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QUOTABLE QUOTE

'We do not have a future as long as we indulge in self-pity, alcohol and drunkenness. I demand this government put a stop to all the commercials that encourage young people to drink alcohol. They pour money into all kinds of programs, but they do not pour money into human development.'—Spiritual Leader Rose Auger at the Sober Walk Strengthening the Circle Rally.



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INSIDE

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Windspeaker will hit the newsstands as of December 6, 1991—the price, a mere buck...for more info. see page 6

ADDICTIONS AWARENESS

This week Windspeaker covers National Addictions Awareness Week—please see pages 16-27.

BLACKFEET REMAINS RETURNED

After a five year promise, Curly Bear Wagner brings home Blackfeet remains to Montana after 100 years in captivity from the Field Museum of Natural History in Chicago—please see page 3.

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AD DEADLINES

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North America's Leading Native Newspaper

Volume 9 No.17

Mercredi attends Sober Walk

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Drug and alcohol abuse could destroy Native people's fight for self-government and recognition of rights, the Grand Chief of the Assembly of First Nations warned at the Edmonton kick-off to National Addictions Awareness Week.

At a rally on the grounds of the Alberta legislature, Ovide Mercredi called for a "clear mind and clear vision" in the Native community as it grows into political maturity.

"If our minds are clouded by alcohol and drugs, we cannot have the strength inside ourselves to produce the changes we need to make progress as a people," Mercredi told the cheering crowd celebrating the week-long sobriety campaign.

"Our efforts for the recognition of our rights will be empty unless the people find the strength in themselves to exercise these rights. When your mental health is affected adversely, you cannot make choices that will result in the protection of the right to life."

The rally, attended by 1,800 people according to organizer estimates, formed a giant circle around the fountains in front of the capital building as speakers from governments and social groups promoted the sober life.

Elder Rose Auger led the crowd in a rousing "war cry" to symbolize strength against the influence of substance abuse and called for immediate halt to liquor advertising.

"We do not have a future as long as we indulge in self-pity, alcohol and drunkenness," she said, in a voice straining against the gritty public address system. "I demand this government put a stop to all the commercials that

encourage young people to drink alcohol. They pour money into all kinds of programs. But they do not pour money into human development, which is what we need."

A festive atmosphere reigned on the legislature grounds as

rally goers braved the cool and wet afternoon weather. Many carried colorful signs—bearing slogans like "Hope not Dope" and "If you get high, you could die"—left over from the pre-rally Sober Walk march through downtown Edmonton.

The march was led by a flat bed truck carrying drummers and dancers in traditional dress. It left from Churchill Square where Edmonton police officials congratulated march and rally

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Bert Crowfoot

Spiritual leader Rose Auger led a crowd of over 1,800 in a war cry to symbolize strength against the influence of substance abuse during the annual Sober Walk to the Provincial Legislature Grounds in Edmonton. Auger also called for an immediate halt to liquor advertising. AFN Grand Chief Ovide Mercredi also attended the important rally against substance abuse.

Oldman River dam built without consideration to Peigan band

BROCKET, ALTA.

The Alberta government's Oldman River Dam is suppressing economic development on the Peigan Nation reserve and violating treaty rights, an environmental review panel heard.

At a federal environmental review hearing in Brocket, Nov. 15, band members said the huge water diversion project was built without fair consideration of Peigan economic benefits or rights over water use.

"The title to the bed of the

river was, since time immemorial, in the Peigan band and remains there to the present time," said Devalon Small Legs, a member of the Lonerider Society now working with the band.

The Oldman River dam was built to ensure a year-round water supply to farm land in southwestern Alberta's dry belt. The provincial government allotted 15,000 acres of reserve land to receive water from the project. Peigan-sponsored studies indicate as much as 50,000 acres on the reserve could be

successfully irrigated.

The provincial government has discussed irrigation plans for the reserve since the 1920s but has suppressed those development opportunities, said Small Legs.

The Peigan reserve straddles the Oldman River. The Peigan say the federal government has an obligation to protect their water rights, including economic development rights, according to what they say is a prior claim to Alberta's claim based on Treaty 7. The band signed treaty

in 1877, almost 30 years before the creation of Alberta.

"Allocation of the waters of the Oldman River by the province to interests other than Peigan cannot be legitimately undertaken until these matters are fully resolved," Small Legs said.

The Peigan case is now before the Supreme Court of Canada. If they win their claim to the river bed, they could be in a position to force the closure of

Please see page 3

Edmonton police want Aboriginal recruits

By Jerry Ward
Windspeaker Contributor

HIGH PRAIRIE, ALTA.

Two representatives from the Edmonton Police Service are travelling across Alberta and parts of Saskatchewan hoping to persuade minorities to join the police force.

Earlier this month the Edmonton Police Service set out an initiative to hire 30 Aboriginal, 30 females and 30 visible minorities for the department by 1993.

"And we're committed to these initiatives, they come straight from the chief," said Edmonton Recruitment Officer

Jim White. White and Recruitment Officer Dave Corral were at the High Prairie Native Friendship Centre providing general information about the minimum requirements to become a police officer and what a candidate should expect when he or she signs up.

White said the city police are expecting to hire 75 people in 1992 and about 50 in the following year. Out of those approximate 125, roughly 30 would be Aboriginals.

"We're out here trying to generate interest," said White, who has already spoke on behalf of the Edmonton Police at a majority of the 42 Indian reserves in

Alberta. "Once that happens we can help people get through the system."

One example of aiding a possible candidate is in Driftpile about 50 km west of High Prairie. Whitesaid that a recruit there doesn't meet the required eyesight standards, but the force will go through other parts of selection process to look at the character of the individual. If all other areas are satisfactory, the police department will pay for corrective laser surgery for his eyes. That procedure costs about \$1,500.

Corral said the selection process to become a police constable in the provincial capital takes

about four months plus a nine month on-the-job paid training course to become certified, once accepted.

Corral recommends that people looking at a career in law enforcement should obtain a post-secondary education after completing Grade 12.

"If you have post-secondary education it opens up a whole range of other jobs (in the force)," said Corral.

The average length of service is about 12 years before someone is promoted to another area for specialized work.

Corral said the stereotyping of "burly officers" are now history.

"Nowadays with all the media attention, society just doesn't accept it," he said. "What we're looking for are people who know how to communicate, problem solvers."

White adds that about 90 per cent of the time at work involves talking, while the remaining 10 per cent is physical. But he stressed that the main ingredient the force is looking for, are role models.

"It's sure nice to hear the kids say they remember that guy when he was young," said White, a former social services worker in High Prairie.

(Jerry Ward is a reporter for South Peace News)

Native communities join in tourism plan

By Jerry Ward
Windspeaker Contributor

HIGH PRAIRIE, ALTA.

Several Lesser Slave Lake Indian bands and Metis settlements have joined forces with six other municipalities to plan for tourism growth in their region.

In High Prairie, Alberta Tourism Minister Don Sparrow said it's the first time such a diverse group has come together to plan for tourism on a regional level.

"Not only did the individuals commit their time, effort and resources, but they were able to put aside their boundary lines to develop a coordinated plan. They are ensured greater success because they are able to think regionally," said Sparrow.

The new Lesser Slave Lake Regional Tourism Action Plan has identified specific long-term goals. The municipalities, including the Sawridge, Bigstone Cree, Grouard, Sucker Creek, Driftpile, Swan River and White-

fish Lake Bands, as well as the East Prairie, Peavine and Gift Lake Metis Settlements, plan to promote themselves as a region through bus tours, event listings, tourism fun maps and regional theme development.

The plan identifies action steps for existing and potential assets as: developing new tourism generators, improving services and infrastructure and supporting human resources.

In the middle of the plan is an idea by three bands (Sucker Creek, Swan River and Driftpile) to develop a multi-purpose recreation park with a golf course, campground and beach on the south shore of Lesser Slave lake.

"They got an excellent idea," said Sparrow. "The consultants have done a lot of work for them. Our staff is going to give them a project number and we're going to assign a facilitator to the project."

"The key for them right now though, is tying into this regional atmosphere and discuss what can be done in 1992 on an immediate basis to get into the tour-

ism business," said the Leduc-Wetaskiwin Tory MLA.

"Because anytime you hook up to big projects, it's three to four years down the road before they happen and you forget that tourists are passing by your front door. Then the revenue from the little projects can't help

the big one."

The regional plan was initiated with the assistance of Alberta Tourism and the Lesser Slave Lake Community Futures Committee, which aims to improve the long-term economic well-being of communities in the area.

"I was delighted to be approached by these communities last year when they started the planning process," said Sparrow. The regional plan was patterned after the Community Tourism Action Plan program which was implemented in 1987 by Alberta Tourism.

Ominayak—halt clear cut logging

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Lubicon leader Bernard Ominayak took his fight to preserve northern environment to a group of Edmonton high school students and their parents—and appears to have won over some people to his cause.

Speaking before a crowd of more than 400, Ominayak renewed his calls for a halt to clear-cut logging in the province, warning that the devastation faced by the Lubicon could become a threat to all Albertans.

"We know that this kind of practice can't go on forever for us to preserve any of the wildlife or environment that have sustained our people for many

years," he said during a panel discussion with government and industry officials at J. Percy Page High School.

"British Columbia is a perfect example of what kind of destruction can take place when it comes to clear-cut logging. I hope that Alberta would take the time to see what's being done."

Ominayak also called on the students, parents and teachers to learn about environment and economic development issues so they can make independent judgements.

"There's got to be some kind of balance when you look at exploiting natural resources and you also have to consider what's being destroyed. As Albertans it's something we have to take a good, hard look at."

Representatives from the pa-

per companies Weldwood Canada and the Alberta Newsprint shared the stage with Ominayak, explaining new processes that reduce the environmental impact of their industries.

Ken Higginbotham, assistant deputy minister for Alberta forestry, also assured the audience that the government is working with industry to keep the environment in tact.

But Mike Louis, a 17-year-old student who listened to the discussion, said he was disappointed Ominayak was the only panelist to discuss clear-cut logging.

"All we've heard was political talk - loose facts that make the truth look better than it is. Ominayak is the only one that spoke about how things can affect us," he said.

Natives will be heard

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

The on-again off-again saga of Ottawa's beleaguered constitutional consultation committee is no special threat to Native constitutional concerns, two Alberta Native organizations say.

"The Canadian government still has to go to the people," said Doris Ronnenberg, Alberta president of the Native Council of Canada. "We will be heard. We don't intend to be left out."

A spokesman for the Metis Settlements General Council said Alberta's constitutional task force will ensure provincial aboriginal concerns aren't left out of the current debate.

"We have a big advantage on our side—the provincial cabinet," said Thomas Droegge, the council's executive director.

The Senate-Commons committee that is responsible for hearing public opinion on the latest package of constitutional proposals, has become bogged down in organizational mayhem and internal bickering.

Since the outset of hearings in early October, the committee has stopped work twice and found itself in empty meeting halls. It has fought bitterly over the competence of its chief organizer Manitoba Conservative MP Dorothy Dobbie.

Recent meetings in Edmonton were announced on short notice and then cancelled without informing local organizers.

The federal government has announced a new limited series of consultation sessions across the country to compensate for the apparent loss of the original panel.

Droegge and settlement council President Ken Noskey said their main constitutional concern is the federal entrenchment of land rights for eight Metis settlements created by the province last year. They said federal entrenchment of the land is a priority for the provincial government and will be on their agenda in future constitutional talks with Ottawa.

"They (the province) have made a commitment there. They've made it over and over again," Noskey said.

Ronnenberg said her organization's fight to extend rights and benefits to Indians will be on the agenda in several different constitutional forums and meetings with political leaders.

The Native Council of Canada (Alberta) has submitted a brief to the provincial constitutional task force dealing with rights for off-reserve Indians.

Grouard band completes land claim

The Grouard band near High Prairie completed a land claim with provincial and federal governments. But details of the settlement are being kept under wraps until the deal is approved by cabinets in Edmonton and Ottawa.

Band manager Jim Herbison said early release of details could prejudice current negotiations with other area land users requiring rights-of-way, like Alberta Power and gas line companies.

Alberta government officials also declined to release details, saying until the deal has final approval, all announcements should come from the band.

The 173-member Grouard band voted to accept the deal on Oct. 19.

John Zsumlas, a spokesman for Native Affairs Minister Dick Fowler, said the deal is the sixth treaty entitlement land settlement reached in Alberta since 1986. He said the government expects to compete three more

deals by mid-1992 but declined to name the bands involved in the negotiations.

In the past five years treaty entitlement land claims have been settled with the Fort Chipewyan Cree band, the Stur-

geon Lake band, the Whitefish Lake band and the Woodland Cree band. Last year the government also passed legislation creating eight Metis settlement corporations in northern Alberta.

Mercredi attends Edmonton sober walk

Continued from front page

organizers for the success of their anti-abuse awareness campaigns.

But the day belonged to the march and rally crowd who gleefully wound their way through city streets, chanting, talking and tying up traffic.

"I figure that (these marches) will show that native people aren't what they are made out to be, drunks and all that," Laurie Okelov, a 14-year-old student at Westmount High School said. "It shows we can stay sober and that we can do a lot."

One 26-year-old man, attending from the Poundmaker's treatment lodge, said the march will send a message of awareness to many people.

"You have all these people here looking at you and others looking down," he said, motioning to the groups of people gathered at office windows to watch the marchers. "So we're getting the message across, but I don't know how it will affect everybody."

Monday's march and rally was the largest in the events three-year history. Alberta Solicitor General Dick Fowler, speaking at the legislative rally, said he was encouraged to see National Addictions Awareness Week celebrations grow every year.

The awareness week was launched five years ago. Organizers say more than 1,100 communities are participating in the celebrations this year. That's up from last year's total of 850.

MEANDER RIVER...

tune in to 89.9 on your FM dial for Alberta's only Aboriginal radio station CFWE-FM

News

Native woman government leader in N.W.T.

By Cooper Langford
Windspeaker Staff Writer

YELLOWKNIFE, N.W.T.

Northern women's groups don't expect the election of the first Native woman N.W.T. premier will put women's issues on the front-burner of the territorial politics.

But organizations say the appointment will boost women's role in northern politics.

"It will lend a real credibility to what women are doing," said Lynn Brooks, executive director of the N.W.T. Status of Women Council. "One thing I can say is she's a mover and a shaker and will deal with women's issues expediently."

Nellie Cournoyea, a 51-year-old Inuvialuit, was elected

Nov. 12 by the 24-member legislature. The former health minister and land claims activist defeated Steven Kakfwi, former president of the Dene Nation and minister in the last government.

"The election is significant in the sense there is a perception Native men don't support the political advancement of Native women," said Arlene Hache, executive director of the Yellowknife Women's Centre.

Cournoyea was elected in a vote that observers say was marked by a fresh and honest debate. She swayed the predominantly male legislature with a platform emphasizing self-government for northern communities.

"When it comes to aboriginal people, gender issues are not a

big deal," said Bobbi Bulmer, president of the N.W.T. Native Women's Association. "I think she's good in that she agrees with community self government. That agrees with our view."

Despite the apparent all-around good feelings following Cournoyea's appointment, run-up to the election was not as smooth. Accusations of racism threatened to spoil the process after MLA Don Morin said only Native people should be eligi-

ble for cabinet posts.

A new cabinet with a majority of Native members, including Morin and Kakfwi, was elected Nov. 13.

The territorial government has been a fully elected Yellowknife-based legislature since 1976. It is a consensus government without political parties. Each riding elects an independent member to the legislative assembly for a four year term. The premier and cabinet are elected by members of the

legislature.

Cournoyea takes over the premier's position from Dennis Patterson, who is the legislative member for Iqaluit on Baffin Island. She has a strong background in northern politics, having served her Inuvik region riding since 1979.

Before joining the territorial legislature, Cournoyea worked on the Inuvialuit land claim in the Beaufort Sea area and was broadcaster for the CBC in Inuvik.

32 Blackfeet remains returned after 100 years

By Kathy Brewer
Windspeaker Contributor

BROWNING, MONT.

Native Veterans from Iraq's Desert Storm and the Viet Nam War stood in silence as 32 Blackfeet remains were returned to Browning, Montana by train after spending over 100 years "in captivity" at the Field Museum of Natural History in Chicago.

Drums beat softly and a special victory song was sung while the remains were lifted off the

train.

"Our ancestors were shipped out in freight cars. Now they are returned first class," said Curly Bear Wagner, one of two men greatly responsible for the return of the remains.

For the last five years, Wagner, a cultural director at Browning, and Blackfeet spiritual leader, Buster Yellow Kidney have worked towards the return of the Blackfeet remains.

Wagner learned about the remains after visiting the Field Museum in 1986. He said he was asked by museum officials if he was there to protest.

"I asked them what I was supposed to be protesting?" said Wagner. He was then given literature listing the remains of Blackfeet Indians among the museum's collection.

The remains were collected in the early 1800s without the knowledge of the Blackfeet Nation.

And now a promise Wagner made five years ago to his ancestors, that he would return their remains to Blackfeet territory, has finally been fulfilled.

Wagner, Yellow Kidney and Mike Swims Under travelled to Chicago to collect the remains. The Field Museum paid the expenses to ship the remains back to Browning. "Out of respect and acknowledgement of the wrong done over 100 years ago," said Wagner.

The remains were taken to Little Flower Parish Church in Browning where they will remain until early spring.

"We had hoped to bury them right away but an early winter has frozen the ground and it's the wishes of the elders to wait until May or June to bury them. A celebration and feast will be planned at that time," said Wagner.

The remains will be buried near Old Agency, east of the Blackfeet reservation.

Wagner said their next goal is to have other Blackfeet remains returned from the Milwaukee Museum in Wisconsin. The museum is in the process of switching from federal to private control. "So we have to move quickly."

"The law requiring museums to return Native American remains only applies to federally funded institutions," Wagner commented.

Wagner said there could be as many as 18,000 Native American remains scattered in museums and institutions across the United States.

