be directed if such a confrontation resulted in the use of armed force, I doubt very much if the cry for justice's 'blind eye' would be heard in this land.

You would hear nothing of the problems, the 'white' tape and jurisdictional disputes or the personal desperation of a First Nation's people seeking justice.

You would never hear of the endless and mindless merry-go-round these people must go through to seek justice on the homelands of their people.

Seeking redress and justice they appeal to your courts of law, once majority indifferent to their concerns, with the government that is morally bankrupt and racially condescending, with the sanctity of the law prostituted to deny justice for the sake of the almighty dollar, how are my people expected to continue to respond?

I suspect that the sword of Canadian justice would be swift and sure. It may be blind but I'm sure the government and the majority will ensure that it won't be color blind as well!

Yet, can you understand the motivating factors that precipitated such a response.

Are you so insensitive and uncaring you do not recognize the struggle for our national identity and cultural preservation?

The same struggle you so enthusiastically applaud and support thousands of miles away from your own backyard, a struggle you should in fact assist, but you must also assist the same struggle for the First Nations of this continent with equal encouragement and support.

Being influenced by your national guilt you will hide behind the sanctity of your laws, the same laws and system we are struggling against.

You use the law to fit your own interpretation of justice and I know after a confrontation you will not seek justice but will seek vengeance instead. After all is that not the custom of a 'civilized society'?

When the almost for certain armed confrontation does occur, remember that history provided you with an opportunity to be just and fair, but also bear in mind that history teaches many lessons; even to people in our present position.

You have not learned from our history that is clearly evident, but we have and we have learned wisely.

Naiweh,
T. Mitchel Staats

Opinion

Finding the kid in me again took years

Tansi, ahnee and hello. These are the renewal times.

As morning breaks across the face of the sky, I can see fleeting images in the cloudshapes.

Sometimes when the energy is right and I am completely in tune with my surroundings, it's like there are old faces up there.

Old faces looking down on all of us with kindness and respect.

Mornings renew me. When I sit at my window with coffee in hand, there really is no need to be anywhere else. There is sweetgrass and cedar, there is solitude and shadow and there is always music.

Today it is ancient music from across the ocean. In its lift and fall, there is an invitation to return to something in my boyhood I've never been able to for-

get. Yesterday a good friend and I sat and discussed our growing excitement about the coming baseball season. Winter has yet to fade but thoughts of springtime and baseball always invade me early. Within this old memory, there is a teaching.

I was adopted and taken far away from the bush country I'd always known. My new home was in the suburbs of Toronto.

Baseball was something foreign to me because at our school there simply wasn't enough area free enough of bush and rock to make up a proper field.

I hadn't learned the skills.

My first day of school in this new town was frightening.

Suddenly I was the only Indian and just as suddenly was asked to play in a game I knew nothing about.

I recall very clearly how the laughter of my classmates sounded in my ears that day when they discovered that I could neither bat or catch or even throw. Embarrassment.

My newly-adopted brothers attempted to show me the basics but they, too, grew bored with watching my feeble at-



TOUCHING THE CIRCLE

By Richard Wagamese

tempts. I remember feeling very inadequate and stupid.

But there was something that existed inside me in those days which made it possible for me to create a little magic. Something which enabled me to go beyond myself.

Something which would make a tremendous impact on my reality many years and many miles down the road.

There was an old sheep barn across the road from our house.

After snagging an old baseball encyclopedia from the school library, I painted a strike zone on the side of the barn.

With a measuring tape, I measured the correct distance to a regulation pitcher's mound.

Every morning and every evening I would go out there and throw an Indian rubber ball at that strike zone and then field

my own rebounds as they bounced back at me.

Soon I was able to hit the strike zone with every throw and picking up those grounders became almost second nature. I measured the distance to second base and repeated the process.

After a week or so I found myself throwing that Indian ball from the middle of centre field right into that strike zone. Then I started working on catching flyballs. I'd close my eyes and heave that ball high against the top part of that old barn.

When I heard the sound of the ball hitting the wood, I'd quickly open my eyes, find the ball in the air and run and catch it. Soon I could do this every time.

Hour after hour whenever I had a minute, I would practice hitting. I swung a bat until my arms ached. I watched the hitters on the TV games and

imitated their stance and their swings.

I read books about baseball and learned everything I could about the game. I virtually lived and breathed baseball for a solid month.

The day came when I got into another game with my classmates. Naturally I was picked last for a team at recess. I think I was even picked after the girls.

Anyway, my month of hard work paid off. Soon I was the best baseball player in my class and soon after that was playing with the oldest class regularly.

I still love baseball to this day. I drink morning coffee out of a Boston Red Sox mug and there's a Red Sox pennant hung proudly above my bed.

My old glove is always nearby even during the coldest blizzard and there are few things in this world that smell better to me than the smell of fresh cut grass and the worn leather of my glove.

When it's baseball season I am forever a kid again.

Within this old memory there is a teaching.

Something existed within me when I was ten years old. That something enabled me to become

more than what I was. That something deep inside myself that I had the courage and the determination to dig out of myself back then would result in a lifetime of pleasure and fulfillment. I believed.

As I travelled along my path I would lose that belief. I would drown in alcohol and I would numb it with drugs. I would bury it in anger and resentment and I would mourn its passing in jails and institutions. I would suffer for its loss.

The elders gave it back to me. In their teaching and in their patience and kindness I would discover again that something which enables me on a day by day basis to become more.

With their direction, I would become able again to believe in the spirit of the Creator of all things and the tiny spark of that which we all carry around inside us.

With the help of the elders and with the constant application of the tools of our culture and tradition, I make it possible for magic to exist in my life and on even the hardest of days I am forever a kid again.

Until next week, Meegwetch.

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Translation of letter to editor by Joe Redcrow

Windspeaker translation

Windspeaker is a newspaper that has been around for a long time. It is a place where people can express their opinions and views. It is a place where people can learn about the world around them. It is a place where people can find news and information that is important to them. It is a place where people can find a sense of community and belonging. It is a place where people can find a voice and be heard.

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Windspeaker welcomes your opinion

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

Community News

Pastoral centre to hold fundraising dance

Hi!

The hockey game that was supposed to be, the hockey game to outshine even the Metis Federation Cup tournament, the Indian Association of Alberta hockey cup, did not take place as planned.

Last weekend, the Edmonton Bulldogs were to go up against the Alexander Atom community team but something bigger was scheduled...an Elders feast.

The Elders come first and for this we forgive manager Clarence Arcand and coach Rene Paul.

So now all you readers will just have to wait until another game can be scheduled to find out who wins the duel between the Bulldogs "Twin Towers" and the Alexander "Smurf Line."

Sometimes just when you're not looking, life comes along and smacks you straight in the face. Raymond Desjarlais, as your friend, I hope you make the right decision.

