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QUOTABLE QUOTES

"I was an alcoholic, I believe, from birth."

Fred Auger

See Page 19

# Wind speaker

November 23, 1992

North America's Leading Native Newspaper

Volume 10 No. 17

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## Informant's identity protected

PRINCE ALBERT, Sask.

The RCMP does not have to reveal the name of an informant on racist activities in Saskatchewan to an inquiry into the death of Leo LaChance, the Supreme Court of Canada has ruled.

The court refused to hear an appeal from the inquiry into the 1991 shooting of the Cree trapper by racist leader Carney Nerland, effectively upholding an earlier decision by the Saskatchewan courts.

"We had certain facts that were available that would have helped lay out what had occurred," said inquiry lawyer Morris Bodnar, expressing disappointment with the decision.

"Now we can't put these facts before the commission of inquiry... facts that I believe were crucial to dealing with certain aspects of the case."

Many people involved with the inquiry believe identifying the informant is crucial to unravelling what happened the night Nerland shot LaChance through the door of his Prince Albert gun shop.

Widely reported rumors have tagged Nerland as the informant, leading to speculation

that the self-proclaimed Saskatchewan head of the Church of Jesus Christ Aryan Nations got an easy ride from police during their investigation.

Officials from the Prince Albert Tribal Council announced they had been informed by their lawyer, Gerald Morin, that Nerland was the RCMP contact.

"If we are obstructing justice by telling the truth, then they might as well charge us," said tribal council vice-chief Alphonse Bird. "Eventually the truth has to come out and we're the only ones gutsy enough to bring it out."

The commission has so far refused to comment on the tribal council's announcement.

But Ted Hughes, head of the three-member inquiry, has said RCMP representatives admitted the informant is someone under investigation by the commission in earlier testimony behind closed doors.

Native leaders in the region reacted angrily to the Supreme Court decision and have threatened to boycott the provincially ordered investigation.

See Decision, Page 3



Leah Pagett

## Native vets honored

Vic Letendre, National Aboriginal Veterans Association, and Delia Gay took part in Remembrance Day ceremonies in Edmonton. For the first time, Natives were an official part of the national ceremonies. Native vets joined Ovide Mercredi and Ron George to place wreaths at the National War Memorial in Ottawa.

## Former minister backs Lubicon

By Cooper Langford  
Windspeaker Staff Writer

EDMONTON

A settlement of the 50-year-old Lubicon land claim should include the hotly disputed compensation package that has deadlocked current negotiations, a former Conservative cabinet member says.

"Any settlement has to take into account the facts of the treatment to which the Lubicon have been exposed," said E. Davie Fulton, who wrote a mid-80s government report on the Lubicon for then Indian Affairs Minister John Crombie.

"I'm dreadfully sorry about this instance. I hope it's the only one in the history of our country and that it will be settled soon and

that there will never be another one."

In a presentation to the Lubicon Settlement Commission, a review group studying the current Lubicon claim proposals, Fulton said the northern Alberta band has been denied the benefits of a land settlement due to government wrangling.

Many of the Lubicon compensation issues, like loss of livelihood from oil and gas development, would not have arisen if Ottawa and Alberta had followed through on a 1940 promise to settle with the band, he said.

Current negotiations are bogged down over Lubicon demands for a \$100 million compensation fund in addition to Ottawa's current \$73 million offer, which includes the estimated value of the reserve land.

Fulton was federal justice

minister from 1957 to 1963. He was a Conservative member of Parliament for almost 20 years and he served on the British Columbia Supreme Court for eight years. In 1985 he was commissioned by Ottawa to conduct an inquiry into the Lubicon dispute. His report was held back by the government when he came out in favor of the Lubicon position.

After arguing in favor of compensation at the Edmonton hearings last week, Fulton also cautiously endorsed the Lubicon's \$100 million request.

"It's dangerous, I think, to speculate," he said. "I've heard mentioned the figure in the area of \$100 million. I do not think that would be a great exaggeration of the claim. It might be generous, but I do not think it would be unreasonable."

Fulton also said it was his im-

pression that Ottawa unrealistically feared the Lubicon compensation proposal would set a precedent.

The Lubicon situation is unique, he said, because the promise of a settlement had gone unfulfilled for so long.

"I can't help wondering whether one of the obstacles to progress has not been fear of creating a precedent. My answer to that was I can't see this being a precedent because this is an entirely unique set of circumstances."

"A band was promised, over 50 years ago, a settlement and a reserve that would have given them a livelihood, set them up in that way so that they wouldn't have suffered so dreadfully from the loss of their other form of livelihood and would have had other benefits follow from it."

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# Inuit say yes to Nunavut

NUNAVUT

Inuit in the Northwest Territories overwhelmingly supported their land claim in a ratification vote on the agreement which will eventually lead to the creation of an Inuit homeland called Nunavut.

Almost 70 per cent of the largely Inuit population voted in favor of the deal, which will give them surface rights to 350,000 square kilometres of land and more than \$1 billion in compensation over 14 years.

"There were tears of joy," said Jack Kupena, vice-president of the Tungavik Federation of Nunavut, the organization that negotiated the deal on behalf of the region's 17,000 Inuit. "I've been waiting 17 years for this day."

Indian Affairs Minister Tom Siddon said he hopes to introduce legislation in Parliament to ratify the agreement and establish the new territory.

Nunavut is expected to become a self-governing region by 1993, with a publicly elected legislature holding similar powers to the current territorial govern-

ment.

But while Inuit and government leaders hailed the deal as a breakthrough, Dene bands in the western Arctic, Saskatchewan and Manitoba say the deal threatens their traditional territories.

In the week leading up to the ratification vote, Denesuline bands from northern Manitoba put advertisements in Arctic newspapers asking voters to call band leaders for information about territorial conflicts.

The Denesuline claim, more than half of their traditional territory, lies north of 60 in areas now covered by the Inuit claim. Denesuline leaders fear they will lose their rights on these territories during the creation Nunavut.

Bands in northern Saskatchewan were recently turned down by the federal court on their request for an injunction blocking implementation of the deal until their traditional land conflicts were resolved.

And Dene in the western Arctic have struggled for years with Inuit leaders over a boundary between Dene and Inuit claims areas. A boundary was imposed



by Siddon last year after Dene and Inuit leaders failed to reach a compromise during more than a decade of negotiations.

But Inuit leaders are optimistic about the future. Kupena said the result of the vote leaves the door open for economic development projects like a \$1 billion

mine, port and hydro project proposed for Coppermine at the western edge of Nunavut.

N.W.T Constitutional Affairs Minister Steve Kakfwi, who used to head the Dene Nation, said he was pleased with the settlement and called it a "lesson for all aboriginal people across Canada."

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## ROAD TO RECOVERY

National Addictions Awareness Week has grown bigger each year. In this issue, *Windspeaker* writers talk to people who have recovered and the people that run programs to help them. All over the world, indigenous people share common problems and face many of the same obstacles. See Pages 7-26.

## TOUCH OF DEATH

When Inuk hunter Uluksak went home to Coppermine in 1929, he took with him a deadly case of tuberculosis. Within 18 months, 50 per cent of the population was dead or infected with the disease. The National Film Board's *Coppermine* chronicles the devastating effects of contact with whites and the struggles of a young doctor to help the people of Coppermine.

See Page 29.

## AD DEADLINES

The advertising deadline for the December 7th issue is Thursday, November 25th at 2:00 p.m.

## Editor forced to testify

By Cooper Langford  
*Windspeaker Staff Writer*

YELLOWKNIFE, N.W.T.

The editor of a northern Native newspaper is being forced to testify at trials of people charged at a picket line riot and fears the court appearances could send a chill over future coverage.

"I certainly think this could have the effect of muzzling the press," said Lee Selleck, editor of the western Arctic Press Independent newspaper.

"I'm going to spend a lot of time in court that I can't spend covering this story."

Selleck has been subpoenaed to testify in several cases stemming from a June riot between police, security guards and striking miners at Yellowknife's Giant Mine gold mine.

Police have already seized photographs of the disturbance from the Press Independent, even though there were more than 100 eyewitnesses, including police and security videotapes.

There have been no other reports of RCMP attempting to

subpoena photographs or force reporters to testify from other Yellowknife-based newspapers.

Managers at the Press have raised concerns that the seizure of the pictures and the subpoena for Selleck could make news sources fearful of giving information on sensitive stories. The paper has also protested that it does not have the financial resources to mount a serious legal challenge to the police actions. It has taken out ads in a national newspaper for donations towards legal costs.

Selleck said he could up to face nine contempt of court charges if he refuses to testify at trials scheduled for later this month. One case has already been before the courts, but Selleck was not required to testify because the charges were stayed.

Tensions at the seven-month-old strike have been raised to a fever pitch after nine replacement workers hired by the company were killed in an underground explosion. Yellowknife RCMP say they are treating the deaths as a multiple homicide. No charges have been laid to date.

## Metis ceremony honors Riel

TORONTO

Louis Riel was honored in Toronto by six Metis who laid a wreath at a monument for the soldiers who executed the Metis leader for treason in 1885.

The wreath-laying ceremony took place on the 107th anniversary of the date Riel was hanged as a traitor for his role in the Northwest Rebellion.

Ron Swain, president of the Ontario Metis and Aboriginal Association, said Riel remains a hero and a martyr to Metis people across the country.

Meanwhile, western Metis leaders continued their call to have the federal government grant Riel a full pardon.

The government honored Riel in March as a founder of Canada with a special parliamentary motion. Many of the Metis rights he fought for were later written in the Manitoba Act,

which created that province at the end of the 19th century.

Constitutional Affairs Minister Joe Clark, who introduced the motion, has said recognizing Riel's role in history is an important acknowledgement of the Metis contribution to Canada.

## NATION IN BRIEF

### Liberals will drop extinguishment, MP says

A Liberal government would end Ottawa's long-standing policy of forcing first nations to give up aboriginal rights in land claim settlements, said Liberal MP Ethel Blondin-Andrew. "This information will be very helpful to my constituents," said the Western Arctic representative, who's riding covers several active land claim areas in the N.W.T. But the announcement, made on the eve of the Nunavut settlement ratification vote, drew fire from Eastern Arctic Inuit leaders. "It's aimed at subverting the Inuit ratification vote," said Tungavik Federation of Nunavut vice-president Jack Kupeuna, adding that the announcement would have had more weight if it came from Liberal leader Jean Chretien. Blondin-Andrew's constituency includes several Dene communities opposing the Nunavut accord because they say it includes traditional Dene lands. Jack Anawak, the Liberal MP for the the Eastern Arctic riding, has also spoken against the settlement be-

cause of the extinguishment clause.