NATION IN BRIEF

Native Vets kept waiting Remembrance Day

OTTAWA — Native war veterans felt snubbed at national Remembrance Day ceremonies in Ottawa when they were forced to lay their wreath after the official program. James Scotchman, a B.C. Native leader and World War II veteran, said the Native delegation at the ceremony had to wait until foreign diplomats placed wreaths before commemorating Native war dead. "All the other countries were first and we were last," Scotchman said. "We should be somewhere behind the official Canadian corps because we are the first nations of this country." The national Remembrance Day ceremonies are organized by the Canadian Legion. The National Association of Indian Veterans asked the legion be included in the ceremony at the War Memorial in Ottawa. But the Native group is not a member of the legion and had to wait on the sidelines. "It's humiliating for Native veterans who have contributed so much to the war effort and yet are not recognized," said AFN Grand Chief Ovide Mercredi, who attended the ceremony in a moosehide jacket and eagle feather headdress. It is estimated 30,000 Native people served in the First and Second World Wars.

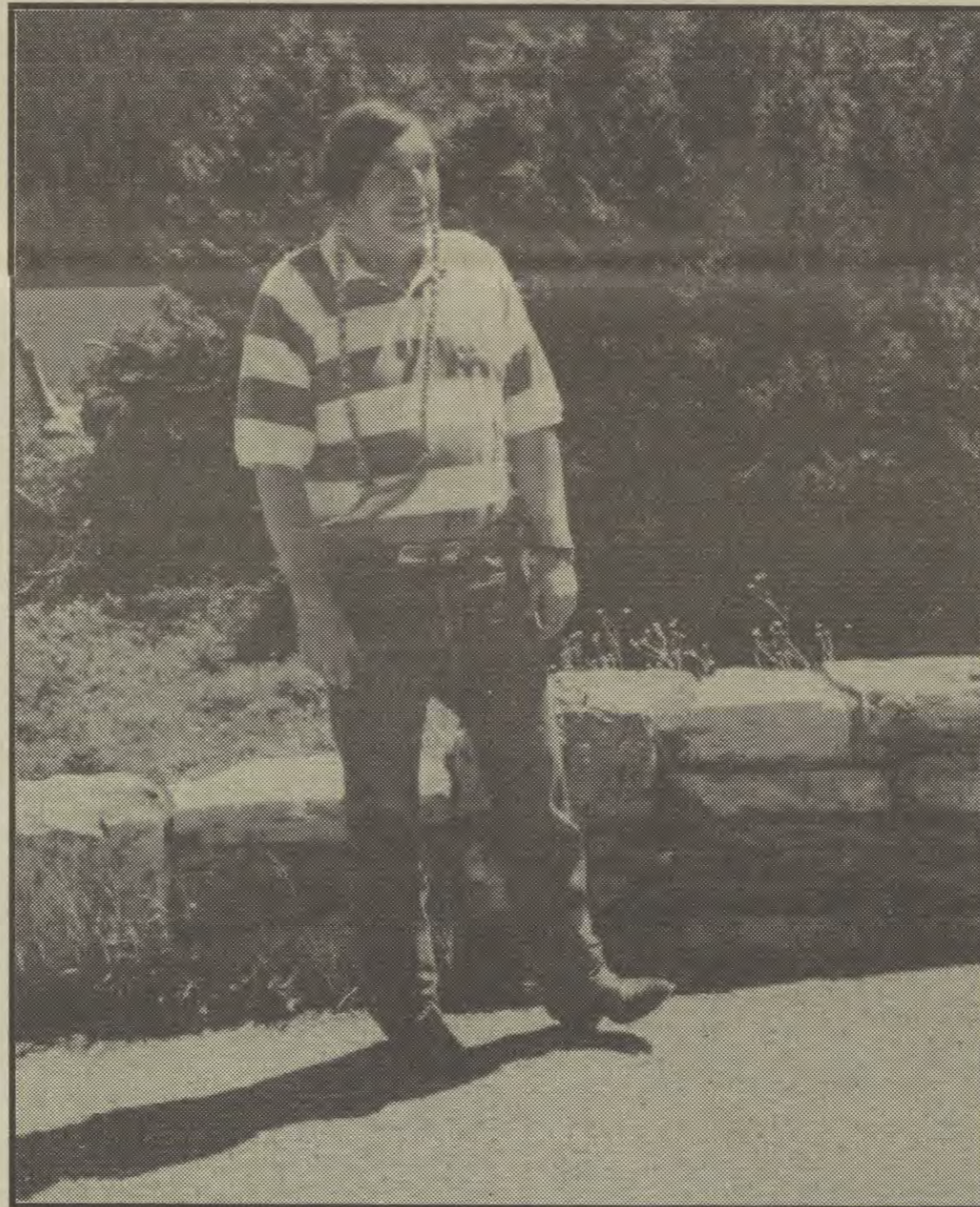
Penthouse article worries James Bay Cree

QUEBEC — James Bay Cree leaders are worried their public relations campaign against Hydro-Quebec's Great Whale energy project may be spinning out of control. Although pleased with the publicity their fight has earned, some Cree leaders are concerned about an overdramatic article scheduled to appear in *Penthouse*, a nationally distributed men's magazine. "The Cree are very religious people with high moral standards. *Penthouse* does not conform to those standards," said Bill Namagoose, executive director of the Grand Council of Cree in Ottawa. The 5,000-word article blatantly portrays the Cree as heroes and Hydro-Quebec officials as scheming villains. It only devotes one paragraph to other Hydro-Quebec compensation settlements that made the James Bay Cree one of Canada's richest aboriginal groups. Namagoose said he agrees with the content of the story but is uncomfortable with its melodramatic style.

UIC premiums will increase by six per cent

OTTAWA — The federal government is raising unemployment insurance premiums to offset a money shortage in the fund and the costs of rising unemployment. Premiums will increase six per cent to help cover a \$4-billion shortfall in the fund. The fund actually needs a 14-per-cent increase to cover its deficit. But the government decided to limit the increase because tax-payers are still feeling the pinch of the recently implemented GST. Sharon Glover, vice-president of the Canadian Chamber of Commerce, demanded the government reverse its decision. "Canada simply can't afford any more taxes if there is any hope of being competitive," she said. UIC is funded by contributions from workers and employers. It has been burdened in recent months by high unemployment due to the recession. Workers currently pay a premium of \$2.80 for every \$100 of insurable earnings. Employers pay \$3.92 for every \$100 of workers insurable earnings. With the rate hike, workers and employers will pay new premiums of just under three dollars and \$4.15 respectively.

Prison program allowing trips from jail under review
A program that allows inmates to take trips away from jail is going to be reviewed by an independent panel, the federal solicitor general says. Doug Lewis said the program needs a second look because some prisoners have committed crimes while on release, including high-profile cases like Daniel Gingsberg, who committed murder while on a day pass. "I have received letters and calls from many ordinary Canadians who are worried about this program," he said in a news release before announcing the panel during a trip to Edmonton. "I enough questions of my own about the protection of society and the program's effectiveness to justify an independent review." The federal government estimates about 53,000 inmates are granted escorted and unescorted temporary absences each year. The program is designed to prevent inmates from becoming so isolated from society that they can't function on release.



Kathy Brewer

Montana's Curly Bear Wagner

Dam built without Peigan consideration

Continued from front page

the dam or charge a royalty on the water.

The environmental review panel was greeted at Bocket by tribal elders and Chief Leonard Bastien to the sound of traditional drummers. More than 70 people were on hand to hear the presentations to the panel that emphasized the value of the Oldman River to traditional Peigan life and the band's struggle with the Alberta government.

"The government of Alberta has acted to build the dam despite the prior and superior reserved rights of the Peigan Nation in the Oldman River," said Bastien. "The province has proceeded to construct and fill the dam and to embark on a (water) allocation process that presumes the Peigan Band is without rights."

Lorna Born With a Tooth, sister to the widely known Lonefighter leader Milton Born With A Tooth, said the Peigan Nation would have to "fight for that water."

"I am a kind person, not a militant," she said. "But I will not stand back and allow these people to sell our rights."

Others told of how the high flows created by the dam make it unsafe for children to swim in the river during the summer.

The environmental review panel has been touring southern Alberta for most of November, conducting public hearings on the Oldman River Dam.

The panel began its hearing as dam construction nears completion, picking up the slack left behind by previous provincial hearings. According to news reports, it has become a forum for public complaints about the province's handling of the project.

A report commissioned by the panel said in provincial assessments it appeared environmental concerns took a back seat to technical engineering questions.

The Alberta government is not participating in the current hearings because it is involved in court cases over the project.

Sobriety message should not be tucked away

By the time you read this, National Addictions Awareness Week celebrations will be winding down or over.

But because the national celebration of sobriety is over, doesn't mean its message should be tucked away until next year. Drug and alcohol abuse is not a seasonal issue.

Assembly of First Nations Grand Chief Ovide Mercredi fired up the Join the Circle festivities in Edmonton last week with some strong words. He said the community needs clear heads in the coming years, as self-government agreements are bound to be settled.

Ovide's right. Alcohol and drug abuse can only stand in the way of the right to self-determination. Becoming a self-governing people means taking on a lot responsibility — responsibility that requires a reliable commitment from the community. As Ovide said, without a reliable, strong community, the gains made for Native rights will be empty.

On another level, substance abuse sucks a lot of money out of the community. The money spent on treatment and recovery — if it wasn't so necessary — could be spent on educational or cultural projects. In other words, the money could be spent on building a future instead of repairing the past.

If the turn out for Edmonton's addictions awareness rally is any indication of an overall trend, the sober movement is gaining momentum. Organizers should be congratulated for their fine efforts.

The folks behind National Addictions Awareness Week have done a lot to build their celebration into a truly national event over the last few years. They've worked hard for the community. Now it's the community's turn to continue doing hard work for them.

So let's close National Addictions Awareness Week giving credit where credit is due. To the organizers of the festival, to all the people who have ever struggled with addiction or are working to recover from addiction — it's time to give them a hand.



Ancient greetings key to a better tomorrow

All my relations. In the sweat lodges where I reconnected to my culture, it's uttered by the leader as he splatters water on red-hot stone. When the sacred pipe is passed around a circle and the steam raised to all directions in benediction, the words are there. When the people gather together in a good way, each speaker begins with the salutatory statement: *All my relations.*

For Natives across Canada it's the language of communion. It's the recognition of unity in the universe, of harmony, balance and the invisible bridges that span the diversity of our lives; it's a dedication, a greeting, a salutation and a prayer.

I turned 36 this past week. As I celebrated with a small circle of friends over an old-fashioned stew, bannock, pumpkin pie, presents and laughter, it occurred to me how long it has taken me to realize the meaning behind this ancient phrase.

The Old Ones talk of prophets who foretold of the coming of the white man. They spoke of the great changes that were to follow and of the hardship the people would have to learn to navigate. They spoke of a separation from the land and traditional teachings, a time when the young would speak the white man's way, the voice of legends would fall silent and entire languages would disappear. And they also spoke of healing and the importance of

remembering.

With this knowledge, the elders of the aboriginal nations began to look for ways to teach their people to deal with the disruption. They looked to nature. All around they saw evidence of certain immutable laws within the pitch and rhythm of life.

They perceived that everything in the universe was in relationship with everything else. Just as the four-leggeds depended upon the waters so, too, did the winged ones, the two-leggeds, the fishes and the plant beings. Life itself was a circle and, for a circle to be complete, it must include everything. And so it was seen that all things are related.

With this perception came the ideas of respect, kindness, patience and sharing. Not only were the people to behave in these ways with each other to create nurturing homes, but they also needed to behave in this manner with all things. When a human being lived this way, he or she was said to have achieved a harmony and a balance with life itself. Indeed, the path of a true human being was the path toward this end.

The arrival of the Europeans would mean a fracturing of the peoples' sense of harmony. Culturally, spiritually and philosophically, the people would suffer greatly but the elders reminded them of their focus on harmony and balance with all things because many would forget and become bitter.

Quite simply, it meant that respect, kindness, patience and sharing were total philosophies. One could not be called a respectful human being, for instance, if one were acting in a disrespectful manner toward anything. Similarly, with all the other virtues.

So the Old One told the people that, despite the seemingly

strange, sometimes confusing and painful ways of the newcomers, they must show them the courtesy they would to any other member of the circle of life. *All my relations* meant every thing.

As I sat at that table last week laughing and chatting with my small circle of friends I realized how vital this teaching is to my life. Because there were times in the militant days, the days when I spent more time incarcerated than I did being free, days I hated more than loved. I was far from living as a true human being.

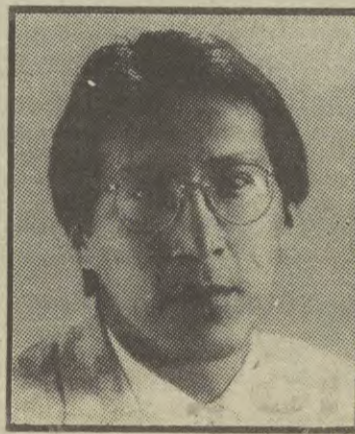
There were no aboriginal people at this party except for me. But as I looked around and felt the respect, love and genuine gratitude for each of them, I realized that I've finally begun to practise what I'd been given years before. *All my relations.*

Because my life is an often-turbulent mixture of the brown and the white, there are times when it's the most difficult thing in the world to disappear into a mainstream institution five days a week. Days when my soul hungers for contact with my people and days when I grow afraid that my profession might change me.

Conversely, there are days when I worry that dedication to my people and their concerns might divorce me from friends like these; days when my very Indianness is my greatest enemy.

All my relations. I believe that a life based on this premise is salvation for all of us, that political problems are nothing when nations remember their relatedness, that there are no colors or differences, merely one universal heartbeat echoing for all of us.

Eagle feathers: to all my relations of every nation for their contribution to this life.



RICHARD WAGAMESE

Wind-speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Friday to provide information primarily to Native people of Alberta and Saskatchewan. *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. 35 mm microfilm: Micromedia, 220 Victoria Street, Toronto, Ontario, M5G 2N8.

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Your Opinion

Windspeaker readers should judge the truth

Dear Editor:

Amy Santoro's article in the September 27, 1991 issue of *Windspeaker* entitled, "Aboriginal MP Helps to Keep Issues on The Front Burner" quotes MP Ethel Blondin as saying, "The Conservative government has not made any progress in outdated land-claim issues, housing for Natives and education".

I think your readers should have the opportunity to judge the truth of her statement for themselves.

The federal government is proposing constitutional options which would result in empowering Native people with jurisdiction over those sectors of importance to them: land and resources, education, policing, administration of justice, health and social and economic development, as well as others. Self-government cannot be enshrined in the constitution with-

out aboriginal peoples assuming their rightful place in the constitutional process.

While these negotiations are proceeding, the federal government, with full participation of Native groups, is working hard to address immediate Native concerns.

These include faster land claims settlements, better economic and social conditions on reserves and a new relationship between aboriginal people and governments. They were outlined in the Native Agenda, announced by the Prime Minister in September 1990.

Ms. Blondin claims a lack of progress on land claims. This is simply untrue. We are devoting \$355 million to make the settlement of these claims faster and fairer. To achieve this we have created an independent specific claims commission, we will be establishing a joint Indian/government working group, and we

have instigated a fast-track process for claims under \$500,000, to name but a few of the changes.

I also recently signed with the Saskatchewan government a \$481 million cost-sharing agreement that will provide some 27 bands in that province with the money to buy the land they were entitled to under treaties but had never received.

In British Columbia, a tripartite task force was established to provide direction on how best to negotiate claims in that province. The task force report gave valuable recommendations towards settling claims.

In the area of housing, I would like to point out that all bands deliver their own housing programs. Nevertheless, we are consulting with Indian communities to develop a policy to improve on-reserve housing which I hope to announce in the new year.

On the issue of post-second-

ary education, more than 70 per cent of Indian post-secondary education is managed by First Nations. More students are enrolled in post-secondary institutions than ever before: in the mid-1980's approximately 8,000 students were enrolled, compared with 21,000 in 1990-91.

The 1991-92 post-secondary education budget will amount to more than \$190 million. The Prime Minister also announced in April increases in the post-secondary education budget of more than \$320 million dollars over the next five years bringing the total budget to more than \$1.1 billion. In keeping with the spirit of the Native Agenda, regional consultations are underway with Indian leaders to discuss ways of allocating and managing the funds.

Another important area of work is that of removing the restrictions embodied in the outdated Indian Act. Groups of

chiefs are actively engaged in developing legislative options which can be taken to Parliament to put responsibility for such matters as lands, monies, and governance back in the hands of First Nations. This legislation could be available to First Nations to decide for themselves whether to opt-in, and would be without prejudice to upcoming constitutional reform.

In all our efforts we are working closely with Native people and proof of our joint success is obvious in many areas. I have only named but a few of our initiatives, and recognize that much more remains to be done. I am convinced that with good will and co-operation from all parties involved, First Nations will succeed in achieving their goals of self-sufficiency and self-government.

Yours Sincerely,
Tom Siddon, P.C., M.P.

Grande Cache changing hurts resident elder

Dear Editor:

I wonder sometimes how people can just sit back and pretend that everything is just fine. Well, there is a small nation of Native people on the map of North America. This small nation is in Grande Cache, Alta.

The Native people here have always been a gentle and friendly people. I have known some of these people for a period of 50 years. Before I go on, I want to say that I am not writing on behalf of the Natives here only. But I am a resident of the Grande Cache area, and I want to see fair

treatment.

Our Creator placed us here in North America so that we could live our own way of life. The Natives here had their hunting and fishing rights taken away from them after they'd maintained those rights for a long time. There doesn't seem to be a satisfactory answer as to why this was done. I believe that there are plans for a park in the area. There is already a park here but I think the powers that be, are out to develop a much larger playground for the rich people.

I think that this is the real reason that the hunting and fishing rights were taken away. They want to try and preserve the wild

life that is in the area now. This is another attempt at controlling nature. Native people know that this will never be possible. We have a Creator that manages all things on this earth and that's the way it will always be.

When the coal mine opened up here, there was a mad rush of miners that came to Grande Cache. Many of these miners were single men. Some of them were married, I suppose, but they did not bring their wives. As a result, there were many men here without women. These men started going after the Native women that live here. They used alcohol and drugs to get at them. This resulted in some bro-

ken marriages and broken homes. The Native people here have had to suffer ever since the mine and town came into the area.

They used to live in harmony and were happy here with Mother Earth. People are running around trying to find answers to the problems of these people. It should not be hard to see where the problems are. Genocide is practiced here quite freely and openly. You do not change a wolf into a beaver. Native people are unique in their own God given way.

