

INSIDE

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# Wind speaker

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## Quote of the week:

"This is a special place for them. It's the centre of their lives. If this place wasn't here for them, it would be very hard to identify themselves as Acoma. It's a feeling the white man just don't understand." — Gilbert Ortiz on the Pueblo Indians in New Mexico.

January 5, 1990

North America's No. 1 Native Weekly Newspaper

Volume 7 No. 44

# Rent, food hikes hurt Native people

## 'Devastating' impact in 1990

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

Food and housing prices in Edmonton are rising faster than social allowances and it's going to cause problems for the city's welfare recipients and working poor in 1990.

Price hikes are going to have devastating effects on the people who can't afford groceries and shelter now, particularly Native people.

Edmonton Food Bank Director Marjorie Bencz said the provincial income security program allowances are not reflecting the increase in food prices and she can see it by the growing number of recipients that come through the food bank.

The food bank assisted 120,000 people in 1989, up 1,000 from the same time last year.

A recent Agriculture Canada survey indicates the cost of a nutritious food basket for a family of four will rise between three to five per cent in the coming year.

"That's not very good for our clients at all," Bencz said. "They're living on borderline allowances now."

She said most of the people who seek assistance from the food bank receive

social allowances from the province but are still unable to provide for their families.

"Social allowance rates are simply too low and require immediate upward adjustments," she said.

In a report by the Edmonton Gleaners Association, the organization that

**"It may not seem like much to someone with a good job. But it's a lot for a family that doesn't have much."**

operates the food bank, a chart showed 60,000 people were receiving social allowance in Edmonton during Oct. 1989. There were about 6,000 social allowance recipients needing assistance from the food bank during the same

period.

The report also indicated that rising rental prices will also put strain on welfare recipients and their families.

A three-member family in Edmonton receiving \$490 for shelter and utilities were paying \$520 for a three-bedroom apartment in 1988.

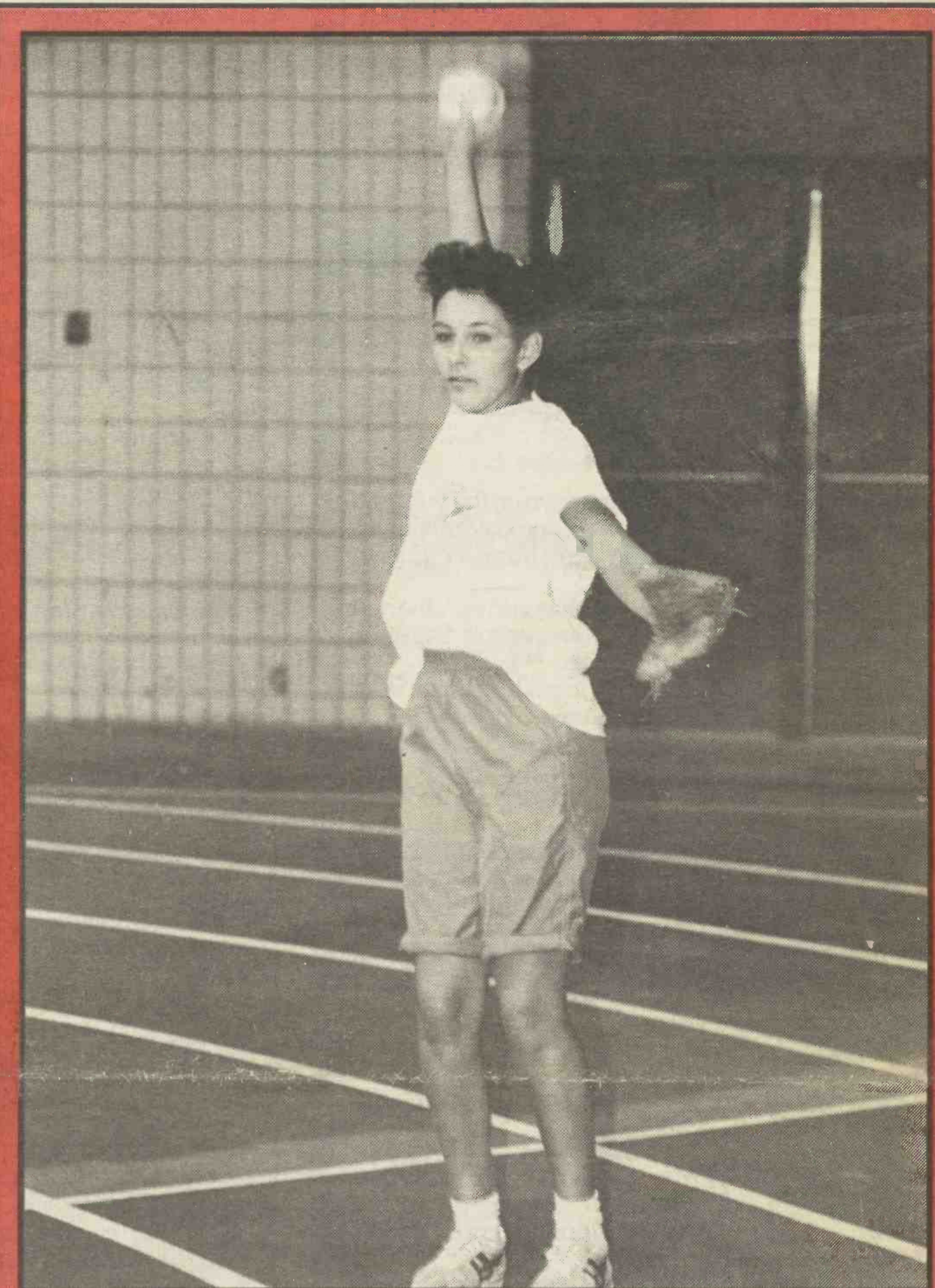
"And it's going to get much worse," said Bencz.

Because of a declining vacancy rate and a shortage of apartments in the city many residents are already feeling the pangs of increased rental expenses.

Rent increases range from \$15-\$35 for apartments and \$130 for some townhouses.

"It may not seem like much to someone with a good job, but it's a lot for a family that doesn't have much," said Bencz.

Because the city's vacancy rate is at its lowest point. Since Oct. 1981, Joyce Puritch, office supervisor at the Edmonton Tenant Advisory Board, said she is fielding more than 300 calls a day from renters complaining about rate hikes.



## Ready, aim... pitch

It may be a blustery winter out there but baseball season is in full swing for Alison Erasmus. The St. Paul Native was in peak form at a fastball clinic last week conducted by The Edmonton Bandits Athletic Association.

# Whooping cough outbreak strikes north

By Dana Wagg  
Windspeaker Staff Writer

HIGH PRAIRIE, ALTA.

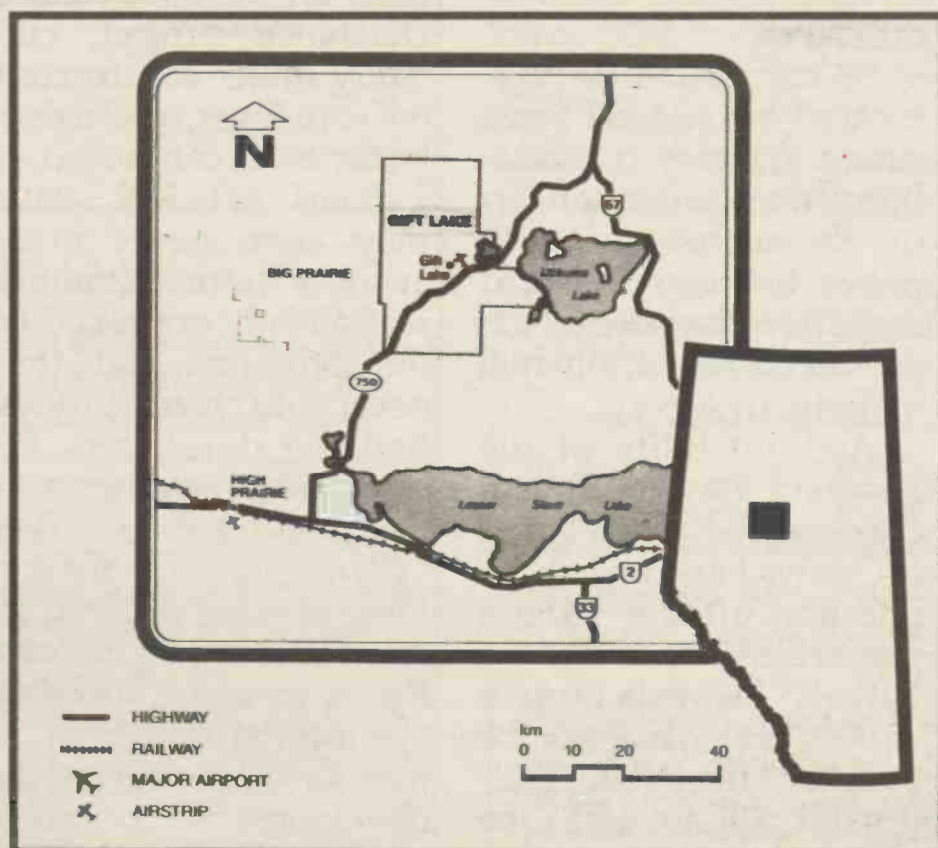
A losing battle is being fought in Northern Alberta against an outbreak of whooping cough.

One of the hardest hit areas is the Gift Lake Metis Settlement.

Community health nurse Cheryl Brace-Beaudry, who has been travelling regularly to the settlement in the fight against the outbreak, said the settlement accounts for two-thirds of the recent cases in her area.

The outbreak started about mid-November. Coming as it did so near Christmas was untimely since the increased visiting associated with the season aided the spread of the disease.

"It's multiplied lots," she said in a telephone interview from her High Prairie office.



"We've got quite a few cases up there and it's spread to Grouard as well as High Prairie now. It makes roughly around 30 cases in the area," she said.

"We're trying to keep on top of it. It means a lot of follow-up on our part.

"It's quite high in comparison to previous years,"

said Brace-Beaudry, who is also the co-ordinator of community health nurses for High Prairie and Falher.

She said cases have also been reported at Falher, Fairview, Manning, Grimshaw and Peace River. "It just seems to be multiplying."

"We get one fire put out and another starts up," said Dr. John Waters, provincial director of communicable disease control, commenting on the northern outbreak which started in the worst year for whooping cough in the province since the mid-1960s.

"It's more of a problem for remote communities where there's more crowding and a lot of extended families and lot of contact between young kids.

"In some of the more northern communities, the conditions for spreading are just a little better than they are in urban areas," he said.

"The increasing incidence of a potentially serious disease for infants, which is also potentially preventable is, if not alarming, is at least cause for concern," he said.

