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QUOTABLE QUOTE

"We challenge young people to make the dreams they have become a reality." — Florent Vollant of Kashtin in an interview with Windspeaker. Page 1.

INSIDE SPECIAL SECTION

In a lead-up to National Addictions Awareness Week in November we have a special section on substance abuse. It begins on page 9 and takes a look at the significance of the week, a look back at some of last year's activities and the tragedy of substance abuse, which attacks the body and the spirit.

LOGGING FEARED

The Lubicon Indian Nation fears Daishowa, the Japanese multinational corporation, is poised to begin a major logging offensive in Lubicon-claimed territory this fall. Lubicon adviser Fred Lennarson says it's now up to Canadians to take up the battle on behalf of the Lubicons. Please see page 7.

WHITE SUPREMACIST

The Saskatchewan government is edging towards undertaking "some sort of review" of the shooting of trapper Leo LaChance in January by Aryan Nations leader Carney Milton Nerland. Please see page 7.

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August 16, 1991

North America's Leading Native Newspaper

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# Battered women in Innis

## Exclusive report

By Amy Santoro  
*Windspeaker Staff Writer*

EDMONTON

A lack of adequate family violence services on reserves forces many battered aboriginal women to flee their home community for help only to run into more stumbling blocks, says a report obtained by *Windspeaker*.

The report, *Abused Women in Alberta: The Story of Two Types of Victimization*, says "a lack of services includes not only the absence of services but also the inability of services in place to deal with family violence."

Support from Indian band councils for abused women is rarely available, states the report. Band councils need to become "involved in the healing process if they are to be part of the solution instead of the problem," said Metis Lorraine Courtrille, who compiled the 62-page report with funding by the Secretary of State.

Community health centres don't provide the type of services a battered woman needs "such as counselling or a thorough investigation into the physical condition and proper documentation of complaints of violence made by the women...important for the laying of charges should a woman choose that option."

The eight women interviewed complained their band councils refused to approve teaching of family violence prevention in schools. When attempts were made by school administrators to implement such programs "the band councils, especially the all-male councils opposed the practice."

On-reserve shelters for abused women are also plagued with problems. One woman said the location of the shelter on her reserve was public knowledge which "left the women vulnerable to interference from the abuser."

Access to services is also a problem many abused aboriginal women encounter. Having "no transportation, no telephone and small children" are some of the hurdles women get over to free themselves from an abusive relationship. The inability to access services was not only a problem in getting services in the community but also a problem for women wanting to relocate.

Please see page 2



Florent Vollant (left) and Claude McKenzie

Micheal Tremblay

# Native band a hit singing in Innu

By Molly Chisaakay  
*Windspeaker Staff Writer*

MALIOTENAM, QUE.

Kashtin has become a familiar word on the entertainment charts of national media. They're frequently seen on *Much Music* and they've been climbing the international music charts.

Kashtin means tornado in the Innu Aionun language of the Montagnais Indians, a tribe primarily of eastern Quebec and Labrador.

The duo band of Claude McKenzie, 22, and Florent Vollant, 33, draws the world's attention singing solely in their Native language.

Their music symbolizes the uniqueness present in each Native tribe in North America.

Sales of their debut album, released on Montreal's Trans-Canada label in the fall of 1989, are now approaching 200,000. And sales have reached 35,000 in France. The self-titled album was on the Top 50 charts in France, Belgium and Germany. Kashtin's next album is due in November.

Vollant told *Windspeaker* the band hopes to go on a concert tour of Alberta, but "it is up to our producer Claude Ranger of Avanti Plus in Montreal. We need people to contact Claude Ranger for concert contracts," he said.

"If people organize the concerts and call the producer, then we can go for a tour" he said.

"Right now Kashtin is touring in north Quebec, doing TV shows and working at the

studio doing another album," he said.

Kashtin has played in Vancouver, Ottawa and Winnipeg. "In Winnipeg we played at a powwow and it was fun," said Vollant.

"We just sing special songs for the spirit," he said.

"Our music is for people to feel happy, what we try to do is take care of the spirit of the Natives," he said.

"We challenge young people to make the dreams they have become a reality and I think we can do this," he said.

Kashtin's musical union began in the mid-eighties on the Maliotenam reserve, where the duo still lives.

Vollant and McKenzie write and sing in their own Innu language, a language familiar to only the 10,000 Innu/Montagnais people.

Their music is a new sound. It's young, modern music which intermingles cultures. The songs strike a universal chord.

Kashtin's music is amazing and a delight. It integrates upbeat melodies with guitars, drums, banjo and the Native language.

The music is a mixture of folk, pop, soft rock and rhythmic traditional sounds.

Their message is clear. Through songs in their language and music, Kashtin challenges society's ignorance of Native people.

Kashtin's music characterizes the diversity, uniqueness and differences among Native tribes.

Those differences are often missed by the non-Native society, which usually addresses

Please see page 2

## THE NATION IN BRIEF

Compiled by Amy Santoro  
Windspeaker Staff Writer

**Natives want ancestral band re-formed**

**DUFFIELD, ALTA.** — About 360 members of two Alberta bands want to form a splinter group and be recognized by their ancestral band name. Natives from the Paul band near Duffield, 60 km west of Edmonton, and the Enoch band, just west of Edmonton, say they're descendants of the Sharphead band, which was scattered by the government in the 1890s, apparently because of a measles epidemic. The band members were relocated to live with Natives of the Paul and Enoch bands, said Joe Bird, a Sharphead descendant from Duffield. The descendants want part of the Duffield reserve for their own — land they say was added to the reserve to accommodate their arrival at the turn of the century.

**Fort Chip bans sale of mouthwash**

**FORT McMURRAY, ALTA.** — Fort Chipewyan RCMP have banned the sale of mouthwash by store owners in the northern community. The ban on mouthwash, which can contain up to 25 per cent alcohol, went into effect Aug. 2, said Cpl. Gerry Hoyland. Recent violence in the area has been attributed to alcohol abuse.

**Native justice to be tried in Toronto**

**TORONTO** — Ontario has agreed to finance an alternative justice process for Natives in Metro Toronto under which offenders will be dealt with by Indian elders instead of being thrown in jail. Aboriginal Legal Services of Toronto received \$100,000 to establish the program under which Crown attorneys could allow Natives pleading guilty to minor offences to be sent before a community council composed of elders and community leaders.

**Natives will have a say in fate of diseased bison**

**YELLOWKNIFE** — Aboriginals closest to diseased bison herds in and around northeastern Alberta's Wood Buffalo National Park will play a significant role in how the animals are eventually managed. The Northern Buffalo Management Board, which was given \$1.4 million to create a management plan for controlling tuberculosis and brucellosis in the park's 3,500 bison, completed three days of meetings Aug. 8. A plan presented by the Chipewyan community of Fort Resolution to manage the Hook Lake bison herd outside the park is already being considered.

**Emergency shelters for battered women approved**

**MORLEY, ALTA.; SUCKER CREEK, ALTA.** — Plans to build emergency shelters for battered women on the Morley and Sucker Creek reserves were announced by the Canada Mortgage and Housing Corporation (CMHC). The new shelters, sponsored by the Stoney Tribal Administration and the Sucker Creek band, were approved under Project Haven, a federal initiative announced in June 1988. The federal government, through CMHC, gave the bands about \$200,000 each as a fully-forgivable loan.

**Film urges aboriginals to donate organs**

**WINNIPEG** — Manitoba's Native community is joining the medical establishment to encourage transplants. A video by the Health Sciences Centre in Winnipeg urges Natives to donate their organs. Fear discourages many Natives from donating organs. But "one elder said you should try to stay alive as long as long as you can; you have things to do for your community and you haven't finished yet," said Art Wambidee, who plays a leading role in the film.

**Manitoba band accepts compensation**

**THOMPSON, MAN.** — The Pas Indian band has accepted a \$4.5 million compensation proposal to cover damage resulting from flooding nearly 30 years ago. The agreement was reached with Manitoba Hydro, which flooded 130 hectares of the northern band's land in 1962.

**47 per cent of Sask. Natives live off reserves**

**SASKATOON** — Close to half of Saskatchewan's status Indians now live off reserves requiring a shift in economic strategies. "In our province 53 per cent of status Indians are living on reserves — which means 47 (per cent) of them are now off (reserves)," said Kenneth Thomas, national chairman of the Canadian Aboriginal Economic Development Strategy.

**CBC sells movie about Native's murder**

**TORONTO** — The CBC has announced the sale of *Conspiracy of Silence* to CBS. The four-hour mini-series, scheduled to be broadcast in Canada Dec. 1 and 2, is based on the true story of Native teenager Helen Betty Osborne. Her murder in northern Manitoba was covered up for 16 years. The mini-series will air on CBS in 1992.

**Services transferred to tribal council**

**MEADOW LAKE, SASK.** — The federal government and a group representing 5,000 status Indians in northwestern Saskatchewan have signed a \$20-million deal to transfer health services to Native control. The transfer to the nine bands of the Meadow Lake Tribal Council will be phased in over three years.

## Battered women in limbo

From front page

Yet some women relocate despite the obstacles.

"We had one woman who hitchhiked for two days to get to the shelter. She hid in ditches with her children. It was a very sad statement someone has to go through that to get to a shelter or get the support of someone," said a shelter worker.

Rural policing and legal services were other problems respondents noted. Both abused women and shelter workers interviewed for the study said "police involvement in domestic disputes is inconsistent" since involvement in a family dispute is not a departmental rule but rather the choice of an individual officer.

Women living on reserves policed by tribal police in addition to RCMP services are at a disadvantage. "Because tribal police are more likely to know the circumstances of individual families they are more likely to ignore the call from a victim," said one shelter worker.

The reaction of others when a woman involves the police in an abusive relationship is another issue aboriginal women must face. "The RCMP will lay the charges against the man. If he goes to jail, she is forced to leave because of the reaction of friends and family members. She is blamed for everything. The abuse is even her fault," said a worker.

But even after a woman leaves the reserve in hopes of escaping the abusive situation she may encounter a whole new set of difficulties. Aboriginal women leaving the reserve for a place of refuge in the city may instead confront "harassment, racism and restrictive rules" in women's shelters.

Shelter workers in the study were concerned about the limited amount of time a woman is allowed to stay in a shelter on each visit. "The present policy, which allows women to stay for three weeks, is inadequate."

The study also found shelters can provide only a limited number of services and are "lacking the essential services required by the aboriginal woman who is unfamiliar with an urban environment."

Some shelter workers are not yet "aware of her own discriminatory views regarding aboriginal people. To deny this problem exists between staff and clients and clients will only perpetuate the problem of racism and indirectly family violence."

Because women see shelters as safe houses, if racism is experienced it will be generalized to all shelters "thus decreasing her chances of escaping the abusive relationship."

Aboriginal women moving to the city find themselves on social allowance programs because of laws that govern treaty Indians. The Indian Act doesn't provide for support payments by abusive husbands so "there is no other resource for the abused woman."

Whether a woman flees to a large or small urban community, the report discovered these women are likely to be found by their abusive partners because the "aboriginal community is so close-knit."

One shelter worker said some women make it on their own for about a month "but then the husband moves in. Even if she

calls the police, they tell her he's got every right, that it is a family matter. so she's right back where she started...I've yet to meet a Native woman whose husband has not found her."

Courtrille, a university graduate, said she hopes violence against aboriginal women will end or at least decrease within the next two generations.

The report makes recommendations for both the aboriginal and urban community. On and off reserve services providing education about family violence, parenting and life skills training are recommended.

Aboriginal communities,

recommends the report, must take responsibility for creating services "by gaining the support of elders and community leaders."

The report recommends safe houses increase "the ratio of aboriginal staff employed" and non-aboriginal staff "need to evaluate their knowledge and skills" in assisting aboriginal clients.

Shelters serving only aboriginal women in urban centres should be established, states the study.

The report, which took two years to complete, will be officially released shortly, said Courtrille.

## Women feel isolated

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Battered women moving from reserves and settlements to cities to escape often feel isolated from friends and extended family members, concludes researcher Lorraine Courtrille.

In a new environment they often don't know where to turn for help, she said in an interview.

Courtrille, a member of the Women of the Metis Nation, is one of the members of a committee, which prepared a soon-to-be-released report on the situation facing battered aboriginal women in Alberta.

She worked with Native Counselling Services of Alberta for four years, where she recognized the tragic circumstances in which many women find themselves when involved in an abusive relationship.

"Often coming from an abusive parental home, they end up in a similar situation in their own marriages. And an additional problem occurs if the children are taken away and cared for by the child welfare system," she said.

The report was written under the direction of the ad hoc committee on Native family violence and was funded by the Secretary of State's women programs.

"The research data was gathered throughout 1989. We went



Heather Andrews

Lorraine Courtrille

into five different locations, interviewing the women themselves, shelter workers and others whose input helped us gain a clearer picture," she said.

The committee noted most band councils are male dominated. And local police officers and health workers often aren't trained to understand either Native culture or family violence.

Western methods don't always work when helping Native people, said Courtrille. "For instance a psychiatrist will fail in some instances and a medicine man will succeed."

The report recommends workshops be offered in aboriginal communities to educate residents on avoiding abusive situations and on the healing, counselling and other resources available.

Courtrille said Women of the Metis Nation hopes to set up an aboriginal women's transition house for abused women, "a place for them to turn to for safety, especially those who are isolated and feel they have no place to go."

## Band a hit

From front page

Native people as belonging to one large group scattered across the country.

By upholding the respect and pride of their language they're showing the world the uniqueness in Native heritage.

Innu "is the language we think and dream in," said Vollant in a prepared release. "When you cry in English it is the same as when you cry in Innu. We do many of the songs with a lot of emotion and emotions don't have a barrier and people catch that spirit."

Kashtin's songs speak the language of the heart, a universal language only good music transcends. The band's music reflects their culture and life on the reserve.

Kashtin's music is full of special kinds of feelings and is easy to hum. Not understanding the Montagnais language isn't a barrier. The music captures the attention of the listener.

Kashtin's musical influences

were the Eagles, Pink Floyd, the Rolling Stones and the Beatles and folk songs like Tom Dooley and Blowin' in the Wind.

Combining pop influences with traditional Montagnais music of the makusham drum made of caribou skins make up their unique distinctive sound. The makusham drum is the only musical instrument of the Montagnais tribe.

The duo is backed up by a four-piece band.

Seven years later, after inking a record deal with Montreal music producer Guy Trepanier in 1988, Kashtin is still singing songs naturally in their language and proudly delivering a message.

"I feel very good for Florent and Kashtin," said Reginald, the 30-year-old brother of Florent. "It's very good for Montagnais, it is a good example for young people to see Kashtin."

"I like the song Tshinanu (What We Are), it is my favorite song, it is a song about us Indians," he said in an interview.

## THE NATION IN BRIEF

Compiled by Amy Santoro  
Windspeaker Staff Writer

### Ontario accepts Indians' right to self-rule

THUNDER BAY, ONT. — Natives and the government of Ontario signed a breakthrough agreement recognizing the rights of Indians to self-government under Canada's Constitution. More than 100 people watched as 12 First Nations chiefs and Premier Bob Rae signed the landmark document Aug. 6 making Ontario the first province to recognize Natives' right to rule themselves. The agreement must now "be built on so future generations can carry on Native traditions," said Gordon Peters, chief of the First Nations of Ontario. Under the Statement of Political Relationship all future negotiations between the province and representatives of Ontario's estimated 170,000 to 200,000 Natives will be conducted on a government to government basis, said Rae.

### Students' illnesses blamed on diesel contamination

PUKATAWAGAN, MAN. — Diesel fuel contamination under a school may be the cause of headaches, hyperactivity and birth defects afflicting some children, says a Mathias Colomb Indian band councillor. "It's really scary," said Shirley Castel, whose five-year-old son attended the school last year. "There have been health problems for years that were a mystery. Now parents are putting two and two together." Castel said her son became "very hyperactive after he started attending the school." Castel and more than 100 other parents are refusing to send their children back to the school this fall after an independent environmental study found hazardous levels of diesel fuel in the soil under the building. The school was once the site of a diesel electric generating unit installed and operated by Indian Affairs from 1964-1967. Manitoba Hydro then took over the operation for the next 10 years until the site was decommissioned. Manitoba Hydro denies any responsibility for the problem.

### Church will gather abuse stories

WINNIPEG — The United Church plans to dispatch special teams to collect stories of abuse at Indian residential schools. "It's pretty clear the intent of the schools was to wipe out the Native culture. And we're part of that," said Dianne Cooper, executive secretary of the church's Manitoba and Northwestern Ontario conference. Cooper said the teams made up of one Native and one white person will travel to any Indian community willing to talk to them. The schools, created by the federal government and operated by the Catholic, United and Anglican Churches, operated from the 1880s to the 1970s, with the goal of integrating Native students into white society.

### Erasmus, Wilson to co-chair Native commission?

FORT SMITH, N.W.T. — Former Assembly of First Nations national chief Georges Erasmus and retired Supreme Court justice Bertha Wilson are rumored to be the choices for the top two seats on the Royal Commission into Aboriginal Affairs. Gary Bohnet, president of the Northwest Territories Metis Nation, took part in a conference call with all provincial and territorial members of the Native Council of Canada Aug. 1 during which the names of the two co-chairs and four other commission appointments were revealed. Bohnet said the other commission members named by former Supreme Court chief Brian Dickson are Allan Blakeney, former NDP premier of Saskatchewan, Paul Chartrand, University of Manitoba Native studies professor, Mary Sillett, president of the Inuit Women's Association and Viola Robinson, president of the Native Council of Canada. The appointments haven't been confirmed by Ottawa. Erasmus said the appointment is "news to me."

### Agreement reached on Island Lake claim

ISLAND LAKE, SASK. — A land dispute dating back to 1914 has been resolved by the Island Lake Indian band, the federal government and the province of Saskatchewan. In a May 14 referendum, a majority of the band membership voted in favor of the proposed agreement. "As chief of the Island Lake band, I affirm the return of the alienated lands will signify a new dawn for the Island Lake people," said Chief Harvey Chief. The agreement provides for about 10,560 acres of land, including surface and sub-surface rights, and compensation to be paid to the band for expenses to purchase all third party interests held in the land, said a news release. Under the agreement, the band will release Canada on a full and final basis from any further obligations arising from this transaction. Canada will release the province on a similar basis. Island Lake and Canada are parties to Treaty 6 signed in 1876.

### Activist died of natural causes

VANCOUVER — American Indian activist Robert Satiacum died of natural causes, a coroner's jury ruled. Satiacum, 62, a hereditary chief from Puyallup, Wash., died March 25. He was arrested five days earlier after skipping bail days before he was to be sentenced on a charge of touching a 10-year-old girl for sexual purposes.

### Kecia's story released

OTTAWA — A video documentary, which follows a young aboriginal woman with the HIV infection, has been released by the minister of National Health and Welfare. *Kecia: Words to Live By* "sends a very powerful message on the tragic reality of AIDS and documents the courage of one young woman, who works to raise AIDS awareness in the aboriginal communities across this country," said Benoit Bouchard, whose department provided \$67,000 to the joint production by the National Association of Friendship Centres and Gryphon Productions. The film will be distributed to First Nations communities by Health and Welfare Canada and the National Association of Friendship Centres.

## News



Amy Santoro

Solicitor General Dick Fowler signs community based justice agreement

# Province and bands sign deal on community justice

By Amy Santoro  
Windspeaker Staff Writer

SPRUCE GROVE, ALTA.

Solicitor General Dick Fowler and Indian leaders shared a peace pipe as a sign of good faith before sealing an agreement giving five bands control in delivering community-based criminal justice services.

The 10-year deal allows the Alexander, Alexis, Enoch, O'Chiese and Sunchild bands to deliver services, including crime prevention, courtworker services and community supervision.

The agreement, which took two years to complete, is "long overdue," said Alexis Chief Howard Mustus. "For too long we've allowed our people to be abused by the justice system because of a lack of understanding."

The agreement recognizes the special needs of aboriginals and reflects "my department's and society's belief the best way to develop and implement effective criminal justice programs and services in aboriginal communities is through direct and meaningful involvement of aboriginal leaders and community-based organizations," said Fowler, a Metis.

The program will allow for alternative forms of sentencing. For example offenders may provide community services instead of being fined and accused individuals may be released under the supervision of a probation officer rather than being held in custody. Translation services for offenders will also be available.

The project will be staffed by qualified aboriginals. Alexander Councillor Vicky Arcand said "it's time our people deal with our people who get involved in the system."

Thirty-one per cent of Alberta's inmate population is aboriginal while they make up only 4 per cent of the province's total

population.

Fowler told reporters politicians "haven't done such a hot job" in dealing with aboriginals. But now "it's time to change the way we allow aboriginals to treat their own people."

Despite the enthusiasm displayed by the 55 Natives and non-Natives in attendance at the Aug. 1 signing ceremony in Spruce Grove, two chiefs expressed concern and confusion.

O'Chiese Chief Caroline Beaverbones said she's "afraid"

and Sunchild Chief Harry GoodRunning told the crowd he "didn't understand the agreement."

Signing a deal the chiefs are unfamiliar with "indicates the trust between bands," said Fowler.

The Yellowhead Tribal Council, chaired by Mustus, will take responsibility for the project. The agreement will cost \$205,000 this year. Remaining years will be negotiated annually. No federal money is involved in the initiative.

# Prince Albert hopes to get healing lodge

By Amy Santoro  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Prince Albert Mayor Gordon Kirkby is hopeful his city will win its bid for an aboriginal women's healing lodge following the loss of a corrections facility to Alberta.

Solicitor General Doug Lewis announced July 31 four new regional facilities for federally sentenced women will be located within 100 km of Halifax, Toronto, Montreal and Edmonton or Calgary. "These locations represent the areas which most federally sentenced women come from," said Lewis.

He said he realized many cities would be disappointed by the announcement but "a decision that respects the need for federally sentenced women to be both close to home and near to needed services was necessary to implement our plans."

A disappointed Kirkby said he's "very hopeful with respect to the healing lodge aspect of the proposal."