An upcoming event? I understand the Native Pastoral Centre will be holding a fundraising dance this January 27 at the Sacred Heart School here in Edmonton.

I realize this is short notice but not to worry. Droppin' In will be there to tell our readers who miss this very important fundraiser, all about the dance.

I do know that the band playing for the fundraiser is "Taste of Nashville."

ALEXANDER: There is somewhat of a dilemma just northwest of here. You see, Amy and Clarence Arcand are having their house renovated and because of all the work going on, they have to move out for awhile.

Now here's the problem.

Amy wants to stay at her mother's, Justine's home, while Clarence wants to stay at his daughter's, Lynn's place, the two dogs, Johnny and Rocky...hold it! Who named the dog Rocky? Anyway, the two dogs (we'll bypass the name-calling) want to stay home.

Confused yet? For an answer to this soap now titled "Between Two People", tune in next week as we take a peek into the lives of Amy and Clarence... real people with a renovating problem.

SLAVE LAKE: Has it really been two years since you left Edmonton to take on the job as executive director of the Native Friendship centre in downtown Slave Lake, Peggy Roberts? It has been two years, hasn't it? Well Peggy, you are missed by many of your friends here, every day.

I remember the day Peggy left here. That same night



Droppin' In

By Rocky Woodward



Peggy Roberts

the lights went out all over the city. It's true. The mayor declared that day... Peggyday, and now on that day, annually, the city blinks its streetlights in honor of Peggyday. It's true, but you have to have fast eyes to see them blink. Droppin' In does not lie.

Congratulations to the Frank Boisvert curling team who recently won the Slave Lake Curling Bonspiel.

Twenty teams were entered so you can see that Skip, Boisvert and his teammates had their work cut out for them.

On Feb. 2, a family dance will be held at the centre and great music will be supplied by "Johnny and the Playboys."

This same band will also be playing at the centre's upcoming St. Valentine's Day cabaret. The bash will be held on February 17.

And my BEST friend Peggy says the big Native Talent

Showcase is scheduled for February 23, which makes the month of February more important to Slave Lake than the lights blinking off and on here in Edmonton, on Peggyday.

PADDLE PRAIRIE: I just talked with Mervin Bellerose, a counsellor at Paddle Prairie and he says, "Our meeting went on for about six hours but the final outcome was 118 votes to stay with the Federation and its accord and 86 wanted to withdraw from the federation."

So it's basically final now.

I understand from Mervin that two councillors, himself and Joe Cardinal, elected to stay with the federation while council chairman, Robert Parenteau and councillor Pat Gauchier wanted to withdraw.

"We now have to meet with the two councillors and the people of Paddle Prairie to try and work out our differences," said Bellerose.

Bellerose says many people are upset over water rights and land held in trust by the general council.

ST. PAUL: Did you know inside the Mannawais Native Friendship Centre they now have a dining area called, The Courtyard Cafe.

They do. The centre leased a space and now have a cafe where weary travellers can sit down in a friendly atmosphere, exchange chit chat and eat if you have a hankering.

Also every Wednesday at high noon, movies — a part of the National Film Board library — can be seen at the centre.

The lady I talked with, Juliette, says there are plenty of stories at St. Paul, but added, "I'm not telling you any."

Just kidding.

The President has all the stories! Sharon Steinhauer, I will most definitely be in touch with you. When I call, please, please, talk to me.

EDMONTON: An open house is taking place at Sacred Circle 10210-117 Street, January 26, from 1 to 6 pm.

Films will be shown and Elders will be on hand to talk with people. The open house is to give parents a chance to get together with Sacred Circle staff and "just mingle."

Tea and bannock will be served. For more information on Sacred Circle or its upcoming open house, please call 482-2506 or 482-2514.

That's it for this week. Have a great weekend and remember, keep your back to the wind, you may not be going in the same direction of the wind, but no matter, you'll still get there faster... wherever.

To have your event appear in "Indian Country Community Events" call Tina Wood at (403)455-2700.

CREE MASSES; beginning Jan. 23 each Tuesday evening; Rocky Native Friendship Centre Society, Rocky Mountain House; for more info. call Iris Schenk at (403) 845-2788.

CLIFFORD METCHAWAIS MEMORIAL HOCKEY TOURNAMENT; Jan. 26 - 28; Goodfish Lake; no contact but slapshots are allowed; for more info. call Randy Metchawais at (403) 594-1457.

MEMORIAL ROUND DANCE IN MEMORY OF SIMON PROSPER JACKSON; Jan. 27; Goodfish Lake, Alta.; pipe ceremony 5 p.m., supper to follow; there will be giveaways; singers will be paid; everyone welcome; sponsored by Prosper Delver & Lillian Jackson & family.

ONION LAKE TREATY 6 NATIVE RECREATIONAL HOCKEY TOURNAMENT; Jan. 27-28; Lloydminster Centennial Civic Centre; \$2,400 in prizes plus trophies; entry fee \$200; certified cheque or money order; for more info. contact Ron Harper at 344-2107 (days) or Ray Chocan at 344-4673 (evenings).

HEAD-SMASHED-IN BUFFALO JUMP; Mini-events every Sunday at noon thru to March; Jan. 28 - Native films; Feb. 4 - Beadwork Display; for more info. contact Louise Crow Shoe, (403) 553-2731 or Calgary office, (403) 265-0048.

HEALING MASS; Jan. 29 at 7:30 p.m.; Native Pastoral Centre, 10829 - 105 Ave., Edmonton; for more info. call (403)424-1431 or (403) 428-0846.

HEALING MASS; Jan. 29 at 7:30 p.m.; Native Pastoral Centre (10829 - 105 Ave., Edmonton); celebrant - Fr. Maurice McMahon; for more info. call (403)424-1431 or (403) 428-0846.

C.N.F.C. MODELLING PROGRAM; Jan. 31 & Feb. 7; male & female; 13-18 years of age; for more info. call Rene at (403) 452-7811.

16TH ANNUAL D.O.T.C. HOCKEY TOURNAMENT; Feb. 1, 2, 3 & 4; Brandon, Manitoba; Keystone Centre and Kinsmen Arena; for more info. call (204)725-3560.

BUFFALO NARROWS RECREATION \$15,000 SENIOR HOCKEY TOURNAMENT; Feb. 3 & 4; for more info. call (306)235-4709, (306)235-4225 or (306)235-4633.

GOODFISH LAKE NATIVE SON'S HOCKEY TOURNAMENT; Feb. 2, 3 & 4; Lakeside Arena, Goodfish Lake; eight teams wanted for no-hit 'B' calibre tournament; entry fee \$200; for more info. call Leon Cardinal during business hours at (403) 428-9501, ext. 24 or (403) 636-2863; after hours call Roland

Indian Country Community Events

Bull at (403) 636-3903.