"It's important when whooping cough does occur in a community that

vigorous measures to bring the outbreak under control are instituted as quickly as possible," said Waters.

"The worst hit communities have been areas where there are relatively large Indian and Metis populations," he said.

Waters said the number of reported cases for whooping cough for the province for 1989 would be close to 500. There were 149 cases in 1988. There were only 33 cases in Alberta in 1984.

Brace-Beaudry said her area has had very few cases in years prior to the most recent outbreak, which has seen some "very, very ill" infants hospitalized.

"The ones, who suffer most, are under a year (old)."

But the outbreak has affected all age groups, she said, noting a few adults

Con't page 2

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## National News Notes

### Justice inquiry findings may be put on video

The findings of the Manitoba aboriginal justice inquiry may be produced on video to make them more accessible to the province's aboriginal population.

The idea is to distribute the findings to a large audience, according to an inquiry official.

Several Native organizations have favored the idea though Phil Fontaine, the head of the Manitoba Assembly of Chiefs, wasn't sure the video report is the best way to release the findings.

The report is due this spring.

### Strict controls coming for pulp and paper mills

Stricter controls will clamp down on the pulp and paper industry according to a Wednesday announcement by Federal Environment Minister Lucien Bouchard.

The new regulations will be phased in over the next four years and should eliminate carcinogenic discharges of dioxins and furans from mills.

Bouchard said even though the industry took steps to reduce its pollution, they weren't enough.

The Canadian Pulp and Paper Association said its industry has committed \$1.2 billion to programs to reduce dioxins and furans in mill discharges to undetectable levels.

An association official said research to reduce dioxin discharges is evidence of the industry's commitment to the environment.

### Native languages need to be preserved, says Erasmus

Canada's aboriginal people should write their members of Parliament to support a Bill to preserve native languages, said Georges Erasmus, the grand chief of the Assembly of First Nations.

The bill is to establish the Aboriginal Languages Foundation.

Introduced in November by Ethel Blondin, the Western Arctic MP, Bill C-269 outlines the powers of the foundation in getting operating funds and how the money will be used including sponsoring conferences and meetings as well as any other activity to promote use of indigenous languages.

### Whooping cough outbreak strikes north

From front page

have come down with the illness.

"Immunization is the best way to protect your children under seven against whooping cough. It offers at least 85 per cent protection," she said.

Special immunization clinics have been held and the immunization schedule has been advanced to help fight the outbreak.

"Instead of (vaccinating at) two, four and six months, we have gone to two, three and four months," said Brace-Beaudry.

"We really recommend parents get their children in for immunization and if they're not sure, call the health unit to find out if their children need immunization."

Having a community health worker on the settlement would be of assistance to the health unit in following-up the cases, she said, noting many settlement residents don't have a telephone.

Gift Lake, which is located 40 kilometres northeast of High Prairie, has a population of about 750 people.

It pays to advertise in

**Wind  
speaker**

## Provincial News

# Indian death rate declines Still three times national average

By Jeff Morrow  
Windspeaker staff Writer

NATIONAL

The death rate among Canadian Indians has dropped dramatically in recent years, but it remains three times the national average for Indians under 35, according to a recently released Statistics Canada Journal.

The quarterly magazine Canadian Social Trends also indicates that the infant mortality among Indians is above the national average as well.

The annual death rate

among Indians in Canada fell to nine per 1,000 people in 1986, down from 11.8 per thousand in 1978. However, the Indian rate was still one-and-a-half times as high as the rate for all Canadians — 6.6 per 1,000.

The death rate among Indians becomes closer to the national average after age 50 in the 1983 to 1986 period.

Between age 50 to 54, the rate among Indians was 956 deaths per 100,000 population compared with 536 for all Canadi-

ans. At ages 70 to 74, the figures were 3,868 for Indians and 3,282 for the total population.

In 1986, the Indian infant mortality rate was 17.2 deaths per 1,000 live births. It was down from 79 in 1960. The 1986 figure indicated that the rate was more than twice that for the rest of Canada (7.9).

The report showed that the varying mortality rates among Indian and non-Indian infants were within the first month of life.

Indian death rates are

closer to the national average at or around time of birth.

During the 1983 to 1986 period, it was found that there were 378 accidental deaths for every 100,000 Indian men aged 15 and over while the rate was 95 for all Canadian men.

Other StatsCan findings are that suicides among Indians are more than twice the national level, and Indians are less likely to die of cancer than other Canadians and more likely to die of respiratory conditions.

## Whooping cough outbreak attacked aggressively

By Dana Wagg  
Windspeaker Staff Writer

EDMONTON

A two-pronged aggressive approach is being used in the attack against an alarming outbreak of whooping cough in the province, says the provincial director of disease control.

Health workers first aggressively seek to identify people, who have come in contact with those infected with whooping cough and then ensure immunizations are brought up to date, said Dr. John Waters.

Antibiotics are also used to help suppress the spread of the germ which causes whooping cough, he said.

"When there's a community outbreak, we extend the group to whom we give (the antibiotic) Erythromycin. We try to dampen down the transmission in the community. Normally we'd just look at family household contacts. But when we've got a community outbreak, we get more aggressive and start widening the net," said Waters.

The antibiotic, if given early enough to someone infected, will prevent them from getting the disease. It also stops those people including immunized

individuals who can carry the disease from giving the disease to someone else.

The schedule for immunizing infants has been advanced in areas like Peace River where there's been a serious outbreak, he said.

Waters said whooping cough is "most dangerous" to infants under six-months-old.

"By speeding up the immunization process, we can get them immunized by three or four months of age."

Two infant deaths in recent years have been linked to whooping cough a disease which should be prevented, said Waters.

Immunization levels have dropped about ten per cent in the province because parents have become complacent, he said.

"We haven't had to deal with outbreaks of the disease we normally vaccinate against for a long time. Parents have grown up in a time when these diseases were pretty well thought to be under control.

"So the urgency that grandparents of kids, who are now being immunized, would feel because they lived through outbreaks and saw what the disease could do just isn't there for these parents," he said.

Waters said there are a very few children who have had a serious reaction to vaccines who should not be vaccinated.

# Court ruling on dam could affect Daishowa pulp mill plans

By Jeff Morrow  
Windspeaker Staff Writer

OTTAWA

A recent federal court ruling to delay construction of a mega dam project in Saskatchewan until public hearings are held could have the same effects on the Daishowa pulp mill in northern Alberta.

Accountability of the Federal Environmental Assessment Review Board in Ottawa has come under question after a federal judge ruled Dec. 29 that the Rafferty-Alameda Dam in Saskatchewan cannot be built until the public is satisfied it will not affect the environment.

The federal committee decided earlier against holding a public review of the Daishowa mill because it was deemed to have little environmental impact in Alberta.

The Little Red River Band near Jean D'Or Prairie, Alberta has threatened

to ask the Federal Court of Canada to impose restrictions on the \$550-million Daishowa project, currently under construction in Peace River, until a public review is conducted.

Band officials claim they were never made aware of the project until it was already approved by the province and they never got a chance to question the developers because public hearings were never held.

The Lubicon Indians of Little Buffalo, Alberta, located 60 kms east of Peace River, are also protesting against the mill because they have never given the developers or province permission to harvest their trees.

Daishowa Canada Ltd. was given access to 25,000 square kilometres of timber land by the province for use in its bleach kraft pulp mill process which environmentalists and Native groups say will be dumping cancer-causing

chemicals in the Peace River running downstream near the Little Red River Band 580 km north of Edmonton.

Chief Johnsen Sewepagaham has demanded that public hearings be held similar to the ones conducted in response to protests against the Alberta Pacific pulp mill late last year.

"I am concerned that Alberta Environment and Environment Canada have focused an excessive amount of attention on the Alberta Pacific plant on the Athabasca River when the Daishowa plant will emit a comparable level of pollutants into the Peace River," he said.

Daishowa undertook an environmental impact assessment study but Sewepagaham said public response was never included in the province's decision to allow the mill to be built.

Federal Justice Francis Muldoon ordered Federal

Environment Minister Lucien Bouchard to establish a public review of the Rafferty-Alameda dam project by Jan. 30, or the licence will be revoked.

Jerome Slavik, lawyer for the Little Red River Band, said papers are being drawn up to have similar action taken against the Daishowa project.

"The band will be filing an application shortly seeking a court order directing that the federal government undertake an environmental assessment review of the Daishowa project," he said.

In a related note, Bouchard announced this week that stricter controls on pollution caused by pulp mills will be released spring.

The new regulations will be in response to intense public debate over the cancer-causing dioxin and furan discharges from many pulp mills across Canada.

Provincial News

# City's poor face uphill battle despite grant aid

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

## More money needed for Native outreach programs

Edmonton's inner-city poor are facing an uphill battle for survival in the coming year if the province doesn't start picking up more of the financial slack, insist social service and support groups operating near the downtown core.

Although the City of Edmonton announced last week that the 1990 funding allotments for the family and community support services (FCSS) program will be increased to \$3.9 million, there will still be additional stress on inner-city services, said Boyle Street Co-op director Hope Hunter.

The funding is up 4.5 per cent from last year to allow for inflation, but Hunter said the joint provincial-municipal program isn't keeping in line with the needs of the services and, as a result, those depending on them will suffer.

She said the province isn't bearing enough responsibility in dealing with the rising number of poor in the city.

"It's a question of balancing priorities. And I think preventative social services is a major priority," she said.

"I believe once again that the city has been faced with demands on its resources that have exceeded its ability to meet them."

The Boyle Street Co-op operates a counselling and drop-in centre for Edmonton's inner-city poor, most of whom are Native.

Hunter said the service receives most of its "core funding" from the city, but the allotments have not been adjusted to meet the growing number of poor in Edmon-

**"Our service is expanding all the time. The funding is not able to meet the growing needs." — Erin Perrault, Metis Women's Council.**

ton that are using the facility.

Erin Perrault, seniors project administrator for the Metis Women's Council, said her group received the same amount of funding as last year.

But it's not enough.

"Our service is expanding all the time. The funding is not able to meet the growing needs," she said.

The council received \$44,000 for its Native seniors' outreach program and drop-in centre. It had asked for \$74,000.

Perrault said the four-year-old service needs additional staff to maintain the program, but it can't afford to increase its one full-time and one part-time personnel.

The FCSS is a 20-year-old agreement between the province and municipalities in Alberta to fund social service agencies.

The initial cost-sharing program had municipalities contributing 20 per cent and the province 80 per cent.

In recent years, the funding arrangements for Edmonton increased to 50 per cent.