The new facilities will replace the 57-year-old Kingston Prison for Women, where four Saskatch-

ewan Natives killed themselves over the past two years.

The fifth facility, the healing lodge, will be located in one of the Prairie provinces, said Lewis. A Prairie location was chosen because 67 per cent of federally sentenced aboriginal women are from that region, he said.

Aboriginal women make up 70 per cent of Canada's prison population.

The healing lodge will operate according to Native traditions and will be staffed by aboriginals.

In a news release, the Prince Albert Tribal Council expressed disappointment at losing out on a regional prison. Chief Allen Felix said he hoped the decision wouldn't jeopardize his city's proposal for the healing lodge.

A joint government/private task force recommended in April 1990 the Kingston prison close its doors. The report said the prison was "unfit for bears, much less women."

Last fall Ottawa decided to replace the prison with five regional prisons. The cost is estimated at \$50 million.

Lewis said the government will close Canada's only prison for women by Sept. 1994. An announcement on specific locations is expected by December.

# Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Friday to provide information primarily to Native people of Alberta and Saskatchewan. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35 mm microfilm: Micromedia, 220 Victoria Street, Toronto, Ontario, M5G 2N8.

15001 - 112 Avenue, Edmonton, AB, T5M 2V6  
Phone: (403)455-2700 Fax: (403)455-7639  
Bert Crowfoot, Publisher

## Healing must take the place of punishment

The federal government's announcement of five regional corrections facilities for women should be viewed with cautious excitement.

One of the facilities is a healing lodge which will serve as an incarceration option for federally sentenced women. It will operate in one of the Prairie provinces, where 67 per cent of federally sentenced aboriginal women are from. It will operate according to Native traditions and be staffed by aboriginals.

The rationale behind closing the doors of Kingston Prison for Women in Ontario is the isolation women face when locked behind the walls of the 57-year-old prison.

Most women are a long distance from family and friends, who can't afford the trip to Kingston, causing the women to feel hopeless and alone. Some of these women, particularly aboriginals, turn to suicide as their only way out.

Seven aboriginal women have ended their lives since 1975 either while incarcerated or shortly after being released.

Marie Custer was one of those women. Far from her father and son in Prince Albert, Sask. Custer became depressed and hanged herself February 1990. Her father Sam Custer believes his daughter would still be alive if regional facilities were available.

Indeed the regional centres will allow women to be closer to their support system and perhaps decrease the number of suicides.

But the government is failing to deal with the issues that place Native women in jail in the first place. Studies indicate Native women are more frequently involved with the justice system because of their tragic backgrounds.

Marie spent her most of her childhood in a non-Native foster home where her father said she was beaten, starved and "treated like a dog." As a teenager Marie found herself in and out of jail. This cycle is not unusual for Native women.

Ninety per cent of aboriginal women in prison have a history of physical and/or sexual abuse. Most aboriginal women abuse alcohol and drugs — probably to deaden the pain of the past and present.

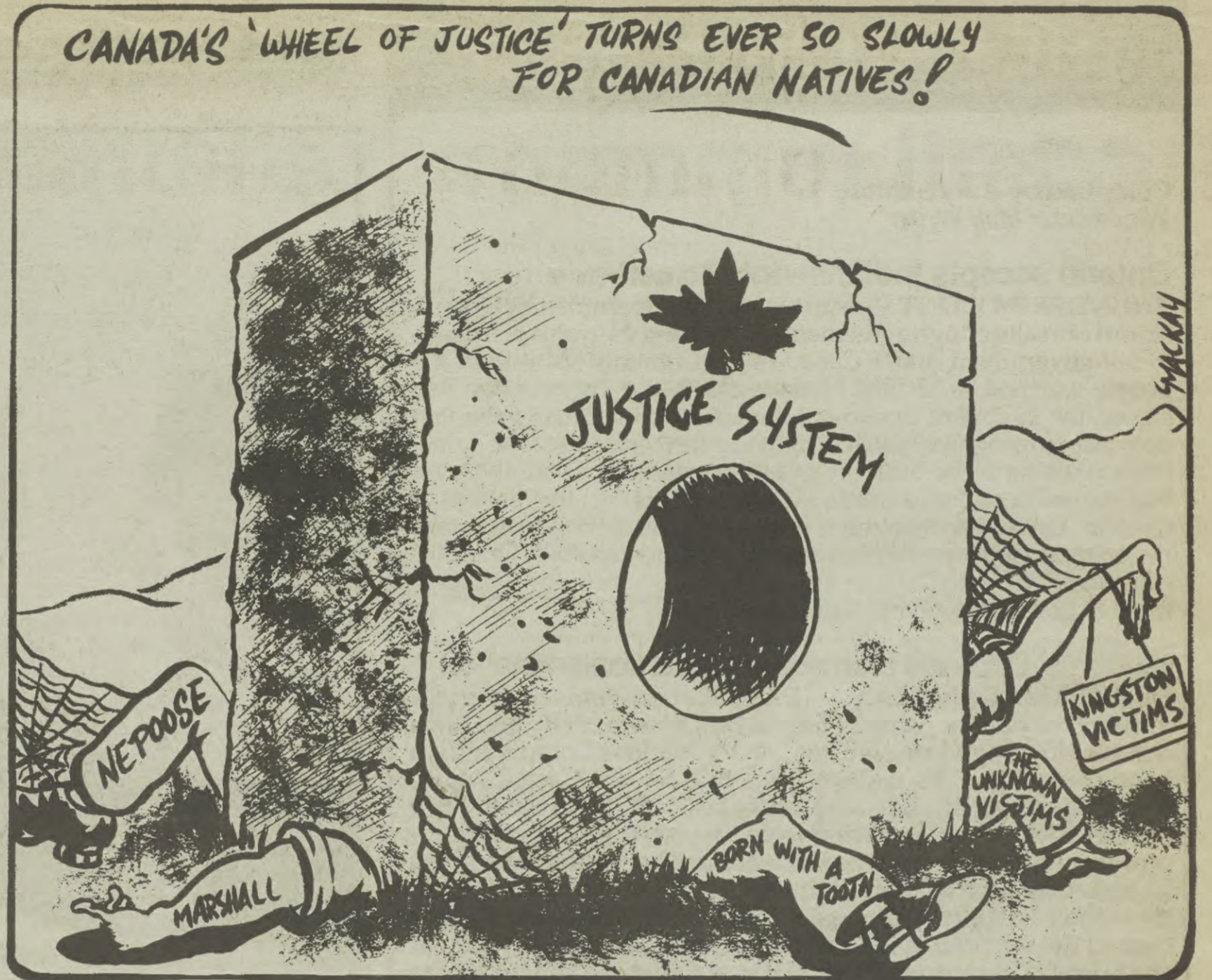
The backgrounds of the Native women who committed suicide bear a strange resemblance, said Sharon McIvor, lawyer for the Native Women's Association of Canada.

The solution is to keep aboriginal women out of prison in the first place. To help them heal their wounds so the cycle isn't passed on to the next generation.

But the current system doesn't focus on healing, it focuses on punishing the individual for her crime. The only way to keep Native women out of jail and thus decrease the number of suicides is to allow Natives to run their own justice system focusing on rehabilitation.

A Native woman in a white-dominated system is sure not to survive. The healing lodge, set to open in 1994, is only the first step. The ultimate step is for the government to recognize the right of Natives to self-determination.

It's time for the government to free aboriginals from the claws of the dominant society, giving them the opportunity to stop the generational pattern of low self-esteem, which leads Native men and women to destructive lifestyles.



## Reflecting God's spirit

### STONEY INDIAN RESERVE

There's a hill on this reserve I go to regularly. Nothing really special about it except when you watch the sun go down you watch it set over land that's largely unencumbered by resource development.

There's a small copse of trees at the crest behind a rock ledge where you can dangle your feet over about 150 metres of space. Deer visit, coyotes howl as the dusk gathers and there are eagles. Here, life often becomes rational again after the city has its way with you.

I received a letter recently from a man who's obviously given up trying to understand, if indeed he ever tried. In his view aboriginal people are as primitive in 1991 as they were in 1492. He has never learned the vital difference between primitive and heathen and, as a result, can't see Natives neither need protection nor to have their choices made for them.

It was a disturbing read. Firstly, because it was from a retired person, someone whose experience of Canada and aboriginal people is concrete and not likely to change.

Secondly because, in its vehemence, spit and yowl, it revealed a desperately embittered, lonely, adversarial person whose only

apparent outlet is vitriolic letters to strangers.

Thirdly, because by starting the letter to me (copies have been sent to Indian Affairs Minister Tom Siddon and 'others') with a "how do you like this, —hole!" form of salutation, it revealed someone incapable of dealing in anything other than disrespect.

The letter-writer believes Natives have absolutely nothing to offer Canada except stereotypic negatives; that political rights and the pursuit of them were cancelled with the arrival of the Europeans and aboriginals should simply shut up and make do. Say goodbye to the reserves, funding for organizations, the Indian Act and any aspirations for inclusion and definition in the Constitution.

Most importantly, he believes there is no significance at all in the spiritual tools of the aboriginal peoples. That ceremony, ritual, lore and legend are all blather and the idea of the "noble savage" is bunk created by Rousseau. He believes if the noble savage did exist someone would have written about it.

Apparently he's never read the journals of early missionaries, who describe the healthy physical, spiritual, emotional and cultural life of the people they found here. Or the writings of Columbus who said they had a countenance and a presence that was humble and magnanimous; so much so he referred to them as beings reflective of the spirit of God.

Columbus described them as being, *in corpus in Dio*. The critical phrase is *in Dio*. From here sprang the name Indian — not from the historically inaccurate myth about thinking he was in India. As an explorer Columbus wasn't stupid, just lost.

Having never read the writings, makes them easier to deny, I suppose.

The reason Natives continue to fight so doggedly for their

rightful political place is, first and foremost, to preserve, enhance and apply the ancient spiritual foundations of their societies that allow them to continue to define themselves. A foundation that was in place long before history came to North America.

That's the bottom line. Sitting on this hillside with the world around me turning purple, it's sad to envision the vast numbers who have missed the point. They, like the letter-writer, believe Native unrest is geared with purely political teeth — politics as defined by their own experience.

Natives know the buffalo are gone. They know they can never bring back the tribal ways that existed before occupation, just as they know survival as a cultural entity depends on the perpetuation of the spiritual foundations that made that lifestyle possible. It's the perpetuation of the feeling, the spiritual essence of those ways that's made that lifestyle possible. It's the perpetuation of the feeling, the spiritual essence of those ways that's important and vital.

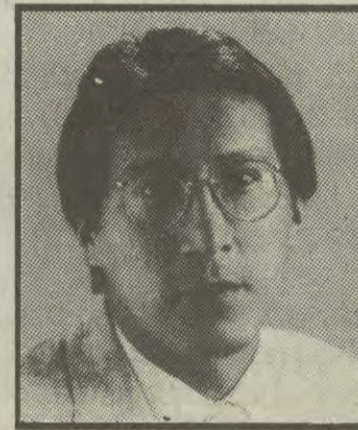
Seeking a political place in Canada is merely a means to an end. The end being our survival as a vibrant, evolving circle of nations within a nation.

And that's not a radical or overbearing concern, nor is it an overtly aboriginal one, merely another segment of humanity seeking justice, balance and harmony.

As darkness descends over these mountains and the imminent departure for the city approaches, it's good to remember the spiritual in the face of uncertainty, distress and change is revivifying, healing and freeing.

Just another primitive dictum.

EAGLE FEATHERS: to C. Joynt for the inspiration, motivation and example.



**RICHARD WAGAMESE**

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## Your Opinion

## Racism common at Lethbridge shopping centre

Dear Editor:

Is Canada in the middle of a tax revolt? Everybody but the fly-by-the-seat-of-their-pants politicians knows that. Are consumers hurting local merchants by going to the U.S. to shop? That's the whole point. Are we kicking the hell out of Ottawa's autocratic government bureaucracy which practises something

it calls democracy? You bet! When shoppers go across the border to shop, they're thinking anti-GST, anti-Mulroney.

To add insult to Mulroney's anti-GST injury, this Native consumer sees the GST as just another reason, among many, to go south to spend my money. There is, in this city, an oil-barge load of shoppers who are fed up with our white merchants who

can't understand the simple, yet very complex word, courtesy, let alone have it entrenched in their everyday vocabulary. Nor do they know how to make the word a servant of their everyday deeds and actions.

From discussions I've been having over the years with family, friends, relatives and acquaintances it must be concluded the multimillion-dollar-a-year aboriginal consumer business is simply not appreciated in Lethbridge. The white merchants feel completely at ease with the status quo. Apparently if a person looks, speaks, acts and dresses to a certain pre-ordained format they are worthy of this jealously guarded, conservatively dispensed courtesy (all of which goes to exclude Natives, of course).

Fortunately the capitalist system — here and across the border — permits those merchants to flourish who know how to treat their customers with dignity and respect, in other words fairly, whether they're culturally different and/or of a different race, religion or political persuasion. Those merchants in southern Alberta of whatever race, religion or political persuasion who failed to learn these lessons in the past simply vanished from the face of the Earth. The Native consumer does have purchasing power in Lethbridge and surrounding communities.

For those merchants who believe this to be false a word of caution. Over the past 15 years there have been many businesses in Lethbridge which have come and gone. Those businesses which have disappeared simply lacked the all-important ingredient of courtesy. By all marketing common sense they should not only still be in business but should actually be thriving.

A recent Blood boycott of Cardston businesses proved disastrous for its local merchants. The problem with this approach is the friendly, good merchants get snubbed along with the actual racist-types.

It is my belief and experience businesses which practise courtesy as a way of doing business with their customers have outlasted those which didn't. Those are the businesses most consumers frequent for they know where their dollar is appreciated and the merchant is not above acknowledging that fact in no uncertain terms, much to their credit.

This lack of courtesy has always been known to Indians as racism. I would suggest to all white merchants genuine courtesy is one way to help fight this insidious social disease, which is as bad as syphilis. Don't help spread the disease. You need the Native consumer as much as we need you. Bad news travels fast.

The local Woodward's mall billets a number of businesses which are particularly guilty. Aboriginal customers find it absurdly backward and galling that this mall allows white, old-age pensioners to practically live out their waning years at this mall. I've nothing against these people, but they contribute next to nothing to the merchants' profits and are allowed to loiter endlessly, day in and day out, unchecked by security guards, gawking and glaring at the paying non-white customers as if to say 'This is our mall, you don't belong in here?' The mall employs so-called humane and understanding security guards to harass visiting Native cus-

tomers and their families, hard-working customers who undoubtedly want only to browse or shop in peace without undo attention.

This very important consumer sector of the southern Alberta/northern Montana shopping public is turned off by this incredulous lack of good judgement and management, which appears to condone and even encourages what can only be labelled a very crude, anti-social work ethic.

It is fundamentally immoral and uncivilized for mall managers and their employers to continue to allow these muck-sucking, anti-Native consumer attitudes to go on unchecked under what looks to be their very snobbish, Christian noses. Allowing old-age pensioners to behave in public the way they do only underscores the fact. Woodward's would never allow elderly Native people to loaf around in their mall unquestioned. An elderly, Native person could never be so ill-mannered to begin with. Woodward's in Lethbridge is synonymous in many minds with the word racism. Is this an image the president of that organization is proud of?

These mall managers should understand their style of characterless management poisons the little ambience shopping malls must already fight to acquire. Why should my family or any other non-white person allow themselves to be subjected to idiotic, racist harassment by dumb security guards, who in all probability maintain the despicably low and undereducated IQ of a P.I.G. (potbellied imbecilic goon) and have attitude problems to match?

The mall should be perceiving Natives as highly-valued customers out to enjoy themselves on an afternoon of shopping. We find ourselves instead too often in a situation where Native customers angrily depart the establishment with a putrid

taste in their mouths. They become customers who won't come back, customers who wonder why in hell they ever bothered to go into such a God-awful establishment in the first place?

Multiply this letter by the thousands of non-whites in southern Alberta and northern Montana who have been subjected to this sleazy treatment and you may begin to get the picture.

Woodwards or any other Lethbridge business which feels they must discriminate this way may just as well post a sign outside their door reading 'If you are non-white and expect to be treated with courtesy and respect, don't bother to enter!'

Canada should understand it is much too late for apartheid, although many here long for it. That option is dead. I feel sorry for those few businesses located within that mall who do treat the customer with respect, some who are genuinely friendly and non-racist merchants, for they would get more of my business if they weren't located in this particular mall.

It is well-known Native Americans generally don't go where they're not wanted. If the business is not fundamentally racist and the staff doesn't believe courtesy pays, that can be rectified. They should be instructed by their managers they're there for the customers' benefit, not the other way round.

When the consumer can get courteous, superior service at better prices in Cut Bank, Great Falls or Kalispell, Montana without the GST and the unwanted, racist harassment of businesses in Lethbridge, the better deal is to go south. With 80 per cent of Canada's population located within 100 miles of the U.S. border one has to ask whether Canada really knows how it is castigating itself and whether anyone truly gives a damn?

Alfred Young Man  
Lethbridge, Alta.

## Apology in order

Editor's Note: John Vrolijk, president of the Edmonton Country Rodeo Association, sent a copy of the following letter to Windspeaker. It was addressed to Lyle Donald of the Canadian Native Friendship Centre.

Dear Mr. Donald:

I have just received a copy of *Windspeaker* dated July 19, 1991 and have read the column 'Droppin' In' by Rocky Woodward. I was not aware until I read the column I had in any way embarrassed or slighted your group of dancers or your association. It was certainly not my intention to offend you or the dancers or the association you belong to.

There is no excuse for my thoughtlessness and I sincerely apologize to all. In the future I and the Edmonton Country Rodeo Association will be more attentive and responsive to Native people.

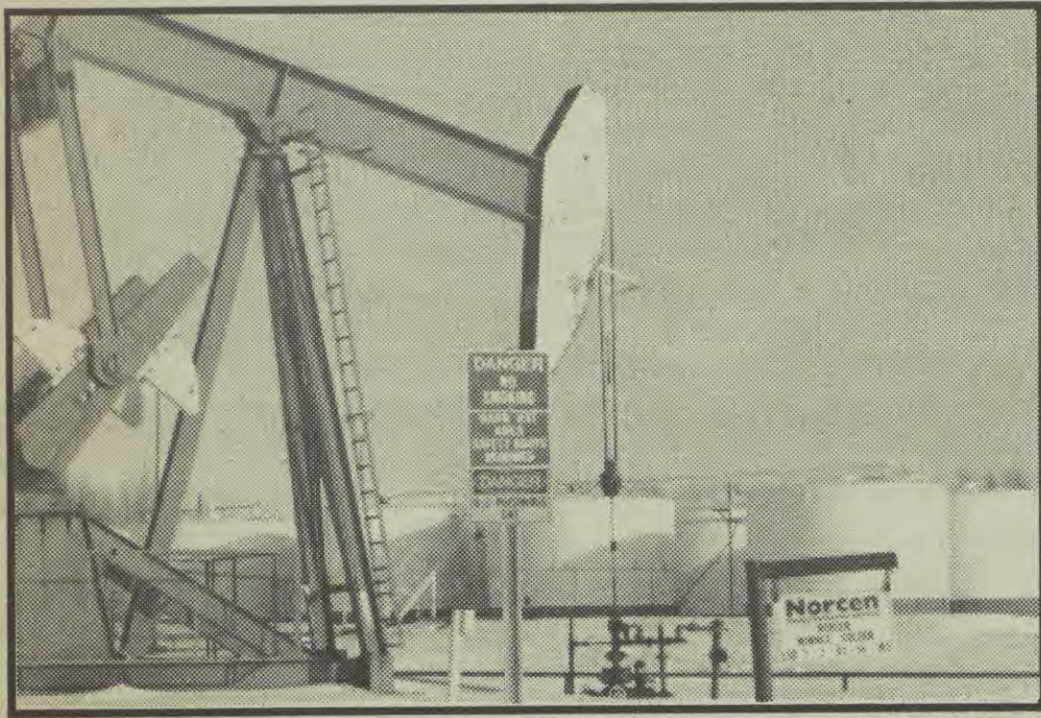
I sincerely hope you will not stop your worthwhile and valuable support of our association.

Again, please accept my personal apology and the apology of the Edmonton Country Rodeo Association. I hope we will be able to continue to work with the Native community through our director of Native involvement, Bob Vandal.

Yours very truly,  
John Vrolijk, President  
Edmonton Country Rodeo Association  
Edmonton, Alta.

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Amy Santoro

Resource development on Lubicon claimed land

## Lubicons weary

Editor's note: This is an edited excerpt from a July 11, 1991 statement issued by the Lubicon Lake Indian Nation.

There can be little doubt Daishowa now intends a major logging operation in unceded Lubicon territory this fall — likely right across the road from the proposed Lubicon reserve. If Daishowa can't be decisively stopped, the result may well be a fatal blow to the collective psyche of the already badly battered and profoundly damaged Lubicon society.

Alternatively, if Daishowa can be stopped, a powerful message will be sent to both resource exploitation companies and to the Canadian government. The message to resource exploitation companies would be they can no longer simply rely on sweetheart deals with unprincipled Canadian politicians to gain cheap and nearly unrestricted access to Canadian resources. And the message to Canadian politicians, at least partly by concerned resource exploitation companies, would be aboriginal land rights have to be satisfactorily settled for Canadian nation-building to proceed.

The key issue is not whether there is an agreement between Daishowa and the Lubicon people — although there is definitely an important issue of honor and veracity involved — but rather one of keeping resource exploitation companies the hell out of unceded aboriginal territory until aboriginal land rights have been satisfactorily settled. If this simple principle can't somehow be enforced, aboriginal societies in Canada will continue being systematically and irretrievably destroyed while Canadian society as a whole only pays ineffectual lip service to the civil and human rights of Canada's aboriginal people.

It would be helpful if people would let Daishowa know as forcefully as possible that the negative reaction it received when construction of the new mill was first announced was mild indeed compared to what it can expect if it tries to cut down Lubicon trees before Lubicon land rights are settled and an agreement negotiated with the Lubicon people respecting Lubicon wildlife management and environmental concerns.