### Policeman demoted over Harper case

Robert Cross has been demoted by the Law Enforcement Review Agency after the Manitoba watchdog group found him guilty of using excessive force in the shooting of J.J. Harper. The former Winnipeg police constable could have been dismissed from the force but was instead reduced to the rank of a training recruit. Agency commissioner Martha Chuchman said the board decided on the lesser penalty because the shooting was an isolated incident. Cross shot Harper during a scuffle in a Winnipeg park while the officer was searching for a suspected car thief. The shooting was one of the incidents that prompted the highly publicized Manitoba justice inquiry.

### Reserve goes into receivership

Indian Affairs has sent chartered accountants onto the southern Manitoba Roseau reserve to take control of

the band's finances. The department claims the band's funds for schools and social services are being mismanaged. The accountants will stay on the reserve until March 1993 when the band's education and social services will be reviewed. Roseau has been in the news lately as the site of protests over tax-free cigarette sales to non-Natives. It is also in a dispute with the provincial government over plans to open a gambling casino.

### Native employment grows in banks

Native employment in Canadian banks has grown by 50 per cent over the last five years. There are now almost 1,100 first nations citizens working in 600 chartered banks across the country. In recent months, the Bank of Montreal has tripled its Native employment, upping the numbers from 40 to 160. Ron Jamieson, vice president of aboriginal banking, says new Native employees are being hired daily from local communities.



## News

## Border guards insensitive to family ties, religious practices

By Cooper Langford  
Windspeaker Staff Writer

Immigration officials at the Alberta-Montana border are being criticized by the region's bands for enforcing immigration policies that do not respect family ties or religious practices.

Complaints coming out of the Blackfoot and Blackfeet nations include the opening of medicine bundles and failure to recognize common-law marriages that keep families separated.

"It's a regular horror story sometimes when you listen to these stories," said Bob Gervais, a representative in the Montana state legislature from the Blackfeet Nation.

"I've heard complaints about harassments at the border. . . . We were the first people here. We don't think an imaginary line should stop us."

It is not uncommon for Natives crossing into Canada to be subjected to thorough searches or be turned away for financial reasons when making family visits, said Gervais, adding that he had also been stopped on several occasions.

But immigration officials say

they are only following policies and procedures set out in Canadian immigration law.

"Everyone coming into Canada must report to immigration. We have to stick to the rules," said Paul Thielan, manager of Canada Immigration offices in Coutts, Alta.

"People must have sufficient finances. . . . Do you have enough money in your pocket to do things you say you are going to do?"

Thielan said immigration is concerned about the issue of opening medicine bundles, but has no way of knowing when they are dealing with genuine sacred objects or false claims.

First nation and government representatives from both sides of the border have been meeting to try and work out ways to accommodate Native concerns.

Gervais said hiring more Native people at immigration would help solve the problem. Thielan suggested finding a way of formally identifying people carrying religious artifacts so they can be treated with respect.

"The purpose is to develop an understanding of what the laws are. Then if there are things that need changing, we can change," Gervais said.

## Make own laws, Mercredi urges

OTTAWA

Assembly of First Nations chief Ovide Mercredi is continuing his referendum-night call for first nations governments to develop their own laws in wake of the Charlottetown accord's collapse.

But senior federal officials are saying the only road now open to achieve self-government is one of long and expensive negotiations.

In the days following the unity deal's sound defeat, Mercredi told chiefs he had no plans to return to constitutional talks and urged leaders to recognize their own law-making authority.

"Rather than waiting for the constitutional process to be available to us again. . . . we have to take measures to protect our jurisdiction. One of those steps is to make laws using customary law and traditional law," he said.

Mercredi defended current efforts by individual bands to sell tax-free cigarettes and set up gambling casinos, saying the right to control trade and commerce did

not belong to non-Native society.

The idea of spontaneous self-government, however, is not being recognized by federal officials.

Gordon Shanks, Indian Affairs director general of government relations, said self-government will only be achieved through negotiations with Ottawa.

"You can only be as sovereign as others are willing to recognize. Legitimacy depends on your ability to govern and that is an expensive process," he said.

Meanwhile, Mercredi said he hopes opportunities for constitutional change will arise again in the near future. He called on Prime Minister Brian Mulroney and the federal government to send a goodwill signal to the Native community by honoring decades-old treaty commitments.

Mercredi also told the assembly he plans to hold meetings with first nations communities to find why they rejected the Charlottetown accord that would have put self-government in the constitution.

## Decision a disappointment

Continued from Page 1.

"I don't think there is any inquiry when pieces of information are withheld," said Bird. "I am very disappointed with this. I don't think it's fair."

Prince Albert MP Ray Funk said he will raise the issue with federal Justice Minister Kim Campbell and Solicitor General Doug Lewis in Ottawa.

Gerald Morin, who represents the LaChance family, could not be reached for comment.

The inquiry has been on hold

since July when lawyers first went to court to try to force RCMP to reveal the informant's name.

Bodnar said the probe can complete its work without knowing the identity of the informant, but he said the public hearings are not likely to resume before March.

Nerland is currently serving a four-year manslaughter sentence for the shooting death. Prince Albert Natives were outraged at the sentence and said Nerland would have received a stiffer sentence if LaChance had been white.



Goo'Zagen, in ceremonial blanket and fur headband, stands with Luu Hon and Wii Seeks at the blockade. The three chiefs, who volunteered to be arrested, are waiting for the RCMP.

## Chiefs go free

By Hlakwa m'ask (Carol Eichstaedt) and Yagalahl (Dora Wilson)  
Windspeaker Contributors

SMITHERS, B.C.

Three Gitksan chiefs who defied a court injunction against a blockade on CN rail tracks on the Gitwangak reserve were given four-month suspended sentences earlier this month.

The sentence was handed down by Supreme Court Justice Sherman Hood in Smithers, south of the reserve, to Wii Seeks (Ralph Michell), Goo'Zagen (Art Loring), and Luu Hon (Guy Morgan). The three chiefs had volunteered to be arrested rather than abandon the blockade.

"The community is a modern, civilized society where decision making was by consensus. The three men are good, responsible, active citizens and fully aware of their obligations to the community. Each man has promised to sign an undertaking" not to return to the blockade, said Justice Hood in handing down the sentences.

The blockade was erected on Sept. 16, halting all train traffic between Prince George and Prince Rupert for six days.

Band members were protesting the transfer of assets, which included timber rights and a super mill called Carnaby, from Westar Timber to Repap, a Montreal firm.

At the time of the transfer, forestry minister Dan Miller was on a leave of absence from Repap, where he worked as a mill wright for 12 years. An NDP government investigation found he was in a slight conflict of interest and B.C. Premier Mike Harcourt suspended him without pay for three months.

The transfer forced the closure of two smaller mills, Rim and reserve-based Westar Kitwanga.

About 110 people were put out of work by the closure, which brought the unemployment rate to 90 per cent. The financially troubled Westar owes these workers severance pay but no one has yet received any money, said Gitksan spokesman Don Ryan.

Gitwangak's social assistance budget increased from \$300,000 to \$816,000 in 1992, but there has been no approval for

additional funds from the Department of Indian Affairs.

Events leading to the injunction were "catastrophic results of the mill's shut-down where economy changed from well being to one of insecurity," said Justice Hood.

"The men saw their community destroyed despite reasonable efforts on their part in negotiations with the provincial government. . . . However, the community must appreciate our rule of law. It cannot be scorned."

The three chiefs acted on behalf of their people to protect their land and bring their concerns to light. They were also protesting the federal and provincial governments' refusal to negotiate the management of resources on Gitksan-Wet'suwet'en territories and the 90 acres taken in 1910 with no compensation by the CN rail line, which cuts through the Gitwangak village.

"CN is trespassing. Their title is null and void. This is our land and we are responsible for it. There has never been any consent to intruders on our lands. This is why we are in court," said Gitwangak spokesman Glen Williams.\*

## Stoney, Tsuu T'ina join forces

Residents of the Morley reserves and the Tsuu T'ina Nation will soon be able to take advantage of corrections services that are community-based and culturally sensitive.

Chiefs of the Goodstoney, Bearspaw and Chiniki bands, along with the Tsuu T'ina chief, recently signed an agreement with Alberta Solicitor General Stephen West to deliver the services through the Tsuu T'ina/Stoney Corrections Society.

Incorporated in June 1991, the society represents a unique partnership between the Tsuu T'ina Nation and Stoney bands.

"The significance of this agreement is that our culture and traditions will be incorporated in the administration of corrections programs and the prevention of crime in our communities," said society chairman Darrell Crowchild.

The society operates on the basis that aboriginal clients and communities have special problems and needs and aboriginals can best help aboriginals. The programs involve traditional aboriginal values and a sense of aboriginal heritage, which can bring more meaning to clients and the community.

The main programs the society will provide are crime prevention, probation services and a court worker.

Besides acting as role models, Elders will act as counsellors and spiritual advisers and will help offenders understand traditional values and customs.

The signing ceremony at the Nakoda Lodge in Morley included a graduation for four society employees. The staff are all aboriginals and include a crime prevention co-ordinator/project representative, court worker, probation officer and administrative support.



# Police power being misused

In a more perfect world, the police are in place to protect society from its criminal element. This, however, is not a perfect world.

And a recent court decision in Ottawa and police actions in Yellowknife have served notice that police can and will use their legal power to protect themselves from the public they serve and harass citizens leading their lives within the law.

The cases here refer, of course, to the identity of an informant in Saskatchewan's government-ordered Leo LaChance inquiry and the decision to force a northern reporter to testify in criminal hearings.

There is no apparent logic in the Supreme Court's decision to stop the LaChance inquiry's request for hearing an RCMP's right to hide the identity of an informant - except an amoral legal logic.

There may be grounds in written laws and prior court decisions for the police right to protect informants. But in the LaChance case, the question is not whether a secret informant helped catch a criminal. The question is whether a person convicted of a serious crime was protected because he had a special relationship with law enforcement agencies.

The Prince Albert Tribal Council has announced that Carney Nerland, Saskatchewan head of the Church of Jesus Christ Aryan Nations, is the mysterious police source.

There is no reason why Nerland should be shielded if these allegations are true. Evidence brought forward at the inquiry suggests Nerland might have received special treatment during the Prince Albert city police investigation. After all, the local police force was approached by RCMP representatives who wanted to discuss the investigation and its relationship to their informant.

The inquiry into the shooting of Leo LaChance was struck to determine if outside factors influenced Nerland's treatment at the hands of the justice system. Whether or not he was working for the police is a central issue in this question.

But the RCMP refuse to confirm or deny the persistent rumors and statements about their ties to Nerland.

If the RCMP refused to elaborate on their relationship with Nerland, they are using the law to hide justice from the public. They are protecting themselves instead of the public.

Meanwhile, the RCMP, in conjunction with their Crown prosecutor cousins, have decided to force a reporter to testify at several criminal proceedings. This smacks of harassment.

Lee Selleck, editor of the western Arctic's Press Independent newspaper, was doing his job when he covered a picket-line disturbance at the strike-torn Giant Mine in Yellowknife. No one ever expected that he would be expected to testify in court about what he saw that day, especially since there dozens of police officers and security who could give testimony.