Laura Ferguson, chairman of Edmonton's support services advisory committee which allocates the funding, said the province has not kept up with the cost of living in Edmonton since 1982 which has forced the city to raise its contributions.

She said she doesn't know how much longer the city will be able to pick up the slack.

Ferguson noted that this year's city budget has been raised \$179,000 more than last year, but it is still not keeping up with the cost of living and many services will suffer.

Alberta Department of Health spokesman Larry McLeanen said the province is not yet ready to release its funding budget for the year.



Under the watchful eye of the coach. . .

Trina A. Makokis sets herself up for a catch as Edmonton Bandits coach Bert Crowfoot looks on. Makokis was one of a number of participants at the Edmonton Bandit's Athletic Association fastball clinic in Edmonton last week.

# Sturgeon Lake follows in footsteps of Whitefish band

By Dana Wagg  
and Josie Auger  
Windspeaker Staff Writers

## Land claim finalized

STURGEON LAKE,  
ALTA.

A Sturgeon Lake land claim settlement only needs the signature of Indian Affairs Minister Pierre Cadieux and his provincial counterpart.

The pact, which was approved in principle by both governments over a year ago, was given final approval just before Christmas.

The nearby Whitefish Lake Band has received a similar land claim settlement worth \$19.1 million and more than 5,500 acres with the Canada Treasury Board expected to be ratified on January 8.

Cadieux and Ken Rostad, provincial minister responsible for Native Affairs are likely to sign the agreement before the due date so money can be released, said Allan Tallman, acting manager of lands with Indian Affairs in Edmonton.

A ceremonial signing of the agreement at Sturgeon Lake has been tentatively

set for February, he said.

The settlement, which has buoyed the hopes of the band, almost doubles the size of the Treaty 8 reserve to 38,000 acres.

The agreement gives the band 16,207 acres of land (including mineral rights) and almost \$6 million. Alberta is paying \$1.4 million while the federal government is providing \$4.2 million.

Ottawa and Alberta also announced just before Christmas the land claim settlement with Whitefish Lake Indian Band was finalized.

Cadieux said settlement of the claims was "a clear demonstration of the willingness of the two levels of government to honor treaty obligations. These fair and equitable settlements will assist both bands in meeting the challenges of providing economic opportunities for all their band members."

Rostad said the settlements were reached because of a commitment by the bands to constructive

negotiations.

The settlements were a long time in the making.

Treaty 8 bands were promised 128 acres of land per person, but when the bands were surveyed 71 years ago, they were given less land than they were entitled to.

The Sturgeon Lake reserve is located just outside Valleyview.

Band members voted 90 per cent in favor of the settlement in a referendum held June 23-24 on the reserve.

Chief Ronald Sunshine couldn't be reached for comment on final approval of the deal by the governments.

The Whitefish Band, which has been studying the success of the Sturgeon Lake chopstick factory, may open a chopstick factory of its own, said band manager Brian Pitcairn.

"Sturgeon Lake has a new approach that is successful. We want to build on their success," he said.

Pitcairn said the new settlement will also allow the band to make some additional changes in the band's financial status.

At month's end, the Whitefish Lake band will be able to pay off outstanding debts, legal fees, distribute \$420,000 to all their band members and invest, Pitcairn said.

"The money will come at the end of January. A trust account will be set up. The agreement specifies safe agreements like Government of Canada treasury bills, Canada savings bonds and loan bills. Basically stuff you can't lose your money on," he said.

# Zone 4 theft probe dropped

By Dana Wagg  
Windspeaker Staff Writer

EDMONTON

## Not enough evidence

Edmonton Police Services won't be laying any charges in connection with a possible theft of money from the Zone 4 Regional Office of the Metis Association of Alberta.

"There's not enough evidence to lay charges," said Det. Jim Westergard, who headed the investigation.

The police were asked in November by the MAA to look into the situation after some money went missing.

"I don't know if it's

unaccounted for or sloppy bookkeeping," said Westergard, who concluded his investigation and reported his findings to the association just before Christmas.

MAA treasurer August Collins couldn't be reached for comment.

# West End Bingo

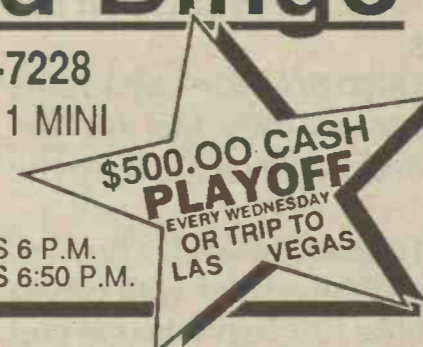
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# Wind speaker

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## Viewpoint

### The sad plight of the Canadian Indian

Statistics don't lie.

The death rate among Canada's Indian population is three times the national average for Indian people under the age of 35.

Statistics Canada reports, however, that during an eight-year period from 1978 to 1986, the annual death rate among Indians in Canada fell from 11.8 deaths per 1,000 people in 1978 to nine deaths per 1,000 in 1986.

But as the report indicates, that's still 1.5 times higher than the average Canadian.

Likewise for the mortality rate of Indian children. In 1960, there were 79 deaths of Indian children in a population of 1,000. By 1986, that had dropped to 17.2 deaths.

However, that figure is still twice as high as the national average.

The report also found that suicides among Indian people is twice the national average.

Indians are also less likely to die of cancer and more likely to die of respiratory conditions.

It's interesting that there is a detailed study available which reports only on the mortality rate of aboriginal people in Canada. Without it, perhaps Canadian society would never really comprehend the true magnitude of the sad plight of the Canadian Indian in the year 1990.

If there was ever a truer barometer of that unfortunate reality, this is it.

If anything, these statistics should shock the senses out of people about the inequities that distinguish the life of an Indian in this country and the average Canadian.

But what has been done about it in the last twenty years?

While the advance of medicine and science has helped to bring down the mortality rate of the indigenous population, Indian people are faced with the prospect of dying before the age of 35 faster than any other Canadian group of people.

The StatsCan report brings to light a very pressing problem — the standard of health care in Indian communities.

On a more frequent basis, Indians will seek treatment for such problems as respiratory conditions, ear/nose/throat diseases, skin problems, diseases of the digestive system and injuries. Diabetes is still the most frequently reported conditions on reserves.

Tuberculosis, virtually non-existent in the non-Native populations, remain far higher in the Indian community.

While Canadians are inundated with images of starving children in Africa and Biafra by the mass media, there exists a holocaust in their own backyards that has continued for almost 100 years.

Perhaps, in the year 1990, it's also time for Canadians to feel the outrage and compassion they feel for the starving children of the world and reach out to help the Indian community.

They are not foreigners from a strange land. They are the first people of this country before they welcomed with open arms the French and the English who carved out what is known as Canada today.

How Canada treats its indigenous people has become an international issue.

In 1990, let's make it a personal issue. Because it is time for Canadians to find some solutions to help their own indigenous people.

In last week's study, Indian death rates are reported to be on par with the national average at only one point: at the time of birth.

Statistics don't lie.

## Editorial Page



## Letters to the Editor

### More involvement in Native brotherhood needed, says reader

Dear editor:

Inmates in Canada's penal system are gaining recognition of their unique cultural and spiritual needs.

Recent changes in the policies of many institutions have seen the acceptance of many of the traditional ceremonies.

Many institutions have now constructed sweatlodges and permit the burning of sweetgrass as a means of alleviating tension among the population.

A large number of staff at these prisons participate in the ceremonies and have been trained to recognize the sacred plants by sight and smell.

Unfortunately, there is a big difference between having these opportunities and using them to their best advantage.

All too often the government offers programs to the inmates only to see the programs either abused or taken advantage of. And yet the exact opposite is true in this case!

Many of the Native people in Canada's jails are not really all that familiar with the requirements of the various ceremonies and, as such, rely on outside speakers and elders to come into the institution to instruct and lead them.

Contrary to what most people might believe, the various correctional services in Canada encourage outside participation in their cultural, religious and

rehabilitative programs.

And yet, as an example, Peace River Correctional Centre — a provincial institution with a large Native population, a Native Brotherhood society, a new sweatlodge, etc., seldom gets to participate in ceremonies.

According to their Native brotherhood society, they are fortunate to have an administration that allows outside guests and

the society has the funds to at least pay travelling expenses. They still have difficulty enticing speakers to assist them.

And they are not alone. This same situation is sadly repeated in institutions across the country. Barely a day goes by that you don't see or hear some mention through the media of the unity of all Native people in their determination to retain their

unique identity.

Yet, here are thousands of individuals, some of the neediest in our society who want this type of intervention, who grow more disheartened daily from the disinterest of their brothers.

Hasn't there been enough talk?

Marvin Desjarlais

### Pulp mill supported; Lubicon people urged to be careful

Dear editor:

I would like to respond to the two much reported matters concerning the Native people of northern Alberta.

First of all, I do not accept the fact that the Lubicon's legal advice is for the best interest of the members, except for the lawyers' own pocket if this deal is ever resolved.

If the Lubicon band succeeds in getting their demands for the millions of dollars they are asking for, I hope that the band members will have a lot to say as to where and how that money should be spent and invested so that every band member will equally benefit from it.

I say this because as a member of a band that has received this kind of

money, I have seen that the elected leaders are the ones that benefit the most from this kind of money and continue to do so, and who use their positions for their own personal gain. Yet, our reserve still has a high alcohol and death rate.

Secondly, the statements that Elizabeth Turbayne made are a good example of hypocrisy and continued "divide and conquer tactics," and also playing politics with Native people and leaders by the regional director of Indian Affairs.

This pulp mill (planned for Athabasca) would create employment in many different areas for the people of the North. Maybe Elizabeth still wants Natives to hold bake sales for their educa-

tion and employment programs since treaty rights are in jeopardy.

I do hope that the Native people of the North will look ahead and take the opportunities that are there are for them, and they should support the leaders of the Indian and Metis Associations of Alberta who are trying to set up some sort of economic future for the people they represent with guarantees.

There are so many things to consider in these matters and proper understanding is very important. I hope you understand what I'm saying.

Sincerely,

Melton C. Louis

# Opinion

## Facing the future with grace, dignity and faith

Tansi, ahnee and hello. There is a warm wind this morning. Outside my window there is much to see and feel. Old Man Winter has retreated and the racket of the birds against the deep blue of the morning sky is in itself a relief from the recent cold. Springtime teases from the shadows.

Christmas has come and gone. For me it was a quiet time spent in the comfort of my small apartment pondering the meaning of this time of year.

It's been some time now since I've done the gifts, turkey, carols routine.

Sometimes my life tends to close around itself so discreetly that I seldom notice the distance between myself and the friends I've made in this city. Privacy and solitude.