Thought should also be given to possible action to give substance to this message should it be ignored, as it almost certainly will be unless Daishowa is given real reason to take it seriously.

People should also be thinking about taking such action in their own name and on their own behalf, since it's not at all clear the Lubicon people are up to once again leading the charge. Hopefully this courageous little society will be able to mount at least one last effort in its own defence, but after 10 years of nearly non-stop assault by both levels of Canadian government and countless major resource exploitation companies — many of which have more power than most nation states — the Lubicon people may simply be unable to once again pick themselves up for that one last effort. And, if people wait for Lubicon action to support, what we may well witness instead is Daishowa effectively administering the coup de grace to Lubicon society.

Convince Daishowa there's going to be hell to pay if they try to go into unceded Lubicon territory this fall.

## Native Achievers

## Out of food, voyageurs make birch bark soup

Editor's note: Modern day voyageur and Calgarian Stéphane Wuttunee, a 22 year old of Cree descent, left Edmonton June 9 on a four-and-a-half month canoe trip to Quebec City. He's filing biweekly accounts of his adventure with Windspeaker. This is his third segment. He is travelling with his brother Leslie.

By Stéphane Wuttunee

Contributing Writer

POINTE-DU-BOIS, MANITOBA

Like the early Canadian boatmen, our own lives are packed with adventures. Some we cherish, others we'd love to forget.

With waves averaging 3 1/2 to 4 feet high, crossing Cedar Lake was a nightmare. For what seemed like years, we were windbound, lost and mentally depressed. Still, these hazards were mild when compared to the worse one yet.

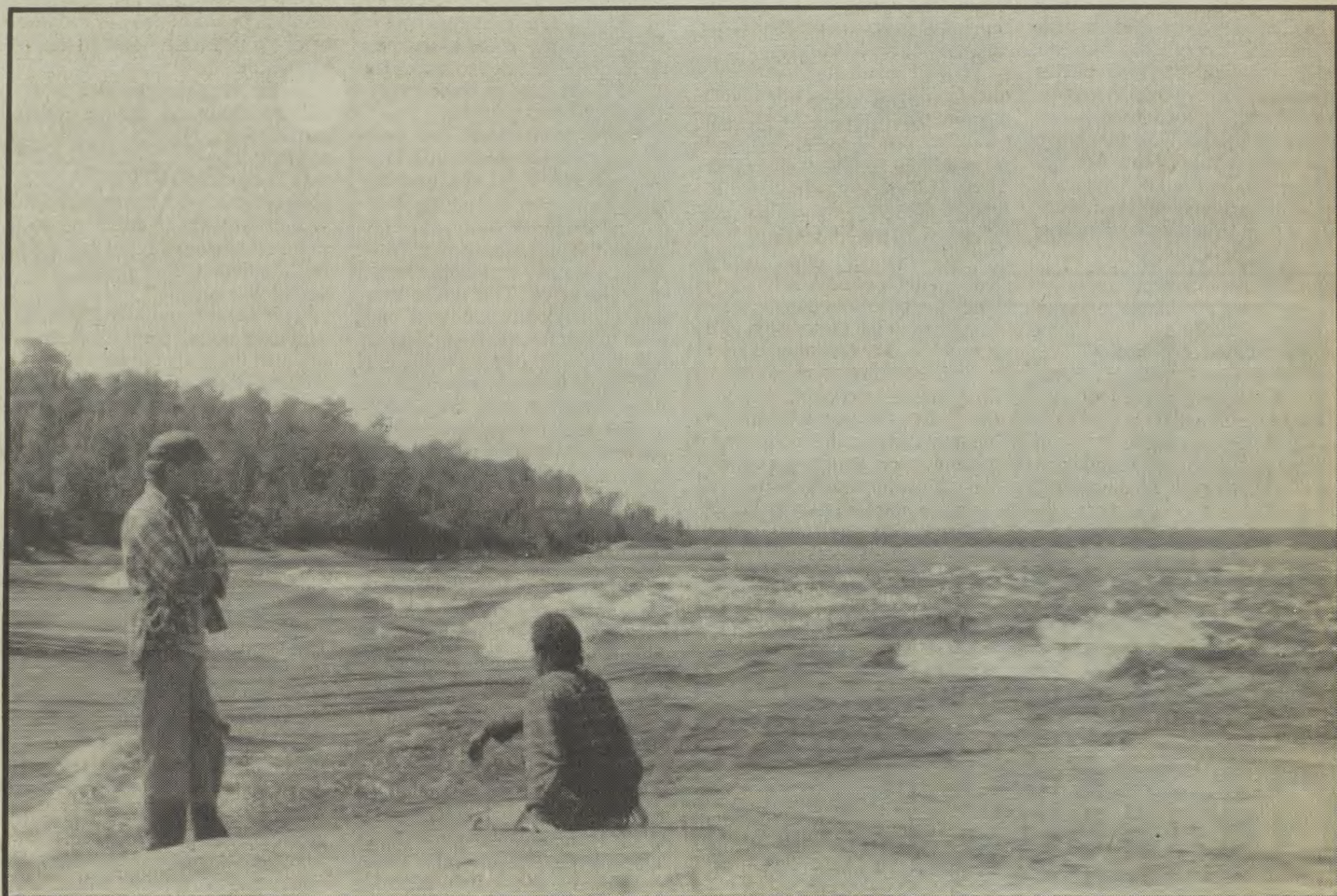
No food!

On the last morning before reaching Grand Rapids, Les and I ended up chowing down birch bark soup! Fortunately, through hard work, berries and fish popped in occasionally to round out the diet. We'll never take a Big Mac for granted again!

I may have had less than a great time on Cedar, but the last piece of bannock given to me by my brother Leslie on my 23rd birthday (while still on the lake) cheered up things a bit.

Winston Wuttunee, my father, and my two younger brothers Niska and Wa-Sas-Kwan, 8 and 11, joined the expedition at Grand Rapids with their own aluminium canoe. However, because of Lake Winnipeg's ferocity and the children, we drove at least most of the way around the lake. Of the five days we were on the water, vicious swells and breakers crashing against shoreline forced us to wait for better weather. We paddled for three.

I'm writing this from Pointe-du-Bois, Manitoba. Roughly 40 miles separate us from the On-



Leslie and Stephen Wuttunee scouting Sturgeon Falls on the Winnipeg River. The duo tied a rope to the front of the canoe, Stephen hopped in and paddled out to the middle of the river while Leslie pulled him up. It's called "lining them up."

tario border. Breakfast was served at 9:30 a.m., courtesy of the owner of Trail End Lodge. Seems everyone likes to hear the stories and adventures we have to tell.

Dad and the kids left us at Pinawa, Manitoba. Les and I are both a little saddened at not having them around. They lifted our spirits for a week and a half. We'll miss them.

The transition between East and West has never been so apparent; tall oak and pine trees replace the thick, low spruce and muskeg of the far north. Beautiful granite cliffs, indicators of the Precambrian Shield, now dot these deep lakes. This sharply

contrasts with the clay-like sand of the North Saskatchewan riverbanks.

Human population seems denser the further east we go. Whereas previously we watched for bears wherever we camped, now we remain on the lookout for private property signs. Yet the hospitality wherever we go is great. So, if everything else is unpredictable, at least this aspect hasn't changed.

Since we're now travelling upstream on the Winnipeg River, the canoe needs to be as light as possible so speed doesn't suffer. We gave a lot of the things we didn't need to our father and now have less than half of our

original gear. Basis necessities such as the tent, sleeping bag (I use a wool blanket), hunting and fishing gear and some clothing are all that remain. Everything in the canoe, our own weight included, weighs about 425 pounds. Sounds like a lot, but it isn't. We can do a portage in a single trip.

Power dams are never more than a few miles apart and portaging around one takes a grueling hour and a half. By luck, people we've encountered have taken us around some of them by vehicle. We've been told there's hardly any from here on though. Whew! My back could use a good break.

If it wasn't for my diary and footnotes, we'd wonder what day and even what month it is. A long trip like this puts us on a rollercoaster ride of emotions—daily! Though we're certainly enjoying ourselves, a more sedentary lifestyle would appeal to us. We won't come out of this the same way we went in. We will be stronger, both mentally and physically. There are so many more things I'd like to say, but it is already noon and we really do have to get going. You can expect our next contact to come from somewhere near the Great Lakes. Fort Francis perhaps.

Bye!

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE AUG. 30TH ISSUE, PLEASE CALL JACKIE BEFORE NOON WED., AUG. 21ST AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

POWWOW TRAIL

PIAPOT CELEBRATION 1991; Aug. 17-18; Piapot Reserve, Piapot, Sask.  
KEHEWIN BAND RODEO & POWWOW; Rodeo, Aug. 17-18; Powwow, Aug. 23-25; Bonnyville, AB.  
BEARDYS AND OKEMASIS 1991 POWWOW; Aug. 20-23; Beardy and Okemasis Reserve, Duck Lake, SK.  
115TH ANNUAL ROSEBUD FAIR & RODEO (POWWOW); Aug. 22-25; Rosebud Powwow Grounds, Rosebud, South Dakota.  
MISSISSAUGAS OF THE CREDIT 5TH ANNUAL MAANJIDOWN (GATHERING); THREE FIRES HOMECOMING POWWOW; Aug. 24 & 25; New Credit Ball Park; Mississauga, ON.

10TH ANNUAL CELEBRATION POWWOW; Aug. 23-25; Sandy Bay Ojibway First Nation, Manitoba.  
AHTAHKAKOOP RESERVE RODEO & SPORTS DAY; Aug. 30-Sept. 1; Ahtahkakoop Reserve, SK.  
SPOKANE INDIAN DAYS LABOUR DAY POWWOW; Aug. 30-Sept. 2; Spokane, Washington.  
DRUMHELLER INSTITUTE 23RD ANNUAL POWWOW; September 21; Drumheller, AB.  
GRANDE PRAIRIE & DISTRICT NATIVE EDUCATION PROJECT INVITATIONAL POWWOW; Oct. 5, 9 a.m. - 8 p.m.; Grande Prairie, AB.

COMMUNITY AWARENESS DAY; Aug. 17; McCauley School; Edmonton, AB.  
CO-ED SLOWPITCH & BASEBALL TOURNAMENT; Aug. 17 & 18; Goodfish Lake Pakan Park; Goodfish Lake, AB.

MULTICULTURALISM WORKSHOP; Aug. 21, 1 p.m. - 6 p.m.; North Eastern Aboriginal Recreation Association; Blue Quills College; St. Paul, AB.  
ALEXANDER TRIBE GOLF TOUR '91; Aug. 24 & 25; Ironhead Golf Course; Paul Band Indian Reserve.  
WAYNE BABYCH HOCKEY CLINIC; Aug. 24-28; open to all treaty youth 8-18 years; Hobbema, AB.  
LOVING YOURSELF INTO LIGHT; Sept. 8-13; Grande Cache Hotel; Grande Cache, AB.  
NO BORDERS: NORTHERN ABORIGINAL & ENVIRONMENTAL ISSUES; Oct. 18; U of A, Edmonton, AB.  
WINTERGREEN CRAFT SALE; Nov. 23-24; Regina, SK.

## Indian Country Community Events

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## News

# Logging may be last straw for Lubicons

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

The Lubicon Nation may not survive as a society if Daishowa Canada goes ahead with a major logging operation this fall, says Lubicon adviser Fred Lennarson.

Lennarson said there's "little doubt Daishowa now intends a major logging operation in unceded Lubicon territory this fall." If the Japanese-based corporation, which owns a megamill in Peace River, can't be stopped, Lennarson predicts the result will be "a fatal blow to the collective psyche of the already badly battered and profoundly damaged Lubicon society."

The Lubicon people are a tired group after a consistent hard-hitting 10-year battle with oil giants, pulp companies and the federal and provincial governments, Lennarson told *Windspeaker*.

"It's not at all clear the Lubicon people are up to once again leading the charge," he said.

Lennarson said it's up to Cana-

dians now to take up the battle. "Don't wait for the Lubicons to do something, you have a stake in this too."

Lennarson wouldn't specify what he recommends Canadians do, only it must "go beyond letter writing and protests" because the government and companies like Daishowa "hire professional liars" to deal with the complaints.

Lennarson said he has "no problem asking Canadians to participate in civil disobedience — this government isn't interested in the rule of law. My hesitation is I don't want to presume to suggest something specific to people, at least at this point. I'm not speaking to a hierarchically organized army."

Lennarson is urging people to "take a position of their own, not simply saying 'I support the Lubicon Indians' but saying 'I oppose Canada destroying aboriginal societies for these natural resources.'"

Jim Morrison, general manager of Daishowa's Edmonton office, said in an interview Daishowa has no plans for a major logging operation this fall.

However, a subsidiary —

Brewster Construction—does plan to log in unceded Lubicon land but nowhere near the 243 sq km proposed reserve area. Daishowa vice-president Tom Hamaoka couldn't be reached for comment.

Daishowa communications officer Wayne Crouse told *Windspeaker* "it's misleading to say Daishowa is undertaking a major logging operation. We're taking sawmill residuals we're obliged to take by law."

But Crouse confirmed Brewster will be logging in unceded Lubicon territory. "Brewster has a quota, they're

continuing their normal logging operation."

Morrison said no agreement was made with the Lubicons not to log in the band's 10,000 sq km traditional territory, which lies within Daishowa's Forest Management Agreement with the province. Lennarson claimed Daishowa agreed at a March 8, 1988 meeting to stay out of Lubicon territory until the band settles its land dispute. But Morrison remembered things differently. He said Daishowa agreed not to log in the proposed reserve area "and we're not."

Lennarson said if Morrison "was Geppetto's dummy instead of Daishowa's, his nose would be a mile long and still growing." Morrison laughed at the suggestion.

Lubicon Indians have been fighting for a land settlement for over 50 years.

In 1989 the band rejected a federal settlement package of \$45 million on a 246 sq km reserve. The Lubicons want \$167 million in economic compensation.

Lubicon Chief Bernard Ominayak was unavailable for comment.

## Sask. gov't poised to review Nerland case

By Amy Santoro  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Concerns surrounding how Saskatchewan's justice system handled the case of a Native man gunned down by a white supremacist may soon be investigated by that province's government, says a justice department official.

Communications officer Doug Deegan told *Windspeaker*, Justice Minister Gary Lane will "announce some sort of review" of the Nerland case.

Carney Milton Nerland, leader of the Saskatchewan chapter of the Church of Jesus Christ Aryan Nations, was sentenced to four years in jail for manslaughter in the shooting death of Leo LaChance Jan. 28. LaChance was shot as he left Nerland's gun shop.

Although an "informal review" is likely to be established it won't delve solely into the Nerland case since Lane has made it clear he doesn't want to give the white supremacist group a platform to spout their beliefs, said Deegan.

Rather the review will focus on the overall administration of justice and some issues within the Nerland case, which may have put "the justice system in disrepute," said Deegan.

Prince Albert Natives have accused the justice system of racism. They believe Nerland should have been charged with murder. Questions surrounding Nerland's connection with police officers and corrections workers have also been raised.

Although Nerland was a leader with the Hayden Lake, Idaho-based group the Prince Albert police department and the judge who heard the case said the shooting wasn't racially motivated.

Lane was unavailable for comment. Deegan said an announcement concerning the review will be made "in the near future."

Prince Albert's mayor and the head of two Native justice review committees are putting the heat on Lane to make a decision quickly. Mayor Gordon Kirkby told *Windspeaker* "there needs to be somebody exterior to the process to say either things were done properly or they weren't and if they weren't then what can be done to change the system?"

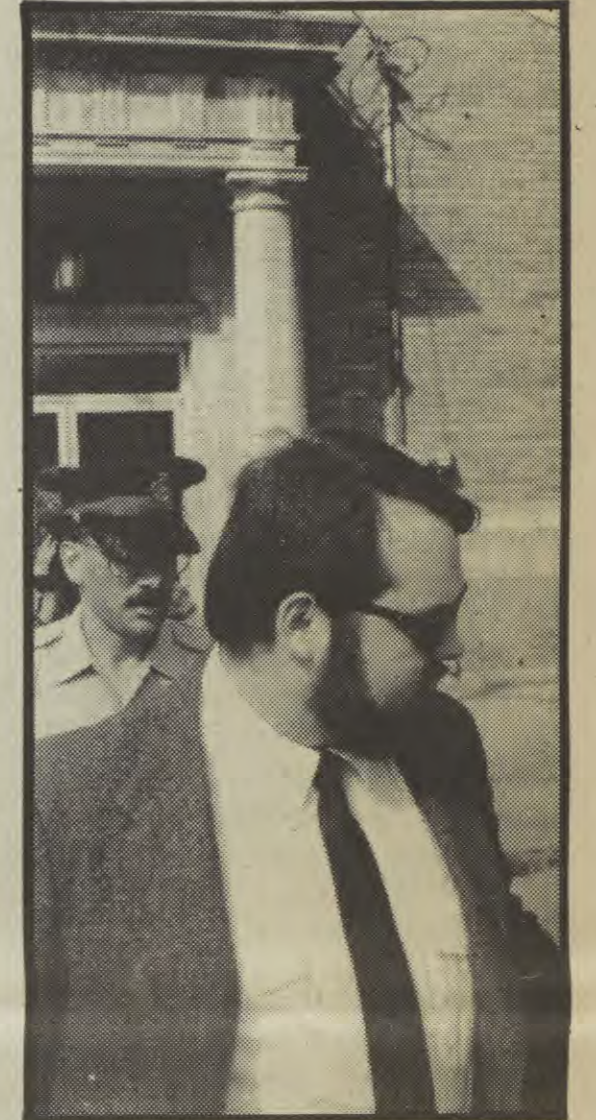
The Nerland case aroused "strong feelings within the community that something didn't appear right and that appearance justice was not done prompted a unanimous community reaction," said Kirkby.

Since Nerland didn't go to trial because he pleaded guilty to manslaughter "there was no chance to hear all the facts and see the evidence in its totality," said Kirkby.

He said it was difficult for people to accept a manslaughter charge because Nerland was the head of the Saskatchewan chapter of the Aryan Nations.

Justice Patricia Linn, chairperson of two committees looking into how aboriginals are dealt with by the province's justice system, told *Windspeaker* she's written a letter to Lane asking for an independent review of the Nerland case after the committees, set up in June, heard complaints about the case. The two committees, one for treaty Indians the other for Metis, don't have a mandate to probe into specific cases.

Kirkby has also written to federal Justice Minister Kim Campbell asking for a review of the case. Kirkby said Campbell replied saying a decision will be made in late August.



Dana Wagg

Carney Nerland

## Hobbema bands want control of oil and gas revenue

By Amy Santoro  
Windspeaker Staff Writer

HOBBEEMA, ALTA.

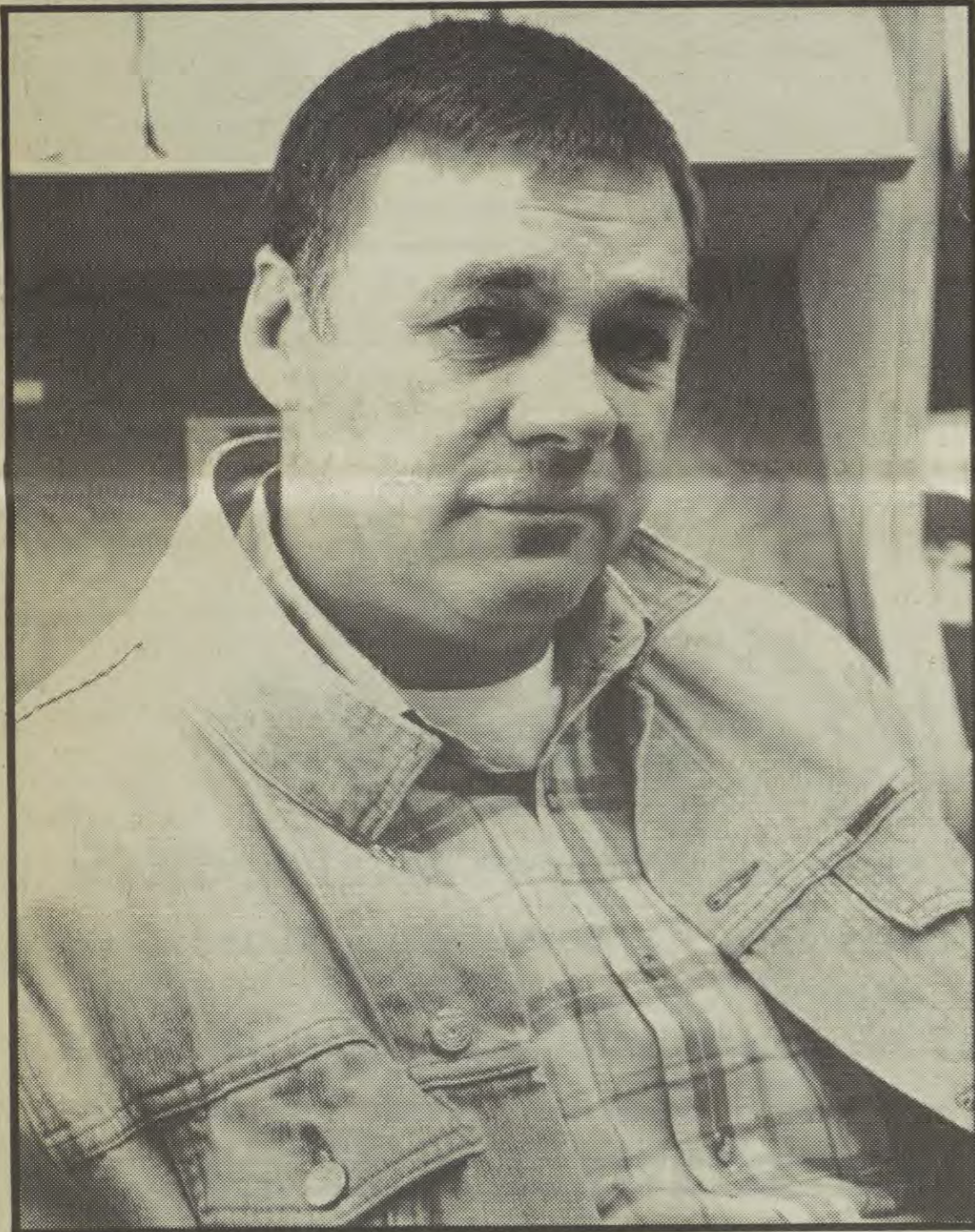
Ten Alberta Indian bands met Indian Affairs Minister Tom Siddon Aug. 11 to demand direct control of their oil and gas revenues.

