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November 10, 1989

North America's No. 1 Native Weekly Newspaper

Volume 7 No. 36

Grande Cache reeling in shock over suicide

Another local Moberly boy dies

By Dana Wagg
Windspeaker Staff Writer

GRANDE CACHE, ALTA.

The small northwestern community of Grande Cache is reeling in shock following the suicide of yet another of Victoria Moberly's sons.

Larry Moberly, a 24-year-old Metis, was found dead in his mother's home 4 p.m. at Susa Creek Saturday, Nov. 4 by his stepfather Casey.

Larry was in the community for the weekend with his sister Joyce to visit family and relatives. A .22-calibre rifle was found near his body.

He was buried Tuesday in 'Our Lady of the Rockies Susa Creek Cemetery' near his younger brother-Wayne, who hanged himself in the basement of his foster parent's home in Grande Cache May 30.

The eldest brother, Paul, also committed suicide in 1981 with a shotgun. He, too, is buried in the same graveyard.

Doris McDonald, who is training to be a Susa Creek addictions counselor, said there's a feeling of "hopelessness" and "despair" in the tiny community right now.

People are asking: "What's going to be next?" she said.

Loretta Belcourt of Native Counselling Services in Grande Cache said "everybody is really

shocked, not only the Native community but the white community, too.

They don't know where to turn. But by these things happening, a lot of people are coming together," she said.

"People are going to have pull together like they used to in the old days," she said.

Belcourt said she feels helpless as a counsellor in the wake of Larry Moberly's suicide.

She issued a call for Native elders to come to the area to help Natives recapture their culture, which has been disrupted by resource development.

Belcourt has said area Natives have faced a crisis for 15 years and a joint co-operative effort between Alberta social services and Native leaders is needed to deal with the problems.

She's hoping Alberta Social Services will do a study to identify what people in the area need.

"They should go to the people. They know where they're hurting and suffering and what would be good for them," she said.

Belcourt said she's discussed the idea of a support group for young people with several youths but doesn't have the emotional strength to play a lead role in any such group since she's still grieving over her own son who drowned in June.

"I know what that woman (Victoria) is going through. I hurt for the family," she said.

Father Albert Laisnez, 52, who has served the Susa Creek Our Lady of the Rockies parish for the last 26 months, has buried both Wayne and Larry.

It's "sad, sad, sad, sad," he said. "It's a waste of life.

"It sure takes the heart out of people."

About 100 people attended the hour-long mass.

People were numb and talked about doing something to ensure there are no repeats, said Laisnez.

He encouraged people "to reach out to the Lord in their troubles and trials and (said) that we as a community have to reach out (to those in need). The Lord is present in us and he can touch them through us.

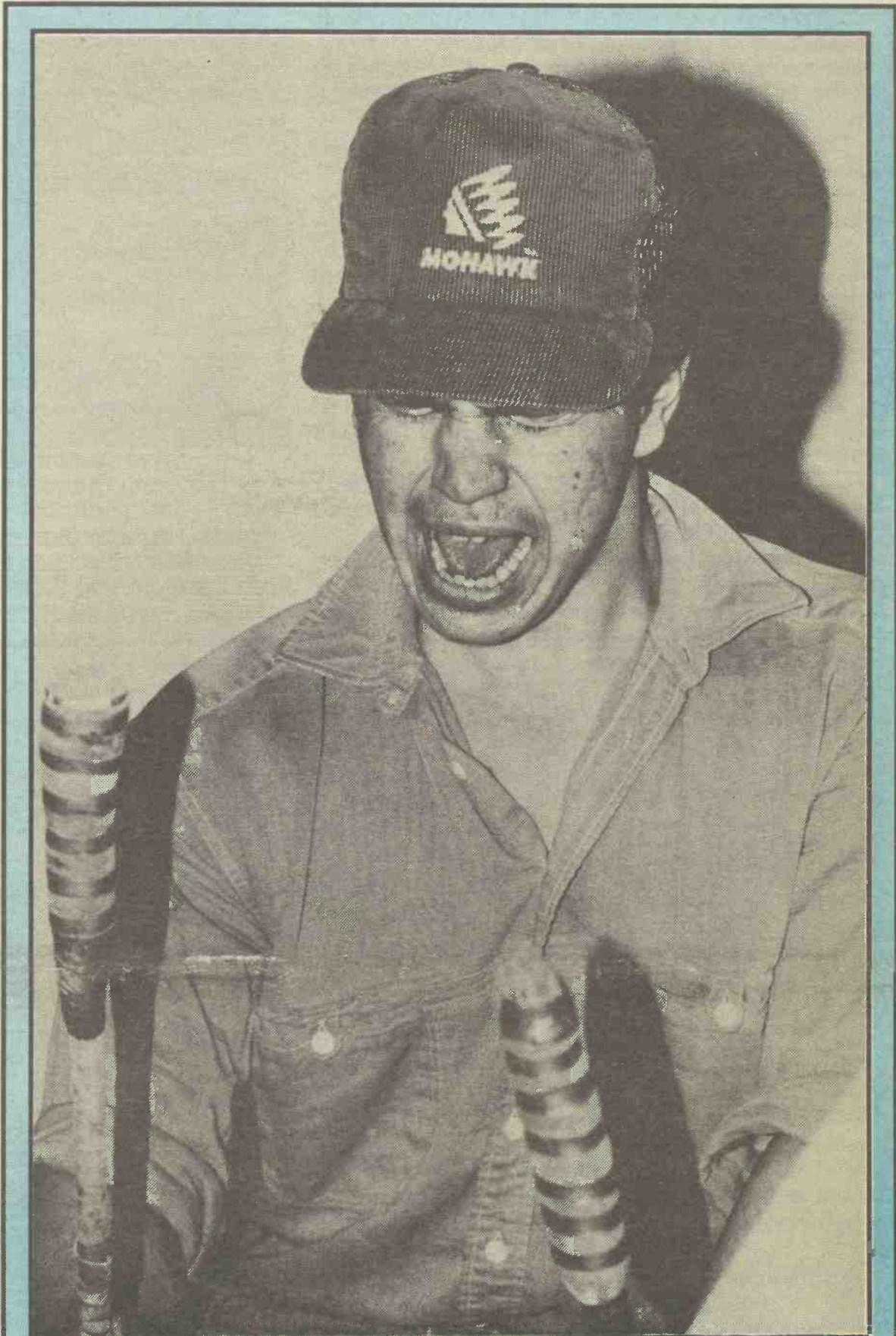
"The need for unity, pulling together and helping each other is critical," he said.

Alcohol was involved in the suicide, said Kent Stewart, senior investigator with the medical examiners' office in Edmonton.

But the exact amount of alcohol in Larry's body has yet to be determined, he said.

Alcohol abuse has been a problem with some members of Larry's family.

Con't page 2



Lyle Donald Windspeaker

The beat of the drum

Stoney Whisky Jack, a singer and drummer of the powwow group Eagle Wind, brings the emotions out in the opening ceremonies of a powwow demonstration at Grant MacEwan Community College Nov. 3.

City honors Louis Riel with Metis Week

By Josie Auger
Windspeaker Staff Writer

EDMONTON

The city of Edmonton will be proclaiming Nov. 13 to 19 "Metis Week" to honour Metis martyr Louis Riel on the 104th anniversary of his death.

Riel died Nov. 16, 1885. He was hanged by the Canadian government at the time for treason against his country although many Metis throughout Canada consider him a national hero.

To commemorate the week, the Metis Association of Alberta and its eight association locals throughout Alberta will be holding its Metis Cultural Days, commencing



Metis hero Louis Riel

Nov. 16.

"We want to make the people proud and aware that there is activity going on," says Lyle Donald, organizer of the cultural events.

A short ceremony will be held Nov. 16 at the Legislature grounds commemorating the 104th anniversary of Louis Riel's

death.

Mayor Jan Reimer, Metis Association of Alberta president Larry Desmeules, MLA's Pearl Calahasan and Mike Cardinal plus elders from the Metis community and others will be in attendance.

Following the commemoration, there will be an elders banquet and awards dinner organized by the eight Edmonton Metis locals in conjunction with the Metis Association of Alberta.

The awards dinner is for people who have contributed positively to the Metis community.

On Nov. 17 at 7:30 pm there will be a fashion show featuring past and present Metis princesses, with a dance to follow.

On Nov. 18, the Ed Karakonti Memorial Talent Show with displays of vocal, jigging and old-time fiddling competitions.

One-hundred four years ago Louis Riel and his men started the 1885 Rebellion. On May 15, 1885 at Batoche, after a four-day battle, he and his men surrendered. It was a battle which many Metis today consider is a symbol of the long-standing struggle for rights and a land base for their people.

Chief Poundmaker also surrendered but Chief Big Bear continued to resist until July, while Gabriel Dumont — Riel's cohort — successfully escaped to the United States where he remained for a number of years.

Following the 1885 Rebellion, Riel faced a long trial that dragged on over the summer of 1885 in Regina where he was incarcerated.

The lawyers and doctors involved wanted him certified as insane to avoid an imminent death sentence.

Riel, however, rejected these submissions. Just before he was hung, Riel wrote the following words:

"I HAVE DEVOTED MY LIFE TO MY COUNTRY. IF IT IS NECESSARY FOR THE HAPPINESS OF MY COUNTRY THAT I SHOULD NOW SOON CEASE TO LIVE, I LEAVE IT TO THE PROVIDENCE OF MY GOD."

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Provincial News

Trip home turned into 'nightmare' for victim's sister

By Dana Wagg
Windspeaker Staff Writer

GRANDE CACHE

A trip home to Susa Creek with her brother Larry for the weekend to see her parents and relatives turned into a nightmare for 20-year-old Joyce Moberly.

Larry, 24, was found dead in his mother's home the afternoon after they arrived with a .22-calibre rifle by his side.

They had intended to visit with some cousins "have a good time and then go back (to Edmonton)," she said.

It didn't turn out that way. "It was just a big nightmare," said Joyce.

It's the third brother she's lost to suicide. Wayne, 16, hanged himself in May. Her oldest brother Paul shot himself in 1981.

Although Larry, a laborer, talked a great deal about his life while living with her in Edmonton, she said she was still "very much" surprised by his decision.

She suspected he had been thinking for some time of ending his life. "The way he was talking to me in this last month-and-a-half (indicated that)," she said.

"At the time I didn't think about it, because nobody thinks about it until after it happens. The signs were all there but I didn't know.

"When we were in Edmonton he told me a lot of (his) plans (for his life). And then he told what to do with my life. He told me not to quit school but to keep going un-

til I finished university."

Larry "took it pretty hard" when Wayne committed suicide, she said.

He talked about it "a lot" with her, she said.

Joyce said she is the only person who knows why Larry ended his life.

"I didn't even tell my sister and my brother. I don't think it's anybody else's business. If he wanted somebody else to know, he would have told them.

"He probably only wanted me to know. I'm not going to go tell the whole world about it.

"He had his own reasons, just as much as Wayne did."

Larry had been living in Edmonton with Joyce, a Concordia College student, since July 22 and planned to stay until April.

"We had just come down to (Susacreek) to visit my parents. He had wanted to come and see them. It was supposed to be a two-day stay. We were supposed to get back on Sunday."

They arrived in Susa Creek about 6:30 p.m., visited with some cousins and their parents and later went to Grande Cache Lake, where they had a couple of beer with some friends.

Joyce stayed at Grand Cache Lake while Larry decided to go home early Saturday morning. "I didn't see him after that."

Alcohol was involved in the suicide, according to the medical examiner's office in Edmonton.

Joyce said her brother only drank "once in a while" in the three months he lived with her.

Their father, Malcolm, took Larry's death "pretty hard,"

said Joyce. "He was his favorite son. He's still taking it pretty rough."

Joyce said she hasn't been influenced by her brothers to think about suicide. "I've got too much going for me to think about things like that.

"I wouldn't do it. There's too many special people behind."

She expressed gratitude to the people in Edmonton, who have supported her through the ordeal.

Larry is also survived by his mother, Victoria, a sister, Bertha, and a brother, Marty as well as a stepbrother, Calvin, and a stepsister Karen.

His father and mother had separated quite a few years ago.

Marty is "pretty tough," said Joyce. "He's the one, who kind of kept everybody up. But he's taking it just as hard as everybody else."

Joyce remembered her brother Larry as someone, who "got along good with everybody. He was a really nice person. He would help anybody, who needed help. He was really a very caring person."

Bertha, 21, said she wasn't close to any of her brothers. "I just wish I had known them better."

The Moberly children were separated at a young age after the family split apart.

Bertha is studying social work in Grande Cache. "I wouldn't want anybody growing up the way I did, especially my little girl," she said.

She's been thinking of doing social work "to help other people" since she was in Grade 6.

Janvier Indian band backs pulp mill hearing process

By Jeff Morrow
Windspeaker Staff Writer

JANVIER, ALTA.

The Janvier Indian band of northern Alberta is throwing its support behind the environmental review panel set up to monitor public response to a \$1.3 billion pulp mill slated for the Athabasca region.

But there are still questions about the company's intentions, according to a written statement submitted to the eight-member panel at a hearing Nov. 1 in Janvier, Alberta.

The provincial-federal review board has been holding hearings in northern Alberta communities to collect public input into the environmental impact statement released by the builders of the world's largest kraft paper mill, Alberta Pacific Forest Industries Ltd.

The panel has come under fire in recent weeks because environmental groups and Native leaders claim its terms of reference are too limited.

The Janvier band, a member of the Athabasca Tribal Corporation, is located 100 kilometres southeast of Fort McMurray.

"The Janvier band and community strongly support the environmental hearing process for the proposed Alberta Pacific (ALPAC) pulp mill. . . These hearings are a positive step towards publicly-acceptable sustainable development," the statement read.

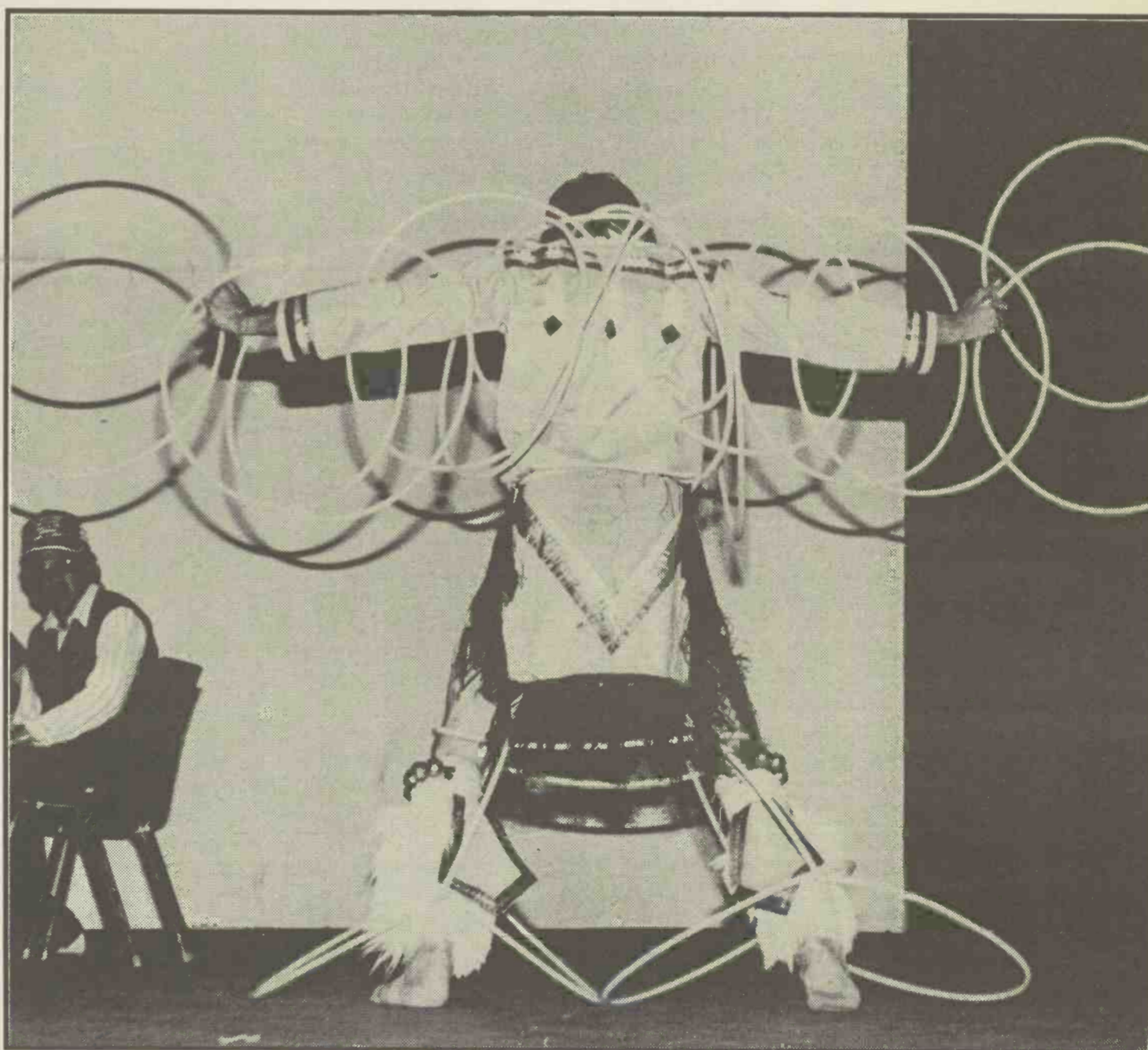
However, the submission voiced a clear concern that Janvier officials have about downstream water emissions and the affect the mill will have on wildlife.

They also objected to being denied access to information concerning the Forest Management Agreement (FMA) between ALPAC and the provincial government. The FMA is not included in the panel's terms of reference and will not be disclosed until construction permits are issued.

"We strongly support the downstream environmental concerns of several of the member bands, namely the Fort McMurray, Fort McKay, Fort Chipewyan Cree and the Athabasca Chipewyan bands."

It went on: "Janvier's primary concerns about the ALPAC development are based on potential socio-economic impacts of the pulp mill and logging operations on the present and future economy of the Janvier community, and potential environmental impacts of large-scale timber harvesting in ALPAC's huge, 70,000 km forest management area."

The review committee is scheduled to hold meetings in Fort Smith, N.W.T Nov. 15 and 16, and in Athabasca, Alberta Nov. 17 to 21.



Jerome Youngchief provides his audience at Grant MacEwan Community College a spell-binding performance Nov. 3. He was amongst a number of powwow performers at the John L. Paar Theatre.

Lyle Donald, Windspeaker

Community in shock over suicide

From front page

Wayne, however, had not been drinking when he took his life.

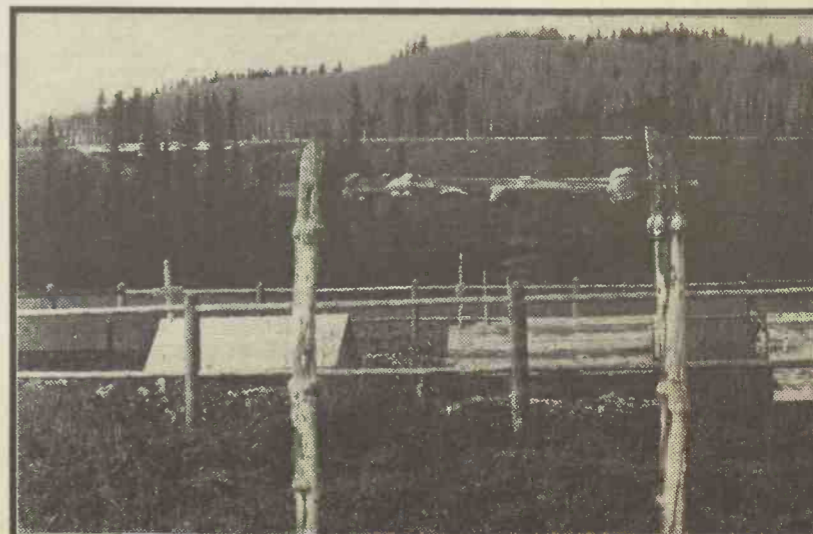
Father Laisnez said Natives and non-Natives both turn to alcohol and drugs to dull pain. But at the funeral he advised against the use of alcohol and drugs.

"They are not helpful in dealing with our problems. It's very often involved in many of these tragedies," he said.

Community leader Dave MacPhee said "as long as there are alcohol problems, these things can be expected."

"People are getting on each other's case (to cut down on alcohol use)," he said.

"With time, hopefully we'll be able to get it under control," said MacPhee.



Susa Creek Cemetery

Provincial News

Blood woman named female entrepreneur of the year

Small start turns into successful venture

By Leta McNaughton
Windspeaker Correspondent

EDMONTON

The first-ever Female Entrepreneur of the Year award has been given to Lois Frank, a businesswoman from the Blood Reserve in Standoff.

Frank was chosen over 68 nominees and 12 finalists. The award was announced at a banquet Nov. 3 in Calgary.

Sponsored by the Successful Women's Conference, the award was based on the financial, marketing and personal challenges facing each nominee.

"We have shown that it is not always necessary to receive grants, we have never received any and are doing fine against the competition in the private sector," said Frank, in an interview last week.

"Receiving the award was a great honor. I am very proud of my Native heritage. But being Native



Lois Frank with husband Harley

is not an issue in business," she said. Frank runs a consulting firm called Frank & Associates.

Frank was also presented with a Statement of Success Ring donated by Nuth-Evans Jewellery Designs Ltd.

She is a full-blooded Indian of the Blood Tribe.

Like many native girls, she left high school to get married. Frank persevered, however, and received her high school diploma.

She then went on to receive her Bachelor of Science in Family and Human Development from the University of Lethbridge, and a minor in psychology

from Utah State University.

As a businesswoman, Frank started out with no start-up loans, no grants

and no outside financial help.

"I lucked out on it," says Frank. "I wanted to start something that would help the people on the reserve."

She has brought her business up to a successful standing with only a \$1,000 line of credit.

Her company, Frank & Associates, is a native-owned computer training and placement service for women, immigrants, and Native people.

The company performs irrigation and geo-tech training as well as cross-cultural, entrepreneurial and small business training.

It has a main office in Standoff, a branch office in Calgary and a third office is planned for Lethbridge by December.

Frank's company will be spearheading an Innovations Project under the Canadian Job Strategy

program aimed at Native employment. This project will be used as a model for Native employment training in Canada.

Frank says too many Natives believe the only road to success in the non-Native world is through politics and not enough emphasis is placed on "our ability in the competitive business world."

"Native people have been the victims of extremely bad public relations over the years, and we must be competitive to cross cultural boundaries."

As well as computer and business skills training, Frank & Associates is also involved in gribusiness.

One of Frank's long-range plans is to once again make the Blood Reserve number one in the southern Alberta business community.

Expressions



Gary Gee, Windspeaker

Kiss me on the nose!

Two-and-a-half year old Lisa Marshall plays with her furry friend during a break at the recent opening of the Native Cultural Heritage Centre in Edmonton.



Dianne Parenteau, Windspeaker

The opening of the new Frog Lake Health and Medical Services facility

Frog Lake health facility a turning point for community

By Diane Parenteau
Windspeaker Correspondent

FROG LAKE METIS SETTLEMENT, ALTA.

There has been a show of progress with the Frog Lake Health and Medical Services over the years.

From the 600 sq. ft. trailer of the 70's, people in Frog Lake now have a new spacious facility which is four times the size of the original.

It opened officially on Nov. 3 and in contrast to past health services facilities, this new addition was built by band contributions and is owned by the band.

Local tradesman built the \$192,500 building instead of outside contractors as in the past. Funding for labor was provided through the Provincial Apprenticeship Program with the Reserve.

"We are witnessing here, an event that has been brought about by the community itself," said Charles Wood, assistant regional director Charles Wood during his opening speech.

"Only through the co-operation of the people, the band and membership that this can come about."

Other invited speakers included band councillor John Mochiewenes, Chief Thomas Abraham and Alberta Indian Health Care Commission member Henry Quinney.

Mochiewenes congratulated the staff for their efforts and thanked Medical Services for supporting the building proj-

ect. Similar sentiments were expressed by Chief Abraham during the brief 15 minute ceremony. Quinney vowed continued support by the Health Commission to Frog Lake in their efforts.

The additional health centre space means increased services for the people of Frog Lake.

"Where before we were just providing community health services like baby clinics, we now have a dentist come in once a month, facilities for a doctor and an optometrist visits once a year or as the need requires," said Health Services Director Karen Abraham.

The centre now has a staff of 13, up from five and transportation services with three units available for local trips and trips to Edmonton.

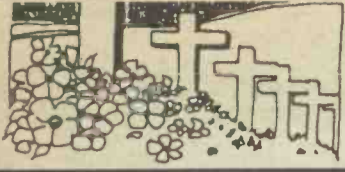
Each of the trained community health representatives have their own offices that allows for much more patient privacy.

"It has boosted morale of the staff and they work harder. Being a bigger staff and the fact that we know have a director means we have better work plans that are more realistic (to the community) than those of medical services."

The Frog Lake Health Services have been in their new facility since March of this year. Plans are in place to bring up immunizations.

"Our immunizations were very low, we've brought them up," said Abraham.

Health representatives are doing more home visits and in the future a health needs assessment study will be done.



Lest We Forget



Indian war veterans: Canada's forgotten heroes

Warriors in battle; fought for equal rights at home

By John Holman
Windspeaker Correspondent

OTTAWA

Indians fought in the First and Second World Wars in all the major Canadian battles — Hong Kong, Dieppe, Sicily, Italy, Normandy and northwestern Europe.

But they held picks and shovels before they held guns and knives.

Initially, in the military they were given manual labour jobs but proved to be warriors during the First World War when trench warfare began in 1915.

The Canadian military and the enemy discovered Indians made reliable scouts, deadly snipers, good soldiers and observers.

"They were cool under fire," according to Fred Gaffen, a historian with the Canadian War Museum in Ottawa.

Many had agricultural and city backgrounds, but most came from reserves.

"(Most) of them had made a living by hunting and fishing and used guns all their lives. They were pretty good shots," noted Gaffen.

Because they were hunters, Indians knew how to move quickly and efficiently through the "lay of the land", making it easier to capture a prisoner in the dark, he said.

About 3,500 Indians fought in the First World War and over 300 were killed. That total doesn't include those wounded or soldiers who fell sick. The total Indian population at the time was 106,500.

The majority of Indian servicemen came from Ontario and eastern Canada because they were closest to the recruiting centers.

The number of recruits dropped towards western Canada because conditions and lifestyle were much harsher for prairie Indian Nations.

Many did not qualify for military service because of health problems — deafness in one ear due to cold weather, tuberculosis, influenza or physical weakness.

Gaffen says Indians were a novelty in Europe, especially England, because the

only images they had of them were stereotypes.

"They were objects of curiosity," the historian explained. "(People) thought they would go around scalping people."

The Canadian army thought that if captured as prisoners, the Indians would be treated worse than non-Native prisoners.

But Indians in uniform with buzz-cut hair were thought to be Italians or French-Canadians or from other ethnic backgrounds. Even allied Europeans and the people who thought they were a novelty could not tell who was Indian and who was not.

Between the First and Second World Wars, the Great Depression of the 1930 hit and life was tough for all veterans.

But they were especially hard on Indian veterans.

Veterans Affairs (VA) gave soldier settlement grants to all soldiers. For Indian veterans, the settlement was reduced because VA gave the soldier's grant to Indian Affairs, which in turn doled out a reduced amount because they lived on a reserve.

This happened with war pensions, too — Indians received less from Indian Affairs, even if the money came from VA.

Out of a Canadian Native population of 126,000, over 3,090 treaty Indians took part in the Second World War.

At least 200 died. Gaffen believes Indian participation in both wars made political gains for Canada's Native population. But socio-economical conditions remained the same.

Only a small number of aboriginal soldiers became officers because a majority lacked an educational background.

Most officers came from the Six Nations tribes in Ontario, where industrialization and the resulting jobs lured many Natives to the city.

But all soldiers received training and education that they hadn't had before, and benefited from seeing a lot of the world, learning of other cultures and peoples.

"When they got back they were more aware of their heritage," Gaffen noted.



Photo courtesy of the Edmonton Police Museum.

Alex Decoteau was one of Alberta's most famous war heroes. He was born of Cree blood, in Battleford, Sask. in 1887 and had a distinguished running career. He served with the City of Edmonton Police Department for seven years. Decoteau resigned on April 26, 1916 to fight in the First World War. He died Oct. 30, 1917 in the Passchendale battle and was buried in Ypres, Belgium.

"Most of them got a special sense of who they were."

After the Second World War, many Native soldiers became involved in Native politics and pushed for the preservation of aboriginal traditions.

There was also a migratory trend, moving from reserves to cities and taking industrial jobs along the way.

A Cree man from Fort Saskatchewan, Alberta was credited with at least 115 observed hits in World War I.

Private Henry Norwest was thought to be one of the best, if not the best sniper among the Allied Forces.

From the 50th Battalion, he received the Military Cross and bar for bravery. Norwest was killed while locating a nest of enemy snipers on August 18, 1918.

Alberta's Cree, Blackfoot, Blood, Sarcee, Peigan and Stoney Nations were represented in the Second World War.

The famous regiment, the Regina Rifles, consisted mostly of Indian and Metis people.

Indian Nations also served in the Loyal Edmonton Regiment, the Calgary Highlanders, the Princess Patricia Canadian Light Infantry as well as other infantry battalions.

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Lest We Forget



Battles, friendship from war remembered by Metis vet

By Diane Parenteau
Windspeaker Correspondent

FISHING LAKE METIS
SETTLEMENT, ALTA.

Sitting at the kitchen table of his new home in Fishing Lake Metis settlement, 66-year-old Louis Dumont proudly points to his medals.

There are six of them in all, which the World War Two veteran received while on active duty.

He is the proud owner of the Defence Medal, given to soldiers who served for one year in England. Beside it, hangs the 1939-1945 Star for men who fought on the front lines. The third silver medallion he received was for Volunteer Service. Another was the Italy Star to humor those who were in Italy. He also received a bronze star for fighting in France and Germany and a 1939-1945 Star for fighting in Italy.

Back in 1942, times were so hard and people so poor that even the thought of fighting and possibly dying seemed like a better lifestyle.

Dumont was just 19-years-old then.

"It was hard times," said Dumont who lived at



WWII veteran Louis Dumont

Clearwater Lake just south of Fishing Lake.

"Men couldn't get a job no place. I was in an age when I really wanted to do something. In the army, they paid a dollar-and-a-half, the most you could get around here for farming or whatever was a dollar. A dollar-and-a-half sounded awfully good."

"It was more or less for my mother and for my brother Harvey who was just a small guy. Even if I didn't come back, I figured at least they'd get something out of it," he recalled.

Dumont enlisted and after taking two months of basic training at Grande Prairie and another four at Camp Shilo in Manitoba, he was shipped out to Eng-

land.

"I ended up in England, I was there just over a year. Then from there, to Italy. This is where I saw all the action on the front line and all that. I was there for about two-and-a-half years."

Dumont remembers one battle near Casino, Italy, a city built in the mountains. His troop, the 7th Army, was sent in to deal with the Germans who had buried themselves in there.

They were impossible to reach so the big guns were called in.

"They lined up these big guns and fired them every few seconds," said Dumont.

"We took prisoners

there. There was one guy who could talk English pretty good. He said they didn't know what was going on. They thought it was the end of the world. The whole mountain shook."

In another battle near Coriano, Italy, the battle scene was reversed.

Dumont's 7th army was sent to secure Coriano. What they did not know was that the Germans had control of the city and had seen the Allied troops approaching.

"We were held there for six days and six nights. It was steady shelling during the daytime. Nighttime wasn't bad because we had good air support," recalled Dumont.

"Their guns flashed quite a bit, so at night they didn't fire 'cause they would be spotted from the air. You get into the habit of digging holes when you're on the front lines. Slick trenches we use to call them. We'd sleep in there," he explained.

Soldiers would crawl out to the headquarters at mealtime for "bull beef and biscuits."

"I use to be scared all the time, I admit it," added Dumont, who was almost

taken prisoner.

Eventually the troops were moved through Belgium and France and the Germans were being forced back into Germany.

"We just got into Germany and we heard the war was going to be over," remembers Dumont.

"We thought we'd be going home right away. We started giving each other our addresses."

But he didn't come home for nine more months.

"We had these walkie-talkies and we used to put them in these steel helmets and gather around to try and hear (the news)."

Dumont spent over four years in the company of one particular soldier and they became best friends.

"You get to know guys good," said Dumont. "Peterson and me was always together. We went to the same regiment and we were together damn near four years. I knew his girlfriend by picture, his mom and dad, and he'd share parcels with me — cake or something. And I'd share mine with him."

One night, Peterson went to pull someone out of the mud and ran over a mine.

"It wouldn't have been so bad where you expect it. But after the war was over like that, he was like a brother."

At the end of the war in Europe, three options faced Canadian soldiers. They could return to Canada immediately and join the war in the Pacific against Japan, join the occupational force or they could wait for their turn to go home.

Dumont went for the discharge. "For sure I had enough army," he said.

The casualties of war were readily apparent in the end.

"I went over on the Queen Elizabeth, the biggest ship on the ocean. There was 20,000 men. I came back on the same one, there was only 12,000 of us," he recalled.

Dumont often wonders how he managed to survive the war without ever getting injured or killed.

He maintains that his faith and belief in God was what saved him.

"My mother was a strong Catholic and I know she prayed for me a lot. I figured that's the only thing that brought me through. I prayed for myself a lot, too."

Seeking !!! Community Health Representative

We are looking for an energetic individual possessing requisite academic credentials in the C.H.R. Program. The prospective applicant should be knowledgeable of Native Culture, Language and Community Health Services. The incumbent is expected to provide own vehicle and possess a valid driver's license.

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GATHERINGS

The En'owkin Journal of First North American Peoples

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Format: 1500 words maximum - double spaced/typed; prefer submissions on computer disk (on 5-1/4") - save as ascii file)

Number of submissions: Two in total other than poetry. For poetry, up to 10 may be submitted. Please enclose a S.A.S.E.

Evaluation criteria: Submissions must be authentic First North American voice and style. No racist, sexist, or obscene language. The general perimeters for creative voice rather than reportage writing will apply.

Native Language: We will accept works in your Native language (with English translation included)

Student Writing: A special section will be reserved for student writing on any subject (K - post-secondary)

Renumeration: A small stipend will be paid to writers that have submissions accepted for publication.

Deadline: February 1, 1990. Final selections will be made Feb. 28/90.

Submission Address:
En'owkin Centre
257 Brunswick Street,
Penticton, B.C. V2A 5P9

For further information:
Phone Jeanette Armstrong
(604) 493-7181

Windspeaker

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

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(403) 455-2700 FAX: (403) 452-1428

Bert Crowfoot
General Manager
Gary Gee
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Viewpoint

Native concerns finally getting a fair hearing

Economic development is a misnomer in this country when it is applied to Native communities.

It would be more fitting to replace this oft-used phrase with 'cultural genocide.'

Time and time again, history has shown that a non-Native majority has simply imposed its will and its destructive economic forces on Native communities in the name of social progress.

The plight of the Lubicon Indians who have been trying to secure a land base for the last 50 years, while oil companies have wreaked havoc on their traditional lifestyle and decimated the band is a prime example of cultural genocide perpetrated on a defenseless people.

Canadian society has supposedly come a long way from more than 100 years ago when intrusion of a white, dominant society and culture into Indian communities forced Indian people on to reserves and a farming lifestyle, almost wiping out some Indian bands by starvation when they could not grow crops on the arid soil they were given.

In the 1990's, such attitudes have changed but only because there is a more vocal public, with the votes to back it up, who have become more environmentally-conscious.

That movement is led by a non-Native minority who have come of age.

But from time memorial, Native people have had an almost spiritual relationship with their land and natural environment, with the understanding that no one can own the earth upon which they walk.

They treat their natural environment with reverence and respect. Natives teach that to be close to the earth, one must treat it with care; to replenish and give it nourishment and when the time comes, the land will give back what is needed.

It's not surprising that Native people now are teaching a non-Native society a lesson in 'resource development', particularly over the pulp mill issue in northern Alberta.

For too long, intrusion into Native communities by profit-hungry corporations has left a path of social and economic destruction in its wake.

There is now massive opposition to the building of the world's largest pulp mill on the banks of the Athabasca River. The mill may never be built unless there is conclusive evidence that there will not be extensive damage to the environment and communities surrounding it.

Only two weeks ago, Alberta's Environment Minister Ralph Klein adamantly refused to accept a conclusion by the federal environment department that it could not approve the building of the \$1.3 billion mill without further environmental studies on the impact of nearby communities.

Now, in the face of mounting public criticism and opinion, he has backtracked and agrees there needs to be tougher environmental reviews before such major forestry projects are initiated.