Someone told me once a long time ago that the most honest answers are found in quiet rooms. A little later someone else would tell me that the only way to find a direction towards a working and living relationship with the Creator of all things is in the solitude of the soul.

All alone and in the privacy of the truth of my own circumstances.

It wasn't all that long ago that periods of reflection for me were painful times. All that I really had to look back on were times of hardship and times of grief. I hadn't yet re-established the connection and was lost.

These days much has changed.

Reflection is an important part of my daily routine. These mornings with the smells of sweetgrass and of course, coffee, in the air reflecting on the goings-on of the day just passed is almost a ritual. There's not a lot of guilt or shame any-



### TOUCHING THE CIRCLE

By Richard Wagamese

more. Instead there's an incredible sense of rightness and connectedness.

It's taken a lot of time and practice to get to the point where going inward is a relaxed and comfortable process. Because I'm a naturally active kind of person I often feel the urge to jump fight out of bed and into the business of living without stopping to think about anything.

Those days when I do that always seem to end up being those days when I'm forced by circumstance to learn more about myself and my weaknesses.

When I take the time to centre myself through reflection and prayer and meditation I encounter my own humanity. I'm able to see my limitations.

I am able to accept all of my possibilities. I'm able to

become part of all that is. The benefit of all of this is that the people I encounter throughout the day also have the benefit of dealing with another fully functioning human being.

Brotherhood. Which brings me to hair.

When I hit the streets at the tail-end of the 60's, long hair was a symbol of restlessness and rebellion. I'm not sure about the restlessness but I sure was into the rebellion part. I grew it to be accepted.

When I began to travel the Indian way, my hair became much more. These days I've been wearing it in two braids most of the time. Now there was a time in the beginning when I still held on to the old Tonto mentality.

The kind of thinking that tells you if you look

enough like an Indian you must be an Indian. Back then, my hair represented the identity I was searching for.

These days my hair represents the whole process of reflection. The Old One told me about the power of mornings. He told me about the creative energy that lives within this particular time of the day. He talked about the need for prayer and reflection at the start of the day.

He pointed to my hair and told me that if I were ever having trouble finding the time to go inward that my hair would give me that time.

He told me of the sweetgrass. He talked of the prayers the Old Ones offer while they are gathering. He told me of the significance of the three strands that make up the sweetgrass braid. Honesty, forgiveness, and sharing.

He told me that my hair is like the sweetgrass braid. Each braid is made up of three strands. Instead of getting up in the morning and running around like a crazy man, it was important to take the time to pray. It was important to smudge. It was important

to take some time to reflect.

These days as I braid my hair in the mornings, I concentrate on the three medicine ways. Somedays these medicine ways are different depending on my needs for that day. Some days they may be tolerance, honesty and kindness.

Other days they might be patience, trust and humility. Whatever they are I have the time, while I braid my hair to center myself on three healing spiritual principles.

And I grow. The old decade has disappeared. Together as nations of people we move forward into the 1990s. Together as circles of people we move into a common destiny.

For myself I carry good weapons. The 80's were a great teaching time for me. and I learned a tremendous amount. What the 90's hold will be revealed in its time.

By going inward each day I face the future with grace, dignity and faith and in that is the power of the medicine way.

Until next week, May you walk proudly upon the land.

Meegwetch.

### STAFF

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- Dana Wagg Reporter
- Josie Auger Reporter
- Leta McNaughton Reporter
- John Holman Reporter
- Real Pelchat Production Assistant
- Joe Redcrow Cree Syllabic Translator
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## Translation of letter to editor by Joe Redcrow

### Just a Thought

Paddle Prairie's pulled out so I am told. To protect our land from ever being sold. Federation is mad Government, too. Until we get a better deal, there is nothing they can do.

Three hundred and ten million is the name of the game. But money is nothing, when our land is in vain. General Council will take and take they will. And leave us settlers holding the bill.

With money all gone, no money in hand. General council will take and take they will. No matter how much we fuss and fight. General council will laugh and say that's all right.

With trapping, fishing and hunting rights gone. We will sit in our chairs and wonder where we went wrong. With hope all gone and deep in pain. We will sit on some road allowance in the falling rain.

It is now in the fall and getting very cold. We feel so bad about our land that was sold. At this point and time, things come to a stall. As we sit here and wonder why our forefathers did this at all.

Written by Leo Parenteau

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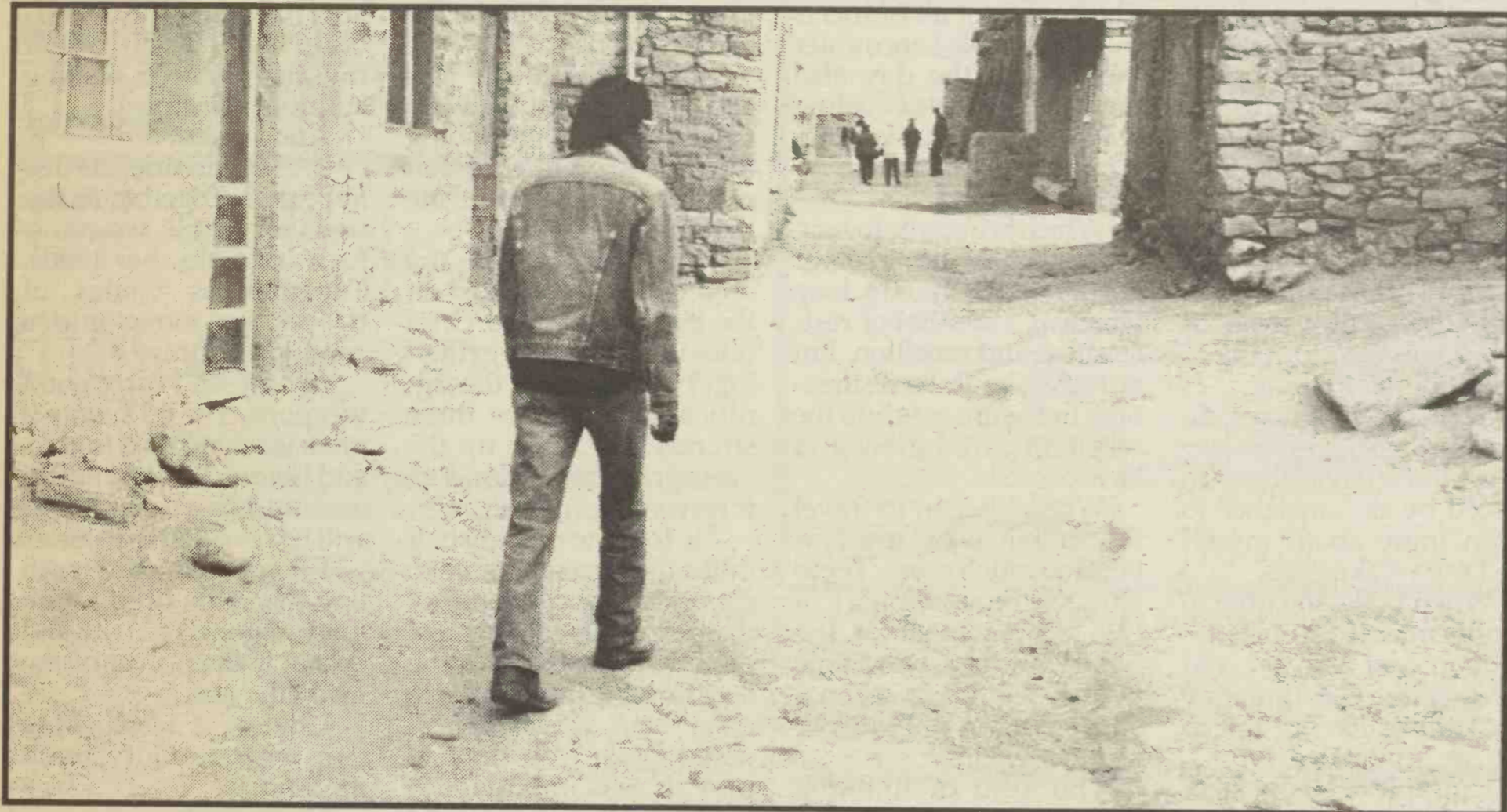
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**SPECIAL FEATURE**

# "SKY CITY": The of th



Jeff Morrow, Windspeaker

A stroll along the uneven streets of sky city, is a walk back in time. It's a city filled with ancient images of man's pristine existence before civilization imposed its laws

## A journey into



Windspeaker reporter Jeff Morrow travelled to Albuquerque, New Mexico recently to document his travels through the Pueblo Indian reservation at Acoma, the

By Jeff Morrow  
Windspeaker Staff Writer

ALBUQUERQUE, N.M.

*And so, at every turn, hints and flashes of unknown and unknowable, the prettiest of which you shall try in vain to fathom. Their marvelous mythology, their infinitely complicated social, religious and political economies, their exhaustless and beautiful folklore—of all, you shall everywhere find clues, but nowhere knowledge. And as the rumbling farm wagon jolts you back from your enchanted dream to the posy wide-awake of civilization, you shall go to be forever haunted by that unearthly cliff, that weird city, and their unguessed dwellers— New York author Charles F. Lummis, 1893.*

To the hundreds of visitors who flock there each season to marvel at its well-preserved models of ancient architecture, it's known as Sky City.

To the traditional people who've lived atop the great Rock of Acuco since 10,000 B.C. it's a holy land and a place of inspiration.

It's the oldest inhabited city in the United States. It's also a prime testimonial of Native endurance and civilization's will to encroach on Aboriginal culture.

The Acoma Pueblo Village, which sits 115 metres on top of the great sandstone mesa that juts from the desert plains of the Rio Grande in west-central New Mexico, is as mysterious as its ancient history which is filled with myths and misery, and which is

now suffering from modern problems.

But Sky City remains more than an attraction for curiosity-seekers and a place for the Pueblo Indians to share their art work with the world.

It is, and always will be, a place of deep reverence for the people who live there.

I was given a special tour of Sky City, and given a special understanding of how the Acoma perceive their lives after 500 years of conformity. From the beginning, I knew it would be a journey of a lifetime.

**"It's not our nature to be revealing, this is our Jerusalem. It's sacred ground here."**

My guide, Gilbert Ortiz, a self-proclaimed Native radical, told me before we embarked on our trip from the small Acoma museum located at the base of the Sky City mesa, that there's more to the Acoma cliff-dwellers than their surreal ancient lifestyle depicts.

He was right. The spiralling stone stairwell, hidden deep inside the mesa crevice, lead me into a world torn between ancient traditions and contemporary convenience. I found a world isolated from the madness of mainstream living but willing to display its visual treasures to the public.