4th ANNUAL 1990 TUNE-UP GOLF; Feb. 2-5, 1990; Sahara Golf & Country Club, Las Vegas, Nevada; for more info. call Gina (403) 585-4298 (home) or Bill (403) 585-2139 (home) or Emile (403) 585-3805 (home).

1990 NORTHWEST WINTER GAMES; Feb. 3 and 4; Beaverlodge, Alberta; bowling, cross-country skiing & snowshoeing; for more info. call (403) 354-2468.

CO-ED NATIVE VOLLEYBALL LEAGUE; for interested Native groups and associations; registration deadline, Feb. 5; for more info. call Brian Gladue at (403) 452-7811.

CATCH THE RISING SPIRIT ART SHOW; Feb. 5 to Mar. 1, 8:30 a.m. to 4:30 p.m., Mon. to Fri.; Beaver House Gallery, Edmonton; Mar. 5 to Mar. 30, 7:30 a.m. to 5:30 p.m., Mon. to Fri.; NOVA Corporation of Alberta, Calgary; free admission; for more info. call Alberta Indian Arts and Crafts Society at (403)426-2048.

VALENTINE'S DANCE; Feb. 10; Britannia Hall (15927 - 105 Ave.), Edmonton; sponsored by health administration program, Y.T.C.; admission \$6; for more info. call Denise at (403) 489-5221 evenings.

SLAVE LAKE INTERAGENCY COUNCIL MEETING; Feb. 13, 1:00 p.m.; Slave Lake Native Friendship Centre; dealing with affordable housing and family programs.

NATIVE BROTHERHOOD ROUND DANCE; Feb. 14, 6:30 to 10:00 p.m.; 7802 - 101 Street, Ft. Saskatchewan Correctional Centre; drumming-singing group available but volunteers welcome for their singing, drumming and dancing services; for more info. call Annabelle McNaughton at (403)992-2440 before Jan. 31.

POUNDMAKER/NECHI ROUND DANCE; Feb. 17, 8 p.m. to 3 a.m.; Poundmaker Lodge, St. Albert; lunch will be served; drummers will be paid; everyone welcome; (403)458-1884.

PITCHING CLINIC (ADRIAN HOPE YOUTH CENTRE); Feb. 16 - 18; Edmonton; for more info. call Gordon Russell at (403) 456-1039 or (403)479-8609.

SNOOKER TOURNAMENT; Feb. 16 - 18; Donny's Arcade, Bonnyville; for more info. call Donny at

(403)826-6810, Eugene (ext. 14) or Herman (ext. 10) at (403) 826-3333 or Ray at (403)826-4732.

C.N.F.C. NATIVE RECREATION HOCKEY TOURNAMENT; Feb. 16-18; Enoch Recreation Centre; for more info. call Rene Houle at (403) 452-7811.

REACHING JUST SETTLEMENTS (LAND CLAIMS IN BRITISH COLUMBIA); Feb. 21 & 22, 1990; University of Victoria, Victoria B.C.; conference sponsored by the School of Public Administration & The Division of University Extension and Community Relations, University of Victoria; for more info. call (604) 721-8055.

C.N.F.C. SENIOR NO HIT HOCKEY TOURNAMENT; Feb. 23, 24, 25; for more info. call Rene Houle at (403) 452-7811.

SENIOR HOCKEY TOURNAMENT; March 16, 17 & 18; Regina Exhibition Stadium — Exhibition Park; Regina, Sask.; over \$7,000. in prizes; entry deadline Mar. 9; for more info. contact Milton Tootoosis at (306) 584-8333.

EDMONTON NATIVE SNOWBIRDS (LADIES FASTBALL) TRYOUTS; Mar. 31 to Apr. 1; Enoch, Alberta; for more info. call Gordon Russell at (403) 456-1039 or 479-8609.

NATIONAL FILM BOARD; every Wednesday at noon; special screenings; NFB Theatre, 120 Canada Place, 9700 Jasper Avenue, Edmonton; admission is free; for more info. call Muriel at 495-3012.

ST. HENRY'S CATHOLIC CHURCH SUNDAY SCHOOL; every Sunday; Ft. Vermilion; 10:15 a.m.; children 3-8 years old are invited to attend; for more info. call Leona Skulmoski at (403) 927-3712.

AA MEETINGS; Tues. & Thurs. starting at 8:00 p.m.; Bonnyville Native Friendship Centre Hall; for more info. call Larry Ducharmes at (403) 826-3374.

BUFFY SAINTE-MARIE: LIVE IN CONCERT; Mar. 30, 1990 at 8 p.m.; Calgary Centre for the Arts, Calgary; for ticket info. call (403) 294-7472.

NATIONAL INDIAN ATHLETIC ASSOCIATION VOLLEYBALL CHAMPIONSHIPS; (Men/Ladies), April 7-8, 1990; University of Regina Physical Activity Centre; entry deadline Mar. 29; for more info. contact Milton Tootoosis at (306) 584-8333 or fax (306) 584-0955.

12th ANNUAL SPRING POWWOW; April 14-15, 1990; Canada Centre, East Building, Regina Exhibition Park; for more info. contact Melody Kitchemonia at (306) 584-8333 or fax (306) 584-0955.

BIRTLE INDIAN SCHOOL REUNION; July 1990; Winnipeg, Manitoba; for more info. write to W.C. Thomas, Box 280, Hodgson, Manitoba, ROC 1N0 or call (204) 645-2648 (bus.) or (204) 645-2456 (home).

A Profile of Rocky Mtn. House and Red Deer

Following the sunset westward to Indian country

History of area captivates reporter

These road trips are always ending too soon! In Red Deer, I stopped at the local Native friendship centre, which in my opinion, is probably one of the busiest Native drop-in places in Alberta other than the bingo halls!

The Red Deer Native Friendship Centre was interesting but unfortunately there wasn't more in Red Deer for this travelling Indian.

So I followed the sunset westward to Rocky Mountain House to camp for the night.

The town of Rocky has this great historic appeal! I detoured out of town to the National Historic Park and discovered a herd of buffalo.

I was in love with the scenery; blue skies, a herd of buffalo, and distant mountains. If it wasn't so windy and cold, I would have gotten in closer to take a picture for you.

It doesn't help when your car has a lousy heater that throws off little heat. I drove back to town chilled and stopped in at the Rocky Native Friendship Centre.

The folks were kind enough to let me warm up to a cup of coffee as they showed me around. If I would have stayed longer I might have had some bannock and jam too! Us travelling people never stay in one place long enough.