Stan Gladstone
Grande Cache, AB

Belgian teen wants First Nations pen pal

Dear Editor:

I would appreciate it a lot if you put this letter announcement in *Windspeaker*.

"I am a boy (16), I live in Belgium (Europe) and I want to write with an Indian boy or girl in English."

My address: IAN GEERINCKY, OLUROUWESTRAAT 26, 2500 Lier, Belgium, Europe.

With Thanks,
Ian Geerincky

Legal drugs can be dangerous

Dear Editor:

May I ask readers to share with the rest of us their experiences of the side effects of psychiatric drugs?

It is so hard to get straight answers from the psychiatric industry.

Drugs are big business in this country, whether illegal or not. With so much attention on illicit drugs these days, there is unfortunately still insufficient attention put on legal tranquillizers, anti-depressants and psychotropics (mean literally: mind altering).

These are the drugs used mainly by psychiatrists on people undergoing any of life's problems. This too is a multimillion dollar industry, like the illegal drug trade and can often be just as deadly and crippling to society.

Psychiatry needs to be replaced by a profession that offers real solutions to life's problems, as now psychiatrists have welcomed with open arms another "wonder drug" call Prozac. Prozac had been proven to create suicidal thoughts and other bizarre behaviour in some individuals who have taken the drug. In spite of this, psychiatrists continue to prescribe it for depression, weight loss, to quit smoking and even PMS.

Prozac survivors groups have begun to spring up and the drug has been linked with actual incidents of suicide and mass murder.

The Citizens Commission on Human Rights, a group established by the Church of Scientology, has been carrying out demonstrations against Prozac and as a result of the campaign has received many calls from individual and other associations who want more information on the drug.

CCHR is asking anyone who has taken Prozac or any other psychiatric drug to contact us at 432-7673 and tell us about their first hand experience of any side effects.

Murray Schneider
Citizens Commission on Human Rights

Nuclear ad draws more fire

Dear Editor,

Having attended a conference in January at PICSS in Calgary, which the devastating effects of the uranium mining catastrophe in northern Saskatchewan and the impacts on the health and welfare of Native populations, I was totally distressed by the advertising feature: Nuclear Technology in the September 27th issue of *Windspeaker*.

The mop-up of Chernobyl is still in process, and impacts to health and environment are still unknown. How can we ignore the warnings of Chernobyl and Three Mile Island? I am disturbed by the bias towards nuclear energy. It is a challenge for our society to demand scientific research into alternative energy, especially conservation, and alternates such as solar and wind. I feel that it is important for us as stewards of Mother Earth and as responsible global citizens to recognize and challenge the

vested interest of the nuclear industry. I feel that it is critical that your newspaper present materials reflecting both sides of the controversy, or perhaps you might wish to set a policy about advertising of unwholesome goods.

It was reported in the *Globe and Mail* July 4, 1987 that the Canadian Nuclear Industry is spending 20 million dollars on an education (advertising) campaign. Students in schools are being taught this questionable material simply because there is little written to present the environmental viewpoint. As usual the financial backing of powerful moneyed interests is what is presented to the public. What about the problems of waste disposal? What about the devastation and health hazards at Elliot Lake, Cigar Lake? We must realize that the nuclear lobby is powerful. Are "jobs" more important than health, environment, and a future for tomorrow's gen-

erations? We are trading human lives for dollars. The nuclear power debate requires both an ethical and a scientific perspective peppered with a good dose of common sense. I suggest your newspaper seek out 'Challenges to Nuclear Waste' edited by Anne Wieser 1986 from Manitoba Eco-Network.

I have been picking up *Windspeaker* as a refreshing change to the bias of most newspapers on the stands today. I find it to be a glimmer of hope and healing for the planet — but my heart is heavy today.

Sincerely
Fay Katay, Grassroots Calgary.

Letters Welcome

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

Stoney stories on T.V.

Dear Editor:

A note to let your readers know about Stoney Stories, an explanation of Native Culture that is being shown on Calgary Cable Channel 10 at 10 p.m. on Thursdays and is replayed at 4:30 p.m. on Fridays.

Sponsored by Nakoda Lodge, the 26 week series is hosted by Nora Schmidt.

Subjects for discussion on the half hour show include: culture, education, employment, economic development, family vio-

lence, land claims, treaty definition and other current issues of interest, such as the 1992 Ecumenical Conference planned for July.

Interviewees include Goodstoney Chief John Snow, Chiniki Chief Ken Soldier, Bearpaw Chief John Ear, Councilor Tina Fox, Ken Tully, Economic Development; Farley Wuth, Nakoda Institute and others.

For further information please contact Nora Schmidt 932-3633.

What's Happening?

Apologies sometimes are just not enough

Hi! I owe a big apology to Pat Makokis, principal of Poundmaker School at St. Paul, Alberta.

Pat writes that on three separate occasions she called me to have someone cover the school's first year anniversary. And on three separate occasions I failed to get back to her.

"I am writing this memo to state my disappointment regarding the lack of communications. October 8, was Poundmaker's School first year anniversary. Native youth all over are facing major life dilemmas. We wanted to give our youth some positive feedback, which we did on October 8. It is unfortunate that the Native paper was not there to do so too!"

I'm sorry. We at *Windspeaker* understand that all community events are worth being there for.

On my part, there is no apology worthwhile, other than saying, in September, October and up until just recently with the hiring of another news reporter, I was basically on my own. I did contact Diane Parenteau who once freelanced your area for us, but she was unavailable because of other commitments—and then, I got lost under stacks of

copy, incoming calls and trying to find freelancers essential to the paper's coverage of all events.

So again, I can only say I'm sorry and hopefully I can make up, sometime in the future to you and the Native youth at

Poundmaker's School.

EDMONTON: A huge turn-out for the Sober Walk in Edmonton and some of the *Windspeaker* crew were on hand for the special and important event. In this picture, our accountant, Joanne Gallien is seen showing off her



Windspeaker staff, Joanne Gallien (left), Tina Wood (centre) and Ethel Winnipeg (right, bottom) take part in the sober walk.

Windspeaker

is available in microform. Back volumes of *Windspeaker* are available in microform (film or fiche).

For further information, contact



Micromedia Limited

Canada's Information People

20 Victoria Street
Toronto, Ontario
M5G 2N8
1-800-387-2689

IMPORTANT NOTICE

To Our Readers...

Effective December 6, 1991, *Windspeaker* will be available on the newsstands at a price of \$1 (+G.S.T. where applicable). If you have any questions, please call our offices at (403)455-2700.

SUBSCRIPTIONS can be obtained by mailing a cheque or money order in the amount of \$28 to:

Windspeaker

15001 - 112 Avenue
Edmonton, AB
T5M 2V6

Droppin' In
By Rocky Woodward

Windspeaker sweater, along with production co-ordinator, Tina Wood and receptionist, Ethel Winnipeg.

HOBBEMA: Golfing is fast becoming a major sport for Native people all over and Lloyd Gauthier called to remind me how important it is.

"All summer long there are big golf tournaments happening and we never see any reporters there covering them?" Lloyd questions why.

He's right, but after I explained a lack of manpower here (not any more) he understood. I guess in the new year, it would be a good time to sit down and discuss what needs to be covered here at our office. Thanks to our readers, we're now looking at our shortcomings and seriously changing to meet the demands of our readers.

By the way, Lloyd said, guys and ladies excel in golf and never get recognition.

"Emile Cutknife for instance. All summer long he wanted to shoot par and finally did it. He also went on to win some tournaments." Congratulations Emile!

DROPPIN' IN: Congratulations must also go out to all the Native

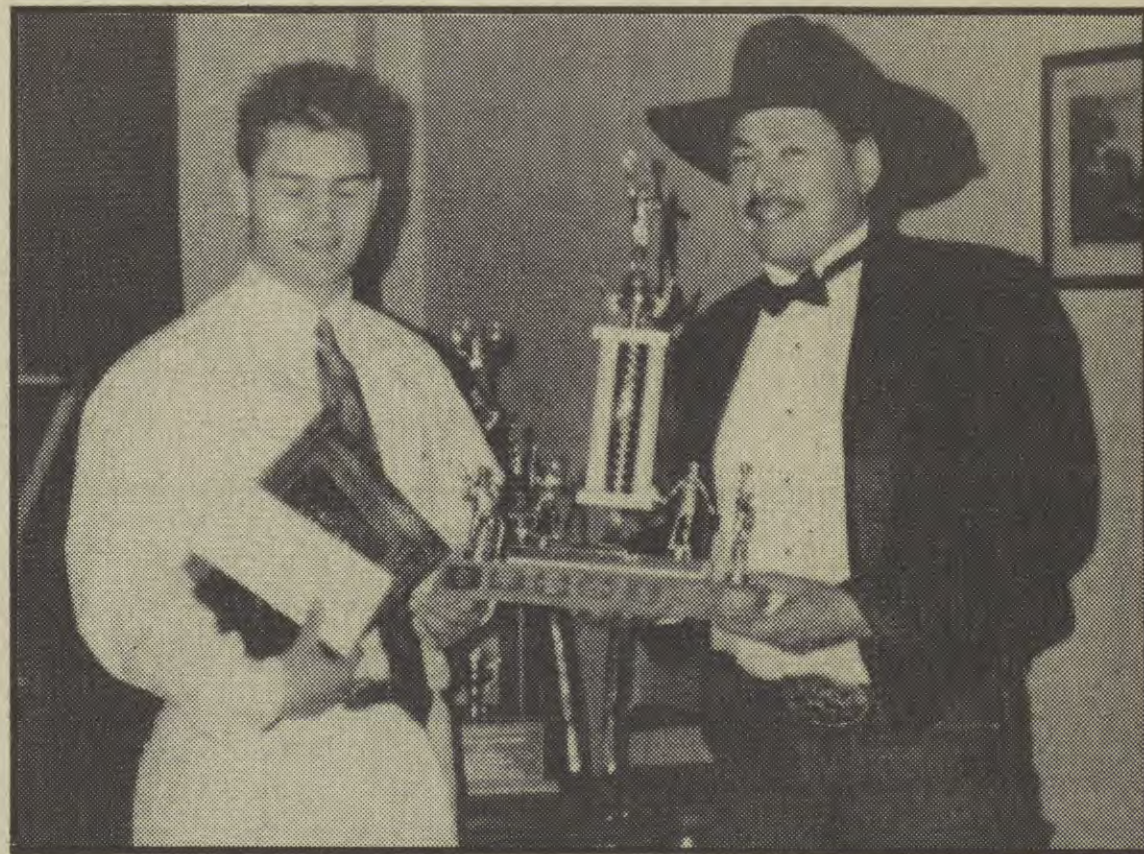
athletes nominated for the Rita Houle Memorial Awards.

Competition is tough, especially when we have so many great athletes in the province and elsewhere. It's great!

Seen here is Jeff Young of Edmonton who won the top male athlete award for 1991. With Young, and presenting the award to him, is past CBC reporter Clayton Blood.

WABASCA: Droppin' In is filled with athletes! And to another athlete who ran the grueling New York Marathon, Allen Beaver wants to say thanks to a sponsor (so very much needed) Natheson Travel Consultants Ltd. of Edmonton.

THOUGHT WE'D FORGET: To all the athletes nominated for the Rita Houle Memorial Awards, Keisha Mc Masters, Siksika Nation; Pauline Huppie, Bonnyville; Julie Larocque, Louis Bull Band; Jolene Flormann, Samson Band; Cody Larocque, Louis Bull Band; Sheldon McGilvery, Saddle Lake band; Blaine Raine, Louis Bull Band; Roy Lilley (Skubovious), Calgary; Shawn Buffalo, Samson Band; Andy Buchanan, Wabamun; and Jeff Young — you're heroes, congratulations!



Lisa Ashley

Clayton Blood presents Rita Houle Memorial Award to Jeff Young.

Indian Country
Community
Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE DEC. 6TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., NOV. 27TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

NATIONAL ADDICTIONS AWARENESS WEEK ACTIVITIES NOV. 17-23

FISHING LAKE ADDICTIONS AWARENESS WEEK;

Nov. 17-23, daily at 9:00 a.m.; Band Hall, Kylemore, Sask.

POUNDMAKER/NECHI OPEN HOUSE; Nov. 22, 1 - 4 p.m.; St. Albert, AB.

SOBER DANCE; Nov. 22, 8 p.m.; all ages; George & Jana's Deli and Dance (10105 - 153 St.), Edmonton, AB.

SOBER DANCE; Nov. 23, 9 p.m. - 2 a.m.; Orion Lake Band Hall, SK.

ROUND DANCE FOR ALCOHOL ADDICTIONS WEEK; Nov. 23, 8 p.m. - 3 a.m.; Poundmaker/Nechi Lodge; St. Albert, AB.

SOBER DANCE; Nov. 23;

Battlefords Indian Health Centre; North Battleford, SK.

SOUP & BANNOCK; Every Friday, noon - 1 p.m.; Slave Lake Native Friendship Centre; AB.

BINGO; Every Tuesday; Doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.

LUNCHBOX MATINEES; Every Wednesday, 12:05 p.m.; Nov. 27—Don Messer: *His Land and His Music*; Dec. 4—*First Winter and Survival in the Winter Bush*; Dec. 13—*Edge of Ice*; Colin Low Cinema, Canada Place, 120, 9700 Jasper Ave.; Edmonton, AB.

CANADIAN FINALS RODEO; November 13-17; Edmonton Northlands, AB.

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

THE ADMINISTRATION OF JUSTICE FOR NATIVE

CANADIANS; Nov. 17 - 22; The Banff Centre for Management; Banff, AB.

HISTORICAL SOCIETY MEETING FOR THE CHARLES CAMSELL HOSPITAL; Nov. 19, 7:30 p.m., 12804 - 114 Ave.; everyone welcome; Edmonton, AB.

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

ANNUAL BANQUET; Nov. 23, 6 p.m. - 1 a.m.; sponsored by Congress of Black Women of Canada; Coast Terrace Inn, Edmonton, AB.

VALUES & VISIONS; PERSPECTIVES FOR A NEW CANADA; November 29 & 30; Lister Hall, U. of A.; Edmonton, AB.

25TH ANNUAL LIHA POWWOW; Nov. 29-30; Tchfkunche Family Campground, Folsom, LA.

CO-ED VOLLEYBALL; Nov. 30; Calgary Native Fr. Centre, AB.

CEMBER 1; 2900 S. Curry, Carson City, Nevada.

CHRISTMAS CRAFT SALE; Dec. 1, 10 a.m. - 5 p.m.; U of A Devonian Botanic Garden Club, 5 km N. of Devon, AB.

CAMEO CRAFT FAIR; December 3-8; Convention Centre; Edmonton, AB.

VOLUNTEER TRAINING FOR SPEAKERS BUREAU AND OFFICE ASSISTANCE; Dec. 6 & 7; registration deadline Dec. 3; sponsored by Feather of Hope Aboriginal AIDS Prevention Society, 205, 10704 - 108 St., Edmonton, AB.

8TH ANN. NATIVE AMERICAN JOURNALISTS ASSOC. CONFERENCE; April 29 - May 2, 1992; Oneida Nation's Conference Centre; Green Bay, Wisconsin.

FESTIVAL OF NO. AMERICAN NATIVE WRITERS; June 1992, presented by The Greenfield Review Literary Centre (New York), Oklahoma.

Edmonton

Rita Houle lives on through athletic awards night

By Lisa Ashley
Windspeaker Contributor

EDMONTON

Rita Houle was an outstanding athlete and community volunteer who dreamed of representing her Native people in the 1978 Commonwealth Games in Edmonton. Stricken suddenly by cancer Rita died at age 20. The Canadian Native Friendship Centre has been hosting a Memorial Awards Banquet in Rita's honor since 1979. Rita's friend and coach Gordon Russell was instrumental in beginning the Rita Houle Memorial Awards Banquet.

Nominated by registered Native organizations from across Alberta 11 athletes from across the province vied for the honor to be top female and male athlete for 1991. Held at the Saxony Inn in Edmonton Nov. 9, the awards night was again a tremendous success.

Athletes, age 14-20 are chosen for their athletic as well as

academic achievements, must exemplify dedication, commitment and perseverance, and have shown a willingness to volunteer their assistance within their local community.

This year's top female athlete award went to southern Alberta Siksika (Blackfoot) Nation athlete Keisha McMaster.

McMaster is a grade 11 honors student at Cluny Bow Valley High School, where she plays senior basketball, volleyball and baseball. She achieved recognition in both the Kainai and Peigan basketball tournaments as the chosen all star.

McMaster also received the Chief Strater Crowfoot Achievement award for 1991, an academic award for the top outstanding Native student in the county of Wheatland.

"I'd like to thank my mother and stepfather for their support. It's an honor," said McMaster who plans to attend university to study medicine.

McMaster's was nominated by Siksika Nation Tribal Admin-

istration.

Edmonton's Jeff Young was presented the award for top male athlete of the year.

Nominated by Metis Children and Family Services, Young's chosen sport of 11 years is hockey. He is an accredited level two hockey referee and is currently working towards his National Lifeguard Service Award.

Currently a grade 11 student at Eastglen High School, Young hopes to attend the University of Alberta to study medicine and play hockey for the U of A Golden Bears.

