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Wind speaker

November 14, 1986

Volume 4 No. 36

The terrible cost of
drug and alcohol abuse

WHAT CAN BE DONE?



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S P E C I A L R E P O R T

See Page 14

— Photo by Kim McLain

National

Soviet Inuits not in attendance at conference

The Alaska National Guard marched in carrying the Soviet flag. A song welcomed the USSR neighbours but there were no Soviet Inuit in attendance when the Inuit Circumpolar Conference opened recently near the Bering Strait.

Soviet officials had lead organizers to believe that two Inuit would be allowed to make the short trip across the strait.

They were to join other Inuit from Alaska, Canada and Greenland for a week of meetings and cultural activities. The Soviet government apparently thought the meetings were too political.

McKnight wants major review of DIA management

OTTAWA — The Honourable Bill McKnight, Minister of Indian Affairs and Northern Development, has confirmed that he has requested the Honourable Robert de Cotret, President of the Treasury Board, to undertake a major review of the management of the lands, revenues and trust functions of the Department of Indian Affairs and Northern Development (INAC). Mr. McKnight's request was contained in a letter to his Cabinet colleague.

In addition to the Treasury Board review, the department will undertake the remedial measures outlined in the Auditor General's 1986 Annual Report.

"Over the years, many Indian leaders have expressed growing concerns over sections of the Indian Act which require the Crown to manage Indian lands and moneys," Mr. McKnight said. "Through the Auditor General's investigations and internal reviews of several provisions of the Indian Act, it has become increasingly obvious that a fundamental review

of the whole area is required."

"I concur with several of the Auditor General's findings," Mr. McKnight stated. "The importance of the prudent management of the lands, revenues and trusts area of my department cannot be overstated. As such, I propose to take action immediately."

The department has already initiated a number of remedial steps, ranging from organizational changes and reviews to staff training, procedural reviews related to trust accounts for minors, and automation of the land registry system. Other measures are dependent upon complex legal definitions and decisions.

"A number of the difficulties that have been encountered to date are legislative in nature. Several provisions in the Indian Act are out of touch with government policies. Still another part of any ultimate solution can be traced to human resource requirements," the minister stated. "I propose to review this situation."

Inuit talent moves into Alberta

Presentations get artist national exposure

By Terry Lusty

An expression of goodwill was extended on October 16 when Inuit artist Qiliqti Jaw presented Premier Don Getty with an original painting she had done. The presentation was performed at the premier's office.

The picture is entitled "The Hunter," and was done in acrylics on canvas, which is a recent paint medium to this young artist who comes from a family that is well noted for their Inuit art.

Getty, actually a connoisseur of landscapes, was visibly impressed and said "I like it already" as he viewed the painting. It is the first piece of northern art for the premier.

More recently, Jaw has also made presentations of her art to the Toronto Maple Leafs and to the prime minister, Brian Mulroney.

On November 5, she personally presented one of



QILIQTI JAW
...presents painting to Brian Mulroney

her works to the Edmonton Oilers hockey team. Accepting on behalf of the club were coach Glen Sather and all star great, Wayne Gretzky.

Sather himself is a collector of Inuit sculptures and has four or five of them. As an avid sports fisherman,

he often trips up to the eastern arctic for trophy-sized Arctic Char he says and that is when he picks up various pieces of Inuit art.

Born and raised at Cape Dorset, NWT, Jaw is the youngest of eight children. Through her extended

family, she is related to several prominent Inuit artists including her uncle, Pudloo Pudlat, who is considered by many to be the number one Inuit artist.

In the spring of this year, Jaw moved to Alberta which she found to be quite a change for her. After all, a move from the desolation of the treeless tundra to the lush green forests and prairie grasses of Alberta is a most radical shift.

She now resides at the Blue Quills Education Centre near St. Paul where she is an artist in residence and her husband is the principal. Recently, she completed a western art tour in which she sold out her 82 original paintings. Jaw has not made any prints of her works.

On December 4, Jaw is scheduled to have a one-person show at the Bearclaw Gallery in Edmonton. The artist will be on hand from 7 - 10 p.m.

OTTAWA REPORT

By Owenadeka

Everybody has to die sometime. But if you're a status Indian and if you care about the well-being of the loved ones you leave behind, the auditor-general has some advice for you:

Don't die of old age. Don't get a heart attack. And don't get knifed in a bar. Kenneth Dye says the best way to die, from an accounting standpoint, is in a traffic accident.

Of course, the auditor-general didn't put it exactly that way in his recent annual report but the message is there nevertheless. In his report, Kenneth Dye showed how the Department of Indian Affairs is failing in its job as the trustee for Indian people. One of its responsibilities is the handling of Indian estates. The department has some very clear and very specific responsibilities, the auditor-general points out.

By law, the department has to be involved when an on-reserve Indian dies without a will and leaves an estate of more than \$2,000. The department handles thousands of such cases every year. If you die in bed and if you don't leave a will, chances are your estate will be handled by the department.

Your estate is automatically turned over to your next of kin when you leave less than \$2,000. But if you leave a will or a large amount of money, the responsibility for settling the estate is turned over to the province. If you die in a traffic accident, an insurance claim is usually involved so the department turns your estate over to the province as well.

The provinces settle estates quickly and efficiently, the auditor-general says. Once you learn how the department handles estates, you'll know why it's better to die in a car crash and let the province wrap up the details.

As the trustee for Indian people, the department is required to prepare a detailed list of everything the deceased owned, owes or is owed. The department is also responsible for protecting the estate by insuring the assets and collecting any money owed to the deceased.

What happens in real-life, though, is something else. The department usually allows friends, relatives or volunteers to do most of the work. Fine. I don't think anyone wants civil servants poking around in a dead relative's personal effects.

The problem is that the government is legally and financially responsible for any mistakes made by the volunteers. No matter who does the groundwork, though, it's still the department's responsibility to make sure that the proper heirs and beneficiaries get all the assets from the estate. The auditor-general says the department does a lousy job of administering estates.

Here's why: For one thing, it doesn't have enough people on the job. With 6,000 people on the payroll that may sound hard to believe, but the Department of Indian Affairs is woefully understaffed to handle estates.

In Manitoba, the department can handle 150 cases a year with the present staff. The trouble is the region gets twice that many new cases every year. In Ontario, estates are not considered overdue until they are at least three years old. Some people died 20 years ago in that province but their estate has not been settled.

Not only is the department short-staffed, the auditor-general says, it's also poorly trained. Most are clerks with little training and little supervision. Since they rarely ask for help or advice, the auditor-general says the staff makes mistakes -- mistakes that could result in costly lawsuits. The department is in the process of gradually reducing its size. It admits, as a result, that the problems of administering estates will get even worse in the future.

In its defence, the department has asked the Treasury Board to review the overall management of its trust responsibilities. In the meantime, the department says it will train its staff and improve its procedures.

The department has made those kind of promises before. In fact, the department has known about the estate problems for some time, but the auditor-general says "there is no evidence that the department has taken steps to remedy them."

The estates problem was just one of several identified by the auditor-general. He devoted even more space in his report to the mismanagement of lands, trust accounts and education.

His report demonstrates the ridiculous nature of the present situation as well as the crying need for change -- specifically the need for Indian self-government. Until self-government becomes a reality, though, Indian people will continue to die and will continue to get the same treatment.

So if your doctor tells you that you've got just six months to live and if you don't want the department to handle your estate, here's my advice: You can get the province to handle your estate by writing a will. Or you can go to the bar at closing time, find the drunkest person there, put them behind the wheel of a car, climb in beside and head for the open road at a lethal rate of speed.

Wind speaker

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Provincial

Band members want chief, council out

By Terry Lusty

Recent efforts to remove the Saddle Lake Band council from office have, to this point in time, met with absolute failure. The attempt stems from a dissident group which purports to have gathered over 500 band member signatures to a petition that demands the resignation of the band's chief and eight councillors.

According to reports in the Edmonton Journal newspaper, "the petition cites lack of consultation with the band on major decisions and high unemployment." Chief Eugene Houle questions the existence of such a petition and claims to have never seen such a document.

There is no evidence the

petition, if it exists, has been formally presented to anyone and the dissenters failed to make an appearance at a band meeting last Monday. The reason for the absence of the dissenting group at the band meeting, says Howard Cardinal, one of the leading dissenters, is due to two alleged threatening phone calls that he received, according to the Journal.

The RCMP detachment at St. Paul was informed of the alleged calls and a spokesman says they are investigating them as well as a number of other threatening calls which are supposed to have been received by other band members supporting the petition.

Also being investigated is a mischief complaint from Chief Houle against certain

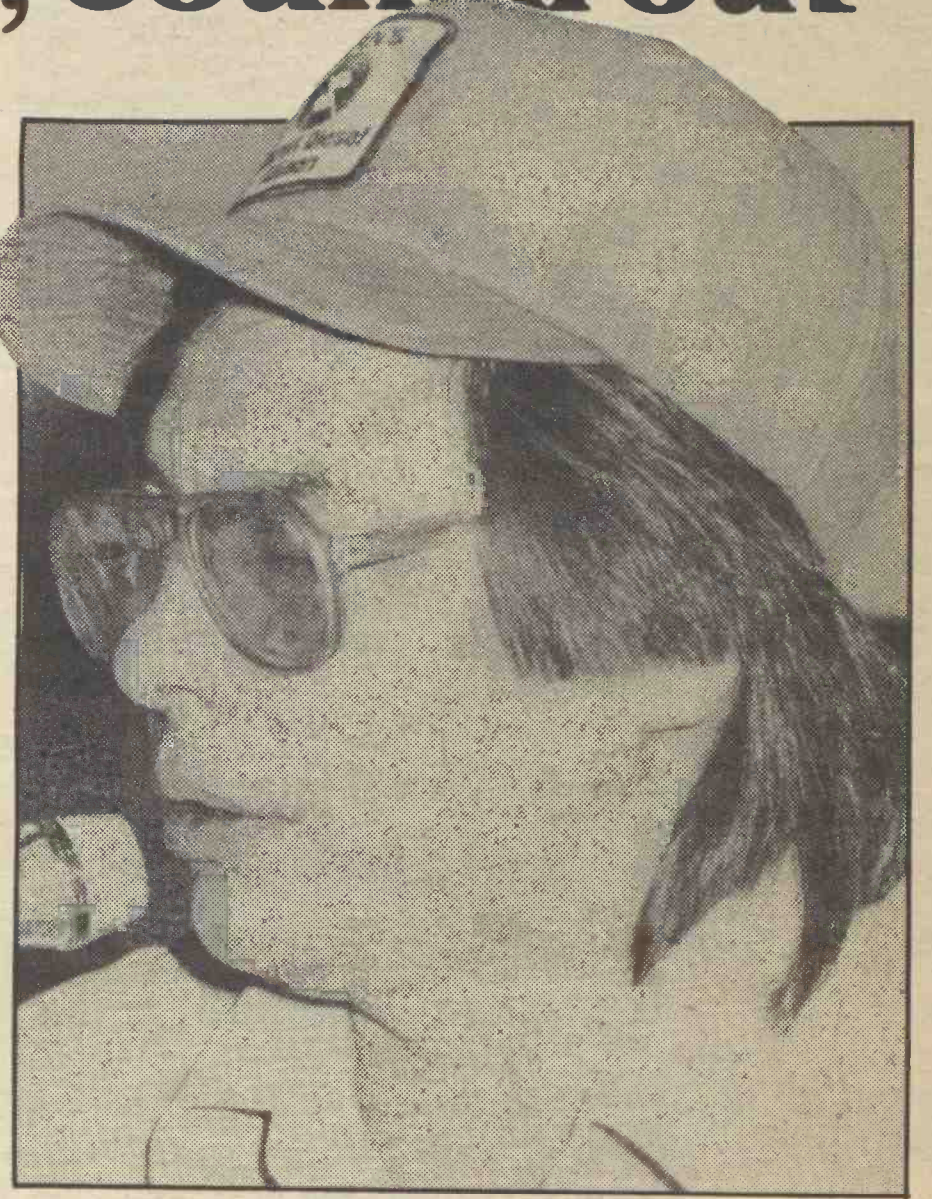
band members for the part they played in a four-day sit-in that ended November 3. In this incident band members are said to have occupied the council office and to have used chains and padlocks to secure themselves firmly within the building. The situation required mediation of two RCMP officers to disband the sit-in group which, it is said, obliged the officers in a peaceable manner.

A November 5 article in the Journal stated that the chief disclaims any credibility of the dissident body which occupied the offices and that he further dismisses any allegations or insinuations that threatening phone calls have been employed to discourage the dissident group from attending the Monday meeting.

Still another Journal article says that Chief Houle informed them that a good segment of the band members are satisfied with the job he and his council have done to reorder the band's finances.

The present band council has two more years left in its term of office. Howard Cardinal, however, is seeking a nominations meeting on November 10.

(Windspeaker has attempted to contact a spokesperson from the chief or council but all such attempts have failed to solicit any response. As well, there has not been a contact number at which Cardinal could be reached.)



CHIEF EUGENE HOULE
...hasn't seen petition



VIC L'HIRONDELLE
...salutes the past

Native veterans join Remembrance Day ceremonies

By George Poitras

On behalf of the Alberta Aboriginal Veterans Society, Vic L'Hirondelle and Delia Grey laid a wreath at the city Cenotaph in Edmonton calling to mind those who fought and died in past wars.

The pair were among approximately 1,500 others including the veterans, servicemen and citizens who partook in the Remembrance Day ceremonies in frigid minus 19 C weather.

The parade from the CN Tower to City Hall began about 10:30 a.m. where the services were held. In the cold wintry air sounded the bugle as it played The Last Post shortly before 11:00 a.m., followed by two minutes of silence to remember the men and women who died in the First and Second World Wars and the Korean War. The mayor of Edmonton,

Laurence Decore, laid the first wreath at the cenotaph and was followed by a number of other representatives on behalf of their organizations or services.

Following the downtown services at City Hall, a similar service was held at the Canadian Native Friendship Centre to honor the fallen Native veterans. Presiding at the service was Father Troy and the Canadian national anthem was sung in Cree by Eva Ladouceur. Honor guards were Herb Bell and Don Chalifoux for the Remembrance Day services.

This day brought approximately 40 people together at the CNFC for the service and throughout the day many others arrived to recollect memories and to come together for this special day to remember those who bravely laid down their lives to fight for a just cause, Canada.

Blood elections controversial

By Lesley Crossingham

CALGARY — The Stoney election which saw the defeat of two out of three chiefs is just the first of four band elections slated for the Treaty 7 area this fall. However, the most controversial appears to be the Blood band election scheduled for November 27.

The band is embroiled in a bitter feud between the band chief and council and a faction of band members who have asked that their council be disbanded by the federal government.

The faction spokesman, John Chief Moon, claims the election process on the reserve is "riddled with bribery and corruption" and that the council passes bylaws without the knowledge or consent of the people.

A bylaw to change the chief and council's terms of office from a two-year to a four-year term was overturned last month after protesters held a sit-in at the band's offices.

In an interview Tuesday, Chief Moon said band members were "very angry" that the only way they had learned of the council's decision was through a press released published in the Kainai News, a government-funded newspaper based on the reserve.

Chief Moon claims the newspaper is controlled by the chief and council as none of the controversial stories have appeared in the publication.

"We've held sit-ins, general meetings, we've signed petitions, we've been reported in the Lethbridge Herald, the Calgary Herald, and in

Windspeaker, but these people (Kainai News editors) refuse to even talk to us or publish our side of the story," he said.

The Calgary Herald ran a

two-page picture story of the "Bloods despair" Sunday November 9, which, says Chief Moon, truly depicts the plight of the Blood band members who are "forced to live in poverty while the leaders live in luxury."

Blood band members will be meeting with Lethbridge-Foothills MP Blaine Thacker November 18 to discuss allegations of illegal election practices and mismanagement of band funds said Chief Moon.

According to department official Rosemary Kiegelmann, the Blood band had a voter turnout of around 10 per cent during the last election, which she said was fairly average. Chief Roy Fox, a former prison guidance counsellor and courtworker, was first elected chief in 1978 after serving three terms on the Blood council.

Other bands facing election this year include the Sarcee band, which lies on the western outskirts of Calgary. The band goes to the polls November 26 for the third year in a row. Last year, due to an appeal to the Department of Indian Affairs over a vote cast by a person under the age of 18, a new election just for the position of chief was held. Incumbent Roy Whitney won by a large margin of 31 votes over closest contender Clifford Big Plume.

The Peigan band will also hold a general election this fall, however no date has yet been set.

Two out of three chiefs ousted in Stoney elections

By Lesley Crossingham

MORLEY — For the second election in a row, two of the three Stoney chiefs were ousted from office after a general election which saw the highest voter turnout in years.

Chiniki chief Frank Kaquitts was soundly defeated after receiving only 22 votes. Kaquitts ran against five opponents, including the man he defeated in the 1984 election, Frank Powderface. The new chief is former chief Alvin Two Young Man.

The first woman chief in the Treaty 7 area, Una Wesley, was also soundly defeated along with her entire council. She will be replaced by Dandy Amos who received 117 votes against Wesley's 49. The new Bears paw councillors are: former chief David Bears paw, Garvin Roll-in-

Mud, Orvall Daniels and Richard Amos.

However, little changed in the Wesley band as Chief John Snow, who has held office for 18 years, was again elected but with a much reduced majority.

In the 1984 election, Snow won his seat by a comfortable 73-vote lead, but this time Snow won by only 8 votes more than his closest contender, Ernest Wesley. According to Department of Indian Affairs official Rosemary Kiegelmann, the two contenders were tied until votes from the band's Edon Valley, a separate section of the reserve, 100 kms south of Morley, arrived at the counting station.

Snow will be rejoined by incumbent councillors, Tina Fox and Felix Poucette and new councillors Isaiah Crawler and John Robinson Two Youngman. Councillors Irby Cecile and John Wesley were defeated.

Elder John Tootoosis visits university



JOHN TOOTOOSIS
... 'proud to be Indian'

By **Everett Lambert**

Elder John Tootoosis from the Poundmaker Nation in Saskatchewan recently visited the new School of Native Studies at the University of Alberta.

Tootoosis is a member of the Federation of Saskatchewan Indian Nations (FSIN) Senate and will very soon receive the governor general's Order of Canada award. At the age of 86, he is also the subject of a biography written in 1976. The book, *John Tootoosis*, was co-authored by Jean Goodwill and Norma Sluman. Tootoosis also has an extensive history in Saskatchewan Native politics.

The supposed purpose of his visit was to give a lecture to the Native Studies 300 class on the treaty signing process carried out between the British Crown and Canadian Indian Nations. However, the lecture, which ran in

excess of three hours (including a very well attended potluck lunch), covered a surprisingly much broader spectrum of subjects.

Starting out with the pre-treaty era, Tootoosis told how, traditionally, Indian nations had their own systems of law in place — laws which were adhered to by society. For instance, conservational laws relating to the environment and wildlife were among the more important laws that operated within the land.

He reflected on the educational system which produced the "experts" and "professionals" required in day-to-day Indian life. There were those whose profession it was to hunt, and those who were experts at sewing. Bands and tribes also had people who were knowledgeable in the area of sanitation — people who knew when it was time to move camp, etc. Thus,

there was a systematic life here in place when Europeans arrived.

"I'm proud I'm an Indian," said Tootoosis. "I know how Indian people were before these people came."

He stressed that the Indian treaties were between "nations." Indians signed with the British Empire, who used the Canadian authorities as administrators. He thus did not agree with the participation of the provinces at the present constitutional process. It is also all-important that the treaties were signed in perpetuity. They are to last "... as long as the sun travels..."

"Today we have teachers, lawyers, ... we have some doctors. These are our tools." He said, however, that Natives must try to live a proper life, and must deal with the alcohol and drug abuse problems. The importance of education was also a recurring theme in his presentation. Several of the students asked him searching questions concerning Natives and the issues they face. In most of his answers he stressed the importance of "studying" these issues, and returning to the communities and working for their people.

After the first part of his lecture, there was a potluck lunch at the Native Student's lounge. I have to comment on the interest the university community paid to this event — and not just the university community. Besides the attendance of professors, support staff, program directors, students, etc., from the university, there were also others from the community at large. Native organizations sent

people, the media was obviously there, and several people who were just generally interested. I have never seen the Native lounge as packed as it was that day — a healthy sign for Native Studies at the University of Alberta.