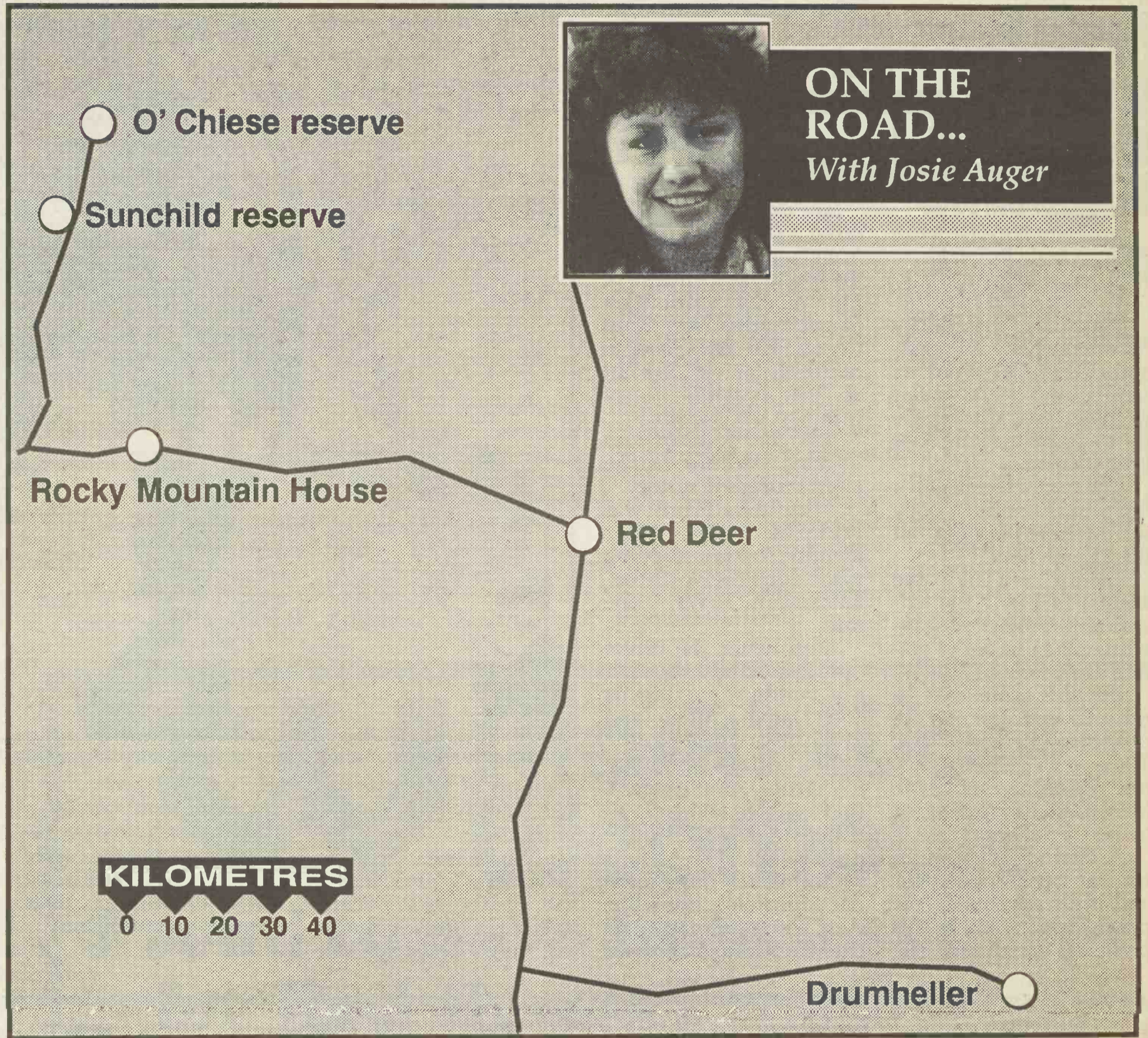
I tried to get in one more story that afternoon but got lost in the hills instead. It seemed to take forever to get out to the Sunchild/O'Chiese reserves from Rocky Mountain House. It was starting to get dark and I was lost on this icy, winding road.

I turned and went back to town.

The next day I found my way.

Walking through the Sunchild/O'Chiese School hallway, I heard this flapping noise and felt something in my hair. I ducked and turned around to see a bird flying into a classroom. As it turned out, the bird turned out to be "Kiki", the school mascot. (Hmm...)

When you read these stories, you'll find enjoyment meeting the people of Red Deer, Rocky Mountain House and the Sunchild/O'Chiese reserves as I did.



Awareness Day to strengthen ties between Natives, non-Natives

By Josie Auger
Windspeaker Staff Writer

ROCKY MOUNTAIN HOUSE, ALTA.

The National Historic Park at Rocky Mountain House hopes to strengthen the bonds of friendship between Natives and non-Natives.

A Native Awareness Day organized by Friends Of The Park in consultation with community people like Irish Schenk and Marg French will be held Sunday, May 6th at the park.

Schenk, executive secretary of the Rocky Mountain House Native Friendship Centre, will be the Native liaison person and French, vice-president of Sunchild/O'Chiese School, will organize participation by students in the area.

One of the group's main objectives is to build closer ties with the Native community so townspeople can better appreciate their unique culture and history.

"Our park is very much tied into Native people. Native history is a part of the park," explains Nina Weir, business manager of Friends Of The Park, noting that the park is built on what was once a fur trading post.

Archeologists in their diggings have uncovered artifacts belonging to both Native and non-Native people of that era.

The park has an interpretive displays centre, a theatre and a nature path. Audio guides and mini-bus tours are available; they cover the major themes of Rocky Mountain House — the fur trade, exploration of the west and the contribution of Native people.

Weir hopes to have a variety of crafts, foods, costumes and dances by

Native people to develop cultural awareness. If Native people participate, the day will be a success, she said.

By holding the event, she wants to challenge the often critical opinion non-Natives in Rocky Mountain House and surrounding areas have of Natives.

"Native Awareness Day is not something for show. It's intended to be an educational opportunity, to broaden people's outlook instead of them having limited views," she said.

Weir believes that while it's important to create the bond between Friends Of The Park and the Native community, it's equally important both groups benefit from Native Awareness Day.

Her group makes its money selling Native books and art during the peak tourist season from May to September. Money is ploughed back into the Native community.

Friends Of The Park offers the town's widest selection of books on Native people. It also spent \$3,000 ordering crests made by Native people at the Sunchild silkscreen project. They also market local artwork by Jeff Daychief.

"All sales made are pumped back into the park. In the long term we want a picnic shelter," she said.

"When tourists are travelling through, they look for products unique to the area and they don't mind paying up to \$20 for souvenirs at the historic park."

Last year about 18,000 people visited the park during May through September. Most of them were from Europe, the United States and other parts of Canada.

Weir is still looking for people to make miniature canoes and small tipis using natural fibres like birch bark.

Writers, artists or artisans can contact her at 845-6680 or Box 2141, Rocky Mountain House, TOM 1T0.



Nina Weir, business manager of Friends Of The Park, has plenty of resource material about Native people in the Rocky Mountain House area.

Josie Auger, Windspeaker

A Profile of Rocky Mtn. House and Red Deer

Friendship centre seeks ties with the past

Funds needed to build new fort

By Josie Auger
Windspeaker Staff Writer

ROCKY MOUNTAIN HOUSE, ALTA.