But the police decided to subpoena Selleck's photographs and force him to testify at the ensuing trials. There are no reports of these extraordinary requests being made of other publications that also covered the incident.

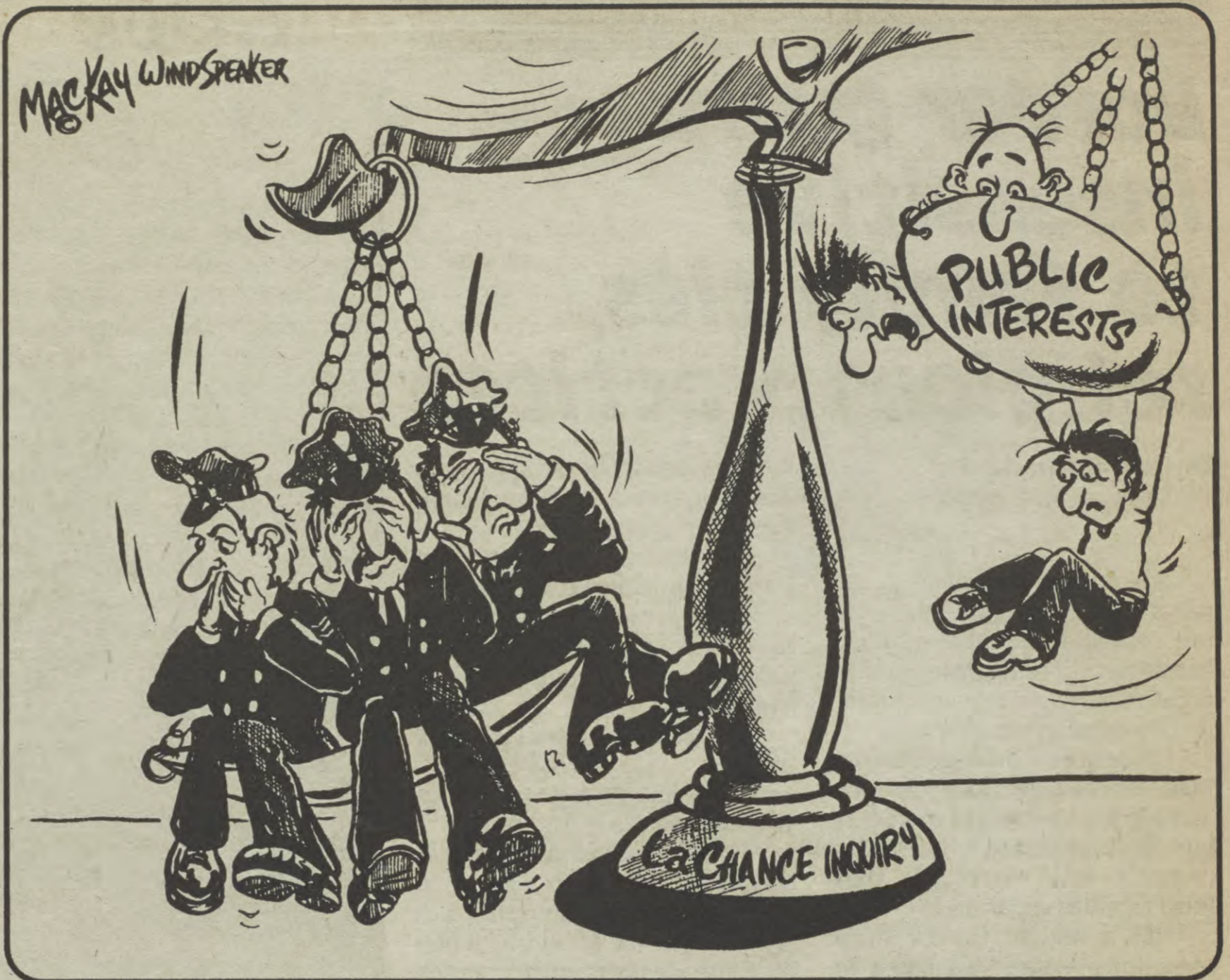
Although no one is saying as much, the actions of the police and the Crown's office appear to have a second agenda. They want the Press to shut up.

The paper has been thick with coverage of the Giant strike since the dispute began seven months ago. Indeed, some might even complain coverage has been tilted in support of the union. In some instances, the Press may have even reported information the police did not want publicized.

Tough. Newspapers have a right and a duty to report the news to the public whether or not the institutions they cover like what they see.

The Yellowknife RCMP are not censors, though their actions against the Press appear designed to intimidate either the paper or its sources to inhibit a steady flow of information.

It is sad to see the RCMP and the courts can use the power vested in them by the public against the public interest.



## Self-government undermined by negative publicity

The Charlottetown Accord has come and gone. Canadians across this country, for whatever reasons, have clearly rejected the proposals. The debates are over, but the effects of the arguments will continue to be felt in this country for a long time.

What I found most disturbing about the debates was the lack of confidence some sectors of Native and non-Native society have in Native self-government.

Newspapers, television and radio carried some pretty strong messages against self-government.

One television commercial featured a Native couple. The first scene has the man walking in front of the woman. Then, after the commercial message, the man finds new respect for the woman, and is shown holding the door open for her.

National columnists took some pretty strong shots at Native provincial and national organizations for being primarily male-oriented.

Reform party supporters



### Pikiskwe by Connie Buffalo

were asking questions about fiscal responsibilities for Native self-government.

About this time, newspapers across this country started carrying stories about local band councils spending more money on race tracks instead of reserve programs. In Manitoba there were stories about band councils bankrupted by alleged overspending or the travel budget. In Alberta, we read about the chief who dipped into band funds to support provincial Indian political leaders. Last week, there were allegations about band council interference in child sexual assault cases.

My question about all of these allegations include wondering about the whereabouts of the RCMP when all

of these events were taking place. How long did it take them to move in and charge the wrong-doers? Are there even any charges laid? It does seem that we as Native people are not given the same protection under the law as our non-Native counterparts. Are they waiting for us to fail?

All across this country Native self-government is being slandered because of a few corrupt or inept individuals. I say the RCMP shouldn't sit on the borders of the reserve and shut their eyes. The courts should intervene where there are criminal actions and charges should be laid. Native self-government is a concept too important to allow a few individuals to undermine it.

# Windspeaker

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## Your Opinion

# Pen-pal list promotes communication

Dear Editor,

Ahnee, brothers and sisters. I'm writing to tell you about the Native American pen-pal list that has been started. There are about 125-130 names on the list and more coming in every day.

The list is to promote communication among the people and hopefully through that gain a closer place to unity among Indian people as a whole.

There are non-Indian women allowed on the list because women tend to be more respectful of our spiritual ways and of our culture. Non-Indian men will be allowed on the list if they can prove that they walk the red road and have some Indian people to vouch for their integrity.

If one of these non-Indian People reads this and says to himself, "Well, that isn't fair. Why not?" This list is for Indian people. If you want to write to some women, join one of the non-Indian pen-pal lists and you'll get your wish.

There will be a newsletter printed here pretty soon, hopefully in the near future.

Ah, before I forget, there is also a European list as well and most of the people on this list are members of Native American support groups based in Europe. Ho! They wish to learn about our beliefs and cultures and ways of thinking.

What is needed to put people on the list is the following:

Name, address, age, tribe, interests, what age range you want to write to; whether you'd

be willing to correspond with Europeans; what tribe you want to correspond with/write to/learn about if any in particular; what type of relationship you're looking for, i.e. friendship, pen-pal, spiritual/cultural learning/sharing relationship, dating, marriage, etc.; anything else that will help us to match you up with a pen-pal with similar interests.

Please tell us whether or not you want your name put in the newsletter when it comes out or if you want us to fix you up. Let us know when you want your name taken off the list and when and if you move.

We're starting to (hopefully) put together a set of councils for each area where people with their names on the list live. We're also looking for writers for each

area, so we can have news from all over Indian Country.

Remember, the list is for all Indian people, not any one group or tribe. This is for us all and we can make it what we want it to be. So, suggestions, ideas and advice would be appreciated.

Ho! It's time we all pulled together and worked together on our problems. Aho!

To get your name placed on the list, write to:

Paula Hall  
4024 N. Tuttle Ave.  
Tucson, Arizona 85705  
(602) 888-5017

(No collect calls please, meegwetch.)

Please we are in need of sisters to have their names put on the list. There is a shortage of them compared to men on the list. This list is for all the people,

both in prison and on the street. This way we can be more aware of the problems we face in each area, such as the brothers and sisters in prison in the states, who are battling for their religious rights! Sacred herbs and paraphernalia are very hard to come by and there are often no outside sponsors to come in to run sweatlodge ceremonies. Hey, even though we're in prison, we're still children of the great mystery! Ho!

I hope you brothers and sisters out there will consider having your names put on the list.

Stay strong and walk the good walk.

*In the spirit of our ancestors,  
With all of my respect,  
Don (Stow) George  
Ojibway Nation*

## Sharing may help youths

Dear Editor,

This is Don Piche writing an article from the Drumheller Correctional Institution. Aboriginal and non-aboriginal inmates incarcerated in a federal correctional institution, medium security correctional institution or provincial correctional institution who are serving any length of time within the system should concentrate on providing information to the younger generation.

I acknowledge the continuing increase in the crime rate, alcoholism and drug addiction, school drop-outs, suicides and imprisonment. The list goes on and on, and the members of society are pro-

viding information. It seems to go through one ear and out the other.

I feel we should take the responsibility to educate the teenagers. Aboriginal and non-aboriginal inmates should speak to representatives of their institutions and produce video tapes or tapes detailing their current incarceration. Those who are willing to elaborate on their life history may prevent others from making the same mistake.

If video tape or tapes are produced, send them to schools on the reserves, youth development centres, etc.

The youngsters will learn what life on the inside is all about and look at the reality of the consequences that one faces. I feel it would be best if the young-

sters heard it for themselves from someone who has lived the lifestyle. It would increase their knowledge and show them that life on the inside is very different from what they see on TV.

Those on day parole or ex-convicts who are willing should attend programs such as Natives in the 90s, Native Broadcast Hour, etc.

Once the issues are addressed, progression will point the new direction in life for today's teenagers.

I also would like to say to the readers of Windspeaker reading this letter, have a good day.

*Thank you,  
Don Piche*

## Troubled teens need family homes

Dear Editor,

Boys' & Girls' Clubs of Edmonton is a non-profit youth serving agency which has been providing services to the children and youth of Edmonton for 30 years.

We are currently seeking additional homes to provide this service.

The Turning Points program is a family based supported independent living program. It provides room and board with support and supervision to youth (male and female) aged 14-20 who are going through adolescence and cannot live with their natural families.

The program is designed to teach these young people social

and living skills which will help them make a successful transition to independence.