Siddon said the proposals "look good." He said Indian people, not the federal government, should decide what to do with the money.

Louis Bull Chief Simon Threefingers said bands' oil and gas revenues are dwindling. He said if bands had control of the royalties in the oil boom of the 1980s they'd now be in a better financial position.

If the changes are approved by Ottawa, royalties from oil and gas taken from Native land will be deposited into accounts controlled by bands. Under the present system the government controls the money.

Siddon said he'll take the proposals back to cabinet for approval.



Kim McLain

Fred Lennarson

## Coming Up

### OKANATA

TORONTO — The events and personal feelings of last summer's Oka clash will be examined at *Okanata* in Toronto Aug. 16-Sept. 28 through the work of Native and non-Native artists and curators. The intent of the exhibition is to allow artists and viewers to transcend cultural boundaries so together a process of healing may start. Included is a screening of *Okanata*, a documentary covering the dramatic events of the standoff at Kanehsatake Aug. 16-Sept. 7. Ellen Gabriel, a Mohawk negotiator during the crisis, Joe David, Jane Ash Poitras and others will participate. For more information contact Penny East at 416-369-9901.

### FAMILY MEDICINE REVIEW '91

REGINA, SASK. — Regina, Saskatchewan will host the *Family Medicine Review 1991* Sept. 18-21. Aboriginal health-care issues like community development, substance abuse, traditional Native medicine and the residential school syndrome will be explored Sept. 20. Guest speakers include David Belleau, a trainer with Nechi Institute in Alberta, Lea Bull, community health nurse at Siksika Nation, Maggie Hodgson, executive director at Nechi, and Louis Montour, assistant professor in the department of family medicine at McGill University. For more information call Lois Hislop at 306-665-7714.

## Briefly

### Hunger striker may be sued

MEADOW LAKE, SASK — The Meadow Lake Tribal Council wants to take legal action against Fortunato Pacios-Rivera to recover money from him. Pacios-Rivera, who recently ended a 53-day hunger strike in Ottawa, claims the council owes his forestry company between \$500,000 and \$1 million. He was calling for an investigation into the tribal council and ended his protest when Indian Affairs Minister Tom Siddon agreed to an independent investigation. The council and Pacios-Rivera formed International Forestsearch Canada in 1983 as equal partners but Pacios-Rivera was given responsibility for managing the company's activities. Both parties blame each other for the failure of the business.

# Sculptor had the door slammed in his face

Brian Clark's determination grew after Edmonton commercial art galleries were reluctant to show his work eight years ago. Today the elegant sculpture of the acclaimed artist can be found in the collections of such notable people as Prince Philip, David Suzuki and champion runner Billy Mills.

"I was getting the door slammed in my face," recalls Clark in his north Edmonton home. "The galleries need to be more supportive of emerging artists."

Gallery owners thought Clark's work wouldn't sell and declined to display his work. His initial anger turned to a stubborn determination and Clark pressed on to find other avenues to make his art known.

Clark grew up in Waterways, near Fort McMurray, one of eight children in a home that stressed self-discipline. From the time he was a young boy, he was drawing pictures of local wildlife and hunting and fishing scenes.

"It was a natural thing I just liked doing," he now recalls. That he might have a special talent didn't occur to him. In time as others remarked on his gift, a slow confidence began to grow.

In high school he was asked to design posters for school events. After graduation, while working in the oil patch as an electrician, he prepared three-dimensional drawings of compressor stations and gas plants.

Clark spent 16 years working for resource companies in northern B.C. and Alberta including 10 years as foreman. "I worked for every oil company on the planet," he says with a chuckle.

While in the oilfields, he began experimenting with different art forms. He started carving in wood and later tried stone. Many of his early efforts were given away to acquaintances.

"In the oil patch, I tended to be introverted," says Clark. "I wasn't going to run around town selling my art."

When the oil patch went into a tail spin in the early '80s, Clark had to assess his alternatives. It was a random comment by an

insurance adjuster that convinced him to take the plunge and try to make a living as an artist. While appraising Clark's apartment, the adjuster pointed at some of the budding artist's work and breathlessly said "this stuff is valuable." It was all the encouragement he needed.

He studied West Coast, South American and European artwork by reading books from the public library. As he came across a different cultural style, he crafted a piece of sculpture or painting in that style. It helped him understand different approaches to art and settle on a style of his own.

"There was a lot of frustration when I was doing it by trial and error," says Clark of those early days of isolation.

In 1983 his work appeared with some others in an art show at Edmonton's convention centre. He didn't sell anything but there was a favorable public response. He continued showing at trade shows and sales started to turn the corner. The following year, he was rebuffed by Edmonton's commercial galleries but landed a chance to exhibit at the Bearclaw Gallery in downtown Edmonton.

Clark's sculpture begins with a study of the stone he's about to work with. He doesn't have a preconceived sense of what the final product will be. "I let the natural shape dictate what the end results will be," he says. In

his sculpture the shapes of birds reaching for the sky can often be found. "They are symbols of freedom," he says gently.

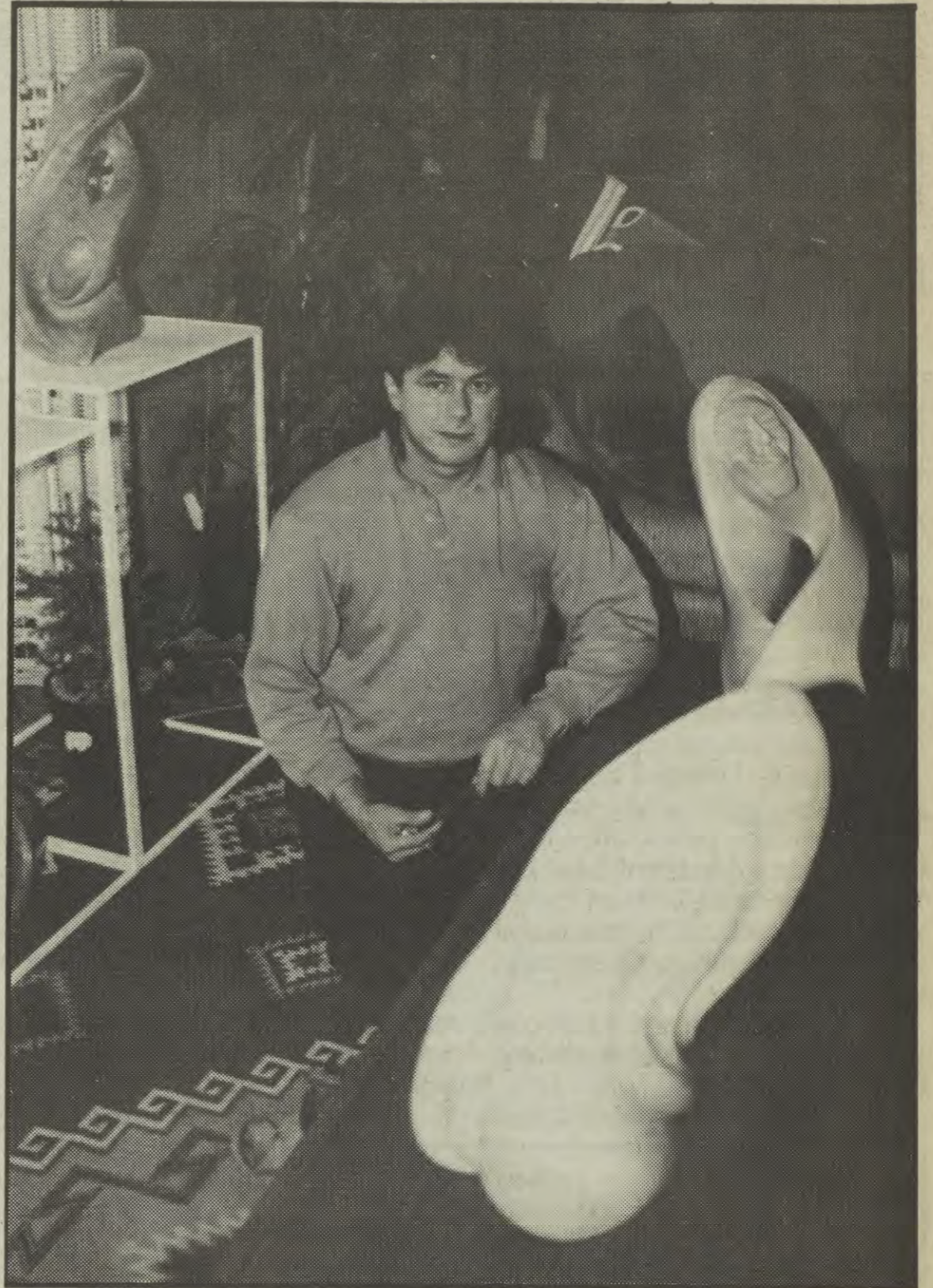
But as much as Clark lets his raw material and his mood shape his art, he has a very practical business sense about his craft. He invests his own money in promoting his shows and is conscious of what the market will bear.

"You have to scale your work to what's going on," he says.

He sells a lot of his work through Marika's Jewelry and Fine Art in Banff. The Banff success has boosted his confidence. He has shown across the West and took a risk and exhibited in New York last fall. As he enjoys his successes, he is mindful of the modesty his art imposes on him.

"I consider there is still a lot to learn. I'm not sure an artist ever gets over that. You always make mistakes."

*Focus on Native Business is a monthly column about Native entrepreneurs. It's sponsored by the Economic Development Discussion Group, which meets four times a year to discuss Native employment and business development. Members include Alberta Power Limited, Amoco Canada, Esso Resources, Husky Oil, Indian Affairs, Indian Oil and Gas Canada, Alberta Municipal Affairs, Nova Corporation, The Royal Bank, Shell Canada, Suncor, Syncrude and TransAlta Utilities.*



Brian Clark

Heather Andrews

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- Family Dance  
9:00 pm - 11:30 pm

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- Jam Session - open to public noon - 1:00 pm
- Fiddling Contest - 1 pm - Trophies & cash prizes
- Jigging Contest - all ages - Trophies & cash prizes
- Tall Tales Contest - all ages - Trophies
- Moose Calling Contest - 3:30 pm, Trophies & Cash
- Native Dancers - Demonstration
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- Cabaret - 9:00 pm - 2:00 am

**Sunday, September 15**

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A feature  
section on  
substance  
abuse

# Wind speaker

## Addictions awareness week sells success

**'...there has been too good a job in the past of selling failure in the Native community'**

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

The co-ordinators of the highly successful National Addictions Awareness Week/Join the Circle campaign hope this year's celebrations will emphasize building partnerships.

"We hope Native and non-Native organizations will work together in increasing amounts," says Maggie Hodgson, executive director at Nechi Institute on Alcohol and Drug Education, the principal organizer of the event. As well, the involvement of young people is expected to be more common, she says.

The movement to celebrate the overcoming of severe substance abuse has increased since National Addictions Awareness Week was proclaimed by the federal health minister of 1987, Jake Epp. "The first year we had 25 communities participate. By last year that number had increased 1,000 per cent to 879," says campaign co-ordinator Louise Mayo.

The model was founded on the premise that the key value within the Native community is one of relationships between families, communities, agencies and government. The original concept is the brainchild of Hodgson and Mayo, who after attending an international conference on drug and alcohol abuse approached Epp to ask that an awareness week be declared to coincide with the international movement.

"It seemed there has been too good a job in the past of selling failure within the Native community. Past proposals accentuated the pain within the community, the high death rate, the high rate of alcoholism and so on," explains Hodgson. Addictions awareness week, on the contrary, was founded on the belief if success is wanted, success must be celebrated.

"The unsung heroes were the people in Native communities who had actively and successfully promoted a life of health and sobriety, such as the community which had 25 per cent sobriety of the adult population in 1984 but by 1988 that number had increased to 65 per cent," she says.

The goals of addictions awareness week were embedded in the belief that personal contact and role modelling is the vehicle to change. Individuals are encouraged to believe they can make a difference, that their involvement can change the social structure of society and that they belong. It is built on the belief there is a force or energy which happens when people form a circle of life.

The campaign theme, Keep the Circle Strong, was adopted from a Northwest Territories campaign. Many communities form a circle either at the beginning of the week's activity or at the end. In the city of Edmonton, for example, the Native community started an activity several years ago which included a walk through downtown to the legislature and the formation of a circle. Last year over 1,400 people from all walks of life and racial backgrounds participated.

"When you looked around that circle and saw politicians, teachers, parents, students, government employees and police joining hands, you know the campaign has been successful," concludes Hodgson.



Bert Crowfoot

Sober Bear gives a hug to a participant at last year's sober walk in Edmonton

## Hydro outage empowered the community celebration

By Heather Andrews  
Windspeaker Staff Writer

BARRIERE, B.C.

It takes more than the absence of electrical power in their community hall to dampen the enthusiasm of residents of the North Thompson Indian band.

When a fallen tree knocked out the hydro service in the community — an hour's drive north of Kamloops — just before their final National Addictions Awareness Week celebration began, the people arrived carrying candles and lamps for light and blankets for warmth.

"What started out as an inconvenience turned out to be a blessing," says Enid Smith. Not only was the display of community problem-solving evident by the co-operation which allowed the event to continue, but the soft, warm lighting enhanced the mood of the people in attendance.

"It relaxed us, made us mellow. It really pulled us together and created a feeling of content," says the drug and alcohol addictions' worker. The traditional potluck supper was followed by a drama presentation featuring the Spirit Song Theatre from Vancouver.

The theatre group's focus was

on a Native family which experiences difficulties as a result of one member's alcohol abuse. "The audience was very attentive to the performers. The message was clear and the young people really got a lot out of it," says Smith. The theatre group is to be commended for their effective blend of humor and facts which kept the youths' attention while bringing home an important message, she says.

The 300 Shuswap Indian people of the community are working hard to keep their young people from falling into lifestyles

Please see page 11



## Substance Abuse

## Alcoholism attacks the body and spirit



By  
Rocky  
Woodward

By Rocky Woodward  
Windspeaker Staff Writer

When you're young a one-night binge is easy to handle the next day. But as the years drag by continual drinking takes its toll on the body.

Yet people still laugh about having a hangover. They say things like "better have a shot at the dog that bit you" and "pass the jug, I've got to taper off slowly."

It's a simple way of saying you don't feel very well and would rather be dead than face a hangover.

So why do people drink? Just to feel sick?

Have you ever had a hangover? It's far worse than the common cold, right?

Beginners usually wake up the next morning with a headache; some vomit while others become quite ill.

As the years roll by, hangovers start to last longer and the effects of drinking excessively become more violent.

Hangovers are living hell and the stupid thing is they're brought on by one's self.

I remember one guy had a hangover so bad he choked to death on his own vomit. It's true — it can happen.

Deciding to quit is a dangerous time for anybody who has been on a drinking binge.

You wake up in the morning and of course you feel terrible. Then it's off to the bathroom where you lower your head over the toilet bowl to vomit but nothing comes up. It's called dry heaves.

During breaks, and with your head quite low in the toilet bowl, you usually make a promise to God you'll never do it again.

Then suddenly your head begins to spin and your body begins to tingle all over. It's a funny feeling and there's a fear

of passing out. It's called hyperventilating.

Smart alcoholics usually have a brown paper bag left over from a liquor store trip that they blow into to calm themselves down.

Back on your bed you suffer through hot and cold spells. Raising your arms you notice both your hands are trembling. It's called the shakes. Try eating a bowl of soup and see if you can raise the spoon to your mouth after drinking yourself silly and you'll get the point.

So all that day you try to sleep but sleep won't come because there's too many demons fooling with your mind. You can't sleep because your heart is pounding as if it's ready to explode. And the ringing in your ears won't go away.

There is no desire for food. The thought of food can bring on the dry heaves again. You want water but water will only do the same and you want to die because you're sick, sick, sick!

About this time God has become very important in what's left of your life. Between bouts of diarrhea and dry heaves (usually you don't know which end of your body should go on the toilet bowl first) you pray, "Oh God! That's it! I'll never do it again! Just make it go away!"

It's a promise you intend to keep (until the next time).

Then a car outside honks its horn. It's loud isn't it? Loud enough to make you jump and bang your head against the bathroom sink.

Well don't worry. It's only because your nerves are shot and if a mouse crossed your carpet floor you'd hear it.

The blast of the car horn makes you angry. Just when you're ready to curse you remember you were in conversation with the Supreme Being. Curse and he might just let you die.

You can smile a little because



Bert Crowfoot

Marchers wend their way on last year's sober walk in Edmonton

you remember this is the first time you've talked to God in a long while and it's over a toilet bowl.

Back on your bed guilt sets in. You remember the foolish things you said and did while drinking. How you told everyone at your favorite pub after you had cancer so someone would buy you a drink.

And how you told a stranger who bought you round after round that you were once a race car driver for Richard Petty, but you crashed one day and had to quit.

You don't even know what day it is or how long you've been drinking. You can't remember half the things you did and the other half you wish would go away.

It's a bad one when your mind won't let you think because every part of your being is concentrated on how sick you are.

Hangovers can be worse than death. Some of them take up to five days before you even feel half decent. Your body dries up from all the alcohol you drank. You're skinny as hell and can

barely stand on shaky legs, yet your gut sticks out like the barrel of beer you helped empty.

Hangovers can kill you. Quitting cold turkey after a prolonged drunk is dangerous and not recommended.

And if you are an extreme drinker those two pink elephants that have been following you around will stomp all over you and kill you. That's called delirium tremens, better known as the d.t.'s, and again they're brought on by prolonged consumption of alcohol.

So you promised God you quit drinking forever? Then the next step is for you to somehow crawl to the nearest detox centre where there is professional help available to help you overcome your hangover.

But make sure you enter their daily programs aimed at helping you find sobriety, which could save your life. Professional alcohol and drug counsellors will sit and talk with you and recommend further treat-

ment if you want it. They will introduce you to Alcoholics Anonymous.

There is nothing to be ashamed of. Alcoholism is like any other disease — it attacks you both physically and spiritually.

Seeking help is a wonderful thing to do. Facing up to your problem could save your life. And sobriety does offer you a sane life.

So remember, you have already made the first step the morning you hunched over the toilet bowl and promised God and yourself you wanted to quit drinking forever.

Those days of hiding in the darkness of your bedroom and walking the streets feeling terrible can end and it costs nothing — other than the desire to quit.

Now take a deep breath and hug yourself because you are the most important thing to God on this earth and he wants you to feel better. That's the first step. Now — flush the toilet.

## Outage empowered celebration

From page 9

which include substance abuse. "They have already lost some of their friends through misuse of drugs and alcohol. We featured several workshops through the week which addressed the feelings of grief which the youth had suffered from the deaths," says Smith. Cultural teachings and a lot of sharing were part of the healing.

And a workshop on suicide was held for community members which allowed time for participants to share their personal, often painful, experiences.

The planning committee had a good representation of school and agency volunteers. "The chief and council are behind the celebration. That's one reason we have such good participation and such a memorable week," says Smith. The community has been involved in National Addictions Awareness

Week since its inception in 1987 and each year the celebration gets bigger and better, winning Nechi Institute's award of third prize for community involvement last year.

"I think it is also successful because the adults are anxious to get involved. Our young people can't help but notice that," she says.

One especially impressive

and meaningful highlight was the circle formed on the last night. Band members joined hands in the community hall and sang You Are So Beautiful to the youths and elders.

The atmosphere was so positive and everything went so well, Smith feels the community can look forward to a healthy future. After all, she says, it appears the youths are listening.

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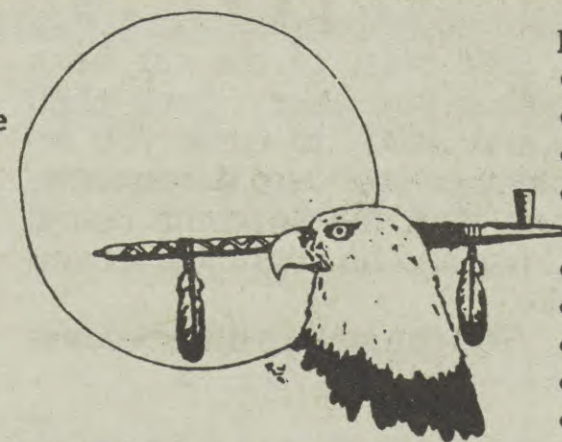


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## Substance Abuse

# Marchers soaked to the skin but spirits soared

By Heather Andrews  
Windspeaker Staff Writer

LAC LA CROIX, ONT.

When the 171 Ojibwa people of Lac La Croix received the information package sent out for National Addictions Awareness Week (NAAW), they were both amazed and excited.

"We had already formed a network of people who were addressing the problems of drug and alcohol abuse in our village with some success and the suggestions from the Keep the Circle Strong campaign fit right in with our goals," says Debbie Atatise.

The planning committee consisted of parent volunteers, the band manager, the school and community counsellors and teachers' assistants. "We were joined by more staff from the band office and the school and in one big meeting we planned a whole week of fun and meaningful activities," says the assistant principal of the school.

Lac La Croix is 325 kilometres from Thunder Bay and is accessible only by air from Fort Frances, 100 air kilometres away. "At one time about 10 years ago, some 90 per cent of our adult population was heavily involved with drugs and alcohol," says Atatise. As well, the committee had been concerned for some time about the problems the young people in their community were experiencing, as early as Grade 3 and 4. "Starting about April or May, there was nothing wholesome or challenging for them to do," says Atatise.

About five years ago, church people from nearby Fort Frances and writer Art Holmes came to the village and offered to help. "Art is the author of *The Grieving Indian* and as a Native person himself, he recognized the problems of his people," she says. Holmes came to live in Lac La Croix and as he became a presence in the village and people began to talk to him, the healing slowly began.