Plans by the Rocky Mountain Native Friendship Centre to build its new home in a fort similar to those used during the fur trade are meeting with little success.

The centre has begun a log project to raise money for the new building but it's a tough haul.

Centre officials have approached both the federal and provincial governments in hopes of getting some financial help.

But the centre has to raise 25 per cent of the project cost before Alberta Tourism or Alberta Culture will assist, said Carrie Mason, executive director of the friendship centre.

A charitable tax number has been applied for and if it's approved, corporate donors will be approached for support, she

said.

The original idea to rebuild a fort came in 1975 from Tom Bouvette, one of the founding members of the Rocky Mountain House Native Friendship Centre. His idea was to refurbish the old fort but all that remains is the chimney, said Mason.

The fort concept was selected because of the town's fur trade history.

"The fur trade post was Rocky Mountain House's identity. It was a stopping place along the North Saskatchewan River," she said.

Meanwhile, the centre operates out of a two-storey building serving its 200 Native, Metis and non-Native members.

The centre's staff work to create employment, find housing and treat alcoholism in the Native community.

The centre has hired one addiction's counsellor, Alex Jimmy, who treats 45 clients a month. But he has



Rhonda Svederus, clerk trainee at the Rocky Mountain Native Friendship Centre

Josie Auger, Windspeaker

a group of volunteers to help him with the heavy workload.

"We've been trying to get another counsellor for the past two years. AADAC is finally realizing how desperate we

are," said Mason.

Unemployment is a problem for Native people in the town, but the centre has training projects in the works to brighten their unemployment picture.

The centre itself em-

plys four people in its craft store and bannock shop, where the ladies prepare soup and bannock on Fridays at \$3 a meal.

The friendship centre also holds courses in basic beading, craft making,

moose hair-tufting and Cree.

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A Profile of Rocky Mtn. House and Red Deer

Fur trade benefited few Natives in Rocky Mountain

ROCKY MOUNTAIN HOUSE, ALTA.

Rocky Mountain House was born because of the fur trade.

The town was one of the most prosperous business centres in Western Canada in the late 1820's.

Both the North West and Hudson's Bay Companies prospered exploring the Rockies while Native people, who supplied the furs to these companies for decades gained little.

After the fur trade, they were left to live in poverty on reserves specially set aside for them.

The first two fur trading posts were erected in 1799: the North West Company built Rocky Mountain House and the Hudson's Bay Company established Acton House.

In 1821, the two companies merged and the North West Company was abandoned and Acton House took the name of Rocky Mountain House.

Since those early days, some of the forts have been rebuilt.

Back in 1799, few Native people travelled to the two posts; the fur trade was not big business.

The Hudson's Bay Company and the North-

A look back



Josie Auger, Windspeaker

The majesty of the Rocky Mountain House area.

West Company both wanted to attract Kootenay Indians who lived west of the Rockies. But the Kootenay didn't bother with these posts so the companies lured Peigan, Blood and Blackfoot Indians to the posts.

The traders eagerly welcomed furs, buffalo robes and provisions from the Native people.

Beaver pelts were the most sought after until the late 1830's when buffalo robes took new prominence.

Although the three tribes who focused on the buffalo were the principal customers at the posts, other tribes including the

Sarcee and Gros Ventre did do business at the trading posts.

During the 1820's, these five tribes resided between the North Saskatchewan and the Missouri Rivers.

Rocky Mountain House

bordered on the northern edge of Blackfoot territory but drew in the trade of its enemies, the Cree and Stoney. The Cree provided a small amount of trade to the fort.

The Peigan's patronage made Rocky Mountain House the most profitable post in Western Canada during the late 1820's.

However, following the arrival of the American traders on the upper Missouri in 1831, the bulk of the Peigan and Gros Ventre trade was lost.

From the Plains' tribes, the traders obtained needed provisions, usually buffalo meat, fresh or dried.

Rocky Mountain House depended upon these provisions both for consumption at the posts and to supply the summer fur brigades. In ex-

change for their furs and provisions, the Native customers asked for clothes, blankets, knives, awls, hatchets, beads, bells, vermilion, guns, tobacco and alcohol.

The fur trade had disastrous effects on the Natives. Besides useful trade goods, the fur traders introduced alcohol and European diseases.

During just one outbreak of smallpox in 1837-38, three quarters of the Blackfoot Nation died.

Relations between the Hudson's Bay Company and the Blackfoot confederacy deteriorated in the late 1850's and early 1860's.

In 1861, the company men at Rocky Mountain House were forced to abandon the site and return to the district headquarters at Edmonton House.

The company did not reopen the outpost in the fall and, finding it abandoned, a frustrated group of Blackfoot Indians burned it to the ground.

The fur trade started modestly off the east coast and developed into the country's most profitable venture at the time.

The prairies were a desolate sight. Once filled with hundreds of thousands of buffalo, they were being occupied by farmers moving westward.

The Native people who once roamed freely on the land were regulated to live on reserves. A once self-reliant people had become even more dependent on the non-Native system.

Today there are two reserves surrounding Rocky Mountain House: Sunchild and O'Chiese.

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A Profile of Rocky Mtn. House and Red Deer

Friendship centre helps many Natives cope

Many now turning away from bottle

By Josie Auger
Windspeaker Staff Writer

RED DEER, ALTA.

With more and more Native people settling into Red Deer, the only Native organization in town to help them is the friendship centre.

The Red Deer Native Friendship Centre has become a drop-in place serving up to 1,400 Natives a month, many of whom live a transient lifestyle.

The centre is able to help people live day to day but because it's so busy, staff don't have time to help people plan their future down the road.

Much of Red Deer's Native population need the much-valued counselling and referral service the friendship centre provides since drinking combined with few jobs in the area has led to a hopeless lifestyle for many.

"We've got three generations of harm to undo," says Lyle Keewatin, president of the centre.

"The damage is too great to undo over night but it has improved. I am seeing people turn to the sweetgrass instead of the bottle," he explained.

As a Native person in Red Deer it's a struggle to try and live a better life, he says, and social agencies unaware of Native culture often make it more difficult.

For instance, if someone needs a food hamper because family showed up and ate their food, they don't understand, says Keewatin.

But the friendship centre does help those who need food, he says.

"You can't turn your people away. In the Indian way you can't say no," says Keewatin.

But the situation is improving and the co-ordinator of the local food bank understands that in Native culture it's considered wrong to not share food with family, says Keewatin.

While the centre's short-term goals include keeping people fed, its long-term goal is to relocate to Parson's House in a better part of town.



Josie Auger, Windspeaker

Playing pool is a popular pastime for people who come to the Red Deer Native Friendship Centre. (inset): President Lyle Keewatin.