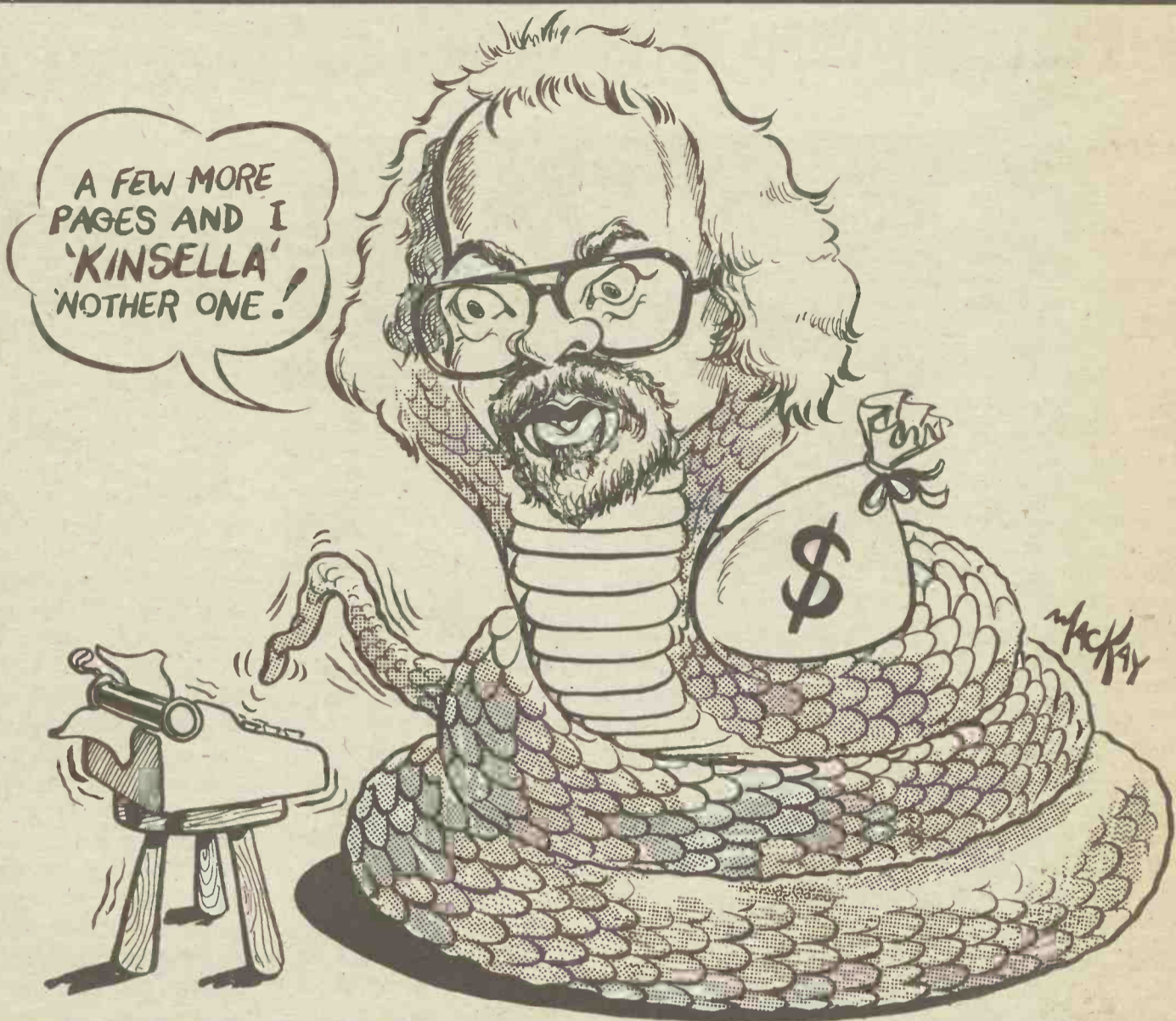
The provincial government's hands are tied. The pulp mill cannot proceed without federal approval. At the same time, if it continues to assert that the mill will be environmentally safe against mounting evidence and public opposition that it is not, there's a good chance voters may conclude that building the mill has been a political decision all along.

What do the owners — Alberta Pacific — think about the situation now that the mill could not be built for years?

They're probably wringing their hands, wondering if they should have consulted the public long before they even considered choosing a location for their billion-dollar investment.

It's a change in attitude alright — one that has been a long time coming for Native people in Canada.

Editorial Page



Letters to the Editor

Native problems created by non-Natives

Dear Editor:

Hi, my name is Rose Peters and I hail from Hobbema.

I enjoy reading the whole Windspeaker newspaper. As I was reading the paper on September 22, a letter to the editor titled 'Native Justice Probe a Waste of Money'.

I am responding because I have something to say.

I am not prejudiced but Sonny Susquatch (the letter's author) should think twice before he writes.

To get to the point, we Natives did not invent the liquor. The white people are the ones to blame, not the Natives. And in this case none of our people would be behind bars. Right!

Our people do not scheme to waste the government's money foolishly. It's the white man who is to blame, not Natives.

They should have left us alone to begin with and the truth hurts about what I wrote about introducing our Native people to the white man's liquor.

I always wish I could be the Creator so that there would be absolutely no booze or drugs in this world.

I have lots of friends and cousins who died due to alcohol-related drugs, and every time I hear there is a death in Hobbema, I always say to myself — why Lord did they invent alcohol and drugs? They should have left my people the way it was long time ago so that none of our

people would be behind bars.

I also read another column about Social Services treatment being unfair to Indian kids who are being shoved from one foster home to another.

It makes me really sad when I read about Social Services taking Native kids away from their people.

When Native kids get apprehended, the so-called Social Services put Native kids in white people's homes.

And that's how they lose track of their culture and they grow to speak

the white man's language. Social Services should think twice before they apprehend Native kids. They should be placed with our people.

I have sat in family courts, and I couldn't believe that the judge will always be in the white people's favor when it comes to Native kids who are taken away to live with white people. The Social Workers do not care.

They would prefer that Native children live the white man's way. And I strongly believe Native people will challenge Social Services and have our

Native children placed with our people so that they won't lose their Native culture.

Social Services does not give our people the benefit of the doubt that Native children belong with our people and that is the way it should be.

I call that discrimination. Nobody is perfect in this world. So come on Social Services, give our Native children back to our people.

Rose Peters
Hobbema

A very concerned Native towards our children.

Gov't action on Lubicons a 'public shame' writes reader

Dear Editor:

The tragedy of native Canadian people has long been a bruise to the ego and conscience of Canadians but never to the proportion of public shame it has recently attained, nationally and internationally.

Responsible citizens with concern for fellow Canadians now find it compulsory to express indignation over the actions of the federal government in their unfair practices and insincere negotiations with the Lubicon Lake Cree People.

You are urged to fulfil your responsibility to these and other native land claimants in settlements that speak of the justice,

compassion and peace that has filled the history of this country.

An agreement that would move towards economic and social independence could do nothing but instil pride and initiative in a culture too long deprived of these basics.

Your personal involvement in this issue appears to be more crucial than ever. Please respond with the God-given talents of wisdom and insight with which you've been gifted.

Sincerely,
Mrs. Sharon Villettard

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.

Opinion

Humility is the real spirit of a brave warrior

Tansi, ahnee and hello. There's a warrior in the sky. He's riding across the horizon this morning. The wind through the branches of the trees is the whistle of that same wind through the billowing mane of his stallion.

He rides on bands of color that threaten the senses. He rides on the rising and the falling of my spirit as I face this new day and am grateful.

He is as old as the past and as young as this cold and brittle morning. In his hair, he wears the feather of the War Eagle. In his heart, he carries the gentle wisdom of the Old Ones and

the echoes of the spiritual laws of forgiveness, honesty, kindness, and respect. He is a warrior and he rides in a sacred manner.

Truthfully there is no one on the horizon. This warrior is merely the clouds scuttling along with the wind. Merely my mind moving in time with my feelings as I drink this strong coffee and begin the movements of this one day. Merely me. The part of me that creates and dreams and imagines and plays with a universe full of unexplored possibilities.

I walked the streets again last night. Moving through the concrete heart of the city, I watched the comings and goings of all the young warriors. They are many. I remembered those years not so long ago when the streets were all that I knew too. Those hollow years when being a warrior meant everything and at the same time meant nothing at all.

Back then I connected being a warrior with being a fighter. I assumed that the warriors of our people were those bold-hearted ones willing to fight and



TOUCHING THE CIRCLE

By Richard Wagamese

die for the honor of themselves and the dignity of the people. I assumed that being a warrior meant never giving an inch. No retreat and certainly no surrender. I assumed that warriors were courageous, fearless and never shed a tear. I assumed wrong.

I recognized that old me in the faces and the poses and the actions of those young warriors last night. Not much has changed. The streets remain as wild and unpredictable as ever. The games have all the same rules. The hollowness that seemed to echo inside every move I made back then could still be heard if I stopped and listened hard enough to their chatter.

I had an excuse. Back then I had no one to teach me and I didn't under-

stand. Being a warrior and operating from anger and frustration was much easier than trying to examine the nature of my feelings. Much easier than changing. Everyone around me was trying to be a warrior and back then I needed acceptance a whole lot more than I needed enlightenment.

The spirit of the warrior. Back then it was aggression and struggle. Back then it was the constant need to prove myself. The constant need to be accepted for what I was trying to be instead of what I really was inside. The constant need to justify my existence and painful desire to give myself an identity.

Humility is the real spirit of the warrior. In order for me to learn that

one truth I had to be humiliated. I had to suffer the consequences of my negative actions. I had to be brought to my knees by the alcohol and drugs I was consuming and I had to face my essential weakness as a human being. From this point of powerlessness came my greater strength.

Become teachable, the Old One said. Throw out everything you ever thought was true and open yourself up to the possibilities of other truths. Leave your mind behind and seek the wisdom of the heart.

When I did this I discovered the warrior that had always been inside me. I discovered my identity. I discovered that me warrior and my identity never had to be proven to anyone once I held the belief inside me. I became humble.

Later on I would learn the truth about the great warriors of the past that I had always seen as fearless and masculine.

The Old One told me of Crazy Horse. This great war chief, possibly one of the greatest military strategists in history, always

began his preparations for war with prayer and fasting. He offered himself humbly and honestly to his Creator. He became humble enough to die so others might live and carry on.

Bravely on display is just the ego doing gymnastics. The spirit of the warrior needs no applause or reward.

There's a warrior in the sky. As the sun begins its long slow rise to the very height of the eastern horizon he rides away - swiftly on the wind. He rides in a sacred manner. He will live in the spirits and minds of the people forever. He is a warrior and he pursues the humility to fight his greatest enemy. Himself.

Perhaps a few of those young warriors will read this. Perhaps you know one or two yourselves and can pass the teachings on. Perhaps somehow one or two of those young warriors can be spared the years of agony a lot of us suffered. Perhaps they will learn. I hope so. We need them.

Until next week, Meegwetch.

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- Jeff Morrow Reporter
- Dana Wagg Reporter
- Josie Auger Reporter
- Dan Hurlbut Production Co-ordinator
- Real Pelchat Production Assistant
- Joe Redcrow Cree Syllabic Translator
- Susan St. Laurent Office Manager
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Translation of Louis Dumont profile by Joe Redcrow

Handwritten header text in Cree syllabics.

Main body of handwritten Cree syllabics text, appearing to be a profile or biography.

Main body of handwritten Cree syllabics text, appearing to be a profile or biography.

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Community News

Life's embarrassing moments can be humbling...

Hi!

Did you hear about the cowboy who fell into a vat full of beer? Six men jumped in to save him and he fought them off bravely.

Have you ever had an embarrassing moment in your life? Don't lie. Anyway I did just today, which could be anyway to you, the reader.

I hopped on a bus and was sitting in the front seats which run parallel to the catwalk.

Anyway, three gorgeous ladies were sitting across from me and every once in a while I noticed them staring at me.

Well, right away my masculinity took over. I began to think to myself, I'll bet they just adore me. Boy I must be something. I mean I was really having a time of it, I mean vain or what!

After I got downtown I stopped for my usual cup of coffee near the academy I attend, and like a silver screen star I began to strut as if I was Clark Gable in "Gone with the Wind" telling those three ladies, "Frankly, ladies I don't give a damn!"

When I entered the door, to get my coffee there are a row of glass mirrors I have to pass. Still smiling I looked at my proud self in the mirror. Then to my horror there it was! Something ugly was hanging from my nose!

I guess that is what you get for being so vain. And yes, women everywhere, I probably deserve it. Just think tomorrow I have to catch that same bus, face those same women and die a thousand deaths.

FISHING LAKE: Hi, Diane! No I'm not trying to cut into your turf. Just setting something straight with our readers.

In our October 20 edition it was reported that Joey Morin and Eugene MacLean were originally from Call-



M.L.A. Pearl Calahasen, Travis Dugas and companion



Droppin' In

By Rocky Woodward



Loiuse Hayes and Tom Ghostkeeper

ing Lake. However these two heroes who saved three groggy men from a burning truck they had been sleeping in, are actually from the Metis settlement of Fishing Lake.

And if that's not true, will one of these two Metis communities please step forward and claim them?

Bye, Diane.

EDMONTON: Rene Houle, recreational director for the friendship centre, is looking for an assistant to help him coordinate programs.

And he has MONEY to pay with!

Actually Rene received help from the provincial P.E.P. program and the qualifications for his assistant are not too strict.

"The deadline is set for Nov. 30. and they can call the centre here at 452-7811," said Rene.

Rene, I know you are doing a whole lot of good over at the centre. I only wish I had room for everything you mentioned. Next week.

DROPPIN' IN: Well Georgina Donald and all the members of the CNFC, their board of directors, etc., etc., should feel proud of the great Rita Houle Memorial banquet they arranged. And having FRED FLEMMING as the Master of Ceremonies...was a shutout!

Fred did a tremendous job.

But so did my friend Big John Fletcher. You know it makes me wonder just what would we do without John? He knows everything and everybody when it comes to sports, especially Native sports.

Louise Hayes (Municipal Affairs) and Tom Ghostkeeper (Vice-President CNFC) look like they are having fun?

Actually, their picture just shows how swell the Rita Houle Memorial banquet was.

SLAVE LAKE: Pearl, I don't know. I mean, you're just too nice a person to be in politics. I bet you win votes simply by smiling.

Pearl is so nice during legislature sessions, I bet she gives heck to some minister and finishes her presentation with this thought. "Oh, the poor minister. He probably has kids and a little puppy. And now I have the poor man cornered. How terrible of me. Maybe he owns a cute little rabbit..."

Here is Member of Parliament Pearl Calahasen with winner of the Male Athlete for 1989 award, and one of her constituents, Travis Dugas. Travis is originally from the Slave Lake area. Beside Travis is his friend and lady, Christina.

Lastly, here are all the names of the nominees entered in the Rita Houle Memorial Awards. Like Big John Fletcher said: "They are all winners." Windspeaker congratulates all the contestants and wish you the best in the future.

TEDDI LITTLECHILD, JOLINE ROCHELLE, REGGIE CARDINAL, DARREL ANDERSON, JONATHAN WOLF, SHANE PEACOCK, STEVEN BUFFALO, EDWARD GIROUX AND JOEL GROUND.

See you next week!



Fred Flemming, CTV sportscaster

Compiled by Tina Wood and Connie Morin

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

REMEMBRANCE DAY SERVICES; Nov. 11; Royal Canadian Legion, Ft. Vermilion, Alberta; coffee and snacks after services; for more info. call Reg Scarfe at (403) 927-3342.

ROYAL CANADIAN LEGION ANNUAL MEETING; Nov. 13; Legion Hall, Ft. Vermilion, Alberta; for more info. call Ruth White at (403) 927-3758 or (403) 927-3261.

5TH ANNUAL NATIVE ARTS & CRAFTS SHOW & SALE; Nov. 18, 11:00 a.m.-3:00 p.m.; Sagitawa Friendship Centre, 10108 - 100 Avenue, Peace River; coffee, tea & bannok; to book free table or for more info. call Colleen (403) 624-2443.

NORTH AMERICAN INDIGENOUS GAMES WORKSHOP; Nov. 17, 18, & 19, 9:00 am to 4:00 pm; Edmonton Convention Centre, to register call Games Manager, John Fletcher at 435-4424.

DUCKS UNLIMITED 2ND ANNUAL WILD GAME BANQUET & AUCTION; Nov. 18; Ft. Vermilion; semi-formal; tickets \$45 (couple) or \$25 (person); for more info. call Neil White at (403) 927-3758 or (403) 927-3268 or call Arly Roe at (403) 927-4301.

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

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

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

STONEY RESERVE CELEBRATES NATIONAL ADDICTIONS AWARENESS WEEK; Monday Nov. 20 - Friday Nov. 24, you are invited to join our **AROUND THE CIRCLE HEALTH FAIR;** Tues. Nov. 21 from 10:00 to 5:00 p.m. at the Morley Community Hall; for more info. call (403) 881-2042.

Indian Country Community Events

DEVELOPING CONSTITUTIONS FOR COMMUNITY BASED SELF-GOVERNMENT; Nov. 19 - 24; The Banff Centre for Management; scholarship assistance available; for more info. contact Peter Hunt at (403) 762-6327.

NATIVE CATHOLIC WORKSHOP; Nov. 20-24, Kise Manito Centre, Gouard; a course on catholic liturgy in a Native perspective, cost is \$100.00; for more info. call 751-3775.

SOBER WALK; Nov. 20, 11:00 a.m.; starting from Sir Winston Churchill sq. or the U of A. to the Join the Circle Rally (noon) at the Alberta Legislature (north side); for more info. call Louise Mayo at (403) 458-1884.

POUNDMAKER SKITS; Nov. 21, 1:00 p.m.; Poundmaker Nechi, St. Albert; clients and staff performing amateur skits; everyone welcome; for more info. call (403) 458-1884.

FUN DAY (POUNDMAKER); Nov. 22; Poundmaker Nechi, St. Albert; games and talent show; refreshments available; everyone welcome; for more info. call (403) 458-1884.

ALCATHON; Nov. 23; 6:00 p.m. to 11:00 p.m.; Poundmaker Nechi, St. Albert; marathon open AA meetings; round dance at 9:00 p.m.; everyone welcome; for more info. call (403) 458-1884.

OPEN HOUSE; Nov. 23, after lunch; Poundmaker Nechi, St. Albert; tours, information, etc.; for more info. call (404) 458-1884.

KISEMANITO CENTRE IN THE PATH OF JESUS; Nov. 20 - 24; Kesemanito Centre, Grouard; celebrating Native-Catholic Liturgy; open to all adult Native catholic single men & women and families; for more info. write to: Director, Kise Manito Centre, Grouard, Alberta, T0G

1C0 or call (403) 751-3775.

POUNDMAKER/NECHI ROUND DANCE; Nov. 25, 8:00 pm to 4:00 am; lunch will be served, Drummers will be paid; everyone welcome, for more info call Dave LaSwiss or Alfred Bonaise at 458-1884.

CO-ED VOLLEYBALL TOURNAMENTS; Nov. 25 & 26; Calgary Native Friendship Centre; for more info. call (403) 264-1155.

BINGO; Nov. 25; Ft. Vermilion; \$3,500 prize; sponsored by the Recreation Board; doors open at 5:30 p.m. bingo starts at 7:00 p.m.

PROPOSED ALBERTA-PACIFIC PULP MILL HEARINGS; to be held in Prosperity, Athabasca, Lac La Biche, Ft. McMurray, Beaver Lake, Ft. Chipewyan, Janvier and Wabasca/Desmarais and Ft. Resolution (NWT); anyone wishing to make a presentation or written submission should obtain info. on how to make submissions; for more info. call George Kupfer at (403) 422-2549.

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

EIGHT TEAM COMMERCIAL HOCKEY TOURNAMENT; Nov. 10 - 12; Goodfish Lake; no contact; hosted by Kikino Settlement; for more info. call Dave White at (403) 623-7868.

PRAIRIE TREATY NATIONS ALLIANCE CHIEFS CONFERENCE; Nov. 28, 29 and 30, 1989; Edmonton Inn, Edmonton, for more info, call (306) 332-5664.

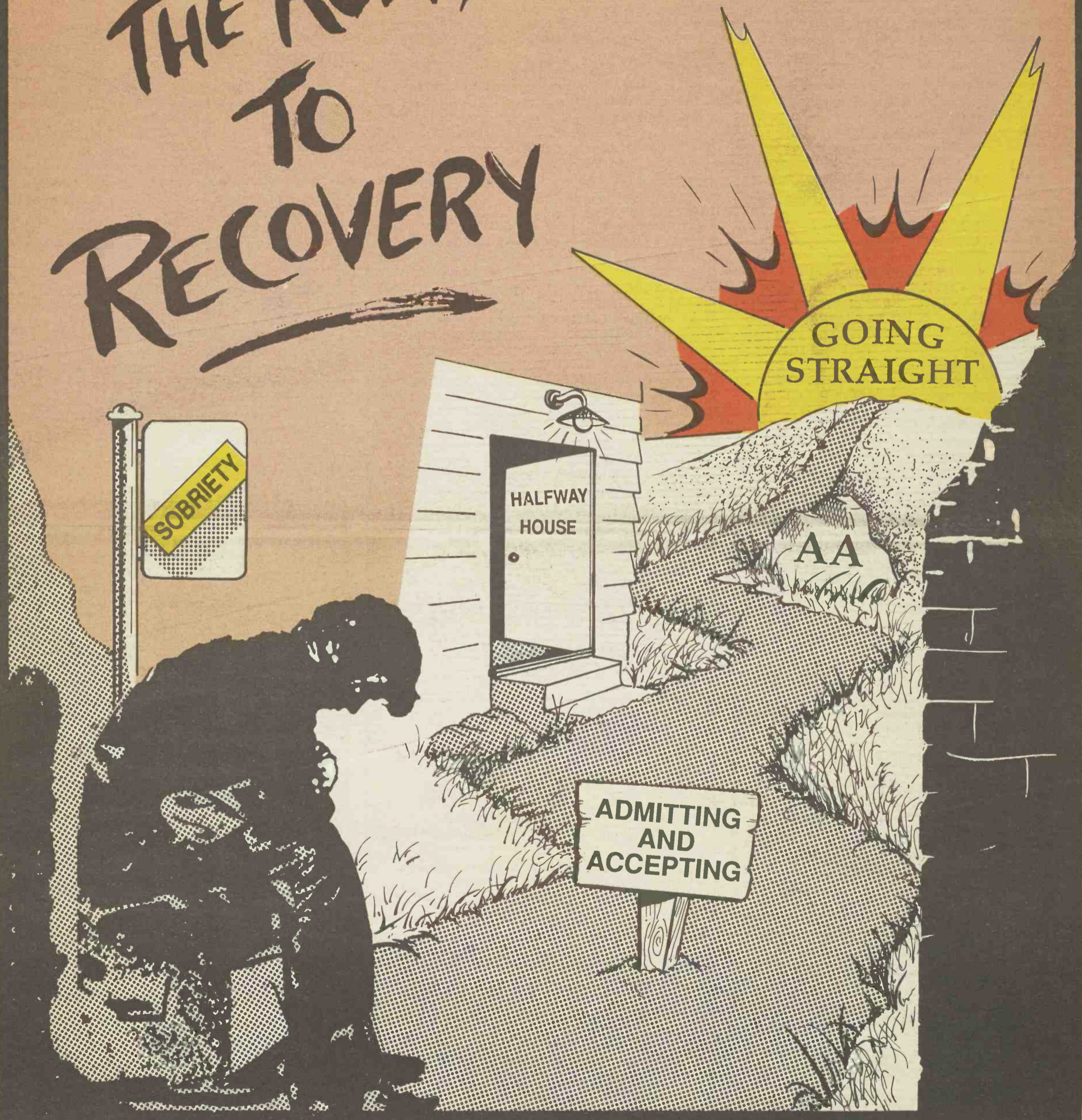
BILL C-31 HEARINGS; Nov. 28 & 29; Saxony Motor Inn, Edmonton; Dec. 1, 2 & 3; Native Friendship Centre, Calgary; sponsored by the Assembly of first Nations; open to all Treaty Indians, Metis or Innu - families, bands, organizations, etc.; for more info. call (613) 236-0673

12 TEAM MEN'S HOCKEY TOURNAMENT; Dec. 15-17; Saddle Lake; for more info. contact Dennis Moosewa or Ken Kakeesumat at (403) 726-3829.

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).

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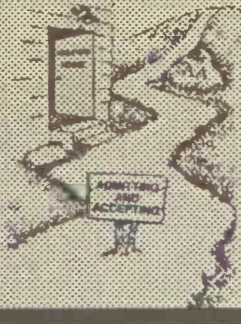
THE ROAD TO RECOVERY



**Wind
speaker**

In this section, Windspeaker presents stories from the street: a look at how alcohol and drug abuse are affecting the lives of Native people.

SECTION I



THE ROAD TO RECOVERY

Time to confront alcoholism and drug abuse

Drugs and alcohol are one of the most pervasive and destructive elements of our modern society.

Its after-effects can shake a community to its roots — destroying once productive lives in an instant, leaving its victims powerless against the allure of the next 'fix' or alcoholic binge.

Getting 'hooked' on drugs or alcohol can start early in life, often leading to a lifetime full of sorrow, emptiness, pain and suffering for both its abusers and their loved ones.

For the fourth year-in-a-row, Windspeaker reporters went out to talk to Native people on the street to assess how much further progress community leaders have had on the oft-declared 'war on drugs and alcohol.'

The stories we uncovered are just the tip of the iceberg of a massive social problem that needs to be tackled with all the resources that can be found if people are to be saved from what is essentially suicide by drugs and alcohol.

There's no question about it. Native families and communities are suffering immensely from the devastating impact of drug and alcohol abuse.

Drugs and alcohol are impairing and eventually killing more and more people in the Native community.

Whether it be by drinking oneself to death, accidental overdoses, alcoholic-related fatalities, or suicide, the end result continues to be tragic and unforgettable.

As one young person said: "It can change your whole life and leave you with nothing."

The problem of alcoholism and drug abuse is starting at a much earlier age. Children of alcoholics are now following in their parent's footsteps, copying a lifestyle that leads to a dead end.

The difficulty of being Native in a white society has left many young people on reserves with no answers about who they are and where they're going.

The sad reality is that Native people have fewer resources, less support and even less understanding about the special problems which they face.

From the teenager escaping an abusive home life who turns to 'hooking' to support her habit to the intravenous drug user who won't stop shooting up even though every dirty needle has AIDS labelled on it, are images alone which should bring home the reality of the drug and alcohol problem.

It's a sad indictment of our society when the people who are dying on the streets from drugs and alcohol are children not old enough to understand what the word, 'addiction' means.

Windspeaker also found some hope, though, for people in despair who are looking for answers.

Former long-time alcoholics and addicts who have found a "new lease on life" are working hand in hand with established social agencies to turn people away from drugs and alcohol.

From the former skid-row vet who wants to start a halfway house for street people to the ex-convict who has dedicated his life to help others who are desperately trapped by the vicious cycle of alcoholism and drug abuse, it's a long road to a healthy recovery from a deadly 'disease.'

In the isolated community of Susa Creek, there's a concerted effort to tackle alcoholism where in the last 20 years there have been less than a handful of deaths from natural causes.

Preventative programs are putting a small dent in the campaign against drugs and alcohol abuse. But it's clearly not enough.

Government-sponsored programs must deal with the problems that give rise to alcohol and drug abuse, particularly in isolated Native communities.

When unemployment in most Native communities

is 75 per cent or higher, there must be help for those people who turn to alcohol or drugs when the depression of being out of work is too much.

But the onus is also on Native leaders and community leaders who want to stop alcohol and drug abuse in its tracks.

As one person put it, the national alcohol problem which faces Native communities won't be solved unless Native people face up to it.

Stereotypes that still exist about Native people like the "drunken Native" label are unfair to the majority of Native people who lead sober and healthy lifestyles.

But there is some truth to the fact that many Native people — far too many — have drinking and drug problems.

Alcohol and drug abuse is a problem that inevitably touches everyone in a community. As one person put it: "There isn't an Indian in this country whose life hasn't been made worse by alcohol."

To find answers to this problem, requires a commitment to acknowledge and share those problems with each other.

If Native communities are to overcome alcohol and drug abuse, there must be a massive effort to combat it. And that must start in each individual family, in each community.

The people who talked to Windspeaker for this special report on alcohol and drug abuse were candid about their lives and had some painful lessons and advice for people who cannot beat their addictions.

It required courage for them to open up.

The same courage is needed to beat the problem of alcohol and drug abuse.

GARY GEE

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THE ROAD TO RECOVERY

More local input urged for national program

By Albert Burger
Windspeaker Correspondent

FAUST, ALTA.

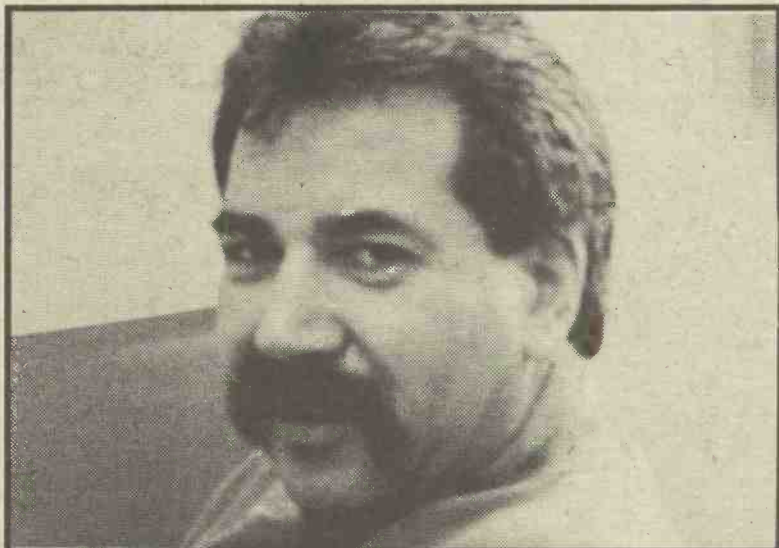
"We need more Indian input in the program," says Jim Badger.

Badger administers the Treaty Health Services Program for Lesser Slave Lake Indian Regional Council.

The program he is referring to is the National Native Alcohol and Drug Abuse Program (NNADAP) operated since 1972 by Indian Affairs Medical Services branch.

Since the regional council began to participate in the NNADAP programs in 1983, Badger says it has had community workers and Native counsellors to raise awareness in the community and make counselling available to those who need it.

These workers are able to offer counselling on a local level and make referrals to treatment centers such as Kapown in Grouard or Henwood and Poundmakers in Edmon-



NNADAP worker Bob Maracle

Albert Burger, Windspeaker

ton.

"But we lose hard-core abusers who want help and treatment because we cannot take them to treatment and offer more assistance or after-care.

"We lost two or three recently because after giving them bus tickets they changed their minds for fear of the unknown."

Badger says NNADAP workers are left on their own in a mentally draining job.

"There's no support system. I hope some day there will be a network, a

support system to help the workers deal with the stress that comes with the job. But the current level of funding is insufficient."

Alcohol abuse appears to be diminishing from the devastating social problem it was only a decade ago, but Badger says though this may be true, he sees increasingly younger abusers — a trend he blames on the successive lowering of the legal drinking age.

"We now have pre-teens having children," he notes, and he believes the increased sexual promiscu-

ity of young girls is linked to alcohol availability.

"Programs developed in Ottawa have no relevancy," Badger says bluntly.

To be effective, Badger feels the alcohol and drug programs on reserves must be prepared to deal more comprehensively with the problems on the reserve that give rise to alcohol abuse.

The local community must have input to develop programs that can coordinate the efforts of the various helping agencies and deal with local conditions that include economic development and other apparently unrelated aspects.

"Part of the problem is that there is no work available. We must heal the body and the mind. We have a 9,000 year old tradition to help with spiritual healing, but jobs go hand in hand.

"If a person is working, he'll have to be sober to support his family. If there is nothing to do, they will go out and drink," he pre-

dicted.

Cameron Willier had been a NNADAP worker in his home reserve of Sucker Creek since 1983.

"We try to give a higher profile to NNADAP workers through organizing recreational activities or an elders workshop," he said.

"But we need to, continue with feasts and sweats, and the help of elders. We see too many repeaters going to treatment."

To Willier, an effective alcohol and drug abuse program must get together the various on-reserve helping agencies and with the natural local family groupings to create support systems that will rebuild healthy, socially-functioning families and communities.

Such efforts must be prepared to consider after-care as perhaps the most important element — a process that may take a long time and include the involvement of psychologists and other professionals as well as spiritually and culturally knowledge-

able people from the Indian community, he said.

Bob Maracle is NNADAP's Treaty 8 zone consultant for the Medical Services Branch.

He agrees that ultimately an abuser must be shown a new way of life, whether it be through cultural and spiritual activities, sports programs, or the now well known Alkali experience.

As the local NNADAP worker, Maracle says he needs the support of his chief and council to be able to help a person enter treatment "where he or she walks through his life to get rid of his past, set new goals, create a different attitude and motivation."

"The after-care usually falls into the lap of the NNADAP worker," he admits.

"In treatment, the alcoholic found a new peer group. Back on the reserve, that peer group does not exist. The NNADAP worker supports him and introduces him to other local people on the same path."

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Ex-convict struggles to sobriety to help others

By Dana Wagg
Windspeaker Staff Writer

Native spirituality helped to get life on track

ST. ALBERT, ALTA

Alcohol has cut a wide swath through the family of Dave LaSwisse, but he's no longer drowning his sorrows.

A counsellor at Poundmaker's Lodge, he's been sober for the last seven years since he joined Alcoholics' Anonymous.

A three-year stint in Drumheller Institution for a manslaughter conviction turned his life around.

He's reluctant to go into detail about the incident, which took a man's life, saying it's a "sensitive" subject.

Tempers had flared during the alcohol-related event. One man was left dead.

LaSwisse, 47, had a "skyhigh" alcohol-reading of .34. The legal driving limit is .08.

"I think that's what saved me from getting a life sentence. I was out to lunch in my head.

"Although it was a tragic turn of events, it was kind of a blessing in disguise," LaSwisse said.

At Drumheller, he upgraded his education and was introduced to AA by three non-Native lifers.

"Since I sobered up I realized the importance of talking about the hurts and pains of my everyday life



Dave LaSwisse

Dana Wagg, Windspeaker

and that was something I never did when I was drinking.

"I carried them all buried down. I became like a walking time bomb. After that many years of drinking and not expressing my feelings on a real level, something had to give," he said.

The manslaughter conviction was a turning point in his life, he said.

"Had I not been as drunk as I was and had I ended up with a life sen-

tence, I'd still be doing time today. Had I gotten any less than three years, the possibility was there I'd have gone back to drinking on release. I had done many, many jail terms before and always went straight back to the alcoholic lifestyle," he said.

LaSwisse, who was born at Standing Buffalo Sioux Reserve in Saskatchewan, had been a drinker for 24 years, drinking "everything and anything — lysol, after-

shave, rubbing alcohol...."

He now describes himself as a "recovering alcoholic. I don't think there's a cure for alcoholism. But it can be arrested."

Alcohol claimed the lives of both of his brothers at a young age, 24 and 28. His father was killed in an alcohol-related car accident. And four of his five sisters died as a result of alcohol, three violently and the other from cirrhosis of the liver. The lone surviving sister is also an alcoholic.

LaSwisse also lost a lot of close friends and relatives.

"There's been a lot of pain," he said.

"I'm still in the process of grieving for my family. But I don't have to turn to alcohol to cope with the pain of life anymore. I have something else in place," he said.

As well as having a strong sober support system, LaSwisse has found comfort in Native spirituality.

"That's why I was so lost for so long. I was out of touch with my Creator. I tried to survive on my instincts and my intellect. We all need some form of spiritual strength in our life," he said.

But at Drumheller, he

wanted nothing to do with God.

His mother, a non-drinker, wrote him almost daily while he was in the penitentiary, and encouraged him to have faith in God, but he'd tear the letters up.

"Why are my brothers and sisters and dad dead if there is (a God)?" he'd ask. "I blamed God and I challenged him to take my life and I tried to take my life through suicide.

"I don't have bitterness anymore. I have sadness sometimes. But I also have gratitude that I knew them, that I had a family one time some place," he said.

But he's still envious of other families since he didn't get to know his own very well.

Few family times were shared. Alcohol was always present at those that were.

"Like ships passing in the night, they came and went through my life.

"When I see families troubled today I would be glad to have the problems

they have as a family just so I could have my own family.

"And I wish I had the opportunity they have to get to know each other and to appreciate one another," he said.

LaSwisse draws regularly on his experiences in his work at Poundmaker's. "I have the ability to say I've been there. That's probably my biggest asset.

"I believe God has a purpose for us in life. Had I not gone to jail, had I not lived on river banks, had I not lived on skid road, I wouldn't know what I do today as a supportive helper," he said.

Working at Poundmaker's is also an inspiration to him to stay on the straight and narrow.

Before going to Poundmaker's, he worked in the inner city for six and a half years at an AADAC recovery centre, at Urban Manor and at PIN House.

LaSwisse plans to write a book about his life.

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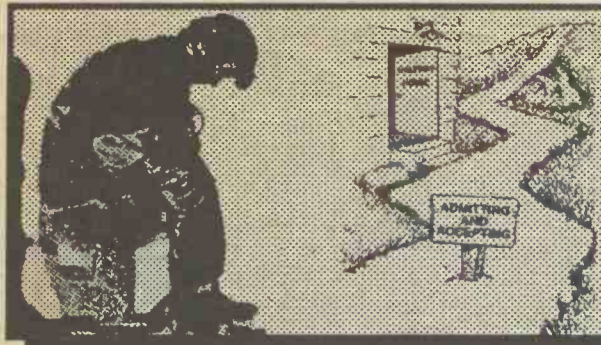
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THE ROAD TO RECOVERY

Residents tackle alcoholism in isolated Susa Creek Disease can't be controlled overnight

By Dana Wagg
Windspeaker Staff Writer

SUSA CREEK

Susa Creek is hoping to stamp out its problems with alcohol abuse, but it will take time, says a community leader.