People who have knowledge, skills and experiences they are willing to share, can communicate openly and provide a nurturing home environment are being sought to provide homes to these youths.

Turning Points also helps pregnant and parenting teens.

If you would like more information about Turning Points, please call the Boys' & Girls' Club in Edmonton at 422-6038.

Financial compensation for room and board and support services will be provided.

*Sincerely,  
Karen Mottershead*

# Storytellers carry tradition, responsibility

Tansi, ahnee and hello. This is the storyteller time. These long cold moons of winter were the times when the storytellers would gather their people around those old tribal fires. This was the time the legends came alive again. Tales of Wesakechak, Nanabush, Glooscap and Raven. Across the length and breadth of North America the stories were told.

Sitting here in the early morning darkness of my room, it's easy to reflect on those times. The candle behind me and the pale blue light of the computer give an otherworldly quality to everything. The smell of sweetgrass and the peace of early morning add to the atmosphere.

The storyteller moons. In those old tribal days stories were only told in winter. It was believed that the spirits would be sleeping through those long frosted months. So if a story was told about one of them, they would be asleep and miss it and not become offended.

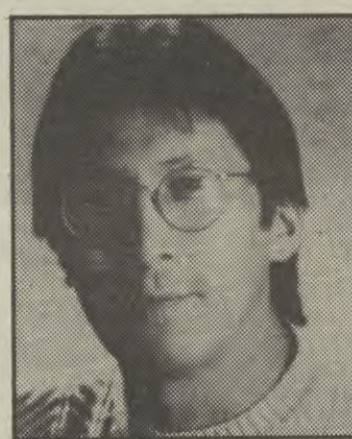
The other side of that thinking is less obvious. The elders knew that storytelling in the summer months would be futile. In the depths of winter there wasn't a whole lot people could do. The temperature kept

them inside for long periods of time. So they had more time to reflect on the teachings in those stories. More so than in summer when there was plenty to do to distract the mind.

So these winter months became the time of the storyteller. They call me a storyteller these days. They have for a few years now. I've told my stories in newspapers, on radio and TV, from conference podiums and on couches in friendship centres. Now, as I prepare to put the finishing touches on my first novel, I'm telling them in books.

I thought about that recently. I was asked to speak to a group of students who are putting out a newspaper here in Calgary. It's a Native newspaper much like this one except not as directed. At this point it's a hodgepodge. From one issue to the next there's little consistency and the practiced eye can discern the tremendous amount of work that needs to be done.

The practiced eye. That's the crux of it really. The practiced eye. Those of us who grew up in a media career can spot the glaring errors in their storytelling. But for the every-day members of the community



**RICHARD  
WAGAMESE**

who tend to see a newspaper as a newspaper, those errors aren't obvious.

That's what makes it essential for storytellers to learn their craft well. Because the people we offer those stories to are depending on us to be good storytellers. Whether we're writing the news, making films or giving speeches, storytellers everywhere need to adhere to the tradition of storytelling.

That means honesty. In media terms it's called objectivity but it's really just honesty written another way. Good stories are honest. Because of that inherent honesty, they offer the listener or reader the freedom to choose. Choose to believe or disbelieve.

They also empower people. Good stories well told empower people with the ability to find balance with them. Their own decision, their own con-

clusion and their own identity. They become empowered with the ability to think and decide for themselves. Self-government in action.

Whether you tell your stories in books, newspapers, radio, TV, film or living rooms, the tradition is still the same and needs to be honored. Because the bottom line is this - the stories belong to the people.

Once you offer that story to the public, once it leaves your desk and hits the streets and communities, it belongs to the people. It's no longer yours. It's the same with a collection of stories like a newspaper. It belongs to the community once it goes out the door.

That's why the elements of good storytelling need to be followed. The people who hear our stories are depending on us to be good storytellers.

When we publish a newspaper, especially an aboriginal newspaper, we're offering them a blanket of trust. A paper blanket filled with stories they trust. Trust because of the tradition of newspapers and trust because of the tradition of storytelling.

I offered that insight to those students. Whether it's followed up on or not is dependent on whether they can remove their egos from the process. There's no room for ego in storytelling, you see. Because there's no room for ego in honesty or any process that's meant to empower people.

The storytelling tradition is a rich and vibrant one. It's responsible for the passing on of ancient knowledge. Knowledge that's sustained and defined aboriginal people for hundreds of generations and will continue to do so if it's honored and followed. A storytellers we carry ancient embers. Embers from those old tribal fires that burned on winter nights. Fires that were stoked by the spirit of a people. The people of the dream. The people of the story. Whether we tell them in media or in living rooms, the tradition and responsibility are the same.



# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE NOVEMBER 9TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, NOVEMBER 11TH AT 1-800-661-5469, FAX 455-7639 OR WRITE TO: 15001-112 AVENUE, EDM., AB., T5M 2V6.**

**BINGO;** Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.  
**BEING METIS MAKES YOU SPECIAL;** every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.  
**NATIVE ELDER'S SOUP & BANNOCK;** noon Wed.; 11821 - 78 St.; Edmonton, AB.  
**WEEKLY A.A. MEETINGS;** every Thursday, St. Paul's Treatment Centre, Cardston, AB  
**NATIVE AWARENESS CLASSES;** beginning September 14, Canadian Native Friendship Centre, Edmonton, AB  
**METIS CULTURAL DANCE CLASSES;** beginning September 20, St. Peter's Anglican Church, Edmonton, AB  
**POW-WOW DANCE CLASSES;** beginning September 20, Westmount Jr. High School, Edmonton, AB  
**KEEWATIN YOUTH GATHERINGS;** every Thursdays starting October 22, 1992, #202, 10840-124 Street, Edmonton, AB.  
**FAMILIES OF NATIVE CHILDREN;** open every day, Edmonton, Alberta  
**PATHWAYS OF TRADITION, NATIVE ART EXHIBIT;** Nov. 15, 1992-Jan. 24, 1993, Manhattan, New York USA  
**2ND ANNUAL NATIONAL ABORIGINAL ADULT CHILDREN OF ALCOHOLICS CONFERENCE;** November 22-26, 1992, Toronto, Ont.  
**WINTERGREEN '92/SK. CRAFT COUNCIL;** November 27 & 28, 1992, Sask. Centre of the Arts, Saskatoon, SK  
**REUNION FOR FORMER CLIENTS AT ST. PAUL'S TREATMENT CENTRE;** November 27, 1992, Cardston, AB  
**TRADITIONAL NATIVE ELDER'S TEACHINGS;** November 21 & 22, 1992, Slave Lake Native Friendship Centre, Slave Lake, AB  
**11TH ANNUAL C.B.W.C. BANQUET;** November 28, 1992, Coast Terrace Inn, Edmonton, AB  
**COMMERCIAL DEVELOPMENT & ABORIGINAL NEWSPAPERS;** Delta Bessborough November 26 to 28, 1992, Saskatoon, SK  
**NATIVE ARTS & CRAFTS SHOW;** November 27 to 29, 1992, Convention Centre, Edmonton, AB  
**RECLAIMING OUR INNOCENCE CONFERENCE;** November 28 & 29, 1992, Slave Lake Native Friendship Centre, Slave Lake, AB  
**ADULT DEVELOPMENT CENTRE; BAKE SALE;** December 2, 1992, Edmonton, Alberta  
**KASHTIN CROSS COUNTRY TOUR;** December 7, 1992, Jubilee Auditorium, Edmonton, AB  
**7TH ANNUAL NATIVE SENIORS & VOLUNTEER APPRECIATION AWARDS & DINNER;** December 11, 1992, Sacred Heart Church, Edmonton, Alberta  
**ADULT CHILDREN OF ALCOHOLIC WOKSHOP;** December 11 to 13, 1992, St. Albert, AB  
**MEMORIAL FEAST & ROUND DANCE;** February 12 & 13, 1992, Frog Lake, Alberta

## NATIVE ARTS & CRAFTS SHOW & SALE

### EDMONTON SHOW

Convention Centre

November 27 to 29, 1992

FRIDAY 12:00 pm to 9:00 pm SATURDAY & SUNDAY 10:00 am to 6:00 pm

ADMISSION: \$2.00  
(Children & Seniors Free)

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 Martha - (403) 486-0069  
 Val - (403) 444-4225

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Oki!!! Most of you know by now who I am. I just wanted keep you up-to-date on who's who and what they are doing. And . . .

There is a man from the Siksika Nation from south central Alberta. His name is George Fox. This man was recently honored by the Pro-Wrestlers and Victoria Community in Calgary. Those big lugs do have hearts! They wanted to honor someone who made it easier for them in their hardships in their teenaged years.

George is in his late 60s and still going strong. He volunteered his time and himself to keep many teenagers off the streets. He held regular Saturday night dances for kids and many came from everywhere. It didn't matter who they were, he made them feel welcome.

I talked to Doug Wilson from Calgary. He couldn't stop commenting on how Fox gave him the chance to be himself. He made a special effort to keep himself off the streets with Fox's help. Fox is well-known throughout central Alberta because he is one man with a big heart. Congratulations George Fox. You are now in the spotlight for your efforts!

I received this poem in the mail



## PEOPLE & PLACES

by Ethel Winnipeg

the other day. I found it to be a straightforward kind of poem. This woman is from the Sc'ineew Nation in British Columbia. In her request, she said an elder told her to pass this poem on. It gives a bit of understanding on alcoholism and this issue is a tribute to those courageous people who abstain from the evils of booze and drugs. Thank you Nadine Charles for this poem.

Mississauga, Ontario - A TV producer from northern Quebec has won the Ross Charles Award for outstanding contributions to aboriginal communications. There is no connection between the lady that wrote the poem. I hope not.

Anyways, the winner is Putulik Ilisituk, a producer for Tagramiut Nipingat Inc. He has made programs about hunting

the Beluga whale and the Fall walrus. Earlier this year, the main television station in Nunavik burned down, so most of his talents had gone down with it.

Hopefully, this contribution for his efforts will help him capture more of his wonderful work.

These last few weeks I have been dormant from powwows, but I have been attending some events around this city of champions. On November 7, the Canadian Native Friendship Centre hosted their annual All-Native Festival. I couldn't stay for the awards. Sorry. Also, they hosted the Rita Houle Memorial Awards. The male winner for this year is Mark McKennitt, the female winner was Lori-Ann Larocque. Congratulations!