"We're trying to buy Parson's House, which is by the fire hall and courthouse. It's a nice neighborhood but we're having a beast of a time getting in there. Every time we make an offer, the realtor raises the price on us," charges Keewatin.

Each time the price is increased, it takes the friendship centre six months to pull the additional money together. But after the centre raises the money, the owner again ups the price, he said.

"It's bigger and nicer, parking is available and we'll have access to some green lawn to put a playground set on as well as a place to set up a tipi," says Keewatin.

"Right now we're trying to get people feeling comfortable. The friendship centre is an alternative to sitting in the hotel. If we become just another agency, then we've lost it. There's no other place to go."

The town of Red Deer didn't have a high Native population until Sunchild and O'Chiese reserves decided to go alcohol-free.

Red Deer is preferred over Rocky Mountain House because there are more homes for rent. It also has a college and offers some employment.

But until 1986 Alberta Social Services in Red Deer re-



fused welfare cheques to Natives.

"Before 1986, social services had a policy of what I call bus ticket therapy. If an Indian came off the reserve to Red Deer and asked for welfare, they would buy him a bus ticket back to the reserve," said Keewatin.

It was easier to send Natives back to reserves than take the time and personnel to process cheques, he noted.

The practice ended after Keewatin approached MLA John Oldring, who gave him a confidential document dealing with the practice.

Keewatin took the memo to the regional director of social services and the practice was stopped.

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A Profile of Rocky Mtn. House and Red Deer

Education a struggle for students from reserves

Racism keeps students away from school, says worker

By Josie Auger
Windspeaker Staff Writer

SUNCHILD, OCHIESE RESERVES, ALTA.

Native students from Sunchild and O'Chiese Reserves face an uphill struggle when they transfer to William Sinclair High School in Rocky Mountain House, says a local school official.

"They come from the reserves into a white school and they're overwhelmed. We have a few students plugging along. We'll have four graduates next year," said Beatrice Carpentier, community liaison worker with Rocky Mountain School Division No. 15.

Carpentier, who's held the job for the past three years, is appreciative there are some Native students graduating but wishes the numbers were higher.

Only 15 per cent of Native students graduate from high school in rural areas primarily because of poor attendance habits and lack of support during elementary and junior high school years.

The students need to be urged at home to attend school, said Carpentier, since poor attendance makes it tough to get an education.

"They're always playing catch up. We enjoy our kids. We want all of them to graduate," she said.

Many of the Native students have a positive outlook on life but they have no long-term goals, she said, stressing that it's important for them to aim higher. She finds it sad to see them wasting their youth.

Carpentier conducts home visits, counsels students, helps with an English tutorial program and works with social services.

"When I first met the kids, they were hard. They had the 'Don't come close to me, stay away from me,' attitude. It was hard to get in and get them to talk," she said.



Josie Auger, Windspeaker

Community liaison worker Beatrice Carpentier (l) listens to the concerns of student Bernice Redbear from the Sunchild Reserve.

The Native students, who were bitter because of the prejudice they faced in school, turned the prejudice back towards non-Native students and labelled them.

Having to deal with racism discourages some students from attending school, said the 29-year-old Carpentier.

"When people drag you down, it's more of a struggle to deal with peers, traditional values and contemporary

issues," she said.

Students are often in a Catch-22 situation wanting to stay close to home and traditional values but also wanting to succeed in the non-Native world, said Carpentier.

"They're looking for a balance," she said, but noted it's tricky to do while still wanting to be accepted by both cultures.

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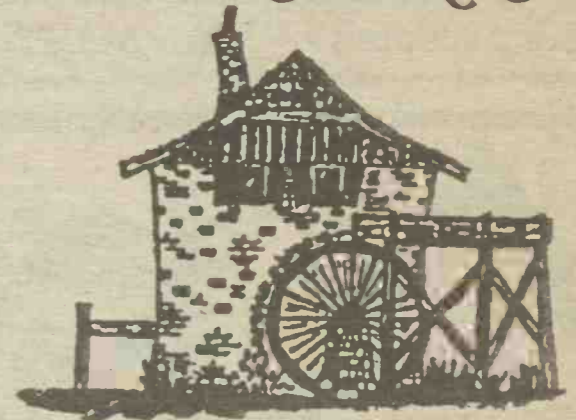
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A Profile of Rocky Mtn. House and Red Deer

Bands debate taking over own education

By Josie Auger
Windspeaker Staff Writer

SUNCHILD, OCHIESE
RESERVES, ALTA.

Education on the Sunchild and O'Chiese reserves have been managed by the Department of Indian Affairs since the 1960's.

The Department of Indian Affairs would like responsibility shifted over to both bands.

Band members, however, have reported they do not want to take control from the government.

In the latter part of 1989, both the Sunchild and O'Chiese bands commissioned a study to find out if the members were in support of transfer of edu-



Who will administer these childrens' education is an issue currently begin debated at the Sunchild and O'Chiese reserves. (l-r) Gordon Lightfoot, Dennis Hunter, and Casey Dixon.

cation to band control, says Pat McCarron, O'Chiese band manager for the past four years.

"It wasn't positive. The consultant's final analysis do not view the band as ready to take over or will-

ing to," says McCarron.

The band members feel it is the responsibility of the Queen to educate Native children.

Band members are also questioning whether or not the Chief and council are capable of running the school, says McCarron.

The federal government has a mandate to reduce the number of people working for the Department of Indian Affairs by twenty per cent of what it's work force was five years ago.

Because most of the people were working in

Native education, that's where the cut began, explained McCarron.

"The Department of Indian Affairs is getting out of the education business and they have transferred most of the schools in Alberta and Canada over to local control. They are attempting to transfer this one," says McCarron.

The decision remains open for the bands to oversee the responsibility of administering their own education.

One federal official would like to see the band controlling their own edu-

cation system.

"You must control your own destiny, you must control the education in your community," says Brian Green, superintendent of federal schools.

If the bands does not take responsibility, the onus will fall on the provincial government's shoulders, believes Pat McCarron.

The Sunchild/O'Chiese school has always been a federally operated school since the late 60's.

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A Profile of Rocky Mtn. House and Red Deer

O'Chiese band plans first-ever powwow

By Josie Auger
Windspeaker Staff Writer

O'CHIESE RESERVE,
ALTA.

Since 1987 the O'Chiese reserve has prohibited alcohol on its reserve.

Today the band is working on building cultural ties between the elders and youth. To do this they will be having the first O'Chiese powwow in July.

"We're looking forward to it. It will be our own powwow. We have young people who sing and dance. It will be a place to practice their culture close to home," said 40-year-old Martin Ironbow who is an O'Chiese band councillor.

Ironbow hopes to see more people involved in the "good life".

"We (the band) would like the young people to be more respectful of what the

elders are showing them. I would really like to see the elders support these young people to show them how to learn from them," said Ironbow, optimistically.