It was a world where visitors from the outside were welcomed, but they are only permitted to know what the Pueblo

Indians would allow them to know.

"It's not our nature to be revealing," Ortiz said as we emerged from the shadowy pathway leading to the mesa summit.

"This is our Jerusalem. It's sacred ground here," he said. "So naturally, there's a secretive attitude among the people who live here."

"I'm open-minded, however," Ortiz said as he looked out across the dusty plains pointing to unmarked boundaries that now separate the desert Indians from land their forefathers pioneered before the white man came.

"After all this time of conquest, the Pueblo are just beginning to make headway with the government in convincing them this is our land. I'm determined to push hard for change."

The desert, rich in corn and cotton producing soil, and perfect for grazing sheep and cattle, was once shared undisputed by the nineteen Pueblo tribes scattered throughout the Rio Grande peninsula.

The desert land is now divided by government-imposed boundaries that the Pueblo are trying to wear away.

Ortiz said the Acoma people are rightfully entitled to one-and-a-half million acres of desert land but a 1924 government survey only allocated them 95,000 acres.

"It was a false survey," he charged. "We're losing our rightful claims."

And now, as the federal government and local ranchers are looking to buy up desert land, the Acoma

are feeling the brunt of the white man's repression once more.

There are about 50 families still living in the adobe and sandstone village of Sky City, one of the highest peaks in the area.

Most of the Acoma inhabitants also own homes in a neighboring town 30 kilometres away. But Ortiz said the Acoma people, more than 2,700 strong, continue to flock back to their traditional roots because they fear they'll lose their culture.

"This is a special place for them. It's the centre of their lives," he said. "If this place wasn't here for them, it would be very hard to identify themselves as Acoma. It's a feeling the white man just don't understand."

There was no one on the streets except two Acoma merchants selling jewelry to the few out-of-town visi-

tors who strayed away from the small tour group being escorted by an Acoma guide. "That's usually not allowed," Ortiz said. "But if they don't disturb anything, no one will object."

Some Acoma sell their pottery and other handiwork to visitors outside the one and two-storey clay bungalows. There are tours of the village and, at times, ceremonial dances are held for the public to mark special days in Pueblo history.

But as we walked along the narrow, uneven dirt streets of Acoma, Ortiz explained how the Pueblo have a distrust of civilization that has evolved from the time the Acoma were conquered by the Spanish in 1599, and they are only casually amicable to visitors intrigued by their culture.

But Ortiz, who has sat

on committees and lobby groups established to preserve Native heritage throughout the world, said the Acoma are not yet committed to opening up their arms entirely to the outside until the U.S recognizes their rightful claims.

He rests blame for the resentment on the confusion over land grants first set up by the Spanish after the Acoma were conquered.

Since that time, the Acoma have abided by the laws of two more governments, the Mexican and United States. Ortiz said the U.S. is refusing to negotiate an agreeable purchase for land it needs and the Acoma are growing wary of haggling over land that was officially allocated to them hundreds of years earlier.

And, as Ortiz would explain it, "there's no longer a want and need for colonial dependency."

"The Acoma generally don't like to talk about the horrible past—how their land and then



Jeff Morrow, Windspeaker

The climb to the top of the Acuco mesa is a spiritual one for the Acoma Pueblo who've lived atop the sacred summit since 10,000 BC.

**SPECIAL FEATURE**

# Pueblo Indians The White Rock

into an ancient, American Indian culture

Windspeaker staff member Jeff Morrow travelled to Albuquerque, New Mexico recently. On his travels there, he entered the lives of the Pueblo Indians in the oldest

aboriginal culture in a city popularly known as 'Sky City'. The following is an account of his travels into an ancient, mysterious but still thriving Indian culture.

coming a major problem to its residents. Ortiz said the Sky City population fluctuates but is steadily increasing because more and more Pueblo are striving to retain and maintain the town's existence.

He noted many of the Pueblo have made headway in their quest to progress by renovating their homes with sandstone instead of adobe, which is less durable.

The next, and most complicated step in possessing land and sovereignty rights may be through the federal court system, he suggested.

"But slowly we are reverting back to our ways," he said.

Reverting back to their ancient methods of survival is the only way they can progress like they were meant to, he said, and "not by conforming to the ways of three different governments."

The Acoma remain tillers of soil like their forefathers, harvesting crops of corn, beans, squash and cotton planted on the mesa shoulders.

No one agrees on the exact age of the Acoma or where they originated. But according to Ortiz, legend describes the "Enchanted Mesa" as their first home.

The nearby "Enchanted Mesa" is a mountainous rock structure with virtually no pathway to the top.

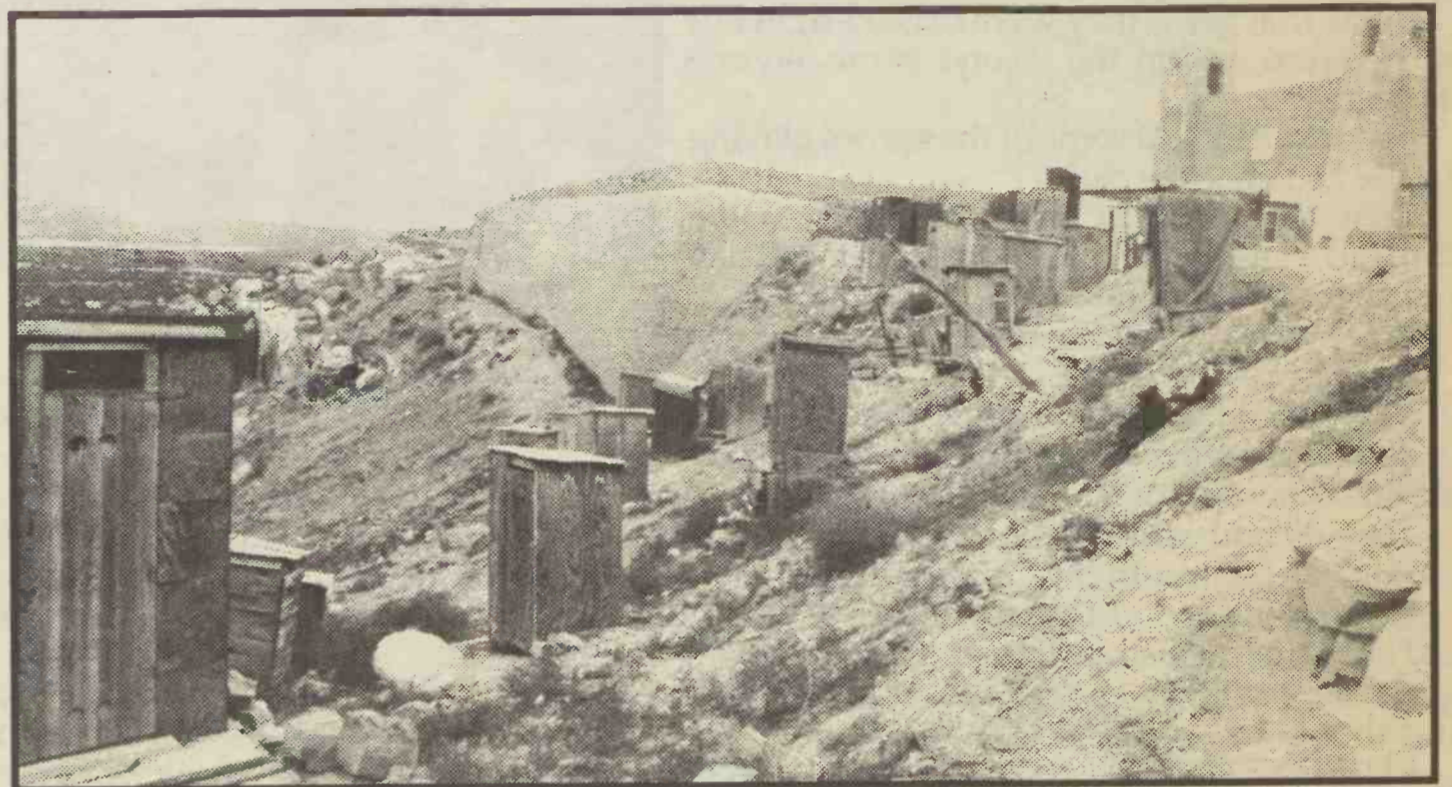
The Pueblo call it Katzimo and it serves as a memorial to their ancestors who never had to face the rules of a white society.

According to the legend of Katzimo, a fierce storm washed away the only access to the village while all the people were away gathering crops. Two old women and a male caretaker, the only Acoma left behind in the village, were trapped with no escape.

Their wails and cries for help were heard throughout several days and nights as the Acoma members tried in vain to find a new path to the top.

When their efforts to save their members and secure their homes failed, they moved to a mesa some three kilometres to the west and established a new village.

The Acoma, who are descendants of the Hopi Indians from Arizona, re-



Jeff Morrow, Windspeaker

Examples of a culture lost to the luxuries of a modern society, dot the outlying regions of Sky City. Outhouses are the only way the Acoma can deal with waste disposal

sumed their lives and traditions but then faced additional problems when Spanish explorer Francisco Vazquez de Coronado and his conquistadors "discovered" the meek cliff-dwellers in 1540.

The first attempt to colonize the Acoma in 1599 resulted in the deaths of 600 Indians and 600 more taken prisoner. The Spanish assault on Sky City lasted three days. Although the Pueblo maintained fierce resistance at first, the years of government suppression and conformity were about to begin.

According to Ortiz, the Acoma — a traditionally spiritual people — felt desecrated by the defeat and have never been able to overcome their inherent hostilities for the whiteman and his government.

Soon after the Acoma succumbed to control by the Spaniards, they had to contend with a new form of suppression that added to their resentment for society.

Religion, which had played an intricate part of the survival of the Pueblo Indian for a thousand years, was changed dramatically with the introduction of Catholicism in the early 1600s.

In this period of transition, the Acoma were enslaved to labor by both the Crown and the Church.

When we walked through the Acoma mission, built during the reign of King Charles V, Ortiz told of the religious tyranny that consumed the Acoma under Spanish dominance and how Spanish beliefs were ingrained in the Acoma. Because of the cultural amalgamation, the Acoma are today devout Catholics and are predominantly of Spanish and Indian heritage.

Picture-taking is not permitted inside the mission, whose 18-metre high walls represent hundreds of years of religious assent. But the paintings of Saints and religious minions that

hang there tell a story of their Catholic progression from the time the Acoma were indentured by the Church and forced to build the cathedral in the heart of their homeland.

But the 100-square-foot room, empty of all chairs and pews, with only a dirt floor that still provides religious sanctuary, is as significant spiritual to the Acoma as the graveyard built just outside the mission's front entrance.