## Are You An Alcoholic?

*Many times a person will ask, "What is an alcoholic?"  
 Maybe you are, but you just don't care enough to admit  
 An alcoholic can do many things while under the influence  
 But an alcoholic won't admit booze is making their lives such a mess  
 Many say, "Me, an alcoholic, that is a laugh, not me, no way"  
 I've got a good job, food in the house, a place to stay  
 When it comes to booze, I can say no, I can take it or leave it  
 Not one alcoholic can drink three, four, even six beer, then quit  
 An alcoholic for a fact and without a doubt  
 Is an alcoholic, when they have their first black-out  
 An alcoholic, is an alcoholic, when they find a reason  
 To have booze and drugs to celebrate every special occasion  
 I just want to have a couple of beer, just to have some fun  
 But then, an alcoholic, after a couple of beer, forgets to count  
 They usually end up staggering around drunk, then pass out  
 An alcoholic always hurts a loved one closest by  
 An alcoholic, has in some way, made a loved one cry  
 Alcoholics can hurt physically, emotionally, spiritually and verbally  
 With family alcoholism, not one family member is free  
 Physical abuse. . . is there anyone you have slapped, shoved or hit?  
 Verbal abuse. . . have you called someone down for the pleasure of seeing pain?  
 Emotional abuse. . . do you listen to what concerned family members say?  
 For instance, if they ask you to slow down or stop drinking, do you say, "NO WAY!"  
 But an alcoholic won't admit, they just don't think*

*If you feel anger, resentment, hurt and loneliness  
 If you are at the your lowest point and your life is a mess  
 If you think that no one could feel the way you do  
 Well, I'll tell you right now, that it is just not true  
 Recovering alcoholics have all been through the same  
 We've had our share of anger, giving up, guilt, hurt and shame  
 But, we realize that we have no one, but ourselves to blame  
 Sobriety isn't always easy, but it is a much better direction to go  
 But my alcoholic brother or sister, you have to understand  
 That you can't be helped, until you hold your hand first  
 You're the one that has to take the strongest stance  
 To seek the love, the strength and the guidance  
 From a loved one, a counsellor, a relative or from good friends  
 Seek out the ones that will lead you on the road to recovery  
 The ones that follow the Red Road, that's booze and drug free  
 But it's you and only you, that has to want sobriety.*

I hope the man in your life will take consideration for the women who died at the hands of Mark Lepine in Quebec. From December 6 to 11, The White Ribbon Campaign to mark the deaths and to make people more aware of violence against women. So make your man wear a white ribbon.



# Wind speaker

SPECIAL SECTION

## WHAT'S INSIDE

See profiles of those who have recovered and stories about the programs that helped them.



Bert Crowfoot

## The road to recovery

Almost 2,000 people took part in Edmonton's Sober Walk, in honor of National Addictions Awareness Week. Marchers carried signs promoting drug and alcohol-free lifestyles as they wound their way to the legislature grounds, where everyone joined hands for a round dance.

## Campaign for sobriety growing yearly

By Cooper Langford  
Windspeaker Staff Writer

Some might call it the little campaign that grew.

Hundreds of communities across Canada celebrated National Addictions Awareness Week with dances, talent shows, powwows and open houses.

The five-year-old campaign has grown in leaps and bounds since 1987, when a handful of communities agreed to set aside the third week in November for activities promoting a sober lifestyle.

"It has flourished. A lot of communities have joined in," says Louise Mayo, a spokesman for Edmonton's Nechi Institute who has been involved

in the annual event since its inception.

"When we first started we had 85 communities involved. The next year we had 405. Last year there was over 1,000. The participation has really grown."

Organizers expect this year's festivities will attract more than 1,000 communities again, but the final figures will not be known until after the week's reports are submitted.

The campaign - based around the theme Keep Your Spirit Free - kicked off in several major centres with high-profile events.

In Edmonton, almost 2,000 people joined in the annual Sober Walk parade through the downtown streets, ending in a rally outside the provincial legislature. More than 300

Regina high school students marked the start of the week with speeches and traditional dances at Scott Collegiate.

In smaller communities, local organizers arranged mall displays, group discussions, tours of recovery facilities as well as family dances, potlatches and skit nights.

"I think the impact has become more national," says Glenn Allan of the Saskatchewan Alcohol and Drug Awareness Committee in North Battleford.

"The Native programs have really become more effective. Going back seven years they didn't have the resources."

Drug and alcohol workers appear to agree the campaign's rapid growth and continuing success is firmly

rooted in its focus on community planning. Activities are planned at the grassroots level by local organizations that are free to pick themes and activities relevant to their specific areas.

In some cases, specific communities have reached out to colorful celebrities to drive home their sober messages. In 1991, the High Arctic community of Hall Beach enlisted wrestling star Hulk Hogan in their local campaign. The U.S. athlete responded by donating T-shirts and other materials to the community campaign.

"This isn't a canned program," says Mark Strople, a manager with the Saskatchewan alcohol and drug committee's provincial offices in Regina. "It's a strategy that is

broad enough for communities to interpret in their own way. . . A lot of communities are taking over their involvement. Each community is addressing the issue as they see fit."

National Addictions Awareness Week was developed in 1987 in response to provincial awareness campaigns that many first nations workers felt ignored the Native side of the problem. The success of the first celebration prompted then-federal Health Minister Jake Epp to declare the week a national event.

Since then, participation has sky-rocketed, says Mayo, adding that many community groups, including schools, local police and friendship centres, take an active role in planning activities.



# Peigan treatment a novel approach

By Angela Simmons  
Windspeaker Contributor

PEIGAN RESERVE, Alta.

People recovering from the ravages of drug and alcohol abuse on the Peigan reserve are getting a different kind of help. Acupuncture detoxification specialist Pedro Amestica is spearheading the Community Outreach Program, the first of its kind among aboriginal communities in Canada.

The treatment concept is modelled after the existing Substance Abuse Clinic at the Lincoln Hospital, in the South Bronx, New York City, under the direction of Dr. Michael Smith.

"Chinese medicine suggests that addicts suffer from a condition called empty fire, characterized by a lack of inner calm and an illusion of power, an illusion that leads to more desperate chemical abuse and senseless violence. Specific ear acupuncture helps patients with this condition by stimulating the 'Yin' points to restore inner calm tone," Smith said.

The energy disturbance is similar regardless of which substance is abused, Smith said, which means the same acupuncture points are effective for different chemicals.

"By purifying the 'Jing' essence, we rehabilitate these patients so that they can return to the every day expected level of Jing function."

It is accepted in Chinese medical tradition that a network of energy flows through the body and connects certain points by way of different channels. Once these channels are open, healthy functioning of



Pedro Amestica

the body can continue, Amestica explained.

Clients get the tips of five disposable quarter-inch needles inserted in each ear at strategic points for about an hour. The insertion of the needle is described as a "gentle pinching sensation," said Amestica, who is also a psychologist.

Once the needles are placed, the patient immediately relaxes and sometimes even falls asleep.

The National Acupuncture Detoxification Association (NADA) method developed at Lincoln Hospital includes five points on the outside ear: The Sympathetic and the Spirit Gate points relax the body and adjust its chemical balance. The Kidney, Liver and Lung points strengthen the function of the organs which are key in processing alcohol and drugs, Amestica said.

Acupuncture produces endorphins, which are essential to the body's capacity to cope with stress, craving and withdrawal symptoms.

"From the psychological perspective, acupuncture produces an enhanced sense of self-actualization, vitality and growth. It also encourages self-sufficiency and autonomy, major components of health and sobriety."

The treatment is painless and it allows clients to be treated without forcing them to talk or relate to others, which can be very important in the early stages of treatment when clients may not be receptive to other forms of treatment.

It also helps pave the way to constructive counselling and breaks down barriers that can inhibit the progress of a group in treatment, Amestica explained.

The program was implemented on a voluntary out-patient basis and operated by Amestica and trained practitioners already working in the area of counselling and drug and alcohol rehabilitation.

Treatment consists of three parts, including a 10-day, a six-week and a six-month program. Each step has to be taken and in order to move to the next phase of treatment, certain criteria has to be met. Some clients repeat parts of the program before moving on to the next step.

The monitoring procedure consists of on-going toxicology testing, acupuncture and counselling services.

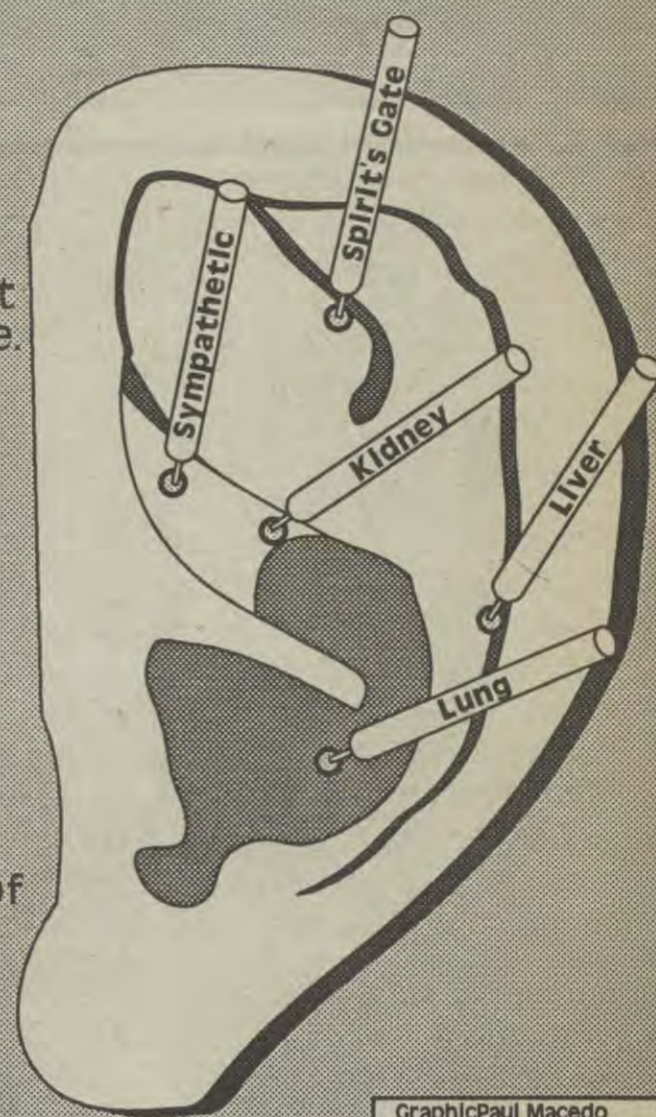
Statistics released in 1990 by NADA indicate an encouraging success rate for this procedure plus another project called the Diversion Program. It uses the same acupuncture treatment program but instead of working only on an out-patient basis with clients, the program operates with the judi-

## ACUPUNCTURE FOR ADDICTS

Chinese traditional medicine believes there are special relations between strategic points on the skin and various body functions. Stimulating these points in the ear has shown to be effective in reducing the craving for drugs and alcohol.

**'Spirit's Gate' & 'Sympathetic'**  
Needles here relax the body and adjust its chemical balance.

**'Kidney', 'Liver' & 'Lung'**  
Needles here strengthen the function of the organs, key body systems in the processing of drugs and alcohol.



Graphic Paul Macedo  
Windspeaker

cial system and/or social services.

This program works directly with offenders who have been involved in drug and alcohol-related crime or parents who, due to their addiction, abuse or neglect their children.