"There's definitely an alcohol problem here. We're trying to see how best we can deal with it and put a cease to it," said Dave MacPhee, chairman of seven Native communities in the Grande Cache area.

"A lot of it leads directly back to low self-esteem and never feeling a part of anything and just being on the back bench," he said.

The opening of a drop-

in centre recently in the tiny community will help it deal with its alcohol problem, he said.

The centre, which is an offshoot of the Transition House in Grande Cache, is staffed by two Native counsellors. Laverne Hoffman is a life skills coach and Doris McDonald is an addictions counsellor. More counsellors may have to be hired next year, said MacPhee.

The community's alcohol problem is no longer on the backburner and in time Susa Creek will get the upper hand on the problem, he said.

"But anybody who thinks it will be brought under control in the next

few months has to be crazy. It's a disease and a disease can't be controlled overnight," he said.

It's a long process and could take anywhere from one year to 10 years for the community to get control, he said.

"It depends on how involved people get. It can't be brought under control with only a handful of people. The community has to make itself available to one another for support in any matter," MacPhee said.

The opening of a school in Susa Creek in September will help the community fight alcoholism, said MacPhee.

It has given the community a shot of confidence



Dave MacPhee

Dana Wagg, Windspeaker

and is helping to bring people closer, he said.

Many people, who felt they didn't have anything to offer before the school was built, held back and stayed in the shadows.

"They're starting to be

drawn out. They definitely have a say here and they are a necessity for the success of the community and the school.

"People are getting more and more involved and actually talking about

issues that normally wouldn't be talked about. They are keying in and seeing they can be of a help to the community," said MacPhee.

Susa Creek is about 10 km east of Grande Cache.

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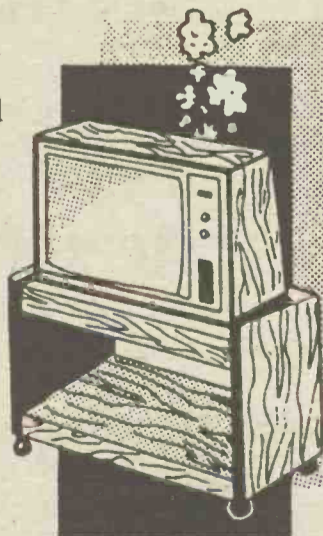
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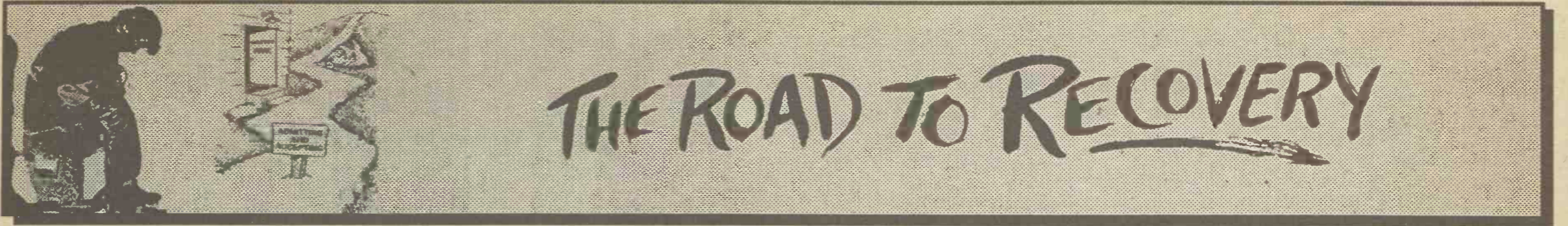
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Poundmakers gives alcoholic new lease on life

By Dana Wagg
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Andrew Cardinal says he's been given a new lease on life thanks to the alcohol and drug treatment program at Poundmaker's Lodge.

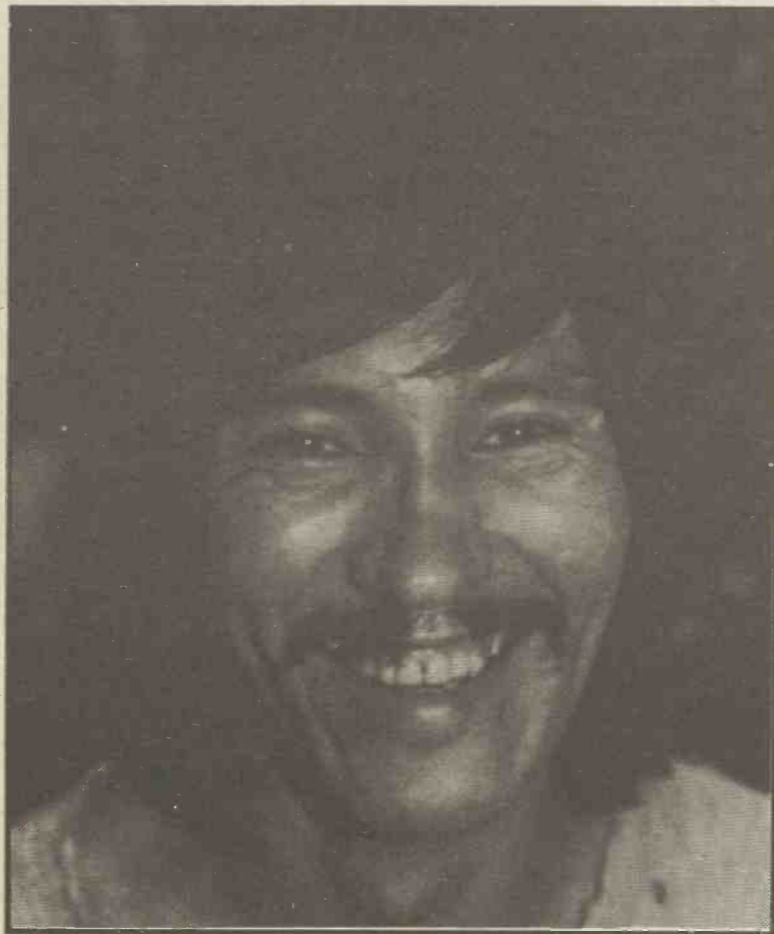
The 35-year-old Metis, who comes from the Wolf Lake area, has been in and out of Reform School and jail since he was 13-years-old, and he's planning to take advantage of the second chance at life, which Poundmaker's is giving him.

"There's been times when I wanted to leave. But I know if I give up now, there's nothing for me except death or a mental institution or back to another federal penitentiary," he said.

"I've had enough of that. And I've had enough of hurting people. I've had enough of hiding behind the bottle. I want to be able to laugh again from inside. I want to be able to be myself. The only way I know I'll get that is if I follow my program," Cardinal said.

"I've got to learn to re-live on my own but I'm looking at it as a challenge instead of being scared to be alone. There are things I want to do now which I quit when I was younger," he said.

He was at Pound-



Andrew Cardinal

Dana Wagg, Windspeaker

maker's for the first time two years ago but made little headway.

An alcoholic since he was 17-years-old, Cardinal has been behind bars at Bowden Institution, Prince Albert, Drumheller and Stoney Mountain for numerous offences including theft, extortion, robbery with violence, armed robbery, forgery, auto theft and break and entry.

He's spent time in a mental institution for a psychiatric evaluation, he's tried suicide a number of times and at 16-

years-old he was living with a prostitute.

It was at Stoney Mountain, where he was serving his third penitentiary sentence, that he started

looking inside himself for answers to his problems.

He was president of the Native Brotherhood and came into contact with inmates, who were practising Native spirituality. He realized he had serious problems.

Although the road back was going to be a long one, Cardinal started to turn the corner. That was 11 years ago.

"I had faith in a higher power, my Indian spirituality, and I relied on that," he said.

After getting out of Stoney Mountain, he attended a Native Life Skills Program with his wife in Winnipeg. It built up his spiritualism and his confidence.

But after moving back to Edmonton, he became shy and withdrawn. Unable to deal with people, he became a prisoner in his own apartment.

In search of solutions to his problems, Cardinal moved around a lot.

With his wife he moved

to Toronto and then to Kikino Metis settlement, where after being sober for three years, Cardinal started drinking heavily again and continued his heavy drug use. He also started abusing his wife.

Then it was back to Edmonton, where he started "doing needles again."

During one argument he hit his pregnant wife and he was back in jail. Upon release with "no place to go and no future," Cardinal turned to Poundmaker's to try to escape his problems.

But he didn't take Poundmaker's seriously and went home with the same problems.

His marriage broke up and he moved to Lac La Biche. "All the money I made went to alcohol and drugs. I came to the point where I was really ashamed of myself. I was completely powerless over alcohol and drugs."

After being on the waiting list for Poundmaker's

for eight months, he was readmitted.

This time, despite the many ups and downs, he's forcing himself to deal with his problems. "I'm trying to heal some of my wounds. The only way I know how is to share with other people."

The program is helping him to regain his confidence and to develop hope.

"I am willing to face all my problems. I want to get them out of the way to the point where I'll be free. I don't think I've ever been free in my life, yet. This program's going to free me, free me to be me," he said.

"This is the first time I've actually been honest with myself about why I'm here, why I lived the way I did and about the things that happened to me," he said.

"I'm glad I came here. I learned a lot already. I have found my spiritualism again. I'm really feeling positive."

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Incest victim used alcohol to forget past

By Josie Auger
Windspeaker Staff Writer

EDMONTON

Rose, not her real name, has lived a hard life on the streets.

She's turned a few tricks and drank while trying to run away from the pain of a tragic childhood.

Rose was a victim of incest and sexual abuse.

It first started when she was sexually abused by her 15-year-old brother at the age of eight.

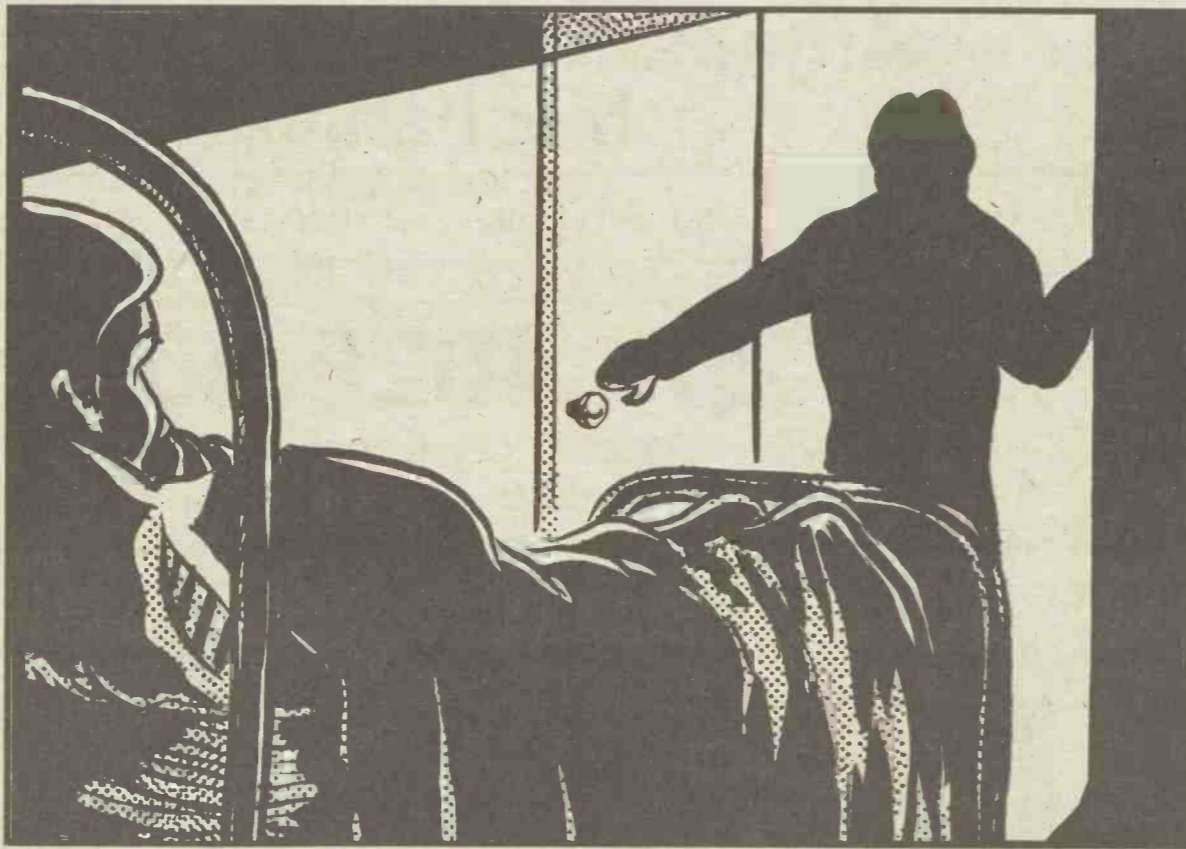
The abuse went on for the next four years.

Rose has since tried to block out those haunting memories but they would not stop following her.

At 47 years-of-age, Rose has been successfully sober for 13 years now and started psychological therapy two years ago to deal with her background.

Today, Rose is beginning to realize that she wasn't to blame.

"For a long time I felt I was to blame—that somehow I must have instigated it. When you carry that



Bill MacKay, Windspeaker

Most incest victims blame themselves for what happens to them

guilt you don't want to talk about it," she says.

Her mom died when she was six years old, leaving her father to raise the family.

When her father would go out drinking, these nightmares would occur.

It was these opportuni-

ties that allowed Rose's older brother to molest her.

Rose blames the lack of love in her childhood for many things. She wonders if her mother had been

alive and was able to nurture her sons and daughters that things might have been different.

Instead, there was no hugging, touching or affection shown and if there was, it was thought to be sexual and bad, she says.

Rose grew up feeling lonely and neglected.

"Having been brought up in a family with just a father, any touching or

intimacy was bad," she sighs.

"I don't recall how it started or when it happened, it happened numerous times."

Like many sexually abused victims Rose can't remember everything.

She does know that her brother was not the only sexual deviant in her past.

Rose recalls one incident she remembered during therapy.

"I could feel this man coming at me and I wanted to push him away. I could hardly breathe and then I just saw his face for an instant. I don't remember him penetrating me. I can't remember what else happened," she says.

In therapy, she lets her aggression out by screaming, kicking and throwing up.

Somewhere along the way, Rose developed the attitude that sex was a power tool — a tool that could get her beer, that she could pull away from the men who wanted her.

At the age of twelve, an old white man in her Metis

community would buy her a case of beer in trade for sex.

"Many times men will use their fists (to feel power) for me and a lot of women. Sex was the only thing I had for power," she says.

"So, I became a hooker. That's all (sexual power) I thought I ever had. I dissociated with my body. I walked around like my body was meaningless. I hated my body. I would walk around like a head," she says remorsefully.

Rose became pregnant but continued to work the streets until her daughter was one-year-old.

She married after that but the marriage didn't last because both partners had to work to overcome their pasts and learn to love themselves first before the marriage could ever work.

After the divorce, she sobered up and nine years later was able to deal with the horrors of her past.

Now, she sees what alcohol really was — a blanket to cover up a horrible past of sexual abuse.

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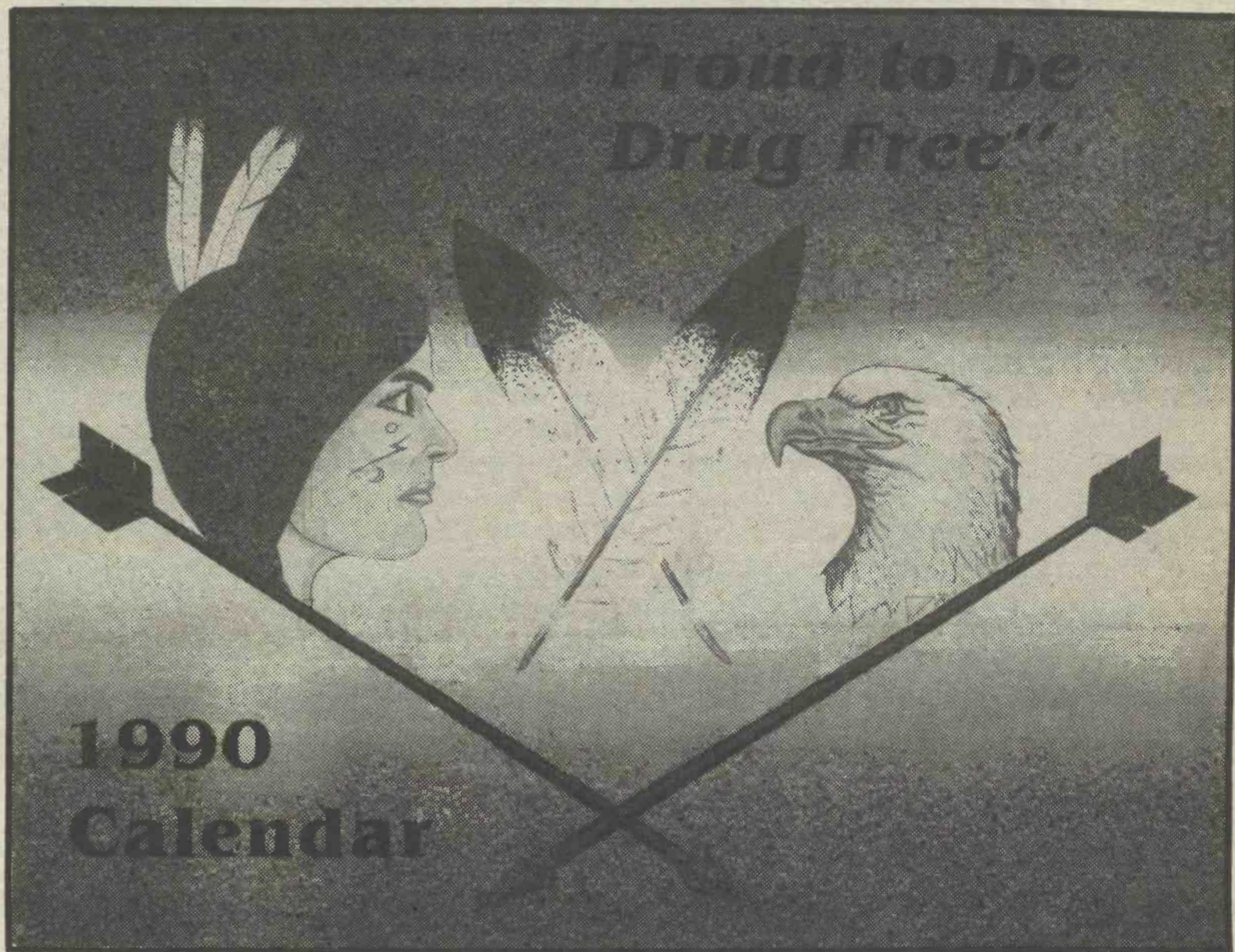
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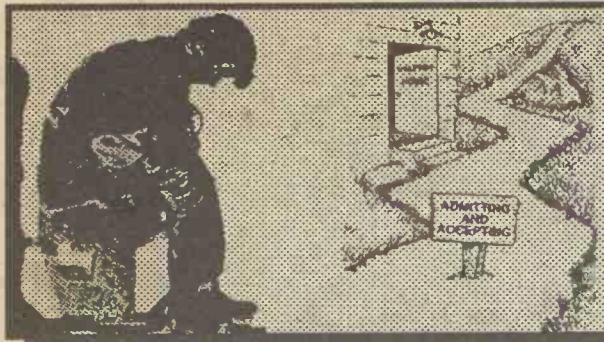
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SOBRIETY: A CELEBRATION OF LIFE



THE ROAD TO RECOVERY

Perils of substance abuse won't stop users

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Native people who get caught up in the fast lane of Edmonton's inner-city street life are not blinded by the potential perils of substance abuse, says a teenage intravenous drug user.

Addicts and alcoholics know about AIDS, liver disease, jail time and everything else related to abusing alcohol and illicit drugs.

"But if they want to do it, they're going to do it," he said.

George, not his real name, told Windspeaker during a candid interview at a home near Edmonton's skid row district, that most of the Natives that frequent inner-city taverns use drugs.

"At least all the ones I know," he said.

"Natives read the newspapers too. They know when things are happening and what could happen to them."

Drug users have to stop themselves. It's that simple,"

he said.

George, 19, noted that he has met drug users and alcoholics in Edmonton who were "looking for a way out" of the addiction scene, but said they often gave up trying because they couldn't find help.

Since coming to Edmonton from his northern Alberta Indian reserve, George says he's found Natives are aware of the AIDS epidemic.

"It doesn't matter. Everyone is using everyone else's rigs (syringes) to shoot up the stuff. I know better, but I would still use another rig if I didn't have a clean one," he said.

George said he learned of drugs while in juvenile detention homes where he spent much of his early teens.

"That's where I really found out about how many of the people my age were doing the stuff," he said.

"Everyone was doing it. It (AIDS) didn't matter to them."

Sonia, 16, says she came to Edmonton from Vancouver to escape her \$1,000 a week drug addiction.

She says she feels herself being pulled back into the self-destructive lifestyle that began to engulf her three year ago.

Sonia hitchhiked to British Columbia from her Mohawk reserve in Ontario when she was 13 after becoming addicted to Talwin and Ritalin (T and R).

"That's how it started," she says. "I knew I could get easier in Vancouver. After I got there it was coke (cocaine) that I got hooked up with."

T and R is a mixture of two prescription drugs used together to form what she referred as the "the poor-man's heroin."

The highly-addictive substance has become popular among skid row drug users.

Sonia turned to prostitution in order to finance her addiction while in Vancouver, and says she would have



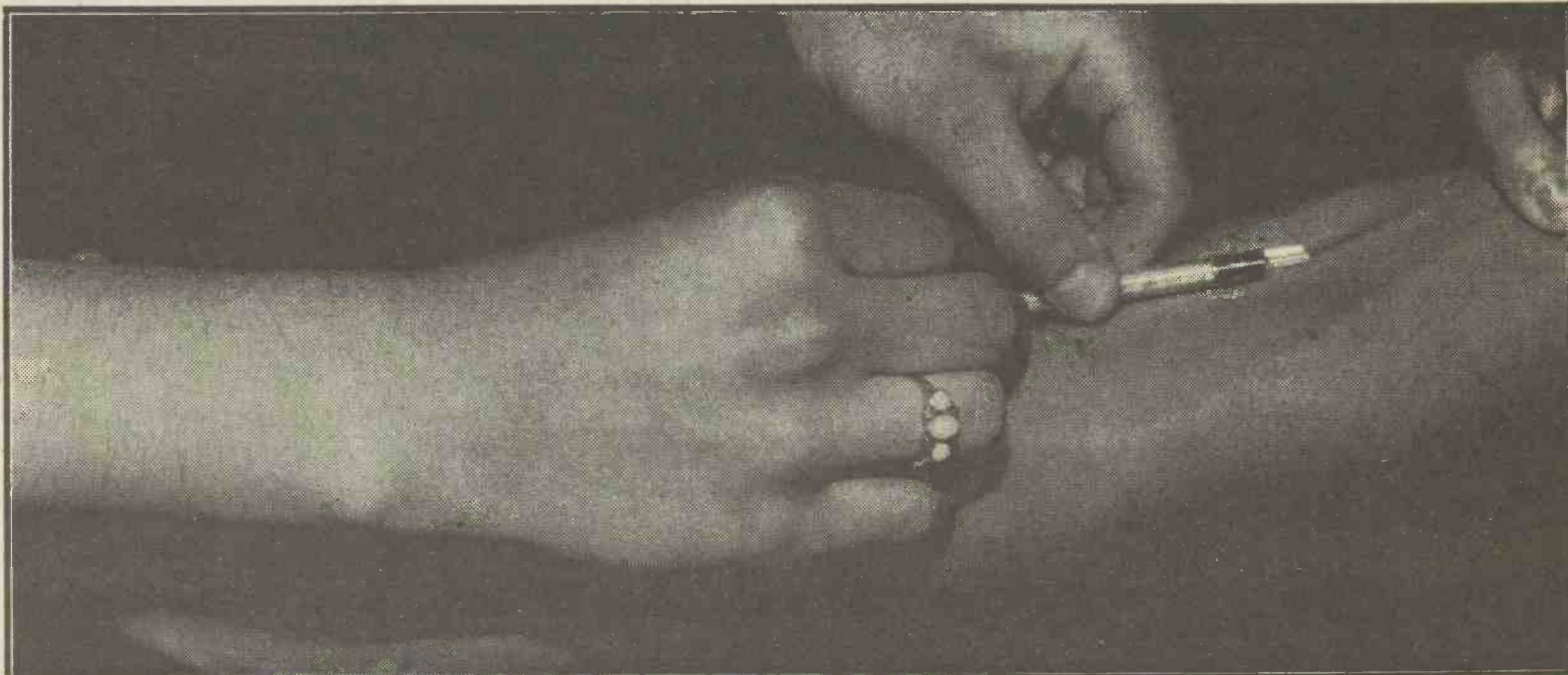
done "anything" to get the drugs she needed.

"But it got to be too much for me to handle. My body and nerves were shot," she says.

Sonia says she decided to come to Edmonton to stay with friends she thought could help her overcome her severe drug habits.

"I can see it's not as bad here as Vancouver, but there is still a problem with drugs and it's getting worse," she says.

"People need help. It can change your whole life and leave you with nothing."



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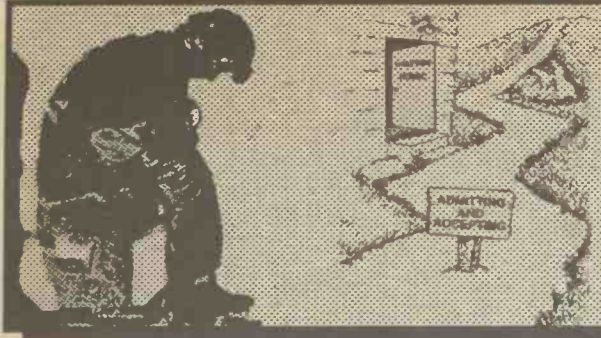
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THE ROAD TO RECOVERY

Teens and alcoholism Following in the tortured footsteps of their parents

Adult-gearred programs can't bridge the 'generation gap'

By Leta McNaughton
Windspeaker Correspondent

EDMONTON

Joe, not his real name, is a twenty-three year-old Metis from northern Alberta.

He has been battling his alcohol addiction for three years.

He has tried Alcoholics Anonymous and even Adult Children of Alcoholics (ACOA), but he doesn't feel like he fits in.

"Something else is missing with the meetings," says Joe. "Something to help younger people like me, because all I see is older people in AA and ACOA."

Joe is not alone.

Just two generations ago, alcoholics were mostly older men. Then women addicts began to be seen. Today, their children are addicted, too.

The children are now following in their parents' moccasins, and their numbers are growing fast.

Most alcohol-recovery programs are aimed at adults though, and treatment facilities are simply not prepared for the growing number of 12-to-19-year-old alcoholics.

For someone like Joe, drinking started early.

Like so many Native teenagers with drinking problems, he came from an abusive home.

"I was 13 when I had my first drink. My home life was terrible. Getting beat up. Getting told what to do. Watching my brothers and sisters getting beat up."

"Then one day, me and my sister got drunk and I liked it. For the first time, I did and said all that I wanted to. That same year I smoked hash with my sister's boyfriend and I loved it."

"I was always looking for something to take away the bad feelings in my life."

At 15, Joe's family moved to a bigger town. There he found friends to drink with and other Native teens like him.

For the next five years, he drank and smoked marijuana every chance he got. By the time he was 20, he'd had enough of hangovers and waking up in the drunk tank he wanted to quit.

He tried cutting down but soon found himself drinking as much as ever. Quitting on his own did

not work either, so he tried Alcoholics Anonymous.

"I only went for about six months," Joe says. "Most of the people there had been drinking for 10, 20, 30 years. I couldn't identify with them even though I am an alcoholic."

"There are other young people like me," he noted.

"My girlfriend is screwed up too, but she won't admit it. I don't know what to do. I don't want to wait until I am dead. I'm young, I've got life in me. I want help now."

Joe does go to ACOA meetings from time to time and finds them "somewhat helpful."

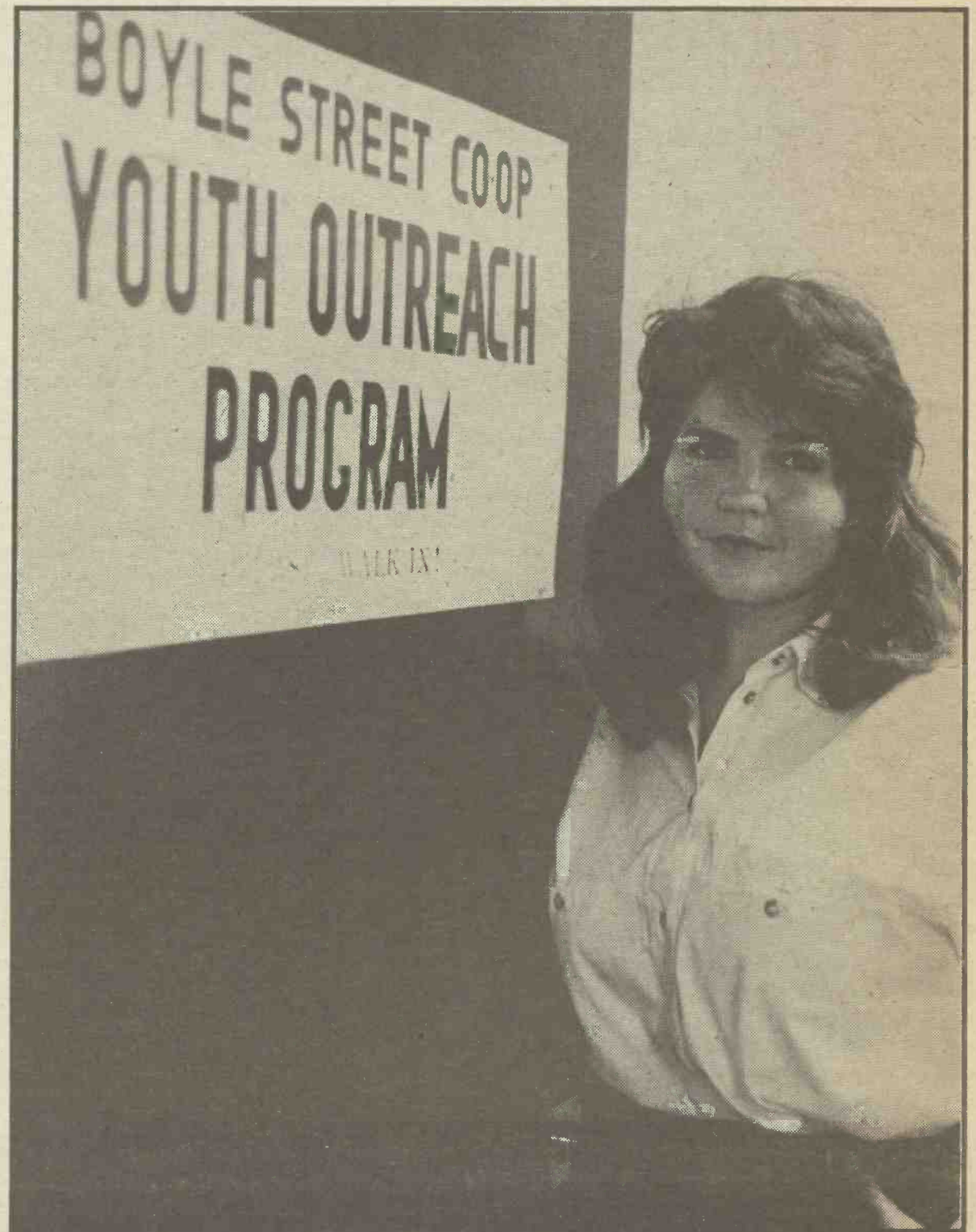
But he wishes there were alcohol treatment programs just for young people.

Unwed mothers often have it even worse.

Mary, not her real name, is a typical unwed teenage mother from a reserve in northern Alberta.

She is twenty-one now and has three children, but only one is in her custody. Her second child died of pneumonia and her third was apprehended by Alberta Social Services.

Mary's parents sepa-



Geraldeane Manossa, Special to Windspeaker

Worker Irene Kerr helps youths at the Boyle Street Youth Outreach program

rated when she was 13. Her mother is an alcoholic, as are most of her seven brothers and sisters who are all older than her. By age 14, Mary was drinking regularly to escape a life she saw as utterly hopeless.

By 15, she was pregnant with her first child. She began drinking more,

sometimes with other family members, other times alone. She felt very lonely and not ready to be a mother. She began to use other drugs.

Her welfare cheques went for drugs and alcohol, and when the money ran out she sniffed gasoline.

When she was 19, Mary checked herself into an AADAC recovery program.

After a month of treatment she returned to the reserve. Her perception of herself had changed and she felt better. But her home life was as bad as ever.

Her mother still drank. She had a four-year-old son and no husband. She had no job and a grade eight education.

"Everything around me was negative. And pretty soon, I was too," Mary recounted.

Within three months Mary was back to her old habits.

Eventually, Mary left the reserve and moved to a nearby city. Today, she lives on her own with her six-year-old son. Like Joe, she wants help with her addiction but she has the added burden of having to find child care.

What few treatment programs there are do not provide it and Mary feels her future is hopeless.

Irene Kerr, a counsel-

lor at the Boyle Street Co-op in Edmonton says Native youth treatment services must be relevant to the needs of teenagers. This includes providing babysitting services for unwed mothers and reading material they can handle.

"Many youth in the inner-city do not attend school past their early teens," said Kerr.

"Reading materials should be geared towards a lower level of literacy."

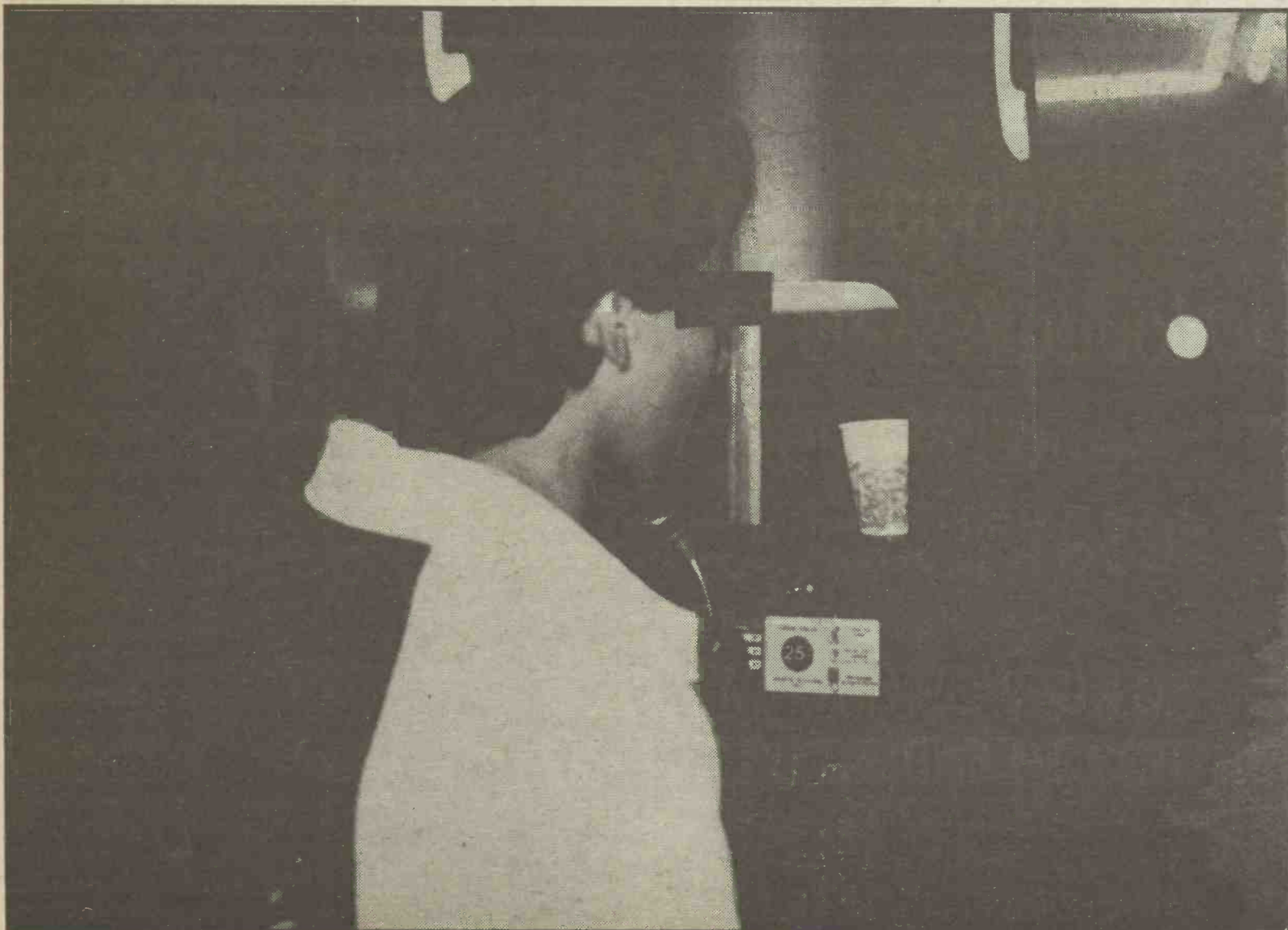
Kerr believes one way to begin fighting teenage alcoholism is to educate young people about alcohol and drug abuse before they drop out of school. This means community involvement.