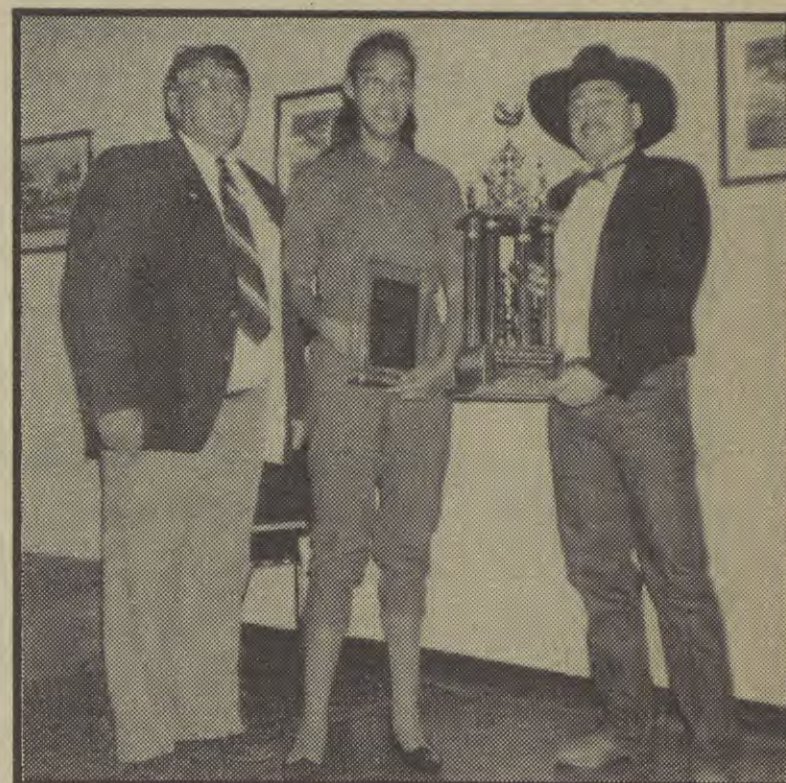
In accepting his award, Young also attributed a large part of his success to his parents and grandparents.

Alderman Ron Hayter made

an appearance on behalf of the city of Edmonton.

"I hope the next annual dinner will be held in the Canadian Native Friendship center's new home," commented Hayter, a member of the center's board of trustees for the past 10 years.

This year's two winners of the Rita Houle Memorial Award were presented with \$1,000 cheques.



Lisa Ashley

Keisha McMaster receives award

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Child Protection Services
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Edmonton Direct: 423-2064

Please ask for:

Linda Farmer - Ext. 156
or
Ethelene Blind - Ext. 113

**ALBERTA
COMMERCIAL VEHICLE
INSPECTION
PROGRAM**

**Setting a new
standard for
highway safety.**

Beginning January 1, 1992, Alberta will set a new standard for highway safety with the introduction of a new commercial vehicle inspection program.

All large commercial vehicles will be required to undergo a formal safety inspection at least once a year at a licensed facility. These regular inspections will ensure that all commercial trucks, trailers and buses meet established safety requirements for vehicles governed under the National Safety Code.

Presently, Alberta's highways are considered to be among the safest in Canada. This new program will help maintain and improve that high standard.

How it affects Commercial Carriers.

This new program will ensure a more uniform level of commercial vehicle fitness, raising the safety standards of the entire industry.

Vehicle inspection facilities will be available in towns and cities across the province. The program will be easy to adopt and convenient for all truckers and carrier companies involved.

How it affects Heavy Duty Mechanics.

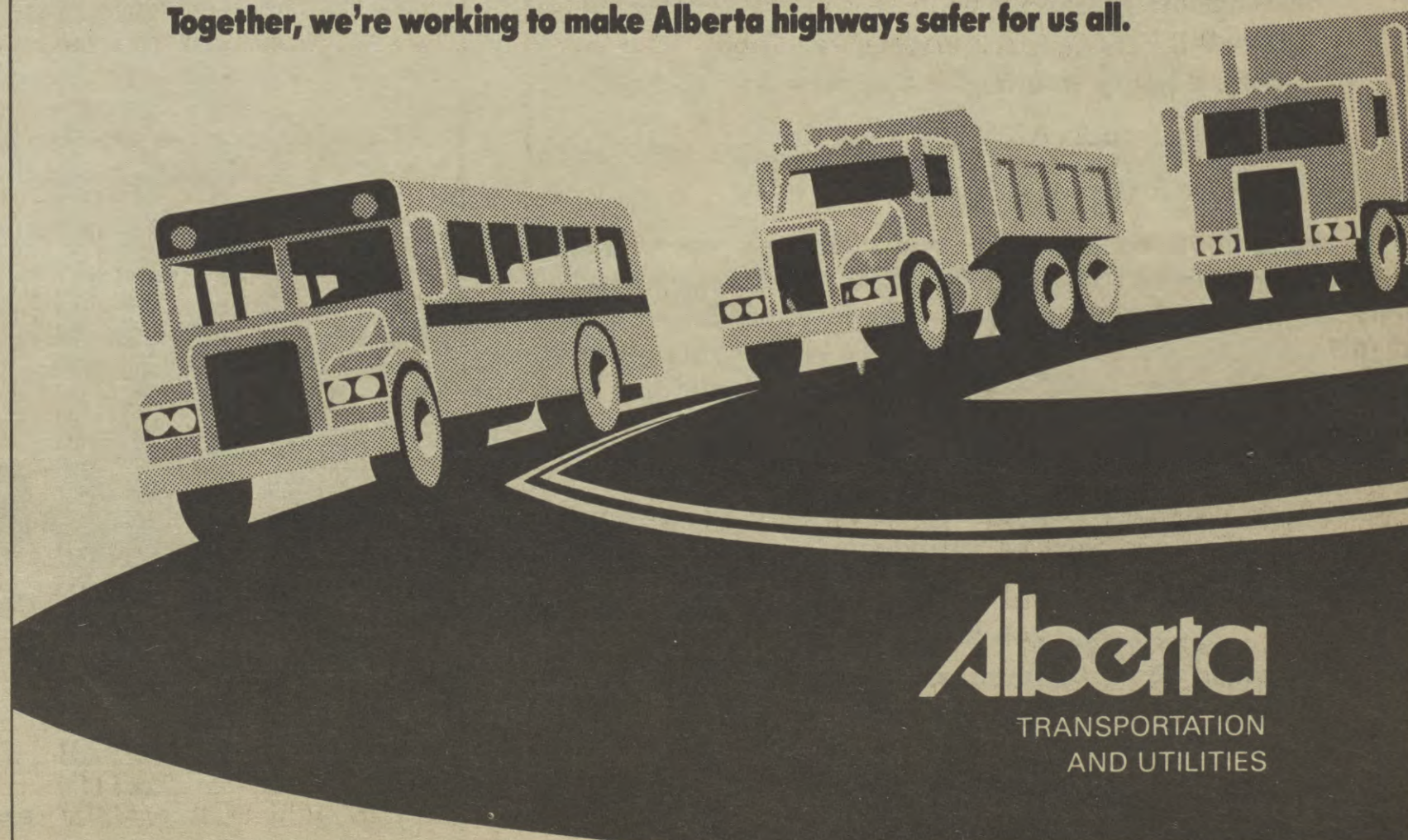
In order to implement this new program, a number of individual mechanics and private garages throughout the province will be licensed to carry out vehicle inspections. For licence application information, interested mechanics are invited to phone the toll-free number listed below.

To find out more.

If you're involved in Alberta's commercial vehicle repair or transport industries and would like more information on the Commercial Vehicle Inspection Program, call us toll-free at

1-800-232-1989

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we need your help.

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LEGISLATIVE



ASSEMBLY

ALBERTA

ETHICS COMMISSIONER LEGISLATIVE ASSEMBLY OF ALBERTA

The Province of Alberta has enacted legislation which requires the establishment of the Office of the Ethics Commissioner.

Canadians who feel qualified to fulfill the role of Ethics Commissioner as described in the Conflicts of Interest Act are encouraged to apply for the position.

The Ethics Commissioner's authority and responsibility under the Act includes: reviewing and discussing with Members the private disclosure statements they are required to file; preparing public disclosure documents; investigating complaints alleging breach of the Act by a Member; providing advice and recommendations to Members regarding their obligations under the Act and promoting the understanding by Members of their obligations under the Act by preparation and dissemination of written information, personal discussions with Members and continuing contact with party caucuses.

The demands of this position require attributes that go beyond a specific discipline or academic achievement. It is desirable that the Ethics Commissioner possess:

- wide experience in dealing with people
- common sense, maturity, tact, patience, perseverance, fairness, integrity, tolerance and sound judgement
- wide respect within their chosen career and in the community at large
- a knowledge of Alberta and its people
- an understanding of the distinction between natural and legal justice
- a general knowledge and appreciation of the workings of a parliamentary system
- a practical knowledge of law and familiarity with investigatory procedures
- a knowledge of financial investments and trusts
- a knowledge of sound administrative and management practice
- a knowledge of Conflicts of Interest legislation and a strong dedication to the Ethics Commissioner role

The Ethics Commissioner will be appointed on a part time basis for a five year term. The Office of the Ethics Commissioner will be established in Edmonton. The successful candidate need not reside in Edmonton, but must be available to meet with Members as necessary. An attractive benefits package including travel allowance will be available. Salary is dependent on qualifications and experience.

Further details on the position may be obtained by calling (403) 427-1350. Resumes must be received by November 29, 1991. Address resumes to:

Mr. Bob Bogle, MLA
Chairman, Ethics Commissioner Search Committee
Room 801, Legislature Annex
9718 - 107 Street
Edmonton, Alberta
T5K 1E4



Ralph Leckie

Sinclair is jailed

Lorraine Sinclair spent time behind bars—but it was for a good cause. Representing the Mother Earth Healing Society, Sinclair was locked up at Eaton Center in downtown Edmonton to help raise money for the Canadian Cancer Society. The bribe jar and arrest fees are expected to raise \$85,000 for cancer research. "We all had a fun time for a good cause," said Sinclair. Employees paid a \$25 arrest fee to have their bosses picked up by retired and off-duty firemen who brought the "culprits" in front of celebrity judges. Those brought to Eaton Center spent an hour in jail phoning friends to bail them out. Some of the people charged were able to escape a jail sentence by donating to the judges bribe jar. It was a hilarious time.

Constitutional reform is about many things.

But mostly it's about you.

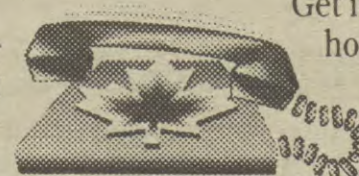
As Canadians, we are now facing one of the most important challenges in our history. Proposals have been put forward by the Government of Canada to improve our Constitution. These proposals, for a more united and prosperous Canada in which all Canadians can feel at home, are currently being reviewed by a special parliamentary committee. They will also be considered by a series of conferences run by independent Canadian organizations.

Some of the proposals include:

- ◆ a Canada clause that speaks of our hopes and dreams as Canadians, our values, our diversity, our tolerance and our generosity of spirit

- ◆ recognizing the right of aboriginal peoples to govern themselves while being protected by Canadian law
- ◆ ensuring recognition of Quebec's distinctiveness and of minority language groups
- ◆ reforming the Senate to make it elected, effective and much more equitable than it is now
- ◆ strengthening Canada's economic union so Canadians can work and conduct business anywhere in the country
- ◆ guaranteeing property rights.

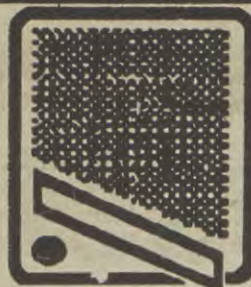
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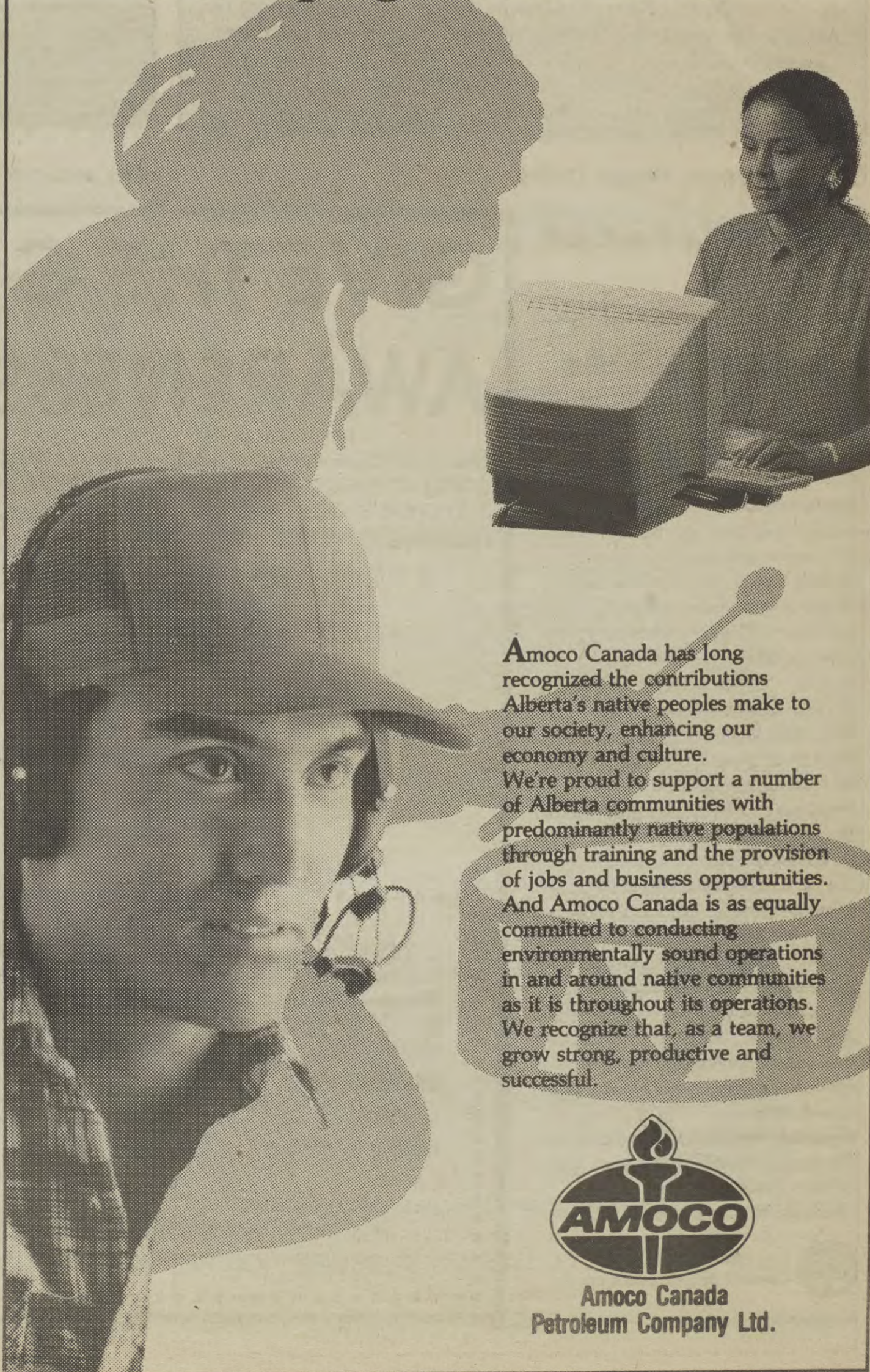
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Edmonton

Arts and crafts show highly successful

By Cooper Langford and Ralph Leckie

EDMONTON

Edmonton's annual Native Arts and Crafts show almost didn't make it to the showroom floor this year. But with a little luck and a lot of hard work, organizers from the Aboriginal Artisans Arts/Crafts turned an ailing show into a resounding success.

"Many of us expended personal time and money," said Terry Lusty, one of the show's

new organizers. "We cut corners everywhere we could. It's good because it shows people can do things without spending a lot of money."

For the last nine years, the annual arts and crafts shows in Calgary and Edmonton have been sponsored by the Alberta Indian Arts and Crafts Society. The federally supported society was forced to drop the event following a 60 per cent funding cut.

This is the first year the show has been put on by the Aborigi-

nal Artisans group. Working with a minimal budget (less than one-third of last year's \$72,000) organizers attracted more than 40 artists and crafts-people from all over western and northern Canada to the show. Thousands of people crowded through the tightly packed showrooms at the Chateau Louise hotel during the fair's three-day run.

"Everyone feels it's been highly successful given the short notice," Lusty said. "All the exhibitors, to my knowledge have expressed they'd be back next

year."

Martha Campiou, president of Aboriginal Artisans, said planners did not even have a list of previous participants when the organization began planning the show late last summer. She said much of this year's success can be attributed to support from groups like the Indian Association of Alberta, the Canadian Native Friendship Centre, Alberta Display and advertising donations from Native newspapers.

Besides arts and crafts, show

organizers also brought in dancers and drummers and put on fashion shows. Spiritual Leader Rose Auger opened the show with a prayer.

"We're looking forward to a bigger and better show next year," said Lusty. Headed, they plan to move to larger rooms at the Edmonton Inn.

Aboriginal Artisans was formed this year in order to organize the craft show after the Alberta Indian Arts and Crafts Society announced they could no longer sponsor it.



Ralph Leckie

Chris Goodrider, Peigan Crafts



Ralph Leckie

Arts and crafts organizers Terry Lusty and Martha Campiou

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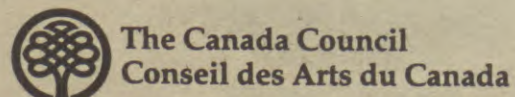
Who May Apply. Emerging artists, and arts organizations, as well as established artists changing disciplines.

Procedure. At least one month before closing dates, please submit brief project description and résumé of individual responsible for the project. Organizations should include a summary of past activities. Application forms will be sent to potential candidates.

Competition Closing Dates 15 January, 15 May and 15 September.

Assessment. Regional multidisciplinary juries of professional artists. Results announced about four months after closing dates.

Inquiries. Explorations Program, the Canada Council, P.O. Box 1047, Ottawa, Ontario, K1P 5V8. Facsimile: (613) 598-4408.



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Lac la Ronge

Group home opens for youth with disabilities

LAC LA RONGE, SASK.

A group home for youngsters with multiple disabilities that recently opened on the Lac La Ronge Indian Reserve in northern Saskatchewan, has allowed for five children to return home.

The home is the first such facility to be built and operated on an Indian reserve in Canada.

Until Wawuhtewikumihk (Cree for House of the Northern Lights) opened, no live-in facility was available for people with multiple disabilities, north of Prince Albert. It meant that children who required specialized services often spent years away from their families and risked losing their cultural identity.

The five youth, aged 12-16 are members of the Lac La Ronge, Fond du Lac and Peter Ballantyne Bands.

At the opening of the home, Lac La Ronge Chief Harry Cook said Wawuhtewikumihk is a product of many years of planning, dedication and hard work.

"Some years ago the Lac La Ronge band began to dream and now it's a reality. All children are special and deserve to be raised in their own cultural and language environment," said Cook.