After lunch, everyone moved upstairs to the Athabasca Lounge. There his lecture included a comprehensive history of Saskatchewan Indian organizations. He talked of founding an organization that ultimately, after a series of amalgamations, became the Federation of Saskatchewan Indian Nations, with its recently newly-elected president, Roland Crow.

He also, in closing, reflected on the histories of some of Edmonton's local Bands: the now defunct Papaschase Reserve, once situated in southern Edmonton, the also defunct Iroquois Reserve called the Michel Band (Callihoo), and the Bobtail (Montana) Band, one of the four Bands of Hobbema.

Thus it proved to be a very interesting day at the School of Native Studies. The director of the school, Richard Price, also has other guests on the schedule. Dr. Michael Asch, on leave from the chairmanship of the U of A's Anthropology department, Clifford Gladue from the Fishing Lake Metis Settlement, and John Samson, Samson Band Elder, will all be lecturing at the school in the near future. Price also hopes to bring in a Metis Elder.

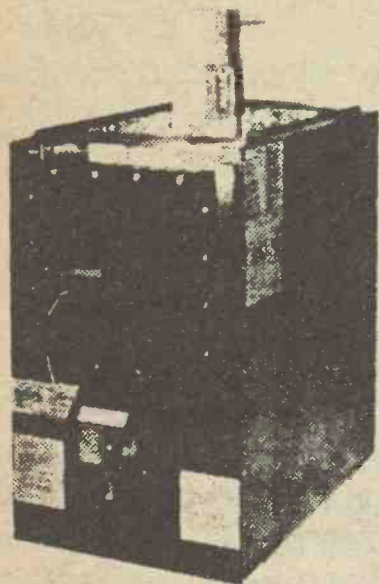
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MAA plans for changes

A SUMMARY OF METIS SELF-GOVERNMENT PRINCIPLES AND PARAMETERS

The following points are viewed by the Metis Association of Alberta as "the reference text and guide for upcoming discussions with the province and the federal government:

1. Principles of Metis Self-Government in Alberta

- there should be legal recognition of democratic political institutions established by the Metis people of Alberta;
- this legal recognition should include the power of Metis political institutions established by the Metis people of Alberta;
- Metis political institutions should be vested with authority appropriate to their circumstances; and
- there should be adequate resourcing of Metis political institutions.

2. Parameters of Metis Self-Government in Alberta

- a) Institutional Parameters (proposed Metis Governing Bodies)
- Alberta Metis Authority
 - Regional Authorities
 - Athabasca Metis Authority
 - Lesser Slave Lake Metis Authority
 - Peace River Metis Authority
 - Yellowhead Metis Authority
 - St. Paul Metis Authority
 - Edmonton Metis Authority
 - Southern Alberta Metis Authority
 - Alberta Metis Tribunal
- b) Jurisdictional Parameters (powers of Metis Governing Bodies)
- to enact bylaws establishing policies and procedures which will govern the design, administration and delivery of programs and services in areas such as education and training, economic development and social services;
 - to establish Land Planning Commissions to negotiate a land base and its form and tenure on behalf of those Metis without land;
 - the powers of Metis provincial and regional authorities should be worked out through negotiated agreements which should be given constitutional protection so that these powers can be changed only with the mutual consent of Metis and government.
- c) Fiscal Parameters (financing of Metis Self-

Governing Bodies)

- unconditional transfer payments such as federal equalization payments for the administration of Metis governing bodies, core operations;
- conditional or per capita transfer payments from provincial and federal government for ongoing programs and service delivery by Metis regional and provincial authorities;
- a heritage fund created from non-renewable resource revenue generated on Metis lands to be used in capitalizing Metis financial institutions and economic development corporations.

3. Metis Participation in Public Institutions of Government

- Metis people should be guaranteed representation in the Alberta Legislature in proportion to their numbers, taking into account other factors such as the demographic distribution;
- the creation of three Metis electoral constituencies for the purpose of electing Metis representatives to the Alberta Legislature and the compilation of a Metis Electoral Roll in each constituency;
- an amendment to the Alberta Act to guarantee Metis representation in the Alberta Legislature.

4. A Process for Resolving Metis Self-Governing Rights

- discussions between the MAA and the Province should be guided by a framework agreement providing for the development of sub-agreements through which the roles and requirements of Metis governing bodies and their participation in the design, administration and delivery of programs and services can be worked out on a sectoral basis and within a specified time frame;
- framework agreement should include a consultative mechanism such as joint committee of Alberta ministers and MAA leadership to monitor and direct discussions;
- framework agreement should include the following agenda for self-government discussions:
 - a) infrastructure of Metis authorities;
 - b) education and training; institutions and authorities;
 - c) economic development, institutions and authorities;
 - d) land use and resource development;
 - e) social services, institutions and authorities;
 - f) resourcing Metis authorities.
- the main elements of sub-agreements can form the basis of a self-government agreement which could be given constitutional protection.

By Clint Buehler

It may take 10 or 20 years to implement the self-government plan proposed by the Metis Association of Alberta (MAA), says MAA President Sam Sinclair.

And there are a number of hurdles to clear before there is even an opportunity to do that.

First, the MAA must convince the Alberta government to support the plan.

Then, the right to negotiate the plan must be entrenched at the First Ministers Conference on Aboriginal Rights next spring. That will require the support of seven provinces including Ontario, since those provinces in favor must represent more than 50 per cent of Canada's population.

The first step may be the hardest.

Up to now, Sinclair says, the MAA hasn't even been able to get a response to requests for short-term funding for regional activities.

"We've been put off week by week for six weeks, Sinclair says. "We're sick and tired of trying to do a job for our people with not enough help."

The key to the plan is the entrenchment in the Constitution of the Metis right to self-government, with land base and resources.

The Metis would then negotiate for unoccupied Crown land. "We don't want to kick any people off land."

The MAA is also nego-



SAM SINCLAIR
...wants support

tiating with the Federation of Metis Settlements to see how the existing eight settlements would fit into the proposal.

"In all fairness, not all Metis want to live on settlements. They have room for some, but they (the Settlements) have rules that don't necessarily agree."

Sinclair said they are dealing with the Federation to work out differences. "We're sure not going to give the government ammunition to keep us apart further."

He noted that there were once 12 Metis settlements and now there are only eight. "We want entrenchment so they can't take away what they've given us."

As for the personnel to effectively run self-government, Sinclair says "we know we have qualified people. If we had resources, we'd have something to offer them. They'll come out and be part of the changes."

Provincial

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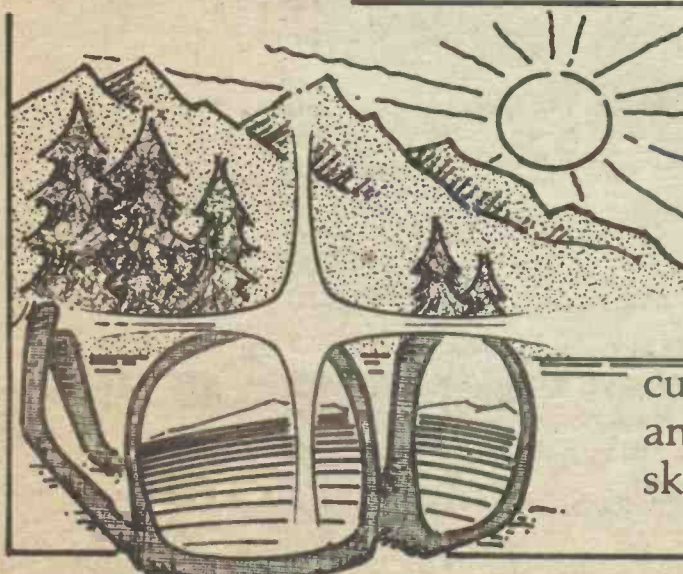
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Travel Alberta

Drugs/alcohol encountered in sports

By John Fletcher

Many athletes who reach a certain level in their chosen sport will encounter people who live in the fast lane. These athletes will be introduced to alcohol and drugs either by these types or by being one of the "good ole boys."

The athletes will make a choice and the ones who can say "no" will be serious, dedicated to their sport and fans. The athlete who takes drugs becomes one of a kind, and rules usually come second to them.

A few weeks ago at the airport in Winnipeg, Manitoba, Hector Pothier, the outstanding interior linesman of the Edmonton Eskimos, was caught with possession of hashish — a drug. The Canadian Football League (CFL) was in the process of unveiling a television commercial — a special commercial advising youth to make the right choice against drugs.



JOHN FLETCHER
...learned to say 'No'

It could not have come at a worst time, but bad timing or not, Hector has to pay. The CFL came down hard on him and suspended him from further play for one and one-half years.

His career is now in

Opinion

jeopardy because of his age. He will be 34 by the time his suspension is lifted.

This football player was also the team's representative to the CFL Players Association.

In voting for "drug testing" by all player "reps" in the CFL, Hector voted no to testing. The mistake he made will be with him the rest of his life. Maybe if he voted "yes" to "drug testing" he would be playing today.

Athletes who are in the limelight are watched on the field of play and off as well. Because of the "youth factor" in our society the children emulate the star athlete. The athlete can do no wrong to a youth who sees their hero as a person they want to be like.

As an athlete in high school and college, I saw athletes drink. There were no drugs, but the athletes who did drink had other problems off the field.

I was into professional football a short time and drugs were around if you wanted them.

In the service, I tried some grass but it was no big deal. It made me laugh a lot but it did not become a part of my life.

I organized a youth conference last year for 183 Indian and some Metis students. If anything good came out of this conference, we taught the students one word ... "no." It's a small word but with a big meaning and if our youth can say that one word, they may live a better life.

The theme "Life's Path — The Choice Is Mine." You can make the "choice" to be a drunk or not. The "path" of life of a drunk could be the worst road you may travel, but take the other road and the word "no" will have an everlasting meaning.

The Indian Association of Alberta (IAA) has taken a strong stand against alcohol. Alcohol, the big killer of our Native people, can be curbed if we all do our part. We as Native people have to look at ourselves and say "there is a problem in our society." Each one of us should make a commitment to stop drinking or do something about our friends and relatives who do drink.

In Alberta, the Native athletes participate in various sports like golf, fastball, basketball and hockey. Social life during tournaments is a way of getting together over a beer or two. The isolation of the reserve or Metis communities makes it a problem to

gather in an enjoyable setting. The "establishments" are a distance away and its either a house party or lets drive to the nearest town.

The local police and RCMP have a field day at Indian and Metis tournaments or even powwows.

As a sports director back a few years ago, I attended many sport tournaments throughout Alberta. I was checked over by many RCMP at these check points. They usually waved me through when they saw my little bug (Pacer X) coming.

Today, in 1986, the Native athlete has the leagues, the certified sports groups, sport clinics and education grants to universities or college.

There is no reason why these Native athletes should fail. Whatever the problem is, it may lie at the Native community or grassroots. The Elders may know the answers, but deep down I feel that all of us know the real answer.

The Windspeaker Calendar of Events



☐ **Horse & Cattle Sale**, November 10 & December 15 at 6:30 p.m., Panee Memorial Agri-Plex Hobbema. Call 585-3700.

☐ **Gary Leffew Bull Riding School**, November 13, 14 & 15, Panee Memorial - Agri-Plex, Hobbema. Call 585-3770.

☐ **Round Dance**, November 15, 1986 at 8:00 p.m. - 4:00 a.m. For more information call Alfred Bonaise at 458-1884, Poundmakers Lodge.

☐ **Junior Rodeo #2**, November 22 at 10:00 a.m., Panee Memorial - Agri-Plex, Hobbema. Call 585-3770.

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

☐ **Edmonton Branch of the Alberta Genealogical Society Workshop**, November 27 at 7:30 p.m., Lions Senior Citizen Centre, 111 Avenue & 113 St., Edmonton. Speaker Dr. Olive Dickason on Metis History. For more information call Sheila Hayes at 424-4429.

☐ **1986 Native Ladies Provincial Volleyball Tournament** November 28 - 30, 1986, Kehewin. For information call Liz Poitras at 724-2091 (Res.) or 645-4455 (Bus.) or Tracy Poitras in Edmonton at 488-6048 or Roy John at 826-3333.

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

☐ **Sampson Band Open Men's Basketball Tournament**, December 6 & 7, Howard Buffalo Memorial Centre, Hobbema. Call 585-3012.

☐ **OKI 10th Annual Men's Basketball Tournament**, December 21, 22 & 23, Pincher Creek. Call 627-4224.

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

☐ **Hockey Tournament**, December 27 & 28, 1986, Kehewin.



The ARTS Column

By Ray Fox

Hello loyal Windspeaker fans. Today I got even lazier and decided to share a report with you. This is a report originally prepared by Bob Rupert, professor of journalism, Carleton University, Ottawa:

Although the author of this report had, over a period of five years, worked with Native journalists in Ottawa and four different provinces and territories before undertaking this assignment, and had previously been involved in journalistic activities in several reserves and communities, some of them quite remote, this assignment, involving extensive travel in a compacted time frame, served to underline the fact that Canada's Native people live in extremely diverse social, political and economic environments and it simply is not possible to make generalized statements or reach generalized conclusions about them or their situation. Despite this, such generalizations are made every day and often, unfortunately, by individuals whose positions give them a good deal of influence over the lives of Native people, dominated as they are by government and bureaucracy.

Given the variations in lifestyle and proximity to the dominant society, with its information and media explosion, it is obvious that different communications priorities and approaches are necessary from province to province, even within the provinces. Any government program, such as the Native Communications Program of Secretary of State, must allow sufficient flexibility to enable the Societies to adopt their own priorities and direct their limited resources to the communications vehicles which can best do the job in their particular areas. For example, it would make little sense to attach high priority and direct large amounts of money to the development of community radio for Native people living in, or on the edge of, large urban centres where radio service abounds. While it is true that the "popular" stations in these areas seldom offer much (or any) Native programming, it is also true that listening habits have been deeply instilled and Native community radio would have little chance of altering those habits. This is not to say some Native programming, carried by existing stations, is not needed. For remote communities, however, community radio provides an

essential service, perhaps the most essential communications service, and deserves very high priority. Many such examples are possible. Do the residents of a reserve surrounded by a huge municipality need trail radio? Do the non English-speaking residents of a remote northern community, whose Native language has never been written, need a newspaper? The answer to the latter question, oddly enough, may well be "yes." The literacy of such communities is rapidly increasing as the young people attend schools. And, in an effort to preserve and develop these languages, linguists are committing them to paper. Newspapers may play an increasingly important role in these places.

The most effective means of meeting the communications needs of Canada's Native people must, therefore, vary with their situation. But while there are tremendous variations in their lifestyles and situations, variations which in large measure explain the failure of Canada's Native population to unite into a national collective and achieve maximum clout in their dealings with the dominant society, they do share one vital and common need, perhaps the most vital and common need, for information and understanding. If they are to continue to exist as a "nation" or as "nations" of people, with their own culture, tradition and identity, Canada's Native people must understand the society that surrounds them, its social, political and economic dynamics and systems, and try to devise some way to avoid being swallowed whole, by that society. There are, of course, many people who believe this fight for preservation of identity is futile, and it is admittedly difficult to find any encouraging precedent in history. Assimilation, although repugnant to many, seems to be the normal and inevitable outcome. Canada's much vaunted "cultural mosaic" may, in the long term, prove to be little more than the slowing down of the American concept of the "melting pot," but there are still a great many people who feel this preservation of cultural identity, within a society made up of many cultural groups, is "worth the try." And certainly Canada's "original" people have a greater right to identity, as recognized in legislation, than any other group.

If it is, in fact, "worth the try," and virtually every Native and non-Native politician in Canada professes to be dedicated to the preservation of the culture, tradition and identity of Native people, communications is the key. And, on this basis, the Native Communications Program of Secretary of State was, and is, "a good idea" and deserves continued support.

And the old saying is, couldn't have said it better myself.

That's all for now. My thanks to Bob Rupert and of course that's to you for paying attention.

Bye for now, and remember, the world likes you better when you're smiling.

WHAT'S HAPPENING

SADDLE LAKE

Culture strengthened

By Albert Crier

SADDLE LAKE — Aboriginal communities across Canada wanting to preserve their cultural heritage may do well to look at the community-style effort of the Saddle Lake First Nations in strengthening their cultural spirit and identity.

The Cultural Education Centre at Saddle Lake is the focal point of activity aimed at cultural preservation, attracting the involvement of youth and Elders from the homes of this community, 90 miles north-east of Edmonton.

The Cultural Education Centre was established in 1974, to preserve and promote the cultural identity of the Saddle Lake Cree community, says acting director Randy Moses.

Since then, the centre has established and expanded a cultural museum, hosted several education and awareness workshops and provides archival information services to inquiring researchers.

The Saddle Lake Cultural Museum is a modern-day show piece which has attracted visitors from all over the world. The general comment of the signatories of its guest book is that "these people are proud of their cultural heritage."

Photographs and artifacts line the walls, shelves and display cases depict the historical struggles and accomplishments of the Cree people of Saddle Lake.

In the spacious museum area, the eagle headdress

and dancing garments with their intricate patterns and decorative beadwork are displayed alongside arrow heads, spears, drums and other artifacts from the ancestral past of the Cree nation.

This sort of display is seen in many major museums. The difference at the Saddle Lake museum is that most of the displayed items were donated by local residents.

Other displays vividly portray the lifestyle changes the community has gone through. The clothing, foods, shelter, tools for work or play and the modes of travel used are seen in the artifacts and pictures collected over the years.

The museum, a member of the Alberta Museum Association since 1984, is open to the public on a weekday basis throughout the year.

The centre has also collected archival material and documents from Saddle Lake residents and other sources.

Video and audio tapings of workshops pertaining to culture have been produced by centre staff and are stored in the Saddle Lake archives.

A Cree language workshop held recently by the centre saw seven senior citizens joined together in a search for Cree words describing present day objects and activities. How do you say "computer," "satellite dish" and "metric" in Cree? the Elders were asked.

After a cordial conversation and a polite sharing of



RANDY MOSES
...Cultural Education Centre director

the reasons behind the suggested words, an agreement was reached on some phrases.

Cree words and phrases not presently used regularly were brought to the attention of Florence Moses, a linguist working with the Saddle Lake Cultural Education program.

The practice of giving Cree names to children by grandparents and the sites where former chiefs and leaders who have died are buried, were also discussed at the workshop.

Results obtained from these kind of workshops will later be transferred into the teaching of the Cree language and culture, in Grades 1 to 12 at the Ochumanahoes School at Saddle Lake.

Voluntary participation by the Elders has worked well in the past and the centre will continue to work alongside the Elders in preserving the Cree language and culture, said Randy Moses.

Other services the Cultural Education Centre

offers to the surrounding area include museum tours to school groups, an audio and visual library, and demonstration kits on crafts, such as moosehair tufting.

University scholars and others interested in the cultural richness of the Aboriginal peoples of Canada have also come to the centre for its information services.

But the people who use and benefit the most from the centre are the Saddle Lake people themselves.

Residents are regular visitors to the museum and are frequent users of the centre's services.

The people of Saddle Lake are going back to their cultural practices, as is evident in the increase of round dances, sun dances, ghost dances and other ceremonial gatherings, according to Randy Moses.

As the Saddle Lake motto states, "we have only just begun." The revival of cultural education in Saddle Lake is alive and well.

METIS SETTLEMENTS

Desjarlais awarded contract for development of long-range forestry plan

By Everett Lambert

Dwayne Desjarlais, of Native Resource Management Consultants has been awarded a contract to develop a proposal relating to forestry management on the eight Metis Settlements in Alberta. The contract was awarded by the Settlement Sooniya Corporation the settlements' economic development arm.

The proposal Desjarlais is working on is aimed at attaining monies for a forest inventory. Once this inventory is in place, the settlements can begin work on a long-range forestry management plan. Thus the process will involve three steps: the first would be getting funding for the inventory, the second would be to put together the inventory, and the third (based on the inventory) would be to develop a long-term forestry management plan. Ultimately, of course, the settlements would manage their forestry resources.

In literature relating to the plan it states that "The Alberta Metis settlements are working toward becoming self-governing bodies, and in doing so, ... are accepting certain responsibilities. In keeping with Metis' responsibility to land, Settlement Sooniya Corporation is examining the possibility of implementing ... a Settlement Forestry

Management Project."