"Having Native people involved in finding education and treatment programs in their own communities is a positive direction to go," she said.

Other experts say elders in the treatment centres might help to give young people a sense of safety, culture and pride in being Indian.

Whatever the answers are, adds Kerr, it seems young people will need programs geared toward them.

For young people like Joe and Mary, it's this kind of help which can help turn their lives of despair into a future with at least some hope.



This young man negotiates a drug deal in a phone booth on Boyle Street.

Geraldeane Manossa, Special to Windspeaker



Teen alcoholism, drug abuse growing on reserves

By Leta McNaughton
Windspeaker Correspondent

ALEXANDER RESERVE, ALTA

Alcohol and drug abuse on Indian reserves is a growing problem for young teenagers.

The problem of alcohol and drug abuse is much more hidden on reserves, according to some youth workers.

And it appears teens are coming in contact with drugs and alcohol at a much earlier age than those who live in the city.

While youth facilities in Edmonton deal with city teens where the problem is more visible and compounded, the Yellowhead Tribal Council (YTC) helps kids on reserves by holding a youth conference every year.

Anita Arcand, youth liaison with YTC, was a co-ordinator at the YTC's youth conference held last July.

"Some of the people we changed. We had a torch relay this year, and a lot of the kids came up and said 'I quit smoking' or 'I quit drinking because I want to train to be in this relay,'" recalled Arcand.

At the conference there was a large push by conference facilitators to work as a family network and in role-modelling.

The conference addressed the problems of alcohol and drug abuse, and suicide on reserves.

"Alcohol takes away from them (teens) actualizing their own potential," says Arcand.

From 300 to 500 teens from the Sunchild, O'Chiese, Enoch, Alexander and Alexis reserves attended the conference which was funded by the government.

For YTC, which acts as a resource centre for five reserves, the youth conference was a great success.

It wants to help kids on reserves year around. To try and do this, it has been a three year struggle for them to get funding for their ideas on youth programs to fight alcohol and drug abuse.

"No one really wants to fund the ideas," says Arcand.

Arcand believes there is a lot more dialogue needed in Native communities for teens, a group which tends to be overlooked because of their age.

The YTC would like to extend their

services to youth on the reserves, she noted.

It wants a program where education about substance abuse would be directed at these kids.

"We'd like to develop a program with one worker on the reserves and two in YTC," says Arcand.

The council has an AADAC worker on each reserve but a lot of the workers are older and their programs come from an older viewpoint.

Arcand says kids need someone they can relate to.

But she's experienced a lot of frustration at the lack of help the other facilities are willing to give.

She believes there needs to be a program for teens on the reserves.

"The biggest problem is everything happens so fast that they have to have that many workers."

"We've been working in that area so long and still there's no dollars in any program or government that would be able to help us.

I, myself, have been working on it for about a year," she says.

"I was trying to do it and was working 16 to 18 hour days. I had to negotiate for funding as well as organize and co-ordinate the activities."

Arcand would like to see a lot more preventative activities for teens — something to prevent them from "concentrating on doing drugs and getting money to go out and loitering around malls.

"When they (YTC) promoted the idea to the other youth facilities, no one really wanted to fund the idea. No one would actually say they'd help."

The YTC has tried different tactics.

"We've gone to Alberta Culture and Alberta Education. Some gave their max of \$3,000. Some gave a portion of their allotted funds," Arcand says.

She says a lot of their ideas have had to take a backseat to what they'd originally planned because the money just wasn't there.

"I developed a policy manual and a terms of reference for the youth committees we were trying to organize. But for those types of things there was no money so they didn't go anywhere. They're just sitting in the files."



Special Windspeaker by Tom Scott

Experimenting with drugs and drinking is starting more and more at an earlier age.

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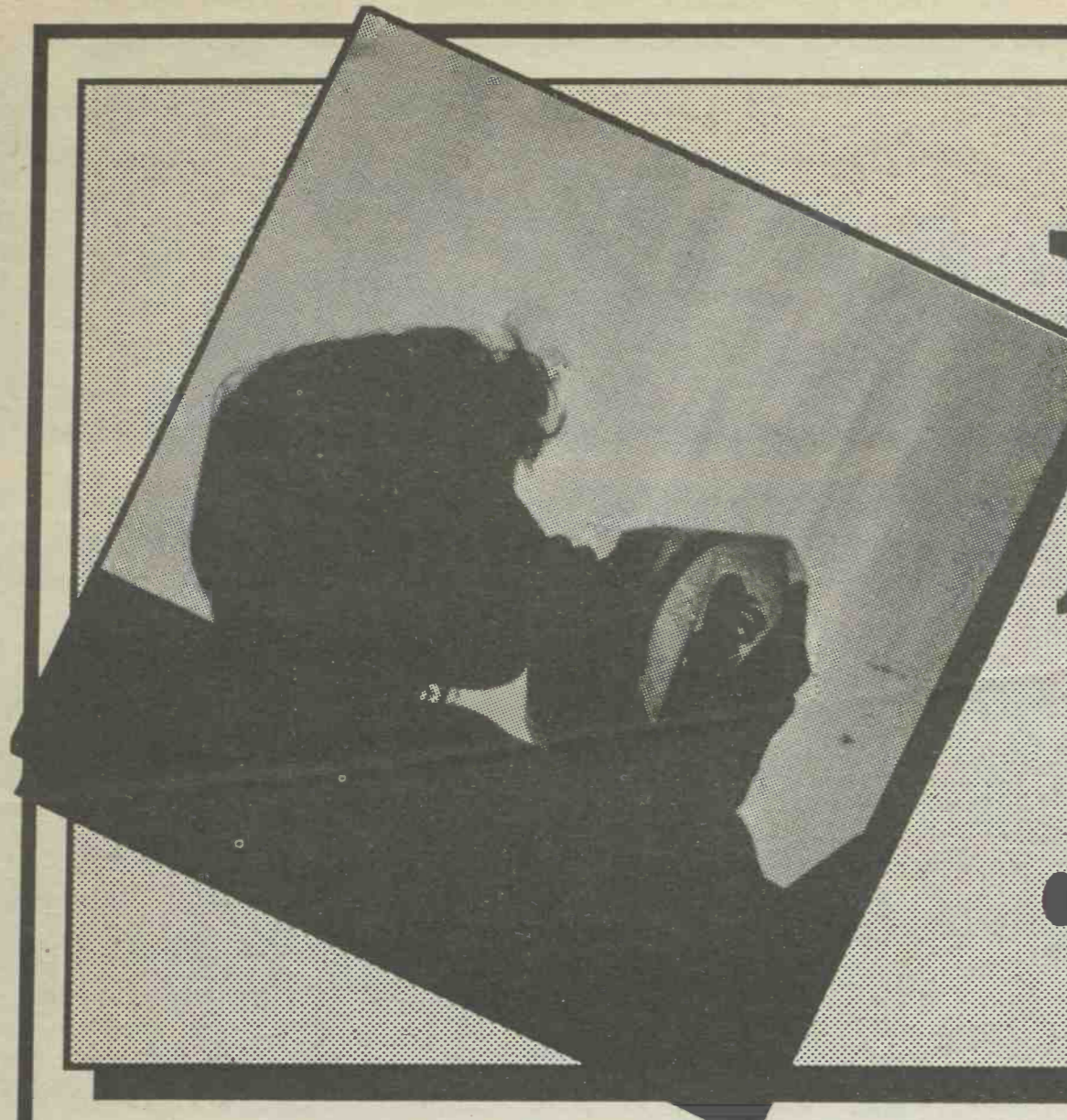
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BATTLING SUB

... A fight for survival

By John Grainger
Windspeaker Correspondent

STANDOFF, Alta.

Substance abuse is one of the most destructive forces to Native and non-Native cultures in Canada and perhaps everywhere.

In the southern Alberta Indian reservations efforts are being made to address the devastating problem of substance abuse.

After years of abuse and loss of life, either directly or indirectly, the Peigan Nation is trying to deal with the problem and has already achieved some success.

Peigan Chief Leonard Bastien, a recovered alcoholic and former director of the Jimmy Wolf Tail Memorial Centre, a treatment centre for alcoholics, is leading the charge for a dry reserve at Brocket.

Peter Strikes With a Gun, program co-ordinator for the Peigan Preventive Services, says without chief and council's support he would not be able to accomplish what has been done already.

"About a year ago, chief and council declared war on alcohol and substance abuse," says Strikes With a Gun, speaking for Bastien.

"It's a priority with this local government." The Peigans recently

completed a survey of 300 Brocket residents about their concerns and wishes for improvements to substance abuse programs.

"The community is extremely concerned and would like some action," says Faron Strikes With a Gun, a fourth-year University of Lethbridge management student who was in charge of the survey.

He says many respon-

Brocket.

His detachment still deals with a "lot of drunk Native people" but the calls are more nuisance-related than criminal-related.

Perkins, who speaks to alcohol abusers about substance abuse, says poor economic conditions on the reserve have much to do still about the state of the Peigan Reserve.

come by.

Cardston RCMP Staff Sgt. Chris Lee said the woman was so intoxicated she was unable to get out of the house without the man's assistance.

Lee also said four other people were found outside the home sitting in a vehicle.

They were in such a highly intoxicated state, they were unable to help anyone else who might have been in the home.

Lee says substance abuse on the reserve will continue as long as the tribal administration does nothing to stop the problem.

"We get frustrated because we know deaths will occur," Lee said at the time of the deaths.

In a news release following three deaths in May, Band Chief, Ray Fox said he is doing what he can.

"The problem, in essence, stems from a lack of resources and not a lack of local initiative or political will," Fox said.

He said he, too has declared war on substance abuse on the reserve.

Various on-reserve health agencies working with an interagency group are putting together strategies to fight substance abuse.

A summer youth program was also to be initiated.

"The Blood Tribe maintains the view that local control and adequate program funding are essential

About a year ago, chief and council declared war on alcohol and substance abuse." — Peter Strikes with A Gun, program co-ordinator of Peigan Preventive Services.

dents call for emphasis on establishing a stronger cultural and social identity.

Peter have taken the finding to chief and council to discuss implementing the community's wishes.

He says many people on the reserve are eager to find out information about substance abuse.

"The demand for information is very important. We see about 2,000 per quarter (every three months)" come through the doors to looking for information, says Peter.

Staff Sgt. Syd Perkins, of the Pincher Creek RCMP detachment, says he has noticed a change in attitude in the Brocket area.

"In my opinion, it's part and parcel of an approach chief and band council have taken," says Perkins.

He believes Bastien is trying to improve the image of the reserve and

In early May, three people died on the Blood Reserve — one an 11 year-old girl, Tammy Wolf Child, who is believed to have consumed an as-yet unknown substance with two friends in a vehicle parked in a driveway at a home.

Her two companions lived.

That same night, a house fire in the Moses Lake area claimed the lives of two men, Clement Darcy Morning Owl, 31, and Clarence Morning Owl, 18.

Cardston RCMP say the fire started after an evening of drinking and solvent abuse by occupants in the house. The cause of the blaze is under investigation.

A third person, a woman was carried to safety from the home's basement as the fire raged by an off-duty RCMP officer who just happened to



Getting back to Native spirituality and traditions is considered one way of recovery

elements to enable local on-reserve communities to deal with and resolve social problems," said Fox, who encouraged critics to work alongside the people on the reserve "to address the youth and substance abuse problem."

Cpl. Roger Halfhide, an 18-year RCMP veteran who served at Cardston between 1978-83, testified at the \$2-million Rolf Commission that about 95 percent of the people held in jail cells there come from the Blood reserve.

Of those incarcerations 90 per cent are alcohol-related, he said.

"It's a very busy detachment probably one of the busiest in the province," said Halfhide.

He estimated the minimum number of prisoners held during each of the five years he served in Cardston was about 3,100 with a maximum of 3,600.

Phil Lane Jr., Lethbridge's Four Worlds Project director, says the initiatives to make headway with the reserve's substance abuse problems must come from the chief and council.

"The leadership factor is very, very important" says Lane.

Lane, an Indian with

"It's a must. That's where your roots are. Parents have a very important role. If children don't have education and security at home, a child's ability to learn will be affected," Peter Strikes With A Gun.

Yankton Sioux and Chickasaw roots in the United States, sent Chief Fox an impassioned plea last May to do something about the substance abuse.

The front end of Lane's attack starts with instituting a comprehensive alcohol and drug prevention curriculum in the reserve's schools.

The program, called 'Here's Looking At You, Too' would be carried through kindergarten to grade 12.

Four Worlds first proposed and initiated the project in 1966 and met with positive feedback up until the time it was implemented.

In the letter to Chief Fox, Lane wrote: "After all the energy, commitments, community consultation, I hope chief and Council support the expenditure of a significant amount of money to implement the workshops. The most challenging question is why then was the curriculum never implemented in the Blood school system as was originally

agreed...?"

The director of St. Treatment Centre on the reserve, southwest of Standoff, says leadership as vital in tailing substance abuse programs.

"Our leaders are not doing anything. The treatment centre here is a low priority. A lot of priority on council's list," says John Many Chief.

He also says it's important the band's leaders serve as models.

"One of my goals as director is eventually to have chief and council go through the program — make it mandatory," says Many Chief.

The centre is a 24-hour facility and runs about 10, four programs per year.

"Only 240 people a year go through our program of a population of 7,000. That's not a helluva lot," he says.

Treatment centre personnel manager Mike Weasel says there is always a wait list — as long as 60

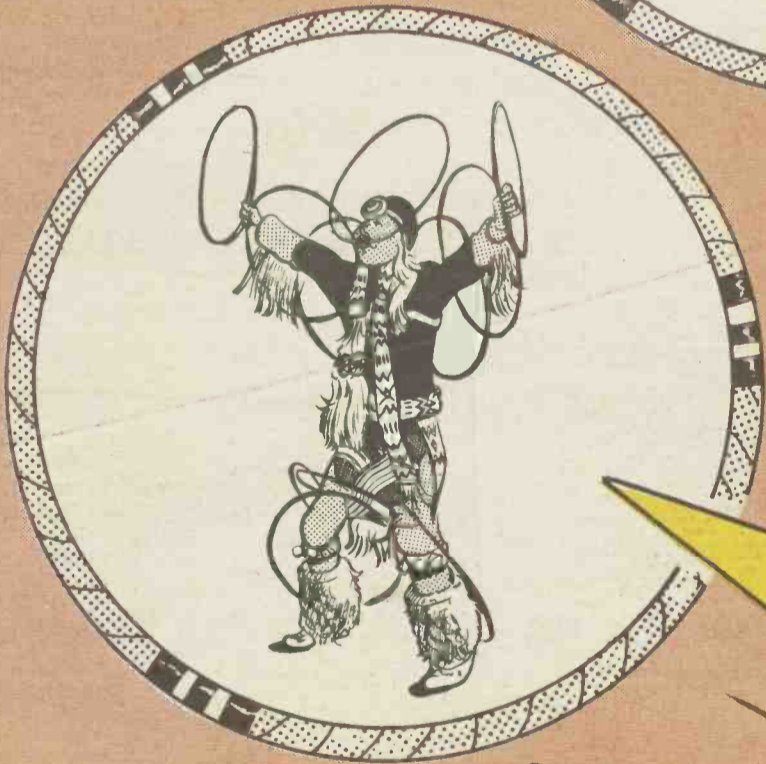
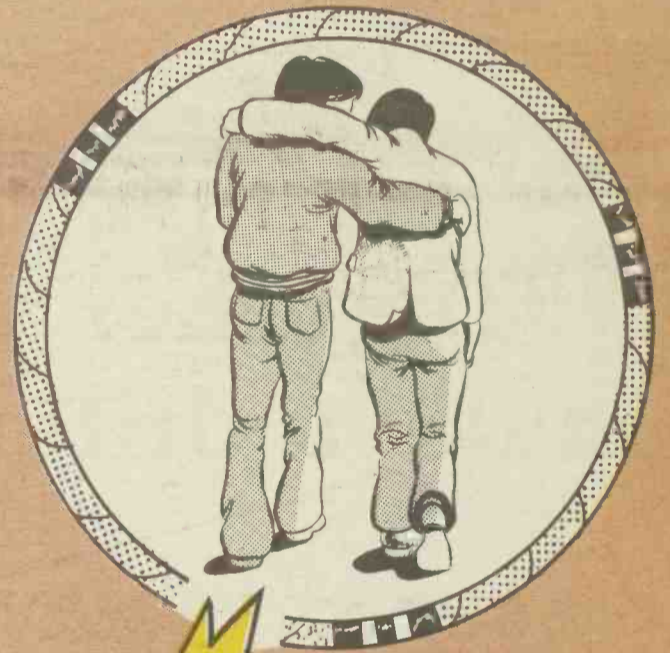
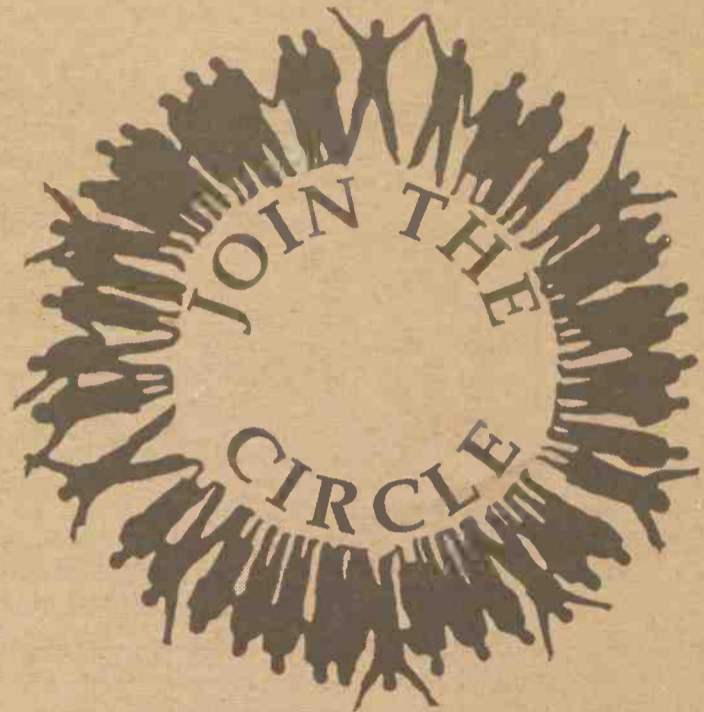


Alcohol is a cause of tension between Native and police

Gary Gee, Windspeaker

SUBSTANCE ABUSE:

THE ROAD TO RECOVERY



Wind speaker

In this section, Windspeaker presents stories about people who have survived the streets and recovered from alcoholism and substance abuse to help others conquer their addictions.

SECTION II



THE ROAD TO RECOVERY

Getting 'straight' on the road to recovery

The road to recover from alcohol and drug abuse is a long and difficult one.

Anyone who has fallen victim to alcohol or drug abuse, and has come to recognize their addiction, has a familiar story to share.

Those who admit to being alcoholics and drug abusers can tell of endless, desperate nights scrambling for more cash to feed their cravings for the bottle or next hit.

They can recite a sad, pathetic tale of how their family members had given up worrying about when they would come home at night, or whether they would come home at all.

Tales of losing everything they had — family, friends, a home, security — before they realized what was really important, are commonplace.

It's not easy for the thousands of Native people who have walked this difficult road to share their painful past.

But many have found the courage to face their ad-



1989's Join The Circle campaign on Parliament Hill

dictions, confront themselves and make sacrifices to beat their problems.

Windspeaker found people who not only confessed how alcohol and drugs once destroyed their lives, but also people who have been willing to walk that extra mile to convince someone else not to take that fork in the road.

From the ex-convict who is counselling others to the teenager who helped

her mother beat alcoholism, the message is the same: there is help if you want it.

Alcoholism and drug addiction has slowly become community concerns because it leaves a destructive impact on everyone concerned. The victims are also the family and friends of the abusers.

It's no longer exclusive afflictions of the mind and body, or diseases that tear

away someone's self-esteem leaving them to battle their hardships alone.

More and more Native people are turning to community-based treatment centres for help in fighting their addictions. Whether it's re-discovering Native spirituality or oneself, there are answers to individual problems.

From the Poundmaker's Lodge to Onion Lake, Saskatchewan, there are Na-

tive people helping others to beat their disease and make better lives for themselves.

As many people are saying, it's time to sober up families, time to for communities to get 'dry.'

'Getting straight' and turning to sobriety is now a constructive alternative in Native communities across Canada. Hopefully, it will continue to bring hope to those still struggling to beat

their addictions.

Stopping drinking and drug use starts from within — an admission and acceptance that there is a problem. Once that happens, the road to recovery can begin.

The stories you will read here are straight talk from the guts of individuals who have fallen to the bottom of the well and have risen to find some meaning in life once again. For some, it has taken years while for others it has taken a lifetime.

They join the circle of the many who want to make a difference to the addicts and alcoholics who are looking for a ray of hope in their desperate lives.

These poignant stories tell about the human condition and the will to survive.

But above all, it celebrates the human spirit and how people can break the chains, reach down and strive to reach the potential which is in each one of us.

Gary Gee

Jeff Morrow

**"Together we do
make a difference."**

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Drug and alcohol abuse is becoming rampant in today's society. Like the anti-smoking campaign effectively introduced several years ago, a new program is now in place.

National Drug Awareness Week, November 19th - 25th is designed to bring about a better understanding of drug and alcohol abuse problems.

Every faction of today's society is being affected by this social disease which spreads among adults and children alike.

We are proud to be concerned about the future of our next generation.

Age gives way to youth — and the youth will teach what they are taught.

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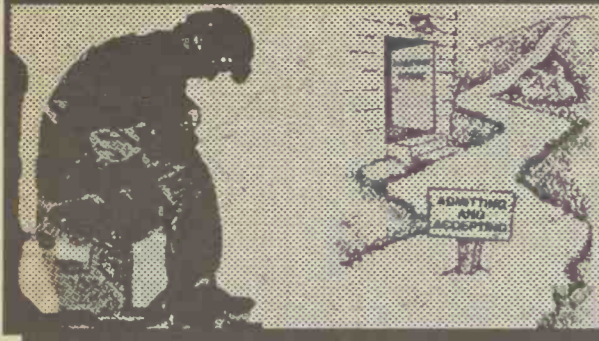
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THE ROAD TO RECOVERY

Our House: A haven for addicts off the street

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

In an Eastwood home on a quiet residential street near Northlands Coliseum, 22 alcohol and drug abusers are putting their lives back together.

A simple, inconspicuous sign saying 'Our House' on the wall of the fourplex, which is bounded by a high cedar fence, is the only indication it's a group home.

Our House is celebrating its fifth anniversary this year and has just marked its first anniversary at 81 St. and 121 Ave.

The first home, which was located for three years in the inner city, had only ten beds.

Regular bingos, donations and a \$300 monthly resident fee help Our House cover the \$610 monthly cost of accommodating each resident. The recovery house doesn't receive any government funding.

In the past year, Our House has given shelter and support to 90 men.

Close to one-quarter of the residents are Native.

At a ceremony in September two of the eight people celebrating an addiction-free year were Native.

Our House takes advantage of programs offered by AADAC and its agencies to help residents move towards an addiction-free lifestyle.

Weekly AA and Narcotics Anonymous meetings are also held at the facility.

Our House was started by the Anglican Parish of St. Stephen of the Martyr in 1984, which no longer runs the recovery house.

The fourplex was purchased with the help of a provincial and federal mortgage subsidy program.

Potential residents must have been sober for a minimum of seven days before being admitted and must have completed a treatment program or be willing to enter one.

"We can't do anything for anyone," says executive director Ed Hawryluk.

"We provide a way of doing it. They have to do the actual work."



John Holman, Windspeaker

Alcohol and drug abusers try to put their lives back together at 'Our House.'

Accepting himself helped alcoholic turn life around

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Edward Hawryluk walked a way from his alcoholism four-and-a-half years ago when he finally was able to accept himself and the world as it was.

"Until a person can do that, it's impossible to change," says Hawryluk, who since November 1985 has been executive director of Our House, a recovery centre in northeast Edmonton for people with alcohol and drug problems.

Our House is home to 22 males. Five of the current residents are Native.

"We all need to feel approval. But the person we need approval from the most is ourselves," he said.

"The biggest key in recovery is to be honest with yourself, to really be aware of what's going on with yourself, feeling wise, what's going on in your relationship with the outside world and then being able to accept yourself as a human being, who is powerless (over your addiction)," says Hawryluk, who was trained at Nechi Institute.

"The only thing I really have any power over is my own actions and how I choose to view and feel about something," he said.

"I can't say everything in my life goes perfectly. I don't think I have any less challenges with life today than I did when I was drinking. I just handle them differently. Instead of getting upset when something I want doesn't come about, I just keep on trucking," said Hawryluk.

He says from what he sees in the recovery process, most people who are alcoholics do not want to change. Instead, they prefer to be comfortable and that, says Hawryluk, is an impossibility.

"That's why you have so much relapse," he said.

"Abstinence is the start but it's not the answer. If you take the alcohol away, he (the alcoholic) still has the same feelings — feelings of poor self-esteem and lack of self-confidence."

Those feelings, which drug and alcohol use are intended to bury, must be dealt with, he said.

"People, who have come through here,

have developed the feeling they're not going to make it in this world. There's a lot of fear involved (in their addictions)," he said.

Hawryluk, 44, was admitted to Our House as a resident in February 1985. Nine months later he was hired as executive director.

He tries to get residents to confront their fears, to believe in themselves and to pursue their dreams. His message is this: "Grow up and do what you really feel like doing."

If people need more education to reach their goals, he encourages them to get it.

"Anything is possible. If you want to be prime minister, nothing is stopping you except your own fears and excuses," he said.

The turmoil which alcoholics and drug abusers face in trying to see where they fit into the world seems to be behind their deepest fears, according to Hawryluk.

But the alcohol and drugs doesn't always mask feelings.

In his own life, Hawryluk got to the point, where alcohol didn't work anymore. "I was too aware of the reality of my life."

He had his first drink when he was four-and-a-half-years-old in the Ukrainian community of Spirit River where he grew up.

When an aunt brought over some home-made raspberry wine, it was bottoms-up for young Edward. "I liked it and I liked what it did."

The alcohol use started becoming a problem when a lengthy relationship ended when he was 24 years-old.

He filled his time by putting in more hours at the office and then the lounge.

"I think it came out of loneliness and not knowing how to cope with it."

But with the help of Our House in early 1985, he suddenly turned his life around.

And at Nechi Institute he learned what made him tick. He also learned to be more open and honest with people.

"I'm really grateful to Maggie Hodgson (executive director of Nechi)," he said.

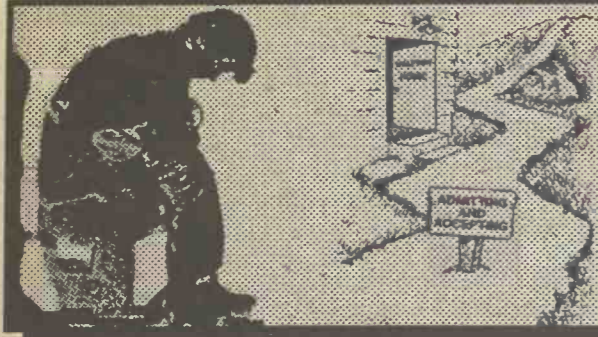
At the institute, Hawryluk studied community addictions, advanced counselling and physical and sexual abuse.

"I grew a lot in there," he said.



Ed Hawryluk

Dana Wagg, Windspeaker



THE ROAD TO RECOVERY

Sobriety a trend, predicts Nechi director

By Dana Wagg
Windspeaker Staff Writer

ST. ALBERT, ALTA

"If you have it in you to dream, you have it in you to succeed."

The Native community must sell its successes in battling drug and alcohol abuse, says the executive director of Nechi Institute, a training centre for battling substance abuse.

"As an Indian community we have sold the concept of depression and failure by quoting high suicide figures," said Maggie Hodgson.

"It's important we celebrate success and cut out the crab syndrome of putting down success.

"There's been a major increase in sobriety in communities in general. That's reflected in some of the activities happening in communities," she said.

Last year the Poundmaker's Powwow attracted 5,000 sober Indians, she said. That was up from about 100 people



Maggie Hodgson

when the powwow began in 1973.

"We have a long ways to go but we've come a long way," she said. "Our communities are dreaming now."

Many more Native leaders are also choosing to abstain from alcohol, she said.

And it's "exciting," she said, that most Indian conferences are now alcohol-free.

That's quite a change from 19 years ago when she worked with Native

"We have a long ways to go but we've come a long way. Our communities are dreaming now."

Counselling Services, which introduced the first Native alcohol counselling program in Canada, she observed.

In the last two decades Hodgson has seen her family all become non-drinkers including a brother, who used to melt down long-playing records for the alcohol. Twenty years ago none of her family was sober.

Noted community success stories include O'Chiese Reserve, which in 1987 became the first in

the province to host a 28-day intensive mobile assault on alcoholism under the leadership of Chief Theresa Strawberry.

Since then, 27 people from the reserve have gone on to upgrade their secondary education while ten people have taken university preparation courses.

And the reserve reported a 75-per-cent decline in the number of unwed mothers. The reserve allows women to continue their education and the opportunity to become financially independent.

One of the most well-known success stories comes from Alkali Lake, British Columbia, where 95 per cent of the people practise sobriety.

Fifteen years ago almost everybody was an alcoholic, said Hodgson.

Hodgson said Nechi hopes to obtain government funding to do research on the rate of sobriety in other Native communities so the figures are available for highlighting success.

She refuses to be discouraged, even by apparent failures.

She conducted a workshop last week on a reserve where there have been six alcohol-related deaths in the last three months. The workshop attracted 150 people, who came to set up support groups and to listen to one another.

Eight years ago a similar workshop in the community attracted only 15 people. Substance abuse wasn't a priority for the community then, she noted.

Hodgson is also pleased Native communities over the last 15 years have decided to stop burying their heads in the sand, to stop ignoring and denying their addiction problems.

Meanwhile, Hodgson, who worked for several years with others to successfully convince the federal government to proclaim National Addictions' Awareness Week, said the week of awareness and activities "sells hope that doesn't stop at the end of the week."

She's excited the campaign is community-based. "It's all utilizing community resources. This is not a multi-million dollar campaign."

Hodgson is now turning her sights to raising the profile of the fight against addictions so it will attract corporate sponsors.

Her dream is that companies that sell coffee and soft drinks will replace breweries as sponsors of hockey telecasts and sports programs.

The likelihood of that happening increases with greater involvement of communities, she said.

"Addictions has been primarily a government-funded process. Corporations will not sponsor any kind of movement unless it's a national movement, which has a high priority for their consumers," she said.

A company selling coffee would be a logical replacement for a brewery, she maintained.

"People don't go home and beat up their wife when they drink coffee."

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PURPOSE: To assist those who are experiencing difficulty with personal or family problems, especially problems relating to the mis-use of, abuse of, and/or dependency on alcohol and other mood-altering chemicals.

OBJECTIVES: To be an aid to the victims of the disease of chemical dependency when regaining their emotional, mental, physical and spiritual balance.

To be an aid to the family, friends and relatives of chemically dependent people to recover from the emotional, mental, physical and spiritual damage they have suffered.

To increase the community's knowledge about the disease of chemical dependency and its treatment, especially in the area of young people.

To encourage chemically dependent people to make use of the residential treatment facilities available.

To reduce the percentage of people suffering from relapse.

To increase the helping professional's knowledge about the disease of chemical dependency and its treatment.

To assist employers in the community to develop programs to aid chemically dependent employees. E.A.P. (Employee Assistance Program).

To develop and maintain self-help, support groups for clients and community in areas of A.A., AL-ANON, AL-ATEEN, F.L.I.P. (Family Life Improvement Program), Solvent Abuse, etc.

SERVICES OFFERED: Intervention training and guidance to the family of a chemically dependent person.

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Referral services to people needing help of a type not directly provided by Enoch Band Counselling Services.

Educational services to both community members and human service agencies and their staff in the general area of chemical dependency and its prevention and treatment.

Prevention services will be provided to chemically dependent people, their families, friends and relatives.

A psychologist will be available at counselling services by appointment only.

Transportation will be available to program clients according to the individual's need.

Program clients involved with the Criminal Justice System may also have access to the following services: FINE OPTION PROGRAM - Clients may work off fines by volunteering to work for the Enoch Band counselling Services and/or other work areas requiring additional help; Clients seeking probation may, under certain conditions, receive program support; Clients needing pre-sentence reports may seek them from the program.

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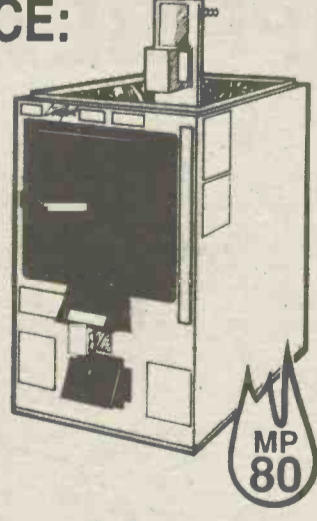
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Alcohol-free events now norm at Onion Lake Reserve

By Diane Parenteau
Windspeaker Correspondent

ONION LAKE, SASK.

On Halloween night when many youngsters were participating in the door to door ritual, others at Onion Lake were involved in a community-sponsored party in the band hall.

It was unique in that Onion Lake has never held such an event. And it continued a trend that has begun for other community events over the past year.

The event was drug and alcohol-free, sponsored and initiated by the band to promote and support sobriety in Onion Lake.

It's been just over a year since Chief Wallace Fox and his council designated Onion Lake a "dry reserve".

Since that time, various committee and groups have sprung up into action to offer community members and especially youth, fun alternatives to drinking and drugs.

"We've been promoting sobriety on the reserve with the use of the rehab centre and the types of workshops that we are having," said Onion Lake Social Service Director Ivy McDonald.

"One of them is Alkalai Lake workshops where we as people from Alkali Lake come in and tell us what they did to gain their sobriety."

"We have sober dances and are trying to promote sober activities. We have powwow dance lessons once a week to promote community spirit and to teach our kids knowledge of their culture," said McDonald.

"We are all doing it as a community effort."
"I find that people are coming out now to at least listen and I find they are quite interested and come back a second and third time," said band chief Wallace Fox.

"The crowd that turns up now never came out before," he observed.

"The powwow dancing is coming back. From eight dancers last year, it has grown to 80 this summer dancing in full costume."

The three reserves run a school that houses over 800 kids from kindergarten through grade 12.

The school is trying to instill a sense of pride and more importantly, cultural understanding to the children in their attempt to combat drug and alcohol abuse among young people.

"They (children) begin to understand why they are called Indian and the whole background of why they are who they are.

"They are taught why they have treaty number, why they live on a parcel of land called a reserve," says Education Director Joe Carter.



Social service director Ivy McDonald

"We're trying to make darn sure they have an understanding of the special status that they do carry as aboriginal people and not get confused about that. It has a lot to do with a person feeling good about himself.

"On graduation day we use to tell them go out and be proud of who you are. They never really knew what we meant by that," said Carter.

Young people move off the reserve and "tend to act in an apologetic way."

"In our curriculum we have various programs that are very detailed in terms of Native studies," added Carter. "We are going out of our way to develop local curriculum."

Onion Lake offers training programs to its members based on the needs of the community such as the Chemical Dependency program in anticipation of the Drug and Alcohol Treatment Rehab Centre which opened last year on the reserve.

"We built (the treatment centre) it and are sort of going backwards promoting this," said Chief Fox.

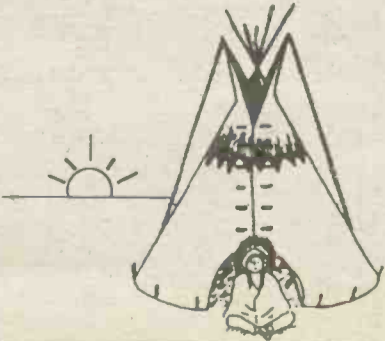
The treatment centre has not received 100 per cent support from the community. Most of the clients come from surrounding communities but it maintains an open door policy for anyone who wants to participate.

Onion Lake is using the Alkalai Lake success story as a model for themselves and hope to someday achieve that level of sobriety within their own community.

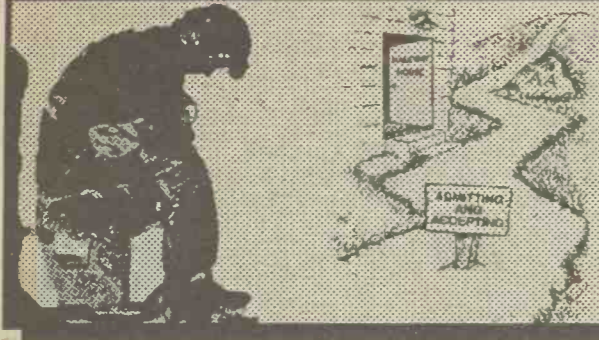
"Never give up — keep looking forward," said Fox.

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THE ROAD TO RECOVERY

Failed suicide attempt forces end to drinking Teen alcoholic and family unite

By Cindy Arcand
Windspeaker Correspondent

EDMONTON

Lonely, tired of her mother's alcoholism and not knowing where to turn for help, Michelle attempted suicide.

"I thought about suicide for a long time and I was really serious about it. I wasn't happy, because my mother was always drinking and I wasn't raised with a real father," says the 15-year-old.

Michelle, not her real name, was raised in Edmonton and grew up as the only girl in her family. Her two elder brothers left home early and she became the only child left at home.

"There were times I wished I had a sister. It always seemed my mother didn't have the time for me," she said.