While it will be the O'Chiese band's first powwow, they also hope it won't be their last.

"People really enjoy the powwows. Other band's have powwow grounds. We wanted the same thing here for our people.

"We want everybody to feel welcome to come and see what's happening in O'Chiese," he said.

Last summer four acres of land was cleared for construction to begin on new powwow grounds. The area was fenced off, the arbour was set up and tipi poles were erected.

This spring, band members will work on painting as well as planting seeds for the grass, said Ironbow.



Site of the new powwow grounds on the O'Chiese reserve in southern Alberta.

Josie Auger, Windspeaker

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QUALIFICATIONS: Extensive administration and management experience in the service of organizations. Good communication skills (written and oral) are a requirement. Proposal writing and budget preparations a necessity. Some accounting experience desirable. Experience and knowledge of the Native Friendship Centre Movement and other Native organization is an asset. Knowledge of the Aboriginal cultures and able to speak the Cree language a great asset. Must be willing to travel.

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Project proposal application forms and more information on the workshops available from:



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Hockey, hockey, hockey... it's becoming an obsession

Hockey. Hockey. Hockey. That's mostly what the people I spoke to talked about this week. Anyway, here goes...

Fort McMurray: The kids are near the end of Minor Hockey Week which was organized by the Fort McMurray Minor Hockey Association.

The Fort McKay General Contracting Peewee B team had not lost a game as of press time and were preparing for their third battle.

The General Contractors are second or third place, according to coach Rod Hide, with a record of 10 wins, three losses and a tie.

There are seven teams in the peewee B league and each team plays four times as part of the Minor Hockey Week tournament. The two top teams meet at the finals on Sunday.

Enoch: The Paul Band Capitals won \$1,100 at the Enoch Senior Hockey Tournament last weekend. The games were tight with one-goal wins and good hockey, according to Gilbert Morin, the recreation director for the Enoch band. That was because the tournament was designed for teams that haven't won first place in previous Enoch tournaments.



Sports Beat...

With John Holman

The Enoch Chiefs took \$800 and second place while the Alexis Crusaders won \$600 and third place, fourth place and \$400 went to the Alexis Arrows.

The best players of the tournament were: Marv Pauliss as goalie for Enoch, Ralph Ghostkeeper for left-wing, "The Duke" from the Paul Band for centre, and Enoch's Norbert Ward for right defence. The Most Sportsmanlike Player was Keith Sharphead of Enoch, the Most Valuable Player of the tournament was "The Duke", otherwise known as number 20. The rest of the best (right-wing and left defence

and the identity of "The Duke") can't be named because someone took off with the list, oh well.

There are more tournaments coming up. From Feb. 2-4 there will be a minor hockey tournament; from Feb. 16-18 the Native senior provincial hockey playoffs will take place there; and the Canadian Native Friendship Centre may hold a tournament from Feb. 23-25.

Teams interested in the above events should give Gilbert a call at (403) 470-5646.

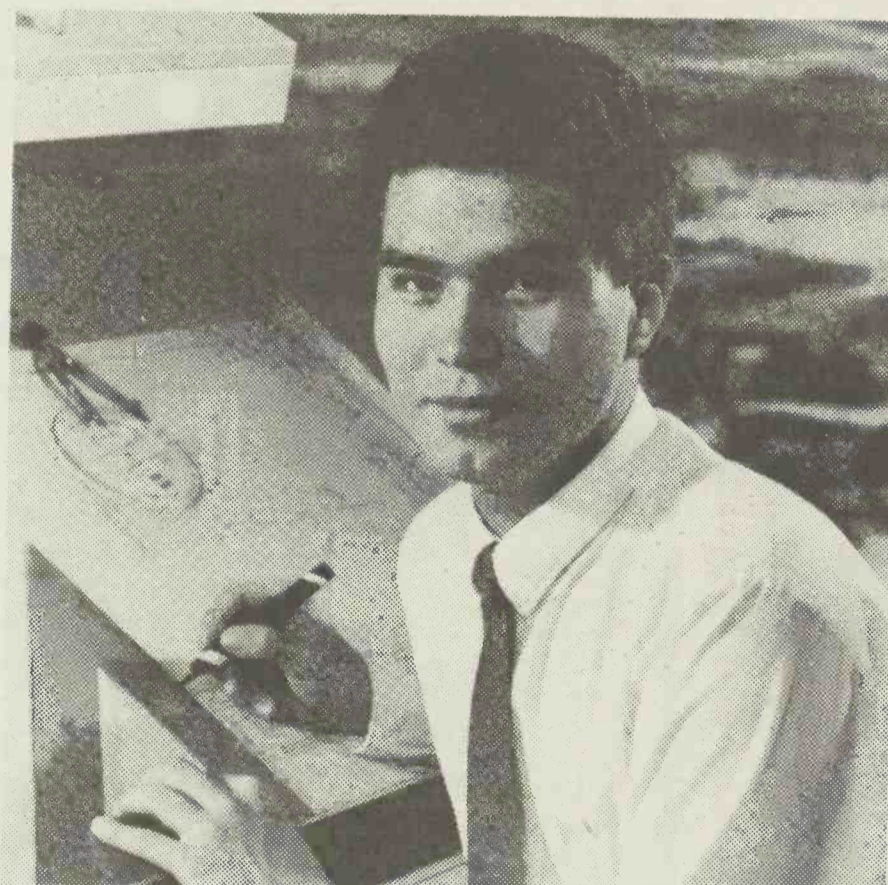
Winnipeg: The Blues Women's Volleyball Club is hosting a men's and women's volleyball tournament on Feb. 9-11 at the University of Winnipeg Athletic Centre. Interested teams can contact Nancy Chartrand at work (204) 586-8474, or at home (204) 783-9354.

The entry fee is \$255 and the entry deadline is the end of January. There is a limit of 12 teams in each category. The prizes are the same for each category: first prize is \$1,000, a team trophy and medals for each team member; second-place teams get \$800 and a team trophy; teams that finish third get \$600 and a trophy; and fourth place teams receive \$400 and a trophy. Trophies will also be awarded for best setter, spiker and best coaches.

TODAY'S EMPLOYERS KNOW A GOOD INVESTMENT WHEN THEY SEE ONE.

A good employee with ability is an investment any employer should be happy to make. Hiring good people and promoting good people is simply good business.

But good people are hard to find, harder these days than ever before. Some qualified workers are reluctant to change jobs. Others have been unemployed for some time and need retraining and upgrading. Many are moving to other markets. And the labor force continues to change with our aging population, and new immigration.



Now more than ever, Alberta employers are re-evaluating their hiring and promoting practices. They're judging the quality of job applicants by their ability and potential, period.

That hiring strategy is seeing women being hired to do work once reserved only for men.

And it is opening more doors for visible minorities, natives, and persons with disabilities as well.