This would involve an "in-depth analysis of the state of forest resources on each settlement." And this is what Desjarlais' task will involve — an "in-depth proposal." The proposal is expected to be in place by Christmas of 1986.

As a process such as this involves a gargantuan task, the settlements are approaching it in a somewhat patient manner and looking at a 50-year time frame.

Described as a priority would be the education of settlement members. Members would be encouraged to continue their studies at technical schools or universities. "Special consideration would be given to qualified settlement members..." Locals will also be employed in other aspects of the compilation of inventory data.

In respect to the feasibility of the project, the Settlement Sooniya Corporation has a conservative approach and states that further research "must" be done.

In a telephone conversation, Desjarlais stated that he is "working closely with the settlements," and that the project was "initiated at the settlement level."

Desjarlais closed by pointing out that it is important that "the type of inventory is in accordance with their (the Metis settlers') planning philosophy."

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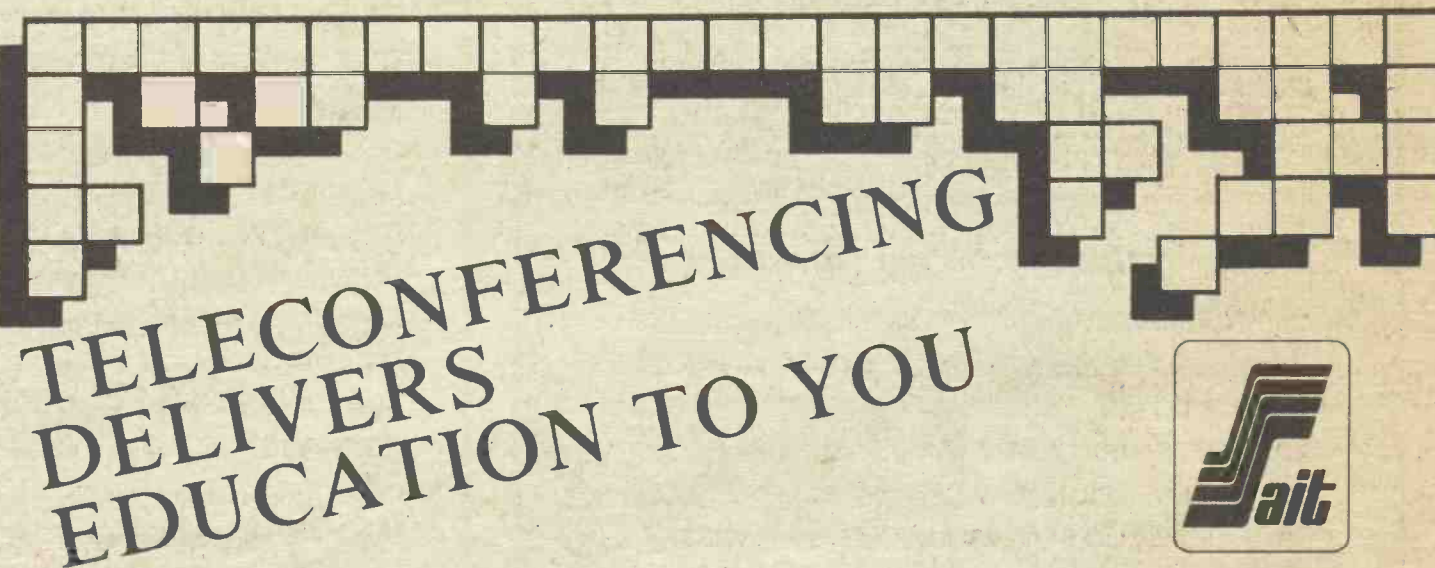


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IN YOUR COMMUNITY

BLOOD

Many challenges listed for Blood elections

By Jackie Red Crow

BLOOD RESERVE — After nominations closed November 3, only two incumbent councillors are not seeking re-election for the 12 positions on Blood Council.

Jimmy Wells and Esther Tailfeathers, both education committee members, were not nominated, said Martin Heavy Head, chief electoral officer.

He said a total of nine candidates are challenging Chief Roy Fox and 71 Bloods are in the running for Blood Council.

Fox is being challenged by Addison Crow, a Blood councillor who was ousted from Blood Council four years for missing three consecutive meetings according to the Amended

Blood Tribe Custom Election Bylaws.

The election bylaws stipulated that Crow "had to sit out one term," said Heavy Head. "But he is eligible to run in this election."

Andy Black Water, incumbent Blood councillor, who came within "about a few hundred votes" for Blood Chief in the last election, is also running for both chief and council.

Randy Bottle, also an incumbent Blood councillor who is serving his first term in office, is running for both chief and council.

Henry Day Rider, who resigned from Blood Council in August because council had not set up codes and ethics, is contesting the chief's post.

Others include Ben Scout Sr., Mervin Brave Rock, Leslie Healy and Theresa Fox, who all are candidates for the chief's post, the highest political spot on the reserve.

Heavy Head said candidates may withdraw their nominations on November 6 if they choose to decline from running for the political spots.

"The number of candidates running for Chief and Council is significantly smaller than the last election when over 100 Bloods were nominated," said Heavy Head.

In an earlier interview, Chief Roy Fox said a referendum will be held on the controversial four-year council term in conjunction with the voting on

November 27. Voters must be 21 years or older to cast their vote.

The following is the unofficial nomination list for Blood Council (*Indicates Incumbent):

Lance Allan Tailfeathers
*Andy Black Water
Peter Big Head
Jennifer No Runner
Levi Black Water Sr.
Mervin Brave Rock
*Rosie Many Grey Horses
Howard Beebe Sr.
Andy Day Rider
*Dan Weasel Mocassin
Frank Eagle Tailfeathers Sr.
Clarence Weasel Fat
*Stephen Fox
Keith Chief Moon
John Chief Moon Sr.
Annie Cotton
Phillip (Dusty) Aberdeen Jr.
*Randy Bottle
*Everett Soop
Leo Day Chief
Charlie Crow Chief
Jeffrey Bull Shields
Georgina White Man

Clarence Black Water Sr.
Phillip Mistaken Chief
Theresa Healy
Donald Shot Both Sides
Levina Devine
Albert Day Rider
Percy Old Shoes
Harrison Black Plume
Leslie Buckskin
Joseph Hind Bull
Donald Black Plume
*Bernard Tall Man
*Roy Fox
Edward John Knife
Virma Weasel Fat/Many Fingers
Camille Russell
*Orton Eagle Speaker
Blaze Good Dagger
Rex Bird
Michael Beebee
Odette Old Shoes
Virgil Brave Rock
Eric Buckskin
Mary Stella Bare Shin Bone
Joe Scout
Stephen Wadsworth
Leslie Healy
Richard Day Chief
Ben Scout Sr.
Olive Fox
Monica Spear Chief
*Joyce Goodstriker
George Goodstriker Sr.

Joseph Chief Body
Kelly Frank
Oliver Soop
Kirby Many Fingers
Andrew Creighton
Harley Pace
Frank Weasel Head
Gilbert Eagle Bear
Pat Cross Child
Maxwell Wadsworth
Georgette Fox
Arthur Calling Last

Heavy Head said the official list will be made public next week. He is assisted by Annie Bare Shin Bone and Barry Black Plume, who are the Deputy Electoral officers. Scrutineers are Floyd Smith, Percy Smith, and Sam Good Rider who are all from the Peigan reserve. There are no interpreters hired yet.

Voting is at the Senator Gladstone Hall from 9 a.m. until 7 p.m. on November 27.



Dropping In Rocky Woodward

Hi! Did you here about the guy who phoned in to his boss and said "Boss? I'm sorry but I'm still sleeping and won't be in until I wake up."

Sounds like something I would do.

My boss told me the other day to either quit drinking or look for another job...so I thought about both possibilities...and quit.

I was just over to Poundmaker's and while waiting to talk with Maggie Hodgson I had a chance to read the back of the Poundmaker brochure. Very true. It went like this:

Booze has snapped more wedding rungs, sold more homes, bankrupt more people, blighted more children, hung more crepe, defiled more innocents, twisted more limbs, smashed more vehicles, wrecked more manhood, dishonoured more womanhood, filled more jails, broken more hearts, caused more suicides, armed more fools, drained more blood, blinded more brains, blasted more lives, dug more graves, made more insanity, and created more living hell for more good people than any other single scourge that ever took root within the human race.

That's what I like about Poundmaker's Nechi, they tell it like it is.

By the way, Butch Wolfleg, have a good trip to Yellowknife. Butch is on his way to the Northwest Territories to do some seminars on behalf of the centre here in Edmonton.

And what a bunch of great stories by all those people at the centre. Read them.

I remember once I was looking for help and couldn't find it. Then I looked inside.

Excessive drinking is a killer and should not be taken lightly. However, sometimes you can't help but remember some of the crazy things that happened to you while under the influence. Like the time I was hitchhiking a ride from Salt Creek to Fort McMurray, a distance of about eight miles, and in a blizzard. I'm serious when I say I woke up in Edmonton because in the blizzard, somehow I got turned around and hitched a ride in the wrong direction. But then again alcohol always points a person in the wrong direction.

I even got hit smartly by a car once in the drag area while crossing the street on a red light...you know, bar hopping. You know it took me three weeks to find out I was hurt. I drank so much that every morning when I woke up I had to feel myself to see if I was still there...or

at least alive. I'd say, "Rocky?" And if I grunted then I knew I was still around. I looked in the mirror once and thought there were three of me. Thank the Lord another drunk who I knew had experienced the same thing. He told me if you're not sure...talk to the middle one...it's usually you. It scared me. What if one of the others answered?

I'm sure many of us have experienced such drunk stories. I can only hope that mine are all over. For one, I can think of better things to remember and laugh about.

ON THE ROAD: Here is a letter from "Fun Country" two of our Native travelling entertainers, Mary Ellen and Arnie.

Hello.

A note again to say hi.

We got our greyhound touring bus and are once again on a northern tour, our last for the year.

We are going to Manning, Fort Smith, Hay River and then to Winnipeg. After that it's on to Toronto for the festive holidays.

Out best to you all

Thanks, and Mary Ellen and Arnie...because we will probably not see you until the new year...Merry Christmas to the both of you and your family.

FORT ST. JOHN: It's letter time! Here's a letter from Charlotte (Hope) Kehler, the daughter of one of our beloved Metis leaders Mr. Adrian Hope.

Dear Rocky,

Excuse the paper, but it's all I can find. I have enclosed two snapshots of my Dad and Winston Wuttunee (see below) Adrian and Winston at Batoche 1985.

I'll always be grateful for the kindness you showed Dad and I thank you. We knew he'd never ever be there again and I am just so glad he was able to make it to Batoche.

Tell all your readers that I was a witness to your riding to Batoche and you did not fall off. (Glad that's cleared up) Wasn't that a wonderful time. I hope I can go again some year.

I am enjoying the newspaper, Windspeaker. The only thing is by the time it comes, the events are over. Like I am a lot closer than Fort Nelson and only four hours drive from Fort St. John.

Regards please to all there...Terry, Clint and all the ladies.

Charlotte. I am really sorry to here you had surgery done on your eyes and can only pray that you have a complete recovery. Thanks for the lovely letter. Merry Christmas.

GIFT LAKE: I can always rely on dependable Leonard to come through no matter where he is. Leonard's up in Loon Lake at the moment looking for work. I understand that Red Earth has a lot of work going there and since it's only six miles from Loon Lake, Leonard feels he stands a better chance of gaining employment there.

"I'm staying with friends while I look for work. It's nice to have friends all over, Rocky," said Leonard.

I suppose it is nice since Leonard told me that now he is eating moose meat every day and getting fat!

Now what is this I hear about the Gift Lake Islanders clearing the bench in a brawl at Donnelly Corner?

"After the game the score was so much against our team that I am not going to tell you about it," said Islander fan Leonard.

Hang in there, Leonard, and we'll talk to you next week.

EDMONTON: Come and share with us. Yes that is what Bernadette over at the Native Pastoral Centre is asking people to do.

On November 23, a Drum Mass will be held starting at 11 a.m.

"We will also be holding a Round Dance following the mass, and I hope that anyone that is coming to share with us would also bring their children," said Bernadette.

The Native Pastoral Centre is located at 10829 - 105 Avenue.

I know for a fact that those people over at the centre are indeed sharing and caring people. I just love the Native input into the Mass...and Cree singing!

Bernadette would also like to mention that a Mass at the Pastoral Centre is always held every Sunday at 11 a.m.

Why don't you go on, down and meet some of these beautiful people. I know I am.

WINDSPEAKER: Anyone knowing the whereabouts of Mr. Jim Thunder, can you please contact Terry Lusty at Windspeaker or Dropping In.

FORT VERMILION: and District plans to honor its history, spanning 200 years, 1788-1988.

One of their many goals is to publish a history book. They wish to hear from former residents and other people who have something to offer regarding Fort Vermilion, its history and of early pioneers of the area.

Homecoming is planned for July 29 through to August 9, 1988. The official ceremony will take place on July 30.

For a family history outline and other information, please contact the Fort Vermilion and District Bicentennial Committee, Box 1788, Fort Vermilion, Alberta, T0H 1N0.

You can also call 927-4340 or 927-3491.

Dropping In would like to thank Chairman Marilee Toews for this information.

DROPPING IN: Christmas is just around the corner. Why don't you drop Dropping In a line or give us a call collect and let us know what you are planning in your community for Christmas.

We would always like to know, pass it on, or visit with you during your activity.

Have a nice weekend everyone.

Award winners announced

By Mark McCallum

On Saturday, November 8, the 7th Annual Rita Houle Memorial Award was presented to the top male and female Native athletes of Alberta. The evening was described by most in attendance, as the best award ceremonies the Edmonton Canadian Native Friendship Centre has had to date.

Gene Patterson, winner of the top male athlete of the year award, was unable to make the ceremonies because he was playing hockey at the time; however, his mother accepted and award and \$1,000 scholarship for him.

When Gene's parents said their son had a "God-given talent," they were not exaggerating. He has been playing hockey since 1981, and fastball for as many years, collecting awards, titles and many other honors along the way.

Gene, 17, played community hockey in Calahoo, Alberta until this year, when he made the "Tier I"

Western Hockey League's Swift Current Broncos. Earlier this season, the goaltender played in the Alberta Cup Tournament, which is one aspect of the Alberta Amateur Hockey Association's Olympic program. Another aspect of the program is the provincial under 18 development camp, and Gene was one of three goalies selected to train there.

His desire to play hockey is so strong that he took on extra classes in the off season to allow himself more time for WHL play.

This outstanding young athlete moved to Swift Current to better pursue his hockey career. But Gene will return home this year and graduate with university entrance among family and friends.

He has always dreamed of playing in the National Hockey League, and the WHL and the scholarship has moved him that much closer to is dream.

"I felt great, happy and surprised," said Karen Lepine, after winning the award for top female athlete of the year. When asked what she thought her chances were of winning the award, Karen conceded "I didn't think I could stand up to Rita Houle's standards

... because she was such a great athlete and person."

Karen may not think she's a great athlete yet, and I already know she's a great person, but I'll let you be the judge.

Karen enjoys participating in many sports such as basketball, swimming and field hockey, to name a few. But she is primarily a runner, and dreams of someday running in the Olympic Games.

When Karen lived in B.C. in 1981, the Royal Bank Junior Olympics awarded her three first place awards. Karen didn't slow down after starting in track and field that year either. She continued winning running events through junior high to Grade 12 at St. Joseph's High School where she is, of course, at present on the track team.

In 1985, at the Native Summer Games, Karen was in high gear and ran away with the competition, winning seven medallions. The next year, she was named "Miss Friends In Sports" at the Friends In Sports games where she won six medals, three of which were gold.

Although Karen must spend a lot of time training, she still finds room on her

schedule to volunteer at the Edmonton CNFC. Moreover, the 17-year-old is working towards an "advanced" high school diploma and says that becoming a social worker or a lawyer and helping Native people are some of her dreams, besides becoming an Olympic runner. Karen will put her \$1,000 scholarship towards continuing her education at Seattle, where she said they have a good Olympic-style track and field program.

Guest speaker Jimmy Neilson gave a tremendous speech which praised the CNFC for its work, on what he called a "significant event" for the Native community, and honored Rita Houle. "She exemplified strength of character. She was, and remains, a credit to her people. She remains a shining example of individual achievement. And Rita Houle lives on as an inspiration to all of us," said Neilson to a packed house of over 150 people.

Later that night, when I talked to Neilson, 44, the Saskatchewan native said that too many of our young people leave school at an early age only to "kick themselves later." He says that sports teaches young people how to discipline



KAREN LEPINE
...Rita Houle Award recipient

themselves and how to deal with the real world. His advice for young people is to "stay in school and go after your goals."

Willie Littlechild added to what Neilson, a 16-year veteran of the NHL's New York Rangers, said earlier by saying the "nominees this year were really excellent and any one of them could have won."

In alphabetical order, the other nominees that entered the awards this year were Kevin Atkinson, Doug Callingbull, Lisa Callingbull, Robert Campre, Leo Kootenay, Teddi Littlechild, Darryl McKay and Crystal Poitras.

Hobbema-born Littlechild also said "this very special award is an emotional event, and because of this year's success everyone

gets more encouragement for the next one."

This was the first year the 42-year-old was not on the selection committee. His daughter, Teddi, was nominated for the award, disqualifying him for the position. She did not win, but Mr. Littlechild says she was one of the youngest nominees and did well.

After the banquet and presentations were over, the crowd was entertained with live music well into the wee hours of the morning. It seemed as though no one wanted the night to end. But all good things must come to an end, at least until next year when two more exceptional Native athletes will be selected for the Rita Houle Memorial Award.

URGENT!
ALEXIS BAND 'Saints' Hockey Team Int. 'A' League (Provincial) needs Native Players. CONTACT: Dan Alexis, Coach or Vernon Jones, Assistant Coach at (403)967-2225.



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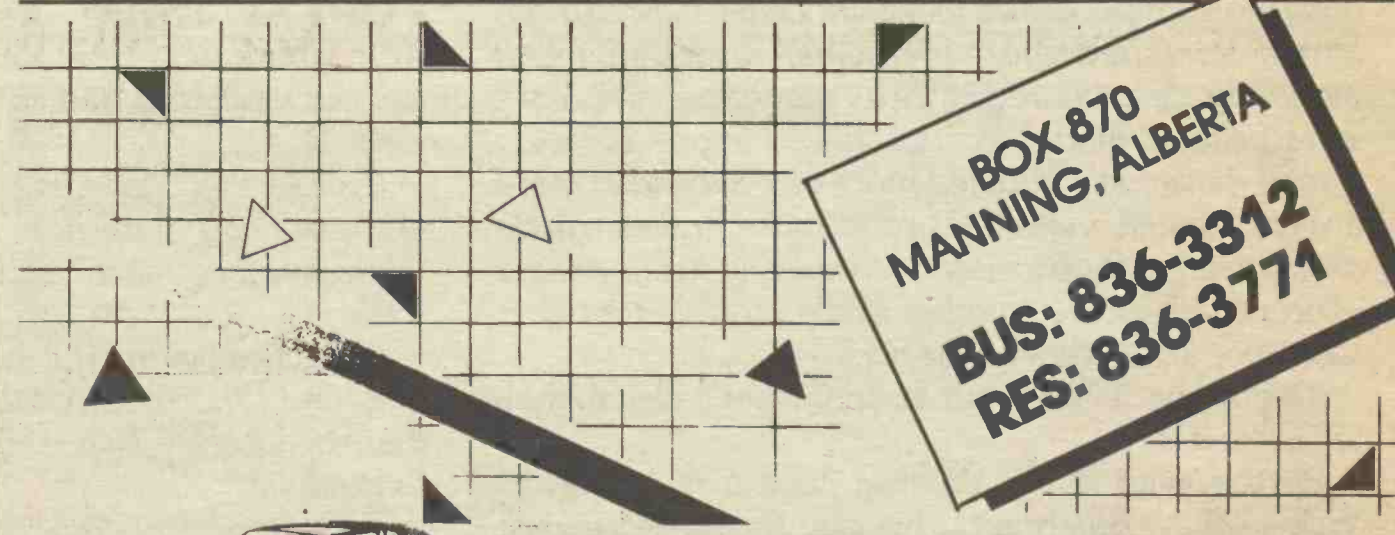





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By Mark McCallum

We got our first showfall in Edmonton not too long ago, which can only mean one thing in this part of the country — the Canadian Football League (CFL) western final is just around the corner. Or is it still called the western final? With the new play-off format and all, I'm not sure on this one. Maybe I should apply for a job as a CFL official or something. I am sure of this, though. B.C. will play Winnipeg, and the winner of that will play Edmonton. The Eskimos' chances this season looked good a few months ago, but injuries, player changes and drug busts have thrown a black cloud over the team.