The graveyard, nearly two-hundred-foot square, is surrounded by an adobe wall that is mounted by clay heads of spiritual Acoma soldiers who were placed there during the war between the U.S. and Mexico.

"It's holy ground because of what these people have gone through as far back as the (elders) can recall," Ortiz said as we rounded the mission and started our trek back to the Acoma museum.

"This is a new era of understanding and, hopefully, a restoration our own traditions."

My journey into the past was over as quickly as it started. And as we made our ascent down the giant mesa on the gravel road provided as a usual route for visitors to Sky City, Ortiz said the battered existence of the Pueblo is indicative for all of America's desert Indians still grappling to their ancient beliefs.

Though the traumatic history of Pueblo Indians seems as mysterious as their current lifestyle depicts, Ortiz believes their efforts to maintain their culture is no different than that of their brothers across North America.

"The Acoma are truly a unique people, but their treatment is symbolic of the injustice and confusion brought on Indians from the beginning of the whiteman's government," he said.

"It's just that the Acoma may be closer to the Great Spirit and their hearts are more in their past."

... "found a rock with a village on top, the strongest position in all the land, which was called Acucu in their language."

The Coronado Expedition, 1540.

their dignity were taken from them," he said. "But now the traditional Pueblo are working on controlling their own sovereignty."

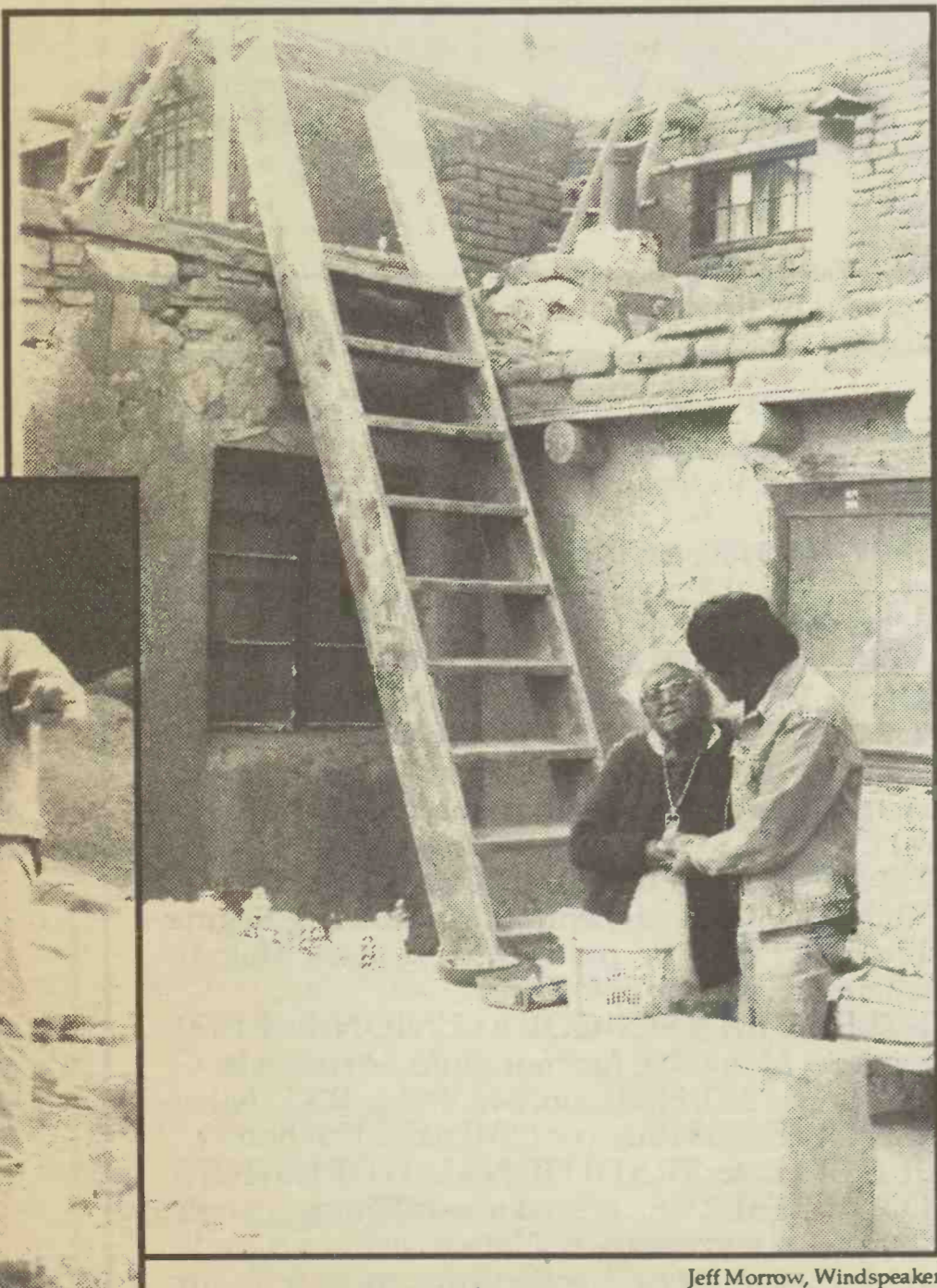
As we ventured deeper into the inner streets of Sky City, Ortiz told me how the New Mexico Pueblo are now pushing for control of their lands and lifestyles but their traditions are making it difficult to cope with an "ever-changing" society that has more to offer than what their ancient ancestors had to live with.

Many of the Acoma Pueblo living in Sky City are seeking

government funding to remodel and renovate the small village, but the federal Bureau of Indian Affairs is reluctant to permit too much change because Sky City is an official historical site.

"Progression is our way. We can no longer permit a government body to control our way of life and keep us from doing what is best for generations yet to come," he said.

There is no electricity or running water in Acoma, and waste disposal is be-



Jeff Morrow, Windspeaker

The Acoma provide support for one another. Pueblo Gilberta Ortiz's aunt Connie is a pottery merchant on the streets of the holy village

## Community News

# Friendship centre programs begin Jan. 15

Hi and Happy New Year to all the Metis and Indian people in Alberta!

It was a great hockey tournament at the Enoch Arena, December 15-17.

At the game I was standing in the crowd and these three ladies were having a ball. Enthusiastic, they were. They'd scream: "Come on Peavine! Come on Peavine!" And then they'd laugh.

Now I understand why. Both teams out on the ice were from Peavine.

Then, once a goal was scored mili seconds after the referee blew his whistle and suddenly the three ladies screamed: "Replay!"

Don't worry, we know who you are, Thelma Gauchier! But who were those other ladies causing all that commotion?

Actually, all of you were true blue hockey fans.

**METIS FEDERATION:** Yes we have to give credit where credit is due.

The administration from the Federation of Metis Settlements had a team entered in the Federation Cup. But what happened to them?

In the first game they were blasted right out of the arena and in the second game, no one showed.

Just take a look at some of the names playing for the Feds hockey club.

Tom "the Pussy Cat" Ghostkeeper. Actually, Tom did a lot of work as a referee on the last day and should be congratulated.

Prez Randy "The Hawitzer" Hardy.

Joe "Our very own Saint" St. Amaut.

Ralph "The sneak and creak" Ghostkeeper.

And look at this...their coach, Martin "Iron Mouth" Thompson!

That second game you never showed for guys. It couldn't be because of the Christmas party, now could it?

Happy New Year to everyone at the Federation office and like Ralph Ghostkeeper told me (something I couldn't agree more with) it was one heck of a hockey tournament and should be carried on annually.

**EDMONTON:** Thanks for all the stats, Ralph Michael Ghostkeeper, son of Ralph Ghostkeeper Richard and good friend of Droppin' In.

Below are the names of the individual winners who won individual awards during the Federation Hockey



## Droppin' In

By Rocky Woodward



Peavine Flyers and Stringer take home the Cup A division

Cup tournament.

Best goalie for the tournament; Peavine Stingers **ARNOLD KOOTENAY.** (Import from the Alexander Reserve). Each team was allowed two outside players.

MVP Award: Peavine Flyers **LARRY GAUCHIER.**

Hot Dog Award: (Player most noticed for unique style of game play). Peavine Flyers **LARRY GAUCHIER.**

Top Points: (Seven goals, three assists). Gift Lake Islanders **STAN LADEROUTE.**

Best Centre: Peavine Flyers **DALE CHALIFOUX**

Best R. Wing: Gift Lake Islanders **DAVE LAMOUCHE**

Best L. Wing: Peavine Flyers **LORNE L'HIRONDELLE**

Best R. Defense: Peavine Stingers **VERNIE GAUCHIER**

Best L. Defense: Paddle Prairie Broncos **ED CHALIFOUX**

These players are the All Star team selection.

**PADDLE PRAIRIE:** Just as the coach of the Paddle Prairie Broncos said. "We had a lot of rookies on the team but they gave it their all. It brought us to the finals in the "B" division and I'm proud of them," commented Les Nooskey.

**GIFT LAKE:** I have always admired hearing from Gift Lake, telling me how good this team is. They proved how good they are by winning the Federation Cup "B" side.

**PEAVINE:** Congratulations to the Flyers and the Stingers and the community of Peavine on the Flyers win of the 1989 first annual Federation Cup. The Flyers have indeed proven they are the champs!

**EDMONTON:** On behalf of the staff at the Friendship Centre, Recreational Director, Rene Houle wishes everyone a very Happy New Year.

Rene says that all the programs which ran through 1989, will be carried on in the new year. He also mentions new programs will start in January.

"We will be offering aerobic classes and a Native co-ed volleyball league is to begin, both starting on January 15," he said.

As well, on Jan. 17, the center will begin offering a modelling program. The program will be run by Image Modeling Agency.

The centre is currently looking for an assistant recreational director.

Brian Gladue, who held that position, has resigned. Brian will be "back at the books" in January, continuing his education.

All resumes should be sent to the CNFC by Jan. 19. Interviews will take place on Jan. 23 for the vacant position.

For more information, please call Rene Houle at 452-7811.

That's it!

Have a great new year.



Gift Lake Islanders dominated "B" division to place first



Paddle Prairie Bronco's second place "B" finishers

**C.N.F.C. AEROBICS PROGRAM;** Preregistration Jan.5,1990; for more info. call Brian Gladue at (403) 452-7811.

**PRINCE ALBERT INDIAN METIS FRIENDSHIP CENTRE 6TH ANNUAL ABORIGINAL TOURNAMENT;** Jan.12, 13, 14, 1990; Prince Albert Communiplex; Entry Fee: \$550 payable in advance; 1st Prize-\$3,200, trophy and jackets, 2nd Prize- \$2,200, 3rd \$1,100 & 4th \$1,100; for more info. call Prince Albert Friendship Centre at (306) 764-3431.