The home will provide opportunities for status Indian children to receive the needed services in a Native cultural setting and near their communities. To enhance the cultural component trained status Indian workers provide support care to the children.

An additional space is available in the group home for respite (interval of rest) services for parents who have a disabled child at home.

The home will be managed by the Lac La Ronge band with operational funding provided by Indian and Northern Affairs Canada.

Lac La Ronge is about 250 km north of Prince Albert.



Indian and Northern Affairs Canada

Elder Nancy Ross and Wawuhtewikumihk resident Francis McKenzie cut the ribbon prior to tour of new group home.

FISHING LAKE METIS SETTLEMENT

The Settlement is in the process of developing local self-government and within this transition, challenging and exciting career opportunities exist for individuals to meet Settlement service delivery needs. Two positions reporting to the Settlement Administrator are open in the administrative organization. These are "hands-on" positions bound to stimulate your interest. Please consider applying for the following positions:

Finance Officer

Responsible to direct the financial and accounting activities of the Settlement in accordance with the by-laws, policies, objectives and programs of the Settlement. Operating within a computerized accounting environment, the Finance Officer manages the bottom line financial affairs of the Settlement while remaining cognizant of the Settlement members' needs and direction established by policy.

Applicants should possess an accounting designation coupled with several years of senior finance experience. Good interpersonal and computer skills are necessary to perform successfully. A combination of experience and education will be considered.

Office Manager

Responsible to manage and carry out the day-to-day administrative activities of the Settlement office. This includes the organizing of meetings, agenda packages, coordinating the preparation of by-laws and policies and providing managerial support and assistance to the Settlement Administrator.

Applicants require strong organizational skills to maintain a smooth operating office environment. Applicants should have completed business administration education and computer training along with several years of general office management experience. A combination of experience and education will be considered.

This competition will close upon the appropriate candidates being selected for the positions. Applications may be forwarded to the following:

Herb Lehr
Settlement Administrator
General Delivery, Sputnikow, P.O.
Fishing Lake, Alberta T0A 3G0
Phone: (403) 943-2202; FAX: (403) 943-2575



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Knowledge of financial planning and management principles and techniques including budgeting, forecasting, monitoring and reporting procedures is required.

Completion of grade 12 or equivalent and completion of the Basic and Advanced Programs (Nechi Institute on Alcohol and Drug Education).

Candidates with a diploma in Social Services or Business Administration and previous working experience in northern Native communities is preferred.

Other requirements are: a minimum of two years sobriety and a willingness to continue own personal growth activities as required.

Salary is negotiable.

Competition closes November 29, 1991.

Please forward applications to: The Band Manager
Dene Tha' Band
Box 120
Assumption, Alberta TOH 0S0

'Some years ago the Lac la Ronge band began to dream and now it's a reality. All children are special and deserve to be raised in their own cultural and language environment,' said Cook.

Alberta

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NOTE: These are one-year renewable contract positions funded to March 31, 1994 under the Canada/Alberta Northern Development Subsidiary Agreement with a salary range of up to \$40,000.

Competition closes November 29, 1991.

Please submit your applications to:

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Young designer moving up in fashion world

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

D'Arcy Moses sprawls across a small couch in the dimly lit lounge of a downtown Edmonton hotel. The 25-year-old Native high-fashion designer's long features appear drawn and tired.

"This is the glitzy part," he says, comparing his gruelling nation-wide media tour industry in support of Fur Council of Canada's Fur Month campaign to everyday fashion industry work.

"Believe me, it (the fashion business) is not as glitzy as it sounds."

By the time he met with *Windspeaker* late on a soggy Edmonton afternoon, Moses looked like a tired kid in his loose red vest with oversized beaded buttons.

For the last three years, Moses has been on a high-speed cruise up the ladder of Canada's fashion industry. He has carved a distinctive niche in the business by combining Native and ecological ideas with a look that would be at home in the pages of *Vogue*.

West Coast button blankets over evening gowns. Green sheared beaver fur coats sporting a tree of life. It's a successful mix

of the traditional and the modern that has won national fashion awards and appeared in European fashion shows.

In the hotel lounge, Moses rummages through a large black case and pulls out a long fur coat. Relaxing for a moment he runs his long hands over soft, dyed sheared beaver. He touches the material to his cheek. "I've always wanted to be a designer," he says. "I've always been artistic. I look at fashion as another art form...It's pattern, material, thread and inspiration.

"For me, it was a challenge, but I was not afraid of the industry. Maybe I was naive. But it worked."

Moses was raised in an adopted Camrose, Alberta, Swedish family among nine brothers and sisters.

He began designing three years ago while living in British Columbia. With a second-hand sewing machine, some books and material he taught himself the craft.

Following a chance meeting with an elder on a Vancouver street who taught him beading, Moses was brought into community life. He went to pow-wows, learned drumming and some language. Today, he is about to be adopted into a hereditary chief's family.

"It changed me as a person and gave me a sense of pride in being a Native person," Moses says. "That's why you see the West Coast imagery predominate in my work."

Now based in Toronto, he has been developing a style that explores his own environmental concerns and gives his form to his own sense of Native identity. His clothes are based on traditional Native patterns and frequently make use of traditional materials such as fur.

The recent success, however, has also brought Moses some criticism from anti-fur advocates.

When asked about the issue, Moses winces, then rolls his large eyes.

"When people attack my credibility for working with fur, well, I'm a Native person...It's totally valid. I don't have to apologize for what I'm doing. I know who I am.

"I have enough knowledge of the facts that I can stand my ground."

Cased closed. Instead, Moses is more interested in the environmental themes in his work, which uses all natural fibres and dyes. In recent state-

ments he has echoed the Fur Council of Canada's line that fur is an environmentally sound renewable resource.

But rather than embroil himself in the fur debate, Moses looks to the future and how he can bring his work closer to his Native roots. He dreams of opening a workshop in the bush, spending time on the trap line and bringing the production of his work to Native communities.

"I went into the community as a designer working with Native symbolism...It's that bridge. And now I'm starting to bring it back."



D'Arcy Moses, Native Canadian designer

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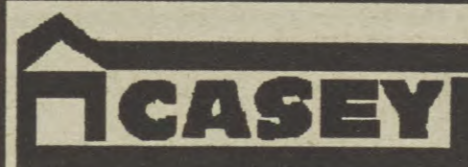
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Native Communications

Satellite distribution project almost complete

By Rocky Woodward
Windspeaker Staff Writer

AMMSA's satellite distribution project for northern communities has experienced some delays, but plans to finish the project by early next month, remain high.

Already seven of the 19 communities with the satellite system which allows them to receive CFWE — The Native Perspective from Lac la Biche, Alta, are testing their equipment to ensure proper operation.

Co-ordinator of the project, Paul Macedo recently returned from High Level, 800 km north of Edmonton. He says only Fox Lake remains unfinished in that region.

"After that we'll be in the Slave Lake area (Seven communities) and by about December 11, we should complete hook-up's at Ft. McKay, Janvier, Goodfish Lake and Saddle Lake, the last region," says Macedo.

Funded by Secretary of State, the federal agency has informed AMMSA that all site surveys meet with their requirements including documentation, site locations, and environmental concerns.

The Department of Communications and the CRTC have been forwarded all completed site survey information and application forms for licensing consideration.

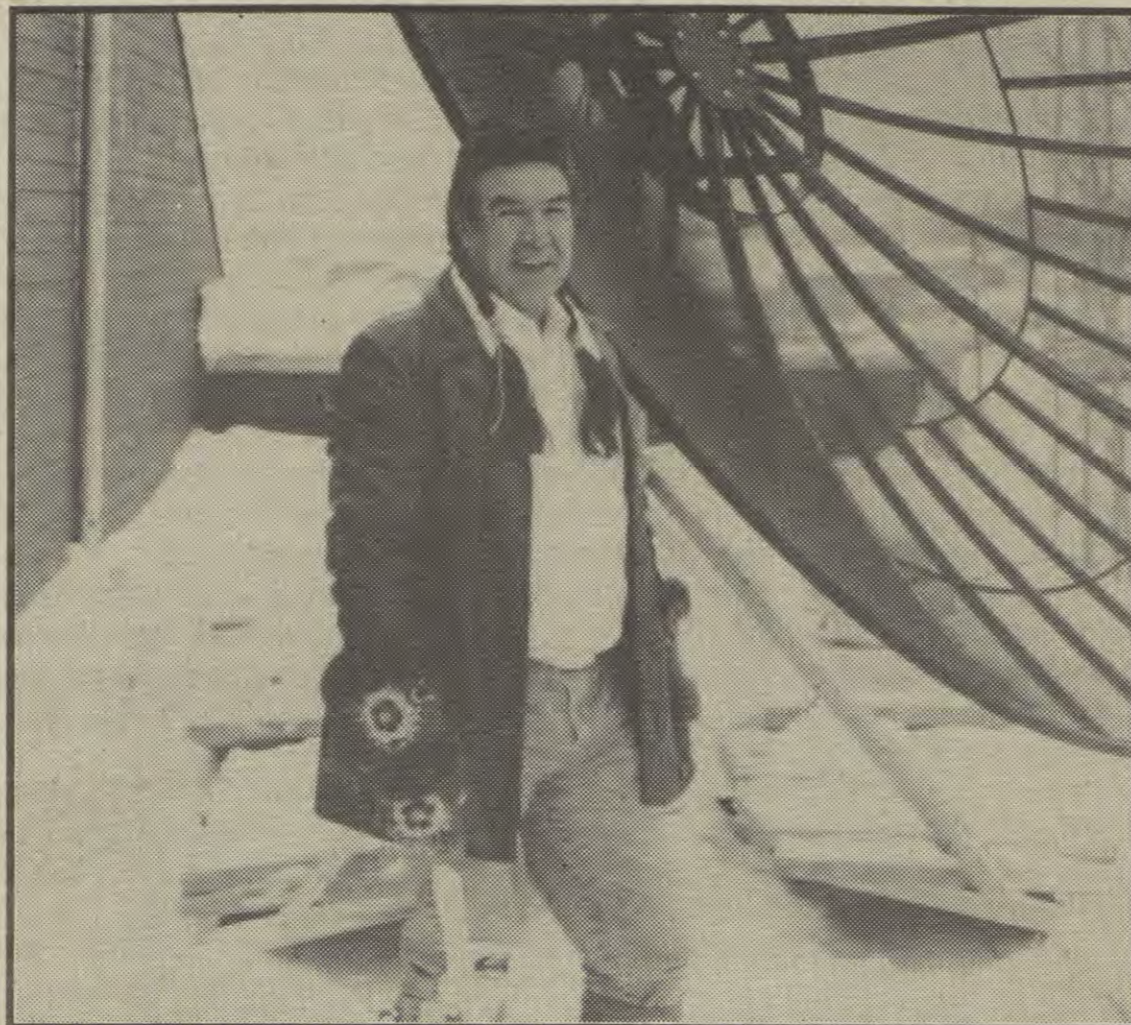
"The application process and licensing should be routine without delays," Macedo says.

Macedo adds people are excited about the new radio service provided by CFWE. "It now means they can receive the Native Perspective news, weather sports and entertainment on a regular 24 hour basis, at home, at work and in their cars.

"Many offices and businesses who were long silent are now working to the country radio beat of CFWE," he says.

Once testing is done, ceremonies for each region receiving AMMSA Satellite Distribution Project, are being planned.

Communities receiving satellite are: Fox Lake, Meander River, Bushe River, Boyer River, Paddle Prairie, Child Lake, North and South Tall Cree, Wabasca, Slave lake, Kinuso, Driftpile, Peavine, Sturgeon Lake, Sucker Creek, Ft. McKay, Janvier, Goodfish and Saddle Lake.



Paul Macedo

Elmer Cardinal, Executive Director of the High Level Native Friendship Centre is pleased to have CFWE on the air.



Paul Macedo

High Level Native Friendship Centre

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Metis settlement business traini



Ms. Arlene Collins is Housing Secretary at Elizabeth Settlement. Arlene's work includes originating requisitions, checking invoices, completing estimates, filing and recording minutes. Ms. Collins has attended academic upgrading, also with Alberta Vocational College, Lac La Biche. She comments that completing the secretarial program has given her an assertive, positive attitude to work in this field.

FORT KENT, ALBERTA

At a ceremony held in Fort Kent, seven students from the Metis Settlements of Alberta graduated from the Alberta Vocational College's Secretary Computer Applications Program, November 1.

The graduates received certificates following their successful completion of the program delivered in a modular fashion by AVC.

The program began last year in October and students attended school for a week of practicum based in their offices at Elizabeth and Fishing Lake Metis Settlements.

The Metis Settlement Business Training program is unique in that it's designed and co-ordinated by an advisory committee from four Metis settlements, Kikino, Buffalo Lake, Elizabeth and Fishing Lake, who work in conjunction with AVC in Lac la Biche.

Students are employed by the settlements throughout the training period, which consists of modules of classroom instruction and settlement office practicum.

This unique delivery style was designed to allow existing office staff to access business training programs, to ensure that the training is grounded in sound practical experience, and to avoid the problems that many of the students would have in moving to a college for a one-year continuous program.

Metis Settlement Business Training offers three different programs: Business Administration, Accounting Computer Applications and Secretary Computer Applications. The goal — to produce trained and competent office workers of the future.

The advisory committee and the working committee, which set up the detailed module outline, insisted that the quality of training be identical to the training students would receive in the conventional in-house programs run, for example, by AVC Lac la Biche. This objective has been adhered to in planning and delivery of the program. For example, students who successfully complete the Business Administration program will be eligible for entry to NAIT or other post-secondary institutions, to complete a second year of Business Administration training.

Students entered in the program have made good progress. From an initial group of 32 students, 25 have either completed their program or are continuing with the training.

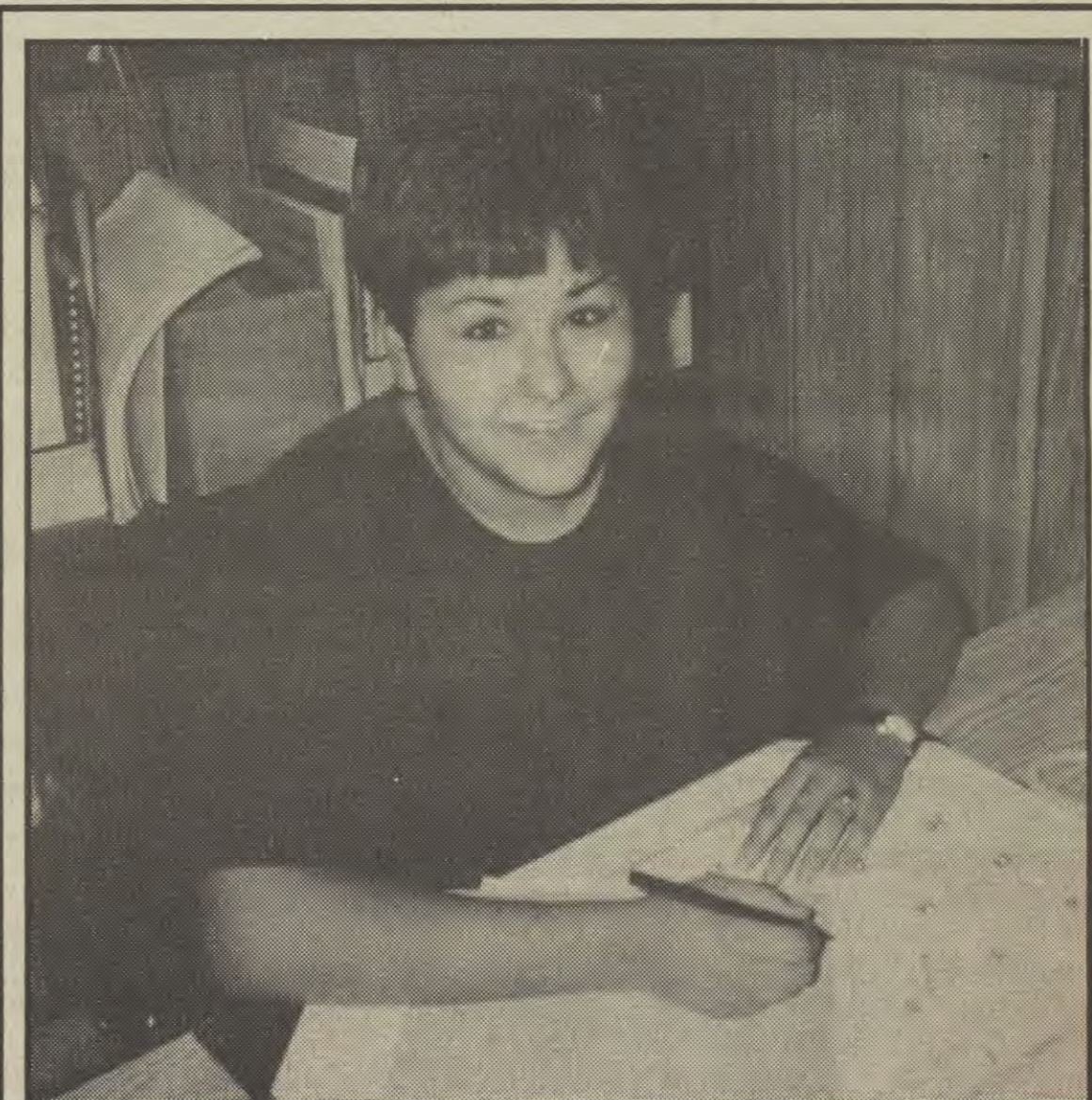
The seven students graduated from Fort Kent's Lakeland College. Presently there are six students completing programs at Lakeland college.



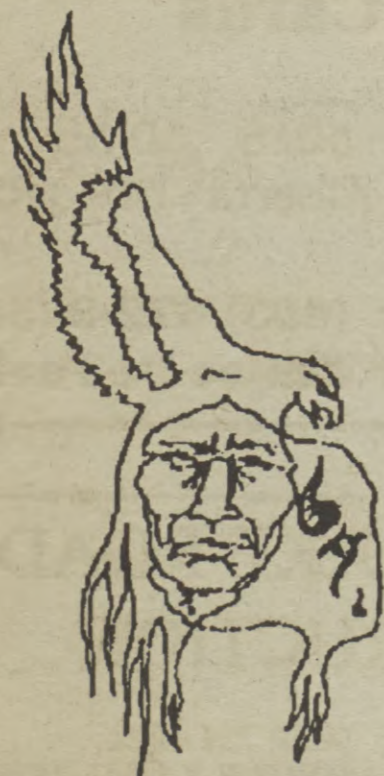
Ms. Shirley Gladue is Council Minutes Secretary at Fishing Lake Settlement. She is responsible for the council minutes. Shirley comments that the program was very beneficial and a definite asset to her position.