Speciality teams for the Eskimos have looked extraordinary at times this year. A big reason for this success is the addiction of sparkplug Henry "Gismo" Williams. His 4.4 speed makes him one of the fastest players in the CFL and a threat to score whenever he has the ball.

The Eskimos' defense, which has played with vengeance all year to rival B.C. in defensive statics, is the bread and butter of the team. And Jackie Parker and company have done a good job keeping the team afloat after losing key players.

The real problem for the CFL team all year long has been the unproductive offense. The veteran receiving core for the Eskimos is as good if not better than any other CFL team. The offensive line has been steady on the field for most of the schedule. And Chris Skinner, Milson Jones and Chris Johnstone make up an excellent backfield.

So where does the problem lie? At the number one position, quarterback. True, it takes more than a quarterback to make a team, as was proven with our once great leader Warren Moon at Houston this year...so there is still some hope.

Parker is almost certain to start Matt Dunnigan, but Damon Allen has proved his worth time and time again, under pressure and over mammoth defensive linesmen. He has a better arm, better set of wheels and reads CFL defenses quicker than Dunnigan. If anyone deserves a shot at leading the Esks to victory, Damon does and should get the start in the play-offs. My point this week: common sense. Please, Mr. Parker, use some of it and start Damon Allen.

EDMONTON — On Saturday, November 29, the Edmonton Canadian Native Friendship Centre (CNFC) will hold a Native arts and crafts Christmas sale between 10:00 a.m. and 6:00 p.m. Then, senior citizens will have a chance to show off their best moves at a banquet and dance on December 19 at the centre. If you can't keep up with the Elders, the centre is also offering Christmas parties for children under five on the 21st (12-2 p.m.). And another party for 6-12-year-olds will begin at 3:00 p.m. on the same day. One more thing. Santa will be at the centre on December 23 (9 a.m. - 3 p.m.) to have his picture taken with youngsters. You can phone the jolly staff at the CNFC at 482-6051 for more Christmas information.

BONNYVILLE — The Bonnyville CNFC has started up its boxing club again. Volunteer coaches Ray Dumais and Ralph Alexander have come by some hard-to-find space for the boxing program kiddycorner to the Bonnyville High School. The program runs every Monday, Tuesday and Wednesday (7-9 p.m.) and will eventually feature a boxing card sometime in March next year. Another volunteer coach, Jim Pilipchuk, is handling the taekwon-do club for adults and youths alike. The club is operating out of the High Energy Fitness Centre on Monday, Wednesday and Friday. Phone Philipchuk at 826-2081 for times and more details on this club.

The centre also has gym night every Tuesday at the H.E. Bourgoin School (7-9 p.m.). Phone Hervina Angus for more information about these free activities at 826-3374.

HIGH PRAIRIE — Lorne L'Hirondelle informs me

that the CNFC in High Prairie will be holding an air guitar contest on December 19 (7-9 p.m.). This fun "sounding" contest (if you'll excuse the pun) will have two categories — for 17 years and under, and 18 and up. But you'd better enter now, before the December 15th registration deadline, and before they're all out of air guitars up there. You can find out more about this free activity from Lorne or Vern at 523-4511.

BLUE QUILLS (POST SECONDARY) — Last week, Lorny Metchooyeah asked me to add the Native Provincial Volleyball Tournament in the Sports Roundup column. Unfortunately, the mens' tournament has been postponed until further notice. But the womens' tournament will run as scheduled on November 28, 29 and 30, at a new location in Kehewin. Phone Roy at 826-3333 or Liz at 645-4455 for more tournament information.

Until next week, that's all.

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Photo by Terry Lusty

LIFELIKE MINIATURES
...By Alphonse Cardinal

By Terry Lusty

They came by the hundreds and thousands. They came to look and to buy — for friends, relatives, themselves. From all walks of life they came despite the sub-zero weather of early November.

It was the 6th Annual Canadian Indian Arts and Crafts Show held this past weekend at the Edmonton Convention Centre. Almost anything and everything imaginable in the field of Native arts and crafts was up for grabs — if you had the money.

For many, it was an opportunity to do some advance Christmas shopping. And what a selection of goods to choose from! Fox and coyote fur hats, hide jackets, mukluks, beaded belts and buckles and berets, caribou and moosehair tufting, stone

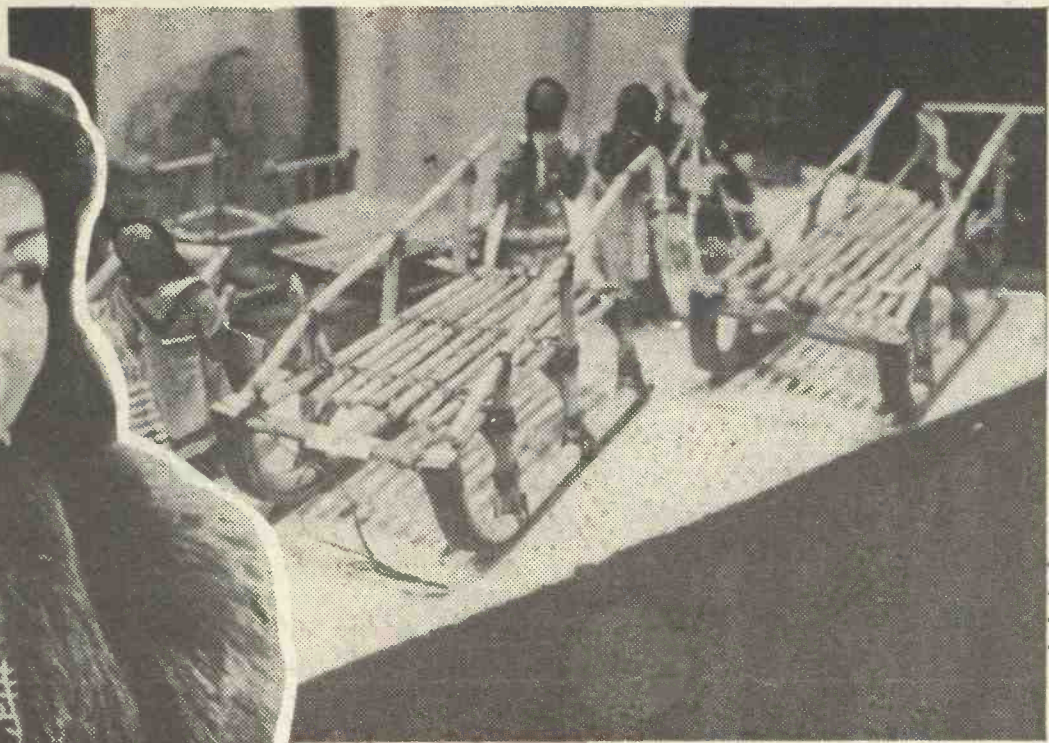


Photo by Terry Lusty



Photo by Terry Lusty

"CHIEF ROBERT SMALLBOY"
...painting by Henry Nanooch

sculptures, wood and bone carvings, hasty notes, artwork, silver and turquoise jewelry, dolls and shawls. The list was endless, going on and on and on.

All together there were 67 sales booths representing the works of individual craftspersons, shops and dealers from throughout the country. Exhibitors from all the western provinces as well as Ontario, Quebec, Newfoundland, the Yukon and the Northwest Territories were there in force.

This annual show and sale, sponsored by the Alberta Indian Arts and Crafts Society, is looked forward to by both sellers and buyers. It has become a mecca of sorts to those who appreciate, use or collect Indian crafts and it is also a gathering point at which many not only renew

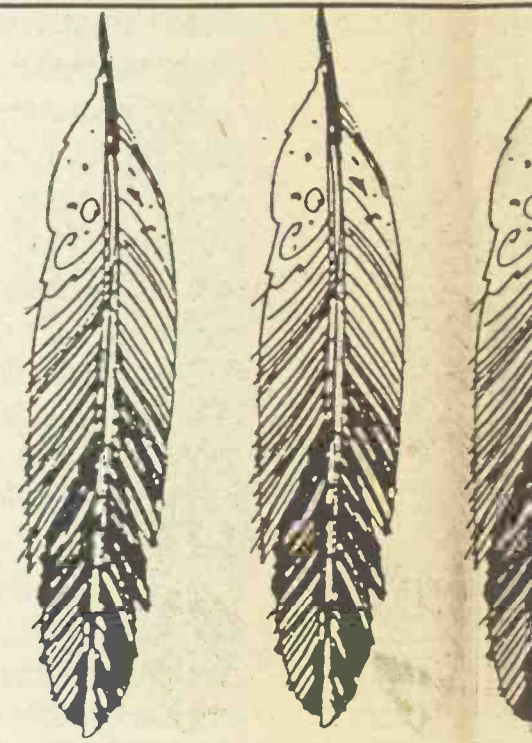
acquaintances but also make new ones.

This year's show had a few new twists to it that elevated the class of the overall show. For example, the red and white decor that served as a backdrop for the tables and wall dividers proved colorful and attractive to the eye. It's visual appeal was no less lost by its symbolism and the fact that the Christmas season lies just around the corner.

Another effective feature was the floor plan. In the past the booths were lined up side by side and unless one had an end booth, only one side was accessible to the public. That was changed.

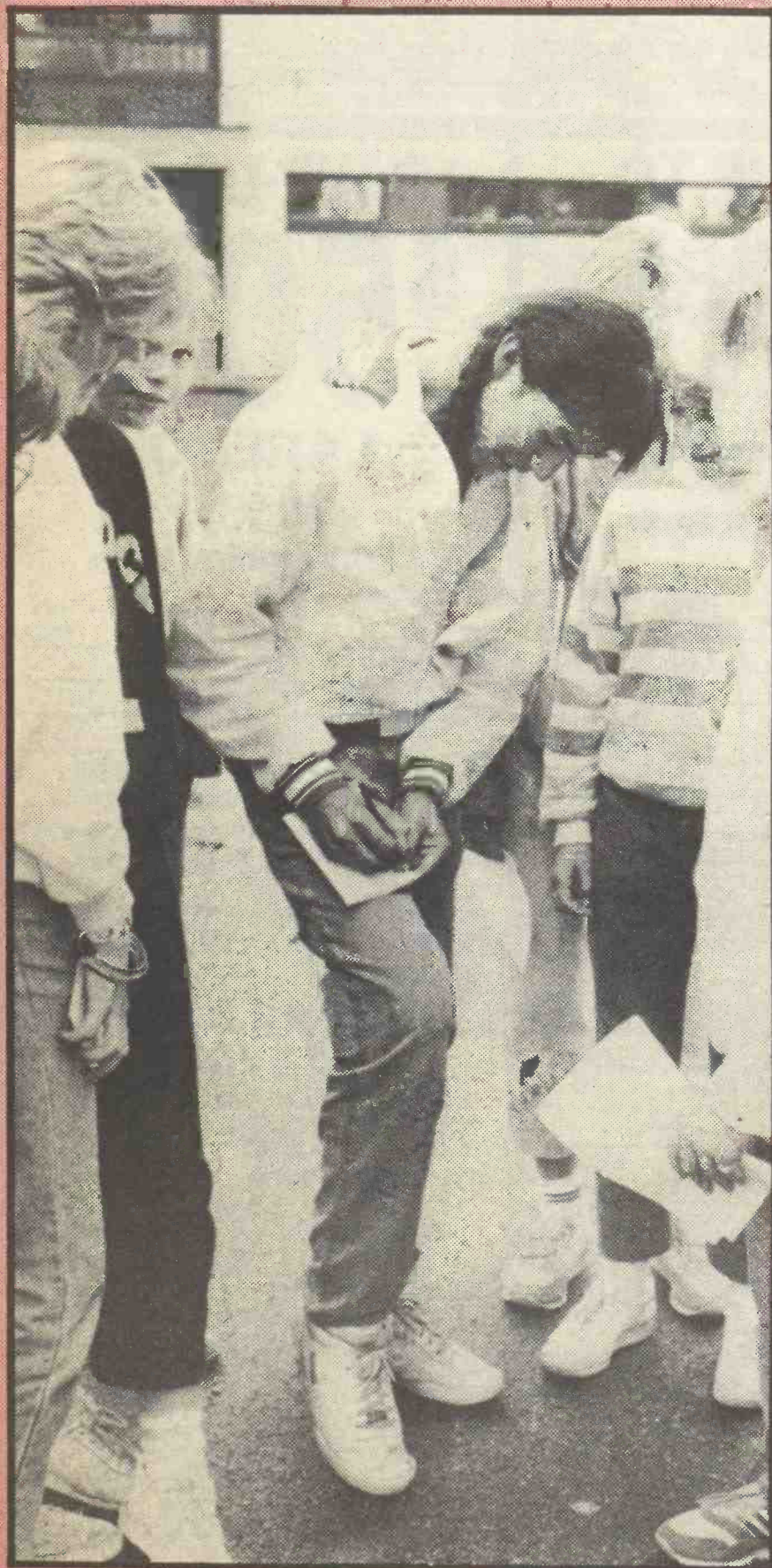
This year, the booths were grouped in fours so that each and every exhibitor had no less than two sides that could be accessed and some even

Something everybody 6th Annual Canadian Indian and Crafts Show



Many involved in Norway trip

Photo by Dorothy Daniels



WHITE BRAID DANCER
...signing autographs in Norway

From Last Week

In addition the International Children's Museum has asked for assistance in continuing the interaction of cultures and in collecting children's creations. Of particular interest is the collection of creations from Canadian Indian and Metis children. To date there is only one item donated—a hand shield wrapped in beaver with a hawk claw and an eagle head hand-carved in the centerpiece, presented by Bobby Hunter to the Mayor of Islo. Creations of all kinds are required.

Rafael Golden, founder of the museum, would like to devote an entire section to works of art by Canadian Indian and Metis children.

These creations, whether they be artwork, crafts, dolls, books, etc., can either be sent directly to Mr. Goldin at:

The International Museum of Children's art
Lille Frens vei 4
0369 Oslo 3, Norway

or to:
Dorothy Daniels
c/o White Braid Society
10176-117 Street
Edmonton, AB T5K 1X3

All artwork should be signed by the artist, dated and titled if possible. The museum frames pictures it

receives in Norway. It is possible that your work may be included in exhibitions that travel throughout the world. It would therefore be helpful and useful if a short story about your work can be included.

For Indian Bands and Metis Settlements who wish to obtain more information about the "Collection of Canadian Indian and Metis Children's Creations," please phone either Mr. Goldin in Oslo, Norway at (02) 46.85.73 or Dorothy Daniels in Edmonton at (403) 427-4992 or 455-2110.

Two young Norwegians asked if pen pals could be found for them. If there are young readers out in Windspeaker land who are interested please write to:

Helena Utver (13 year old girl)
Vestengveien 28B
1850 Mysen
Norway

and:
Sven Utver (9 year old boy)
Same address as above

The trip to Norway could not have taken place if it was not for the efforts of a good many people and organizations. At this time the touring group would like to thank the following people and groups for their kind assistance and contributions:

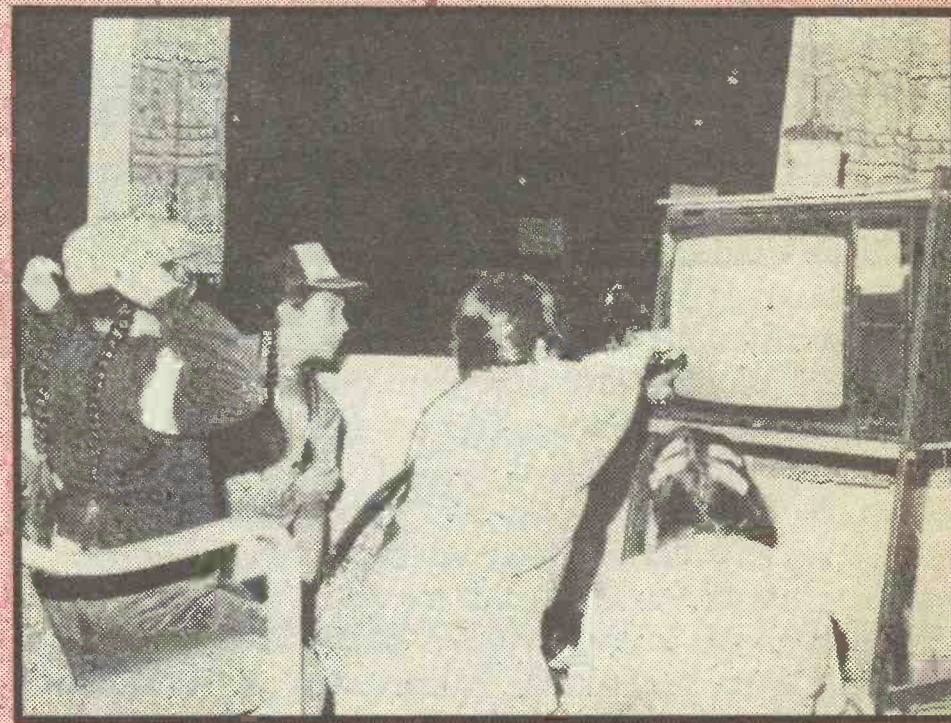


Photo by Dorothy Daniels

WHITE BRAID DANCERS

...Norwegian television caught their fancy

— The Lesser Slave Lake Regional Education Council for the Sponsorship of Children's airfares to and from Norway;

— The Driftpile Indian Reserve for the sponsorship of children's airfares;

— Peace Hills Trust Company for sponsorship of children's airfares;

— Oxsana Dexter of Alberta Culture for all of her assistance in contacting potential donors and patience with the group in pursuing the trip;

— Mr Rafael Goldin and Dr. Alla Goldin of the International Children's Museum, Oslo, Norway for the invitation and for arranging the meals, accommodation and travel while on tour in Norway;

— The White Braid adult members for their work at bingos where half of the funds required for the trip

were raised;

— Linda Henriksen of Hart/Murdock Artists Management, Vancouver, for asking White Braid to be part of the tour and then assisting the group while in Norway; and

— Sawridge Indian Band for the sponsorship of one child's airfare;

— Willie Littlechild for a donation to the group's efforts;

— Christine Daniels, founder and president of the White Braid Society, for her perseverance, belief and consistency in pursuing her dreams for young Native people and the recognition of Native culture, customs and traditions.

(Dorothy Daniels was a chaperone for the White Braid Dancers on the Norway trip.)

hing for one at Annual adian Arts Crafts NOW



Photo by Terry Lusty

FLORAL DESIGNS
...by Doris Cyrette

had three sides that were accessible. It proved to be a tremendous improvement and one that the exhibitors did not hesitate to express their pleasure about.

A concerted effort was made to promote organized and visually attractive displays by running a "best booth" competition. The winner of \$1,000 for first place went to the Harris Smith-Lalkawilas booth from Vancouver. Ermineskin Garments and Crafts from Hobbema took second place and \$500.

Another promotional effort aimed at encouraging the actual production of crafts on location saw Connie Willier of the Buffalo Bay Boutique at Grouard pocket \$500 for her caribouhair tufting demonstration.

In total, there were 17 separate demonstrations on site. Some of these

included moosehair tufting by Bernice Bonnet Rouge from the NWT, beadcraft by various individuals, headdress making by Sandra Carr from the Red Deer Native Friendship Centre, porcupine quillwork by Bill Monague of Calgary, and fish scale and tufting work by students from Lac La Biche.

Judges for the displays and the demonstrations were Agnes Bugera from Bearclaw Gallery, Kay Buttler from Northern Images at West Edmonton Mall and Eileen Walonski and Sandra Belhouse from the display department of The Bay.

Still another new feature was the childrens' art display which had "lots of entries," said show co-ordinator Val Kaufman from the Alberta Indian Arts and Crafts Society. The competition was open

to Alberta Natives in Grades K - 6 with winners selected from each grade level, said Kaufman. "It helped bring children and parents out and it provided a different atmosphere," she added.