**C.N.F.C. MODELLING PROGRAM;**Jan.17, 24, 31 & Feb.7; 13-18 olds, males & females; for more info. call Rene at (403) 452-7811.

**CLIFFORD METCHAWAIS MEMORIAL HOCKEY TOURNAMENT;** Jan.26-28, 1990; Goodfish Lake, AB.; 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, AB; Pipe Ceremony at 5:00 p.m., Supper to follow; There will be giveaways, singers will be paid; Everyone welcome; Sponsored by Prosper Delver & Lillian Jackson & Family.

**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)

## Indian Country

# Community Events

585-2139 (home) or Emile (403) 585-3805 (home).

**CO-ED NATIVE VOLLEYBALL LEAGUE;** for interested Native groups and associations; Registration deadline, Feb.5, 1990; for more info call Brian Gladue at (403) 452-7811.

**C.N.F.C. NATIVE RECREATION HOCKEY TOURNAMENT;** Feb.16, 17 & 18; Held at Enoch Recreation Centre; for more info. call Rene Houle at (403) 452-7811.

**SENIOR HOCKEY TOURNAMENT;** March 16, 17 & 18, 1990; Regina Exhibition Stadium-Exhibition Park, over \$7,000 in prizes; Entry deadline: March 9, 1990; for more info. contact Milton Tootoosis at (306) 584-8333.

**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.

**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's/Ladies), April 7-8, 1990 at 8 p.m.; University of Regina Physical Activity Centre; Entry deadline: March 29, 1990 for more info. contact Milton Tootoosis at (306) 584-8333 or fax (306) 584-0955.

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

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

**CULTURAL & TRADITIONAL WORKSHOPS (BLOOD RESERVE);** geared toward young people who have no knowledge of Native customs & traditions; learn to cook bannock, cutting meat & drying it, etc.; for more info. call Gloria Wells at (403) 737-3774.



Provincial News

# Desire to learn helped mother find career

## Getting an education changed direction of life

By Heather Andrews  
Windspeaker Correspondent

EDMONTON

"Have a good day at work, Mom," Myrna Houle's young son and daughter say to her as she drops them off at Edmonton's east-end Bannerman elementary school.

Myrna continues on to her job as an accountant at the Canada Employment and Immigration Commission, located in Canada Place downtown.

Five years ago, Myrna was just a beginning student at Concordia College, upgrading her schooling through the college's university and college entrance program.

Concordia secretary Maxine Nelson says of Myrna: "She started the program while the mother of pre-school age children, and she had an almost perfect attendance record — missed one day of school during the whole year."

With the youngsters in a nearby day care, Myrna worked hard at English, math and other academic subjects.

As well, she participated in career planning, one of Concordia's most important activities, held at the Alberta government's career development centre.

There students fill out questionnaires, hear presentations on different occupations and investigate various career possibilities.



Concordia college student Myrna Houle

"I wanted a good career, but I wanted to enjoy my work, too. Concordia helped me decide what occupation I was best suited for," Myrna explained.

Graduating at the top of her class, she was the valedictorian of the 1985-1986 UCEP program. "She was a very pleasant student, and very dedicated to her studies," Maxine remembers.

Myrna feels the UCEP program gave her the skill and confidence to enter school at the university of college level.

In her valedictory speech, she recognized mankind's ability to learn as a most important gift.

"Our existence would be meaningless had we not learned to associate learning not only with books.

counting, subjects included economics, business law, organizational behaviour, business communications, and business math, just to name a few.

"It's pretty heavy course," Myrna reflects. "Some people get through it in two years. But with a family at home, I spread it over three years."

Myrna remembers many discouraging times. "Mid-terms were especially hard," she says. "Sometimes I just felt like quitting."

For several summers while Myrna was getting her education, and following her April 1989 graduation from NAIT, she worked for her future employer through the Native Internship Program.

Three months ago, a position became available

and Myrna was taken on permanently. The long days and nights of balancing school and family duties had paid off, at last.

One of a family of two girls and four boys, Myrna grew up at Goodfish Lake in northeastern Alberta.

"My mom is my role model," she admits. "She teaches for the County of St. Paul in the town of Ashmont. She worked hard for her education, too, spending two summers at Hobbema for lessons so she could teach Cree to her students."

To the young people of today who think they can improve their lives, Myrna says: "We can all continue to set our individual goals then go on to achieve them."

After all, she overcame many obstacles, "and you can do it, too."

### CAREER OPPORTUNITY

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A dynamic individual is required to fill a position within the community of Desmarais, Alberta, effective immediately. Desmarais is located approximately 150 kilometres from slave lake, Alberta.

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Region 3 Office  
Bag 5000  
Athabasca, AB T0G  
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Phone: (403) 675-5814  
Fax: (403) 675-9129

## Treaty rights protection urged

By Dana Wagg  
Windspeaker Staff Writer

EDMONTON

It is essential the proposed Alberta-Pacific pulp mill not infringe on treaty Indian rights, says Liberal environment critic Grant Mitchell.

The Edmonton Meadowlark MLA recently submitted a written brief on the proposed mill to the environmental impact assessment review board.

The board had conducted hearings across northern Alberta and is now receiving submissions until Jan. 15. It's expected to report in February.

"We must be sure the proposed Al-Pac development is in the best long-term interests of the people of northern Alberta, that it is non-polluting and repre-

sents a truly sustainable form of development. We must be sure we are passing on an acceptable legacy to future generations," he said.

Mitchell, in making 11 recommendations to the board, said the government should guarantee lands covered by the Al-Pac Forest Management Agreement (FMA) remain accessible to Indians, so they can continue to hunt, trap and fish in accordance with treaty rights.

The province should also insist that if any of the land within the boundaries of the FMA is needed to satisfy land claims, that it can be withdrawn without payment of compensation to Al-Pac.

Provincial Liberals have requested a moratorium on the development of the Alberta-Pacific mill until a

study has been done on the cumulative effects of existing and proposed pulp mills in northern Alberta.

Mitchell is also recommending:

- That public hearings be held on all the associated forestry developments.
- "Native peoples will be directly affected by all aspects of forestry development (construction of roads, logging, reforestation and increased public access)."
- That Al-Pac provide full compensation to any trapper whose trapline, income or food supply is affected by the Al-Pac project, such compensation to be decided by an independent Compensation Review Panel.
- That fish stocks be monitored to ensure there's no net loss of fish habitat, and
- that Al-Pac before receiving its permit to construct, guarantee in writing the minimum number of Native people to be trained and employed.

### NOTICE

#### Four Bands at Hobbema

The Montana Band's lawsuit relating to the surrender of the Old Bobtail Reserve in 1909 does not challenge the right of any member of the four Bands to be a member of their Bands. In the lawsuit, the Montana Band is simply suing the Federal Government for damages. The Montana Band also asks the Federal Court to declare that the mineral rights of the lots (except for those in Band ownership) are to be shared pro rata among the four Bands. The Samson and Ermineskin Bands are named as Defendants purely as a formality, at the request of the Department of Justice. The lawsuit does not claim that any member of any Band is a trespasser, nor does it claim that any Band member should be struck off their Band list.

**MONTANA BAND**

### NOTICE OF TEMPORARY

GUARDIANSHIP TO:  
**LORNA PAMELA OKEYNAN**

Take notice that an application for Temporary Guardianship of your children, born on August 13, 1985, February 22, 1987, will be made January 10 at 9:30 a.m. in Wetaskiwin Family Court.

Contact: Emelyn Desjarlais  
Alberta Family and Social Services, (city)  
Wetaskiwin  
Telephone: 352-1255

### NOTICE OF TEMPORARY

GUARDIANSHIP TO:  
**JEROME NEPOOSE**

Take notice that an application for Temporary Guardianship of your children, born on August 13, 1985, February 22, 1987, will be made January 10 at 9:30 a.m. in Wetaskiwin Family Court.

Contact: Emelyn Desjarlais  
Alberta Family and Social Services, (city)  
Wetaskiwin  
Telephone: 352-1255



Good News Party Line

### MEMORIAL ROUND DANCE

In Memory of Simon Prosper Jackson; Jan. 27, Goodfish Lake, AB; Pipe Ceremony at 5:00 p.m., Supper to follow; There will be giveaways, singers will be paid; Everyone Welcome; Sponsored by Prosper Delver & Lillian Jackson & Family.

#### PUT IT HERE.

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

## Arts and Entertainment

### Author attempts to 'bridge the gap' with book on elders

#### Aimed at two cultures, two generations

By Josie Auger  
Windspeaker Staff Writer

EDMONTON

By 1991, a book detailing the lifestyles of Alberta's Native elders will be sitting on library shelves and available in school classrooms.

Compiled by former Windspeaker editor Dianne Meili, the book is geared to junior high school social studies programs. Meili will write the book after she finishes her research.

The research will involve interviews with Native Elders from ten different Alberta tribes. Excerpts from the book, which is being funded by federal and provincial grants and through the Aboriginal Multi-Media Society of Alberta, will be published in Windspeaker later this year.

"I have been in touch with the Catholic School Board. They are especially interested in the book. It could be a resource book for cross cultural social studies unit. I think it would be great if it could be used that way," said Meili.

She believes it's important to interview Native elders since many are passing away.

Many young Native people and mainstream society have no idea of the life experiences faced by this generation, noted Meili.

The elders are a bridging generation from the way life was in the past to how complicated it is today and they are largely ignored, noted Meili.

"When I was editor for Windspeaker, we would receive letters from people in jail, from the inner city and from young people wanting more cultural information. There is a demand for it," she said.

Meili recalls her own experiences, growing up in Calgary, was one where she was unaware of her Native identity. For instance, she knew her grandmother was Cree but it didn't dawn on her that she was also Cree.

Her path back to her own culture began about ten years ago through her involvement with the Calgary Native Friendship Centre.

"I wanted to volunteer my time to do something," she recalled. Meili then began working with 'The Little Beavers' — a cultural group for children between five and 12 years of age.

"I had to learn my culture to teach it. It was a path meant for me to take," she observed.

She says what elders say in her book will educate readers about the sharing and caring aspect of Native philosophy and of life in the bush country.

One of the elders interviewed was Alexis Seniantha from Assumption who is 83-years-old. Among his people — the Dene — he is known as Ndatin "a dreamer".

Meili spent two weeks with him. "It was incredible! We visited a dying woman in Meander River who was 90 years old. She was suffering from emphysema. She could barely breathe. I felt so sorry for her. Alexis took his drum and prayed over her with his drum. He sang four songs. Her son said she couldn't speak clearly because of her breathing. Afterwards, she sat up and spoke," said Meili.