A Diversion Program operating in Miami boasts only 16 clients re-arrested out of the total 1,613 treated during their first year, explained Amestica.

The diversion program, a component of the overall program, is still in the preliminary stages, but Amestica antici-

pates this component will be in place by the beginning of next year.

"Many Native Americans remarked to us that the acupuncture is very similar to their own health traditions. The Sioux called acupuncture Takus Kanaskah in the Lakota language. The translation of this term, 'the mysterious power that moves or flows through life,' is very similar to the Chinese concept of Qi, which is the traditional explanation of the acupuncture effect."

CFWE 89.9

ABORIGINAL RADIO UP TO THE MINUTE COMMUNITY EVENTS.

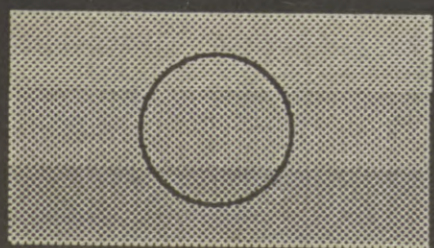
*Abuse of drugs and alcohol is a fundamental social problem that has to be brought under control.*

*Be all that you can be.*

*Self-confidence means that you depend on yourself, there is no need for drugs and alcohol.*

*Self-awareness can destroy drug and alcohol dependency.*

from the Staff and Students of



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# ON THE ROAD TO RECOVERY

## Opaskwayak battling negative forces

By Sean Tracy  
Windspeaker Contributor

THE PAS, Man.

The lines have been drawn, the trenches dug and the strategies mapped out. The Opaskwayak Cree Nation has declared war on the negative forces that oppress their people.

The battlefields: Drugs, alcohol, gambling addiction, family violence, vandalism and any other symptom of hurting, unhappy human beings.

Command headquarters: The Human Resources Development Centre, which opened recently on this reserve adjacent to The Pas, Manitoba, which is home to 2,000 people.

According to Wally Cowley, project leader and manager of social services for Opaskwayak Cree Nation, the concept for the centre arose five or six years ago. Some band members were already talking about new ways to help deal with alcohol and drug abuse and other social ills on the reserve.

They approached Health and Welfare Canada and Canada Employment and Immigration Centre, among others, to assist with funding.

Stan McGillivary, mental health co-ordinator for Opaskwayak Cree Nation and program director at the centre, is confident of future successes because of the philosophy the centre bases its operations on.

"We want the community to think of it as our safe place, com-



Dave Merasty of Health and Welfare Canada, (left to right), Mary Highway, Pas band chief Francis Flett and program director Stan McGillivary take part in the opening ceremonies at the Human Resources Development Centre.

munity-based, locally controlled. Local control doesn't mean run totally by the office; we'll set something up, but we need the input (of the community) to make it better," McGillivary said.

It will be through the input of the centre's clientele, those who attend abuse and addiction programs and the like, that the course for the future will be plotted.

"It'll be the support groups that'll say This is what we need; this is what we'd like to see," McGillivary said.

Today, when so many of Canada's first nations communities are plagued with recurring patterns of

self-destruction, a single causal factor seems to appear whenever someone asks "why?"

The causal factor: disempowerment.

The tactical approach: empowering people.

You can only push a person down so far before he stops feeling good about himself. Push down hard enough and he'll stop feeling human at all.

At the Human Resource Development Centre, rebuilding that sense of humanity in people is the key. Empowerment will come in steps, as program participants acquire or re-acquire the skills and

tools for building and maintaining positive lifestyles.

"We will take those first people who have come out and taken a risk and use them as our cornerstone. That's exactly what our workshops are about, encouraging the people by saying, 'Would you like to help by being a co-facilitator or a facilitator, to learn the tools to help other people?' That's the foundation."

No war, however, is won without reinforcements, and back-up plans have to be in place.

The plan of attack: The centre, under the umbrella of the Swampy Cree Tribal Council, has engaged

an in-house psychologist. The centre will be the safe place for AA meetings, survivors of sexual abuse, and for self-esteem and assertiveness groups.

Future plans include setting up a 24-hour crisis hotline, manned by volunteers.

McGillivary said they'd like to work with violent offenders by offering anger management programs as part of sentencing in the courts.

The youth of the reserve are also a big part of the centre's scope.

In fact, the very first on-reserve child day care in Manitoba shares the same building. It's no surprise, then, to learn that the centre plans to invite Cree elders to teach workshops on survival and bush skills, culture, tradition and language.

In short, whatever it takes to ensure the generation that is in school today will be healthy strong leaders for tomorrow and have pride in their heritage.

The aftermath: As people start living healthier lives and as destructive behavior declines, costs now related to primary health care and maintenance of community property will decline. That means that funds will become available for more positive and pro-active approaches to community well-being, McGillivary said.

Perhaps, we can see the real impact on this community's future if we imagine a growing army of motivated, trained survivors, armed with tools to defend their piece of humanity.

The fact that the centre stands today signals the first battle is won.

Now, on to the war.

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

**Swan River Indian and Metis Friendship Centre**



1413 Main Street East  
Swan River, Manitoba

R0L 1Z0

Ph. (204) 734-9301

Fax (204) 734-3090



**Keewatin Tribal Council**

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ON THE ROAD TO RECOVERY

# Healthy parents vital to infant survival

By Sherrole Benton  
Windspeaker Contributor

HAYWARD, Wisconsin

Among the dead in 1990, there were more than a dozen newborn Native American children — victims of Sudden Infant Death Syndrome (SIDS). And, like other vital statistics, infant death rates are high among Indians.

Medical specialists believe that improving the health and lifestyle of Native Americans will have a direct effect upon the life of their infants. The causes of SIDS vary from subtle handicaps in the infant to poverty, alcohol and drug use and lack of access to health care systems. Other possible links to SIDS include cigarette smoking and exposure to hazardous materials.

In Wisconsin, tribal, state and federal officials are working together to investigate the causes of Indian infant deaths. The Great Lakes Inter-Tribal Council, Lac du Flambeau, WI., is sponsoring new programs with the State Department of Health and Social Services to help families grieving over infant deaths and provide better pre-natal care. The U.S. Indian Health Service has been investigating infant deaths, researching new data, and helping tribal communities learn how to prevent some infant deaths.

"The yearly death toll of all Native American infants varies. In a good year there may only be eight infant deaths, in a bad year there may be 15 or 20 infant deaths," according to Dr. Paul Wegehaup of the U.S. Indian Health Service.

Infant mortality is the death of a baby that is born alive and dies sometime within the first year of life. The mortality rate is the number of deaths per thousand live births within a given population. Statisticians count the number of live births over a span of several years.

The national rate of infant deaths is approximately 9.1 per thousand in the United States. In Wisconsin, the overall infant death rate is 9.2 according to 1989 statistics recorded by the Wisconsin Department of Health and Social Services. The infant death rates according to race are 18.1 for Native Americans, 18.9 for Blacks, 8.5 for Hispanics and 7.9 for whites, according to Wisconsin's statistical records for the 1987-1989 period.

Dr. Marie Valdes-Dapena, University of Miami, School of Medicine, completed a literature review of SIDS cases and found new concepts about the causes of SIDS.

"Many things may happen to different babies. But we are beginning to see SIDS as a two-staged event. In the first stage, something happens to the baby in utero. The mother may have a seemingly inconsequential viral infection like a cold that damages the baby slightly — probably in the brain stem. In the second stage, after birth, something happens to challenge this baby like an upper respiratory infection. The baby isn't able to respond normally to that and dies," Dr. Valdes-Dapena said.

There are many different kinds of things that can trigger SIDS but it is generally accepted that the baby has a slight handicap in the brain. The brain stem is the centre of control for breathing, the heart beat, and for the co-ordination of not breathing while swallowing. When the baby has a slight handicap in the brain stem, the baby has a hard time sorting out difficult situations according to Dr. Valdes-Dapena. For example, a subtly handicapped baby won't lift its head and turn its nose away from the poor air if its lying on its stomach on a soft quilt. It will just keep breathing in carbon monoxide. A normal baby would try to lift its head and turn toward a better air supply, she said.

"This concept may not apply in all



Photo illustration by Bert Crowfoot

**A mother's health, to a great extent, affects the health of her infant. Abstaining from alcohol, drugs and smoking and eating a balanced diet all help ensure a baby's health. But researchers are now discovering a father's health also plays a role in the health of an infant.**

cases. Other mechanisms apply in other cases. We're just beginning to understand it," she said.

Susan Tillema, State Department of Health and Human Services in Madison, Wisconsin, is a member of a task force investigating SIDS among tribal communities. The task force found the infant death rate among Wisconsin tribes is double the infant death rate for the overall state population. In general the infant death rate is approximately eight per thousand; for Indians the infant death rate is between 17 and 20 per thousand live births.

"The fact that the majority of Indian babies die after the first month of life leads us to believe that causes may be related to the environment in which they live. In particular, we're concerned about factors related to poverty such as nutrition, transportation, access to health care and crowded living conditions. Those kind of factors tend to cluster together when looking at high infant mortality rates," Tillema said.

Some causes that may be linked to SIDS can be traced to both the mother and father's health and lifestyle. It's well known that use of alcohol, illicit drugs and cigarette smoking during pregnancy can affect an infant. New evidence shows that the father's health and lifestyle before conception may also contribute to the condition of a newborn.

David Savitz, Associate Professor of Epidemiology at the University of North Carolina, School of Public Health, said there is some evidence suggesting that there may be a link between the father's exposure to hazardous materials and some diseases in his children.

"There's a lot of interest and speculation and some evidence that suggests that the father's exposure to agents like lead, certain solvents and pesticides could alter the sperm and still leave it capable of producing conception that would result in the risk of miscarriage or birth defects or those sorts of outcomes," Savitz said.

Lifestyle choices among men are more important than any biological effects upon the quality of his sperm. Savitz has found possible links from use of alcohol,

drug abuse and cigarette smoking to some diseases in the newborn.

"There's also some research that has looked at more lifestyle factors like cigarette smoking, alcohol use, and various other sorts of illicit drug use. And again it's not firm but there are suggestions. For example, we did a study that suggested that possibly the father's use of tobacco before conception might be related to childhood cancer or the risk of certain kinds of birth defects. Another study done shows how elements of cocaine can attach to sperm and enter the ovum. There's more evidence about what this does to the father, but nonetheless there is some suggestion that these exposures could affect his offspring as well," Savitz said.

Researchers have suggested that some causes may be related to different cultural practices, although evidence to prove that is very elusive. However, the Indian Health Service has found clear differences of infant death rates among several tribal groups.

The highest infant mortality rate is among the Plains Indians who have a rate of 20 to 23 infant deaths per thousand live births. The Minnesota, Wisconsin and Michigan tribes have an infant mortality rate of 13 per thousand live births. The infant mortality rate of the southwestern tribes like the Navajos and Pueblos is very low, even lower than the white population in that area, according to Wegehaup.