"This is something new and the experiment just may be continued in the succeeding years," Kaufman informed Windspeaker. While this year's theme focussed on childrens' art, next year's could be something entirely different.

Speaking of children, about 25 of them turned out to put on a demonstration of Indian dances. They represented Edmonton's White Braid Society Indian dance group which recently returned from a performance in Norway.

White Braid performed each of the three days and "were really well received," beamed Kaufman. Because

the dancers tend to attract so many viewers, the planners may have to make allowances for a more sizeable performing area in future years.

As was the case last year, door prizes continue to be a practice at the show. Bob Weiss of Leduc won a stone sculpture of an eagle that had been carved by Duffy Wilson, an Iroquois. Gail Robertson of Edmonton won the northern parka from Yukon Native Products and a child's Pendelton blanket jacket made by Ermineskin Garments and Crafts went to J. Wallace of Edmonton.

An Albertan also took home a quilted blanket wall hanging which came from Montant Arts and Crafts at Hobbema and a beautiful art print of a wolf done by Archie Beaulieu from the Northwest Territories and supplied by the James Rice

Gallery went home with a Ms. Jobin of High Prairie. Several door prizes of lesser significance were also given away.

Kaufman reports that "sales were better than last year — not by a lot, but they were up." She further mentions that attendance was good and may have been even better had the weatherman co-operated. An estimated 15,000 turned out and that was good considering the cold weather. Kaufman adds that the figure is about equal with that of last year.

The show now moves on to Calgary where it is in its fourth year and a maximum booth capacity of 44 has been filled with exhibitors waiting in the wings because space cannot accommodate any more than the 44 displays.

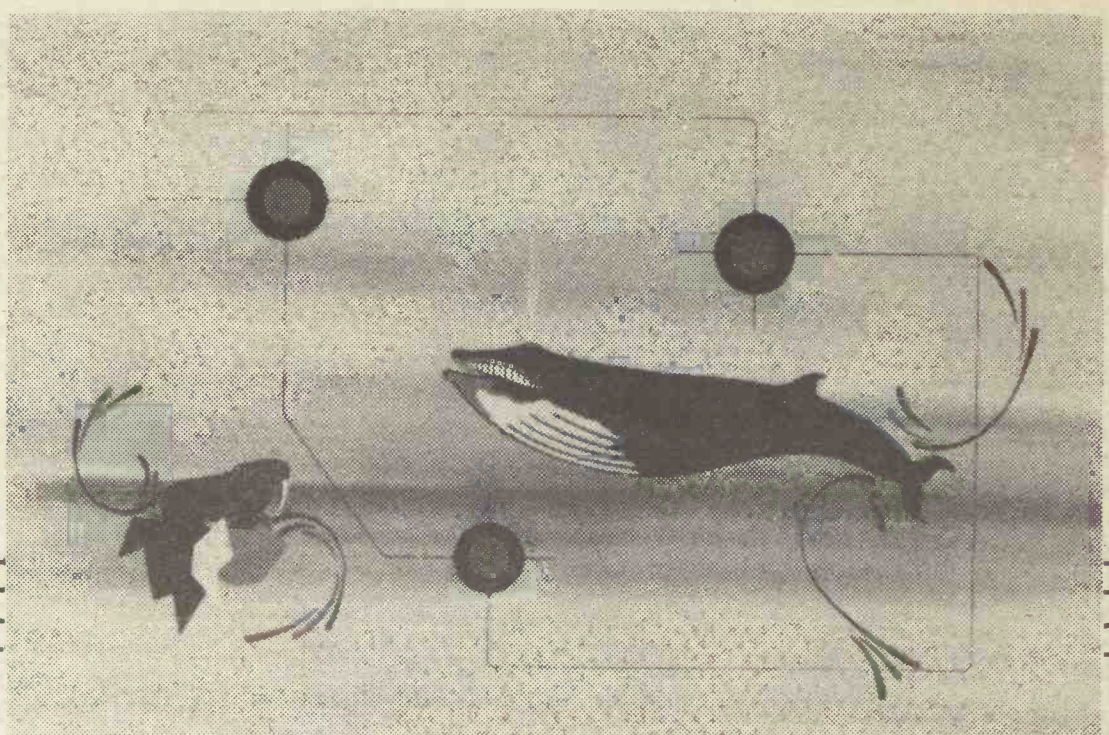


Photo by Terry Lusty

ORIGINAL PAINTING
...by David B. Williams

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12-week program
beginning November 24, 1986

The Alberta Vocational Centre - Grouard is currently accepting applications for the new "Techniques of Hide Tanning" program, beginning November 24, 1986.

This 12-week program will train students to use traditional and time-saving methods for producing quality tanned hides. Using a variety of techniques students will gain training and experience in tanning big game hides that are of a high quality, texture and appearance.

Upon completion of the program, students will be able to produce tanned hides for sale to the Native Craft Production Centre on a continuous basis. This Production Centre is sponsored by the Canadian Job Strategies program in association with the High Prairie Native Friendship Centre.

Interested applicants should be able to obtain big game hides in their local community.

For more information and registration, contact:

Jim Heighes
Community Liaison Office
Alberta Vocational Centre - Grouard
Grouard, AB. T0G 1C0
Phone collect: 751-3915

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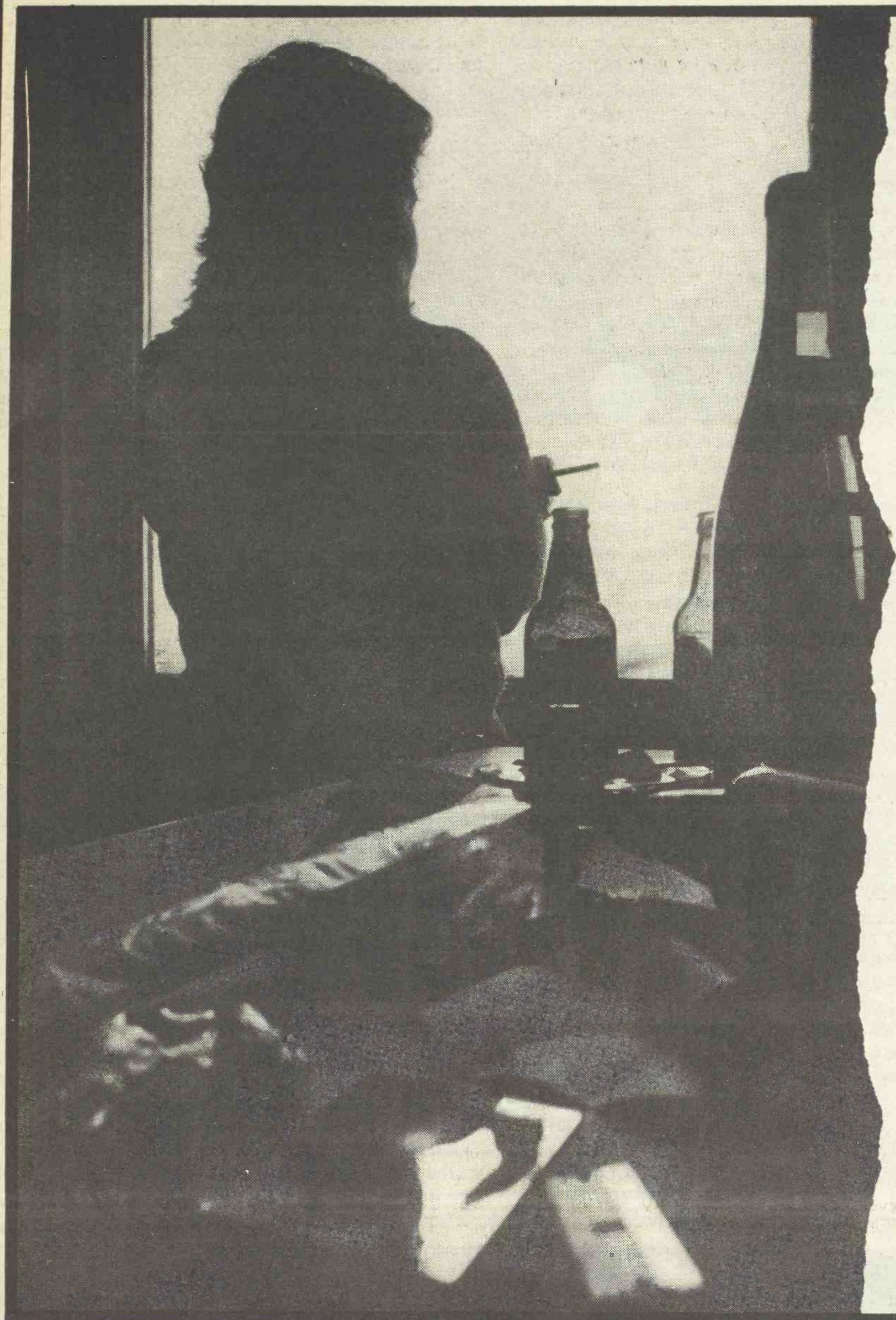
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WAR ON DRUGS & ALCOHOL

Drug and alcohol abuse is a social problem affecting every part of our communities... It is also a very real person problem affecting every aspect of the lives of real people... This special section looks at the situation from both points of view in search of meaningful solutions...

— Photo by Kim McLain

Substance abuse is everybody's problem

By Maggie Hodgson
(From the Nechi Newsletter)

Addictions prevention, who's problem is it? If we are going to reduce the number one killer in Indian Country, we all have to be involved. Who is we? Me, you, our family, our friends, our community, agencies and government. We can be involved in changing community attitude from the disease of addictions to the health model of prevention of addictions.

In 1984 I wrote to the Honorable Jake Epp to request the minister declaring August of each year — National Drug Awareness Week and found Canadian Addictions Foundation had declared November 17 - 23 of each year as a time they were promoting National Drug Awareness Week. I wrote to each province and received responses from Newfoundland, Saskatchewan, Prince Edward Island, and Nova Scotia indicating they presently promote National Drug Awareness Week. I have received letters of support from the National Native Advisory Council, the Saskatchewan Regional

Advisory Board, the Metis Association of Alberta, Native Council of Canada, P.E.I. Regional Advisory Board, the Regional Advisory Board of B.C., Sagkeeng Alcohol Centre in Manitoba and the Canadian Mental Health Association.

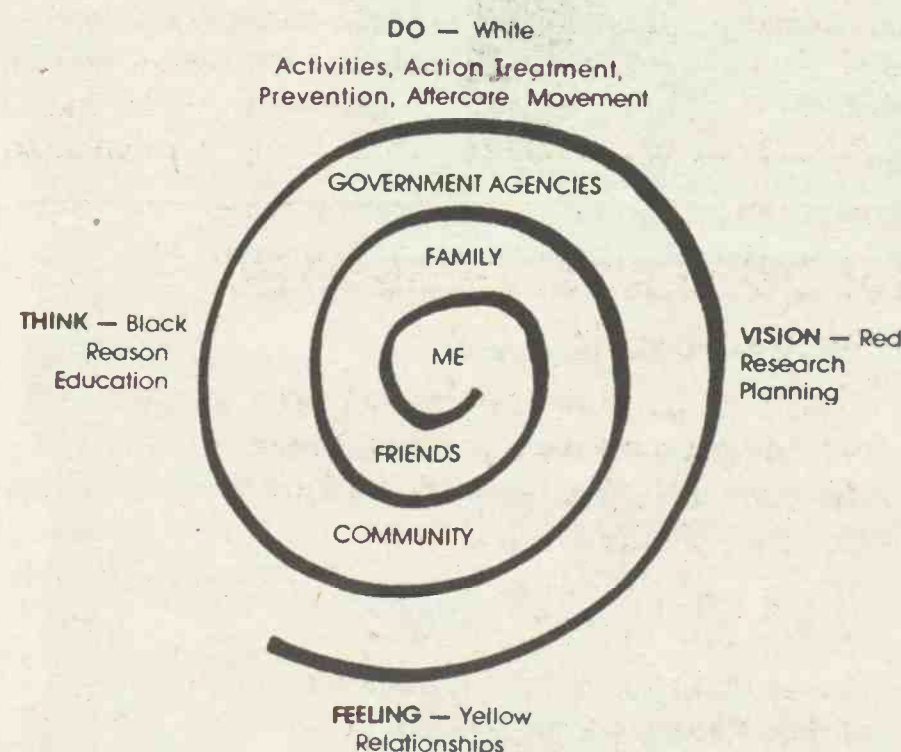
Each year we can have the following activities involving everyone in a National Addictions Awareness Week:
a) panels with Native guests with backgrounds in addictions, interviewed on Aboriginal Radio and Television, followed by phone in responses,
b) community feasts to celebrate positive role

model community leadership,
c) poster contests on addictions for primary grades,
d) essay contests on drug abuse prevention for junior high students,
e) art poster contests on drug and alcohol prevention,
f) inter-agency community education efforts,
g) community fund raising similar to other nationally declared weeks such as national cancer week,
h) street banners, place mats in restaurants.

Following is a model of change which involves the unified efforts of the Native, White, Oriental and Black peoples in the areas of research fund raising, education, prevention treatment, daily maintenance and other community activities:

The traditional model too often involves a direct relationship of the diseased client to the agency or government. This model says change comes from the individual to their family, friends, etc. This model is the foundation of social change in the Native community.

In September, I wrote



Prime Minister Mulroney for support for National Addictions Awareness Week after his public statement to the Calgary Chamber of Commerce that he is declaring war on drugs. He referred my letter to Mr. Epp and Mr. Epp's Chief Policy Advisor called to advise me Mr. Epp supports our efforts but is unable to declare National Drug Awareness Week unless it is a campaign supported by each province and that there is a commitment from each province to this campaign.

In Alberta we have secured the support of the

Native media and a number of communities for the kick off of this campaign. This year we have the "Sober Bear" campaign as the mascot symbolizing going without ingesting drugs or drinks for long periods of time. A.A. has the symbol of the camel to signify not drinking 24 hours a day. The camel is a good symbol for A.A. members; the bear is a good symbol for Canadians because the bear is domestic to Canada

and goes without ingesting anything to drink or by mouth all winter. "Sober Bear" is a black bear who will provide "Bear Facts" on drugs, "Bear Facts" on alcohol abuse, "Bear Facts" on dual addictions. "Bear With Me One Day at a Time" T-shirts for newly-recovered chemically addicted people will be made. The bear is as gentle as we all can be when we are chemical free and can be as violent as some people are when they abuse drugs.

If you support National Addictions Awareness Week for November 17-23 of each year and community involvement during that time please phone or write:

National Addictions Awareness Week Campaign
Box 3884, Station D
EDMONTON, Alberta
T5L 4K1

(403)458-1884

Join the "Sober Bear" campaign and face "Bear Facts" we can have an awareness campaign across Canada with your support.

Drug addict shares her experience, strength and hope

"I stopped being frightened. I started with a hit a day and progressed to 30 caps a day. When I did 30 caps, a hit wouldn't even last me an hour so I had to bang up more often...At the end it was \$3 a cap x 30 caps per day which equalled \$90. At 30 caps a day, I was around 95 pounds and very dehydrated."

By Phyllis S.
(Nechi Newsletter)

Did I start out as a drug trafficker? No! I started out as a little girl raised by alcoholic parents who left me to go drinking. I felt so lonely, I would stand at the window and cry and cry. Sometimes if I cried hard enough Mom would stay home and I would feel safe. My aunt and uncles got me drunk when I was two years old, while they were babysitting me. They were seven, nine, and eleven at the time.

My Dad beating my Mom up every week, getting the rifle out to threaten us with or pulling the knife to threaten us with was a regular occurrence in our home. My mom's brother used to molest me nightly when we were visiting at their place. Living in fear, sadness, loneliness, and unsafe was a common feeling for me as a child.

I first got drunk on my own when I was 12 years old. Before that I was always allowed to sip my parents drinks and everyone around was always getting drunk, so I thought it was okay. The first time I got drunk I was really embarrassed after, but I didn't tell anyone about my shame.

I started pot smoking at the age of 16 because I was curious and wanted to belong. I did not believe at that time pot was addicting. I have since learned drug abuse is cunning and baffling in its development. All my life as a kid, I never had friends because I was quiet and shy. I wanted to have friends and I felt like I belonged in the drug scene. I tried acid within one month of my starting pot. I was going to try everything I could lay my hands on and I did.

The first time I did acid was a nightmare. It was gross. I did things I was really ashamed of later. I slept with someone who meant nothing to me. I violated my moral value so I

never did acid for a long time after that. I smoked pot a lot until I started to become really paranoid and experiencing a lot of fear. It wasn't fun anymore, I got really scared. So I changed to M.D.A., Methadrine, Demerol, acid and speed. Initially, I thought it was a good high. I stopped being frightened. I started with a hit a day and progressed to 30 caps a day. When I did 30 caps, a hit wouldn't even last me an hour so I had to bang up more often. My veins were so badly scarred from needles that shooting up was getting to be like putting a needle in a callous. At the end it was \$3 a cap x 30 caps per day which equalled \$90. At 30 caps a day, I was around 95 pounds and very dehydrated.

I held down jobs throughout my drug abuse days. I started trafficking to help pay costs of my 30 caps, but mostly because it made me popular because I had what people wanted — drugs. During my abuse days I did everything from panhandling, using bad credit cards, driving cars from robberies. I used to run from Vancouver to Northern B.C. with my stuff. Once I had an accident and went over an embankment when I was stoned, and broke my collarbone and my pelvis. I never thought I was addicted, but I thought life would be unbearable if I wasn't high and if I had to face reality - drug free. When I started to withdraw, I would get really scared, paranoid. I couldn't talk, had stomach pains. Once I started to withdraw, I started to vomit. I was wrenching so bad and fast, I couldn't get my breath. I was terrified.

I met a man and I substituted my love for the needle for his love for me but I kept using other stuff. We broke up so I moved to Moose Jaw because I had nowhere else to go and no one to turn to. My aunt

lived in Moose Jaw. When I came to town I had about 100 hits with me, got a job at the bar and sold it.

I was going out to Vancouver to bring some speed and some tye sticks. My aunt reported me to the narcs. She told me years later, she would rather see me in jail for trafficking than see me die of drug addiction or to see me get others involved in drugs, so she reported me, gambling that our bond would be strong that I would go straight if I was charged.

I was busted and went to treatment partly because I was scared of going to jail and partly because I wanted to keep a common-law relationship together. My aunt worked in court and I got three years probation with the stipulation I go to treatment and attend A.A. — would you believe!

I went to Calder Rehab and stayed straight for around six months. I had a slip and toked. I rationalized, pot is not a drug — I can do this and go to A.A. An A.A. member said, "I am worried about you, you have to make a decision, you have to get off the fence between sobriety and drugs. You have to make a decision one way or another." It really shook me. I went to an A.A. meeting and told them what I had done. That day I quit for good.

My aunt was the only one who influenced me to quit. She talked to me, loved me, was there when I needed her. That is why I came to Moose Jaw. I didn't fit in with my family and I knew my aunt would accept me. I really didn't know what I was asking for when I asked for help.

When the two A.A. members came up the steps that first time, and I saw their short hair cuts, I thought, "Oh, sh--, the narcs are here again and I'd get busted!" I went to the Detox Centre with them and I cried all the way there. That was 10 years ago and

what has happened since then?

- First year I was sober I took a Manpower heavy equipment course and a H.E. maintenance course and ran heavy equipment for two years.

- Took Life Skills Coaches training and taught at the Community College.

- Worked at John Howard Society running a troubled youth Life Skills program.

- Worked at a transition house for battered women.

- one and a half years as a worker for the Moose Jaw Friendship Centre.

- After five years sober, my husband and I went to the Regina Rehab Couples Program because we were having marital problems and it was a preventative measure in maintaining our relationship. This year there are six people sober in my family; 10 years ago there was only two.

To stay sober and happy, I do the following activities:

- a) I spend time with my son, daughter and husband.
- b) Go to A.A. meetings.
- c) I don't go to places where people drink a lot.
- d) I pray.
- e) I paint and draw.
- f) I carve - Indian carving.
- g) I do carpentry.
- h) I sew and do beadwork.
- i) I take classes like Family Relationships and C.P.R.
- j) I am taking two university classes.
- k) I do yard work and gardening.
- l) I weightlift.
- m) I work at Manpower and Immigration as a Manpower Counsellor.