At 13, Michelle became involved with a crowd which frequently used

drugs and alcohol. She would go with them and just to be part of the crowd, she would drink and use drugs.

"Getting drugs was easy for me because I had the connections," she said.

After coming home from a party drunk one night, Michelle and her mother got into a violent fight. Her mother, who also drank, slapped her. Michelle fought back and her mother grabbed a whip and beat her.

"I was so upset and I needed a friend," says Michelle.

"My mom was probably in the same shoes I was. I cried and thought there was no use crying my life away. I thought things would never change."

Depressed, she reached for 16 Valium tablets she had gotten at a party earlier that night.

She thought they would be just enough to end her life.

"I took the valiums and got a deadly buzz out of it. I soon blacked out and woke up in the hospital. I guess my brother found me. I almost didn't make it," recalled Michelle.

When Michelle came to in the hospital, she learned her mother had cancer. It was a big blow to her and she decided it was time to straighten up her life while she was still young.

"I didn't know whether I was more scared for her or for me. I knew there had to be some major changes made in my life. I also knew I had a major problem and needed help," she said.

Not wanting to go to a treatment centre, Michelle decided to see a counsellor. She now calls her a sister and talks to her when she has difficult times.

Her mother, who now works in a treatment centre, also got help and stopped drinking.

"Things have changed



Windspeaker file photo

Alcoholism is affecting more and more young people at a young age

at home quite a bit since then. My brothers take better care of me and my mother and I talk more than we ever did."

Michelle is a grade 9 student at Ben Calf Robe

School. After graduating, she plans to become a social worker and hopes to help other young people.

Her family now gives her all the support she needs.

Michelle says her suicide attempt did bring her family closer together, but she now realizes "suicide isn't going to change things. That is up to the person himself."

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THE ROAD TO RECOVERY



Rose Auger

Native spirituality saves broken lives

By Albert Burger
Windspeaker Correspondent

FAUST, ALTA.

"Alcohol affected my whole family, everybody around me. There was so much violence and death," says Rose Auger.

Substance abuse no longer wreaks havoc with her personal life. Instead, people struggling with the problem draw on the strength she has discovered in Native spirituality.

Where alcohol in the past destroyed entire communities, Auger now sees great improvements.

"Absolutely. Some communities were eighty per cent drunks. The spiritual influence has changed the life of the community. But it's not going fast enough. We're not satisfied. We want to change the whole world."

She became involved with the Company of Young Canadians in the late sixties — an experience that exposed her to many different philosophies and points of

view on how to bring about change.

For five years, she travelled in Canada and the United States.

In 1974, medicine man Robert Bluehair of Cherry Creek, South Dakota, passed on to her the work of the Buffalo Robe Lodge he had carried for 42 years.

Dedicated to the revival of Indian religion, Auger founded the lodge and worked with Sundance people in Saskatchewan.

Soon, she says, "dedicated and committed people emerged."

Today, she works with fourteen apprentices who learn the traditional Indian life including spiritual work, the sacred pipe, the sweat lodge, the ceremonies, and the medicines of the lodge.

The work has inspired the setting up of Thunder Mountain Lodge in Brocket.

"We go into communities to work with people who have already broken their dependence on alcohol," she explained.

Through the lodge, recovering alcoholics become part of a powerful network of people, she said.

"In spring and fall we do up our pipe in the mountains. During three or four of feasting and ceremonies, our sacred things are recharged. It brings all of us together. It provides a support system for every day life."

Auger belongs to the Bigstone band at Wabasca-Desmarais where, she relates, "the fall ceremonies of the Indian religion (for instance) connected the people to life and the land."

"The White Man religion changed all that and the people became broken. Putting the Native spirituality back has made people whole."

Buffalo Robe Lodge helps people to go back home "to sober up their families, to sober up their communities," she says.

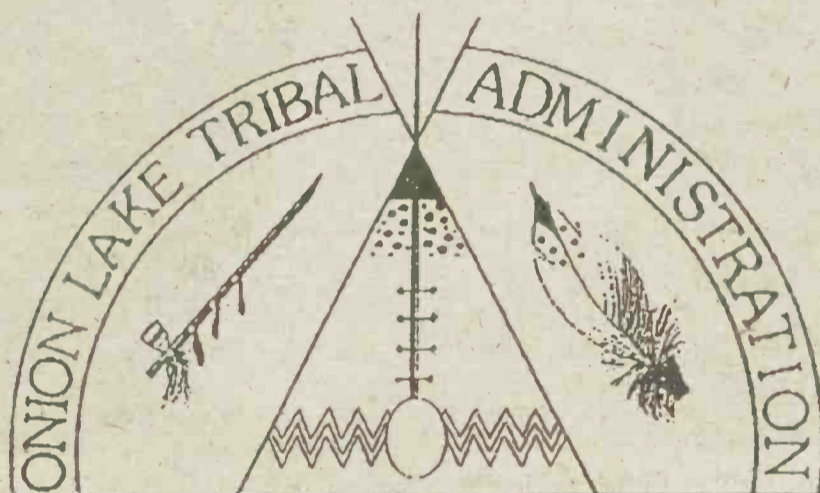
"But without sacrifices it is not possible. There can be no alcohol or any kind of drugs. You must walk, you talk — straight and honest, and of a giving nature."

"Instead of complaining and crying, look inside yourself and look for the Indian spirit. Traditional living does not mean going back to the old ways and life on the land."

"We must learn of the medicine and the healing, of natural food and how to become self-sufficient with our own gardens and not be dependent on government programs."

"Access to a circle such as ours will help to get grounded and held and supported. To be connected with other people in other communities."

"You are not alone. Call. We may have someone nearby with a sweatlodge."



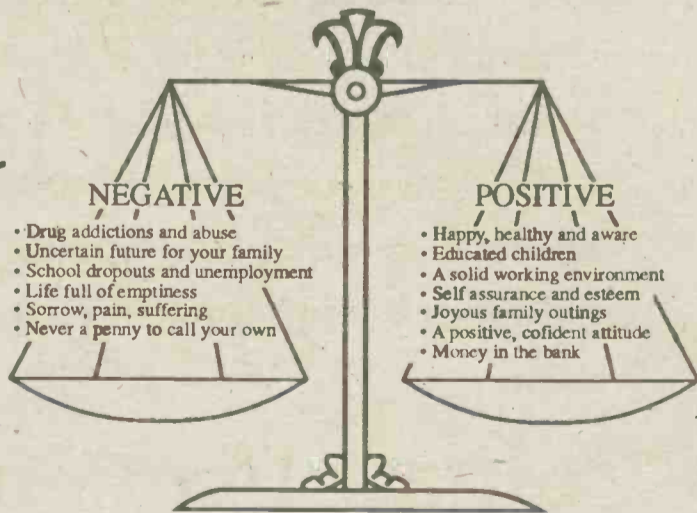
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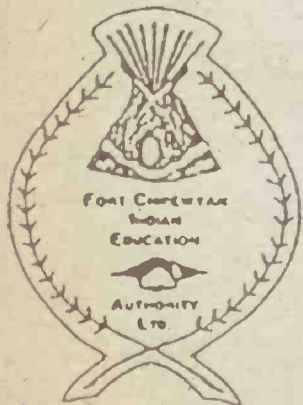
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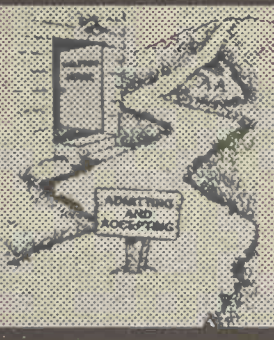
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THE ROAD TO RECOVERY

No help for counsellors who 'fall off the wagon'

Debate centres on personal responsibility

By Josie Auger
Windspeaker Staff Writer

EDMONTON

Some people say those who work in the addictions field need a special program for them if they fall "off the wagon."

Others, however, are skeptical about how necessary this is.

When an addictions counsellor, coordinator or director falls off the wagon, they are ostracized by family, co-workers and friends, says Gabrielle Bergman, a former senior counsellor.

Bergman says that relapses occur among addictions professionals because they become lazy.

When any alcoholic needs help they go to one of the province's rehabilitation centres.

Bergman says it would be redundant to send them there because they already

know the facts on alcoholism.

"It's like going back to grade one," she says.

When a relapse does occur they need moral support.

"I don't think anybody wants to be left alone."

From past experiences, Bergman says co-workers weren't allowed to talk to fellow co-workers who fell off the wagon. Bergman believes there should be a special program set up for professionals in the addictions field.

In Alberta there is no special program for them.

However, not everyone agrees that there should be a program for them.

"It's a cop-out," declares John Loftus, executive director for Action North, in High Level, Alberta.

Loftus believes in self-responsibility.

"Obviously, I've broken down. I have to go back to

square one like the guy who has come in the door. It's only my ego or false pride that has stopped me from getting back to square one," he claims.

People who have been trained in the addictions field are afraid to ask for help.

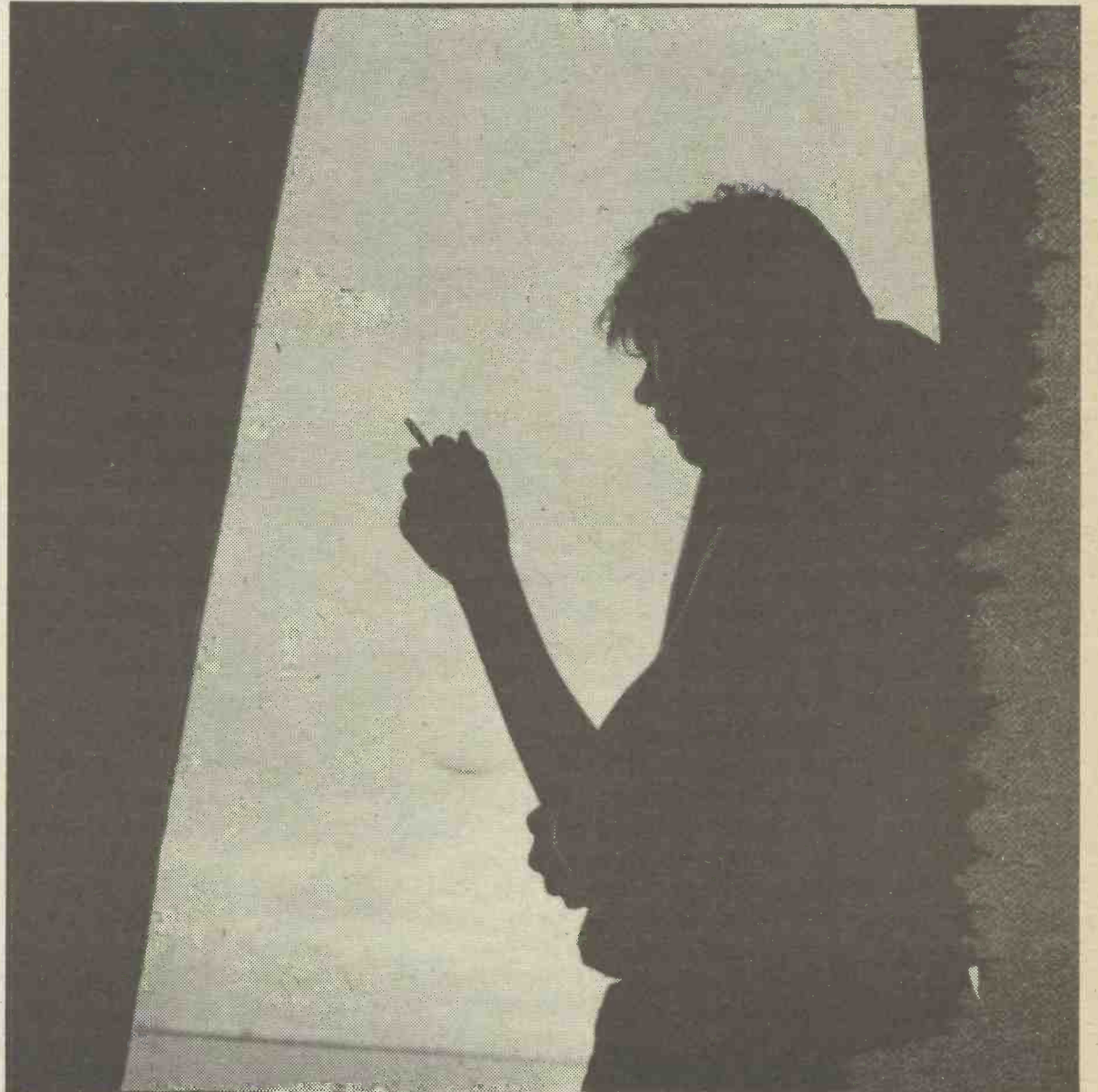
Even though they may know the theory it doesn't always work when they apply it to themselves, which is why they need to talk to other professionals before it happens.

It can become a heavy pressure for any addictions worker.

"I have to deal with my stuff as well as my client's stuff," says Loftus.

"Once we've fallen, what makes us any different," Loftus says.

"I don't have time to worry what other people are talking about. If there is somebody who needs to talk, I can't ignore them."



No help for addictions counsellors who 'fall off the wagon'

Windspeaker file photo

Windspeaker

Birthday Greetings

Lydia Crowfoot
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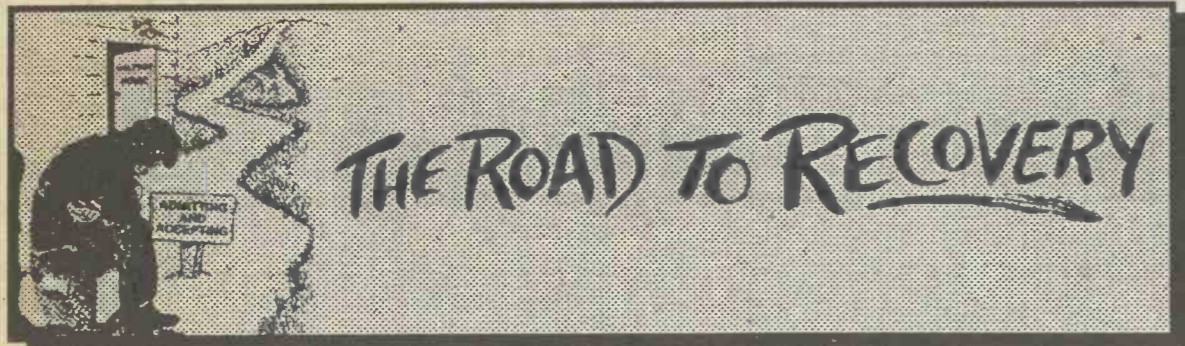
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Former counsellor turned alcoholic advocates support for professionals

By Josie Auger
Windspeaker Staff Writer

BONNYVILLE, ALTA.

Counsellors and addictions workers who turn into alcoholics need support to overcome their problems, says the former acting director of the Bonnyville Indian Metis Rehabilitation Centre.

Rick Parenteau began drinking in January 1988 and was subsequently asked by his co-workers to resign.

Today, after recovering from his disease, he strongly believes that professional addictions workers should be given counselling and time off from their jobs like other professionals for such problems.

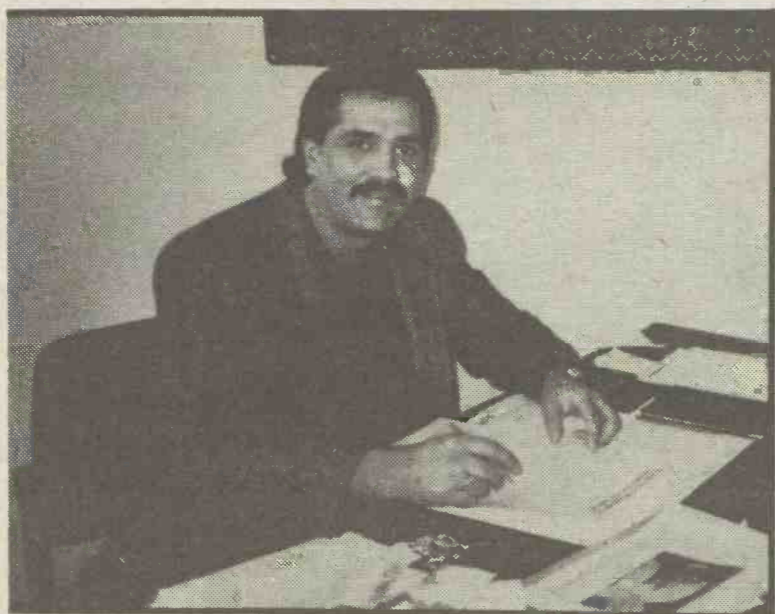
Rick didn't have the support from his co-workers, who he says were also his friends.

It took him two years to pull his life together again.

When he was director of the centre, Parenteau says he took on a lot of responsibility when the centre incurred a lot of financial problems — one of the reasons he turned to the bottle.

"When you're in that position you take a lot of things on yourself," he says.

Parenteau says he



Rick Parenteau

knew he was slipping. He went to AADAC and was told there was not much they could do for him because he knew all the theories behind alcoholism.

Rick says he didn't talk to his co-workers at that time because he believes they wouldn't have understood.

"It was supposed to be a team concept but there was a lot of individual effort and backstabbing. There was a lot of politics going on. We all had our own points of view," he says.

While lack of communication was one problem, the former director says he had to keep morale up.

"When you're a leader, you have to let the things that bother you slide,"

Parenteau says.

And slide they did.

When Parenteau started drinking almost two years ago, he lost a relationship and a home. This past August, he quit drinking.

"Every morning I woke up, I felt guilty of what I had done the night before. The thought of killing myself was there," he said.

His family stood by his side but Parenteau still felt ashamed.

However, his co-workers, who he thought were his friends, stayed away.

"It was like I caught a deadly virus," he recalled, ruefully.

During this uphill climb to sobriety — prayers, sweatgrass and sweatlodge experiences kept him going.

"I have learned that you can not take on all these responsibilities yourself. You have to maintain an even, steady flow in your life. You have to be well to heal somebody," he said.

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from Daryl Kingfisher, Education Co-ordinator; Leonard Ermine, Education Counsellor and staff

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THE ROAD TO RECOVERY

Substance abuse treated as a 'disease' in Hobbema

By Gary Gee
Windspeaker Staff Writer

HOBHEMA, ALTA.

Clive Linklater doesn't mince any words about the purpose of the Nayo-Skan Drug and Alcohol Counselling Service in Hobbema.

"We are not a cultural, religious program or an Indian revival program. It's an alcohol and drug program. We teach people about how to deal with alcohol and drug abuse," says the 54-year-old director of the clinic.

Linklater, who is a Saulteaux Indian from northern Ontario, doesn't object to people rediscovering their Native spirituality. It's just not part of the clinic's drug and alcohol program, which relies on a comprehensive community approach to alcohol and drug treatment.

The ten-point program is geared towards making clients admit and accept that alcoholism and drug abuse is a disease of their mind and body and they are powerless to control it.

"That's our basic belief. It affects people's lives from their intelligence, to how their organs function, to their social lives," said Linklater.

When clients come into the clinic, they are immediately assessed.

"We peg people when they come in. We categorize them. Other people in the field disagree with making judgments. We do. People say don't give advice. We're here to counsel and advise clients about the implications of their actions. That's what the whole bloody issue is about, from our perspective," he said.

These kind of approaches run directly



Nayo-Skan director Clive Linklater Windspeaker file photo

against a trend in the profession, admits Linklater. It has brought the issue of what kind of philosophical approach Native communities should take in implementing drug and alcohol programs into the forefront of a controversial debate.

In many other Native communities, drug and alcohol programs have a spiritual component that is considered essential to help Native clients overcome their addictions.

Linklater doesn't believe in that approach and he has the full backing of the four band councils in Hobbema. He believes the statistical success of the

Nayo-Skan program validates the philosophy program's.

In the past two years since he took over the program, alcohol and drug-related deaths have dropped significantly — from 54 deaths in 1986 and 19 in 1987 to eight in 1988. More significantly, suicides where alcohol or drugs is more often or not involved have dropped by 95 per cent. There has been only one suicide in 1989 compared to a high of 17 in one year in 1987.

Linklater also attributes the success in preventing suicide to other local agencies in the area, since one of the key components to

the Nayo-Skan program is that it does not operate in isolation.

Outside agencies are used extensively, he noted. "We work in close co-operation with as many people as we can. We use all the resources we can possibly use," said Linklater.

Part of this approach to dealing with drugs and alcohol in the Native community goes back to 1978 when Linklater was hired by Health and Welfare Canada to conduct a one-year review of a national alcohol and drug program for Native communities.

As he recalls: "We made the same damn mistakes that everybody made with studying alcoholism within Indian communities.

"We didn't get all the answers. We only took samples so we didn't know if it was valid across the country."

From that study, he was able to determine a key question that was missing from implementing a comprehensive drug and alcohol program.

That question was: How many Native people have been hurt, harmed or suffered because of alcohol and drug abuse?

"I asked that question to my staff and they said they all had suffered in a personal way one way or another," noted Linklater.

He started asking that question wherever he went in speaking to groups across North America and recalls that in all his contacts with Native people, not one person said they had not been affected by

alcohol and drug abuse in some way.

"The answer to that question is everybody. There are no exceptions. Every single Indian has been hurt because of alcohol and drugs," he declares, whether it's going without food, spending time in jail or leaving one's mate.

"So, if you're going to have an effective alcohol and drug program, you start with everybody," he explained.

While most drug and

we spend a lot of time with innocent victims," he said.

It's these people, he believes, who will form the community network that can be tapped by alcoholics and drug abusers before they reach a crisis in their lives.

"They've taught us a lot," says Linklater, who uses many of the statistical data from the program to sell it to the 115 community-based agencies in Hobbema to establish their own programs.

Linklater believes that

it's generally true that Indian people have a shorter life span than the population as a whole. "Alcoholism and drug abuse is one of the causes," he noted.

"People were killing themselves here," he recalled, on arriving two years ago. "We

had to stop them from killing themselves. So we had to take a very pragmatic approach."

That pragmatic approach is winning over many people who were at first skeptical of the program. Sixteen communities in Alberta have approached Linklater to possibly develop the same model for their own reserves.

In time, Linklater hopes that every individual and family in a Native community will be able to deal with alcoholism and drug abuse on their own.

"That's the ultimate objective because ultimately it's the family's and individual's responsibility," he concluded.

"There are no exceptions. Every single Indian has been hurt because of alcohol and drugs," — Clive Linklater

alcohol programs focus their services on clients who are alcoholics and addicts, the Nayo-Skan program goes beyond that.

On any given night of the week, there are groups of people who meet who discuss how alcohol and drugs have affected their lives.

They range from modest drinkers, to drunk drivers to families of alcoholics.

"We have groups for everybody. It's a matter of controversy in the addictions field. There are innocent victims of alcoholics and drug abusers — family victims who are caught up in the position of not being able to do anything about these problems. So,

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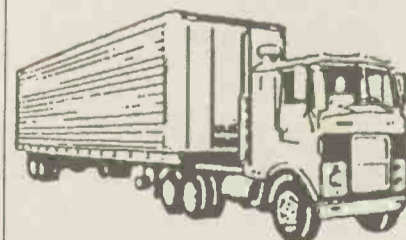
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LIFE ON THE DRAG...



'Buy me a beer and I'll drink forever'

Native lives fuelled by alcohol

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

"Buy me a beer and I'll drink forever," belted out a young Native girl trying to convince her companions she was ready for another round during a night of beer guzzling at the International Hotel tavern on Edmonton's skid row.

She called herself Elaine. And she wasn't shy about her thirst for more alcohol.

Elaine, like many of the other Natives in Edmonton, has found herself searching for an identity and a purpose to base her future.

But she says she's found plenty of the support she was looking for around the small, beer stained tables at the International tavern.

"I've got friends here," she says with a crooked smile. "People know me here. We all

know each other."

Elaine would not reveal her age or her background, but she did reveal a side of Native life mainstream society never sees. It's a side that's slowly being changed by the people closest to it.

It's disheartening to witness the hopelessness associated with Edmonton's inner-city district, says Boyle Street Co-op outreach worker Mary Burlie.

Native people need guidance, she says. "They need unity."

"There's a stigma attached to the people down here — that they are lost and useless and it's their fault. But that's not correct. They are victims."

Alcohol and drug abuse on skid row is the result of a collapsed economy, says Burlie.

"But what Native people down here are looking for now is a support system— something they can use to overcome their addictions."

"They just have to be

cautious of where this support is coming from," she says.

Burlie, who has been working in the inner city for more than 20 years, credits Native people for coming to the city seeking jobs during the boom years of the 70s, and she sympathizes that their dreams went to bust when the oil market began to crash.

"It's a tragedy. The Native people worked so hard to get where they were at. Then they got trapped and they gave up," she says.

"People lost faith. They just lost their will to fight the situation."

The Boyle Street Co-op, which acts as a drop-in and referral centre, has a 85 per cent Native clientele.

Burlie believes there is an inherent sense of dignity and survival among inner-city Natives.

"They just need a place to turn. Of course, some are hopeless alcoholics and drug users, but many are not," she says.

"They need to stay



Dana Wagg, Windspeaker

The International is a favorite drinking hole for people on the drag.

away from the ones who say 'forget about it and come on and have a drink.'"

Burlie says there needs to be more places available

for Native people to turn in order to escape the inner-city evils that are destroying their lives.

"There needs to be participation from all levels of

society to find the Native people a place. There's also needs to be a will from the Native people themselves to want to be helped," she says.

Alcoholism 'number one problem' on skid row

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

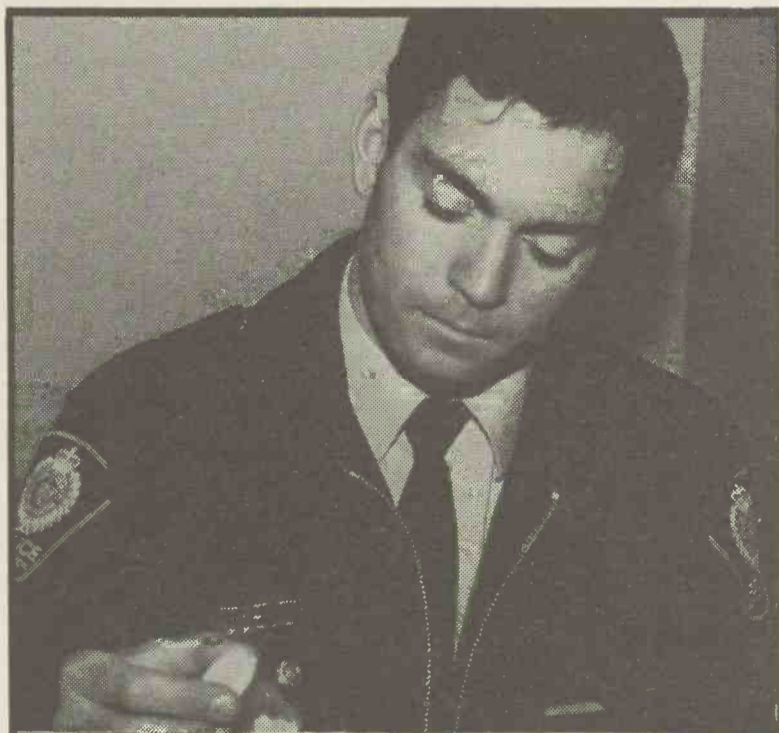
The narcotics and high-alcohol cooking wines that plagued the Boyle street drag when city cop Mike Crustolo started his beat patrol there almost five years ago, are disappearing from the area.

But he fears there are substitutions taking their place.

The highly-addictive Talwin Compound 50, which use to be the drug of choice for IV users, is no longer seen on the streets.

And Crustolo says the number of arrests for public drunkenness are down.

But he's expecting inner-city cocaine use to increase and believes alcohol-related



Constable Mike Crustolo

Jeff Morrow, Windspeaker

murder and violence is escalating.

Talwin, a muscle relaxant narcotic, was taken off the market by its manufacturers because of its heavy use among IV drug users.

It was being used in combination with Ritalin, a

drug used to treat hyperactive children.

Crustolo expects cocaine to surface on skid row in larger quantities.

"It will be more expensive, but it's going to be here if there's a market," he says.

A recent decision by the Alberta Liquor Control Board and Solicitor General's office to pull 38-per cent alcohol-content cooking wines from grocery store shelves, is a positive step in reducing the number of drunks on skid row, he says.

"But alcoholism is still the number one problem down here," Crustolo insists.

"They're just switching to Lysol or they're drinking more in the bars."

Crustolo and Winston Churchill Square beat patrolman David Hut, were instrumental in convincing the provincial government to ban the street-corner liquor sales they claim contributed to the high rate of crime in the area.

They are now campaigning to have Lysol restricted as well.

But Crustolo, who, after five years of patrolling the

Boyle-MacCauley street area, turns over his route to another patrolman next month, doesn't see an end to the wave of violent crimes associated with alcohol.

"The situation has gotten better in my time. But there is still a growing problem with alcohol and drug use," he says.

Now, there are more people drinking at the local taverns, which is resulting in added violence, he says.

"And we're not getting any help from the liquor control board inspectors. These guys at the York, Royal and International Hotel bars are serving (their customers) until they drop like flies," he says.

The Empire Hotel bar doesn't attract as many of the "hard-core" drinkers as the other places, notes Crustolo, but its still a target for his patrols.

Crustolo claims he puts

pressure on hotel managers to restrict the occupancy levels in their over-crowded bar rooms. "But it goes in one ear and out the other. We're not inspectors. Our authority goes only so far," he says.

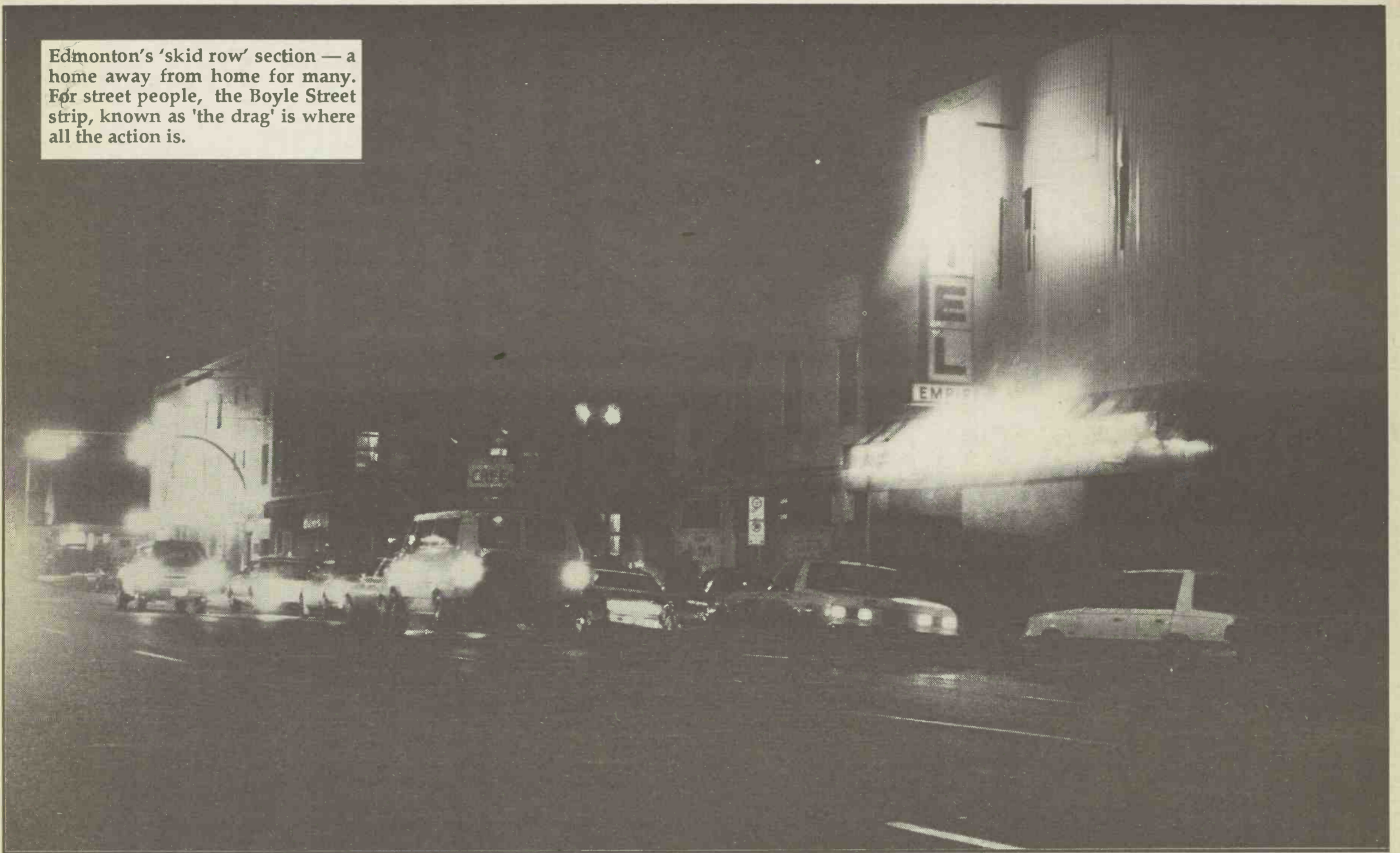
The International and York Hotel taverns have become the primary locations for inner-city alcohol drinkers, Crustolo says.

"Those places are where the die hards go. Those are places things happen."

Crustolo says there is an increase in the number of knife assaults in the area. He also points to a rash of kills in Edmonton to the freedom of customers to "cram into" the local bars.

"When these guys get drunk they get aggressive. That's what contributes to the violence," he says.

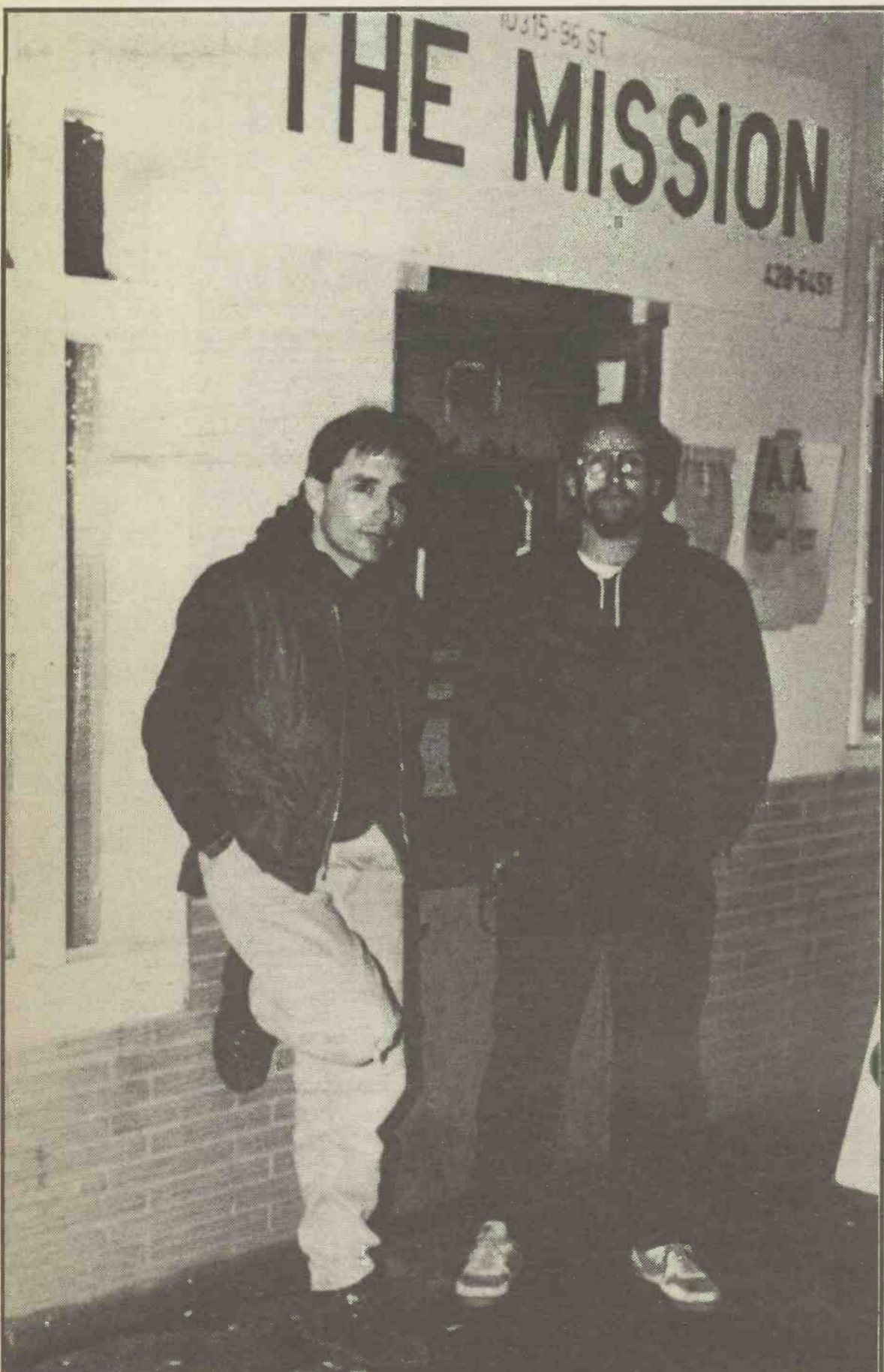
Edmonton's 'skid row' section — a home away from home for many. For street people, the Boyle Street strip, known as 'the drag' is where all the action is.