"There are clear regional differences among tribes. They may have something to do with tribal differences or tribal practices or other factors that have nothing to do with race, poverty, or anything. It may just have to do with some lifestyle questions. For example, we do know that the southwestern tribes don't smoke as much as the northern tribes do. And passive smoke has been clearly implicated in the health of the fetus and the newborn. But, whether that is a factor in the tribal differences of infant deaths remains to be seen," said Wegehaup.

A high infant mortality rate is just the tip of the iceberg to vast health and wellness problems within a population. Tillema applies worldwide standards to measure the health status of Indian

populations.

"If a given population has a high infant mortality rate, it's generally thought of as a red flag that tells us that there are other health problems in that population group. And by health I mean not simply medical diagnosis, but a holistic view of health that takes into account mental health, spiritual health and general well-being," Tillema said.

Some of Tillema's work involves launching a new program called Grandmothers, Aunts, Mothers and Sisters, (GAMS), sponsored by the Great Lakes Inter-Tribal Council. GAMS has a novel approach to providing social support to mothers. It addresses the whole community, using a multi-generation approach to supporting the pregnant mother, and a cultural base of values and knowledge about families, health and wellness.

"We are supporting the concept of 'care co-ordination' as an important part in health care provision both for the mother's prenatal care and the baby's first year of life. Care co-ordination generally means helping someone understand the health and social service system, get what he or she needs from the system, and stay in the system," Tillema said.

Using the health and social service system includes regular visits to the doctor and dietitian during pregnancy. Accessing the system also includes contacting a social worker for psycho-social support, or applying for housing and clothing assistance and other basic supplies when needed.

Tillema is a member of the American Indian Infant Mortality Work Group. As part of its effort to reduce infant mortality, the group is training grief counselors from each Wisconsin reservation. The grief counsellors will provide emotional support to grieving families of deceased infants and gather data about the causes of each infant death. Their goal is to learn as much as they can about the circumstances of the infant's death and how to prevent future infant deaths.

The work group also plans to address the role of fathers, grandfathers, uncles and other men in the lives of pregnant mothers and newborns. Next year, the GAMS program plans to develop a father's program to involve them more in family, birthing and parenting.

"There are a lot of significant people surrounding that mother and baby. There is of course the grandmothers, aunts, sisters. And there's also the father, the partner of the mother and the grandfathers. All of those people need to understand the importance of the mother's care during pregnancy and then what provides a healthy environment for a new baby," Tillema said.

The most important role for a father is a social role in the emotional and psychological support of the pregnant mother. The father can be especially helpful in eliminating drugs and alcohol from the mother's environment to ensure the health of an infant. The adverse effects of alcohol and illicit drug use during the mother's pregnancy are well established.

"And it is also pretty clear that it is much more difficult for the woman to abstain if her partner is using drugs and alcohol. It's not a direct effect, but if the father is a heavy drinker or drug user, it's harder for the mother to abstain. The social role of the father is unarguable. It's clear that the father has an impact (upon the health of the fetus) in the way of abstaining from drugs and alcohol," Savitz said.

The Indian Health Service considers the Sudden Infant Death Syndrome one of its top 10 objectives to deal with in Native American communities. Also, the Wisconsin Division of Health has set "the reduction of infant mortality among Native Americans" as a top goal to reach in the year 2000.



# ON THE ROAD TO RECOVERY

## Culture key to recovery

By Dave Hickey  
Windspeaker Contributor

### WINNIPEG

Will Johnson has been arrested 136 times. Each time, he was drunk.

"If I didn't drink, I wouldn't have a criminal record today," he says.

Many of the charges were simply for being intoxicated in a public place but quite a few were for assault. In 1972 he was convicted of manslaughter. The sentence was suspended. Two years later he was charged with attempted murder.

It's quite a past to overcome, but 20 years after his manslaughter conviction, Johnson is dry and holding down a good job at a Winnipeg car lot.

He's had three attempts at sobriety in those 20 years, including one eight-year stint of not drinking before a mixture of frustration, depression and hopelessness sent him back to the bottle.

This time it's different, says Johnson, who is Metis.

"This time I got involved with my culture."

That focus came from the Pritchard House alcohol treatment program run by the Native Alco-

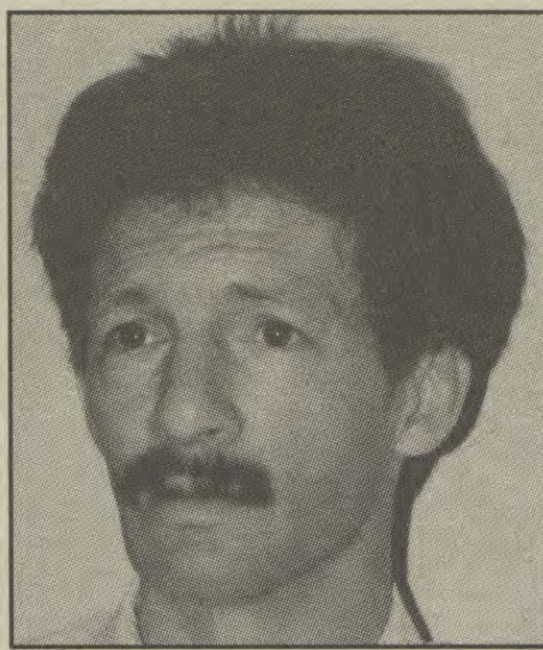
holism Foundation of Manitoba. Johnson entered the Winnipeg-based program three years ago. At Pritchard House, an emphasis on Native culture is a key part of the program. The "holistic" approach tries not only to heal the body, but to feed the mind and spirit as well.

Through the process of learning about his culture, Johnson says he learned about himself. Now he regularly attends Native ceremonies and goes to a sweat lodge at least once a week. The friendships and the beliefs he's formed are things he can turn to when the going gets tough - things he can turn to instead of the bottle.

Johnson took his first drink when he was 12 years old, stealing whiskey from his dad's bottle and replacing it with weak tea and lemon gin from his mother's bottle, topping it up with water.

The family lived in Snow Lake, a small community in northern Manitoba that lives up to the bleak promise of its name. Barely in his teens, he started hanging out at the dorms of the young miners working for the Hudson's Bay Mining and Smelting Co. A good singer, he was popular, and he would go from dorm to dorm, partying, drinking.

When he was 15, he moved to Cranberry-Portage, Manitoba and



Will Johnson

got a job working in the bush for six to eight months at a time at the sawmills. He kept drinking, and after a while, he was no longer the fun-loving singer when drunk.

"As things progressed, I started being the one who was the disturber, I was the one getting into fights, getting in trouble with the law."

One drunken punch sent a man through a glass door. His jaw hit so hard it broke and ruptured his brain, killing him.

He moved to Winnipeg and lived on Main Street, the seedy, run-down dangerous part of town that is home to the down-and-out, the drug addicts, alcoholics - people like Will Johnson used to be.

He drank "nearly every day -

and not just booze. That's when I found out about aftershave and rubbing alcohol."

And he fought. He followed a man back to his hostel and beat him up and was charged with attempted murder. He spent three months in remand and the charges were dropped when the victim disappeared.

"I knew I had to get myself straightened out," Johnson says. But it wasn't easy. The next several years were filled with instability. He went into a rehab program and stopped drinking. He got a job in a convenience store and worked his way up to manager. With a little money saved up, he moved to Vancouver to open up a gas bar with a friend. The friend stole money from the franchise and they were fired. He hired on with the Hudson's Bay Co. to manage a store in an Inuit community in the north. Then back to Vancouver where he got into roofing. Then to Saskatchewan to drive a truck with his dad, then back to a mining camp.

It was there, eight years after entering a rehab program, that he started drinking again.

"My dad got cancer and died; one thing led to another. I was frustrated and I started drinking again."

He stopped shortly after start-

ing, realizing it wouldn't take much to destroy everything he'd built up. Realizing he needed help, he moved to Saskatoon, started going to Alcoholics Anonymous meetings, and finished his grade 10, 11 and 12 within a year.

Things didn't work out. He lost his job, couldn't find another and started drinking again, stopped for several years, got a good job at a car lot, and built up a \$37,000 bank account. In seven months of 1989 he managed to blow it on alcohol and cocaine. He got evicted from his apartment because he couldn't pay rent.

He can remember the date - July 12, 1989 - when he woke up and said to himself "I don't want to drink anymore."

"I was fed up with all I had done... it was the same old cycle, over and over again."

He quit his job and went into the Pritchard House Treatment Centre and this time the program's emphasis on traditional Native beliefs and lifestyle had an effect on him. He grew stronger spiritually and mentally.

Three years later he still goes to meetings at Pritchard House. He's in touch with his brother and sister. He has friends and a steady job reconditioning used cars.

"It's OK, it's good... I look forward to getting up in the morning."

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## ON THE ROAD TO RECOVERY

# Program takes help to the streets

By Linda Caldwell  
Windspeaker Staff Writer

ADELAIDE, Australia

Major and Loretta Sumners don't wait for people needing help to come to them - they go out and find them.

The Aborigine couple operates Mobile Assistance Patrol, or MAP for short, in Adelaide, Australia. It's a 24-hour service for people affected by drugs or alcohol.

The Sumners or their staff pick people up from the streets, abandoned houses, parks or the police station. Police are reluctant to lock aboriginal people up because of the threat of suicide, Major said.

Those who are picked up are taken to the hospital, if they need medical attention, to a relative's house or to a hostel run by the Aboriginal Sobriety Group.

"In the city of Adelaide, sometimes we cover about 500 kilometres a night just driving around the city picking up people and dropping them off at hospitals and taking them home," said Major.

He works from 1 a.m. to 9 a.m. although Map workers and volunteers can be called out at any time. There are two people in the van at all times, and Loretta also does the patrol on occasion. The government funds the program, but on weekends they can only operate from 5-9 a.m.

"We tell everyone to hang on until five. You want to run amok, hang on until five."



Bert Crowfoot

Charlotte Sumners, 6, (left to right), Major, Loretta, Major Junior, 9, and Jessica, 4, (in front) visited Edmonton in July to attend the Healing Our Spirit Worldwide conference.

The van is equipped with a mobile phone so they can call out and get calls in. They are connected with every emergency outlet in Adelaide.

Workers encourage the people they

pick up to drop into the hostel and volunteer. Just stop drinking for a night, they're told. That way they can see what their friends are like when they're drinking, which lets them see how others probably

see them when they're drunk.

That's how they get most of their employees, Major said. All 22 MAP workers are recovered alcoholics or drug addicts, including Major, who's been sober for 16 years.

"We believe in our organization that you practise what you preach. Don't expect anyone else to give the drink away if you're not willing to do it yourself," he said.

Alcohol is a big problem in Adelaide, but marijuana and other drugs are starting to become more common, Major said.

He's from a family of 12. He lost two sisters and a brother in a nine-month period to heroin overdose.