Ms. Lorna Gladue is now executive secretary at Fishing Lake Metis Settlement. Her brief comment about the Secretary/Computer Applications Program is that she found the program was very helpful in her new position. Lorna would recommend this program to people who are interested in furthering their career options.



Ms. Karen Durocher is Receptionist at Fishing Lake Settlement. Karen comments that she was glad to be accepted on the program which she found to be very beneficial. "Having the opportunity of working as we were going to school gave the students good experience."



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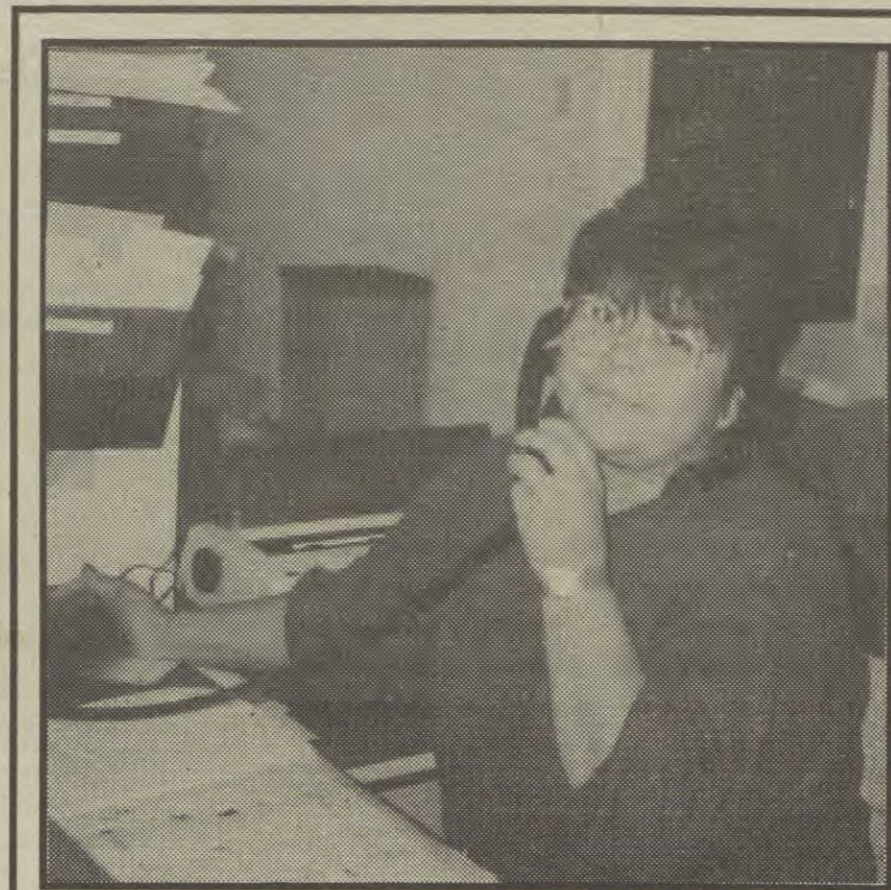
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training is successful



Shirley Gladue is Council Secretary at Fishing Lake Settlement. She is responsible for the recording of council minutes. Shirley found the program to be a definite asset to bring into a work



Ms. Arlene Desjarlais is Secretary/Receptionist at Elizabeth Settlement. She provides secretarial, reception and typing services for the settlement administration. Arlene comments that she was one of the fortunate students who were accepted to take this course. Although she disliked accounting and math because she says she "struggled with numbers," she still enjoyed the outcome of these subjects. Arlene says that she really enjoyed the computer applications. Learning to type on the computers was a lot of fun, and she admits to being like a kid with a brand new toy during that part of the program. According to Arlene, learning computer applications such as Lotus 123 and WordPerfect 5.1 is a big advancement for anyone in an office position, since we live in a computer world today. In fact Arlene would like to study computer applications further. As Arlene says, "all in all, I really enjoyed the course very much, except for the beginning of the program: we used to run out of gas coming home and driving all winter to Fort Kent. But it is not a victory without the struggles."



Ms. Shelley Crevier is the Lands and Resource Secretary for Fishing Lake Settlement. Shelley found that the Secretary/Computer Applications program was a beneficial course which aided her in obtaining her new position with the Fishing Lake Metis Settlement. Shelley points out that while she was successful with the one week at school, one week at work schedule, she would have preferred a continuous day to day study schedule. Sorry Shelley, we couldn't please everyone!

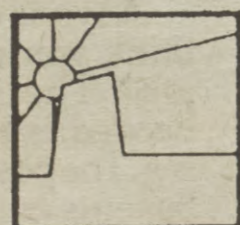


Ms. Brenda Anderson is an Accounting Clerk with the Fishing Lake Metis Settlement office. She uses the computer accounting package NewViews in her work. Brenda thought that the program was great. Being a person who has always wanted to get into this type of program, but not being able to leave the settlement, this gave her the opportunity to achieve a goal.

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The courage—the wisdom to change

The courage—the wisdom to change



Bert Crowfoot

Rocky Woodward
Windspeaker Staff Writer

It's not easy being an alcoholic. In fact the cost to be one is tremendous, spiritually, mentally, physically, economically and emotionally. It's like a good job, one—you have to work hard to get to the top, but in this case, work real hard to get to the bottom.

Like any good job, an alcoholic's job requires a lot of dedication. So before you apply for the position, ask yourself, what are the benefits that go with it? Let's see, there's drinking to make you feel good, it offers confidence, it releases tension, it's relaxing, it promotes laughter, spirited people, fun, and just letting loose.

And then, as with any job, qualifications are important. So maybe you should ask yourself these simple questions before you decide to apply.

Do you own your own vehicle to get you from liquor store to liquor store?

What about references? Are there any people besides your immediate family that will vouch for you—that you are a struggling alcoholic?

How many years do you have in the business of being an alcoholic? Are you an expert, and be careful, you may find you're over qualified.

Were you ever sick? If so,

how many times during the past five years? Are you willing to work even when you're sick? (Remember the job demands dedication).

What about past positions? Were you ever a panhandler? Do you sell yourself well when borrowing money? Remember, being a good salesman is important. Oh yeah. Do you own a good pair of shoes?

Some jobs don't even have a dental plan. So what are the "downers" if you apply to be an alcoholic? You may want to check the list.

Let's see, are you willing to die before your time? Are you willing to lose everything you own, plus your family and friends? What about these downers, guilt, pain, loneliness, fear, suicidal thoughts, humiliation, hopelessness, criminal offenses, blackouts, ill health, sleepless nights—it's a long list and it goes on. Shame, resentment, anger, physical abuse to others, denial...stop! stop! STOP!

Like I said, the job requires dedication. If you can't handle it, why apply?

A friend of mine told me a story. He said he was drinking an awful lot and one day he was standing near a bus stop when a man going to work walked up to catch the bus. It was raining and the stranger offered my friend a pleasant, "Good morning. How's everything with you?" smiled the stranger.

My friend said, "Fine...everything's fine."

The bus pulled up and the man got on, leaving my friend pondering his own words, "Fine?"

He looked at himself, wet from head to toe, unshaven and cold and shaking badly from excessive drinking. He said he realized nothing was fine. He realized he was an alcoholic. He realized, with tears in his eyes, he had applied for the job and got it.

Alcoholism. It's a killer disease. It's a position nobody wants to find themselves in. It ruins the best of people. It destroys the body and soul and only you can find the courage—the wisdom to change.

Another friend of mine shares his awakening.

"I drank to forget I drank. I drank because I hated the world I lived in. I spit on people and wished I'd die. I ran as fast as I could from myself but I kept waking up to the same ugly me. No matter how fast I drank, the pain would not go away."

He said, "People talk about their troubles. I was abused as a child sexually and physically; I was a runaway from a boarding school; I was kicked on and spit on; I went to jail; I failed; I was the sickest, ugliest drinking story you ever heard!"

A stranger came into his life. Not a brother, sister, relative, mom or dad, but a complete

stranger.

"I was up to my waist in a pond. I had a bottle of whiskey in one hand and a large rock tied with a rope around my waist. I clutched the rock close to me and walked towards the middle of the pool. Then I heard this voice from behind me.

"The voice said, look at this! I have never in my life seen such a pathetic sight as you!"

"I turned around and swore. Then I slipped and sank beneath the water. I dropped my bottle! I came up for air and the guy was standing there, laughing his fool head off. I dove and searched for my bottle. It was gone. Standing up, wet from head to toe, I turned to the shore and screamed at the guy at the top of my lungs. You dummy! I lost my bottle because of you, I hollered while walking towards him, dragging the rock behind me.

"He laughed and put out a friendly arm to help me out. I looked up at him, smiled, and then I laughed like I never laughed before. It was a foolish gesture. I knew, he knew."

My friend said the two of them talked for hours by the pool.

"He was a recovering alcoholic. He shared his experiences with me and told me there is help available. He said he'd be there for me. He told me a sober world has more to offer if I'd only give it a chance. He said I

must have courage and the wisdom to change my life around.

"I asked him, Wisdom? What do you mean, wisdom?"

"Wisdom is not trying to drown yourself in a pool three feet deep in the middle of a golf course," he said, and we both laughed over and over again.

"It's words I'll never forget and they eventually changed my life around. To use an old cliché, I smell the roses everyday now," my friend said.

Only you can change your life around. Only you possess the courage and wisdom to change. But it can be done. That first step of courage can mean for you a new and wonderful life.

Another friend said he isn't proud he's an alcoholic. But he is proud that he has not drank for over 30 years. He had the courage and wisdom to change, 30 years ago!

Anyone can do it. Don't even think you can't. You want the job? The only requirement needed, is a desire to stop drinking. The position is Sobriety. The benefits are astronomical — for the rest of your life.

There's a universal saying that is appropriate to end with.

"God grant me the serenity to accept the things I cannot change, the courage to accept the things I can, and the wisdom to know the difference."

The courage—the wisdom to change

Treatment centers available for youth

By Lisa Ashley
Windspeaker Contributor

Adolescence is a time of change and of gaining new experiences — testing new limits.

Alcoholics Anonymous at a glance

What is A.A.

Alcoholics Anonymous is a voluntary, world-wide fellowship of men and women from all walks of life who meet together to attain and maintain sobriety. The only requirement for membership is a desire to stop drinking. There are no dues or fees for A.A. membership.

Current Membership

It is estimated that in 1991, there are over 79,000 groups and more than 1,600,000 members in 114 countries.

Relationships With Outside Agencies

The fellowship has adopted a policy of "co-operation but not affiliation" with other organizations concerned with the problem of alcoholism. We have no opinion on issues outside A.A. and neither endorse nor oppose any causes.

How A.A. is Supported

Over the years, Alcoholics Anonymous has affirmed and strengthened a tradition of being fully self-supporting and of neither seeking nor accepting contributions from non-members. Within the Fellowship, the amount contributed by any individual member is limited to \$1,000 a year.

How A.A. Members Maintain Sobriety

A.A. is a program of total abstinence. Members simply stay away from one drink, one day at a time. Sobriety is maintained through sharing experience, strength, and hope of group meetings and through the suggested Twelve Steps for recovery from alcoholism.

Why Alcoholics Anonymous is "Anonymous"

Anonymity is the spiritual foundation of A.A. It disciplines the Fellowship to govern itself by principles rather than personalities. We are a society of peers. We strive to make known our

For most adolescents the transition to a healthy, independent adult lifestyle is a successful one. Many teens experiment with alcohol and other drugs as a part of this transition. Sadly enough, some go beyond experimental

and find themselves with severe alcohol or drug problems.

Alberta Alcohol and Drug Abuse Commission (AADAC) realizes there is a serious problem with substance abuse amongst the youth. In response,

they've expanded the range of adolescent treatment services in Alberta to include intensive treatment for teens 12-17 years of age.

Two Adolescent Treatment Centres (ATC) in Edmonton and Calgary have been operating for over a year. The centers offer individual and group counselling, and a skilled development program is available. The program is aimed at helping adolescents develop the skills they need to live healthy lives, free of alcohol and drug abuse.

Young participants must voluntarily enter the ATC program and are required to abstain from any drugs or alcohol. Treatment can last up to three months.

Parents and families are encouraged to participate in treatment programs such as; family counselling, informational sessions, social activities and continuing care planning. Recreation and leisure counselling, as well as an education program are also offered.

ATC recognizes dealing with

substance abuse problems is a long term proposition. Therefore, a well developed continuing plan program is essential to maintain the goals achieved in the program. Personally tailored plans are for each family. They may involve AADAC's outpatient counselling services, schools and other professional resources in the community. For adolescents from out of town or those requiring a more supportive living environment, placement in supportive homes is available.

Edmonton ATC Manager Bonnie McMillan said she is "very pleased with the response of the 50 adolescents who have participated in the program to date." McMillan said the program so far, "has been very successful."

"Young people involved with the program greatly benefit from the experience," McMillan said.

For more information about the Adolescent Treatment Centres, call (403) 427-2736 Edmonton or (403) 297-4664 Calgary.

program of recovery, not individuals who participate in the program. Anonymity in the public media is assurance to all A.A.'s, especially to newcomers, that their A.A. membership will not be disclosed.

Anyone May Attend A.A. Open Meetings

Anyone may attend open meetings of A.A. These usually consist of talks by a leader and two or three speakers who share experience as it relates to their alcoholism and their recovery in A.A. Some meetings are held for the specific purpose of informing the non-alcoholic public about A.A. Doctors, members of the clergy, and public officials are invited. Closed discussion meetings are for alcoholics only.

How A.A. Started

A.A. was started in 1935 by a New York stockbroker and an Ohio surgeon (both now deceased), who had been "hopeless" drunks. They founded A.A. in an effort to help others who suffered from the disease of alcoholism and to stay sober themselves. A.A. grew with the formation of autonomous groups, first in the United States and

then around the world.

How You Can Find A.A. in Your Town

Look for "Alcoholics Anonymous" in any telephone directory. In most urban areas, a central A.A. office or "intergroup" staffed mainly by volunteer A.A.'s, will be happy to answer your questions and/or put you in touch with those who can.

What A.A. Does Not Do

A.A. does not: Keep membership records or case histories...engage in or sponsor research...join "councils" or social agencies (although A.A. groups, and service offices frequently co-operate with them)...follow up or try to control its members...make medical or psychiatric prognoses or dispense medicines or psychiatric advice...provide drying-out or nursing services or sanitariums...offer religious services...provide housing, food, clothing, jobs, money, or other welfare or social services...provide domestic or vocational counselling...provide letters of reference to parole boards, lawyers, court officials, social agencies employers, etc.

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The courage—the wisdom to change

Inner city liquor store study continues

By Ralph Leckie
Windspeaker Contributor

It's five minutes to eight, in the morning, and already a steady stream of customers have arrived by taxi and on foot outside Edmonton's inner city liquor store.

It's been this way ever since the Alberta Liquor Control Board decided to open the liquor store earlier than their usual hours (10:30 a.m.-12 noon) to try and curb substance abuse of household products such as lysol, by inner city alcoholics.

Hair sprays, shaving lotion, it's the mark of the everyday alcoholic who frequents the bars and back alleys of Edmonton's 96th street drag strip.

The earlier than usual opening of the liquor store is an experiment that may or may not work. And until an Inner City Committee finishes its study (January 31) the store will continue to do its business with its steady flow of customers.

But is the ALCB plan working? One man seems to think so. Jim Spinelli is a spokesman for the Inner City Committee. "The feeling in the area is less people are buying household products that contain alcohol," he said. "It

may have something to do with the early opening of the liquor store, or it may have something to do with education about the danger of drinking non-beverage alcohol products."

Part of the education is the issuing of cards in the inner city area, warning people about the harmful effects of alcohol contained products such as, hair spray and lysol. The card also lets people know that the liquor store is open at eight a.m.

According to Spinelli, posters are on the way that will tell the same story.

Broke, a few people hang around outside the liquor store, in small groups, drinking what's left of yesterday's wine. Others are busy panhandling for change "I just need 35 cents" says one man.

They are all polite and address people driving up in cars as "Sir". They tell their "mark" the real reason why they need the money, "To buy a bottle, and I'm only short..." Others are remarkably honest. They even admit to being chronic alcoholics.

One man says he lives on the street. "I'll never stay at a flop house because they treat us like children." Another man agrees.

Allan is from Coquitlam, B.C.

The tough years of living on the streets are etched across his face. He says the early opening hours at the liquor store have helped. "No more drinking lysol," he smiles.

Several others, Dan, Bill, Dale and Joyce all agree things are better for them now that alcohol is available to them when they need it — early morning.

But still the research goes on.

The Inner City Committee is kept busy with questionnaires and information is being collected by hospitals, police and the fire departments. Further research will include a can count of store-bought items such as, lysol, mouthwash and rubbing alcohol. The can count will be compared to a study done in 1989.

And the ALCB has been monitoring sales during the early open-

ing hours but they're waiting until all their research is complete before they release any information.

"The study is expected to be complete by mid-December."

Meanwhile, it hasn't changed much of anything for some of the panhandlers. "It means getting up earlier and longer working hours. By the way...I just need 35 cents."



96th Street liquor store

Ralph Leckie

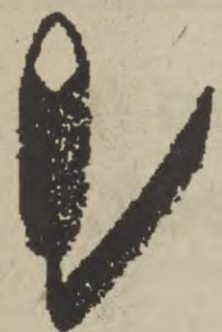
*A salute to Native awareness
on alcohol and drug abuse*

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The courage—the wisdom to change

Drugs really dragged me through the gutter

As told to Ralph Leckie
Windspeaker Contributor

I started to take drugs when I was 14 but still went to school. That went on almost four years. I kept getting worse and worse. It started shortly after I started living with my mother again.