Jeff Morrow, Windspeaker

The Mission: A place to 'get straight'

Former street people start centre to give hope to those on the 'skids'



Jeff Morrow, Windspeaker

Alberto Zepeda and Don Hopkins (right) in front of 'The Mission'

Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Alberto Zepeda and Don Hopkins are on a mission.

The two former, hardcore street people are out to inject a little goodwill in Edmonton's skid row district which has gained a negative, hard-luck mystic.

"We're here to make a difference," says Hopkins, who started "shooting-up" heroin when he was 13 years old.

"We're here to give people an alternative to drug and alcohol use and abuse."

The alternative is The Mission, a small building in the heart of Edmonton's skid row that once served as a "shooting gallery" for intravenous drug users.

But for the past six months it has been a gathering place for Edmonton's addicts and homeless who are looking for a way out of the self-destructive lifestyle.

"This is a place where they can come and have a hot meal, watch television and talk about their problems," Hopkins says.

"We want to give them something besides what they'll find at the International and the Royal Hotel (taverns). We offer them hope and some (religion) if they want it."

The Mission, once an

abandoned pawn shop, is home to Hopkins and Zepeda who say they are paying for the operation out of their own pockets.

It was first established with the help of the Victory Christian Centre, but Hopkins says he and Zepeda, a Native of Chile, want to operate without church guidance.

"We don't want to force anything down their throats," Hopkins says.

"We want to become their friends. We want to

"You want to come in and have a bowl of hot chile and a sandwich. Come on in and talk with us. You'll be among friends here."

help them find their own way."

Since The Mission opened its doors to the public last month, the number of daily visitors has increased.

Hopkins, 32, says he sees about 50 people throughout the day and night of operation.

No one stays at The Mission except in an emergency situation, Hopkins notes. It's more a place to go to get off the streets and a away from that negative lifestyle.

"You want to come in and have a bowl of hot chile and a sandwich," Zepeda asks passerbys of The Mission, located at 10315-96 St.

"Come on in and talk with us. You'll be among friends here."

Zepeda, who fled his beleaguered South American country in 1982, said he escaped his drug addictions more than political turmoil.

"I had to get away. I had to stop and look at my life and what I was doing. I knew there was plan for me here," he says.

Zepeda, 32, says he met Hopkins at the Victory Christian Centre when they both were attending bible college in 1984.

After they built a friendship, they both knew it was time to build on their plan.

When they received their initial funding in June of this year Zepeda, a graphics technician at the Edmonton Metropolitan Regional Planning Commission, began renovating the empty building.

"Soon I had people from off the streets helping," he says.

"We're all family down here now."

While relaxing in the living-room style social hall, Philip Coyote, a Native from Hobbema, says he feels comfortable dropping in at The Mission to meet with people he ordinarily meets at one of the local bars.

"It feels safe in here off the streets," he says.

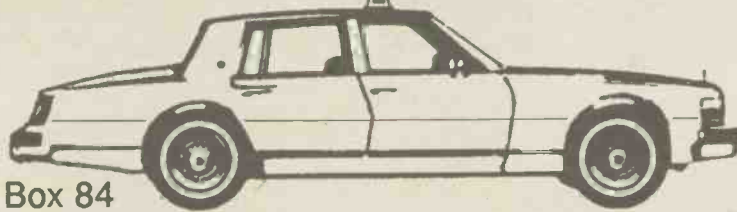
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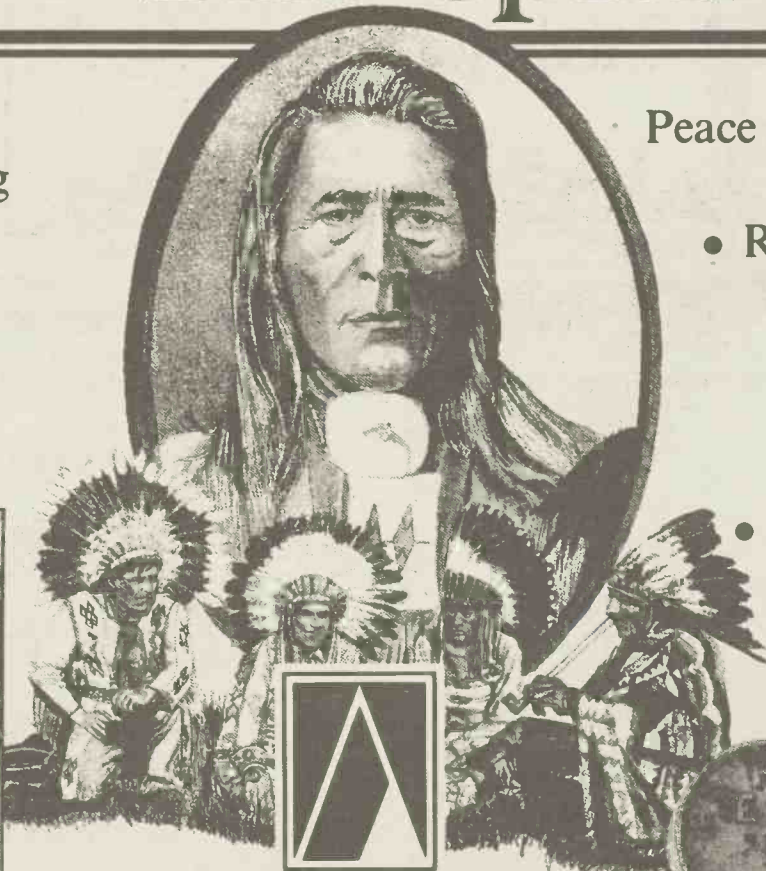
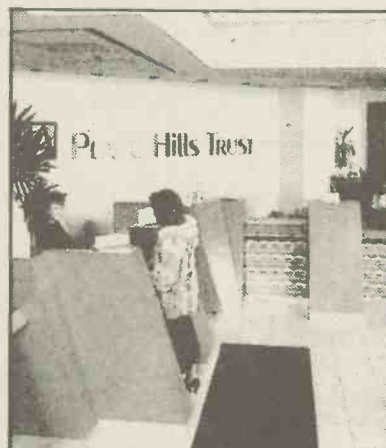
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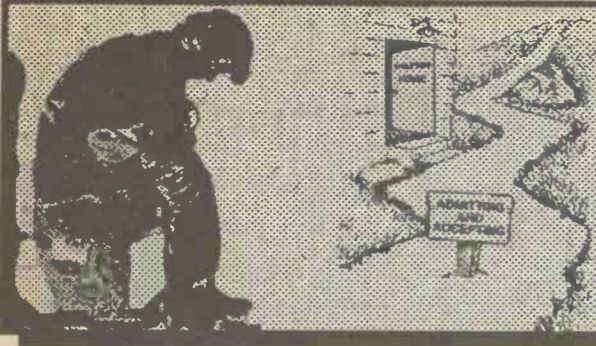
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THE ROAD TO RECOVERY

Woman no longer slave to alcohol

By Jeanne Lepine
Windspeaker Staff Writer

EDMONTON

Having pulled herself away from the bottle, Bertha Bird is no longer a slave to alcohol.

She's now her own boss.

Bird was born in Hobbema. She lived in Saskatchewan for a number of years before returning to Alberta.

She is presently employed by Urban Skills, as a sewing instructor supervisor. Sewing and designing skills had always been a part of her life.

In earlier years, drinking took up a good portion of her spare time.

Realizing she wasn't getting younger and wanting to leave something behind for her children, one day she decided to quit drinking.

In order to fulfil this commitment, Bird had to find something constructive to do and turned to her sewing skills and began creating cultural crafts.

Still finding time on her hands she took academic upgrading at Victoria Composite High School, completing grade ten.

She then enrolled in a makeup artistry course, and took modelling and acting classes. Bird says she was able to regain her self-esteem from the modelling classes where there was only one other Native student.

At Expo in 1986 in Vancouver, B.C., Bird portrayed Buffalo Sky Women in a movie shown at one of the exhibits.

In her work, she designs jackets, vests, moccasins and smaller crafts that can be marketed. Bird is also designing Metis wear from the 18th and 19th centuries.

She is now taking a home study course in fashion merchandising.

And it's this kind of attitude which she has adopted instead of drinking herself sick.



Bertha Bird

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McDougall House holds fourteen women.

It uses all the resources in the community to help them. "When people are trying to make a change in their life, they usually need treatment, education and employment," says Gerald.

"We use all the AADAC resources and life skills."

Most of the women who move into McDougall House don't have jobs, but get one after they've gone through treatment.

"Often they get a job before they move out, and they stay here just to have the support of the house until they get organized in their job", Gerald says.

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NOV. 19 - 25

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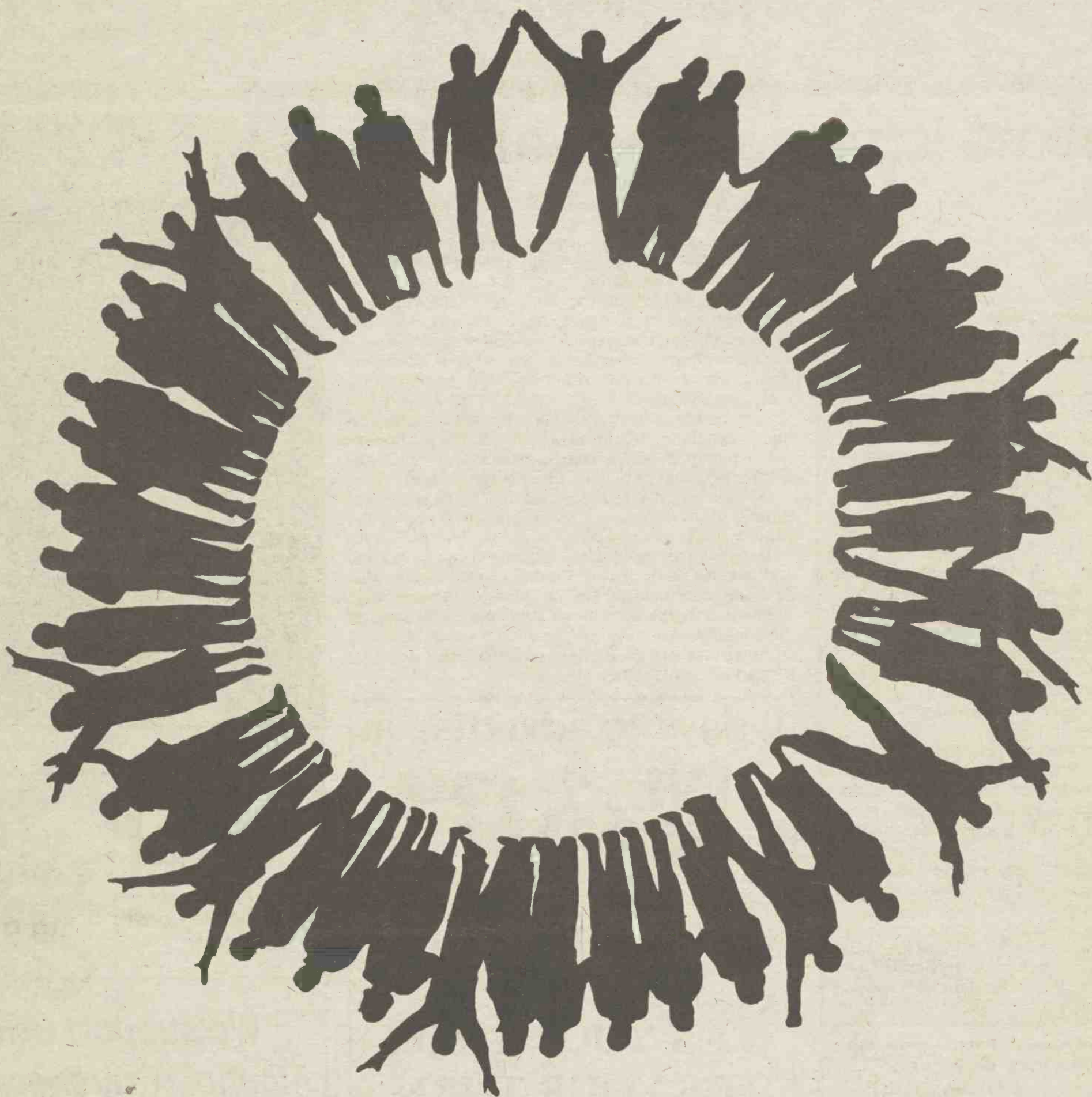
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Recovered alcoholic finds happiness helping others

By Diane Parenteau
Windspeaker Correspondent

Onion Lake now a 'dry reserve'

ONION LAKE, SASK.

In July of 1989, the Onion Lake Band graduated 15 local members from its chemical dependency program.

They were trained in drug abuse, psychological behavior and counselling skills to help community people down the road to recovery.

Floyd Whitstone, Onion Lake Social Services trustee worker, was one of those students.

A recovered alcoholic and a former drug addict, Whitstone was able to use the course for his own personal growth as well as passing along information to the community.

The 36-year-old father grew up in a white, urban community and has struggled to get back into his own community.

Although his grandparents taught him some Native ways, he seldom used

them.

As a result, when he attempted to return to the reserve he experienced a sense of misunderstanding.

"I didn't know the protocol of the community. I think that's what happens sometimes. People come back and don't really focus on the same level," said Whitstone.

It was Whitstone's strength and belief in his Native culture that changed his life.

"The thing that straightened me out was my introduction to fasting. I really found myself," he said.

"It (recovery) all happened in a series of events.

Also, this course has helped me a lot. It has helped the 15 (people) introduced to it. One way or another, I think those have all found their identity. And I think the community has really utilized this

course," he said.

"To my knowledge only two (graduates) are employed, but the others have used it through their families, through schools and through workshops."

"The thing that I learned is not to focus on one addiction. It's more or less recovery back to a better lifestyle as far as Natives are concerned because the psychological impact of the white society and the Native society are so different.

"The problem is not the substance. The problem is the identity crisis. Sort of intercultural transitional stress," he said.

The counselling that Whitstone does with his clients is aimed at cultural awareness.

Since Onion Lake was designated a "dry reserve" in October of last year, Whitstone has noticed people are becoming more aware of the things that are

happening around them.

"They are trying to treat their own problems," he said.

"They are more aware of the abuses and also more aware of their culture and the white society. We are trying to utilise both.

"I see more of the white (people) and the Natives working together and the Metis. The change is a process. It has taken steps."

On a personal level, Whitstone says he has found personal happiness.

"Before there seemed so many problems and no goals. Now there are goals and I'm happy."

According to Onion Lake Education Director Joe Carter, all 15 students who graduated have maintained their sobriety and a lot of them have become involved in community planning.

"They all have a more positive attitude not only



Floyd Whitstone

Diane Parenteau, Windspeaker

about themselves," added Carter.

"It was very self-developmental process."

National Addictions Awareness Week

Join in. Keep the Circle Strong

INVITATION

You are cordially invited to participate in the Kick-Off Ceremony in Edmonton for the National Drug/Addictions Awareness Week. The Kick-Off Ceremony will include the following:

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Bonnyville centre upgrades standards

By Diane Parenteau
Windspeaker Correspondent

BONNYVILLE, ALTA.

The Bonnyville Indian and Metis Rehabilitation Centre has implemented some improved standards for both their program and staff.

And its director is doing his part to ensure surrounding communities know it.

Centre director Emile Ward, who has been with the centre for just over a year-and-a-half specializes in training staff and workshops.

He has encouraged, even required his staff to upgrade their skills to offer clients better care.

"I've always maintained that you have to be the wellest of the well to treat the sickest of the sick" said Ward.

"The direction is better quality care through staff development which creates less turnover, higher morale and promotions for people."

"They (staff) tend to



stay with us. One interesting part is our cook went from cooking to counseling. That's an internal promotion."

"I've got five staff going to Nechi training this year," he noted. The Basic Training course is taught in modules one week a

month for eight consecutive months.

Staff Counsellor Shannon Ducharme has been employed at the center for two years and completed the eight-month program recently.

"It covers everything in addictions," said Ducharme.

"I think the training helps people understand themselves as well as the addictions and I think that holds them here longer. It helped me with my own addiction. The program can take a unhealthy personality from destructive to the more positive."

"We've made some minor changes in our 28-day program" said Ward, noting that the centre has

established better quality group therapy.

The center also utilizes two psychologists from Edmonton and Bonnyville.

Last year's youth program was also a new approach for the centre. It was so successful that plans are already underway for Youth Program 1990.

As a follow-up to the summer program, workers have continued contact with young people by hosting one-day workshops and dances on the last Saturday of every month.

"The workshop groups decide on the following months' topics," said Ward. So far the group has dealt with day-to-day problems and peer pressure.

Ward spends a lot of his time away from the centre in various surrounding communities.

"They're starting to use me more for workshops (locally) instead of hiring in someone from outside," said Ward.

"It gives me an opportunity to describe the centre and the facilities because there is always a lot of questions. It's a chance to fill that in and it's an opportunity to meet some key people in the communities. There is always good fellowship too."

In addition to the improvements and upgrading of staff and programs, the centre will receive a \$90,000 facelift.


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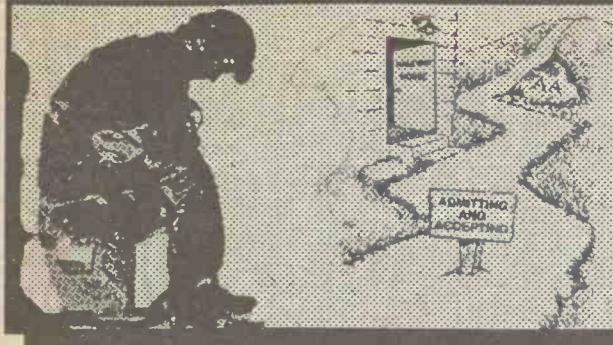
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THE ROAD TO RECOVERY

Drinking while pregnant can lead to fetal syndrome

By Leta McNaughton
Windspeaker Correspondent

EDMONTON

THE UNBORN CHILD'S FIRST DRINK

A CHILD BORN TO AN ALCOHOLIC MOTHER EXPERIENCED WITHDRAWAL SYMPTOMS 18-24 HOURS AFTER BIRTH, CONSISTING OF ABNORMAL IRRITABILITY, TREMOR, RESTLESSNESS, SLEEPLESSNESS AND EXCESSIVE CRYING. SYMPTOMS GRADUALLY DISAPPEARED BY THE SIXTH DAY.

Sheila, 23, is a secretary for a business in Edmonton. Soon to be a mother, Sheila and her husband have a happy life. Together, they start planning the unborn child's future.

Sheila considers herself a social drinker.

At lunch she will often have a cocktail and usually a glass of wine at dinner. When she has trouble sleeping at night, which is often, she will have a glass of brandy.

Although Sheila isn't an alcoholic, she has a chance of having a child with Fetal Alcohol Syndrome.

Fetal Alcohol Syndrome (FAS) is a pattern of physical, mental, and behavioral differences in children of women who drink during pregnancy.

A woman who drinks during her pregnancy is putting her unborn child at risk to develop FAS.

Damage has been found in children whose mothers had only one drink a day, and even three to four drinks a week can affect the unborn baby.

FAS is the third leading cause of mental retardation after down's syndrome and spina bifida in Canada.

FAS affects the babies' growth, development, and facial features, "they get a short nose, a thin upper lip and a flat mid-face," says Dr. Patricia Weeks, a family physician.

The effects last a lifetime.

"The problem is irreversible after the child is born," says Heather Clayton, the senior consultant for com-



Windspeaker file photo

If the mother is drunk, the unborn child is drunk. The risk of drinking during pregnancy appear highly questionable.

When a mother drinks, the alcohol goes from her stomach into her bloodstream. From there, it crosses the placenta and enters the unborn baby's bloodstream.

In adult terms, this may be like being kept in a tub of alcohol for several hours while being injected with alcohol.

munity health at the Alberta Indian Health Care Commission.

During early pregnancy, damage may also appear in the heart, kidneys, joints and genitals. As well stillbirths, "deaths around the time of birth are eight times more frequent," says Weeks.

"A woman doesn't need to drink a gallon of alcohol either, it could be just one wild party," says Clayton.

A binge, (five or more drinks at one time), at any time of the pregnancy may harm the baby.

For women that drink heavily, the consequences are alarming.

"71 per cent of children of heavy drinkers were

abnormal, which is twice the frequency you find in people that don't drink," says Weeks.

When a mother drinks, the alcohol goes from her stomach into her bloodstream. From there, it crosses the placenta and enters the unborn baby's bloodstream.

In adult terms, this may be like being kept in a tub of alcohol for several hours while being injected with alcohol.

When the mother drinks, both her and baby have equal amounts of blood alcohol. So if the mother is drunk, so is the baby.

FAS occurs equally in male and female embryos. In Canada, FAS occurs in 1.9 per 1,000 live births. In some areas, it is one every 200 births.

Some studies show that one to three of every 1,000 Native babies born will have Fetal Alcohol Syndrome. In Native communities in the Yukon and northwestern B.C. where there were high levels of alcohol abuse, 25 to 49 of every 1000 babies has FAS.

There are several reasons why the number of Native babies with FAS is higher than the rest of Canada.

The cultural group and its influences, the patterns of alcohol consumption and abuse and being uninformed of the dangers of drinking during pregnancy lead the list.

FAS is preventable. The first thing is to become informed.

"AADAC has educational type programs to make people aware that this is one of the dangers to an unborn baby. There's early childhood development, early intervention and this type of program," says Clayton.

The problem of Fetal Alcohol Syndrome is worse in isolated Native communities.

NNADAP (National Native Alcohol and Drug Abuse Program), which is the equivalent of AADAC for Natives, does go into the communities to educate on prevention.

But there are some communities they just don't get to. Consequently, not enough women are made aware of the dangers alcohol consumption during pregnancy.

The best prevention is to not drink during pregnancy.

"Actually no alcohol is the prudent thing to do during pregnancy," says Clayton.

Dr. Weeks disagrees. "Abnormalities were not found until 45 ml. of ethanol, equivalent to three drinks a day were exceeded. So you have to drink more than that a day for it to happen."

She says "an occasional drink causes no known risk."

The type of alcohol, whether it's hard liquor or not, will affect the unborn baby.

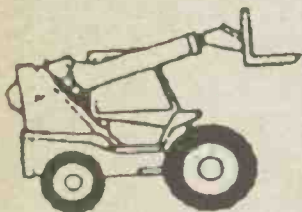
Whatever a mother's blood alcohol level, the baby's is the same.

Just remember, alcohol is a toxin to the brain. Adults that drink heavily have been brain-damaged.

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On the face of the drum we have crossed sacred pipes symbolizing peace together. The crossed sweetgrass pipes represent the Native cultural understanding that the powers of the universe come in sets of four, for example; the four directions, four seasons, four colors of man. Scientists have called this reality by the term "quaternity."

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Ex-drunk driver straightens out to help others

Fatal accident ends alcohol binges

By Heather Andrews
Windspeaker Correspondent

EDMONTON

Clayton doesn't really like remembering the accident, but at least once a day something about the awful night comes back to him.

He still sees the police car lights flashing, and he can feel the flames as his car burns.

He hears onlookers say the driver of the other vehicle is dead.

But worst of all, he remembers how he slowly realized that the whole dreadful scene was his fault.

As he comes out of his alcoholic haze, he tries to remember what has happened.

Those last few drinks at the bar, arguing from his friends that he was capable of driving and looking for his car in the parking lot.

Slowly bits and pieces of the evening come back

to him. But he remembers nothing of the accident.

His first recollection of the tragedy is being pulled from the car by the passerby who had witnessed Clayton's car as it headed on its collision course with the luckless victim who was driving innocently across the narrow underpass.

"It wasn't the first time I'd blacked out," Clayton remembers, "and it sure wasn't the last time."

Even after causing another man's death, ironically a teetotaler, Clayton didn't quit drinking.

Clayton had done a lot of drinking in his 19 years.

"There was always a party in my neighbourhood," he laughs. By the time he was 16, he was having frequent blackouts.

He quit school and took a job in the automotive department of a large local firm, pouring his wages into his car, his girlfriend, and liquor.

One fateful night, his

life came to a smashing, fiery climax because he'd been upset over a break-up with his girlfriend.

"I drank lots, but it didn't seem to be making me drunk. And I felt like getting drunk that night."

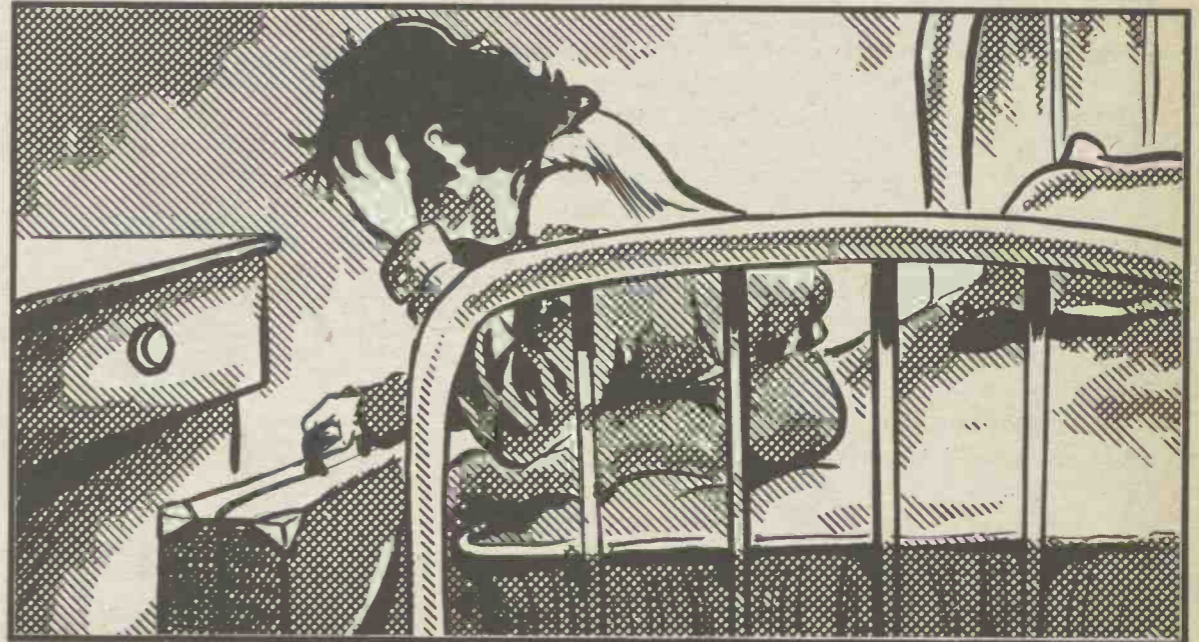
Clayton was hurting over the loss of his love, worried about his future and, knowing he was drinking too much, haunted by the hurt he often saw in his mom and dad's eyes as he downed one drink after another.

Clayton doesn't know where he was going when he collided with that other car.

Later, after sobering up, he admitted he didn't know a soul in that end of town. He doesn't know why he was there, and he can't remember what happened to cause him to lose control.

"I sure was sober in front of the judge the next morning, though," Clayton remembers.

As the trial date was set



A fatal drunk-driving accident brings back haunting memories

File photo

and bail arranged, it started to sink in what had happened, and the seriousness of it all.

As fall turned into winter, the January court date loomed ahead. Clayton made several attempts to stop drinking, but always the seriousness of his actions overcame his good intentions.

He began to attend AADAC meetings, where he found encouragement.

Then something happened that gave him some direction and some hope.

One weekend his family returned to the Metis settlement where his mom had been raised. He talked to his grandmother for hours, listening to her soft voice as she asked him questions, and talked about the old days to him.

He began to plan what he must do.

"I knew it would be hard, really hard," he remembers. "But I had found myself and that was the first step."

Back home in Edmon-

ton, he counted the days until the judge sentenced him.

In the few weeks that were left to him, he planned his time carefully.

First he phoned people he knew he had hurt during his drinking days and made arrangements to meet them and say he was sorry.

He quit drinking completely. It was easier now because he had a plan.

He contacted schools and set up times to speak to students and warn them of the awful consequences of drinking.

Clayton became active in AADAC, helping many "down-and-outers" who were trying unsuccessfully to kick the habit. And as he helped others, he grew and matured himself and became stronger.

He scarcely finished when the judge sentenced him to two years in a correctional centre in northern Alberta. He had a plan for his time there too.

Clayton kept in touch

with his heritage, enjoying sweatlodges when available. He enlisted in every course for every trade that was offered.

He worked with men who were alcoholics, just like him, but who couldn't wait to get out and start drinking all over again, encouraging them to believe they could live a new, better life.

His good work and improved attitude did not go unnoticed. He found himself released eight months after sentencing and back out into society.

Clayton has made it successfully through the years since that tragic night in 1983. He is now married and has two children.

"My wife didn't know me as a drinker," he says.

"But you have to do it for yourself first," Clayton cautions.

"Only after you believe in yourself, and have pulled yourself up into a decent life, can you help others."

NAYO-SKAN

NAYO-SKAN is a part of the Hobbema Indian Health Services.

NAYO-SKAN Human Resources Program is implementing a "Comprehensive Community Approach To An Alcohol/Drug Program" in the Hobbema Four Bands, Ermineskin, Louis Bull, Montana, Samson.

The Comprehensive Community Approach: is comprehensive in that it includes all members of Hobbema Four Bands in its program, whether they are:

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- Recovering alcoholics;
- Drug users; or
- Innocent victims. (Those powerless over other peoples' drinking/drugging.)

is a community approach in that it deals with all groups and organizations in the community:

- Organized groups;
- Unorganized groups;
- Community associations;
- Band programs;
- Schools and Institutions

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2. Education
3. Training
4. Prevention
5. Treatment
6. Rehabilitation
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- Drugs, addictions, addicts
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- Suicide information and prevention
- Impaired driving and other alcohol/drug related offenses
- And alcohol/drug related-problems

And takes in people through:

- Self-referral
- Referral from others
- Interventions
- Crisis situations

If you wish information or help in the matters or problems related to alcohol/drugs/solvents/inhalants, you may drop-in or call:

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Hobbema Indian Health Services
Box 100
Hobbema, Alberta T0C 1N0
Phone: 585-3777
585-3913

NAYO-SKAN also provides a 24-hours after-hours emergency service in cooperation with:

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and ask for "NAYO-SKAN Staff on call"

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Diabetics who drink bring special problems

By John Holman
Windspeaker Correspondent

EDMONTON

The body's detoxification center, the liver, removes 10 to 15 grams of alcohol from the blood per hour — the amount in one beer, a glass of wine or a shot of liquor.

Drinking more than this per hour causes intoxication.

For a person with diabetes this presents a special problem because hypoglycemia and mild intoxication have similar symptoms.

Alcohol can have a relaxing effect and dull judgment, masking the effects of hypoglycemia.

Diabetes is a condition in which the body does not produce insulin, a chemical needed to convert food energy into energy usable by the body.

It is remedied by a balanced diet, exercise and in a minority of cases, insulin shots.

Hypoglycemia occurs when the blood sugar level

is too low. In insulin-users, symptoms include shakiness, sweatiness and confusion, according to Jan Eno, a nutrition program director at the Canadian Diabetes Association's national office in Ottawa.

If no sugar is ingested immediately, diabetics develop a "fish-eyed stare" and their sense of balance may deteriorate.

The diabetic can turn pale and disoriented. Later, they may get aggressive, or withdrawn, or tearful, Eno adds.

She notes that hypoglycemic reactions are different for each person. Severe cases result in unconsciousness, coma and death.

"The possibility of dying from low blood sugar is greater if you have been drinking a lot of alcohol," says Eno.

"Alcohol is like a poison to the liver. Alcohol stops the liver from being able to make and release glucose."

If a diabetic who uses insulin drinks after going without meals for a long time, or after extended exercise, alcohol-induced



Bill Mackay, Windspeaker

hypoglycemia can result.

Fasting and exercise burn up glycogen (a sugar) usually kept in the liver cells for emergencies like hypoglycemia.

When the blood sugar level is low, glycogen can be quickly changed into sugar and released into the bloodstream. When this store of sugar is depleted, the liver converts proteins into sugar.

If excess alcohol is in the liver, the liver works to get rid of it instead of converting protein — so the sugar supply is cut off.

Severe untreated hypoglycemia can be fixed with an injection of glucagon, a hormone that causes the liver to change glycogen to sugar, but if the liver's glycogen is used up and if the liver is busy removing alcohol from the blood-

stream, not even glucagon will help.

Instead, glucose will have to be directly injected into the bloodstream through an intravenous.

If insulin-users want to drink they should limit themselves to two drinks at the maximum. The basic guideline for drinking is moderation.

Diabetics should slow the absorption of alcohol

by nursing their drinks over a long period of time. They should never drink on an empty stomach or if close to hypoglycemia.

They should dilute the alcohol or eat foods containing carbohydrates and fats with the drink.

Only 10 per-cent of the diabetic population depends on insulin and faces this danger, Eno says.

There are several kinds of diabetes and most do not depend on insulin to survive, they control diabetes with diet and exercise.

Eno explains that diabetes among Native people is mostly caused by obesity. Eno has no figures or statistics of diabetic native population, but says it's most prevalent in the Atlantic and Ontario and the least in western Canada.

All diabetics should consult their doctor before making a decision to drink to see what conditions or recommendations they should follow.

There may be unrelated reasons like ulcers or liver damage, to avoid alcohol.

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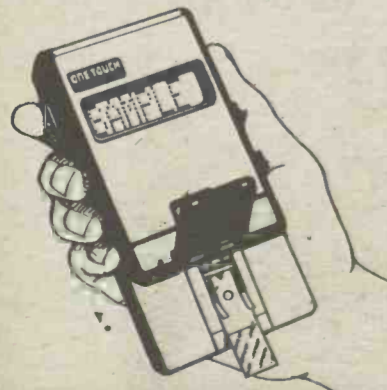
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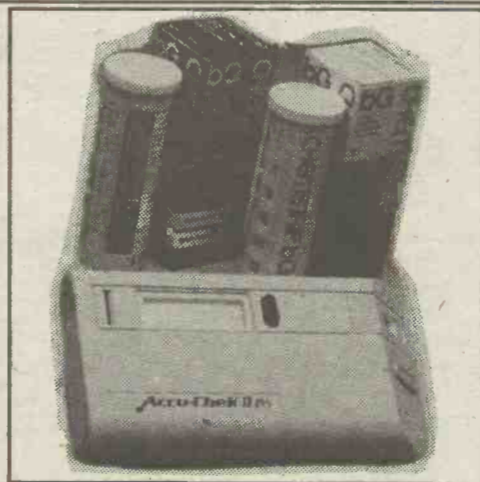


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POUNDMAKERS LODGE

Join the Circle is demonstrated by Ruth Morin and staff at Saddle Lake Counselling Services (S.L.C.S) Their motto is "ADDICTIONS PREVENTION IS EVERYDAY!" S.L.C.S. borrowed Selkirk, Manitoba's idea of the Red Ribbon Campaign. Selkirk's Native and Non-Native Pride Group was Nechi Institute's Community Development's prize winner in 1987. S.L.C.S. made up and distributed tiny little ribbons with a pin attached. Everyone wearing the ribbon supported drug awareness. Day Care children, parents, teachers and community members were wearing ribbons. All of the staff of Saddle Lake Counselling Services are Nechi graduates.

At S.L.C.S., they conduct the following activities:

- a) Weekly half day information series on alcohol and drugs for reserve employees, service givers and teachers.
- b) Weekly service givers self-care sessions for two hours per week.
- c) They work with the only active Boys & Girls Club on Reserve in Canada.
- d) They have a Buffalo Sage Society Youth Dance Group.
- e) They have developed and utilized a very comprehensive assessment and follow up process and instrument when working with clients.
- f) They have developed a social policy of assessment and referral of clients on social assistance, dealing with Alcohol Abuse Prevention and Intervention.
- g) They operate a parents' self-help group — weekly.
- h) They conduct sessions with Kindergarten to Grade 12, three to four times a week with different classes in prevention and decision making. Presently, they are focusing on inhalant abuse. Ruth has taken S.A.D.A.C.'s training in inhalant abuse prevention.
- i) S.L.C.S. are part of a Prescription Drug Medical Advisory Committee, and they work with medical personnel in interventions with prescription drug abuse.

S.L.C.S. is keeping the Circle strong — Celebrate and Join the Circle!

National
Addictions
Awareness
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Join in.
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INVITATION

You are cordially invited to participate in the Kick-Off Ceremony in Edmonton for the National Drug/Addictions Awareness Week. The Kick-Off Ceremony will include the following:

SOBER WALK AT 11:00 A.M.

(Starting from Sir Winston Churchill Square or the U. of A.)

TO

THE JOIN THE CIRCLE RALLY AT 12:00 NOON

(At The Alberta Legislature - North Side)

ON

NOVEMBER 20, 1989

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SUBSTANCE ABUSE

Survival on southern reserves



Lyle Donald, Windspeaker

Conditions is considered one way of recovering from alcohol and drug abuse.

st. That's where your roots are. Education has a very important role. If you don't have education and security at home, a child's ability to learn will be affected," says Peter Strikes With A Gun.

and Chickasaw in the United States, sent a passionate plea for something about use. Lane's at instituting a alcohol and curriculum in schools. "Here's, 'Too' would high kindergar- first proposed project in 1966. Itive feedback it was imple- to Chief Fox, ter all the en- ents, commu- n, I hope chief pport the ex- a significant ey to imple- ops. The most sion is why riculum never n the Blood was originally

people for the program. St. Paul has the highest occupancy rate of any similar centre in the province, says Weasel Head. One of the most important aspects of St. Paul's program is its cultural component, says Many Chief, a recovered alcoholic.