"One or two people a year became sober and soon all the staff employed at community positions, including the school, were healed," Atatise remembers.

"NAAW and Keep the Circle Strong activities gave us a chance to demonstrate publicly the importance of a drug and alcohol free lifestyle to our future," she says. Chief Steve Jourdain and Councillors Robert Atatise and Leon Jourdain were involved in everything and many hours were volunteered by Alma Ottetail, Lillian Ottetail, Josephine Atatise and Gladys Geyshick to name just a few.

After the week's activities the residents of the tiny community felt they had made a statement. "It meant we were saying we are taking a definite stand against the use of drugs and alcohol," she says. And as it is celebrated nationally, "it made us feel good we are not alone and the circle is growing," she adds.

"We get feelings of hope, friendship, love and nurturing in the circle and the joy and strength generated in this week of activities has been unmatched in our community," she says.

Lac La Croix used local people from the community for the activities of the week. "Our own people are our greatest resource," says Atatise. During the week, many spoke up in public about their own addictions and the process of recovery. "This is the first time we broke the 'don't talk, don't trust, don't feel' rules in a public setting in our community," says Atatise.

Once preparations began, a community spirit became evident as more and more people became involved in preparations. "We used the school and its supplies to make notices which different people made and distributed from house to house."

The children made hot chocolate, coffee, cakes and cookies under the supervision of their teachers. "And adults came and joined the children in making posters," says Atatise, adding that the rapport and bonding that occurred was impressive.

The community gathered in the school gymnasium for a sober walk, a powwow, the circle and for a sober family activity night. Presentations were given in the school and films were shown. People from Alcoholics Anonymous and Adult Children of Alcoholics groups in the village talked to the high school students, telling their personal experiences in meaningful testimonies.

"The sober walk was really impressive. Our chief and councillors lead 97 of our people, from one to 70 years old, as we walked down the main road of the village," says Atatise. Even though it poured rain, the procession kept going the entire length of the community.

"The hail, lightning and thunder just seemed to make everyone more determined to march in front of every house. We were soaked to the skin, but our spirits were soaring," she says.

Atatise says the week was a turning point in the healing of the community and the individuals affected by drug and alcohol abuse. "We now know again the power of the circle," she says.

But best of all, the people of Lac La Croix feel they have opened up new paths of self-determination which they admit would not have come as quickly had they not been involved in National Addictions Awareness Week.

"We, as Native people, needed to find this strength to help each other in our own communities daily and we have gained a new confidence in ourselves," says Atatise.



Lac La Croix band member Richard Ottetail carries a 'Change the Future' sign

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- Manage and supervise the total operation of the BONNYVILLE INDIAN-METIS REHABILITATION CENTRE and carry out the responsibilities for planning and developing programs, policies, and long term objectives for the Centre, and shall regularly submit same to the Board of Directors for consideration and approval.

#### REQUIREMENTS:

- Administrative experience an asset.
- Experience in ALCOHOL and DRUG ABUSE TREATMENT geared toward NATIVE people is a necessity.
- Knowledge of Indian culture, Indian language and the operation of Indian treatment centres an asset.
- An acceptable length of sobriety is a necessity.

SALARY: Negotiable  
DEADLINE: September 20, 1991

Please send resumé to:  
Personnel Committee  
Bonnyville Indian-Metis Rehabilitation Centre  
Box 8148, Bonnyville, AB T9N 2J4  
For more information contact: Muriel Sikorski, Acting Director



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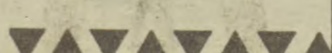
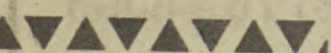
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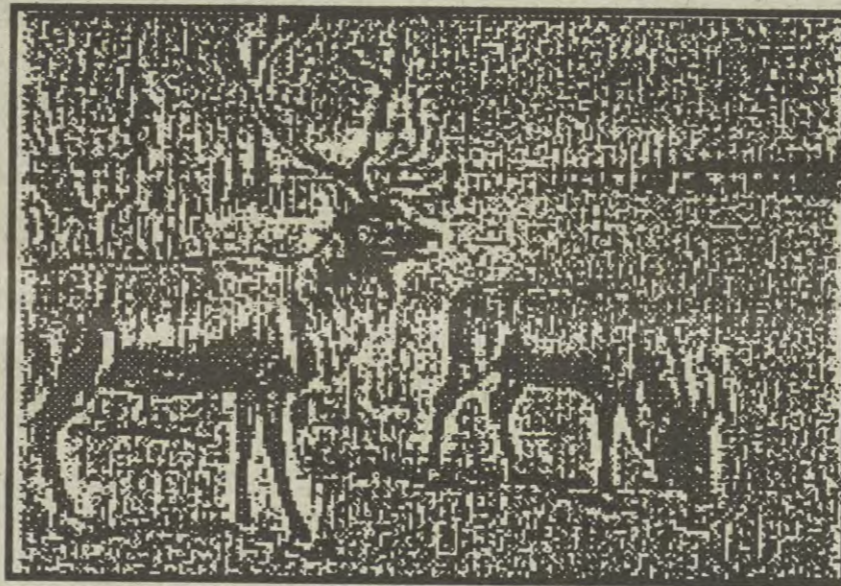
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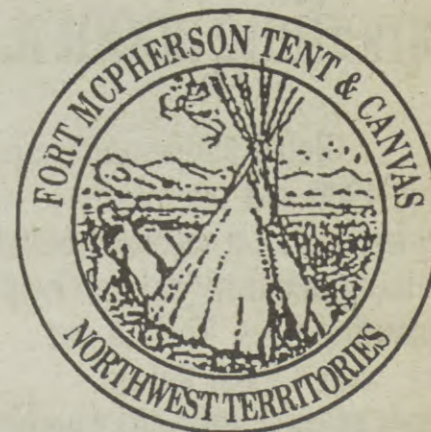
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## Substance Abuse

# NNADAP programs have saved countless lives

## Without adequate help many chronic alcoholics had died

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Back in the 1950s and 1960s Indian people across Canada suffered from alcoholism and other related substance abuse problems with no effective programs available to help them overcome the growing problem.

Many chronic alcoholics died on the streets or in hospital beds because of inadequate professional help and a lack of knowledge about the disease of alcoholism.

It wasn't until 1973 when Native people in communities concerned with the number of alcohol-related deaths and many others suffering from alcoholism decided to do something about it.

A working group was formed of federal officials and concerned Native individuals from the communities to study the severity of alcohol and drug problems of the Native population. It led to the formation of the National Native Alcohol Abuse Program (NNAAP).

NNAAP became the only federal program available for exclusive treatment of Indian and Inuit alcohol and drug abuse victims.

From 1975-1982 the program worked on a trial basis funded by various departments within the federal government. Then in April 1982, National Health and Welfare Canada announced a permanent program with its current name, National Native Alcohol and Drug Abuse Program (NNADAP).

Today, as in the past, NNADAP's primary object is to "support Indian and Inuit people and their communities in establishing and operating programs aimed at arresting and offsetting high levels of alcohol, drug and solvent abuse among Native peoples on reserves."

NNADAP provides a variety of educational and counselling services to create community awareness on the effects of substance abuse. Some of them are school educational programs, counselling, referrals, aftercare, home visits, workshops and cultural reinforcement programs.

Concerned about how alcohol and drug abuse destroys family units and individuals, NNADAP did research into suicide prevention, solvent abuse, family violence, sexual abuse, child abuse, fetal alcohol syndrome and child abuse in a tireless effort to develop effective prevention and treatment responses. Today Native people can receive help in all of the above categories and more.

Presently there are 28 prevention project services in Alberta.

NNADAP serves the three treaty areas in Alberta through regional consultants and on down to the community level. NNADAP consultant Norm Trotter is responsible for Treaty 6 while Gayle Chase and Bob Maracle are responsible for Treaty 7 and 8 areas respectively.

"We are in constant communications with the reserves we service," said Maracle.

Maracle said there is an emphasis on the youth in the communities. Summer camps attract youth from all over, he noted.

"Many reserves are now taking the initiative. They sponsor many of their own youth camps," he said, pointing to Horse Lake, which held one of the biggest youth camps Aug. 5-9.

"The Janvier band will be holding a youth camp and of course we always have year-round programs and counselling available for youth.

"There are other components that go along with counselling of youth — for instance family violence and abuse programs," Maracle said.

He sees the summer months as an idle time for many youths, which is one reason why summer camps work so well, he said.

"When summer rolls around a lot of drug and drinking activities take place. Youth camps keep them occupied in positive activities," he said.

And NNADAP services don't stop there. Across the province are seven treatment centres where clients can receive proper attention and care. Clients leave these centres with a better understanding of themselves and a knowledge of the drastic effects and consequences of substance abuse.

These in-patient treatment centres provide a variety of care programs involving counselling and support-oriented programs aimed at personal and social development.

Most of the centres are Native controlled and staffed and they

are located right in the Native communities.

The treatment centres are Kapown (Grouard band), Beaver Lake, Frog Lake Halfway House, Sarcee Old Agency Lodge, Stoney Medicine Lodge (Morley), Kehewin Centre and the Fort McMurray Mark Army Treatment Centre.

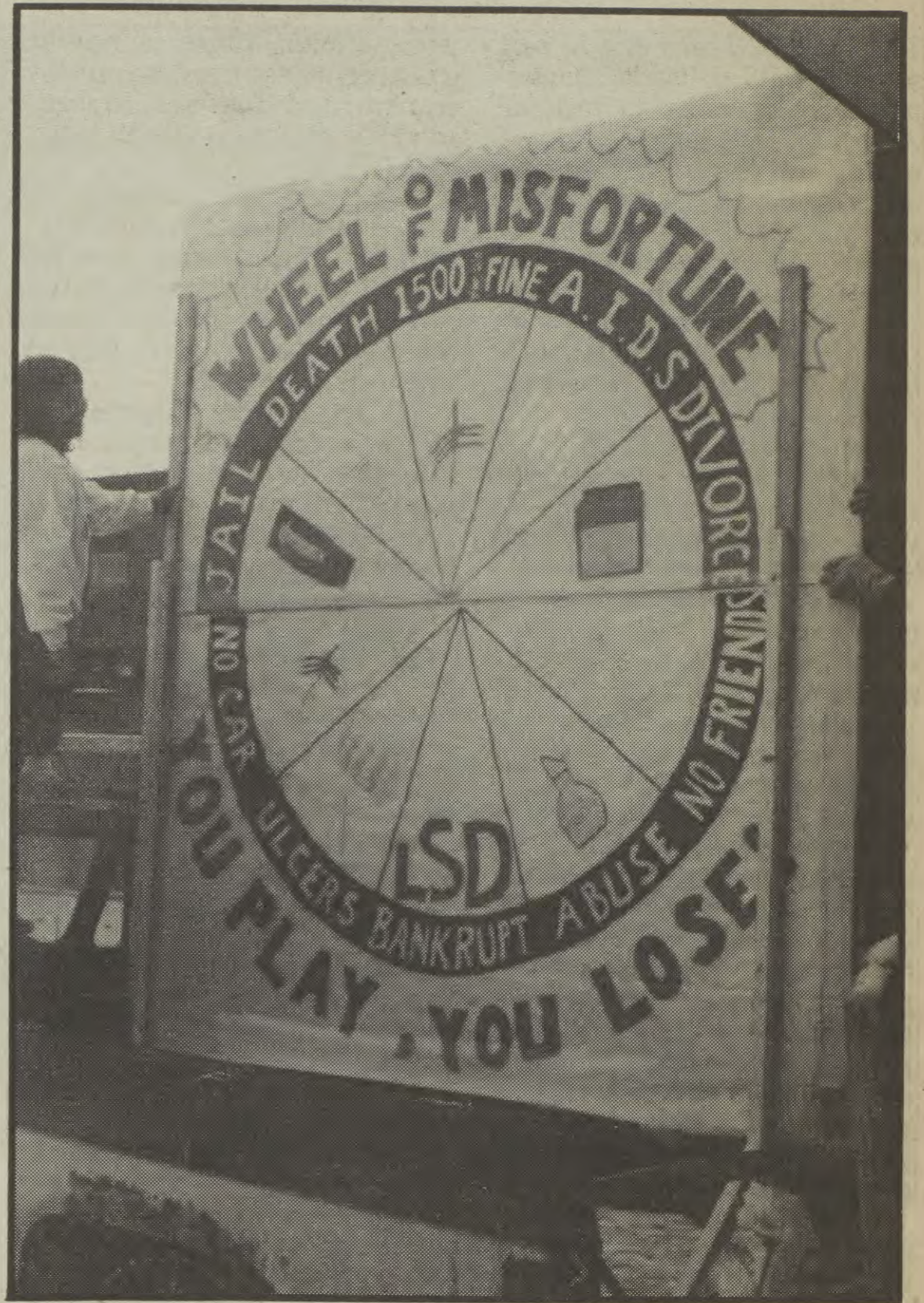
All the centres include Native spirituality and culture as part of their programs. A Native elder is always available to speak with.

NNADAP also provides outpatient treatment and it provides specialized training for workers employed in the alcohol and drug abuse field.

NNADAP training includes basic and advanced level counselling programs. Programs are also available for administrators and administrative support groups and refresher courses are available.

The training for NNADAP staff is provided by Nechi Institute, located at Poundmaker's Lodge near St. Albert, Alta.

NNADAP has come a long way since its beginning in 1973. Its presence has been felt in the Native communities for years and its benefits are great. NNADAP, like other substance abuse organizations, have saved countless lives from the tortures of alcoholism, solvent and drug abuse. It all began when a group of community people realized something had to be done to fight the disease of substance abuse — and because they cared.



This 1989 Kahnawake float by the Making Adult Decisions group graphically reflects the consequences of substance abuse

The Swan River Indian and Metis Friendship Centre would like to take this opportunity to salute those who have overcome addictions

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# No - one short answer to prevent AIDS

This is the 12th part of a 13 part series on AIDS in Alberta. The campaign is intended to provide Albertans with information and models for changing behaviors which put them at risk of HIV infection. Since AIDS was first reported in 1981, 323 Albertans have been diagnosed with the illness. Of these 176 (54 per cent) have died. Over 1,000 Albertans have tested positive for HIV, the virus that causes AIDS.

Today we're exposed to more stresses than many other times in history. However, the information age with its many messages is creating increased awareness. People of the '90s are dealing with some very important issues and want full knowledge of what is going on so they can make their own choices.

In the generation following the Great Sexual Revolution of the '60s, saying no to sexual activity was often the forgotten option. Some people still find it easier to have sex than talk about it. Peer pressure to conform and the expectations of our partners can move us into areas of sexual expression we aren't prepared to handle.

In the '90s people, who decide to be sexually active, are also dealing with some very important issues. Along with the concern over unplanned

pregnancies, there is now a greater threat of sexually transmitted diseases, including HIV infection which leads to AIDS.

A person may become infected after only one exposure to HIV. The virus can be passed through unprotected intercourse or through sharing needles and syringes to inject drugs.

As with some other sexually transmitted diseases, HIV infection is not easy to recognize; there are no warts or accompanying pains to let you know a person is infected. While an infected person may appear healthy and may not even know they're infected, they can pass the virus on to others.

People who decide to say no to sexual intercourse or who insist on protected intercourse are taking responsibility for their sexual health. By saying no or using condoms, you're protecting your sexual health. By saying no to drugs or to sharing drug equipment, you're protecting your physical health.

With so many conflicting messages in the public eye, we often forget the word no is an option. No is one of two possible answers that can be used to deal with the issues of injection drugs, to unwanted sexual intimacies and unprotected sexual intercourse. If

you respect yourself and respect others, you will recognize your right to say no.

For more information about making healthy sexual

choices, contact the sexual health educator at your health unit or call your community AIDS organization: Calgary (228-0155), Edmon-

ton (429-2437), Grande Prairie (538-3388), Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

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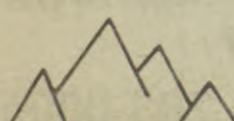
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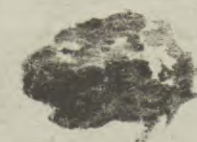
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## Buck Lake

## Listening to elders will make your spirit strong

By Rocky Woodward  
Windspeaker Staff Writer

BUCK LAKE, ALTA.

In 1968 a Cree elder at Hobbema decided he didn't like the ways of the modern world, filled with its tragedies which were reaching out and destroying his people — especially the youth.

Elder Robert Smallboy made big news when he led about 100 people from Hobbema into the Rocky Mountains near Robb, Alberta and set up camp. He was fed up with the negative white man's influences which were killing his people, physically and spiritually.

His camp returned to the old ways. Smallboy and his people began to live the way his ancestors lived many years ago. Although Smallboy passed away in 1984 his camp is still there — a place of refuge for those who need it.

In Smallboy's camp lived another spiritual leader, Lawrence Raven Makkannaw.

Makkannaw joined Smallboy's camp in 1968 but after two months he took a group of people with him and journeyed into the mountains near Blackstone where he set up his own camp.

Makkannaw was somewhat different from Smallboy. Although they were both spiritual leaders respected by their people and although both men regarded

their culture with utmost importance, Makkannaw was more reluctant to work with his white brothers.

In 1971 Makkannaw worked for the Indian Association of Alberta. He also spent about 12 years working with Native Counselling Services. Today he sits as head elder on a national advisory committee for the RCMP. With his wife Rita, the two of them now run a Native cultural camp near Buck Lake, Alberta.

Makkannaw is a very spiritual man. He is regarded as a medicine man and as a healer he is a holder of the sacred pipe but frowns upon those who hold spiritual bundles — if not earned. Makkannaw was offered a bundle but refused it because he felt he had not yet earned it, even though he had been a practising elder for over 40 years.

He tells a story about the time he hurt his back so bad he walked hunched over and when seated people had to help him stand.

After his mother had a dream she took him to the mountains to be cured. Driving on a road that overlooked a creek she suddenly told the driver of the truck to stop.

She told Makkannaw "You see that one willow on the far side of the creek. Go get it for me."

Makkannaw slowly got out of the truck and started to make his way down the hill. Suddenly he stumbled and fell. Rolling down the hill he came to a quick stop after plowing into a large rock.

When he lifted himself up he was surprised to find all the pain in his back was gone. Since then he has had no problems with his back.

"My mother saw that place in the mountains in her dream," he said.

Makkannaw knows what every blade of grass stands for. He knows the spiritual reasons behind the mountains, water, trees and the meanings behind each animal that dwells in the forests.

He tells a group of people at his



Rocky Woodward

The limbo was everybody's favorite at Raven Makkannaw's cultural camp near Buck Lake

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cultural camp after being asked about curing people and how he does it to "Approach me in the proper way if you're looking for knowledge. There is a way to do things properly if you want knowledge."

He sits in the sweatlodge with a feather in his hand, chanting and speaking in Cree to the spirits, putting those around him at peace with the world.

In the circle he speaks about earning one's way to become a pipe holder.

"It doesn't come easy. You have to know what you're doing with a pipe. It took 40 years for me to earn the pipe. You can get hurt."

"People are demanding to have bundles but the elders must recognize you. I've been on this earth for a long time and I don't own a bundle. It was passed on to me but I told my peers I couldn't take it because I

hadn't earned it yet. It is a privilege you must earn."

Makkannaw is spiritual but that isn't to say he doesn't have a side to him that is full of life — Indian humor.

And Rita gives an example, recalling an incident when the couple was in a cafe full of people.

"After dinner I said 'Well Indian, want to come home with me?' He said 'for a price' and everyone just looked at us," she laughs.

Makkannaw says he respects all churches but only believes a small portion of the Bible.

"In our society we don't know what sin is. I've asked other elders what is sin and we don't know. In the English language there are all sorts of words to condemn God. But in Cree there is no word for God damn. The only

bad words we used were about parts of the body or animals.

"Our Bible is nature, forest, trees, Mother Earth. If you listen to nature, you will understand things. Our people have taught us this over many years.

"You will never go astray if you listen. Just look at the forest, walk in it alone and feel the spirits. They will talk to you if you listen," says Makkannaw.

He says society is full of trickery — "trickery that can kill your spirit."

"I drank before. I drank until 1971, then I quit cold turkey. They have many programs that don't fit in our society. The white man has funny techniques they use to abstain from evil things. I used spirituality to overcome my problem."

He says today things are better for Native people.

"About 15 years ago no one listened to the elders. Now it's changed and they listen. The First Nations are coming together to fight alcohol and drug abuse. Politically we are joining together. We are learning our culture and we respect the sweetgrass more each day.

"Assimilation of our people has failed. Now it will never happen. It was tried but now because we made a stand even government encourages us to work on our own."

Makkannaw looks down at the campfire. He points at the burning wood and in a low voice he says as long as Native people have this fire nothing can destroy them.

"They would have to kill the fire, the spirit of our people. But as long as our youth seek Indian knowledge, nothing can destroy our spirit."

"We make mistakes. I make mistakes. As humans we are not perfect. I slip, I fall and when I do I ask the Creator to open a light ahead of me to help me walk straight. I ask for guidance from the Creator and from other elders.

"Listen to the elders, they will help make your spirit strong," Makkannaw says.

Substance Abuse

# Fort inmates explore reasons for abuse

By Heather Andrews  
Windspeaker Staff Writer

FORT SASKATCHEWAN, SASK.

Feeling guilt is an awful experience. Having that guilt lifted is an immense relief. And Native inmates at the Fort Saskatchewan Correctional Centre, who have a history of alcohol and drug abuse, are helped to escape from under their guilt feelings during a powerful five-day workshop which they attend at the institution.

"The first thing they have to accept is everything they do has been learned and that outside influences have contributed. They didn't get here by themselves," says Myrna Roy.

The program addresses the consequences of drug and alcohol abuse and all the issues which accompany it. "Many people hold in anger and fears from their childhood and never learn to express their feelings. Experimenting with substance abuse often allows the feelings to finally be vented and it's almost always in a destructive manner," says the Native program co-ordinator.