Employers need sources of quality labor and the smart ones are hiring and promoting for today, and tomorrow. Don't get left behind.

ABILITY HIRES ABILITY. ABILITY PROMOTES ABILITY.

Alberta
CAREER DEVELOPMENT
AND EMPLOYMENT

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Youth Emergency Shelter Society
Providing a safe alternative to the dead end streets
9310-82 Avenue
(403) 468-7070

NOTICE OF TEMPORARY

GUARDIANSHIP TO:
JANET MAXINE POTTS

Take notice that an application for Temporary Guardianship of your child, born on May 12, 1980, will be made February 14th at 9:30 a.m. in Wetaskiwin Family Court.

Contact: Shonda Kiester
Alberta Family and Social Services, (city)
Wetaskiwin
Telephone: 352-1214



Good News Party Line

NATIVE BROTHERHOOD ROUND DANCE

Feb. 14, 6:30 to 10:00 p.m.; 7802 - 101 Street, Ft. Saskatchewan Correctional Centre; drumming-singing group available but volunteers welcome for their singing, drumming and dancing services; for more info. call Annabelle McNaughton at (403)992-2440 before Jan. 31.

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.

WE DELIVER TO A MULTI-MILLION DOLLAR NATIVE MARKET.

Native people are taking control of their own affairs as they move toward self-government, develop their organizations and expand their economic activity.

Individual Native people are gaining too, as they take advantage of better education, improved employment opportunities and increased independent business development.

This widespread vigor in the Native community means millions of dollars in spending each year - a market that has been barely tapped.

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Windspeaker is the weekly newspaper serving Native people - the primary vehicle for reaching this burgeoning market.

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15001 - 112 Avenue Fax: (403)452-1428
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Canada's Largest Annual All Indian
"Winter Tribal Days"
February 1, 2, 3, & 4, 1990

16th Annual D.O.T.C. HOCKEY TOURNAMENT

BRANDON MANITOBA
32 Teams - Prizes Totaling \$15,000

LAST YEAR'S WINNERS:

"A" SIDE CHAMPIONS:
Winnipeg Tobana - Winnipeg, Manitoba
"A" SIDE RUNNER-UPS:
The Pas Bladers - The Pas, Manitoba

"B" SIDE WINNERS:
Peguis Mohawks - Peguis, Manitoba
"B" SIDE RUNNER-UPS:
Saddle Lake Red Wings - Alberta

Keystone Centre and Kinsmen Arena

Friday, February 2, 1990 - 9:00 a.m. to 9:00 p.m.
Saturday, February 3, 1990 - 9:00 a.m. to 9:00 p.m.
Sunday, February 4, 1990 - 8:00 a.m. to 10:00 p.m.

Cash Prizes, Trophies, Medallions and Jackets totaling		\$15,000
"A" Side	1st Prize	\$5,000
	3rd Prize	\$700
	5th Prize	\$500
	7th Prize	\$500
"B" Side	1st Prize	\$1,800
	Best Defenceman	\$100
	Most Gentlemanly	\$100
	Most Valuable Player	\$100
	2nd Prize	\$3,000
	4rd Prize	\$700
	6th Prize	\$500
	8th Prize	\$500
	2st Prize	\$1,200
	Most Point	\$100
	Most Goalie	\$100
	Outstanding Coach	\$100

Entry Requirements: Registration fee and performance bond of \$500 per team - \$200 refundable. Money orders or certified cheques only! Deadline January 12, 1990. Team limit: First 32 teams entered

ADMISSION:

Adults \$7.00, 13-17 years \$5.00, 12 and under \$2.00

Contacts: Bill Gamblin or Barb Hall
Dakota Ojibway Winter Tribal Days 1990
702 Douglas Street • P.O. Box 1145
Brandon, Manitoba R7A 6A4

(204) 725-3560 DOTC Office, Brandon • (204) 726-5966 DOTC Fax, Brandon

NOTE: TO PARTICIPATING TEAMS AND SPECTATORS

- Book your hotel/motel rooms in advance to avoid difficulties.
- All participants must pay admission!
- The Winter Tribal Days Committee will not be responsible for accidents; lost, stolen or damage to property; or lodging.
- EVERYONE WELCOME!

Sanctioned by M.A.H.A.

Canada's Largest Annual All Indian
"Winter Tribal Days"
February 1, 2, 3, & 4, 1990



ADDITIONAL EVENTS:

- | | | |
|------------------------|---------------------|---------------------------|
| Mixed Curling Bonspiel | Starblanket Contest | Martial Arts Demo/Seminar |
| Boxing Card | Wet Social | Square Dancing |
| Talent Show | Teen Dance | Fashion Show |
| Princess Pageant | Craft Display | Monster Bingo |
| | | Dry Social |

PLAN TO ATTEND For information, call (204) 725-3560



DAISHOWA CANADA CO. LTD
PEACE RIVER PULP DIVISION

Are You Interested in How Daishowa will Manage the Forest?

Daishowa, Alberta Forestry, Alberta Fish and Wildlife and Daishowa's Public Advisory Committee would like to hear from you.

A public input process has been developed to identify and resolve Forest Management issues.

The first phase of this process involves identifying concerns or issues. A preliminary list of issues has been developed and is available through Daishowa Canada Co. Ltd.'s Peace River office or Alberta Forest Service offices in the region. You are invited to pick up a copy of this list and attend a public forum where you will have an opportunity to comment on, and add to the list of issues.

The dates, times and locations of these forums are as follows:

Date	Time	Location
January 29	7:00 p.m.	Legion Hall, Hines Creek
January 30	7:00 p.m.	Community Hall, Red Earth Creek
January 31	7:00 p.m.	Elks Hall, Peace River
February 1	7:00 p.m.	Elks Hall, Manning
February 5	7:00 p.m.	Stardust Motor Inn Banquet Room, High Level
February 6	7:00 p.m.	Rainbow Centre Hotel Banquet Room, Rainbow Lake
February 7	7:00 p.m.	Community Hall, LaCrete

If you require more information, please contact Steve Luchkow at 624-4300.



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- _____ Native Perspective Hat(s) \$ 5 (+ \$2 shipping & handling)
- _____ Windspeaker Hat(s) \$ 5 (+\$2 shipping & handling)
- _____ AMMSA Pin(s) \$ 2 (+ \$1 shipping & handling)
- _____ CFWE Pin(s) \$ 2 (+ \$1 shipping & handling)
- _____ Native Perspective Pin(s) \$ 2 (+ \$1 shipping & handling)
- _____ Windspeaker Pin(s) \$ 2 (+ \$1 shipping & handling)

OR... SAVE shipping & handling charges by picking up your order (no C.O.D.'s)!

Enclosed is my cheque/money order in the amount of \$ _____
Please send my order immediately to:

NAME _____ ADDRESS _____
CITY/TOWN _____ PROV/STATE _____
POSTAL/ZIP _____ PHONE _____