"It plays a vital role in personal identity." Many Natives have lost their desire to lead a rewarding life, he says.

After years of substance abuse, many Indians don't care about working and live from welfare cheque to welfare cheque, he adds.

An 80 per cent unemployment rate continues to hurt reserve residents, but the chief and council have not recognized the problem, says Many Chief.

"People on this reserve are not concerned with unemployment. The thinking is, welfare is OK. They're getting money for nothing. That's what life here is like."

People won't be able to get back self-respect and self-confidence until they return to work, says Many Chief.

One person who does back Fox and council

maintains the chief is making an effort, is Blood Tribal Police Chief Liz Scout.

She knows there is a big problem on the reserve, and blames it on poor economic conditions.

"Economic development is needed. This is a symptom of the problem," says Scout.

"I have a lot of respect for Chief Fox. I think he's trying."

The only way things will change, she believes, is if people on the reserve join together in a united stand against substance abuse.

But Many Chief says the only way things will change is if council under goes a major overhaul and substance abuse prevention programs are instituted into school curriculums.

"I believe we're going to have to turn some people around. It's the economy and the education systems we're going to have to change."

For many impoverished natives, with nothing but time on their hands, the choice of drinking is an easy one to make, says Many Chief.

Drinking alleviates the problems they have and allows an easy escape.

Natives don't have the money to buy the best wine or Whisky in the liquor store and instead will get the most available beverage that carries the best kick — Lysol, he says.

Many Chief says he did

not consume Lysol during his drinking days, but says it produces an immediate high.

Lysol's alcohol content is more than 20 per cent.

Most grocery outlets in Lethbridge have a policy regarding sale of some more popular "beverages" like Lysol, vanilla extract and after-shave lotions.

Sherrie Dulton, Canada Safeway's national com-

like the condition of the buyer.

If the person appears to be intoxicated, no transaction will be completed.

But they won't discriminate simply because a person is Native, says Kirkup.

On the other hand, management will not allow a case of Lysol and products with high alcohol content to be sold to any-

role. If children don't have education and security at home, a child's ability to learn will be affected," says Strikes With A Gun.

The loss of one's confidence and self-esteem is the main contributor to substance abuse, he says.

But why is the smaller Peigan Nation appear to be having more initial success?

"Peigans have always been the type of people who spearhead, take initiative and take control of their future," says Strikes With A Gun.

He says people in Brouket are beginning to realize the entire band is trying to do something about stopping substance abuse.

"There's always a line waiting for them."

Many Chief also blames the RCMP, church missionaries and the government for the condition Natives face today.

"The only positive thing is that we now have a chance for education. With an education, people can change their lives."

"Really, it's a world of contradictions for Natives and if you don't get an education, you're not going to understand those contradictions."

"We're lost and we don't know how to deal with the world."

"Really, it's a world of contradictions for Natives and if you don't get an education, you're not going to understand those contradictions. We're lost and we don't know how to deal with the world." — John Many Chiefs, director of the St. Paul Treatment Centre

munications manager, says the huge grocery outlet doesn't use a policy because it won't discriminate over "an ethnic section or age group."

"If it's obvious a person's life may be at risk, we will not sell (the product), said Dulton in a telephone interview from Calgary.

She said, for instance, if a Safeway staff notices a 12 year-old buying a household disinfectant and plastic bags, "its obvious for abuse and we won't sell it."

Super Value in College Mall limits sales of products that can be abused one item at a time, says store manager Ino Musso.

The 3rd Avenue IGA store calls the sale of these items "a judgment call," says Tom Kirkup.

He says management will make the decision on a sale by looking at factors

one. Green's Pop Shop Ltd., on 13th Street North, says they have tackled part of the problem head on.

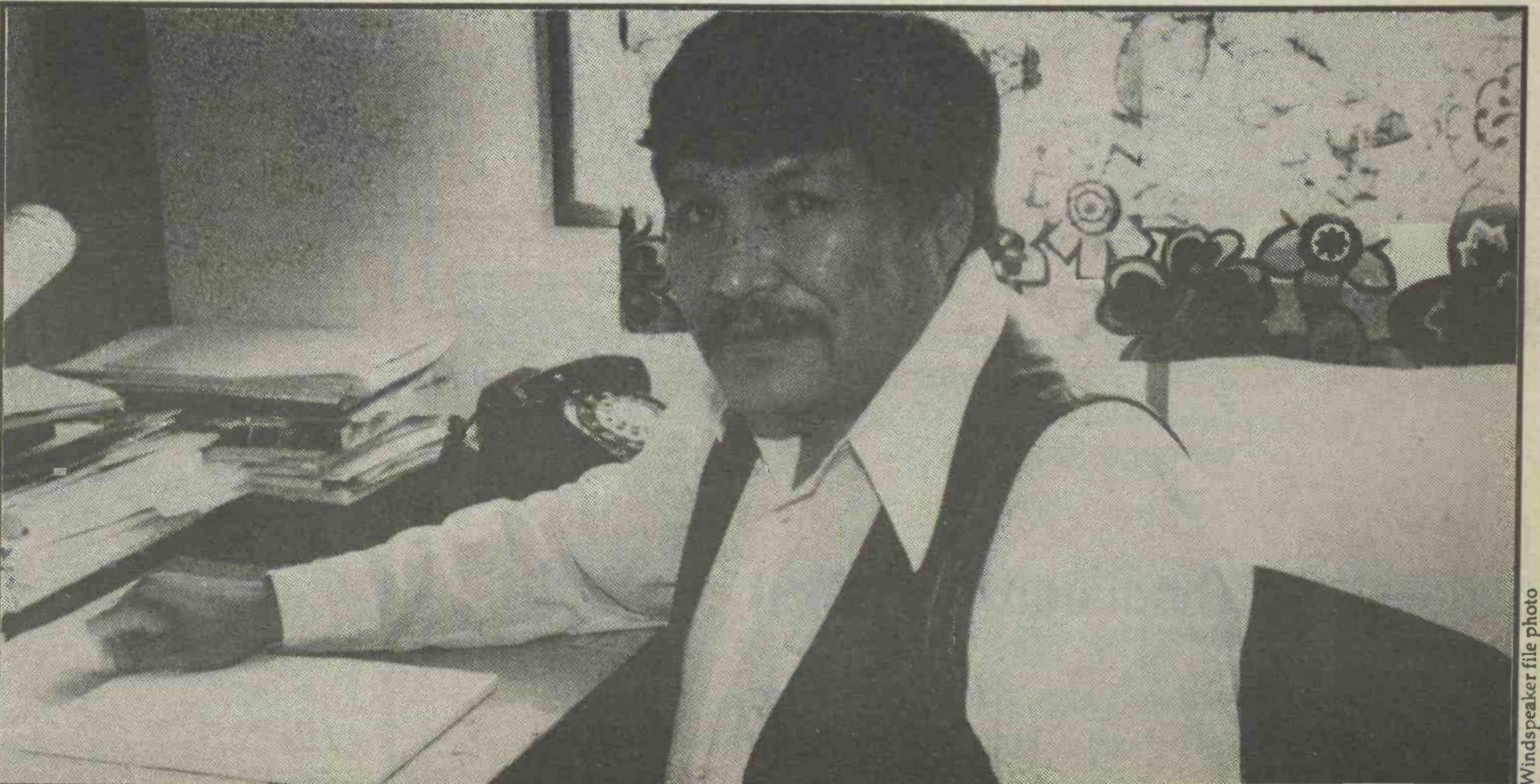
"We've taken Lysol right off the shelf," says spokesman Stacy Green.

Bob Huggins, store supervisor of Woodward's World of Food in Lethbridge Centre, says Lysol has also been removed from its shelves.

"(Lysol)" was the major concern. Listerine and Scope are a problem, but I guess there's not much we can do about that" says Huggins.

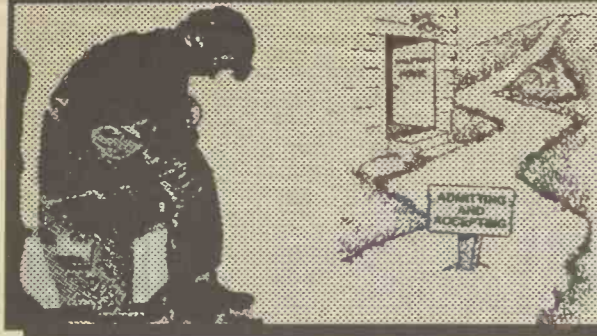
Education is a tool needed to combat substance abuse on the Peigan Reserve, agrees Peter Strikes With A Gun. And that education should start in the home.

"It's a must. That's where your roots are. Parents have a very important



Peter Strikes With A Gun: Education is the key for Natives to deal in a "world of contradictions."

Windspeaker file photo



THE ROAD TO RECOVERY

Addict slowly breaking grip of drugs, alcohol

Poundmaker's, Our House helped turn life around



B. J. Gladue

Dana Wagg, Windspeaker

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

With one foot in the sacred circle and one foot in the street, B.J. Gladue is slowly breaking the grip drugs and alcohol have had on him for 22 years.

"Sometimes I'm just feeling fantastic. But walking the streets, I have to crawl behind my wall and put on a front," he says.

"One part of me is mature and more rational. But sometimes it feels like I'm a kid," he confesses.

He's had help dealing with his addictions from treatment programs at Poundmaker's Lodge and from staff at Our House, a recovery centre in northeast Edmonton where he's lived since June 1988.

A Poundmaker's counsellor feared B.J. would go back to his old ways after hitting the streets so she

suggested he go live in a recovery centre like Our House.

At first, he found the house rules too much like being in jail.

Having to sign in and out and having to be in by an 11 p.m. curfew grated on him.

But he's become used to it. "To me this place is fine now."

Drinking and doing drugs of every description was taking its toll before he turned to Poundmaker's.

B. J. says he was having lots of blackouts and kept foreseeing death.

"The ultimate high is death and I didn't want to hit it yet. I felt there was a better way to go through life," he said.

Many of the people he grew up with had better lives and he was envious.

In his late teens, B.J. moved to Edmonton and started selling drugs in local bars where he was busted.

In 1976, four youths ganged up on him outside a downtown hotel. One bashed him on the head with a steel pipe sending him to hospital and into a coma for two-and-a-half months.

The blow to his head left him a little crippled forcing him to learn to walk and function again.

"My world had changed. My girlfriend was gone. My skills were gone. People were afraid to hire me as an operator (of heavy equipment). For

the next 11 years I worked odd jobs, received financial help from welfare, crime compensation and AISH (assistance for the severely disabled). And I used everything I could get my hands on," he said.

Fed up with how his life was going, Robert James Gladue who was born 36 years ago in "a little shack" at Elizabeth Metis Settlement, decided to seek treatment for his addictions.

"I was skeptical but was fed up with my old self. My life had been to live for the next high not to care for myself or to look toward the future. I thank my higher power I still had the sense to realize I was a drug and alcohol addict," he said.

B. J. says if it weren't for Our House he'd likely be dead.

He's stayed away from booze for 15 months. Even a trip to the local bar to play pool doesn't knock him off the wagon.

But kicking drugs has been a little tougher.

His casual use of marijuana and hashish troubled him, he said.

And he was finding it tough to be honest about his feelings.

"I couldn't really find anybody to sit down and talk to. So I figured I'd go back to Poundmaker's and work on my inner self."

So he went back for 28 more days last November.

"That went fantastically. I met some beautiful people who were real

benefactors to me."

One of the people he met there had a drug and alcohol problem. Together they're walking the road to recovery.

B.J.'s drug use started with LSD around 1967 in the heyday of the psychedelic era when he was only 14-years-old.

His father was an alcoholic and he didn't want to follow in his footsteps, so he stuck to drugs at first.

"Everybody seemed to be turning on to drugs. So I figured, why not?"

But three years later he was drinking. Before his mother died, she told him he had become an alcoholic. He denied it at first.

"I told her I could go without drinking but I found out I couldn't."

At one point he felt the only way to beat his drug and alcohol problem was if he died.

But he's been developing self-confidence and believes "if you keep your positiveness, any problem can be licked. You can't go through life feeling negative."

"Smiling eases the pain," he says.

B.J., who used to take life one minute at a time, is now taking life one day at a time.

But he's also thinking about his future and wants to upgrade his education at Alberta Vocational Centre in Edmonton starting in February.

And his dream is to go to university to study Native issues.

SUPPORT NATIONAL DRUG & ALCOHOL AWARENESS WEEK

We join all Canadians who are participating in the support program designed to better educate us about the increasing abuse problems concerning alcohol and drugs.

One such program, sponsored by both federal and provincial governments, brings us an annual campaign known as *National Drug & Alcohol Awareness Week*.

This years program takes place Nov. 19TH - 25TH, 1989. Become involved! Support *National Drug & Alcohol Week*. We do! And we need your support.

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Skid row vet wants to help street addicts

Pushes for all-purpose drop-in centre

By John Holman
Windspeaker Correspondent

EDMONTON

Fred Weller has a dream of opening a centre to help people who are willing to help themselves.

The people Weller wants to help are those fighting to beat their alcohol and drug problems on skid row.

Weller is a regular at the Boyle Co-op liaison unit located in downtown Edmonton. The unit offers counselling and outreach programs to people on the street.

Weller, 49, says people dependent on alcohol or drugs need a place where they can just sit back, relax and seek help without being judged.

A veteran of skid road, Weller is a Mexican/Cherokee half-breed from the United States.

He admits to an alcohol problem, likes to smoke marijuana and has a pill-popping habit.

Weller hopes a centre can be built on skid row that would serve as a drop-in centre, a treatment facility and an education outlet.

He says the kind of staff for such a centre would need to care about people on the street and their predicaments and want to improve their lives.

Weller says current shelters or programs are

adequate but complains that help always seems to be accommodated by pushing values on to people.

"Too many of them want to push their ideas on you," he adds. "What the agencies don't realize is that most of the people seeking help have buried their faith deep within them and do not want to be forced to dredge it back up just for a place to sleep or eat."

Another problem, he says, is that many places won't allow drunk people in for the night or after certain hours.

Weller says, "Too many of them want to push their ideas on you. What the agencies don't realize is that most of the people seeking help have buried their faith deep within them and do not want to be forced to dredge it back up just for a place to sleep or eat."

His facility would be open 24 hours-a-day and be a place a drunk could come in, have a coffee, sleep and get help to beat a drinking or drug abuse problem.

"To have some place that a person could go to talk about what's really inside," he said.

He said it would help everyone, especially Native people who have come right off the reserve and who are having trouble with city life.

Those troubles, he says, include alcohol and drug dependency, and trafficking or prostitution to support their addiction.

Weller says there are no programs for people who have moved from reserve

life to the city.

He says there are a lot of difficult problems in the life of an addict.

When he was 12-years-old, Weller was first exposed to the harsh reality of racism in a residential school in Tulsa, Oklahoma.

He was the only Indian in an all-white school. His father urged him to learn how to survive the non-Native way of life and live it.

Weller came from a "one-horse town."

He grew up with a strong family and his father taught him to be proud of his heritage.

He rose above the racism and earned his bachelor of social work in 1962 at Oklahoma State University.

Shortly after graduating he volunteered for military service in Vietnam and spent two years there. That experience turned him into an addict.

Although he says he found no racism in Vietnam because soldiers watched out for each other, he had to face the atrocities and killing of war.

He and many other soldiers turned to drugs to blot them out.

"How can you go out to kill human beings and feel nice about yourself?" he questions.

He turned into a junkie, using heroin, marijuana—anything he could get his



(l-r): Fred Weller poses with Violet McConnell, the Boyle drop-in supervisor and a friend, Horton Mullins, another Vietnam war veteran.

hands on.

When he came home in 1964 he found a country which was openly racist and unforgiving about his experience in Vietnam.

He had nowhere to turn, no job and no prospect of being hired so he trafficked drugs and continued to use them.

In 1969, he drifted into Canada, got married and continued to be a pusher.

He went through one marriage and after settling in Edmonton in 1979, he

stopped dealing drugs and using heroin and cocaine.

Weller says that there are a lot of other people who drink up their welfare cheques and have to rely on the shelters and

drop-in centres in downtown Edmonton.

He considers himself one of the lucky ones.

He has a home to go to while there are others who sleep on the street.

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Agencies combine efforts to beat AIDS, drug abuse

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

An Edmonton social service network and the city police are preparing to wage war against AIDS and drug abuse by promoting educational programs.

Seven city agencies have combined their efforts to establish a two-year, \$345,000 street outreach program for intravenous drug abusers.

The Alberta Alcohol and Drug Abuse Commission, AIDS Network of Edmonton, the Boyle Street Co-op, the Boyle McCauley Health Centre, the Edmonton Board of Health, the Sexually Transmitted Disease Clinic (STD) and the WIN House Association are hoping to train IV drug users to clean their needles, and hopefully clean up their acts, a program co-ordinator said.

David Fitzgerald,



spokesperson for the Edmonton AIDS Network, said the programs are going to include needle exchange and needle cleaning outlets set up at the Boyle McCauley and Boyle Street Co-op Centres.

There will also be intervention treatment programs for people seeking help to kick their deadly drug habits.

"But right now we're looking at hiring outreach

workers to educate IV drug users on the streets. We will help people access treatment programs," Fitzgerald said.

The needle cleaning kits, which will be distributed at the Boyle McCauley Health Centre and Boyle Street Co-op, will contain bleach and water to clean used syringes.

"But the major thrust of the program is education," Fitzgerald said.

He said the city-spon-

sored initiative to combat the spreading of AIDS may still depend on provincial and federal backing it has not yet received.

Fitzgerald said both the provincial and federal government support the idea but can't agree on how to spend the money.

The program won't be in place until the funding is secured, he said.

"And at this point we're not even projecting a start date."

But, Fitzgerald believes the program is important in slowing down communicable disease associated with IV drug use.

He said there are 350 known intravenous drug users in Edmonton.

There has been more than 23 reported cases of AIDS in the city this year.

The World Health Organization recently announced its projected analysis of AIDS, stating that the epidemic is "gaining momentum."

The Edmonton Police Department is planning to take on drug abuse locally.

Chief Leroy Chahley announced his campaign to stop the influx of the addictive cocaine derivative called 'crack' into the city.

He said the police want to work closely with the school system to set up programs to convince young people not to use the drugs.

"I'm firmly convinced that without a reduction in demand, the problem will escalate," he said.

Chahley suspects the crack craze will hit the Edmonton inner city in one year.

Use of crack, a mixture of baking soda and cocaine, has become an epidemic in the United States and has surfaced in eastern Canada and Vancouver.

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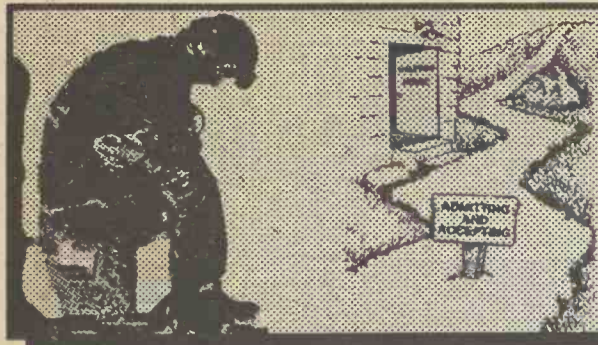
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THE ROAD TO RECOVERY

Desire to mother forced woman to give up bottle

By Albert Burger
Windspeaker Correspondent

FAUST, ALTA.

"I'm Rebecca, and I'm an alcoholic," says Rebecca Martell.

It's a standard opening at meetings of self-help groups such as Alcoholics Anonymous, but Martell takes it a step further by introducing herself in this way to young women in her efforts to educate them on the dangers of alcohol consumption to their unborn children.

She grew up in the bush, she says, but at age 14 in Fort McMurray she drank every weekend.

After she moved to Detroit, she began to drink every day to cope with being in a school of 2,500 students.

Within two years she went through all the stages recognized in the disease — a process that usually has a duration of over ten years. At 16, she was already an alcoholic.

Her overwhelming desire to be a mother, she says, motivated her to put drink and drugs behind her.

She learned to care about herself and about others by listening to elders who told her: "When you grow inside your mother, you experience what your mother does. When you're born, your spirit will begin to fill you until as an adult you will be filled with spirit."

"Everybody," says Martell, "needs to be complete — filled with spirit, to be a responsible person, a good parent. Our elders are very clear: Indians must not take alcohol."

There is a very good reason for the elders' strong caution to their people, she explains.

Some races, and some people, had a diet high in carbohydrates such as grains which during the digestive process ferment and produce natural alcohols, thus providing the body opportunity to deal

with these toxins.

Indians, on the other hand, lived primarily by the hunt and ate much meat and few carbohydrates, and therefore may be more severely affected by alcohol.

In fact, Martell says, Indians are more susceptible to alcoholism as a progressive degenerative disease resulting in cirrhosis of the liver, high blood pressure, strokes and heart attack, and sugar diabetes.

From her own experiences, Martell pleads with young women to "please, be responsible to your unborn child because our children are our future."

Alcohol will reach into the womb to maim the unborn child through fetal alcohol syndrome (FAS).

"If you drink during the first three months of your pregnancy, chances are your child may be mentally retarded or deformed."

From 72 hours before conception there should be no alcohol consumption during a pregnancy. The first twelve weeks are crucial, Martell says.

Drinking during these periods may result in a child with misshaped facial features, curved spine, heart defects, fused or missing ribs, and webbed feet or hands.



Motherhood and substance abuse don't mix

File photo

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Support high for National Addictions Awareness Week

By Dana Wagg
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Natives are reaching out healing hands in ever increasing numbers during National Addictions Awareness Week.

Support for joining the Circle has jumped almost five-fold in just one year, says Louise Mayo, national coordinator of the week.

She said 371 declarations of intent had been received as of early last week.

"As the declarations came in from day to day, I was getting more and more excited," she said.

The highest number of declarations, 76, had come from British Columbia. Alberta was in second place with 68.

The communities are pledging to form sometime

during the week a circle of hands of people, who have chosen a lifestyle free of alcohol and drugs.

The goal is to see how large each circle can grow over the years, she said.

Mayo hopes to receive 400 declarations by Nov. 20. Addictions' Week runs Nov. 19-25.

Last year in the first year of the Join the Circle campaign 83 declarations were received.

Planning and promotion has bumped up participation, said Mayo.

She expects an estimated 60,000 people will join hands in circles across the country this year, a

fourfold increase over the 15,000 people, who participated last year.

Mayo, a 29-year-old Mohawk from the Kahnawake Reserve, said she believes the communities are "very serious" when they sign and send in the declarations.

"More and more com-

munities are becoming healthier," she said.

"We emphasize celebration and participation in this growing circle," she said.

"I wish everybody the best in Canada and that everybody has fun during the week."



Louise Mayo

Dana Wagg, Windspeaker

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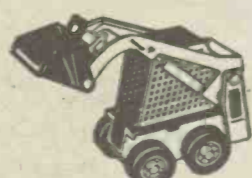
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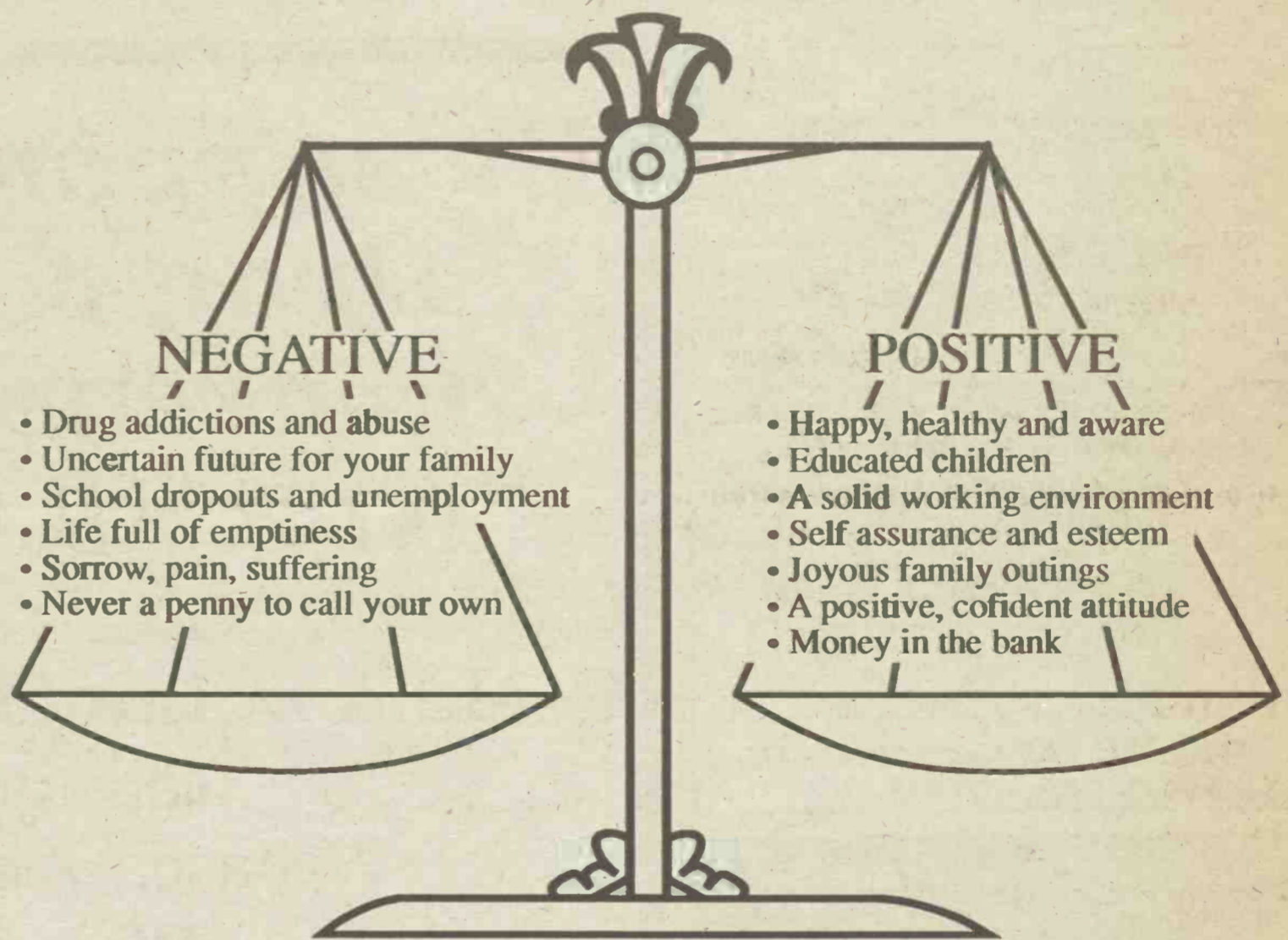
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Natives must face up to alcohol — writer

By Josie Auger
Windspeaker Staff Writer

EDMONTON

"We, as a race of people, aren't going to solve our national (alcohol) problem unless we face up to it," says Mohawk journalist Brian Maracle.

"We are all hurt by drunken Indian stereotypes."

Maracle, former CBC Radio host of Our Native Land, says he wants to write a book about alcohol from the Native perspective.

"There isn't an Indian in

the country whose life hasn't been made a little worse by alcohol. Whether it be by family or friend, I have had family members who have died by drinking to death," he says.

Maracle's life has also been affected by alcohol.

Four years ago, at the age of 38, Maracle was a pretty serious drinker.

He would drink on weekends and go for more drinks after work.

After an all-night party he rolled in at the same time his 11-year-old daughter was heading off to school.

She gave him a stern

and disappointed glance that prompted him to quit.

Many changes have been a part of the Mohawk journalist's life.

Maracle has spent ten years in the media and was fed up with the news business.

He saw very little results.

He wanted to accomplish more, to do something with a long-term impact for Native people.

While he was still researching material for his book, he wanted to start the first chapter by going back to the root of the problem—back to the

Hudson Bay trading days when trappers would take their loads of furs and trade them in for a jug of whisky.

"Drinking isn't Indian. A sober lifestyle is the thing to do," he says.

Maracle wants to hear from Native people to find out how alcohol has affected your life.

If you would like to be interviewed or if you want more information, phone 613-234-9620 contact Maracle at 178 Hawthorne Avenue, Ottawa, Ontario, K1S0B5.

Or call him at 613-234-9620.



Jeff Morrow, Windspeaker

Sobering up is the challenge for the Native community.

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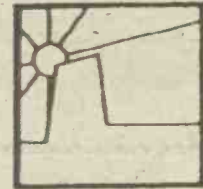
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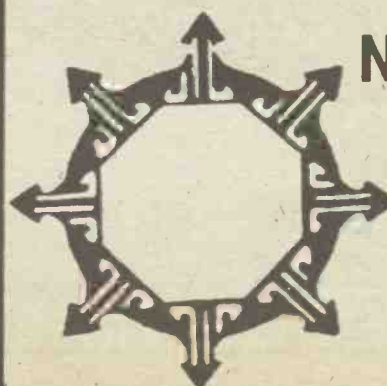
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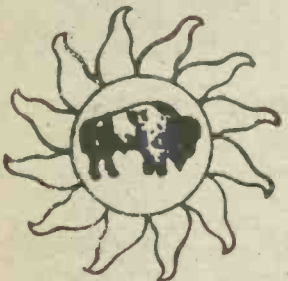
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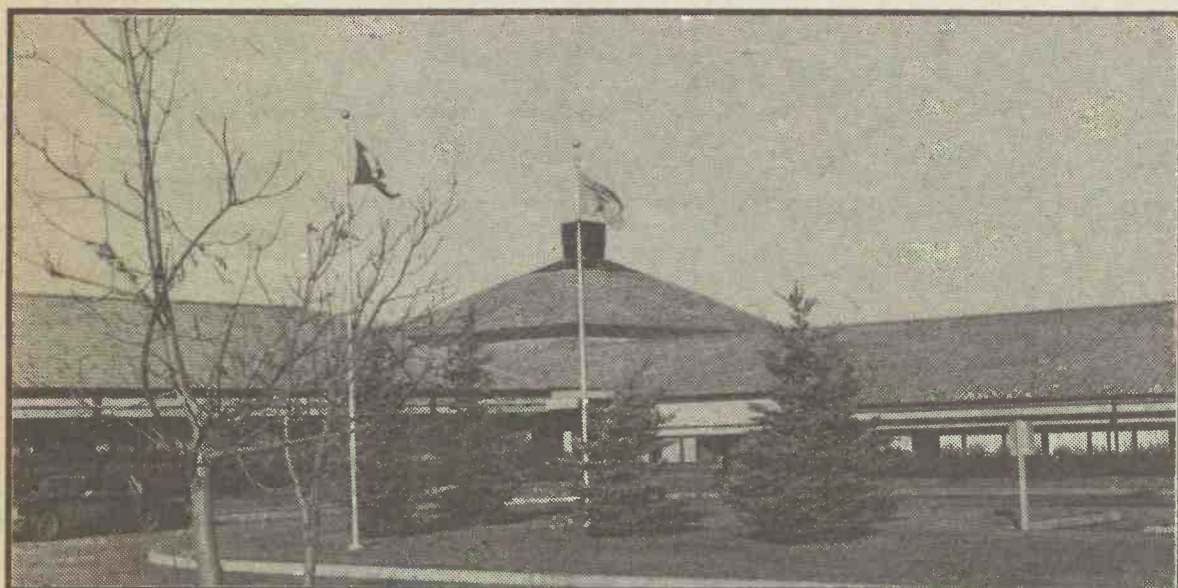
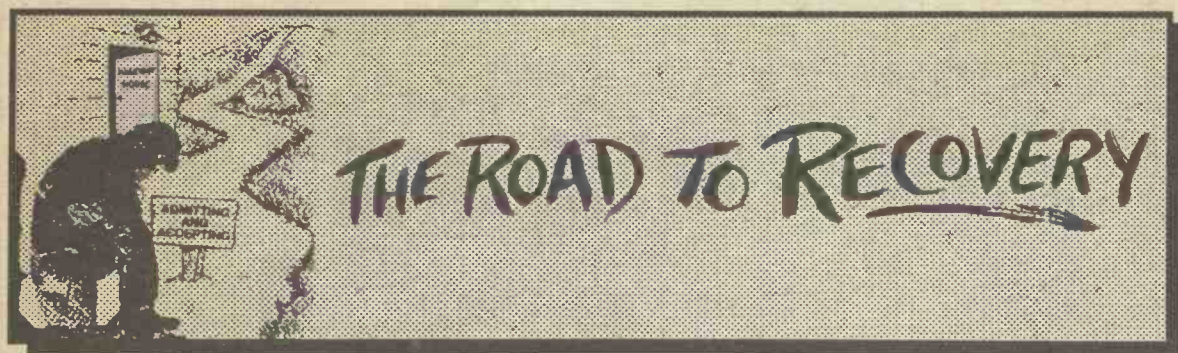
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The Poundmaker/Nechi centre in St. Albert

Dana Wagg, Windspeaker

Sober walk celebrates sobriety

By Dana Wagg
Windspeaker Staff Writer

ST. ALBERT, ALTA.

A Sober Walk highlights and kicks off National Addictions' Awareness Week in the Edmonton area.

It starts 11 a.m. Monday, Nov. 20 both from Sir Winston Churchill Square and the Students' Union Building at the University of Alberta and travels to a Join the Circle Rally at noon at the Alberta legislature.

Similar circles are being formed all across the country during the week by people who have chosen a lifestyle free of alcohol and drugs.

Solicitor General Dick Fowler has confirmed he'll be taking part in the Sober Walk, said Louise Mayo, national coordinator of Addictions' Awareness Week.

The sober walk is a "symbol of communities coming together in spirit and celebrating sobriety," said Maggie Hodgson, executive director of Nechi

Institute.

Participants are encouraged to bring posters and banners to advertise their programs.

Locally, Poundmaker's Lodge and Nechi Institute will be holding an open house and round dance in support of Addictions' Awareness Week.

The open house will be held at the Poundmaker/Nechi Centre Friday, Nov. 24 from 2:00 p.m. to 4:30 p.m.

The round dance will be held at the centre Nov. 25 from 8 p.m. to 4 a.m.

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The campaign - National Drug Awareness Week, November 19 - 25, 1989

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Centre gives hope to substance abusers

By Jeff Morrow
Windspeaker Staff Writer

CALGARY, ALTA.

There's more to curing addictions than simply relating the evils of alcohol and drug abuse, says the program director of one of Alberta's most successful treatment centres.

Darlene Walker, from Native Alcoholism Services (NAS) in Calgary, says the deep-rooted feelings of inadequacy have to be dealt with first.

She believes family counselling and promoting Native heritage will play a part in curing addictions and low-self esteem.

"We do everything we can to help through intervention and prevention. It has to start with the family. The family is our only hope of survival," she said.

The NAS has counselled 10,700 Natives from Oct. 25, 1988 to Oct. 25, 1989.

Walker says her counselling and referral service has doubled its clientele

over previous years. There are 41 people that come to the centre each day.

Walker attributes the dramatic increase to a change in attitude among Native families that recognize that there is a problem with substance abuse.

NAS focuses on family counselling using a "holistic recovery" approach. There is also individual counselling and group sessions.

The service also offers a hands-on training program for counsellors.

The staggering number of Natives that find their future at the bottom of a booze bottle can be reduced, Walker says, if they can be given encouragement and hope.

Instead of isolating substance abusers from their drugs, or preaching about the consequences of over-consumption, NAS focuses on prevention by providing a sense of worth and self-esteem.

"Putting a plug in a jug is not enough." Being proud of where you come

from can help guide you to where you're going, says Walker.

"Being Native is a beautiful and wonderful thing. We want our clients to know this, and feel it."

If they can learn to be happy with who and what they are, Natives can overcome their afflictions, she says.

The NAS staff is comprised entirely of Natives who have had a problem with substance abuse.

Walker, who is a recovering alcoholic, feels the general population should try to better understand how the Native community has been tormented for generations with a sense of inferiority.

Walker, a Metis, says many of the programs at NAS are geared toward younger Natives and family units that have been affected by drug or alcohol abuse.

She says the programs promote Native heritage and culture, giving NAS clients confidence in their ancestry.



Darlene Walker of Native Alcoholism Services in Calgary

Walker agrees Native substance abuse problems are self-inflicted, but falls short of chastising society for ignoring the true cause.

There are many underlying stress factors that cause Natives to turn to drugs and alcohol for escape. The most damaging, she notes, is the fear of ethnocide, or loss of heritage.

She says this fear is the root to many family crises

that is caused by drug and alcohol addiction.

Family Dynamics addresses childhood issues such as fear of intimacy and emotional abuse, which could lead to future substance abuse problems for the child.

Other programs offer one-on-one counselling with teens and pre-teens who are children of addictive parents. Some staff counsellors even go to

schools and make presentations about drug and alcohol abuse and share NAS philosophy.

"We think these programs are a grand finale to a holistic approach to healing. It creates a sense of confidence and it helps in goal setting. It offers alternatives and hope," she says.

Workshops are held to aid in managing the crisis situation. Lectures and group sessions are also put on to discuss lifestyle and behavioral patterns.

Walker says there is a long way to go make Natives aware of the themselves and to let the public know the problem involves deeper issues than what they see on the streets.

She hopes to make stronger ties with other organizations to combat alcohol and drug abuse.

"Networking and touching base with other groups with similar concerns is an essential tool," she says.