The anger and fears come from a variety of sources. They are often the result of an overwhelming negative experience combined with a lack of positive role models. "It could be the sudden death of a parent or being removed from everything that is familiar such as going into foster care. And there are still lots of people in our society today that were torn up by being taken from their culture and family for attendance in Indian residential schools," says Roy. And, she says, the voids created by these negative experiences must be identified and filled.

Once these realizations dawn on the inmates, they can open their minds to healing. "They know they can acquire what they need to be successful once they return to their families," says Roy.

An atmosphere of hope and excitement is felt when the group gets to this stage. Roy says it's often the first ray of hope they have felt for many years. "It's a powerful experience and there is often silence as each one thinks about the possibilities of his or her own situation and how they might be able to turn their lives around."

Many have not been in touch with their heritage for some time. "Roots are important. We have to understand where we came from and who we are. This also helps us to be at peace with ourselves," says Roy.

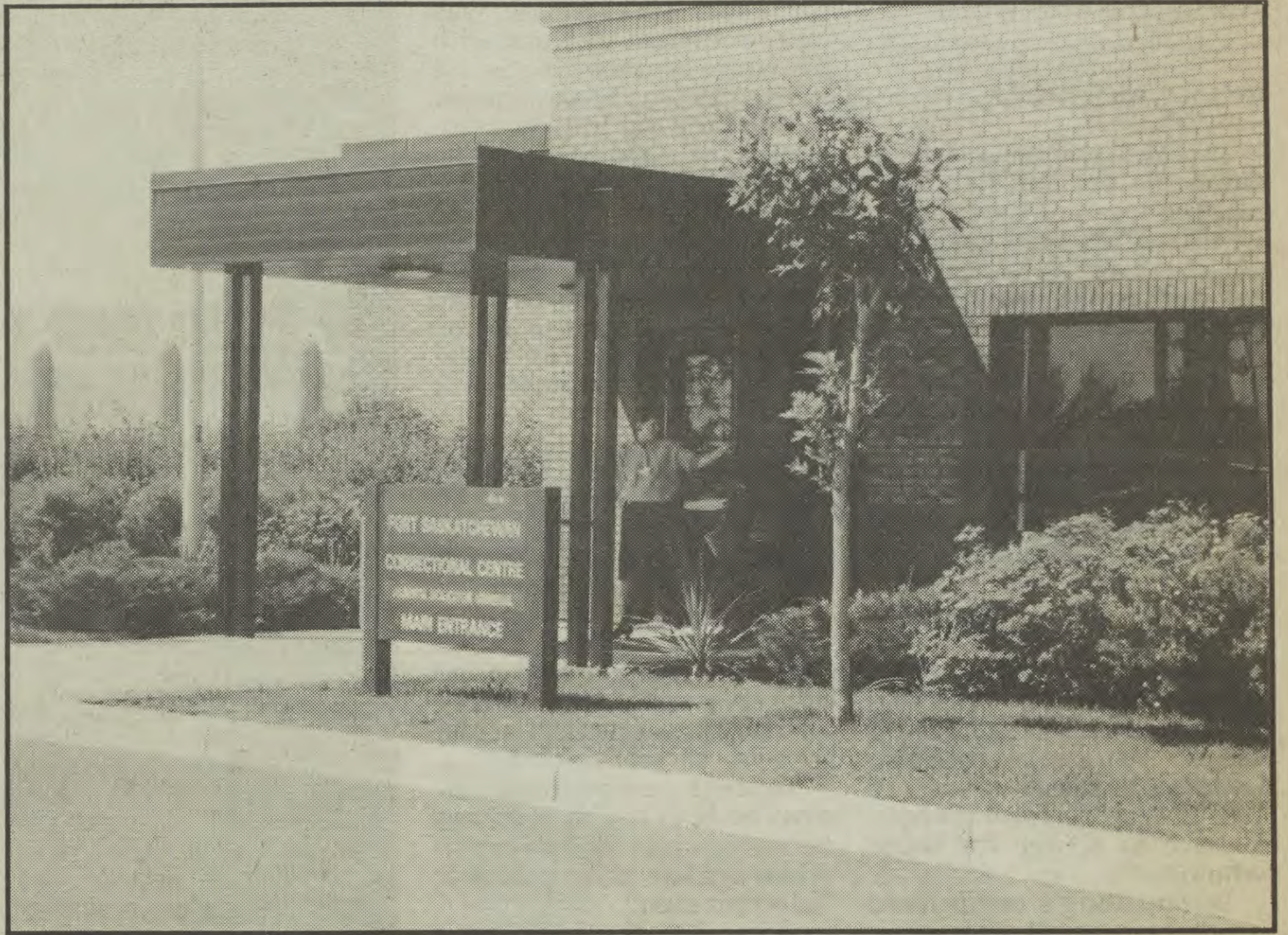
The effects on other family members who are living with a substance abuser are also explored. And the possible consequences of driving while high are graphically portrayed in videos which hide few of the gruesome details of motor vehicle accidents. "When we start citing statistics such as how many of them are likely to repeat drinking and driving infractions, they realize how close they may come to shattering another person's existence, or worse yet, to taking a human life," she says.

Another day is dedicated to health issues as the prisoners examine side effects of substance abuse like heart and liver disease and AIDS. "And they look at the destruction as it appears to the loving family who sees them destroying their bodies, too," she says.

Resource people from Poundmaker's Lodge attend on the final day, sharing experiences and showing films such as *The Spirit Within*.

Roy encourages the inmates to continue the self-examination and counselling after the workshop is over. "There's lots of resources, both here and after they are released," she says. AADAC and Adult Children of Alcoholics are just two organizations. Every Indian band and Metis settlement has a counsellor, she says, and agencies like Nayo-Skan Human Resources in Hobbema are available for follow-up counselling.

"Forming a support network for continued counselling, being honest with your self and your Creator and thinking of good positive goals is the only way to go," she says.



Heather Andrews

Fort Saskatchewan Correctional Centre

## Rainbows have ended

By Carlene Anne Carlson

EDMONTON

Stars twinkle in her cocaine eyes.  
Blood shoots rainbows in her heroin veins.  
She cries at first, but that fake pleasure returns.  
Just a step above hell, she feels she can touch the stars.

Sorrow clings to every cell of her brain.  
Pain erodes the very inside of her body.  
She shakes and devils lunge within her shrunken mind.  
She tries to lash out, but they escape her pitiful attempt.

Alone, the needle crashes to the floor.  
Spilling her fake fruits of life, she desperately craves.  
Smashing her bare hands upon the snake-riddled floor,  
She seeks only to die clutching the devil by the throat.

## PHILANTHROPIST.

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<b>Registered Nurses:</b>	
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Saskatchewan	\$31,283 - \$36,114
Alberta	\$31,612 - \$37,084

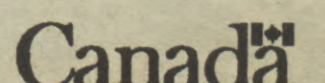
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Forward enquiries/applications to: **Personnel Division, Correctional Service of Canada, P.O. Box 9223 - 2313 Hanselman Place, Saskatoon, Saskatchewan S7K 3X5**

**Participation of Women, Aboriginal Persons, Visible Minorities and Disabled Persons is encouraged.**

Personal Information is protected under the privacy act. It will be held in Personal Information Bank CSC/P-PU-088.

Vous pouvez obtenir ces renseignements en français.



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## Substance Abuse

## Quest for sobriety leads to Lac Ste. Anne

By Rocky Woodward  
Windspeaker Staff Writer

FORT MCMURRAY, ALTA.

Johnny Nokohoo, 30, left MacDonald Island at Fort McMurray in early July on his second 500-km walk to Lac Ste. Anne near Edmonton.

He calls Lac Ste. Anne, the holy land, his walk. It's "the spiritual walk" for Nokohoo and his reason — his sobriety.

"Sobriety is my life. I'm 30 now and I want the next 30 years to be good sober years for me," Nokohoo stressed.

It's the second time Nokohoo has walked to Lac Ste. Anne and each time he has made the trip in 14 days. Lac Ste. Anne has been a spiritual gathering place for Native people for years and Nokohoo has made the pilgrimage an important part of his life.

Last year he walked alone. This summer four others made the trip with him, Ken Janvier, Edgar Janvier, Manual Chora and Roger Deranger.

"It was a struggle for us because I was basically supplied for myself. But in true Native tradition we supported each other on this trip. I

shared everything with the boys. I care about them as much as they care about me," Nokohoo said while adding, "Everyone walked the distance except Edgar who was our truck driver."

Nokohoo said the biggest thing he can hope for is to see the faces of the men who walked with him "sober one year from now," he smiled.

For Nokohoo it wasn't always an easy walk. At times the solitude of the highway gave him time to think about his own sobriety and how only recently he had "fallen off the wagon."

"Sometimes on the highway my spirit was sore and my heart felt broken because of my quest for sobriety."

"I took a drink about three weeks ago (before the walk began). Before then I was sober for almost eight months. I remember a friend of mine once said any fool can drink but it takes a good man to quit. I have to remember words like that. It gives me strength," said Nokohoo.

He thanks a Fort McMurray businesswoman for giving him support.

"Doreen Janvier is my boss at DMJ enterprises. We wash heavy equipment machinery at the Syncrude plant. Doreen really gave me a lot of support," Nokohoo ad-

miringly says of the entrepreneur.

And near House River a couple of trappers filled a request by Nokohoo who wanted a cross made to carry into Lac Ste. Anne.

"They were kind enough to build it for us," he said.

Also the Bon Accord Hotel gave a room free of charge to the weary travellers. And the Lac la Biche friendship centre bought them a truck tire they desperately needed.

Nokohoo was orphaned when he was 12 years old. Basically, he was on his own living at various homes until he was old enough to take care of himself.

"And that was at an early age — too early," remembered Nokohoo.

He spent 10 years of his young life in jail. But he smiled now because it's been seven years since he's been in trouble.

He talks with pride about a great-grandfather of his who fought at Batoche, Sask. and escaped to northern Alberta after Batoche fell during the Metis resistance of 1885.

"I guess he left one good warrior because I'm still on the road and still trying," said Nokohoo, who like his walking companions had blisters on their feet.

Every morning the group used sweetgrass and sage in a spiritual ceremony.

Nokohoo's goal now is to have "more people walk with me next year and all of us to be sober when we do walk."



Rocky Woodward

Members of the second annual Johnny Nokohoo walk to Lac Ste. Anne

## Addictions awareness message reaches Maori in New Zealand

By Heather Andrews  
Windspeaker Staff Writer

NEW PLYMOUTH, NEW ZEALAND

A New Zealand Native, who was inspired by a National Addictions Awareness Week (NAAW) poster to overcome his alcoholic lifestyle, has written Nechi Institute to tell his story.

"In November 1990 I attended the Indigenous World Conference near Hamilton on New Zealand's North Island. I was given a poster with last year's NAAW theme, Keep the Circle Strong, as part of the conference materials," says Teroku Meihana. Back home in New Plymouth, he hung the poster on his wall.

In a letter to addictions awareness week co-ordinator Louise Mayo, Meihana admits he was an alcoholic. "I am a dry drunk, that is I went long periods without drinking, but because I didn't have counselling, I couldn't consider myself recovered. I continued to go back to the bottle," says the 42-year-old Maori man.

One day he laid down, wrestling with his conscience, and knowing he must enter a 12-step program and stick to it. His eyes turned to the poster and there

was the answer on the wall.

The only picture in his otherwise bare bedroom, it carried the message, "Choose a lifestyle free of drugs, alcohol and solvent abuse," he remembers. The poster urged readers to join in the spirit of caring. In the centre, people are joining hands in a circle and the word celebrate is accented.

"Suddenly I wanted to join that circle. I was ready to admit then I had been lying to myself," says the single father of three.

The poster had come a long way across the world to help someone, he says.

Meihana notes the Maori people are having the same problems as Native Canadians as far as substance abuse is concerned. "I hope to eventually form a group whose members would like to live a non-addictive lifestyle," he says. He doesn't know of any Maori alcohol and drug program.

Mayo hasn't had any further communication with Meihana. "We hope he is doing OK," she says. Nechi is pleased the addictions awareness week campaign is reaching individuals as well as communities and organizations.

"It's good to know National Addictions Awareness Week is reaching people both near and far," she says.

## INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on the City of Calgary Aboriginal Urban Affairs Committee for the year 1992 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council. Particulars on the Aboriginal Urban Affairs Committee are as follows:

Citizens to be Appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
10	1 year	12	Monthly (1st Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8½" x 11" pages should be attached stating background and experience. Please mark envelope "Committees".

**DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1991 SEPTEMBER 19.**

Should you require any further information, please do not hesitate to telephone 268-5861.

Joyce E. Woodward, City Clerk

Applications should be forwarded to:

City Clerk  
The City of Calgary  
P.O. Box 2100  
303 - 7 Avenue S.E.  
Calgary, Alberta  
T2P 2M5

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## Substance Abuse

# Community works together to get message across

By Heather Andrews  
Windspeaker Staff Writer

FORT PROVIDENCE, N.W.T.

When the Dene people at Fort Providence decided to get involved in National Addictions Awareness Week, they immediately formed a planning group.

"We had volunteers from every agency and office in town," says Angelina Antoine, chairperson for the group. With participation from the chief and council, the Pentecostal mission, the RCMP and numerous homemakers, the community of 717, located some 300 miles southwest of Yellowknife, was guaranteed to have an interesting and informative week.

The settlement has participated in addictions awareness week since it began in 1987 and participation has grown from the involvement of just a few social service department employees to the entire community. Nechi Institute, which co-ordinates the event, recognized the community's efforts by awarding second place winner status in the community involvement contest.

"We met every week or two, for a total of six meetings, and had a wrap-up meeting after it was all over as well. Between us, we attended every agency meeting and got pretty well everyone involved with fun activities for all age levels. National Addictions Awareness Week really brought us all together and having so many helping with the planning really made it fun," says Antoine. The planning group also organized fundraising activities which went towards prizes and a feast.

"We had lots of resource people right here in town, like the staff at the alcohol and drug program and the friendship centre who made posters. The adult education upgrading students made up essays on drugs and alcohol which were put on big flipchart paper," Antoine adds.

Schoolchildren also got into the activities. Posters were made by 66 students and put up in the community hall. The posters were scheduled to be made into 1991 calendars and distributed to sponsors and community members, she says.

The RCMP was involved too. "The officers visited every classroom, including our satellite community of Kakisa Lake, showing videos and handing out rulers which had a slogan against drug abuse," she says. Antoine says celebrating addictions

awareness week went a long way towards showing people there is a good healthy lifestyle as an alternative to drug and alcohol abuse.

A sober walk was especially impressive. "From six months (old) to 70 years, the participants wove their way through town.

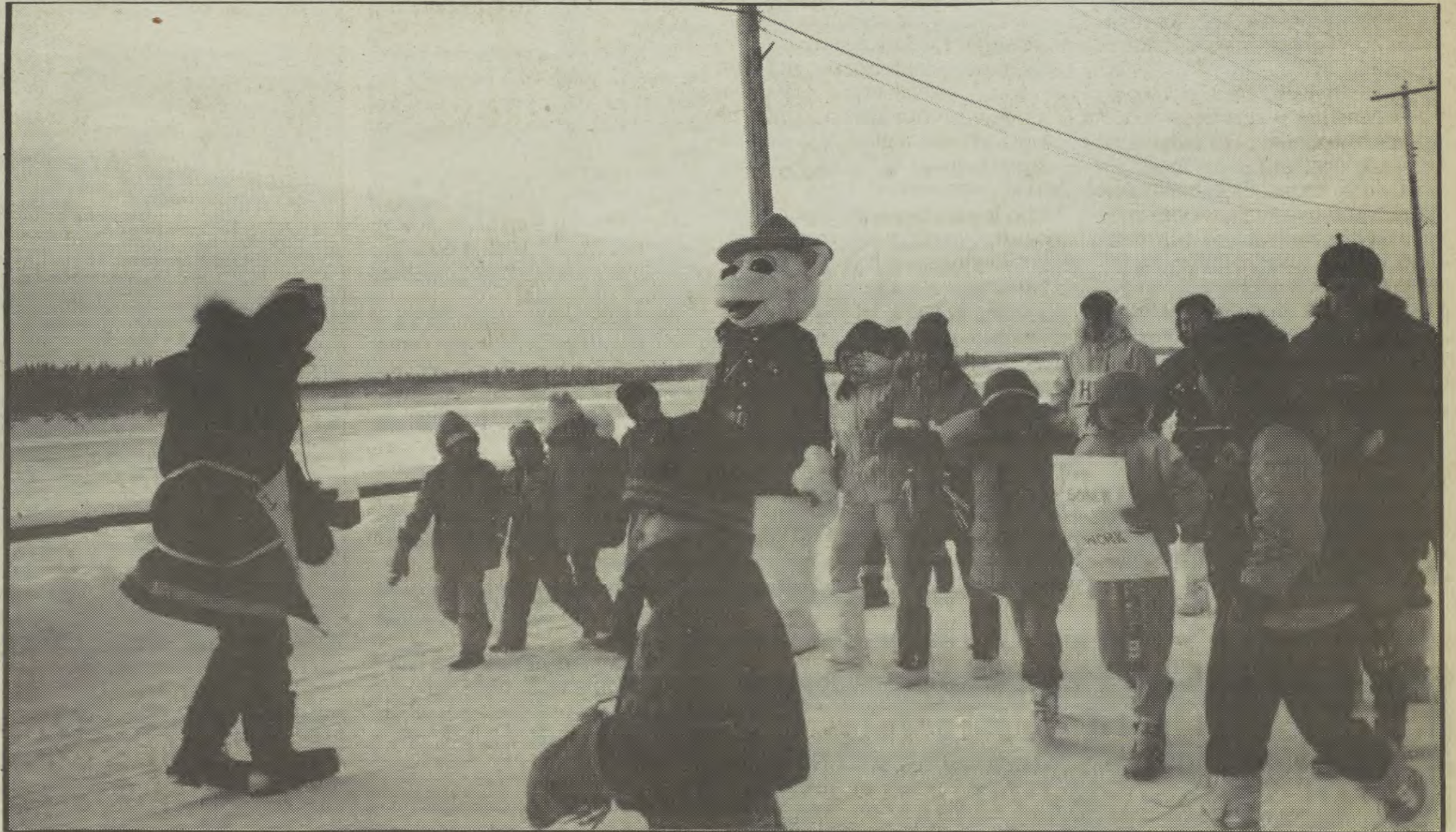
We all joined hands to say the serenity prayer," she says. It was followed by a traditional feast of moose meat, bannock, fish cakes and fried bread.

Other events included a cribbage tournament, a dry family dance and a school games' night which had participants rotating

among several games throughout an evening of fun with bingo, scrabble, yahtzee and monopoly. "We tried to involve the children in everything. There were presentations at the school all week," says Antoine.

Although the temperatures hovered around -30 C Antoine

says a good attendance was enjoyed at all events. "The elders really got behind the celebrations and it was good to see all the people who came out. That's what really makes a week like this work, eager participation and a desire to work together to get a message across."



Safety Bear (the RCMP mascot) and residents of Fort Providence travel along the frozen Mackenzie River during their Walk for Sobriety

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### LOVE DEFINED MY WAY

By Wanda John

Love is truly a master mystery,  
to anybody who met love,  
It can take you high and free,  
or leave you hanging above,  
It can tear your heart to pieces,  
It can make your life whole,  
It can leave you by yourself,  
It can make two a true soul,  
It can bring you down,  
It can be a great thing,  
It can make you cry,  
It can make you sing.  
So take this advice from me  
Before you lose your heart,  
Love is always be,  
A master mystery...

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## Substance Abuse

# Following the bottle lead to prison

By Heather Andrews  
Windspeaker Staff Writer

DRUMHELLER, ALTA.

Garry Cardinal can tell young people firsthand about the harmful effects of an addictive lifestyle.

"For the past 13 years I've been in and out of prisons. Anytime I had a problem I would turn to alcohol to take away the loneliness and hurt," he says.

Cardinal is serving a term at the Drumheller penitentiary for a break and enter offence. "My criminal record dates back to Dec. 1978 and I've been convicted of at least 43 criminal code offences," he says.

Over the years as Cardinal went from prison to prison he refused to take a good look at himself and why he was repeatedly incarcerated. "I just kept following the bottle, which just lead me to this prison life," he laments.

However, thanks to several

programs the Drumheller penitentiary operates and to his own admission he had an alcohol problem, he has turned his life around. "I took a serious look at my life. I realize my biggest enemy is myself and to understand myself I need to know my inner self," he says.

Cardinal and other inmates are helped in their search by Native consultant Mike Keewatin. "Here at Drumheller we concentrate on helping the Native inmates get in touch with our heritage. It's the first step and it gives them a feeling of belonging," he says. Many have experienced a feeling of alienation as they spent their growing-up years away from a cultural setting such as in non-Native foster homes.

"They have to learn about themselves and their Indian identity. They want to be proud of being Indian," he says. The Saskatchewan Indian says he has noticed once the inmates grasp the concept of their Native spir-

itality, they have usually turned the corner towards a more wholesome lifestyle.

Sweat lodges, pipe ceremonies, Native awareness sessions, life skills and regular culture nights are just a few of the programs.

Cardinal feels encouraged now that he looks on the bright side of life. "I want to tell all my brothers and sisters about the rough times I've had in jail. I've lost 13 years of my life and I don't like it."

He remembers with pain the effects of his way of life on his family. "No matter how hard my parents tried to help me, I would step out of line," he says. "My values were deeply rooted in criminal activities, coupled with abuse of alcohol."

"I regret it now. This ain't me, I know. Alcohol is my enemy," he says.

Keewatin agrees family members suffer equally. "They are doing time too, just as much as the inmate is," he says. The penitentiary runs an additional program which allows couples to consult with an elder. The spouses are given support as they often suffer loneliness and frustration, raising children alone and suffering from the stigma of have their mate in prison.

But in the end, it's the inmates who have to do it themselves. As Cardinal says "I have to work on myself for a more successful happy and sober life."



Garry Joseph Cardinal

## N.W.T. attacking propane abuse

YELLOWKNIFE, N.W.T.