One of the biggest obstacles Meili has had during her research was finding good interpreters. Another problem has been finding elders who are willing to talk.

Meili has taken direction from elder Alfred Bonaise, who believes the book is an excellent idea.

"There are two sets of elders. Those who are more exposed to the mainstream. They know the value of the tools we have, to pass it along. They have no problem in speaking into a tape recorder. The others who are close-minded and say it shouldn't be written, I respect their feelings," said Meili.

"I am being very careful of what I do. This isn't an expose of Native spirituality," she noted.

The research for the book is scheduled to be finished by March. She believes the book will be important for both a Native and non-Native audience.

"It's bridging a gap among cultures," she sighs.

"It's an incredible journey. It has a life of its own, it keeps taking me places and I hope I can do it justice," she said.



Dianne Meili

Windspeaker file photo

## NFB films reveal sad tales of foster children

### Native kids victims of heartless welfare system

Reviews by Josie Auger  
Windspeaker Staff Writer

EDMONTON

"Fosterchild" and "Richard Cardinal: Cry From A Diary Of A Metis Child," two NFB films, tell the true life, tragic stories of Native foster children who have gone through society's child welfare system.

"Richard Cardinal: Cry From A Diary Of A Metis Child" is so heart-wrenching one would prefer to believe it never happened but it did.

Cardinal, a victim of the child welfare system, had been shuffled through fourteen foster homes, a number of group homes and youth shelters.

At 17 years-of-age, he hung himself. But he left behind a poignant diary that forced people to make changes to Alberta's outdated Child Welfare Act.

In the film, Cardinal's older brother bitterly talks about some of the horrible experiences they had together. The foster parents of the two boys were also interviewed.

But much of the basis of the film comes from the sad, gut-wrenching diary of Richard Cardinal.

Born in Fort Chipewyan, he lived there with his natural family. But the family's alcoholism was the major factor why the children were separated by Alberta Social Services.

The Royal Canadian Mounted Police moved the children to Fort McMurray where they were given different foster parents.

Richard and his older brother Charlie were housed together for the first while.

In the film, Charlie sadly says how much having a family meant to his younger

brother. All Richard ever knew as family was Charlie.

The older brother bitterly regrets not once ever having the opportunity to reunite with the other children when Richard was alive.

During their time together Richard clung on to his older brother for love and caring until he had to go for psychological help.

Although he was known to be quiet, rarely talking to anyone about his feelings, Richard was an eloquent writer at his young age as shown in the pain and anguish in his diary.

After his death, the media unleashed accusing questions at the conduct of Alberta Social Services and political leaders. Subsequently, people began to become more aware of the need for change in handling Native foster children.

Today, Metis and Native leaders are repatriating children back to the reserve, to give them a sense of identity.

Gil Cardinal was another foster child who began a search for his roots.

"Fosterchild" is a clean unstaged, unrehearsed story of Edmonton native Gil Cardinal's search for his real family.

As a child, Cardinal, sensed he didn't quite fit in. His skin color and last name were different. According to Cardinal, he grew up brown on the outside and white on the inside.

After completing his education at NAIT and working at ACCESS, Cardinal went on to a career in film.

1985's "Fosterchild" gives the raw unpretentious feelings Gil Cardinal went through searching for his mother, Lucy Cardinal.

The search was time-consuming and frustrating as Cardinal inquired about his background to Alberta Social Services but



Filmmaker Gil Cardinal

was denied information because of its policy of refusing to release such information. The department had a two inch thick file on him.

Cardinal continued his search and discovered his mother, Lucy Cardinal died in Edmonton's skid row.

Lucy Cardinal had three boys she gave up to social services because she could not give them a better life. Gil Cardinal discovered his mother once lived on skid row and had a drinking problem that landed her in jail.

Cardinal deals with the image he has of his mother by talking to his friend, Maria Campbell. She explains that because Lucy Cardinal was raised in a residential school, it took away any opportunity to learn any parenting skills.

During the 50's, there were no support groups for women raising children alone. It was a tough life.

In "Fosterchild", Gil Cardinal never gets the chance to meet his family. He had two brothers, but one passed away while his younger brother didn't want to talk.

Then Cardinal finds out his father is alive, someone he never thought about. Gil always assumed he was the product of a "one-night stand".

In the film, he leaves Edmonton for

Calling Lake to find out about this man but the community doesn't want to talk about his father.

Finally, Francis Cardinal tells him his father was Joe Decoine, his mother's uncle.

Standing on a street, just before the veterans' parade Gil meets Decoine. Decoine adamantly denies the possibility of being a father because he couldn't have children.

Gil Cardinal is left standing on a street. His personal story is a common one of many Native foster children.

Both of these National Film Board films provide further evidence of the damaging effects of the personal and cultural dislocation Native children have had to face through generations.

To rent these videos or films you must have a NFB membership. It's free and no identification is required. Video rental fees are \$2 per day and there is no extra charge for the weekend. 16 mm films may be kept for one week. Half hour films are \$4 per week. Films up to one hour are \$6, films over an hour cost \$8.

The National Film Board office is located on the main floor at Canada Place, 9700 Jasper Avenue. It's open Monday to Friday from 8:30 a.m. to 4:30 p.m.

# Sports

## New year full of sports happenings...

Well, it's a new decade.

My only prediction is that the Chicago Bulls' Michael Jordan will get richer. He is more popular than Michael Jackson, not as popular as Mikhail Gorbachev, but makes a lot more money with more afoot, particularly from Nike's Air Jordans — high top sneakers.

My hoser brother Dean, who wishes he was a hoosier, plays for the Wolverines (from Fort Simpson, not Michigan) and owns about 40 pairs of Nikes. But he hasn't got a pair of the ultra cool Air Jordans, though they look like any other high top and cost an icy \$150. That's what he wanted for Christmas, but got me instead. I think he was disappointed, though we hadn't seen each other in six months.

I told him shoes really didn't make a difference in the play of the game. Later we had a four-on-four half-court game. Everyone wore brilliant new Nikes. I was the shortest player, but me and my shabby Reeboks could touch the hoop and block the ball (and draw numerous fouls).

Dean didn't have Michael Jordan's shoes but he sure played like him. Needless to say, my team lost.

The Fort McKay Braids do not know how to lose, and if they do, they admit it grudgingly. The peewee hockey team has a record of nine wins, two losses and a tie in the Fort McMurray peewee hockey league.

### Sports Beat...

With John Holman

They are in second or third place according to coach Ron Hide. He and Dale Awasis work for the Fort McKay School in Fort McKay, about 50 km north of McMurray. The team hopes to schedule a tournament in late January or early February for the surrounding Native communities — Conklin, Chipweyan, Janvier and Anzac.

This year Awasis, a grade four and five teacher, formed a boy's volleyball team as well as one for the girls. They played exhibition games against five Fort McMurray's schools, the boys going undefeated and the girls winning their last exhibition against the Clearwater School.

Aside from the peewee hockey tournaments, Anzac, Fort McKay, Janvier and Conklin will be getting together for floor hockey in Conklin and Janvier. Fort McKay will host boys' and girls' volleyball tournaments in late January.

Awasis, a Cree, played with the University of Saskatchewan "so he has a very good background in volleyball," said Hide, who played for the U of A Golden Bears hockey team at one time.

Awasis is a one-man show and involved in everything at school from cultural programs like drumming, singing and dancing as well as sports, mostly volleyball. He also instructs a powwow dancing class of 25.

He teaches students the way of the sweatlodge in both the Cree and Sioux cultures. While in Saskatchewan he was adopted by the Sioux and has danced their Sun Dance consecutively for the past four years.

Edmonton: The Adrian Hope Centre will be having a pitching clinic from Feb. 16 to 18 in Edmonton. Fastball coach George Jones, from St. Louis, Missouri will head the clinic. He once was the manager of the St. Louis Hummers, a professional fastball team. The fee will be \$30.

Interested people can call Gordon Russell at home 456-1039 or at the Adrian Hope Centre, 479-8609. Jones will also offer a coaching seminar so fastball coaches can maintain his pitching instruction. It will cost \$25.

As well, Edmonton Native ladies have been invited to a fastball team tryout from March 31 to April Fool's Day at Enoch.

Russell has been called to bring an 18-and-under ladies team to Hawaii in August for the 10th Annual Pan-Pacific Native Women's Tournament. The team will be called the Edmonton Native Snowbirds.

A potential Snowbird is Alison Erasmus, a lithe 15-year-old going to school in St. Paul. During the fastball season she plays for the Lac La Biche Whitecaps, concentrating on tournaments. But she has also played under Russell in California (two years ago) and in Albuquerque,

New Mexico this past autumn.

Alison was at the Edmonton Bandits Athletic Association fastball clinic which wrapped up today. Kathy Welter and two assistant coaches came from the California State University in Bakersfield to hone the skills of about 50 girls.

Welter took over Cal State's faltering first-year women's softball team in 1985. By 1987 the team had captured second in state finals and by 1988, a national championship.

Alison said all her skills improved dramatically with the three-day clinic. "I have improved my pitching, in-fielding and batting, everything," she says.

Even her ma learned something. Caroline Erasmus was on hand to watch her two girls Alison and Nicole.

"Come on Nicole, dig those heels in," yells Edith Erasmus as Nicole blocks and catches a throw. Edith is her grandmother and is the root of the softball madness in her family. She also used to play, though there was no such thing as nationals or provincials in her time.

"We have a very sporty family," Caroline says, who has played softball in Los Angeles (1976), Sacramento, California (1988) and in Oklahoma (1980). "It was really difficult for me to play year after year with a job and a family." But she still loves the game and passes that on to her daughters.

**Goodfish Lake:** The second annual Clifford Metchewais Memorial Tournament will be held here from Jan. 22-28. The tourney is limited to 12 teams and the entry fee is \$300. Interested teams can call Randy Metchewais in Cold Lake at (403) 594-1457.

**Lesser Slave Lake:** The 11th annual mixed curling bonspiel will be held here Jan. 19-21. Entry fee will be \$100 and the limit will be 32 teams. Interested teams can call June Houle at (403) 849-3039.

*Sports Beat* welcomes your sports happenings and Native athletes, call me at 455-2700 if you want them to appear here.

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Salary and fringe benefits are defined in the Collective Agreement. While a training rate of \$8.00 per hour will apply for approximately 8 to 10 weeks, there exists an extraordinary earnings potential over the long term.

Interested candidates should contact:

**CN Employment Services**  
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10004 - 104 Avenue  
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T5J 0K2  
Phone: 421-6283

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