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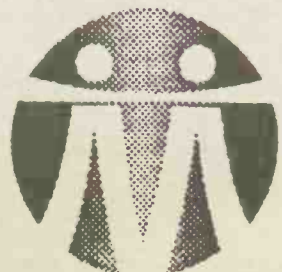
Inform yourself! Educate your child!

Support **NATIONAL DRUG AWARENESS WEEK**

A message from:

Alberta Federation of Metis Settlement Associations

2nd Floor, 11104 - 107 Avenue,
Edmonton, Alberta
T5H 0X8



Support National Drug & Alcohol Awareness Week November 19TH - 25TH, 1989

We need only to read a newspaper or listen to the news broadcast to know that today we face a social problem that is growing at a rapid pace. The problem — alcohol and drug abuse. The campaign — National Drug & Alcohol Awareness Week. We pledge our support — Can we count on you?

AKLAVIK INDIAN BAND AND AKLAVIK DEVELOPMENT CORPORATION

P. O. BOX 118 — AKLAVIK, N.W.T. — X0E 0X0
TELEPHONE (403) 978-2029

THE JOIN THE CIRCLE CAMPAIGN

The *Join The Circle Campaign* is a pledge by your community to complete a circle of joined hands during National Addictions Awareness Week:
November 19 - 25, 1989.

BACKGROUND

The *Join the Circle Campaign* grew out of a need to promote N.A.A.W. at a national level as well as to provide people with a creative way of participating within their own communities.

In 1988, an Ad Hoc Committee was formed in order to prepare a strategy to assist Indian and Inuit people to participate in N.A.A.W. It was agreed at this meeting that a specific tool for demonstrating the level of mobilization in Native communities should be developed and implemented. In addition, it was also agreed that this initiative should symbolize the theme of N.A.A.W. as well as a growing movement among Native people in Canada toward the revitalization of their culture. Perhaps, most importantly, it was thought that it should emphasize the fact that there is a growing circle of individuals, families and communities who are choosing a lifestyle free of alcohol, drug and solvent abuse.

After discussing the issue at some length and brainstorming a number of possibilities, the *Join The Circle Campaign* was born! It is a very simple but effective activity which can easily be implemented in any community.

CAMPAIGN

The *Join The Circle Campaign* is a very simple and exciting activity for partici-

pants. The Campaign is a pledge to complete a closed circle of joined hands as part of a community activity during November 19 - 25, 1989. This is also a pledge to forward the number of participants to the Nechi Institute. These figures will then be represented in statistics of participants in every province and territory across Canada and a national total.

WHO CAN PARTICIPATE?

The *Join The Circle Campaign* challenges all Native and non-Native people, agencies, organizations, professions (health, social, business, etc.), Bands, etc. to become involved. Some of the individuals, agencies and organizations who have participated in the past are:

Chief and Council — Band Administration
Elders and Elders' Programs
CHR's, Nurses, Doctors
Police, R.C.M.P.
Native Friendship Centres
Indian/Inuit Political Organizations
Government Agencies
N.N.A.D.A.P. Projects (Treatment, Aftercare and Prevention)
Youth and Youth Programs

Prisons
Native Schools, Teachers, Principals
Health Centres
Native Women's Associations
Native and non-Native Businesses
Non-Native Alcohol and Drug Commissions
Native & non-Native Alcohol and Drug Treatment Centres

We support National Drug & Alcohol Awareness Week — Nov. 19 -25, 1989

This information sponsored by — **HEALTH & WELFARE CANADA — MEDICAL SERVICES BRANCH & the following regional branch office locations:**

Atlantic Region
South Arch, The Brewery
1496 Water Street
Halifax, N. S. B3J 1R9
Tel. (902) 426-8052

Ontario Region
1547 Merivale Road
3rd Floor
Nepean, Ontario K1A 0L3
Tel. (613) 952-7406

Manitoba Region
Ste. 500, 303 Main St.
Winnipeg, Man. R3C 0H4
Tel. (204) 983-2984

Saskatchewan Region
1855 Smith Street
Regina, Sask. S4P 2N5
Tel. (306) 780-7449

Alberta Region
Ste. 730, 9700 Jasper Ave.
Edmonton, Alberta T5J 4C3
Tel. (403) 495-2692

Pacific Region
St. 540, 757 West
Hastings Street
Vancouver, B.C.
V6C 3E6
Tel. (604) 666-8182

N.W.T. Region
Alcohol and Drug
Community Mental Health
Dept. of Social Services
Govt. of N. W. T.
Box 1320
Yellowknife, N. W. T.
X1A 2L9
Tel. (403) 873-7063

Yukon Region
Yukon Native Alcohol &
Drug Abuse Program
c/o Council for Yukon Indians
22 Nisutlin Drive
Whitehorse, Yukon Y1A 3S5

Provincial News

Gadwa refutes non-treaty status charge Denies fund mismanagement

By Dana Wagg
Windspeaker Staff Writer

KEHEWIN, ALTA.

Kehewin band chief Gordon Gadwa, who is back in the driver's seat on the northern Alberta reserve, says he won't take a back seat to anybody.

The 44-year-old chief regained control of the reserve after a late September meeting with the band council. He had been locked out of his office since Aug. 17 after six of the eight band councillors voted to oust him.

During debate over Gadwa's leadership, some band members questioned his status as a treaty Indian. They claimed he was made a temporary member of the reserve only until he was 21-years-old.

Gadwa laughed at those reports in a recent interview.

"I'm not taking a back seat to anybody," he said. "I'm a Treaty Indian. My mother says I'm a Treaty Indian. I have every right as anyone else on the reserve."

The various reports, which circulated about him at Kehewin during the heated debate, including a charge he is a dictator, were all based on "dirty politics," he said.

Gadwa refuted accounts that he had lied to band members and had led them to believe they were under band custom election laws.

"Everybody knew our election law wasn't ap-



Gordon Gadwa

Dana Wagg, Windspeaker

proved," he said.

Indian Affairs rejected the reserve's application, because it didn't have enough support from band members, he said.

Those people who accused him of lying, misunderstood the situation, he said.

"I honestly believe they knew but they didn't agree we should have our own election law," he claimed.

Meanwhile, Gadwa defended his attempt to have the council learn about Alternative Funding Arrangements (AFA), which he said some residents misinterpreted as a

move towards an AFA.

A workshop sponsored by Indian Affairs was held with a handful of councillors, he said. The remainder of the council was to attend a later workshop.

"If the councillors liked what they heard about the AFA program, then we would have taken it to the people. If it was accepted there, then probably we would have made a move on it. If they said "no," it would have been no. But I wanted them to know the information."

Allegations of financial mismanagement also were unfounded, Gadwa said.

"I appreciate some of the concerns people have. But I think we could have dealt with it in a better way rather than the way they decided to deal with it," he said.

Gadwa said he would have been more than willing to have discussed the concerns of members at a band meeting.

WORTH LOOKING INTO.

THE 1989 ALBERTA HERITAGE LANGUAGE DEVELOPMENT AWARDS

CALL FOR NOMINATIONS

If you know someone who has volunteered their time, talents and efforts to the preservation and development of language resources in Alberta, please tell us. Candidates must be Alberta residents who are heritage language teachers, school administrators or parents of children attending a heritage language school. We are seeking nominations in the following categories:

Outstanding Achievement Award: Nominations for this award include individuals who have made major achievements and contributions in developing heritage languages.

Service Award: Individuals who have contributed five or more years community service to developing heritage language education are eligible for nomination in this category.

Deadline for Nominations: January 15, 1990.

Awards will be presented February 24 in Edmonton, Mayfield Inn. For further information and/or nomination forms, contact the community consultants at the following offices of the Alberta Multicultural Commission:

Edmonton 427-2927	Lethbridge 381-5236
Calgary 297-8407	Fort McMurray 743-7472
Red Deer 340-5257	

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DAISHOWA CANADA CO. LTD.
PEACE RIVER PULP DIVISION

NOTICE OF PUBLIC MEETING

Daishowa Canada Co. Ltd. is currently completing the construction of a 100 tonne per day bleached hardwood and softwood kraft pulp mill some 17 kilometers north of the Town of Peace River. The Peace River Pulp Mill is planned to start operating in July of 1990. The Environmental Impact Analysis for the project was completed in the spring of 1989 and approved by Alberta Environment in June of 1988. Applications for permits to construct under the Clean Air and Clean Water Acts were submitted in April, 1988 and the permits to construct were issued by Alberta Environment in June, 1988.

Daishowa Canada Co. Ltd. has recently submitted its applications for licences to operate under the Clean Air and Clean Water Acts to Alberta Environment. As part of its ongoing program of public information, Daishowa Canada Co. Ltd. is now making copies of its applications for licences to operate available for review by interested members of the public in the following locations:

Peace River	-	Municipal Office & Public Library
Berwyn	-	Municipal Office & Public Library
Grimshaw	-	Municipal Office & Public Library
Manning	-	Municipal Office & Public Library
High Level	-	Municipal Office & Public Library
Fort Vermillion	-	Municipal Office & Public Library
Paddle Prairie	-	Metis Association Office
Fairview	-	Public Library & Fair College Library
Grande Prairie	-	Public Library & Grande Prairie Regional College
Edmonton	-	Main Public Library & University of Alberta Library
		Alberta Environment Library
Calgary	-	Main Public Library & University of Calgary Library

Daishowa Canada Co. Ltd. is also planning to hold a supplemental information meeting to further inform the public on the progress of construction of the pulp mill; to review the contents of the applications for licences to operate; and to make senior company officials and consultants available to answer any questions the public may have with regard to the applications. The public meeting will be held in the Travellers Motor Hotel Ballroom, Town of Peace River, at 7:00 p.m. on November 20, 1989. Interested members of the public are welcome to attend.

For further information on the location of the applications for licences to operate under the Clean Air and Clean Water Acts and on the public meeting please contact:

- | | |
|---|---|
| (1) Mr. S. Dornbierer
Human Resources Manager or
Mr. G. Barnett
Technical Services Manger
Daishowa Canada Co. Ltd.
Peace River Pulp Mill Division
Bag 4500, Pulp Mill Street
Peace River, Alberta
T8S 1V7
(403) 624-7000 | (2) Mr. W. Malkinson or
Mr. G. Heal
Consultant
Pacific Liaison Ltd.
11th Floor
401 West Georgia Street
Vancouver, B.C.
V6B 5C1
(604) 664-5196 |
|---|---|

Arts and Entertainment

Book a 'sadistic' portrayal of Indians, decries reviewer

Review By Marilyn Buffalo-McDonald

HOBBEMA, ALTA.

When asked if I would review Kinsella's new collection of short stories, the *Miss Hobbema Pageant*, I hesitated.

But, only for a split second!

As a Cree woman of Hobbema, I feel it is my duty and responsibility to review and respond to Kinsella's sadistic portrayal of my people.

I thought, we Indians had seen the last of Hollywood stereotyping when John Wayne went to the Happy Hunting Grounds!

Kinsella has become rich by intriguing and stimulating an audience that thrives on reading racist and sexist imaginary accounts of Indians.

In no way do they reflect the values, sentiments, culture and traditions of the Indians.

I found the dialogue unconvincing and grotesque. For example, "Don't even bother," the girl says... "That must be an Indian name", says Frank.

"Allow me to introduce myself: I am Fencepost, president of the Rocky Mountain Multiple Orgasm Society. Actually, I'm looking for Hot to Trot, have you seen her?" No Indian would talk this way.

Kinsella's depictions of Indian women are insulting and on the verge of pornographic. He writes: "Half the girls in Hobbema got mustaches, and those are the good looking ones," says Frank. "He look like he spent the night with a girl over to Duffield Reserve, name of Marion Youngdancer, she rake my back with her nice long

finger nails every time she come....she have an odor about her, he has taken her home on more than one night. She smell like she's horny..."

Why would Kinsella dedicate this book to his own daughter?

The short stories are pure fiction that reflect one white man's twisted fantasies and opinion. The writings are a throwback to the nineteenth century, rather than forward looking to the 21st Century!

For every advancing step, Canada's contemporary Indian authors have taken, Kinsella has taken ten giant steps in reverse.

The author's pathetic attempt at satire fall flat because his jokes are outdated and instead creates the BLAHS!

What might have been funny in F-Troop (the early 1970's television comedy) is unfair and inappropriate to try on us in 1989.

For example... "Where the f--- are we?...and we have been the Fecawi Indians ever since."...small & independent tribe, short on numbers but long on courage.

This clearly shows that the author is desperate and has taken the easy road and can't be bothered to exploit the unique Indian sense of humor.

His jokes are repetitive and boring.

Kinsella should hire Indian humorists, as consultants. Maybe, Kim McLain, formerly of *Windspeaker* or Everette Soop (cartoonist from the Blood Reserve in southern Alberta) would write Kinsella some new material he can use to rescue his next project on Indians.

As caring Indian parents, we encourage our



W.P. Kinsella's new book 'Miss Hobbema Pageant'

children to work for a quality education, despite the racial discrimination they face on a daily basis. The author's self-serving opinions go against everything Indians have to struggle

for....

He writes: "You know, Silas, one negative aspect of education is that it destroys the natural story teller in us, for education makes us aware of our

own insignificance. Our own story, unless it is particularly bizarre or magical, becomes uninteresting beside what we have learned. The uneducated person, however is still at the center of his limited universe, and not only considers his life worth repeating, but will do so without invitation."

Unfortunately, the average reader, having limited Indian knowledge and understanding would have a tendency to be influenced by this Horsey Poo!

We, "the Indians of Hobbema, Alberta, Canada" are skilful writers and gifted experts in oral tradition. We will write our own stories and will not have to stoop to pornogra-

phy to sell our books.

Yes, we will sell our stories, and make some good, clean money! People will buy our books because we are real and funny. Our readers will laugh with us, not at us!

By the way, I told my 24-year old brother Ted I was reviewing this book and he threw it on the floor and stomped it!

I would highly recommend not buying this book, because for \$10.95, it means blowing your treaty money for two years, plus interest.

Instead, donate your money to a worthy struggling U of A Native student. Contact Dr. Reinhild Boehm, Native Student Services, 492-5677.

Nose and Tina: A love story from the streets

Review by Josie Auger
Windspeaker Staff Writer

EDMONTON

The National Film Board often comes up with realistic stories about Native people living hard complex lives.

On Wed., Nov. 15, the NFB will be focus on how the transition to urban life has often become a depressing experience for many Native people.

'Nose and Tina' is a story about a 22-year-old Native prostitute who finds love with an older hippie.

Through Tina, we see the hardships and complexities of the world's oldest profession.

Through her photo albums, her audience sees the tragic recollections of her lifetime where at the age of two, she began liv-



ing in foster homes and by the time she was twelve-years-old, she was being

sold to dirty old men for booze.

Tina had never been really loved by anyone, except the abuse from her pimps that she thought was love.

Until she met Nose, who drops into her life.

The two fall in love.

Tina works in a massage parlour. Nose is a brakeman for the CN.

One night, after a "bad date", a beaten-up Tina standing nude in a hallway of a sleazy hotel, calls Nose who comes to her aid with two friends to beat up her date.

The police are called in, charges are laid and it's off to court.

While this 1980 film is essentially a love story, it barely scratches the surface of a serious social problem—the difficulty of growing up Native on the streets.

Other films to be seen include *Differences*, a film about racial attitudes amongst children.

'Charlie Squash Goes To Town', is an animated film telling the bitter but true story of the "happy little savage" who leaves the reserve to make his way into the big city.

'New Day, New Horizons' is an information short film that helps Native people who want to make the transition to city living.

'Street Kids' takes its audience to Davies Street in Vancouver, from the eyes of both male and female prostitutes. It's a hard hitting film about surviving and living on the edge.

'No Address' looks at whether inner-city agencies are helping homeless Natives survive.

The films are shown at noon, 3 pm and 7 pm at the NFB theatre on the main floor of Canada Place, 9700 Jasper Avenue, Edmonton. Admission is free.

For more information call 495-3010.

FIELDS

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Windspeaker

Feature Profile

Few regrets for Elizabeth Metis pioneer

By Diane Parenteau
Windspeaker Correspondent

ELIZABETH METIS SETTLEMENT, ALTA.

Sixty-year-old Clara Lepine has lived at the Elizabeth Metis Settlement since her French-speaking

father moved the family there in 1937.

She was just eight-years-old then but the memories are still vivid in her mind.

Today, from the home she shares with her youngest daughter's family, Mrs. Lepine recalls many of the

hard times scratching out a living on the settlement.

She has few regrets. "That was a poor time. But nobody worried about it. Nowadays, as soon as there's no jam on the table, everybody's screaming... we were poor but nobody complained."

Sitting in a corner arm-chair of her living room, Mrs. Lepine watches quietly as three of her 23 grandchildren played around her feet.

She passes her dark hand gently over her greying black hair, then lights another cigarette.

The smoke circles her face and dissipates.

"The kids ask me where you put the meat and milk."

"Where we lived we had a creek. There we dig a hole, we put boards so the dirt don't come down. Milk, if we want to drink it cold, you have to leave it overnight. Most of the time we smoked meat" she recalled.

Her granddaughters turn their faces away from their morning TV program to listen again to their grandmothers' story.

Mrs. Lepine married a man from Saskatchewan. He was often gone, working away from home and for much of her life raised ten children. Three of her children are deceased. One still lives on the settlement.

"We use to have a log school first and my two oldest could go to school there but the children weren't accepted (because their father was from Saskatchewan).

"The kids were sent to Grand Centre and had to walk a mile through the



Diane Parenteau, Windspeaker

Clara Lepine at her home at Elizabeth settlement.

muskeg to catch the bus. I'll make a road for you through the muskeg, I told them. I'll get a toboggan, but you'll have to fix it some places."

The following year, the teacher at Elizabeth accepted the children.

"We did a little farming but it was too bushy. Only five to six acres cleared just enough for chickenfeed. We had cattle, four cows. If you sell one, it's not even \$50," she said.

Come fall, she said her husband would go hunting often bagging a moose or deer. The family also ate rabbit meat and prairie chickens.

Mrs. Lepine misses the diet of game and fowl. She blames her ill health today on the food she eats.

"If we had wild meat right along like we had before, we'd have no sickness. If you had wild meat and vegetables you wouldn't get stomach

aches and gallbladders.

"Never got sick 'til I started eating all kinds of stuff," said Lepine referring to the store bought food with additives and preservatives.

"Even the fruit has something on it," she says. "Now I live on these pills."

Just days before, she received a call from a neighbor inviting her over for Mallard duck soup.

"Are you kidding?" I said. "Mallards are supposed to go (south) first," she observed, noting it wasn't getting any warmer.

Just a short distance from her daughter's house, a retirement home is being built for Mrs. Lepine.

She says she hopes to move in soon and take life slow, passing away the time with her favorite pastime — bingo.

It has been a long life for Metis pioneer Clara Lepine and one with few regrets.



Office national du film du Canada

National Film Board of Canada

EDUCATION

Wednesday, Nov. 8

12:00 noon

Cree Way (26 min.)

3:00 p.m.

Star Blanket (27 min.)

Wandering Spirit (28 min.)

Survival School (28 min.)

Richard Cardinal (29 min.)

7:00 p.m.

Foster Child (43 min.)

URBANIZATION

Wednesday, Nov. 15

12:00 noon

Differences (17 min.)

Charlie Squash Goes to Town (4 min.)

New Day - New Horizons (28 min.)

3:00 p.m.

Street Kids (22 min.)

Nose and Tian (28 min.)

7:00 p.m.

No Address

CHILDREN AND YOUTH

Wednesday, Nov. 22

12:00 noon

Feeling Yes Feeling No

Part 1-2-3 (14 min.)

3:00 p.m.

Feeling Yes Feeling No

Series

7:00 p.m.

Feeling Yes Feeling No

A Family Program (78 min.)

From the National Film Board of Canada

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Included in the series are:

Seminar	Date
• Public Speaking/Effective Listening	October 19, 1989
• Managing Change & Organizational Development	October 25, 1989
• Persuasion & Negotiations	October 29, 1989
• Budgeting, Forecasting & Long Term Planning	November 6, 1989
• Problem Solving & Decision Making	November 9, 1989
• Working Capital, Cash Management & Collection Techniques	November 15, 1989
• Dealing with the Public/Dealing with Difficult People	August 28, 1989
• Training for Trainers	September 13-15, 1989
• Time Management and Goal Setting	September 20, 1989
• Accounting for Non-Accountants	October 2, 1989
• Problem Solving and Decision Making	October 12, 1989

If you would like further information on these Seminars please contact:

Mr. Percy Woods
Manager, Seminars & Conferences
Northern Alberta Institute of
Technology
Phone: 471-7585

Mr. Syd Mohiuddin
Management Consultant, Training
Indian & Northern Affairs,
Canada
Phone: 495-3396

NORTHERN ALBERTA INSTITUTE OF TECHNOLOGY
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11762 - 106 Street, Edmonton, Alberta T5G 2R1

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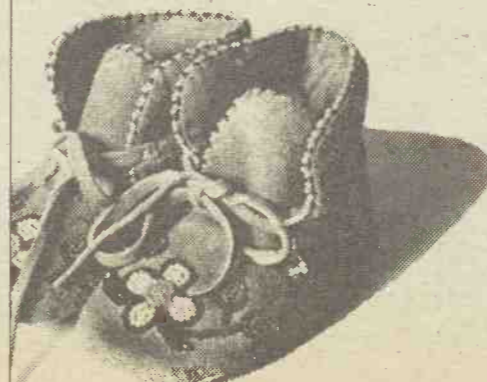
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For further information please contact:

Lloydminster Native Friendship Centre
5009 — 48th Avenue,
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Career Opportunities For Native Professionals

This notice is directed to you, the up-and-coming Native professional whose decision making skills and area of specialization would make an important contribution to the Federal Public Service.

The Public Service Commission of Canada has the responsibility for the recruitment of individuals in over 35 Federal Government departments.

Although many Native people have been hired in the social development field (ie: teachers, counsellors, social workers, etc.), we continue to search for qualified Native professionals in occupational groups ranging from accountants, computer science, health science, agriculture sciences (plant, animal, soil), forestry, environmental sciences, to engineering, and other related technologies.

Whether you are presently employed or soon to be graduating into a professional field, if you would like to be confidentially considered for positions in the Federal Government, call Mike Martin at (403) 495-3144, or send your résumé and/or application form, quoting reference number 61-9999 to:
Mike Martin
Resourcing Officer
Public Service Commission of Canada
830 - 9700 Jasper Avenue
Edmonton, Alberta T5J 4G3

Personal information which you provide is protected under the Privacy Act. It will be held in Personal Information Bank PSC/P-PU-040, Personnel Selection Files.

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NATIONAL NATIVE FORESTRY SYMPOSIUM & EXHIBITION "NATIVE FORESTRY - ETHIC TO REALITY" CANADA PLACE, VANCOUVER, B.C. 22 TO 24 NOVEMBER 1989

For the first time in Canada, a Forestry Symposium and Exhibition featuring the theme "Native Forestry - Ethic to Reality" is taking place.

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

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

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

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

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

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

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



The Intertribal Forestry Association of British Columbia

#201 - 515 Hwy. 97S., Kelowna, B.C. V1Z 3J2
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Arts and Entertainment

Metis author sheds light on Native struggle

By Josie Auger
Windspeaker Staff Writer

EDMONTON

On Nov. 4, 45 Ben Calf Robe junior high students took a break from classes to hear the stories of Metis author Jordan Wheeler.

Wheeler has written a trilogy of short stories in a book called 'Brothers in Arms'.

One of the stories is true-to-life. 'Exposure' is about one Native homosexual man's struggle with AIDS and his last fight for acceptance for what he is amongst his own people, most importantly his mother.

Another — 'Hearse in Snow' — is a story about two brothers forced into confrontation while trapped in a hearse with

their dead father lying in a coffin, as a blizzard rages on outside.

The last story — 'Red Waves' — is about a journalist's investigation of a militant Native group. He, subsequently, discovers his older brother is part of the warrior society.

The selections Wheeler read were, perhaps, controversial reading for junior high students.

However, the author feels students are in touch with what is happening around them.

"AIDS is a big issue. It's important to know about it. Everybody should have a chance to read anything," says Wheeler.

'Brothers In Arms' is Wheeler's first novel. The author writes when he's between jobs with interests in film, video, popular the-

atre and songwriting.

After reading to the group of students, Wheeler sang a song he wrote called 'Tommy Price', a tribute to his grandfather who volunteered to fight in both world wars.

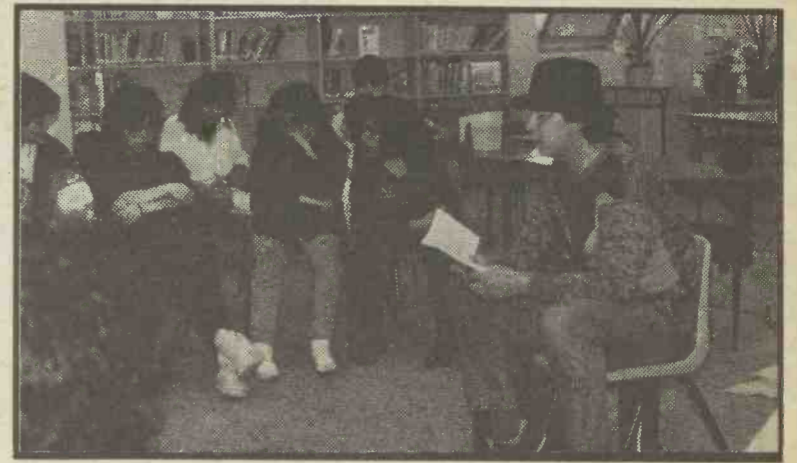
'Tommy Price' is about promises made of land to Native people who volunteered to fight in the war, broken promises by the federal government and grandfathers fighting for

freedom. It is also about becoming heroes, becoming drunks and fighting the rage that burns inside Native people.

Born in Victoria in 1964, Wheeler's family moved to Winnipeg in 1972.

At first he wanted to become a journalist but found factual writing too restrictive. Instead, he turned to fiction-writing.

While Wheeler's writing may shock some



Jordan Wheeler talks to Ben Calf Robe students

people because of its straightforwardness, he enlightens his audience about the lives and struggles of Native people everywhere who are attempting to reaffirm their people's survival.

NADC Public Forum

Rainbow Lake
7:30 p.m., Tuesday, November 21, 1989
Recreation Complex

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Kim Ghostkeeper in Paddle Prairie at 981-3734 or 981-2480, or the Northern Development Branch in Peace River at 624-6274 for assistance.



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Windspeaker

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NATIVE ADULT LITERACY PROGRAM



Did you know that 5 million Canadians have problems with their reading and writing skills?

Now the Native Adult Literacy Program is available to assist Band Members with their reading and writing skills from the Grade 0-9 level. Teaching is done on a one to one basis with personal tutor. This program is now available on five reserves; Saddle Lake, Cold Lake, Kehewin, Frog Lake and Goodfish Lake.

If you should know of someone who could be willing to participate in this program, please do not hesitate to call. Confidentiality maintained.

Spare Time?

Would you be interested in doing something worth while? Why not become a volunteer tutor for the Native Adult Literacy Program in your area.

Requirements:

- must possess senior high school level.
 - must have the ability to be sincere and devoted to his task.
 - must maintain confidentiality.
- Reward:
- helping someone to achieve the gift of reading and writing.

Your time and assistance would be greatly appreciated.

For more information, call the person in your area:

Ruby Houle, Saddle Lake	726-3829
Lillian Hunter, Goodfish Lake	636-3622
Marlene Piche, Cold Lake	594-7183
Gloria Badger, Kehewin	826-3333
Annie Stanley, Frog Lake	943-3737

Sports

In Memory of Rita Houle

As I now remember the days I had and the years that quickly past, I remember the days were never sad and the time went by so fast.

The time I had was dear to me and was spent each day with care, But if only I had more time to see It doesn't really seem fair.

I wish I had one more



day So that I could say goodbye, I would share myself in

every way But there comes a time to die.

If only it could have happened When all my dreams were done, If I could feel so strong again And once more able to run.

I miss the joy I always had to share With all who had faith in me, If only I had more time to care

and give my love so free.

I must always remember my time was taken In goals I tried to achieve, Every minute was never badly mistaken And in myself I did believe.

I believe there is a time for everything When you are born and when you die, I believe there is time for anything Time to laugh and time to cry.

Rita Houle (1960 - 1980)

Rita Houle was one of four children born to Louise and Henry Houle. She is survived by her son John. She was an outstanding volunteer in helping people help themselves. Above all, she was a fine person who cared deeply for others and worried little about herself.

She had the ability to become a great athlete. One of her biggest dreams was to represent her people in the 1978 Commonwealth Games.

It has been said that she could "run like a deer and float like a feather". She was "consummate athlete" and will always be remembered by her immediate family, friends and fellow athletes.

"Not only was Rita a great athlete and a great volunteer, she was also a great person", said former Canadian Native Friendship Centre Recreation Director, Gordon Russell. Her life was exemplary. Her friends and family can be eternally proud of her. She did by "works" what many do only in "words".

Rita's spirit remained unbroken and strong when she was forced to accept the saddened news; she was stricken with cancer. For the next year and a half, she fought as many others before her have against this fatal illness. On May 13, 1980, she lost her life. She was 20 years old.

This year marks the 10th anniversary of the Rita Houle Memorial Awards. It is also an opportunity for the two most aspiring athletes to carry on the tradition that these awards represent. They are a tribute to the memory of Rita Houle who continues to serve as an inspiration and role model for our youth.

Rita Houle awards honor 1989's best Dugas, Ward selected as top athletes

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

In an emotional speech, Travis Dugas — winner of this year's Rita Houle Memorial award for best male athlete — acknowledged that his loving family and a best friend for a mother contributed to winning the prestigious award.

Shaking, Dugas told a hushed crowd at the 10th annual Rita Houle Memorial banquet that having a good childhood and a family that cares, helped him grow tremendously.

In a trembling voice while trying to hold back tears, Dugas said he especially owed much of his success to his mother.

"She always was there for us, for me. Mom, you are my best friend and I am your love, your life. Thank you," said Dugas.

Dugas excels in rugby and this year his team, the Druids, captured first place and a gold medal at the Alberta Summer Games in Brooks, Alberta.

In two years of competition, the Druids lost only once. Dugas was also a member of the Senior Saints Football team while attending St. Joseph High School in Edmonton.

The 1989 female Rita Houle Memorial award was won by Enoch reserve volleyball player and track and field runner Cheryl Ward.

In 1987, Ward won five gold medals in track and field competition and in 1989, she won gold in the 100 metre, high jump and medley run.

Ward received her award with great surprise. "I can't believe this. Thanks," was all she could muster.

Presented by the Canadian Native Friendship Centre, the banquet and athlete awards night was named after athlete Rita Houle.

It was Houle's dream to someday to be a representative of Native people everywhere at the 1978 Commonwealth Games.

Tragically, she died of cancer before she could fulfil her dream.

Ralph Bouvette, guest speaker and member of the CNFC board of trustees, told the audience that Rita Houle will always be remembered as a caring person and a great athlete.

He also recognized Gordon Russell, past recreational director of the CNFC, as the one person who knew Rita Houle the best.

"When Rita died, a part of Gordon died, and for those of us who knew her, we know she was a wonderful person. After Rita's death, it was Gordon who set the platform in motion to have our Native athletes recognized for their achievements," Bouvette explained.

This year, three female and nine male athletes from across Alberta were nominated to receive the sports award.

A \$1,000 dollar scholarship provided by Alberta Municipal Affairs and trophies were presented to the winners.

John Belanger, guest of honor, said he could fully understand the agony that Rita must have went through as an athlete faced with cancer.

In 1972, Belanger was involved in a serious car accident. Both his legs had to be amputated.

Today, he says as a disabled athlete he has to cross more finish lines both mentally and physically more times than a normal athlete would.

"I can understand how Rita felt when she learned she had cancer. It hits hard but you think it will go away and you will be normal again.

"But it doesn't happen that way. I had to learn to adjust."



Rocky Woodward, Windspeaker

Travis Dugas, 1989 Male Athlete of the Year, gets congratulations from presenter Bill Chipaway



Rocky Woodward, Windspeaker

CNFC president Georgina Donald congratulates Cheryl Ward, 1989 female athlete of the year

Crossing finish line a challenge — Belanger

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

John Belanger believes that as a disabled athlete he has to "cross more finish lines, more often, both mentally and physically, than a normal athlete would have to."

It's a statement that even Fred Flemming, past Calgary Stampeder football player and sportscaster, has said he will now add to his repertoire.

Belanger lives by that statement.

Born in Ile a la Crosse, Saskatchewan, there was a time in John's life when everything was normal.

He walked, ran, went out with friends to hockey games, danced. In short, John was an active person.

But one day everything changed.

In 1972, John was involved in a serious car accident, an accident that changed his life drastically. His legs were burned so severely that they had to be amputated.

During his stay in hospital, Belanger believed that his legs would be saved, that everything would turn out all right and he



Rocky Woodward, Windspeaker

John Belanger speaks to the audience at the 10th annual Rita Houle Memorial awards

would be able to live a normal life.

"My attitude was I had no problem and everything would turn out alright. But I was wrong," said Belanger.

After many months of recuperating in hospital and once released, Belanger said everything in his life was intensified.

"I had to deal with people constantly looking at me. I felt insecure. I went through a lot of hurt and pain.

"I can really understand what Rita Houle went through when she learned she had cancer. A person goes through a lot of pain, both emotionally and psychologically," Belanger commented.

Time heals everything and in time Belanger's

outlook on life from a wheelchair, didn't look so gloomy.

Belanger says the reason is that he began to turn a negative situation into one that was positive.

"I began to develop a good attitude towards myself. Facing each day physically disabled now made me stronger. Of course I had to cope with a new life, and I had to learn how to cope with other people while being disabled," he said.

"There were some things I first had to realize, such as not being able to do things normal people usually do. But it was a jump start for me, life was again a challenge."

At the recent Rita Houle Memorial Banquet

in Edmonton, Belanger was the guest of honor.

Master of Ceremonies Fred Flemming, former C/JCA broadcaster, introduced Belanger as a quiet individual who didn't let the loss of his legs stop him from accomplishing his goals in life.

Speaking to a near capacity crowd of dignitaries, athletes and guests, Belanger was a clear example of an athlete who wanted something dearly enough that even when life seemed hopelessly lost, he never gave up.

"Even though I am a disabled athlete. Even though we have more finish lines to cross than a normal athlete would, to prove our worth as an athlete and in every day life, it's a challenge," Belanger smiled.

In 1988, Belanger competed at the Seoul Paralympics where he won two silver and one bronze medal in the javelin, discus and shotput competitions.

Belanger has won numerous awards of achievement and also represented Canada at national and international competitions.

Presently Belanger is employed with Metis Urban Housing Corporation in Edmonton.



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EMPLOYMENT OPPORTUNITY

(Secretarial position)

Windspeaker is looking for an energetic individual to fill a secretarial position. Shorthand, typing skills and knowledge of Word Perfect program and Macintosh computer an asset. Must be able to travel and have own transportation. Knowledge and understanding of Aboriginal language and culture an asset. Must be on U.I.C. to qualify.

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



Hay River Dene Band
is accepting application for the position of
ALCOHOL & DRUG COORDINATOR

QUALIFICATIONS: Counselling and communications skills preferably Nechi training, knowledge of funding agencies and resources in Yellowknife area and at least five years continuous sobriety.

and leadership skills required.

SALARY: Negotiable dependent on experience and qualifications – Closing date: November 17, 1989

Under the direction of the Hay River Dene band council the coordinator is responsible for the overall administration and management of the program and supervision of counsellor trainees.

Please direct inquiries and applications to:

Knowledge of the community of Hay River reserve and existing Native drug and alcohol abuse programs and the tradition and culture of the Dene people is a definite asset. Strong written, verbal



Chief Roy Fabian
Hay River Dene Band
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Hay River, N.W.T. X0E 0R0
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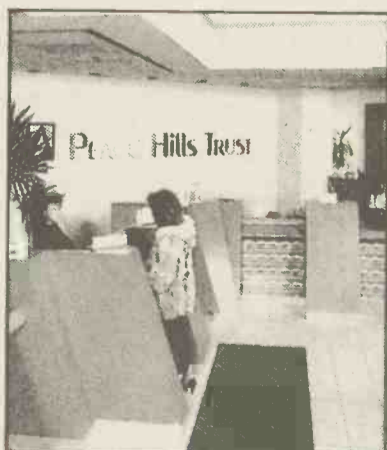
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Indigenous Games 3rd Workshop

November 17-18-19, 1989

Edmonton Convention Centre - 9797 Jasper Avenue

The third action workshop for the North American Indigenous Games will be held November 17-19, 1989 at the Convention Centre in Edmonton, Alberta. Representatives and delegates from Canada and United States will gather for the three (3) day event to firm up details of the Games specifically in athletics, culture, special events, funding, youth and promotions. Rules and Regulations plus weekly schedule for games will also be on the agenda. The workshop includes a bus tour to major venue sites where Games events will be held in July 1990. A fund-raising banquet is open to the public with a twenty-five dollar (\$25.00) donation in

support of the Games efforts, and a Sober Dance to follow. A special activity involving a youth rally (before - during and after banquet).

Registration fee for the workshop is fifty dollars (\$50.00).

Guest banquet speaker is Billy Mills, also Mayor Jan Reimer will be in attendance.

For more information call Mr. John Fletcher in Edmonton at (403) 435-4424.

Banquet will be at the INN on 7th. 10001 - 107St. Edmonton, Alberta.

North American Indigenous Games

Edmonton, Alberta, Canada

June 30 to July 8, 1990

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