The Department of Safety and Public Services wants to see an end to the number of propane-related deaths and injuries in the Northwest Territories, says Minister Jeannie Marie-Jewell.

A new eye-catching poster, a five-page booklet, labels and a video are being distributed to encourage people to use and store propane safely.

Two children died and three others were injured last year in Cambridge Bay after sniffing propane and lighting a cigarette and a propane explosion left three men severely burned in Baker Lake. In addition, two men were severely injured in Broughton Island and one youth was burned in Iqaluit.

Recently four adults were severely injured in Arviat. The victims had been sniffing propane and then lit cigarettes.

"What's so alarming about the statistics is this problem didn't exist two years ago. If we can educate people now, we can stop the problem from spreading," says Marie-Jewell.

The five-page cylinder-shaped booklet, prepared in English and Inuktitut, explains how to fill, transport, store and use propane cylinders safely. Four thousand copies of the bright yellow booklets have been printed and are being sent to every mayor in the territory, plus

hamlet offices, school principals and fire chiefs or fire departments in every community.

The black, red and white poster features a skeletal figure hovering over a propane tank with the words Don't Make Propane Your Last Breath printed across the bottom. The poster is purposely bold and frightening to emphasize sniffing propane can be deadly.

With the cooperation of all propane distributors in the N.W.T. labels are being attached to propane cylinders warning they should not be exposed to heat or flame because they may catch fire or explode. The labels also state inhaling the vapors is dangerous, that the liquid will burn the skin and that the cylinders should only be used in well-ventilated areas.

The 30-minute video, which is being prepared by the Inuit Broadcasting Corporation, will be released to all schools in the N.W.T. later this summer.

### Oh Great Spirit.

By Garry Joseph Cardinal

*Help me find the path  
you have set out  
for me in life.*

*I have been wandering  
through years of false hope.  
I have failed to see the wonders  
you have put on Mother Earth  
These visions of beauty I long for  
Unity and respect  
Which holds your people together*

*I have lost  
Oh Great Spirit  
Help me find the path  
You have set out  
For me in life  
(Cardinal is an inmate at  
Drumheller Institution)*

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### IF

By Wanda John

*You looked at me the last  
time,  
I looked at you,  
I saw hurt in your eyes,  
You saw tears in mine.  
We had to part for reasons  
beyond our control,  
If we were meant to be,  
We shall come as one,  
Or divide as two...*

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Edmonton Highlands  
House Leader

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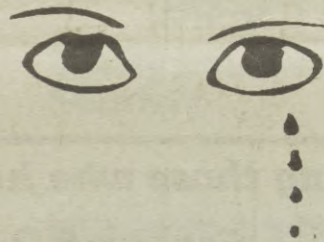


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- Proteus Construction  
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- North American Construction  
Edmonton
- PCL Civil Constuctors  
Edmonton
- Volker Stevin Construction  
Edmonton
- Arthur A. Voice Construction  
Edmonton
- Everall Construction  
Slave Lake

#### TENDER CLOSING DATE

August 20, 1991

There is a mandatory site visit on  
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Any companies interested in being subcontractors on the above project should contact the Listed Contractors

## Substance Abuse

# Addictions awareness activities boosted by community

By Heather Andrews  
Windspeaker Staff Writer

PEACE RIVER, ALTA.

National Addictions Awareness Week celebrations in the northern Alberta community of Peace River were different from that of other communities in several unique ways last year.

"First of all we had tremendous media coverage, including CTV North's television crew, headed by Terry Machan, at almost every event," says Sylvia Johnson. The then outreach referral worker at the Sagitawa Friendship Centre also notes good co-operation from the local newspaper both before and during the week.

And local radio station CKYL joined in by broadcasting ads written by high school students. "The staff at the radio station were great, developing commercials of their own, as well as continuing to feature the students' 60-second radio spots all year long," says Johnson. The northern satellite station CFWE-FM, the Native Perspective, also gave the community's activities considerable air time.

A feeling of partnership accompanied the week's activities. "The community agencies decided to work as one, as together we wanted to promote a positive and strong awareness of NAAW," says Johnson. Local RCMP officers, Native Counselling Services, the friendship centre, AADAC and the Metis and Indian Town Association — a satellite of the High Prairie Detox centre — joined forces in the planning stages.

"It was really good for the kids to see our police officers peeling potatoes in the friendship centre's kitchen, for example," she laughs. Local businesses helped by donat-

ing turkeys and other supplies for festivities.

Despite -40 degree temperatures and stormy winter weather, many of the 6,000 residents of the town participated in numerous events throughout the week. Johnson says it was a good display of Native and non-Native people working together at increasing awareness of an issue that affects families and individuals.

The local AADAC office designed two placemats, one suitable for children, and the other aimed at adults. The placemats were reproduced and used at feasts and suppers throughout the week. As well, the local restaurants used them. Word has it a repentant husband, forced away from his own kitchen after a fight with his long-suffering wife, saw the placemat as he ate his purchased supper and decided on the spot to seek help with his drinking problems.

The junior high school participated by creating a skit about the hazards of drinking and driving, and performed at a feast and family night.

The RCMP offered a rare glimpse into the world of drugs by having actual samples of the addictive substances for the viewing of participants. For many it was the first time they had been exposed to cocaine and other common drugs.

"We included the nearby communities of Little Buffalo and Cadotte Lake in our celebrations, too. The students there created posters which we hung around town and in the mall throughout the week," says Johnson.

As well, community members were asked to go without a favorite vice for a day. "It gave us an idea of what addicts feel when they consider changing their lifestyle. What a sacrifice it seemed to us to go without coffee, cigarettes and other less serious addictions for even one day," she says.

Travis Dugas, 21, also passed his message on to

many young people. The Cree man spoke from the heart about his own unfortunate experiences growing up in a dysfunctional situation and the resulting tragic events. "He knows what students may be going through. His spirit is warm and as he talked about his own struggles, he encouraged the young people in trouble to find their way out," says Johnson.

Dugas, who is now employed by Edmonton-based Bear Woman and Associates, urges young people to seek healing by going back to their culture and to Mother Earth. In the Peace River workshop, as well as in gatherings all over the country, Dugas suggests the first step to recovery for Native and non-Native people alike is getting in touch with their heritage.

A cross-cultural awareness

evening conducted by Inuit Roy Iglanjasok also urged sufferers to look back to their beginnings for the answers to their problems.

Johnson says the community is looking forward to being involved again this year. "Right from the mayor proclaiming the week's beginning to the closing circle we enjoyed it and felt it was both exciting and worthwhile."



Drug and alcohol abuse isn't the Indian way

Victor Daychief

### Drug and Alcohol Salesman

By Carlene Anne Carlson  
EDMONTON

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Get me so high heaven is next door.  
Pain and anguish, I've put away.  
Till on the downside, when they slide back in.

Bottles - beer, whisky, wine - all empty ones.  
I've drunk so much that heaven is next door.  
Till I awake with pain and anguish right in my face.  
Torturing thoughts slam into my brain, eventual destruction.

Beer washes down the multitude of pills I've taken.  
Heaven feels right next door.  
But wait I'm falling into darkness  
With a feeling of pain, anguish to be within, forever and eternally.

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## Substance Abuse

# Kinistin Nation tops in community involvement

By Molly Chisaakay  
Windspeaker Staff Writer

KINISTIN BAND, SASK.

Kinistin Saulteaux Nation, a community developing ongoing sobriety, plans to keep the circle strong. The band won the first prize in the 1990 community involvement contest sponsored by Nechi Insitutute in conjunction with National Addictions Awareness Week.

"We are proud to be acknowledged in this way for our community involvement," said Louise Scott, NNADAP community worker and co-ordinator of the band project.

National Addictions Awareness Week ran from Nov. 18-24, 1990. The 1991 event will run Nov. 17-23.

The contest is held to promote a cultural vision of community sobriety and to celebrate addictions awareness week. The contest encourages communities to develop community mobilization and awareness projects in support of the theme, Keep the Circle Strong.

Participants include bands, schools, NNADAP projects, government offices, agencies and community groups.

Addictions awareness week has grown remarkably since it began in 1987 with 25 communities participating. Last year 879 groups participated. According to national co-ordinator Louise Mayo, judges had a difficult time choosing a winner last year, because there were so many entries.

Kinistin promotes sobriety planning year-long. It held many events to raise community awareness about substance abuse and to encourage community sobriety.

The activities included: a slave auction for NNADAP, a beauty pageant (the men looked better in women's clothing than the women, according to Scott), an awards' night to honor the citizen and youth of the year, a sobriety awards' presentation. Sixteen members were recognized for their years of sobriety and for serving as role models.

Kinistin is a community in recovery. Among the events planned for the next year are dry socials, recreational, cultural and educational events including oldtime dances, baby showers, card tournaments, sober dances, powwows and cultural feasts.

Kinistin band #91 is in Tisdale, Sask.



(Left to right) Chief Albert Scott, Councillor Wayne Thomas, Councillor Joe Smokeyday, Louise Scott and Councillor Lois Cappel

# Run to raise money for young offenders

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Metis Gary Boucher wants to do something for kids he feels are getting a raw deal, something he says he went through as a youngster.

So Boucher plans to run from Poundmaker's rehabilitation centre to his home town of Lac la Biche in a run he has dubbed

'Bringing it Home.'

His goal is to raise money through sponsorship which would be used to help young offenders in jails and in Native communities.

"There are young people in jail who can't purchase a bottle of shampoo because they have no financial support. Some of them are sent to jail from outlying areas and there is no family support for them.

"I went through the system and I know the system that exists today," Boucher said.

Boucher is a member of the Native advisory board to the Edmonton Young Offender Centre.

He said the run is also a challenge to himself.

"I came from the bottom of the

heap. I lived on the streets, I had an alcohol problem and I spent time in jail," said Boucher while adding everytime he left Lac la Biche, it was under police escort or with just the clothes on his back.

"I had no clothes, no education and my health was run-down. How else to survive but to commit crime? That was my contribution to Edmonton," Boucher admitted.

Because of hardships he experienced at a young age and his present involvement with young offenders, Boucher said he is an eyewitness to the many problems youths face, problems which he says are very real.

"Many Native youth in jails are forgotten and no one seems to

give a damn they hurt. They need help. That was my scenario. I had no support from my community and I was lost.

"The present conditions in some of our Native communities, both socially and economically, are Third World conditions. Families lack support and when they lack support it's usually the youth who pay the price.

"If government and Native organizations would support development programs in the communities, they would be doing a lot towards preven-

tion of crime, substance abuse and suicides," Boucher said.

Boucher plans to end his run at the Lac la Biche recreation centre across from the town's cemetery.

He picked the site near the cemetery because he said some of the people buried there died alcohol and drug-related deaths.

"They have a message for us. Their deaths are an example for us to follow a path of recovery and sobriety," Boucher said.

The distance Boucher plans to run is about 240 kilometres. He said it will take him six days, Aug. 19-24.

### My prayer for my friends

By Lucy Newborn

May the Great Spirit guide you ever so gently on this narrow path

May His strength needed always be there in the times of desperate need.

May His courage sustain through all hardships in your new life.

May the temptation that comes so easy for you, pass on as day to night.

May His merciful kindness live in your conscience and be that constant reminder of just that.

May you never forget those who really love you, those who sacrifice themselves for your happiness.

May you always keep your mind on His will and do what you'd feel he'd want you to do.

May His peace dwell deep within your being, not turmoil and torment, for that's not meant to be (Newborn is from Edmonton. Her poem is dedicated to addicts of all types.)

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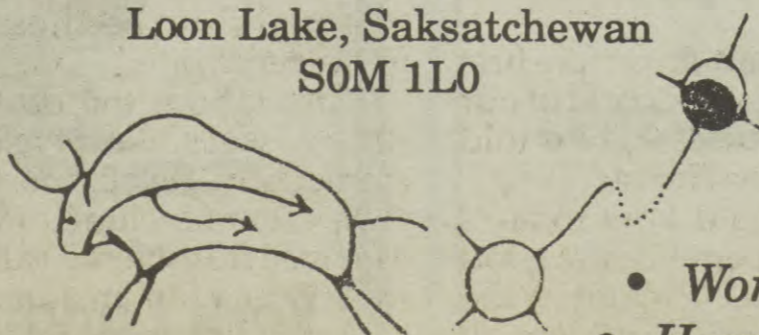
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HOBBEMA

# Wind speaker

## Young people urged to reach for new careers

By Heather Andrews  
Windspeaker Staff Writer

LOUIS BULL INDIAN RESERVE,  
ALTA.

Young people were encouraged to reach out for the challenge of unusual careers in a motivational speech by an Alberta Indian leader.

Joe Dion urged youth delegates to the Oh Pe Ki conference, sponsored by the Louis Bull education department, to consider options other than the more common career opportunities. "For instance we need more Indian people in careers managing resources and working in the hard sciences, engineering and so on."

Universities are being encouraged to develop more programs to increase Native enrolment in these areas and the University of Alberta and the University of Calgary and learning institutions in Saskatchewan are beginning to respond, he says.

Dion told the enthusiastic youths, who attended the Aug. 5-9 conference from across Canada, they had to extend themselves beyond the comfort zones and find satisfaction and self-esteem in their career choices. "After all, the quality of life in us and in our communities is based on ourselves and the ability to ask and answer questions about ourselves," the former president of the Indian Association of Alberta said.

People of all ages, including youths considering their future, must ask more empowering questions. "We ponder whether we should go to town today or not but don't often think enough about the more important question of what to do with our lives," he says.

Dion was born and raised at Kehewin and was chief for several years. He worked in his home province assisting Native businesses become established. "I was pleased to work on behalf of the Indian people of the Cold Lake area assisting with getting an Esso project going and also in Fort McMurray helping to establish Neegan Construction," he says.

Recently he has been working in British Columbia. "Hydro projects and Cowichan Indian business ventures are just part of a busy scene in B.C.," he says.

And he's now involved with the Canadian Indian Energy Corporation. "We are a new organization with a membership of 105 Indian bands from across Western Canada. We are exploring the wresting of control over energy resources from the governments involved," he explains.

Throughout all the ventures with which he is involved, however, he sees a scarcity of Indian people. "I can't encourage the youth too much to seek careers in these fields. We need more Indian people in these negotiating phases of new projects and in the planning stages of major ventures."

Hobbema delegate Trudy Lightning listened to Dion's words of encouragement. "Everything he says makes me think. Young people today need to consider seriously what their role as leaders of tomorrow will be."



Heather Andrews

Wilson Okeymaw

## Community healing needed for Indians to control their destiny: Okeymaw

By Heather Andrews  
Windspeaker Staff Writer

ERMINESKIN INDIAN RESERVE, ALTA.

Alcohol is genetically foreign to Indian people, says the executive director of the Hobbema-based Nayo-Skan Human Resources. "It is only the last few generations which have been exposed to it," says Wilson Okeymaw.

Traditionally there was no place in Indian society for any kind of stimulant, he says. The religious ceremonies or rites of passage celebrations of all aboriginal populations in North America excluded alcohol.

"It is no coincidence diabetes in Indian people first showed up about 35 years ago. And today over 95 per cent of our over-50 age group has some degree of the disease," he told delegates to the National Aboriginal Education Forum.

Okeymaw says he can understand how today's society makes some Indian people want to experience the good feelings enjoying a few drinks can bring them. "Prejudice, the Indian residential school syndrome and loss of self-esteem all contribute. But the enjoyment of a few drinks can too soon become an addiction," he says.

Okeymaw can also see how the system perpetuates the hopelessness many Indian people feel. "Government programs seem doomed to fail. As more people experience the limitations of reservation life, but for various reasons do not leave it, they get on the welfare cycle. Then they lose their identity and self-esteem as they accept handouts," he said.

Okeymaw urged delegates to urge their communities to heal themselves and complete the sobering up necessary to take over their own destiny. "The governments' divide and conquer techniques must end. They throw us a few dollars and watch us fight and squabble over it and nothing is accomplished."

Above all Indian people must be open-minded and listen to their conscience and to that of others, he said. "Remember too the role models we need, especially our young people in schools and in everyday life."

Throughout the conference concurrent sessions addressed timely issues like developing cultural awareness in youth and curriculum development for First Nations communities.

Speakers included Phil Fontaine from Manitoba, Henrietta Maxwell from New Zealand and Travis Dugas and Adele Arcand from Bear Woman and Associates of Edmonton.

According to conference co-ordinator Patricia Littlechild, the yearly forum deals with the streamlining of education in Native schools across Canada.



# Hobbema

## A return to traditional morals imperative: chief

By Heather Andrews  
Windspeaker Staff Writer

LOUIS BULL INDIAN RESERVE, ALTA.

Indian people must change their focus if they're ever going to bring about the changes they want, says Salish Chief Leonard George.

Chief George and his Burrard band are located only 20 minutes from downtown Vancouver. The sprawling metropolis sits on lands which once belonged to his people. "But we don't think about that, we don't dwell on that anymore," he said.

George believes he and the band members must pass on to their children more positive feelings. "Most of all we need to pass on knowledge of the issues which we face. And that includes learning all about issues of the non-Native people who live near us, so we can fully understand the environment in which these children are growing up."

George told delegates to the Oh Pe Ki conference, recently held at Hobbema, a return to the traditional moral system was imperative. "We must respect

ourselves before we can respect others and that can only come about if we look back to our traditional beliefs and learn from them."

George looks at the lifestyles his people are leading. Do they bless their meals? Do they sit down as a family? Are there two parents in all homes? These and other questions must be answered and when the response is no, changes must be made.

"We have to stop expecting the government to fix things for us. Only we can bring about these internal traditional changes and return to our original beliefs," he said in an after dinner speech on the fourth day of the Aug. 5-9 conference.

George also urges his people to refuse to accept their present situation if it is not desirable. "Don't be afraid to try and change things," he said.

He told youths at the second annual conference they must first become involved with their own families, whether it is with their parents, their spouses or their children. "Do your bit to change the morality and social system in your community if it is not all you think it should be."

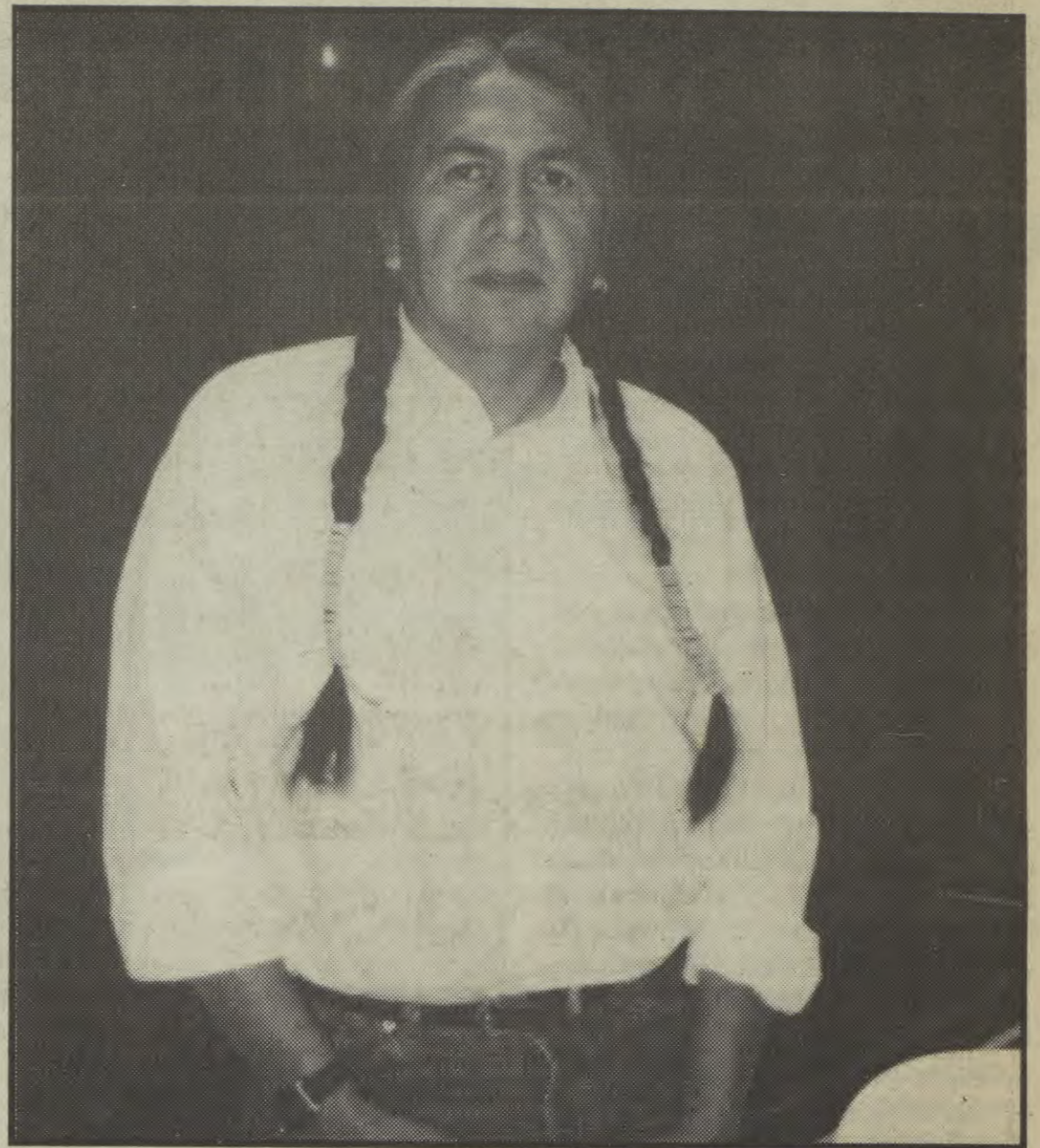
Young people must search

out the best in the educational system and in government-sponsored employment opportunities. He likened this search to the old days when the people hunted buffalo and looked for berries. "We have just as many resources only they take a different form now," he said.

He urged the delegates to use the time-honored tradition of taking only what they need and leaving the rest for someone else or giving the excess away. And he cited water as an example, a precious resource, which is often wasted and not conserved as it should be.

"Today all everyone thinks about is accumulating wealth and possessions," he said.