The role model who helped me believe I could make changes in my life was my aunt. She works with lots of love and determination. She is not willing to quit no matter how hard things get. She just keeps going. I am doing that.

My vision for Native people is that our children of the future grow up and their parents will be there for them.

NATIONAL DRUG AWARENESS WEEK

November 16 - 22

Don't let yourself fall into a trap where you end up a piece of scrap — Sorrow, suffering, anguish and pain All life's hopes gone in vain. Drugs and alcohol we know Will put an end to any show — Inner strength is often required A life filled with happiness Is the measure of one's success Educate yourself and yours Don't close off life's sacred doors.

Support National Drug Awareness Week
A Message from:



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Council of the Conne River Micmacs

Conne River, Nfld.
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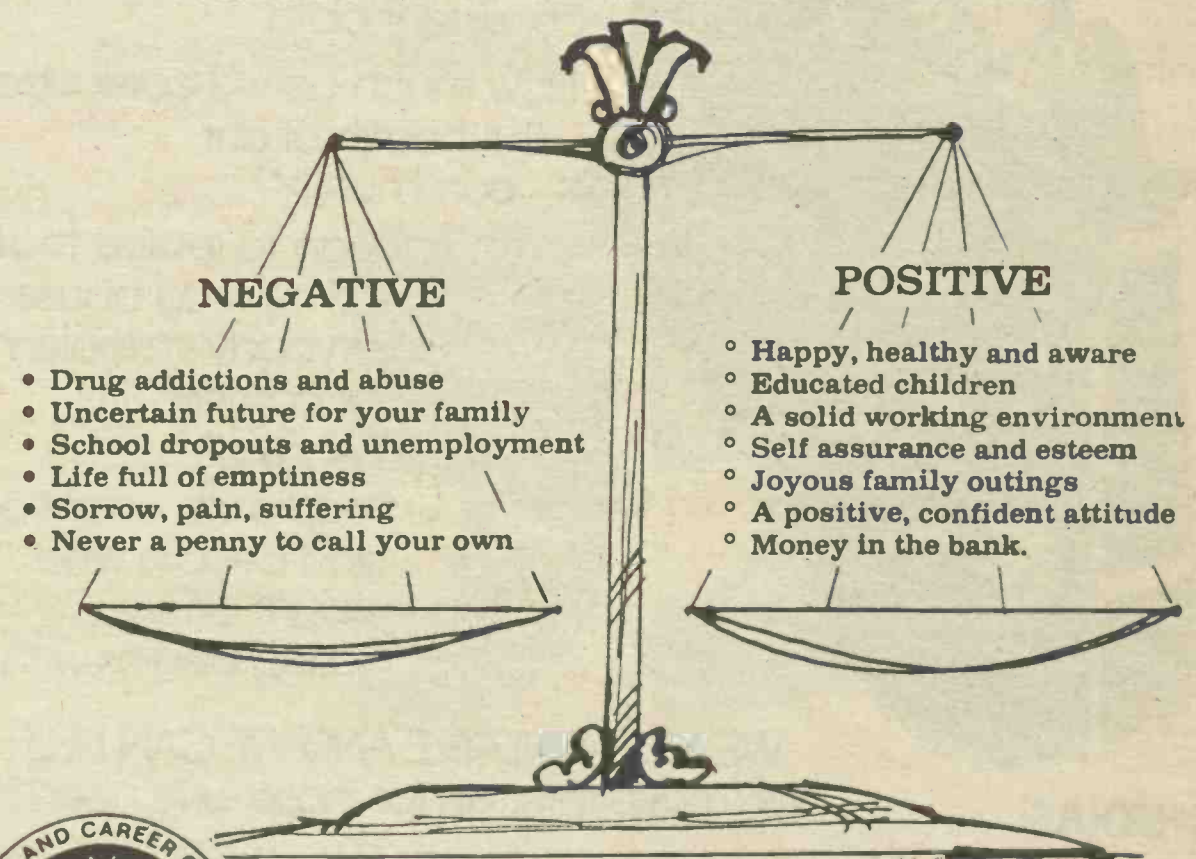
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Native Outreach of Alberta

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Alcoholic overcomes fears to lead a happy and normal life

By Marge O.,
Nechi Trainer
(Nechi Newsletter)

As a past abuser of prescription drugs and alcohol, I have been asked to share my experiences of the journey through withdrawal that led me to health and sobriety.

I was born to alcoholic parents, raised in the custody of my mother until I became a ward of the government. I was the victim of sexual abuse. I was in numerous foster homes. My racial heritage

is of mixed blood, Cree and Scotch.

I had a history of being a disturbed child with symptoms that included stomach disorders, respiratory illnesses, nervous rashes. As an adult, treatment included drug therapy, electrical shock treatments, numerous hospitalizations in general treatment and mental hospitals. I was finally diagnosed maniac depressive with suicidal tendencies.

I have been married twice and I am the mother of three children, now

grown. I have a personal history of disturbed and violent relationships.

My alcoholic drinking spanned six years, the last three of which I drank continuously.

I was told by a psychiatrist I would have to take anti-depressants the rest of my life to function in society because my brain did not manufacture the chemicals required to stabilize my emotions — it is known as a chemical addiction or prescribed drug dependency. Due to the strength of lithium, librium, valium,

and various other drugs, the chemical dosages prescribed were increased until I reached the highest safe potency. My body developed a tolerance and the effect would diminish, so the medication would be changed. The process would begin again with dosages being increased steadily as behavior and emotions increased in intensity requiring further sedation. For 16 years the prescribed drug episode continued with sleeping pills at night and anti-depressants during the days.

The numerous hospitalizations to begin a new program of drug therapy and psychotherapy would provide temporary relief until another relapse. The merry-go-round of the emotional swings regulated medically with severe symptoms of physical pain, emotional hysteria, spiritual fear, and mental agony continued, seemingly endlessly.

When I reached for sobriety in 1976, I had for the last three years drank continuously while taking the prescribed medications. I diagnosed myself an alcoholic in the chronic stage after reviewing the definition used by Alcoholics Anonymous. I did not have the courage to quit. I was terrified to be in a house with no pills or booze — I knew if I got goose flesh I could take one or two or more pills and wait a few

moments for the feeling of "crawling" skin, anxiety, fear or general discomfort to go. When my whole body shook, especially my hands, I could wash some pills down with rye and soon a calm would come and my body would stop vibrating. I could function minimally in a robot-like fashion, but I could function.

I had asked an unseen, unheard of Higher Power to relieve me of my compulsion to drink. The agony began.

I stopped the drugs and alcohol cold turkey.

My skin crawled throughout my body. It felt like I had bugs crawling across the inside of my skull. I felt I would explode. The feelings came and went rhythmically like the rip tide. I waited in unwanted, knowing anticipation for the next flood of ugly sensations.

I could not eat. My stomach in a knot. I held it firmly because I knew if I relaxed at all, something awful would happen. Then I would try to eat and I would throw up. I drank coffee and chain smoked.

I shivered.

I paced and paced the rooms like a caged animal. I was afraid to go anywhere. I was afraid to do anything.

I tried to lie down and close my eyes. I experienced a terrible sinking feeling and a horror of never returning. I could not sleep.

I tried not to think. I did not want to know what I

had become. The thoughts intruded, unwelcome and unwanted. The memories of the deeds that had hurt my loved ones brought a flood of guilt. The agony of remorse was overwhelming.

The emotional pain became a physical wrenching in the area of my abdomen.

I was afraid to be alone. I was afraid to be with anybody.

I cried. Finally, in my despair I screamed and cursed God. I pulled my hair, clawed at my body, punched my stomach over and over. I rolled on the floor.

I gave up and lay numb and frozen finally surrendering to self-hatred.

Suicide seemed to be the only answer.

But what about my children? Who would look after them?


They would be better off in the welfare system. But, nobody would love them? I knew that! I had been there!

Anger ... murderous rage! At who? At anybody!!

This pattern continued. The feelings eventually subsided leaving me only furious. I realized I had to be good while the kids were still home.

I had to stay calm — but I couldn't. Noise was amplified and time was distorted.

The sponsor I had chosen in the A.A. program took me to meetings regardless of my condition. I would sit



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- Lunch for Elders
- Light refreshments for group and Public day
Fri. - 8:00 a.m. to 5:00 p.m. General drop-in.
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NATIONAL DRUG & ALCOHOL AWARENESS WEEK



Sharing and Caring

November 16 - 22

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"I did not have the courage to quit. I was terrified to be in a house with no pills or booze...I could function minimally in a robot-like fashion."

and cry. I would hear the clock and listen until it became the only thing I could hear. The people's voices droned on but I did not hear what they were saying. The hour dragged on and on. I'd have to get up and go out to the washroom. I could not stand the people watching me nor could I stand their closeness. I had to get out. I had to hang on with my whole being.

I would return home to my children again.

I had no patience to listen. I screamed at the kids for minor actions, noises, sometimes just for talking. I hit them easily and often. I pulled their hair, swore at them. I called them names and said, "If it wasn't for you..."

I would be so sorry then. I would hug them. I would cry on them, begging them to forgive me ... stay with me.

I became afraid to scream. What if I could not stop screaming? What else would I do? God knows they would be better off without me.

I wanted them but I didn't want them. I couldn't do it alone. I could not look after them. I just could not!

The confusion, the darkness, the endless pain ... I could not go on, I was sure.

I will never forget the eternity of those first five days.

My beautiful children supported and nursed me as I worked sometimes dreading, sometimes grateful, with the gift of time; with a God I didn't understand; with a sponsor capable of tough love; with a 12 step, daily recovery program.

They suffered the abuse I gave them. They came and went in their pathetic emotional journey of fear and tolerance and patience and tears.

With time and the help of the people in my life, my drug-free and alcohol-free body, mind and spirit began to struggle for health.

I think back now to my withdrawal from chemicals.

I think back now to the person I left behind who suffered leprosy of the soul — alcoholism.

I'm grateful the withdrawal hurt so much I dare not use any chemical today or I would have to go through it all again. You see, I know I have "alcohol-ism" not "alcohol-was-im."

Thank God for that knowledge.

Epilogue

It was very difficult to suffer withdrawal from prescription drugs. It was what some call a dual-addiction.

Was it worth it?

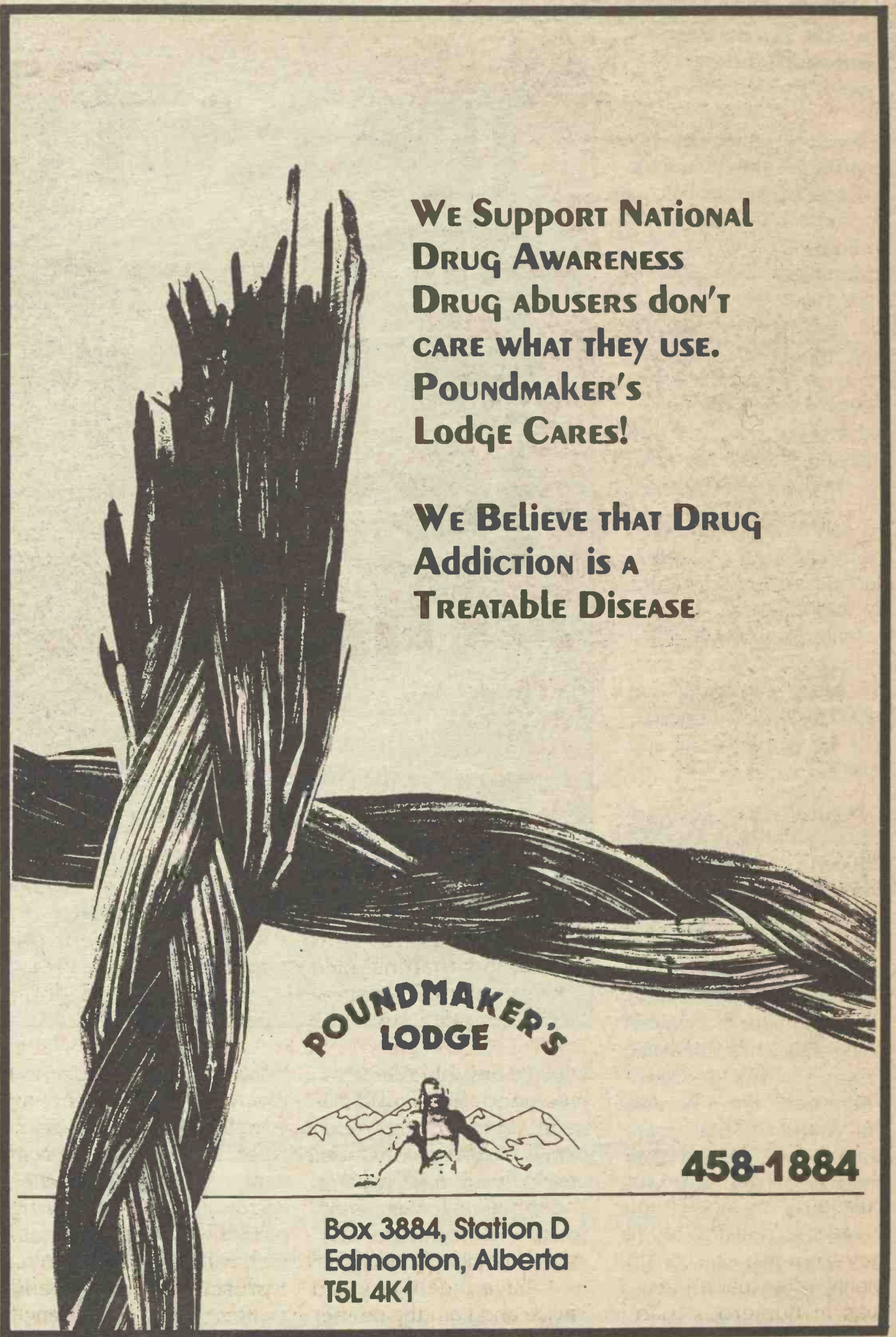
This year I will be celebrating my tenth year of sobriety on December 10, 1986.

My eldest daughter, Sandra, will be nine years sober in March, 1987. She is an addiction counsellor working in a recovery home in British Columbia. She is 27 years old.

My son, who is 25, will be seven years sober in July, 1987. He is working for his BSW.

My youngest daughter at 23 is working on her first year of sobriety. She is the mother of two small daughters.


Together, we break the cycle.



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

National Drug Awareness Week, November 16 - 22, is designed to bring about a better understanding of drug and alcohol abuse problems.

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

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

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

Inform yourself! Educate your child!

Support NATIONAL DRUG AWARENESS WEEK

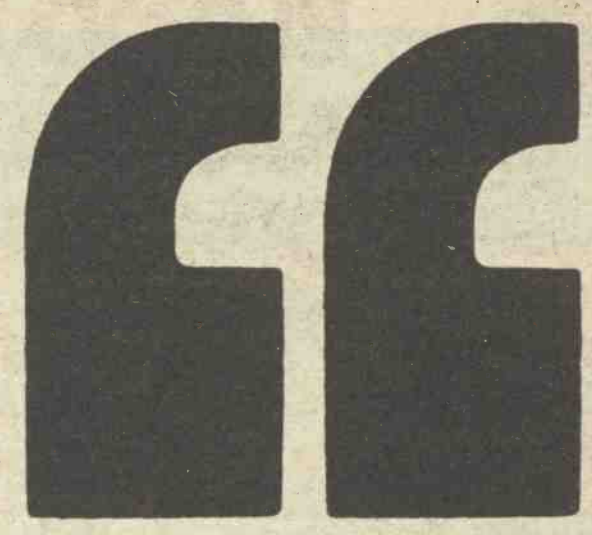
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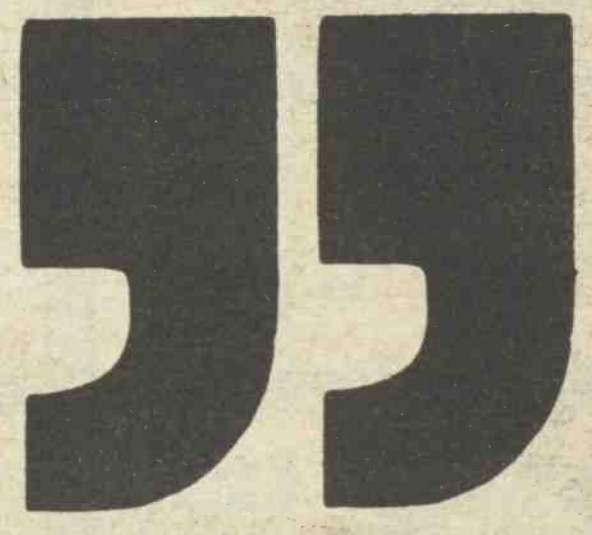
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**By an Anonymous
Alanon Member**
(Nechi Newsletter)

When I remember the days I didn't understand the disease of alcoholism, I remember the pain, the confusion, the hurt. I didn't understand I was suffering from the effects of alcoholism. I didn't know that my children were suffering from alcoholism even though we did not drink. I did not know that my husband shared the pain, the confusion, the hurt.

I cannot name the day, the month, or the year that alcoholism took over our home and family. It came unannounced, unwelcomed and we were unprepared. The result was havoc and helplessness and hopelessness for my alcoholic and myself.

I think in the beginning, it was a game that we both enjoyed. I would try to think of all the reasons that I could give that he should come straight home after work and he would use all the cunning and powerfulness of his addiction to avoid doing that while remaining "right" in his decision. There were times he won the round. There were times I won. There were times when we both lost. The times when we both would lose became more and more frequent as the disease progressed and the fighting increased.

I believed life would be fair. I believed as I gave, so would I receive. I believed if

The pain of alcoholism is felt by the entire family

'I didn't understand I was suffering from the effects of alcoholism. I didn't know that my children were suffering from alcoholism even though we did not drink. I did not know that my husband shared the pain, the confusion, the hurt.'

I did the best I could and if I was good, life would be good. I believed that God would reward me if I was good, punish me if I wasn't.

The natural consequence to this thinking when living in an alcoholic situation for me was things were not good, I was not being rewarded so I must be being punished. If I was being punished, then I must

be bad. What was I going to change? I became a whirlwind of activity: cleaning, dusting, sewing, washing, ironing, cooking and starting all over again. I prayed for things to get better. I took the children to church. I became active in groups the children were involved with. I was going to be Super Wife and Super Mom. I made their lives

difficult, to say the least, but I was being good. It didn't work. He didn't stop drinking. I became more confused and began to question my own values and beliefs.

I tried talking to him reasonably, logically. I tried being understanding. It didn't work. I asked him what he wanted me to do and I did it. I asked him

what he wanted me to be and I became it. It didn't work. He didn't stop drinking.

I quit all that because it wasn't working. I couldn't be what he wanted a wife to be. I couldn't do anything to help. He said he wouldn't drink anymore and he drank. I had prayed and been good and that didn't work so I stopped that, too.

I took a course in computers and I went to work. He was not happy with my decision but I put that aside and didn't think about it. I never told him how much money I made. I opened my own bank account. I found a good babysitter who would live with us. I had decided if God was going to punish me for not being good, I'd at least have some fun and do some of the things that I wanted to do.

It was in this job that I overheard two people talking about a rush file that had to be processed. What would they do? One suggested to the other that they give the file to me because the other girl would get angry, but I would do it quickly. I suddenly had the feeling of being a person who could and did do things well. I realized if my whole family were to troup through that office, they would all be introduced in relation to me, "This is my daughter ... husband ... sister-in-law." I also observed that people sought me out to go for lunch. They seemed to care if I wasn't feeling well. They invited me to go for coffee, a party, visiting. They told me jokes. They complimented my work. I became a person there.

I determined after some time I was worthwhile even if the man that I cared so much about didn't have the

time or the interest that my co-workers demonstrated. I decided to separate from my husband in my loneliness and unhappiness.

About this time, he went to a doctor who referred him to a psychologist. The doctor asked if I would attend the appointment with my husband. Now, understand that I had exhausted the counselling agencies listed in the phone book, the priests, the ministers, and the medical and psychiatric doctors that I thought would help. I showed no enthusiasm in attending yet another but, as a last ditch effort, I went.

Shortly into the interview, the fellow suggested my husband was an alcoholic. He suggested having another couple contact us with information about resources available for us. They would be of assistance in dealing with our problem, which in my mind had become his problem because I was leaving.