My mother was forced to take me back home at 13, after I had lived in over 40 foster homes across North America. I was taken away from my parents at age four when they split up. My mom took me back because I kept running away from the foster homes. I was a problem child. I couldn't stand authority.

Foster parents tried to straighten me out, tried to mold me to their families and some had six or eight kids of their own. They would always be the favourites. This little Native kid was a trouble maker because I'd rebel. To straighten me out they would send me out into the trees to cut a stick for a beating. I would actually have to prepare it to the right length, take all the leaves off, then hand it to someone so they could beat me. This type of incident was often repeated.

I don't know how many times I went to the Algoma rail yards to hop a freight and run away. I would try to run to Blind River where I was born. I was always caught, brought back and always beaten, it never failed. It was always non-native homes, not like now when Natives are standing up and saying, we can take care of our own.

I was a rebel. It was my way of saying I've had enough! No more beatings! All you have to do is to talk to me! But I still ran away after recovering from having my legs and my back beaten. Even the nuns would strap me in front of the class or hit the back of my hands with a pointer when I tried to write with my left hand. Even to this day I wonder why they did not just leave me alone.

I managed to make it to high school and I played football. I was always popular and invited to parties. Alcohol was never a big factor in my life, but it was overwhelming how I was introduced to drugs in high school. I played quarterback, higher than a kite. I had a rock band and maintained my rebellious attitude. I was always a joker, a prankster and a fighter.

Drugs, drinking went on until I was seventeen and I had no intention of stopping. It was



Bert Crowfoot

common to take drugs day after day. A lot of the time I didn't know days or weeks. Someone would hand us a bag of whatever we were on for free. I don't remember, you don't really recall. When I was coming down I had seizures. My breath would exhale and body convulse.

I had a band called The Precious Stones of Love that played all over Toronto. I hated beer and liquor and I didn't use marijuana. One Christmas I went to visit my mother because it was getting cold sleeping in alleyways — she wouldn't let me in the door. Shortly after I was

taken to a rehab center. My mother was called to claim my body! I was so far gone. She refused to come. Somehow I pulled through that terrible time.

I never grew up with my own people. I was always isolated from them. The foster parents were afraid that if I got back with my own people they would do something to me like hide me. My family were Ojibway from the Serpent River Band at Cutler, Ontario. I never felt I was a Native person. In school they treated me like an immigrant because they weren't sure where I was from. I didn't know I was an Indian.

Life changed for me at 18, when I met my first wife. Two years later we had a child, responsibilities I didn't want, but I was willing to take a shot at it.

I went on to become a mining instructor, and spent eight years at Rio Algom Mines. Rio Algom offered me a lifetime job as a mining instructor, but I took a job in Indonesia. While there, my family and I toured south-east Asia.

Mining was hard work and all my aggressions were filtered through the job I was doing. There was no need for drugs.

I just had to become successful.

When I came back to Canada there were more Natives working in the mines. By this time I had become more aware of my Native heritage. Some of the people I had talked to in Ontario were actually my relatives.

Right now I'm taking six business administration courses at night. As well, my wife and I operate two businesses (representing Native artists and a Native consultant firm) I also speak to organizations and schools and conduct cross cultural workshops, with the same types of groups that locked me up in foster homes.

Today the big thing is money. Natives are being taken away from the natural surroundings and natural way of thinking and being integrated into something that is completely foreign. Canada has always been green, water's always blue and drinkable anywhere. It should be the other way around, non-natives should try to understand and integrate into the Native way of thinking. I hope to help by passing on my experiences. Determination is what I operate on, it gives me energy.

To begin an alcohol and drug free life is the greatest beginning of all. Aren't you worth it?

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The courage—the wisdom to change

I am finally becoming a warrior...Michael's story

When I was a young boy growing up in Oklahoma City, I felt as if I were different. The feeling of being different intensified by my being both poor and an Arapaho. Why was it, I

often wondered, that the white kids had more things than I did? They would call me "Poor Indian Boy."

By the time I was twenty, I was already drinking a lot. I

married my girlfriend because she was pregnant. Even though I loved her, the marriage didn't have a chance. My drinking got worse, and I was abusive to her. She wouldn't put up with me, and we soon separated.

Our lawyers suggested my next move. Facing a jail sentence because I was unable to provide child support, I agreed to enlist in the U.S. Army so that my ex-wife and child would receive a monthly allotment.

I went through basic training and decided I was lean, mean and part of the "Green Machine." I was ready to go to war. In 1970 I left Fort Lewis, Washington for Vietnam. Once again, alcohol became my lady, my love, and a way to escape my problems and my fears. I also had a good excuse: People were shooting at me with real bullets. I became hardened and was sure I had become a real warrior. I even had medals to prove it. Little did I realize that my drinking was making me into the hunted instead of the hunter.

After my tour of duty, I came back to the United States. I became very embittered toward society, the Army, and the way my country

treated Vietnam veterans. As in my childhood, I felt I was being judged by a society over which I had no control. First it had been because of the color of my skin, then because I was thought to be a mindless killer. I felt this was the last indignation. The only people who gave me a warm welcome home were my Native people. In my culture, veterans are held in very high regard.

My drinking became more frequent. Soon flashbacks and nightmares about Vietnam made things worse. I began to have fits of anger and despair. In

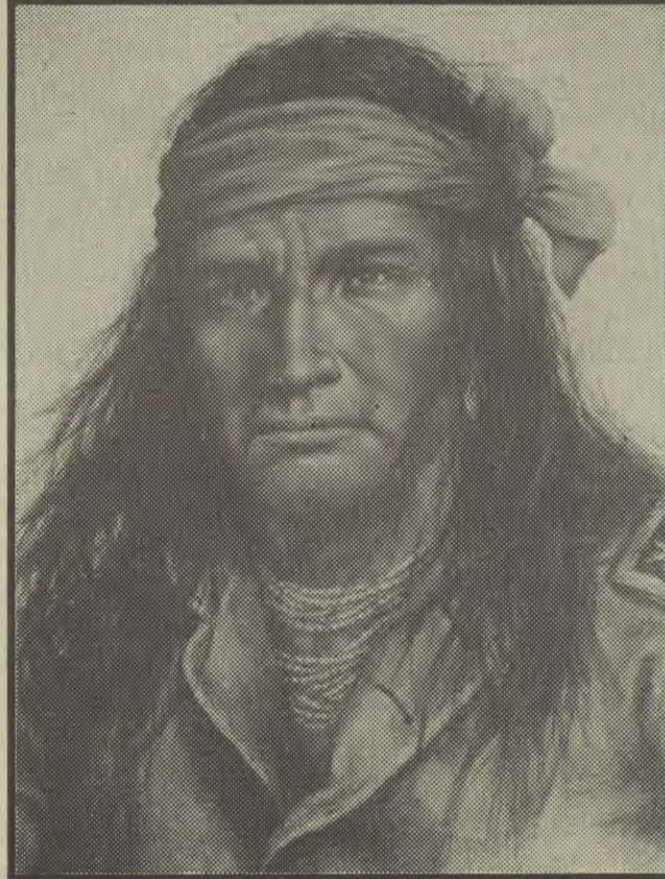
time, I started to fear for my sanity. On three separate occasions, I held weapons to my head, wanting to end it all. I'd reached the end of my rope and was slipping fast. I knew how to kill the enemy. Could I kill the worst enemy of all—myself? For some reason, I never had the courage to do it. But I continued to drink.

In 1979, in a treatment centre for Native people, I was exposed to Alcoholics Anonymous. For the next four years, I was in and out of A.A. Then five years ago, I was hospitalized because I was bleeding to death. The doctor said, "Mike, I don't care what you do, but if you don't stop drinking, you'll be dead in six to twelve months." For once someone had said something to me that jived. For the first time in my life, I was aware of what I'd been doing to myself. I was also suddenly aware that my life was totally out of control. That unforgettable day was August 10, 1983. Through the fellowship of A.A., I have not had a drink since then.

When I was in "Nam," the T-shirt I wore said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for I am the roughest, toughest, meanest s.o.b. in that valley."

Today, my strength comes from surrendering. The war I'm fighting now is with alcohol. It's the toughest battle I've ever fought because the enemy is neither seen nor heard. Instead of carrying an M-16 automatic rifle today, my weapons are love, understanding, compassion, truth and commitment.

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The courage—the wisdom to change

Honesty, open mindedness, the willingness

Signs warning "No Dogs or Indians Allowed" hung on bars and cafe doors when I was a young girl.

My mother was Assiniboine, my father Gros Ventre. I was born into a family of ten children. I have a twin brother; we were nicknamed Jack and Jill. He became a leader of our people while I became an outcast, a hopeless drunk, separated from my children and banned from my reservation.

My first drink at the age of fifteen triggered a blackout, a memory loss. It lasted only a few minutes, but I remembered that high and searched for it the rest of my drinking life. So began my drinking career. I could not have known the horror the next sixteen years would have for me.

I can't remember any social drinking by anyone close to me. At eighteen I moved to California through a Bureau of Indian Affairs program called "Relocation" This was the first of many geographical cures. I immediately found the "Native Center" in San Francisco and all the Native bars in the Bay area.

When it came to choosing a cause or alcohol, alcohol usually won.

I met my first husband in a San Francisco bar. He was non-Native and that soon became an issue. Because he did not understand what it was like to be Native, I blamed him for my excessive drinking. I took great pride that I could drink him under the table. I became completely isolated during this time. Unhappy with "living in the white world," I decided to move back to Montana to be with my own people.

My first trip to treatment began with my brother Jack buying me a fifth of whiskey to ward off the D.T.s and another brother, Chick, making arrangements for me to enter treatment at the state hospital.

The next few years would find me in and out of halfway houses, jails, detox centers' and on skid rows.

Through it all I always found my way back "home to the reservation." My children were removed from my custody and placed with a brother. Today I recognize that as a blessing. At least my children did not have to move with me and live the kind of life I was living at that time. I remember my daughter asking me, "Mom please don't drink any more yellow water." My baby son would look under the mattress to see if I had a bottle stashed there. My children were

out of my care for the next seven years. I could never escape the despair I felt concerning them. Many, many times I would come to and think of them and drink again to forget. I would hear the voices of my mother and my aunts saying, "Even dogs take care of their own."

By this time I was drinking Lysol spray, after-shave or anything with alcohol in it. During a stay at a detox on my home reservation, I would look out the window and watch people on their way to work. I wondered if I would ever have a job. I wanted that so bad, but I didn't know how to get there.

The cycle of treatment to skid row, back to treatment and skid row continued.

A few weeks later I came to. Paralyzed with D.T.s, I lay there listening to a train race down the hall outside my door. I suddenly realized that I could not go home this time. That was my bottom. My last drink followed an alcoholic seizure on July 4, 1978. I had nowhere to turn except to a Higher Power.

Three months into my sobriety I was notified that my young son had been

adopted - I lost him! Hysterical, I called my sponsor who asked, "What are you going to do?" I answered, "I don't know, but I do know what I'm not going to do - I'm not going to drink." This was the first time I did not want a drink to ease the pain. I turned to my Higher Power for the strength to get through and went to an A.A. meeting.

One of the greatest miracles of my sobriety is that I was granted this second chance with

my children. They see me as a sober mother now. The Creator has blessed me with a baby girl. I completed college and now work closely with the Native community. I am an active participant in two cultures. Thanks to Alcoholics Anonymous, I fit in both. I used to believe that A.A. was "a white man's program," until one evening at a meeting I looked around the room and noticed that I was the only Native there - proof that A.A. is truly colorblind. I celebrated one of my anni-

versaries in Sobriety Teepee on the Northern Cheyenne Reservation during their annual powwow. This was another first experience for me. There is no difference between an A.A. meeting in a plains tepee or in a church basement in the city. The words spoken and feelings shared are the same. Our common bond is alcoholism.

The trail from the "biggest drunk on the reservation" to sobriety has been long and difficult at times, but worth every step I have taken.



Bert Crowfoot

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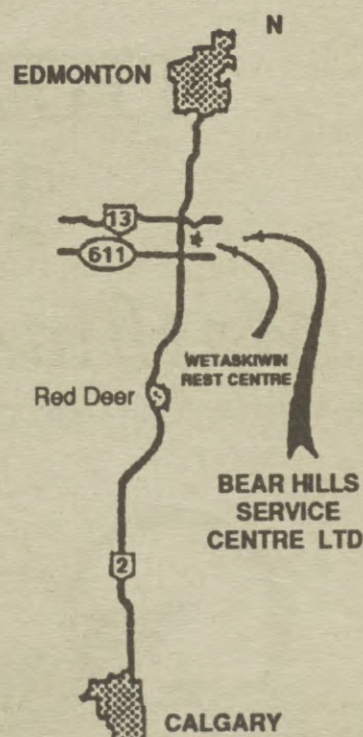
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The courage—the wisdom to change

A brave new world...Tony's story

I am of the Oneida Nation, which is part of the Iroquois Confederacy. Oneida, the town where I was born and raised, is in the middle of what used to be the Oneida Reservation in Wisconsin. I was ninth of twelve

children, the first boy. I was treated as someone special, and at an early age I learned I could get my way by throwing a tantrum.

During high school, I began to notice that other kids, parents

and teachers (all European Americans) treated me differently. One time during a test, I could see the "white girl" next to me looking at my paper. That girl and I were the only two to correctly answer one question. The teacher made remarks which implied I had cheated.

I also noticed that I could not keep a steady girlfriend. After the third or fourth date, a girl would tell me that her parents forbid her to go out with me anymore.

I asked my father about these experiences. He told me that some "white folks" didn't like "Natives". This was the start of an idea which is still not completely gone from my head. That idea is that "Natives" are no-good. While I was in the Navy, I had similar experiences. Whenever I competed with a "white guy" for anything, I was never the selected one.

In my third year in the Navy, I started drinking with my buddies. I was almost twenty-two

years of age. Drunk, I'm friendly and passionate. To my surprise it seemed that when I was drunk the girls liked me. Anyway, it didn't matter because if I got dumped, the booze was there to take the hurt away.

After I was discharged I attended a university where I met my wife-to-be. Getting married was my way of showing the world I was human. And anyway, she asked me. I didn't ask her because I didn't want to be responsible for anything. In fact, I feared that anything I did would end up a mess.

As my drinking got progressively worse, I found myself gravitating toward the Native winos on skid row more and more. I would return home only when I was really sick, badly beat up or desperately hungry and broke.

My drinking got so bad that I left my family and moved to California. After two years in California, I made a decision to sober up. Since making that de-

cision I've learned so much about myself, particularly about who I am. One of my more important discoveries is that I never grew up. As a child, I depended upon my parents, mostly my mother, for protection and guidance. I didn't realize it, but women had become authority figures for me. My sisters kept me from getting into trouble.

In my struggle for sobriety, I asked a man, who had some twenty years in the A.A. program, to be my sponsor. Shortly after, I went out and got drunk. I rationalized that he wasn't going to be responsible for getting me sober. I drank for another year, until it looked like I was about to lose another job. After missing work because I was drunk, I asked my boss to put me in our employee assistance program. Arrangements were made and I spent thirteen days in a hospital alcoholic ward. It was no coincidence that at the very first A.A. meeting I attended in the hospital, my sponsor was one of the speakers. At the end of his talk my sponsor pointed directly at me and said, "There is a living example of what will happen to you if you don't practice the Twelve Steps of Alcoholics Anonymous." I understand those words real well now.

As my sponsor guided me along, he made me look at a lot of cultural principles. One of those principles was understanding why my Creator gave me life.

First I had to come to grips with the fact that my parents were co-creators with God in bringing me to this earth. The role of my Creator played in my existence can be seen in other things of this earth. That Creator who I have come to understand is the same one who created the plants of this earth. The plants create oxygen.

That Creator is the same one who created the winds which bring oxygen to me so I can breathe. That creator is the same one who made the water.

Not only do I need water to survive but water is the lifeblood of all living things on this earth. So you see, my Creator provided me with everything I needed to stay alive.

Today I am living my life according to how my Creator meant it to be lived. Both my parents are gone from this earth now, but from time to time I hear a phrase they used when I made them proud: "There goes my son."



Bert Crowfoot

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The courage—the wisdom to change

Marathon runner turned his life around

By Rocky Woodward
Windspeaker Staff Writer

Allen Beaver just recently returned from the New York Marathon, his biggest feat yet, since turning his life around from one which used to be filled with alcohol and drug abuse.

For years, Beaver said he drank and used drugs at an

alarming pace. "Seven days a week. For me, it was a life and death situation. I had to turn my life around or face the consequences," Beaver says.

Running became a way out for Beaver and he gives credit to his Desmarais Mistassini high school coach, Jim Mombourquette, for helping him along.

"He started me running,

taught me to pace myself for a few kilometres until I worked myself up to 10, then 20 kilometres per day. Jim taught me there are other things in life than just drinking and taking drugs," says the full-time long distance runner.

Beaver puts in about 110 to 120 km a week.

He says it's still an every-day battle with alcohol and drug

abuse, but now his battle is with the road. "One day at a time," Beaver smiles.

In 1989, Beaver started the Oskinakosiwin Running Club, along with the Canadian Native Friendship Centre in Edmonton. He started the club to enter a group of runners into the Jasper/Banff relay.

"There was no Native club, no real way, other than individual efforts to enter races. They all cost money," Beaver says, adding his run in the New York Marathon earned the club \$1,100.

"The Metis Nation, Indian Association of Alberta and Ray Bigstone have been our biggest backers."

In May, Beaver plans to take 10 runners with him to Spokane, Washington, to enter in a 12 km run. In March it's the Los Angeles 26 mile Marathon. And in October, here in Edmonton, his club will host the Alex Decoteau run.

"It used to be sponsored by the Edmonton Police department. We're bringing it back," says Beaver.

Beaver, says he has a lot to

offer Native youth. He has a level two coaching certificate and trains runners now.

Our club has a good runner in Cody Hodgson from Enoch. There are a lot of good Native athletes. Cody's just one of them.

"I'm trying to set an example with my life now. A positive image for young Native athletes. I'm giving something back now," Beaver says.

But running isn't the only thing on Beaver's mind right now.

"I've been thinking of joining the Edmonton police force. It's my goal," comments Beaver. "I've taken RCMP training but dropped out with a couple of months to go, because I wouldn't be allowed to work out of K division in Edmonton," he adds.