The most important goal for all Canadians is to mend our nation. "Forget our different nationalities and what has gone on historically. We are all Canadians and we need unity to heal our country," he said.



Heather Andrews

Chief Leonard George



Heather Andrews

Tipis outside the Ermineskin Education Conference

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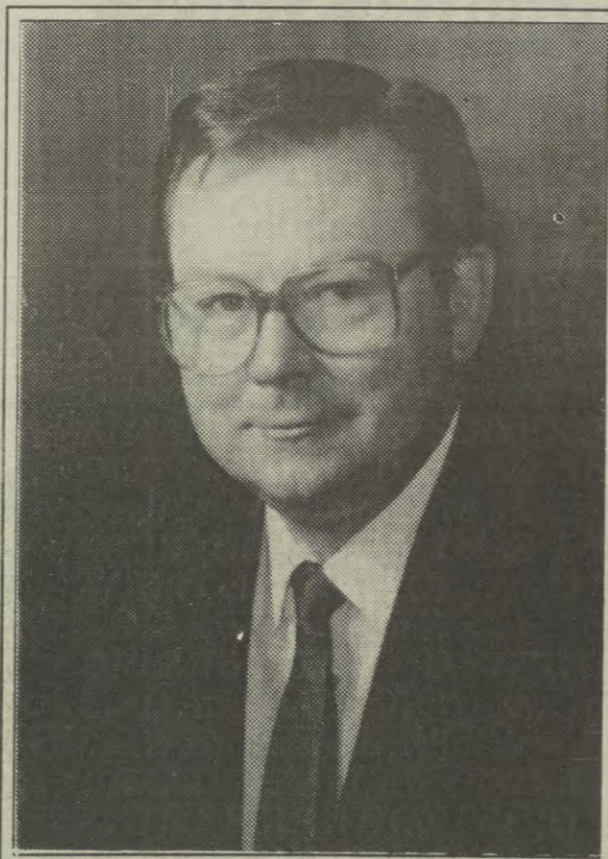
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# Hobbema

## B.C. chief shares her wisdom with Hobbema

By Heather Andrews  
Windspeaker Staff Writer

ERMINESKIN INDIAN RESERVE, ALTA.

A recent three-day educational conference held at the high school in Hobbema explored more than school and curriculum-related issues.

"We must learn about ourselves through our own personal experiences," said Chief Kwaintco Shackley of the Nooaitch Indian band located some 75 miles south of Kamloops, British Columbia.

Shackley told delegates to the fourth annual National Aboriginal Education Forum her two sons are learning respect for women as she shares traditional beliefs with them. "It is the job of any parent to teach cultural values such as can never be learned in structured learning institutions," she said.

Shackley spoke at length about spiritual beliefs the Okanagan and N'lakapmux-speaking Indian people in her home area share.

"Medicine people are special. We do not need to understand what they are doing or saying, just believe in them and in their commands. Show respect by having them precede you when eating or when entering a room," she said.

Another time of learning is when parents are aging and going to die. "They are telling us life doesn't end when they pass on. It is up to us to carry on," she says. Her mother frequently instructs her in what she must do after the older woman leaves this world.

"She wants her beliefs and knowledge carried on by her children to future generations," she said. She urged delegates, who attended from all over Canada, to let go of their parents when the time came.

"If you hang on to their memory, refusing to accept their death, you do not allow them to pass on to their resting place and you are not getting on with your life either in the way they wanted you to go," she warned.

The men and women in the circle joined the chief in sharing their various cultural beliefs. Many similarities were discovered as well as interesting differences.

Helping each other is vital, too. "If something bothers your friend, let her tell her story as often as she



Chief Kwaintco Shackley

Heather Andrews

has to. You cannot help her solve her problem, she must do that herself. But by listening, you are doing your part," she said. People deal with problems in different ways, but no one can pack them around all their lives.

"Eventually they have to let them go. Telling and re-telling the

story helps them do that," she said, noting people don't get on to the next stage of their lives until they dispose of the problem.

Above all, Shackley urged participants to pray to the Creator for guidance and then wait. "Eventually the answers will come to you," she said.

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## Advertising Feature

## Discovery offering university/college entrance program

Molly Chisaakay  
Windspeaker Staff Writer

## CALGARY

The Discovery Institute: Innovations in Adult Learning will be starting a university/college entrance program (UCEP) in the 1991-92 term for Native students in conjunction with Alberta Vocational College Calgary.

"A similar program at Concordia College Edmonton has proven to be successful over the last six years by having an 85-90 per cent successful completion rate," said Dr. Harry Lutzer, president of Discovery Consortium, Inc. Dr. Lutzer initiated the program when he was dean of continuing education at Concordia in Edmonton in 1985.

The program is to help Native adult learners, aged 21 or older, achieve entrance requirements to go on to university or other post-secondary studies.

The Calgary program is designed to help students find out

their strengths and weaknesses. It guides them through an intensive academic program. The nine-month program is designed to develop academic skills in selected subject areas.

Adult Native students at Concordia come from Alberta, Saskatchewan, B.C. and the N.W.T., said Lutzer. The target population differs from the Calgary program in that the majority of applicants are from the Treaty 7 area, he said. Applicants must be aboriginal.

Native cultural issues are an integral part of the program. A Native advisory council, which has a significant role in guiding the program, is essential so everyone involved will gain successfully, said Lutzer.

Individuals in unproductive jobs or those who are unemployed and want to further their education are possible target groups. However, many older adults come back just for the experience of having a good education, he said.

Most individuals go on to pursue a variety of post-second-

ary programs.

The 1991-92 UCEP curriculum includes math, english and career planning. Additional courses can be added on an individual basis as appropriate.

Students receive concentrated classroom instruction of two hours per subject a day, plus additional instructor time for tutorials and labs. Instruction is also being added in career planning. Career and personal counselling are on-going components of the program, said Lutzer.

Students have gone into a variety of post-secondary programs including business education, social work, science-related programs, engineering and nursing. Students have also transferred to technical programs at NAIT, SAIT and Mount Royal College.

A joint program initiated with Alberta Vocational College Calgary hopes students who enter this program will go on to similar post-secondary programs.

Students successful in completing the program will have attained prerequisites for trans-

fer to post-secondary, having access to post-secondary programs in and out of the province. This has been the experience of Concordia graduates, said Lutzer.

The Discovery Institute/AVC program has an intense screening and interview process to determine the interest and commitment of applicants, said Lutzer. The students' success is based on the dedication of the overall team effort of the students, the instructor, and the counsellor, he said.

Thirty-five students will be accepted into the program which starts Sept. 30 and finishes mid-June 1992.

Lutzer said "there is a need for private organizations to provide alternate training in adult education and respond quickly to changing adult educational needs.

"In a documented study done recently, there is a description of the need for adult education programming for Native people, particularly in aboriginal communities," he said. "Retrieving

Native adults who have missed out on a strong matriculation course is where Discovery Institute can make a difference."

Native students, who missed that chance in high school for whatever reason, can now re-apply and go on to post-secondary education, he said. The program allows them to meet the admission requirements for continuing their studies for college or university. Alberta Vocational College Calgary has been extremely supportive in assisting Discovery meet the challenge, he said.

The key is to note what futurists are predicting — by 2,000, about 75 per cent of all jobs will require some form of post-secondary education, said Lutzer.

At the moment only about 10 per cent of Native people complete a high school matriculation program. This was documented in a study entitled "Aboriginal Literacy and Empowerment: You Took My Talk." It was done by a provincial and federal government task force chaired by MP Ken Hughes.

# THE DISCOVERY INSTITUTE:

INNOVATIONS IN ADULT LEARNING

FOR NATIVE ADULTS ONLY!

**NEW**

UNIVERSITY AND COLLEGE ENTRANCE PROGRAMME (UEP)

PRESENTED CONJOINTLY BY DISCOVERY CONSORTIUM, INC.  
AND ALBERTA VOCATIONAL COLLEGE - CALGARY  
SEPTEMBER 1991 - JUNE 1992

This one year academic programme is designed to allow aboriginal adults 21 years of age or older, to achieve the entrance requirements for university or college entrance. Adults will enroll as full-time students in intensive courses in english, mathematics and career planning. The programme is designed for individuals who do not have the high school requirements for post-secondary admission or have been away from school for a long period of time. Crucial to the success of UCEP is a strong and continuous counselling support system to encourage academic commitment, and to identify student concerns which could threaten successful completion of the programme.

The UCEP programme will be advised by a Native Advisory Council which will provide on-going consultation.

ENROLLMENT LIMITED TO 35 STUDENTS

THE UCEP PROGRAMME:  
ENGLISH 100  
MATH 100  
CAREER PLANNING 100

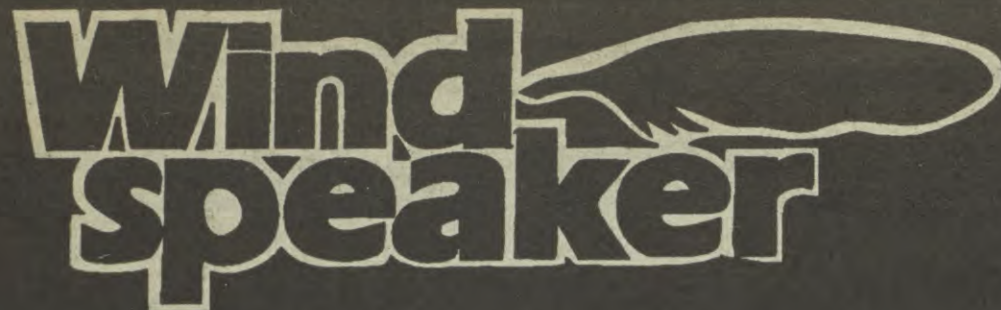
FOR INFORMATION ON THIS PROGRAMME  
CALL GARRY AT AVC CALGARY

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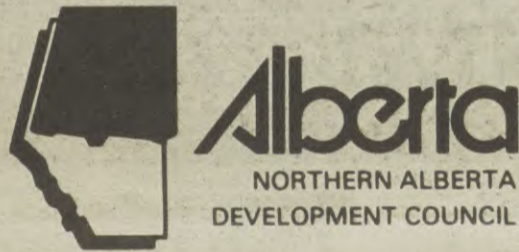
### NADC Public Forum

Girouxville  
7:30 p.m., Tuesday, August 20, 1991  
Club Étoile

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Gilbert Balderston in Sexsmith at 568-3309 or the Northern Development Branch in Peace River at 624-6274 for assistance.




### Royal Commission on New Reproductive Technologies/ Commission Royale sur les nouvelles techniques de reproduction

#### PUBLIC NOTICE

- How are new reproductive technologies affecting Canadian society?
- Should surrogacy (preconception contracts) be allowed in Canada?
- Should parents be able to choose the sex of their child?

These are some of the questions facing Canadians. Make your views known on these and other legal, social and ethical issues related to new reproductive technologies at a **Panel Discussion** sponsored by the **Royal Commission on New Reproductive Technologies**. The meeting takes place

Wednesday, September 11, 1991  
7:30 p.m.  
Red and White Club  
Olympic Volunteer Centre  
University of Calgary  
1833 Crowchild Trail N.W.  
Calgary

Simultaneous translation  
Sign-language services  
Refreshments will be served

For further information,  
call the Commission, toll-free,  
at 1-800-668-7060.

**NATIVE PROGRAM COORDINATOR**  
Solicitor General  
Correctional Services Division  
\$36,000 - \$44,676  
Open Competition

**GRAND CACHE** - Grande Cache Correctional Centre - An opportunity exists for an individual with well developed interpersonal and communication skills to provide specialized program coordination duties in our Centre. As a Native Program Coordinator, you will be responsible for the development, coordination and delivery of a wide variety of institutional programs with a special emphasis on the Native offender. Responsibilities include functional supervision of contract staff and volunteers. Extensive liaison with other centre management and staff, community resources and community agencies is required to achieve program goals.

**QUALIFICATIONS:** High School Diploma plus related coursework and extensive related experience including experience with Native organizations and cultures. Additional education may be considered in lieu of experience and a related university degree is desirable. **NOTE:** Smoking restrictions are in effect. Competition No. SG91E8116-002, Closing Date: August 21, 1991

Send resumes / application forms,  
quoting Competition No., to:

Alberta Government Employment Office  
4th Floor, Kensington Place, 10011 - 109 Street  
EDMONTON, Alberta, T5J 3S8  
427-422-2721, Fax: 422-0468

Please include postal code with your return address

**NATIVE FOSTER HOME SW/RECRUITER**  
(Social Worker I-IV)  
Family and Social Services  
Native Unit - Plaza 14 D.O.  
\$27,564 - \$44,676 - Open Competition

**CALGARY REGION** - The Foster Care Worker will provide administrative, supervisory and support services to foster families and works cooperatively with Child Welfare workers in order to meet the needs of children placed in substitute care under the Child Welfare Act. To effectively meet the needs of Native children and Native families involved in foster care, the Foster Care Worker is responsible for recruiting Native foster homes and for assessing, monitoring and evaluating foster care placements. The incumbent will provide support to Native foster families, functioning as a liaison with regard to the child welfare system, the foster care system, and other agencies, and promoting the development of the Native Foster Care system. This is a temporary position expiring on or before March 31, 1992.

**QUALIFICATIONS:** Academic preparation in the field of Social Work/Social Sciences or Human Services. Child Welfare / Foster Care experience preferred. Knowledge of or ability to speak a Native language is an asset. This is a smoke free environment. Own transportation required. Competition No. CY91C8113-005

or Personnel Administration Office  
Room 1101-John J. Bowlen Building  
620 - 7th Avenue, S.W.  
CALGARY, Alberta, T2P 0Y8  
297-6427, Fax: 297-7230

## Career Opportunities

### POSITION

#### Program Administrator

### Ben Calf Robe Family Support Program

The Program Administrator will be responsible for Social Worker staff and must also be prepared to assume a caseload.

Our Social Workers serve Native/Indian families from select schools within the Edmonton area and also deal with referrals from Alberta Family and Community Social Services.

The successful applicant will be responsible to the executive of the Ben Calf Robe Society.

Details concerning salary and benefits will be shared at interview.

Please forward resumes to:

Mr. Louis Lamothe, Chairman  
Ben Calf Robe Society  
Box 12 - 17, R.R. 2  
Winterburn, Alberta  
T0E 2N0

Deadline for receipt of applications is August 26, 1991

### LIAISON WORKER

Fort Vermilion School Division No. 52 invites applications for the above position. The position is funded through the Native Education Project provided by Alberta Education.

The position will be assigned to three schools within the jurisdiction (two schools in the Town of High Level and one at Rocky Lane which is located approximately 50 km East of High Level). The successful individual will be working under the direction of the principal of each school.

Preference will be given to individuals possessing the following:

- Minimum of two years university or equivalent training in the area of Social Work, Cross Cultural Education, Counselling.
- Successful related experience in working closely with parents, students and educators.
- Background and/or experience in working closely with Native parents and students.
- A valid driver's license, own a vehicle and be prepared to visit parents of students on a regular basis.

The position will be paid on a ten month basis. Paid salary will depend on qualifications. Attractive benefits plus mileage will be paid.

Interested applicants are requested to send a complete resume to:

Mr. R.N. Winsor  
Acting Superintendent of Schools  
Fort Vermilion School Division No. 52

P.O. Bag #1  
Fort Vermilion, Alberta  
T0H 1N0

Deadline for receipt of applications is August 23, 1991

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\$30 000/year income potential

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- Elizabeth Metis Settlement
- Jean D'or Prairie
- Conklin
- Little Buffalo
- Garden River

- Cold Lake First Nation
- Assumption
- Siksika Nation
- Fort Chipewyan

and in the following Saskatchewan areas:

- Beauval
- Ile a la Crosse

**CFWE/The Native Perspective**

A division of the Aboriginal Multi-Media Society of Alberta has an opening for an

**ANNOUNCER/OPERATOR**

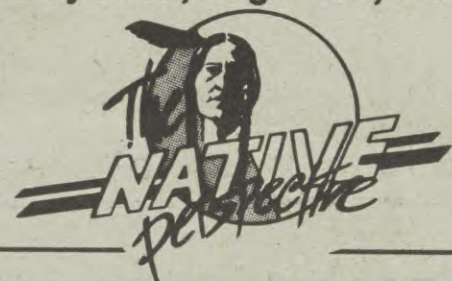
**Description:** Reporting to the Program Director daily, you will be responsible for gathering, writing and packaging a variety of feature, news, and current affairs items for broadcast; perform daily on-air shifts; and produce both copy and ads in co-ordination with the sales department.

**Qualifications:** High school diploma or equivalent. Recent experience in broadcasting. Previous commercial production and the ability to speak the Cree language would be considered assets.

**Salary:** To commensurate with experience.

Written applications must be received by noon, August 30, 1991.

Station Manager  
The Native Perspective  
Box 2250  
Lac La Biche, AB  
T0A 2C0  
(403) 623-3333 or fax (403) 623-3302



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- Business Plans
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Robert George (R.G.) Madziya  
Suite 55, 4403 Riverbend Road,  
Edmonton, Alberta  
T6H 5S9

Phone: (403) 435-9083

Fax: (403) 435-9083

**EXECUTIVE DIRECTOR**

The National Association of Friendship Centres is seeking applications for the position of EXECUTIVE DIRECTOR.

**QUALIFICATIONS:**

- \* University degree in business administration or political science or the equivalent in work experience.
- \* English essential, French and an Aboriginal Language would be an asset
- \* Experience in staff supervision and financial management

**RESPONSIBILITIES:**

- \* Preparation of briefing notes, proposals, reports and correspondence
- \* Develop and initiate strategies for policy development in coordination with the NAFC Board of Directors
- \* Identification of emerging issues and trends relating to urban Aboriginal people

Duties to Commence: November 1, 1991

Please respond in writing only with letter and resume on or before

SEPTEMBER 13, 1991

to:

NAFC Executive Committee  
251 Laurier Avenue W.  
6th Floor  
Ottawa, Ontario  
K1P 5J6



**EXECUTIVE DIRECTOR**

It pays to have 30,000 people read your ad in Windspeaker

**BE WISE - ADVERTISE**

**DIRECTOR  
SOCIAL DEVELOPMENT PROGRAM**

**REQUIREMENTS:**

We are seeking a dynamic, experienced individual to administer our Social Assistance and Adult Care Programs, to co-ordinate and develop Child Welfare Service in liaison with Alberta Social Services, to supervise our Alcohol and Drug Addictions Program and to Supervise our Mental Program to meet the needs of Band Members.

**QUALIFICATIONS:**

BSW or solid equivalent. Experience in community development, administration, management and financial control is required. Experience working with Native communities and commitment to work in the North essential.

Fluency in Both English and Cree would be an asset.

**SALARY:**

Negotiable based on qualifications and experience.

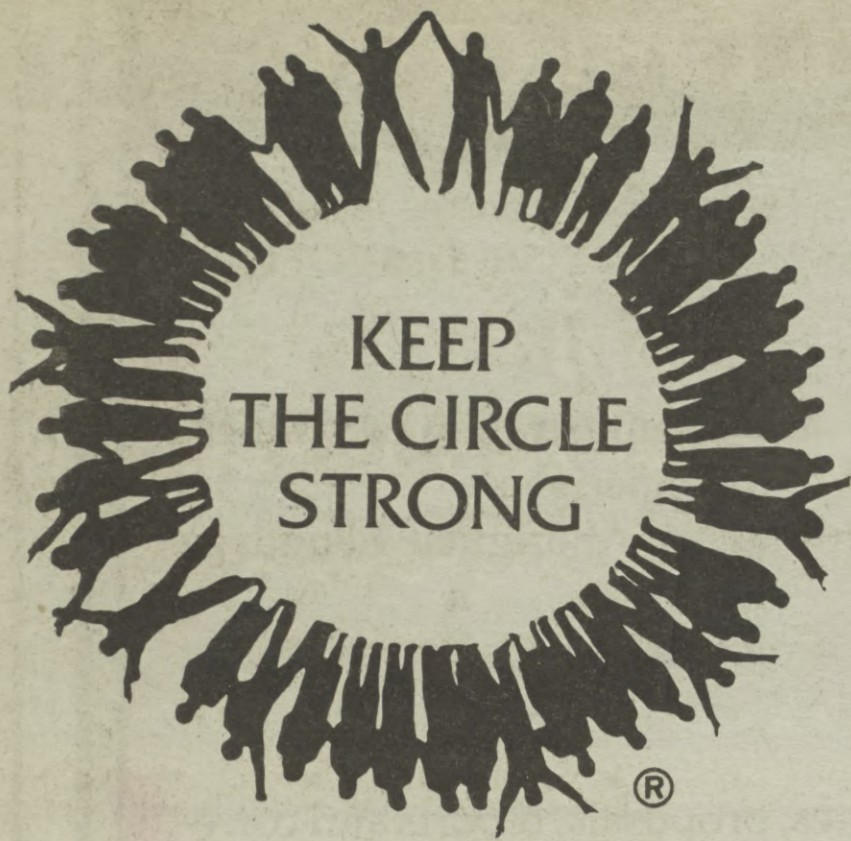
**APPLY TO:**

Richard Dumaine  
Little Red River Cree Nation  
Box 1165  
High Level, Alberta  
T0H 1Z0  
Phone: (403) 759-3912  
or Fax resume to  
(403) 759-3780

**CLOSING DATE:**

August 23, 1991





# NATIONAL ADDICTIONS AWARENESS WEEK

## NOVEMBER 17-23, 1991

Take this opportunity to join a growing circle of friends, families and communities across the country who have chosen a lifestyle free of alcohol, drug, and solvent abuse.



Everyone is invited to join in the spirit of caring! Don't forget to mail in your Declaration of Intent so your group can be acknowledged as a participant of the Join the Circle Campaign.

For more information contact:

**NATIONAL ADDICTIONS AWARENESS WEEK**  
C/O Nechi Institute, Box 3884 Station D, Edmonton, Alberta T5L4K1  
TEL: (403) 458-1884 FAX: (403) 458-1883

# THE CIRCLE IS GROWING!