A very nice couple came to visit that evening. She and I sat in the kitchen while she told me the way her life had been. I was amazed that it was so like mine. The feelings, the thoughts, the desires were the same but she offered me hope. She told me about a self-help group that I could attend where others would help me understand.

Again, out of curiosity and that last ditch effort, I attended a meeting with her the following week. I did not accept the information they gave me easily. I found it difficult to face myself and the hurtful things I had done. I found it more difficult to face the person I had become: I was as unpredictable and undependable as the alcoholic and very afraid of the future.

With the help of the people in that self-help group, I was able to accept the concept of the disease of alcoholism. I was able to accept that I was suffering from that same feeling disease. I was able to look at my children realistically and seek help for them. We attended counselling as a family for a period of time and eventually, my husband was able to stop drinking and begin a program of recovery.

I have learned to take responsibility for myself and my life — and only my life. I still find there are difficult times in my life though I have been able to find a faith that sustains me. I no longer believe God is punishing me with trials and difficult times, but that He is there to guide and strengthen me to endure them for the better days that follow. I now have hope in the future.

I know the peace of seeing reality unfold and knowing my place in it. I don't often dwell on the past but when it surfaces in my memory I am grateful for the people in my life then that set me on the path to recovery.

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Solving the alcohol problem is shared

By Ann Thompson & Carol Dillman
Slave Lake Friendship Centre
(Nechi Newsletter)

We knew our vision was big, and we'd have to begin in a small way. How does one start small when the problem was so large? So we began, as our Elders taught us, to share our ideas with those who cared.

The Oskatisewan Youth Society was formed in May 1986, and would address the needs of our youth, who, in the very near future, will become our leaders, and we, their Elders. The society saw a need to educate our children in the area of alcohol and drug abuse and solvent abuse. This problem had been made especially clear to us when we lost six people at once to solvent abuse. So we asked the youths if they would like to learn about the abuse problem, how they would like to learn about it, and what else would they take an interest in? We realized at this point, if there is a problem with the youth, we had to take it back to them to be able to come up with a workable solution.

Some of the questions asked were:

What is Native Culture?

Why do I always feel so mixed up?

How do I get to know myself?

Why should I quit drinking, my parents drink?

What do you mean by pride, sharing, and caring?

Why is drinking and drug abuse wrong?

Are there really lots of Indians that don't drink?

Could I learn to dance and play the drums, etc.?

In order to answer these questions, we felt we should also "show" them other people who have what these youths wanted.

We decided to take some youths to attend the Sharing Innovations Conference in Alkali Lake, a Sundance on the Whitefish Lake Reserve in Saskatchewan, and a visit to Camp Bluehair in that same area where Native people live in "as close to Native Tradition" as possible in this day and age. These youths would be able to "see" a hopeful future for themselves. We set out to obtain funds for this and for a continuing summer project to be based at a camp in the Slave Lake area. We were unable to get funds from any provincial government departments.

At the last minute, we were able to pull together a group of eight youths, three tots and three adults, and some monies from private donations that would help us to go through with some of our plans.

The poor but happy group left Slave Lake on June 28 with a van loaned to us by CVC, \$600 in cash and a good supply of food. One of the adults brought her truck along to haul the gear and the teepee loaned to us by the Friendship Centre in Slave Lake.

Our first stop was in Edmonton at Nechi. Maggie offered us lunch, gave us \$200 cheque from Nechi, and food from the kitchen. She then asked all of us to accompany her home. When we arrived, we received more gifts, a \$50 personal donation and boxes of food from her own home. We left with tears in our eyes. Her parting words were "if you have a vision, follow it!" The youths were subdued. They had never before witnessed such kindness and care and from a "stranger, yet."

We gassed up our vehicles, using a credit card (loaned to us for our entire trip) belonging to one of the founders of the Oskatisewan Youth Society.

We arrived late Monday night at Alkali Lake to be greeted personally by Chief Andy Chelsea. He also put up our teepee, with the help of our youths and other young men from Alkali Lake. We spent three days there going from one activity to another, learning, dancing, singing, sharing, laughing and crying. The youths kept looking for someone who was drinking or doing drugs, but to no avail. They were astounded. By this time they were realizing that many of their questions were being answered. They began to hold their heads high. Could they really have all this for themselves? Some of the time they rode high, other times they were depressed and down. So quickly, our youths were beginning to understand and grow.

The group left Alkali Lake with some sadness and some excitement. The sadness came because they had spent three days with over 2,000 sober Indian people. They wanted to stay within that secure circle. They had not known such security before and would they ever feel that way again? They had become quite aware of "feelings and emotions," and were now sharing quite freely. "Communication" became a key word.

The excitement of further travel overtook the group but was short lived. On our way to Saskatchewan we witnessed a highway accident involving a large truck, a holiday trailer and alcohol. What a hard way to learn, but it was a learning experience for those youths. We stopped

in Edmonton and shared our feelings and experiences concerning alcohol, drugs, family violence and deaths. We "communicated" for about six hours, then continued on our way.

We arrived in the late night again, at the home of one of the Sundances in Whitefish, Saskatchewan. The next day we arrived at the Sundance grounds, set up camp, and began visiting other people. The youths were taught how to approach an Elder and what the Sundance meant. Three of the youths decided to do a 24-hour "fast." The others watched and helped with great respect and admiration — we were truly a family. Everyone participated with wood chopping, food preparing, camp clean-up, and "taking care" of one another.

These were the youths who had been drinking, taking drugs, sniffing gas, running away from home, and only one was still in school. They had also admitted to being ashamed of "being an Indian," some had been in trouble with the law. One 16-year-old girl was a mother, one 15-year-old girl was pregnant. Three of those youths were suicidal and had previous attempts of suicide. They had found hope. They knew if they were to have happiness, they would have to work on themselves — we would not always be there to support one another. They understood it was only within themselves and they would have to make choices and seek knowledge and grow every day for the rest of their lives.

We left Whitefish Lake and went to Camp Bluehair. We were greeted by a 92-year-old Elder and her family and helpers. We attended a Sweat Lodge and spoke to different Spiritual Elders and leaders of our Native people. We left the camp with many different feelings and thoughts. Our trip was nearly over, what would happen now?

Our group is still a family. We keep close contact with those youths and their communities. We support each other and are now working with the families and the communities.

The times are getting hard, though. We have no funds to operate on, yet. The youth cultural awareness trip had cost \$3,014.28 and we only had \$850. The balance was donated by the founders of the society.

Our circle continues to grow, the hours in a day seem to get shorter. Our need for a treatment centre for the youth gets bigger. Our vision will one day be a reality.

The Old Sun Community College would like to endorse THE NATIONAL CAMPAIGN AGAINST DRUG AND ALCOHOL ABUSE.

SINCE THE RECENT OUTCRY FROM ACROSS NORTH AMERICAN OUR SOCIETY IS BECOMING BETTER INFORMED ABOUT THE ADDICTIONS PROBLEMS.

INFORMATION AND EDUCATION will play AN IMPORTANT ROLE if WE ARE TO ELIMINATE THE RAMPANT ABUSES NOW FACING OUR SOCIETY. BE BETTER INFORMED!

NATIONAL DRUG AWARENESS WEEK
NOVEMBER 16 - 22

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(403) 734-3862

Traditional Indian Health Care is a community concern and the Alberta Indian Health Care Commission supports all efforts in the war against alcohol & drug abuse. We urge you to support the

NATIONAL DRUG AWARENESS CAMPAIGN

Alberta Indian Health
Care Commission

#1390 - 10665 Jasper Avenue, Edmonton, AB

For Community Service Information Call 426-1213



We need only to read a newspaper or listen to the news broadcast to know that today we face a social problem that is growing at a rapid pace. The problem — Alcohol & Drug Abuse. The campaign

NATIONAL DRUG AWARENESS WEEK
November 16 - 22

We pledge our support — Can we count on you?

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- encouraging and supporting community development

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The Centre accommodates Inpatient and Outpatient units, is located in Standoff - two miles north and four miles west of Cardston on the BLOOD INDIAN RESERVE.

GOALS

The IDEAL GOAL and OBJECTIVE of the Centre is to assist in the development of the people, and their environment, to maintain social competence based on the Native concept of co-existence.

SERVICES

The Centre offers a 28-day Inpatient treatment program separated into Four Phases, followed by an Aftercare program of the Outpatient unit, to provide assistance in re-establishing stability in the community.

TREATMENT PROGRAM

The treatment method used is PERSONAL DEVELOPMENT dealing with the personal conflicts that cause the individual to abuse alcohol and drugs.

WEEK I GENERAL AWARENESS

Covering the BODY

- present information on physical effects of alcohol and drug abuse
- provide awareness through indirect confrontation

WEEK II SELF-AWARENESS

Covering the MIND

- encourage freedom of expression
- share concepts to hopefully provide an understanding and acceptance of the individual's place in his/her environment

WEEK III PERSONAL GROWTH

Covering the MIND and SPIRIT

- build up one's self-esteem
- share concepts on the General Philosophy: Meaning of life?
- offer Native Culture as an alternative

WEEK IV COMMUNICATION

Dealing with ENVIRONMENT

- share concepts on the theory: Self-Worth = Good Communication = Good Relationship = Positive Environment
- setting goals and objectives using alternatives

RESOURCE INFORMATION CENTRE

Information is available to any individual who requires the services provided by social and service agencies in the immediate area.

For further INFORMATION call or write:

ST. PAUL TREATMENT CENTRE
P.O. BOX 179
CARDSTON, ALBERTA T0K 0K0
CANADA

Telephone: (403) 737-3757



Age is not a factor in solving the drink problem

By Jackie
(Nechi Newsletter)

The only requirement to join A.A. is "the desire to quit drinking." You don't have to be on skid row, in jail or to have lost your job or your children to qualify for this program. You can be like me when I joined A.A. — 19 years old and my lifetime ahead of me — "One Day At A Time."

As a child, I lived with and I saw, felt and touched alcoholism, the family FEELING disease. I didn't know that was the name of it at the time, but I learned since then, that was what this insanity, pain was called.

I was around six years old and my sister was getting married and there was a big family party. There was booze for everyone and about a pound of hash on the table. Everyone was getting out of hand. My brother started arguing and fighting with

my stepfather, and Mom got into the fight too. My brother pulled a knife and said "I'm going to kill you." I ran out the door; I felt really scared and ran down the block. Some friends of my stepfather's asked me where I was going. I wouldn't tell them because I was too ashamed to tell them how I felt. They brought me home and I felt I had no place to turn.

It got progressively worse from the time when we used to run to meet my Dad when he came home from work and he'd pick us up and carry us or he'd give us his lunch pail and we would share his leftovers, to the time his drinking and beating Mom up, broke our family up. Dad and Mom's drinking got so bad, we were left alone a lot of the time. During the time I was five and six years old, my two brothers used to lock me up in the bathroom and took turns having intercourse with me. I was so

scared and I felt my Mom had suspicions of what was happening, but she never asked. I thought I was to blame and was bad. I learned they were old enough to know better and what happened was called incest. I felt so much shame about being molested for so many years. To find out I was not to blame and I was not bad, was such a relief.

As a young child, I spent a lot of my time withdrawn and isolated in order to protect myself. Drinking and fighting was common in my home. I was allowed to have a sip of my Mom's beer whenever I wanted, or an occasional bottle of beer when I was 12 years old, and got drunk when I was 15 years old. I was first given pot by my brother when I was 13 years old. I did it to experiment and started to take again when I was 17. I drank and did pot in binges. The effect both of these chemicals had on me, made me do things I



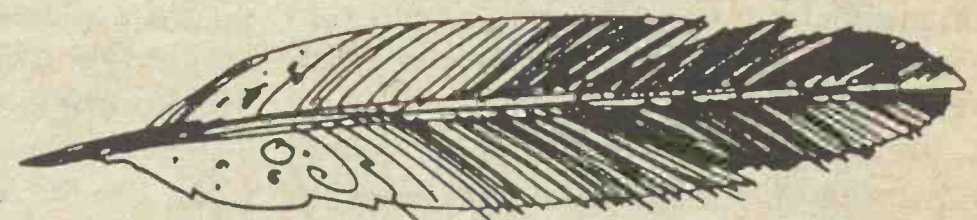
CHILDREN ARE OUR FUTURE

We intend to help preserve them. A child growing up in an atmosphere where drug use is evident and alcohol is seen to be abused has little chance of forming a healthy attitude.

We Support
NATIONAL DRUG AWARENESS WEEK
November 16 - 22

Moir Management Systems Inc.
#201, 11445-124 Street
Edmonton, AB

454-0725



We join all Canadians who are participating in the support for program designed to better educate us about the increasing abuse problems concerning alcohol and drugs.

ONE SUCH PROGRAM, SPONSORED BY BOTH FEDERAL AND PROVINCIAL GOVERNMENTS, BRINGS US AN ANNUAL CAMPAIGN KNOWN AS NATIONAL DRUG AWARENESS WEEK.

THIS YEAR'S PROGRAM TAKES PLACE FROM NOVEMBER 16 - 22. BECOME INVOLVED! SUPPORT NATIONAL DRUG AWARENESS WEEK. WE DO! AND WE NEED YOUR SUPPORT.

National Association of Friendship Centres
200 Cooper St.
Ottawa, Ontario

(613)563-4844

NATIONAL DRUG AWARENESS WEEK
November 16 - 22

For yourself. For your family.
For your community. Get involved!



ALBERTA ALCOHOL AND DRUG ABUSE COMMISSION
AN AGENCY OF THE GOVERNMENT OF ALBERTA

AADAC

"You don't have to be on skid row, in jail or to have lost your job or children to qualify for this program. You can be like me when I joined A.A.— 19 years old and my lifetime ahead of me."

would not do when I was straight. I did things which contradicted my values such as fighting, skipping school; I had blackouts and hangovers, mixed with strangers and was sleeping around.

I felt ashamed about my behavior when I was into booze, etc. The booze was an escape from my loneliness. Soon I saw the same things over and over again, people repeating themselves. I was not controlling alcohol when I drank, alcohol controlled me. I attempted suicide twice when I was drinking. Once my boyfriend stopped me and once, my brother who was a policeman, stopped me. I kept trying to get away, so he put his handcuffs on me until I sobered up. When I did sober up I was mad because I thought "why did they stop me?" I felt hopeless, helpless and sad, and wanted to end my life because I felt bad all of the time.

I started paying attention to what booze did for people. After years, they had nothing to show for it. It pulled my family apart — my parents were divorced because of it. People don't show love for one another when they drink, they just show mad feelings. We all talked about our problems when we were drunk, but we didn't talk about solutions or put any solutions into action.

I quit drinking because my adopted sister came to visit me in July and talked to me about coming to Alberta to live with my aunt and to go to Poundmaker's Lodge. I said "O.K." because I thought it would be a learning experience and I would learn to solve my problems.

While I was at Poundmaker's, people showed me I could be happy without booze, that they cared, they understood what I was going through, and they were there when I needed them. My counsellor was a quiet man and understood and accepted me. My adopted sister visited me daily and my aunt came to see me when she was in town.

When I was drinking, I was not used to having rules to live by and Poundmaker's rules of having to get up in the morning to go to sessions

was new to me. I slept in and was late for sessions four or six times. I agreed with my counsellor to sign a contract saying I would be at my sessions on time. I did not keep my contract and by breaking the rules, meant I self-terminated and had to leave.

I felt I was a failure and I was scared to tell my aunt because I thought she would be mad, but instead she asked me, "are you going to go to A.A. meetings and stay sober?"

I am learning how to express my feelings. I get mad when I can't seem to learn my Social Studies in school or when some of my family keep drinking, but I can't express my mad feelings as yet. I will be able to some day.

I stay straight by going to A.A., getting enough rest, going to sober dances and sweats. I think about how I lived in the past and I don't want to go back. I started back to high school (Grade 11) in September and work part-time. With my wages, I pay for my books, tuition, board and clothes. I feel good about myself.

People who have been good role models for me are the people that are important in my life — for example, my Dad — he's been sober for seven years, my uncle who I live with has been sober for 12 years, my sister has been straight for 11 years, my adopted sister who joined A.A. this year and my aunt who's been in Alanon for 14 years.

My brother (who first gave me the dope eight years ago) was stoned last year and was telling me to straighten up. He upset me because he was not walking what he was asking me to do. My aunt is the center of change in our family — she walks her talk. She cares and lives a straight life. My adopted sister, Charmaine, is someone I truly trust and love. I still have family members who drink and wish they would sober up. Maybe they will, through my example, eh? I can only do this "One Day At A Time."

When I am an old lady, I want my children and grandchildren to believe in themselves, to have good relationships and to make their dreams come true. I am. I have my whole life ahead of me.



NATIONAL DRUG AWARENESS WEEK NOVEMBER 16 - 22

A worthwhile endeavor, this government and AADAC sponsored campaign is designed to educate the public about the ever-growing problem facing society in relation to drug and alcohol abuse. We support this campaign — and hope you do too.

Metis Urban Housing
12750 - 127 Street (Bsmt.)
Edmonton, AB
T5L 1A5

452-6440

DRUGS AND ALCOHOL ARE AMONG THE BIGGEST CRIPPLERS IN TODAY'S SOCIETY.

Our youth are the hopes of a more promising future. We encourage one and all to join in the fight to combat this modern peril. Educate yourself about the problems we face with these substances and teach your children the values of a life that will be filled with a different happiness — one that can be enjoyed on the values and riches of life itself.

DENE THA BAND

Box 118, Assumption, AB T0H 0S0

321-3842

GOLDEN EAGLE AUTO BODY LTD.



Complete auto
body repair and
painting
Glass installation

**We support National Drug &
Alcohol Awareness Week.**

Gordon Reeves Phone: 352-7878
4402 - 49 Street,
Wetaskiwin,
Alberta

Alcohol and drug abuse is becoming an increasing problem. We at Saddle Lake Counselling Services would like to endorse the National Drug Awareness Week Campaign taking place November 16 - 22.

Often it is hard to accept the help of others — especially if we are compelled to admit we are failing in our own efforts.

Remember our slogan — and remember — we are here to help you.

'Welcome my friend - and a friend
You must be!
For letting me help you
Also helps me.
Yes, I've had a problem
So you're not alone
If you care to discuss it—
Just pick up the phone.



Saddle Lake, Alberta
T0A 3T0

726-3990

Silver Coach Dining Lounge



- * Live Entertainment Nightly
- * Pick-Up & Delivery Available

352-0315

4805 - 50 Avenue
WETASKWIN, AB

**We Support National
Drug & Alcohol
Awareness Week**

NATIONAL DRUG AWARENESS WEEK

NOVEMBER 16 - 22



**SPRUCELAND
RADIATOR LTD.**
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20 OSWALD DRIVE, SPRUCE GROVE

Automotive or Industrial We repair them all

- Cleaning
- Recoring
- Gas Tanks Repaired
- Transmission Coolers
- Repairing
- Steam Heaters
- Oil Coolers
- New Heaters

½ mile south of hwy. 16 on Golden Spike Rd.

Cycle of violence can be stopped

By Neil Friedenberg
(Nechi Newsletter)

We have a greater chance of meeting violence from the hands of friends, husbands and relatives than we do from strangers. Most violence takes place in the home and ranges anywhere from a slap to being punched, kicked and severely beaten. All members of the family are

affected. Children hide in fright as mom and dad yell at each other and soon fists are flying and people are left hurt and scared.

Because women are generally not as physically strong, they are the ones left most hurt and frightened. If violence continues, the woman often begins to feel helpless and maybe even begins to believe that they are useless, stupid and

really do not deserve to be treated better. She begins to care less about herself and perhaps even begins to drink more and neglect her children, which leads to more feelings of self-hate and even more abuse, neglect and drinking. Soon a vicious circle develops and there seems to be no way out.

Children are abused by parents who feel helpless to deal with their own anger, hurt and fear. These children in turn, grow up and take their pain out on their children, just like their parents did to them when they were children — the cycle goes on and on.

The men, too, are victims of their own violence. They hurt not only from hurting their families but also must live with knowing they are often out of control, not only with alcohol but also with their own violence. Many men have learned as children that women and children are the targets for violence and when things

go wrong, you can always take your frustration out on them. Rather than having wives and children who will love and support them, their families respond with fear and anger. Violent men are very lonely and many try to hide their loneliness in drinking and violence.