Beaver says getting out of a world filled with drug and alcohol abuse was the smartest thing he's ever done. Doors have opened and he's even had a trophy named after him.

"It's an honor."

The Allen Beaver trophy will be given to the most outstanding Native runner of the year, annually.



Allen Beaver and wife, Lori Tootosis

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The courage—the wisdom to change

Poundmaker's executive walks the walk

By Carla Tilden
Windspeaker Contributor

Poundmaker's Alcohol and Drug Abuse Treatment Centre Executive Director, Pat Shirt, lives everyday by the philoso-

phy the centre is there for — to help people abstain from substance abuse.

"I can't just talk the talk, I must also walk the walk, smiles Shirt.

For the last 17 years Shirt has worked in the addictions field.

He says to walk the walk means being totally free of all substance abuse, an abstainer.

"The Native community is small. You can't say don't drink and than go and do it yourself. People won't listen to your message. Why should they listen to someone who doesn't live by what they preach?" Shirt asks. "They wouldn't," he said.

From the time the Poundmaker's Lodge was in the downtown area Shirt was there, working at the forefront, helping Native people to overcome alcohol abuse.

He watched Poundmaker's grow from a small office with little funding, into the center it is today, a large spacious 54 bed facility opened in 1983.

But 17 years ago things were much different in Shirt's life, a reason he became interested in helping people after his own experiences with alcohol abuse.

"I know 17 years ago drinking was viewed as Indian. I was an alcoholic who sobered up, so those things are etched in my mind. It's not like that anymore. There's a sobriety movement on the reserves now," says Shirt.

Shirt graduated from the University of Calgary with a Bachelor of Education degree. He took the Nechi Institute addictions training course and after completing it, decided to work for his Native people.

Today, he takes pride in seeing Native people changing their lives around to one of sobriety

— and towards cultural pride.

"About 20 years ago there were very few sweatlodges. Now there are hundreds. Many Native people are seeking help, they're in recovery groups or attending Alcoholics Anonymous. Here at Poundmaker's we sometimes have as many as 100 people attending A.A. meet-

ings," boasts Shirt.

He says Poundmaker's heals people who want to help themselves and he takes pride in knowing other centers come to study Poundmaker's programs.

"Our program has much success. The cultural approach works for indigenous people all over the world," says Shirt.



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Alcohol warps the mind in fantasy dreams of grandeur delusions brought on by alcohol, promises left unfulfilled rapidly speeding to an ignominious end dying alone in some rat infested hell-hole without a friend.
(by Patches Goodswimmer)

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The courage—the wisdom to change

My first spiritual experience in a sweatlodge

A lot of drinking went on in my home when I was a child. We lived on the outskirts of the Chehalis Reservation in British Columbia. Both of my parents were of the Coast Salish Tribe, and both of them were heavy drinkers. Other members of my family were, too.

When I was ten-years-old, a baby died on my bed. Its mother was too drunk to notice what was happening. Kids on the school bus teased me. They said that they'd seen my uncle, the baby's father passed out in a ditch.

The first real hurt I had was when I was twelve—my grandmother died. She didn't drink, swear or smoke. To me, she represented goodness. That same year I experienced my first drink. I blacked out and ended up at my grandparents' house. There I drank some poison and slashed my wrists. I was taken to hospital, where a doctor suggested I see a psychiatrist. The police also visited me. They told me that trying to take my own life was against the law.

To this day I wonder what the charge against me would have been had I succeeded. The funny part is that I believed then that my suicide attempt would scare my parents into looking at their own drinking.

Until ninth grade I was a pretty good student. Then I got pregnant. I gave birth to a baby daughter when I was fifteen. I left home for a while, returned, and got pregnant again. My parents encouraged me to marry the father before the birth of my second child, a son. Everyone thought it was a good idea, except me.

At my wedding, I think I was the only one sober. My mother, father, and the groom were passed out in a corner. Someone even managed to knock over the wedding cake. I stayed sober throughout the ceremony and reception. But two days later, I started drinking again.

The marriage soon broke up, and I returned to my parents' home. With built in babysitters, I took to partying. I was out a lot, and sometimes stayed away for days. I began to do things, like stealing, for drinks. Eventually, I started to do some other, not so very nice things, to get drinks. My parents were concerned over what I was doing with my life. So they sent me to Vancouver to complete my education.

I went to Vancouver, but left my children behind with my sister. I went to school, but I

spent all my spare time in bars. Somehow I managed to obtain a college certificate and a job with a social service agency, but I kept on drinking. I got into more relationships with men, none of which ever worked out. Around this time, my mother committed suicide.

With my mother's death, combined with still another bad relationship, my drinking went out of control. My employer arranged for me to go into treatment. For the next two years I

didn't drink. I managed to get my children back from my sister.

When I began yet another bad relationship with a man and started drinking again, my sister took my children back.

My employer gave me one more chance and I went to treatment again. I went to a treatment centre for Native people. Something wonderful happened there. As a result of going into a sweatlodge (an old cleansing ritual adopted from the prairie

people), I had what I think of as my first spiritual experience. It was the beginning of my sobriety.

For the first time, I had hope that I could make something out of my life. As soon as I left treatment, I went to Alcoholics Anonymous, joined a group, and got a sponsor. I also became active in A.A. service work. That was six and a half years ago, when I was twenty-nine years old.

It hasn't been easy to stay sober. I've had to deal with a lot of other problems that contributed to my alcoholism. But my life has completely turned around. I have a grandson and another grandchild on the way. I go to

regular meetings on the Masset Reservation in British Columbia, about 800 miles from Vancouver, where I continue to work in social services. I've learned to apply many things from Alcoholics Anonymous to my daily life.

The Twelve Steps suggested for recovery are my most useful guide. I try never to turn down an opportunity to help another alcoholic. I believe that how you get sober is up to you, but one of the best ways I know to maintain sobriety is being a member of A.A.

(Comprised from AA for the Native North American with consent from Alcoholics Anonymous Public Information Committee).



Bert Crowfoot

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The courage—the wisdom to change

When I quit drinking, I quit on my own—Joseph's story

As told to Ralph Leckie
Windspeaker Contributor

I am from a central Alberta Cree band. I moved from the reserve and lived at a residential school for about nine years. We couldn't speak Cree at the school. There were many Cree and Stony Nation students. We did speak our language when we were away from the school.

My drinking started after I left school and it continued after I joined the Army. That was during the time of the Korean War. The terrible things I saw didn't make me drink. I am an alcoholic and would drink no matter what happened.

I worked at St. Albert near Edmonton. Native's weren't allowed in bars back then. We would have non-Native friends get us our beer. We could always get alcohol. When we couldn't get beer, it was mostly rubbing alcohol, lemon, orange and vanilla extract. Orange extract was good.

I used to be good at panhandling for money. I would stand outside the liquor store and someone would give me a dollar for a bottle. Often I would see someone parking at a meter, then ask for change. They couldn't say no, because they would have a handful.

Once I asked a street corner preacher for tobacco. He told me that God didn't like me smok-

ing. "Ask and ye shall receive" he said. I told him I was hungry and needed a good meal. Ask and ye shall receive, I said back to him. He handed me a twenty.

When I was drinking I didn't eat much. I did get help from Boyle Street Co-op. Alcoholics

usually can't eat much because they are so sick. I was always sick from booze.

Most of the time I lived on the streets, even when it was cold. I would get blankets and overcoats, and wrap up under them and drink. But it was still cold. I

could go to the single men's hostels as long as I wasn't drunk. The flop house was another place for shelter but it was cold. Once inside, a person couldn't leave, and had to stay all night. It was always full in the winter. I always knew how to survive when

I was drinking. Sometimes I would stay in abandoned houses.

There wasn't much I could do after I had a car accident that broke my leg and shoulder. While in the hospital recovering I still drank.

The only thing to do for money, after that, was to go through the garbage for cans and other good stuff. I found jewelry, radios, watches and a box of shoes with prices still on them.

What really helped me to stop drinking was when I was picked up for illegal possession of alcohol. I had a choice of spending seven days in jail or pay a fine of \$50, or work it off. I chose the fine option program. It was on a Friday and the fine was considered paid Sunday morning. I still wasn't supposed to drink until that night. A friend offered me a drink. I refused. I don't know why, but I stopped drinking.

The next week when a cheque arrived, I bought clothes and a watch. The next time I saw my friend and he offered me a drink, I told him I quit. He said "You'll never quit! You'll sell your new coat and watch to buy a bottle".

I quit, I don't know why, but I just quit. Some people say that they have an urge to drink after they quit, usually in six months. I never felt that way. Some people want to drink again and need an excuse. I never needed an excuse while I was drinking. I wanted to drink!

I had the D.T.'s many times. I remember walking away from the Native Friendship Centre one night and wondering what was following me. Nothing was ever there. That happened several more times as I walked downtown.

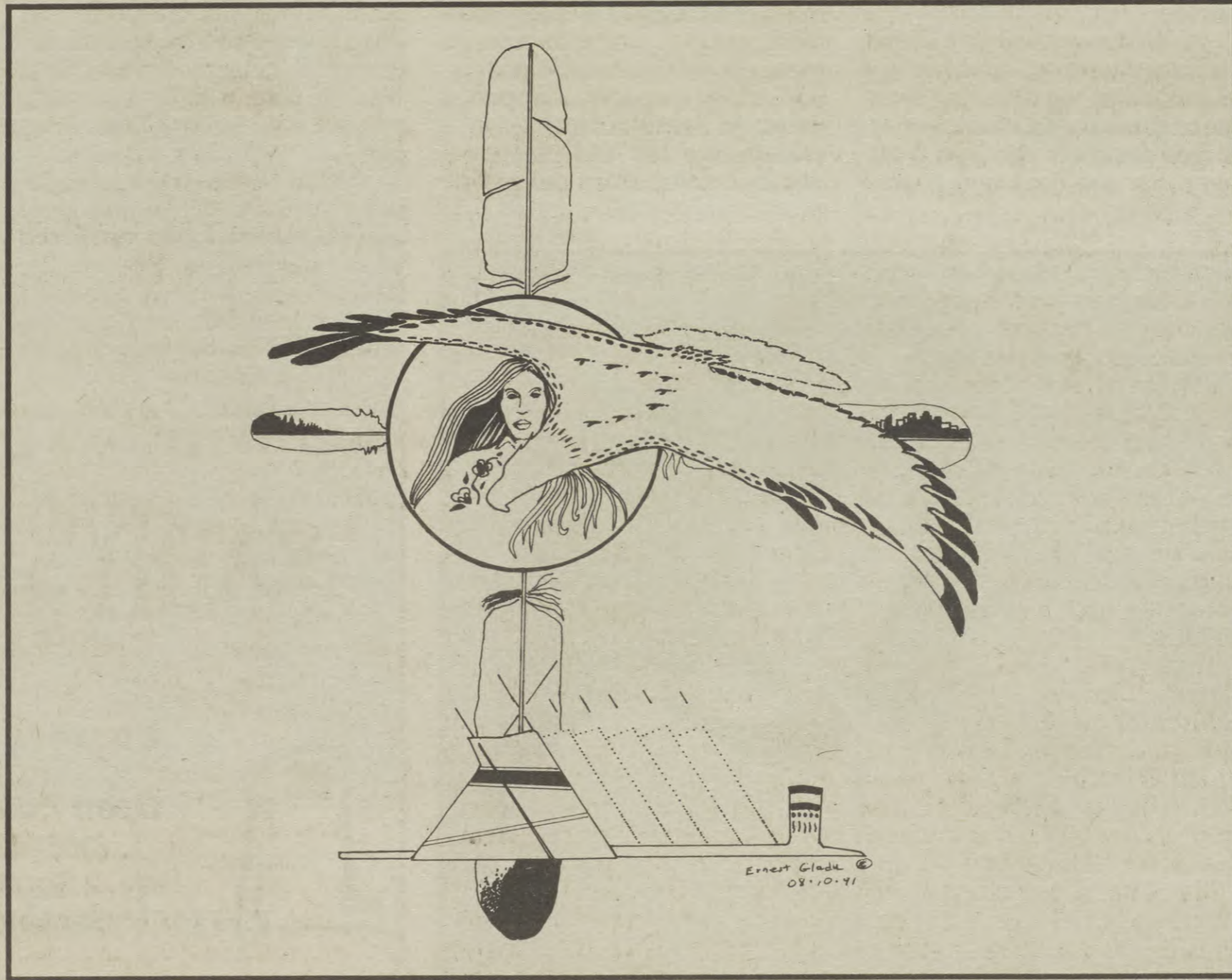
I was at Poundmaker's three times, Gunn, Legal, Youngstown, and Recovery Acres. They never helped that much. I had a reputation as one of the worst alcoholics.

At A.A. meetings I got tired of hearing the excuses why people "fell off the wagon" and started drinking again. I didn't want to hear all that. Two years after I stopped drinking, my brother died. That could have been an excuse to start drinking.

When I quit—I quit! I don't go to A.A., it's not for me.

For some it's the only way. I know how they feel. The only way to feel better is to have a drink. I try to help alcoholic friends as much as I can.

You can't tell a person to quit. They have to want to do it on their own.



Graphic by Ernest Gladu



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The courage—the wisdom to change

I won't become an alcoholic like my parents

As told to Ralph Leckie
Windspeaker Contributor

I'm from the Gordon Cree Band just north of Regina, Saskatchewan. I grew up in an alcoholic family. My parents drank. I remember when I was 13 and 14, telling myself that there was no way I would become an alcoholic. By the time I was 15, that all changed when I met a group of friends that were drinkers. To fit in I wanted to do what everyone in the group was doing. That was the start of my road to becoming an alcoholic and a drug addict. Alcoholism is a progressive disease, and in a way, we are what our parents are.

I went to public schools in Regina and was integrated into white society, but I never experienced much discrimination. I gave in to peer pressure. I just wanted to fit in. You don't recognize the pressure because you're so right into it. By the time I was 20 I was an alcoholic and drug addict.

I knew that I had a problem so I left Regina for Edmonton. Before I left, I was introduced to Alcoholics Anonymous by a family man. The only requirement to belong to A.A. is a desire to stop drinking. I knew this, but I was young, strong and single and to busy getting my wants. My priorities were getting a car, a girlfriend and hanging around with cool friends. I firmly believed back then, that I was actually living a normal life. Everyone else was drinking and they were not alcoholics, or so it seemed to me. I made the mistake of comparing myself to the people around me. When the situation presented itself we would do drugs to achieve a better high, and to be accepted. I thought that way for 20 years. I didn't know any other way to relate to others my age because I felt awkward and had low self esteem.

I worked in the sheet metal trade and in construction where drinking is part of the social life. Some companies didn't care. As long as the work was done we could go to the bar when a job was completed early, and then show up at the shop at quitting time and charge for a full eight hour day. Another time I was with a company for only a few

weeks when the boss caught me and another employee in a bar. We just about lost that job. I had worked my way up to foreman. I would give the crews work, then go to the bar when it opened, spend an hour and then go back to work. I was a binge drinker. The binges just got longer and longer. They'd start at home in the morning right after my wife and children had left the house. It was worse when I was out of work. I would worry and keep everything inside. I was fired from one job for drinking. I didn't want to get fired, so I usually quit when I felt that would happen. My false ego told me to quit, because I was already feeling lousy as it was.

I've been married for over 16 years. My wife stuck with me for almost all that time. I did give her the crazes, driving drunk and worrying her, and drinking at home, then going to pick her up and lying to her about my drinking. The arguments we had certainly affect the kids.

Today, my children go to Alateen, the group that helps children of alcoholics, and my wife to Alanon, for others concerned about alcoholics in their lives. They've been going for about 10 years. I've been going to A.A. for 18 months now.

My wife could always tell when I was drinking. Some people can quit drinking anytime. Not me. Even at home when I was mowing the grass I would

have a beer. A beer while mowing the back yard and two or three when mowing the front. I always thought I was a pretty good guy because I could talk to anybody about anything when I was drinking. I was never an abusive drunk.

My wife finally told me that I had a month to find a new place to live. She said, "start going to A.A. on your own," then she left. I thought, good, the b— is gone. I could do anything I wanted. So naturally I drank. The bottom came soon after that, because I drank until I couldn't drink anymore and I became real sick.

My wife did get me to an A.A. meeting. I had lost my drivers licence. That was a very humbling experience. I never went to a doctor for fear of being sent to hospital. I did go to Henwood treatment center. I have good memories about Henwood because I learned about my drinking. I learned it was an obsession and why I needed it in the house all the time. I learned how to deal with my problems and perceived problems.

During my last binge, my sponsor from A.A. came over and spent all night with me—to help me. I can't drink and don't want to. I have no urges to drink now. He helped me deal with the problem of not knowing what to do when I wasn't drinking. I couldn't imagine drinking ginger ale at weddings and other social events.

Today, I no longer have to drink to have fun. And I don't give my wife the crazes anymore. Belonging to A.A. has helped me a great deal. If someone were to ask me how to stop drinking

or taking drugs, I would tell them my story. I would tell them if they have a sincere desire to stop drinking — without hesitation — I would give them the gift of A.A.



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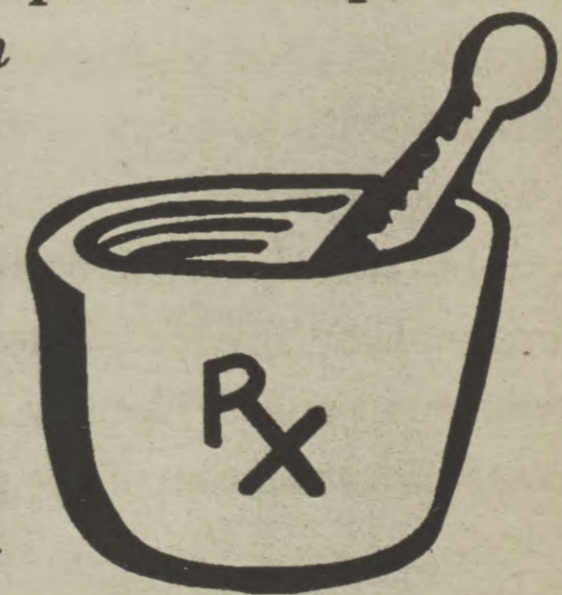
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