For many years, family violence was a secret and we did not talk about it. If we were in a violent family we felt ashamed and lonely. Now, both men and women are admitting to themselves that they have a serious problem and are beginning to realize that things can change. Many counsellors in alcoholism are being trained to help these families and a life of hopelessness can change as women learn that they are not alone and men learn what it means to take care of themselves and their families.

What it takes is a vision of a healthy family and a commitment to that vision.

"It takes more to be a good role model and leader than just being a non-drinker"

By Maggie Hodgson
(Nechi Newsletter)

"It takes more to be a good role model and leader than just being a non-drinker," says Chief Roy Whitney. Roy has been chief for two years and has been a non-drinker for six years. He says there are presently four chiefs out of seven who do not drink in his region and the fact the rest drink does not mean they are alcoholics.

He says being a good role

model and chief means you have to work at changing your attitude, changing your outlook on life and people. Being a sober chief is a growing process. With time being spent with your family, you get more done at home. You see your whole environment. You change and grow emotionally, physically and spiritually. You take time to talk to people who have general problems or alcohol problems or even go to jail to see Band members. You have more time to talk and listen to Elders for direction. You have more time to be aware of the spiritual building process.

When Roy was asked what advice he would give to a new young, sober chief, he said "listen and learn." He said "take in as much as you can. Study people and know your community situation and environment. Understand there is a reason for everything in our lifetime — the good and the bad go together and every time you make it through the bad, you get stronger and stronger and you grow with it. It is not a job because it becomes part of your life. You can't walk away from it at 4:30 p.m., you live it, breathe it, sleep it."

He says when he is 70 years old, he wants our Native community to have strong cultural and spiritual foundations and to have a good education so we can meet the mainstream society. He would like our people to have both feet on the ground and know who we are.

My thoughts on Roy is with leaders like him, we do have an active "War on Drugs" from this leader.

ATTENTION:

Immediate Nursing Positions Available

Health and Welfare Canada requires
Community Health Nurses for its health centres in **HOBHEMA** and **STANDOFF, AB**

Hospital Nurses for the Blood Band Hospital in **CARDSTON, AB**

For further information contact our staffing officer in Edmonton at **420-2760**

This year NATIONAL DRUG AWARENESS WEEK is being held NOVEMBER 16 - 22. This program is designed to educate and inform you of the constant battle against drug and alcohol abuse.

Support Drug Awareness Week

Health and Welfare Canada
10506 Jasper Avenue
Edmonton, AB
T5J 2W9

(403)420-2760

EXECUTIVE SECRETARY (To Chief & Council)

DUTIES:

- Typing, filing, recording minutes, keeping informed of council schedules and making travel arrangements as required.
- The successful applicant will also be responsible for issuing cheques for honorarium disbursements. Duties are subject to change as needs require.

QUALIFICATIONS:

- The applicant must have the personality and ability to meet the requirements of the council and the general public.
- Shorthand in excess of 80 wpm mandatory.
- High typing skills — minimum 80 wpm.
- Must have knowledge of dicta-phone procedures.
- Should have complete understanding of the Cree language.
- Should have recognized secretarial certificate — with preference given to the executive secretarial portfolio.
- Highly motivated and independent person who is able to administer all duties completely and accurately.
- Must be free to travel — conferences, workshops, etc.
- Knowledge of AES Word Processor an asset.
- Management and maintenance abilities to oversee the entire clerical staff a definite asset.
- Must have valid Alberta Drivers Licence and own transportation.

SALARY: Negotiable - depending on qualifications.

DEADLINE: December 12, 1986.

A resume will be required at time of interview.

Louis Bull Band Administration
P.O. Box 130
Hobbema, AB
T0C 1N0

For interview appointment call Kathy Moses, Personnel Officer, Louis Bull Band at 585-3967.

NATIONAL DRUG AWARENESS WEEK

WATSON & KLAUSE

(BARRISTERS & SOLICITORS)

5003A — 51 Ave. 352-1771
Wetaskiwin, Alberta
Edmonton Customer Direct Line
(No Charge) Edmonton 426-1867

We Support National Drug Awareness Week

TIBBS Q MART

Open 8 a.m. - 11 p.m.
7 Days a Week

4519 - 56 Street
Wetaskiwin, AB

352-7070

Alcohol and drug abuse is an ever present and growing problem in today's society.

The national campaign which supports on-going programs to prevent and correct these social problem areas in being recognized as **NATIONAL DRUG AWARENESS WEEK** and takes place November 16 - 22.

We support these informative and educational programs that are designed for both adult and youth alike.

Please Get Involved
— Keep tomorrow's future a healthy one —

A message from:



Four Worlds Development
Faculty of Education
University of Lethbridge
4401 University Drive
Lethbridge, AB

(403)329-2184

Addictions Counsellor

Our Hinton Area Office offers a full-time, casual employment opportunity. Your skills in the area of treatment will be applied to individual, group and family counselling. Effective presentation skills will also be important as you will conduct addictions-related seminars and workshops with interested community agencies and groups. Qualifications: Bachelors level degree related to the Social Sciences or a two-year Social Services Diploma from a recognized community college. Some related work experience is preferred. Rate of Pay: \$12.16 - \$14.63 per hour Competition Number: AADAC 85/86 closes November 21, 1986 Obtain application forms at your nearest AADAC Office and return completed forms or resumes to the: Personnel Office ALBERTA ALCOHOL & DRUG ABUSE COMMISSION 2nd Floor 10909 Jasper Avenue Edmonton, Alberta T5J 3M9 Phone: 427-7935



AGT
Telecommunications
GOOD NEWS PARTY LINE

Drug & alcohol abuse is an on-going tragedy in today's society. Major campaigns are now underway in an effort to educate and inform Canadians of the risks and perils of this social problem.

Support
NATIONAL DRUG AWARENESS WEEK

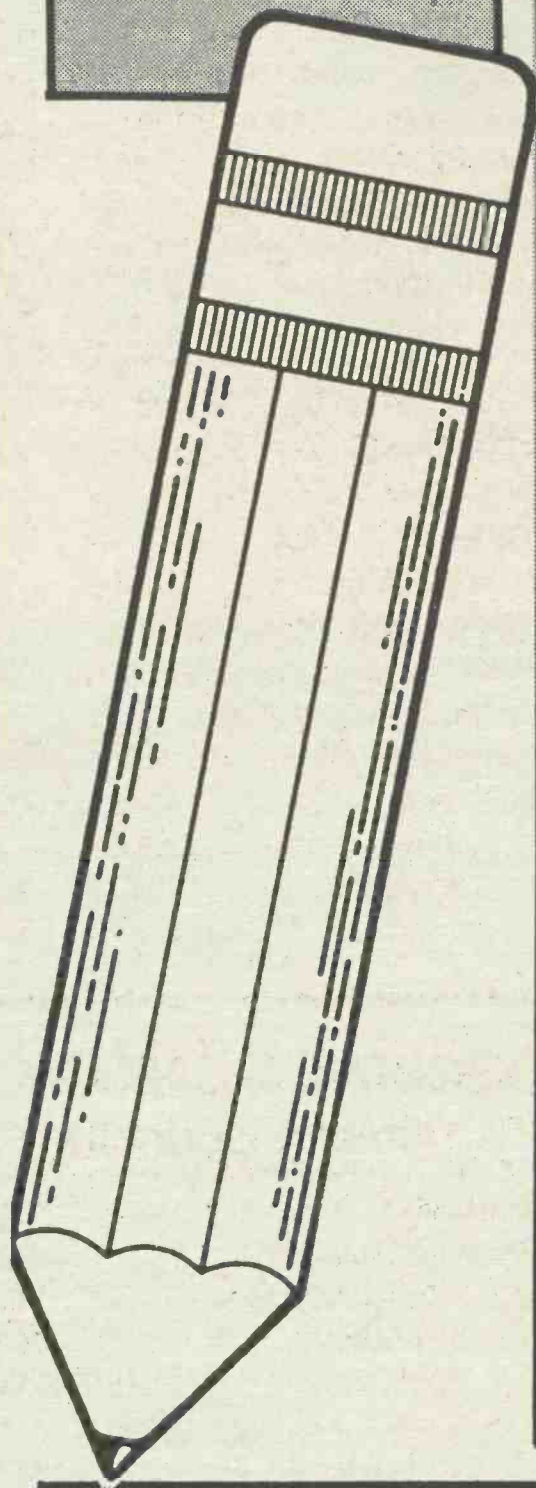
November 16 - 22

PUT IT HERE

CALL OR WRITE THE EDITOR OF THIS PAPER TO INCLUDE GOOD NEWS OF EVENTS AND HAPPENINGS YOU WANT TO SHARE. COURTESY AGT

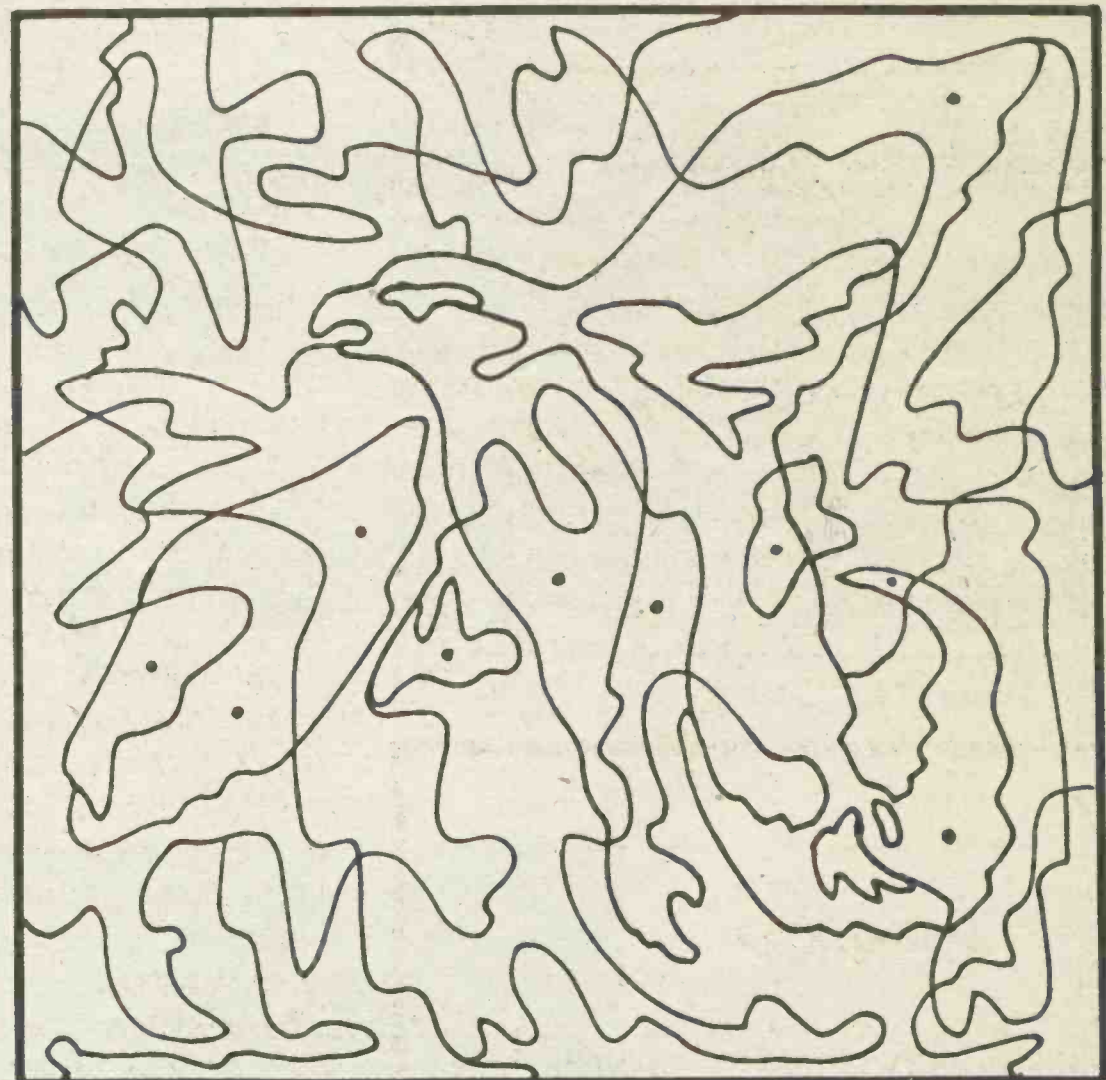
THE ACTIVITY CORNER

FUN FOR ALL AGES!



WINDSPEAKER PICTOGRAM

By Kim McLain



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

LAST WEEK'S SOLUTION:



Book your space

The Native Communications program is now accepting applications for the winter term, beginning in January. Winter courses include:

- Culture Workshop**
- Radio Production**
- Photography**
- Ad Campaign**

For further information regarding a January enrollment contact the program at the Jasper Place Campus of Grant MacEwan Community College, 10045-156 Street, Edmonton, Alta., T5P 2P7, (403)483-2348.



Grant MacEwan Community College

EMPLOYMENT OPPORTUNITY

MAINTENANCE HANDYMAN

DUTIES:

To perform various carpentry tasks on our portfolio of 130 houses within Edmonton city limits. Duties will include construction of/ or repairs to: fences, porches, steps, doors, windows, and siding.

QUALIFICATIONS:

Carpentry skills relating to general residential maintenance. Basic knowledge of plumbing, electrical, and painting. Must have own tools, transportation, and valid drivers licence. (Truck would be an asset).

SALARY: \$1,700 per month plus benefits.

Position available immediately.

Apply in person with resume to:

Art L'Hirondelle
Metis Urban Housing
Bsmt. 12750 - 127 Street
Edmonton, AB
T5L 1A5

WINDSPEAKER WORDSEARCH

By John Copley

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

THEME: Drug Awareness Week 1986

R O T C O D H L A N I M I R C M Y N E D
S A V E A A B U S E A R E C L U I L E I
B C C E P R O G R A M I T C I V D N I K
P A H H R E E A T T B I A N A I F E D R
O T A O S D W S E T U T R A J O U S E U
U C N D O A O E S T L R D C R G T K H O
N H G A A L R S S R A Y Y C A N N S A Y
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M N T M W N O S R R C M U B R K L R O T
A R A L F N U N T N E T G D O O L Y M I
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P F C T S O C I A L O N Y T E I R B O S

WORDLIST

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Sick
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User
Liar
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Drug
Help
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Jail | 5 - letter
AADAC
Abuse
Aware
Catch
Crime
Court
Image
Idle
Medic | Kids
Kind
6 - letter
Addict
Cadger
Cancer
Change | Risks
Sober
Think
Toxic
Youth
Ulcer
Fatal | Crisis
Doctor
Health
Inform
Poison
School
Social
Somber
Stress
Tardy
Victim
Wisdom | 7 - letter
Educate
Drinker
Honesty
Patient
Program
Smoking
Surveys | Overdose
Sobriety
Self Pity
Serenity | 11 - letter
Birth Defect
Enforcement | 15 - letter
Poundmaker Nechi | 20 - letter
Spend Time With Your Kid |
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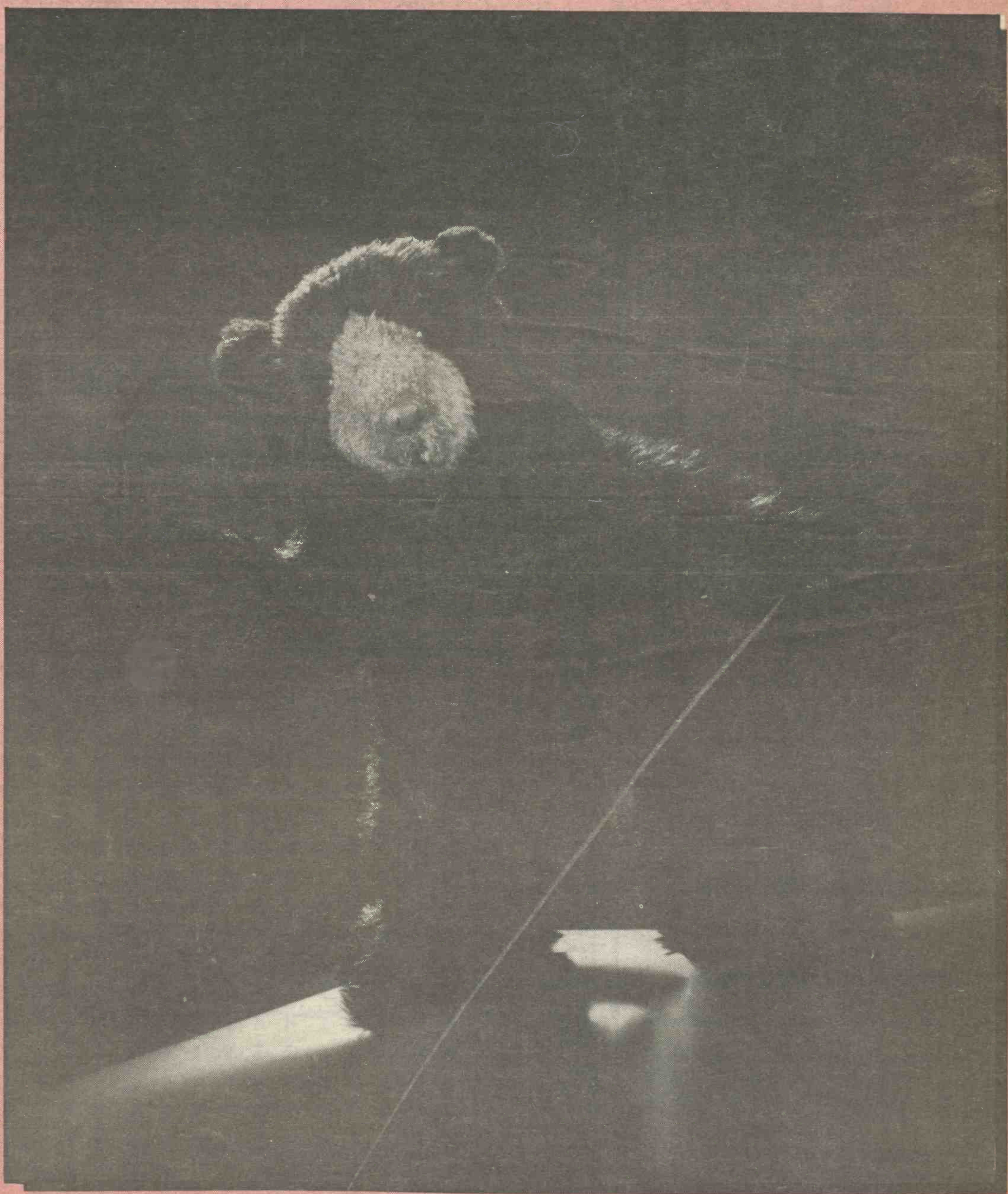
NATIONAL ADDICTIONS AWARENESS WEEK NOVEMBER 17 - 23

SOBER BEAR SAYS:

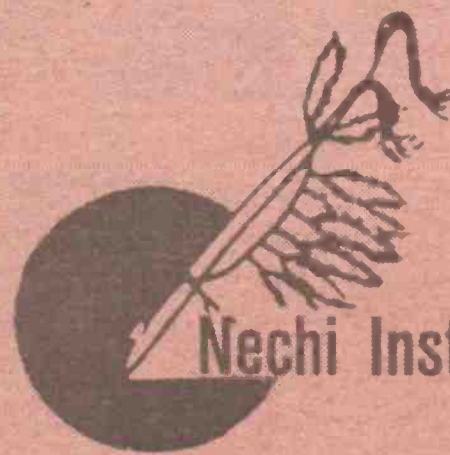
"Let it begin with you"

"Here are some activities your community can become involved in promoting"

- N.A.A.W. Media Promotion
- Community Fund Raising for prevention projects
- Placemats in restaurants promoting N.A.A.W.
- School Essay contests on Drug Prevention programs
- Setting up peer support systems in schools
- Public forum on prevention
- Poster contests on addictions prevention
- Art contests
- Interagency addiction education
- Banners across the street to promote N.A.A.W.
- Interagency feasts



National Addictions Awareness Week, get yourself involved.



Nechi Institute on Alcohol and Drug Education

Box 3884, Postal Station D, Edmonton, Alberta T5L 4K1
Phone (403) 458-1884