"That was the thing that really shook my whole family up - my mother will never get over it."

He's managed to get another brother and a sister off the drink, he added, and his brother is now the program director of the Aboriginal Sobriety Group in Adelaide.

The nearby Kalparrin Farm takes their program one step further.

"Even if just the husband or just the wife needs to be in a program, we take the whole family so they can live together in the program."

The school bus picks kids up and takes them to school while mom and dad get counselling. They work and live in three-bedroom mobile homes.

That way the person being treated is not worrying about what's happening at home and they're not lonely. Also, the rest of the family gets to see the transformation.

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ON THE ROAD TO RECOVERY

# Nechi to target smoking

By Sharon Smith  
Windspeaker Contributor

EDMONTON

Maggie Hodgson is quitting smoking.

This will be "about the 50th time" the executive director of the Nechi Institute has tried to quit, but Hodgson says this time will be different. This time she has her usual resolve, but she also has another, perhaps stronger incentive.

Hodgson has just been signed on as a member of Health and Welfare Canada's advisory committee on Aboriginals and Tobacco Use which will seek the ways and means to help Natives quit smoking.

The time has come, says Hodgson, to "walk my talk."

Hodgson will be one of many who have been invited to sit on the national committee whose recommendations may lead to radical smoking cessation programs at Nechi and similar institutions.

Other invitees to the advisory committee include representatives from the Assembly of First Nations, the Inuit Tapirisat of Canada, The National Native Women's Association, the Indian and Inuit Nurses of Canada, the

National Indian and Inuit CHR Organization, and the Medical Services Branch of Health and Welfare Canada.

The committee will meet twice in 1993, with the first meeting slated for mid-January.

It's come just in time, says Hodgson. Many Natives are sober after years of addiction to alcohol, and now it's time they looked at their tobacco abuse.

A recent study done at Poundmaker's/Nechi showed many Natives began smoking at the same age they began drinking, often as young as age 12. Hodgson says smoking becomes a cross-addiction which is taken up even more strongly when the alcoholic is in recovery. And tobacco abuse is more common among Natives, Hodgson attests, because they smoke to counter the stresses of racism and discrimination.

"Not long ago it was common to sit in a room blue with smoke at all Native events," Hodgson says. That is slowly changing.

Some Native institutions have recently implemented smoking restrictions, including Nechi Institute this year.

Hodgson says Poundmaker's/Nechi smoking restrictions were set in spite of much opposition from clients and staff. In fact, she attributes Nechi's

slow start in smoking cessation programs to the fact that most Nechi/Poundmaker's staff smoke and tend to minimize the injury caused by tobacco smoke.

Some Natives defend their tobacco use with the response that tobacco is sacred in Native culture.

But Hodgson says this abuse is far from the traditional use in sacred ceremonies which lasts about 20 minutes.

"You don't do ceremonies 40 times a day," she says, referring to some Native smokers who consume up to four packs a day. "There is a difference between use and mis-use."

Hodgson says she draws a parallel between tobacco abuse and its sacred use with the taste of wine in church ceremonies: The use of wine in the practising Christian's sacrament does not justify his or her alcoholism.

Hodgson is unable to give any start dates, but she says Nechi will soon include smoking-cessation information in the curriculum used to train community alcohol abuse counsellors.

Ultimately, Nechi will have a smoking cessation program for those who come to Poundmaker's for alcohol treatment and finally a smoking cessation program of its own modelled on the alcohol treatment program.



Sharon Smith

Maggie Hodgson, executive director of the Nechi Institute, is quitting smoking - for good this time, she says.



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ON THE ROAD TO RECOVERY

# Education can slow the spread of HIV

Contrary to myth, some Native people shoot drugs. A large percentage of AIDS cases among Natives were exposed through injection drug use.

By learning more about injection drug use and recognizing its presence, the aboriginal community can combat the spread of both injection drug use and HIV, the virus that leads to AIDS. Following are some basic facts about shooting drugs and the spread of HIV.

A large and growing number of drug users are HIV infected: Between 750,000 and 1.5 million people inject drugs in the United States; 250,000 to 350,000 of these drug users are HIV positive. In places like Scotland and New York, half of all intravenous drug users have contracted HIV. In Thailand, the rate of HIV infection among drug users rose from one percent in late 1987 to 16 percent in March 1988 and 42 percent by September 1988.

Since 1988, 34 Canadian aboriginals have been confirmed with the virus, but there are probably many more who actually have HIV. The World Health Organization suggests multiplying confirmed cases by 40 to get a more accurate picture, which means 1,360 Canadian Natives may have the virus.

Thirty-two per cent of all adult/adolescent AIDS cases are related to injection drug use. This percentage is growing; in 1989, 28 per cent of the cases were related to drug use.

Illicit drugs are injected with syringes either into the vein, into a muscle, or under the skin. Injecting drugs works faster and gets a user higher than smoking or inhaling

through the nose. It requires less of the drug to achieve the high. The number of times a user might shoot drugs on any given day depends on the habit and the drug.

Users inject heroin, cocaine and amphetamines. Cocaine and cocaine combined with heroin are increasing in popularity among injection drug users. The efforts to reduce the risk of HIV by helping drug users stop using is especially difficult with people who shoot cocaine. Most of the traditional therapeutic methods used to treat drug abuse do not work well for cocaine addiction.

Needle sharing is the main cause for the rise of HIV among drug users. Various studies show that between 30 and 70 per cent of drug users share needles. A disturbing study of the National Institute of Drug Abuse showed an even higher proportion sharing needles, 78 per cent.

HIV transmission can also occur by sharing other equipment (called works) used for injecting drugs. Drug users can transmit HIV when they share a "cooker" - the small metal spoon or bottle top for dissolving drugs, the cotton used to filter the drug, and the water used to prepare and divide the drug and unclog needles.

Unsafe sexual practices add to the problem and spread HIV beyond intravenous drug users. A study published by the Center for Disease Control in the U.S. in 1990 asserts that a majority of intravenous drug users never use condoms during sexual activity.

Women and minorities are disproportionately affected by the spread of HIV among injection drug users who share equipment.

These are the facts:

Seventy-one per cent of all AIDS cases among women are linked to injection drug use compared to 27 per cent among men. Nearly 60 per cent of AIDS cases among Native women are related to intravenous drug use, compared to 28 per cent for Native men.

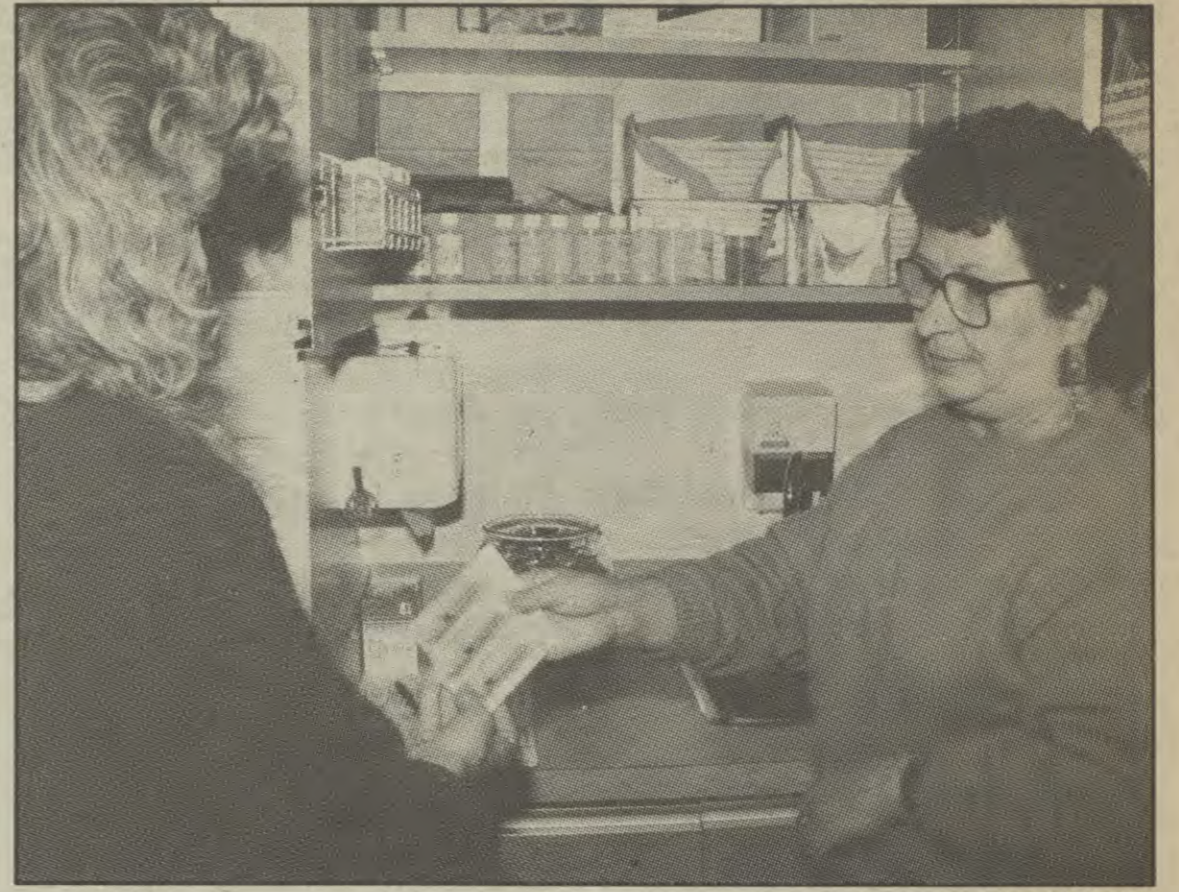
At least 21 per cent of all reported cases of women with AIDS have been infected by sex with an injection drug user; 58 per cent of children with AIDS were infected by their mother who injected drugs or had sex with a drug user.

Drug laws, economics and peer pressure are factors that encourage drug users to share injection equipment. Most injectors are initiated by friends, sexual partners or dealers who supply the drug and teach methods for use.

Addicts are likely to share if they are desperate to relieve or avoid withdrawal symptoms. Some drug users are prone to needle sharing because of a fatalistic belief that they probably have already been infected.

There is a consensus among researchers that many injection drug users do care about their health and are willing to change their behavior to reduce their risks of contracting HIV. Studies of many syringe exchange programs show that clients will adopt safer injection practices. Still, many of the changes in behavior reflect risk reduction rather than elimination.

(Most of the information in this article was taken from the State Legislative Report, vol. 17, no. 14, July 1992, Getting to the Point: HIV, Drug Abuse and Syringe Exchange in the United States, by Tracey Hooker.)



Leah Pagett

Staff at Needleworks, Edmonton's needle exchange program, trade new syringes for used. They also help educate intravenous drug users about HIV, the virus that leads to AIDS, and how they can best avoid catching or spreading it.

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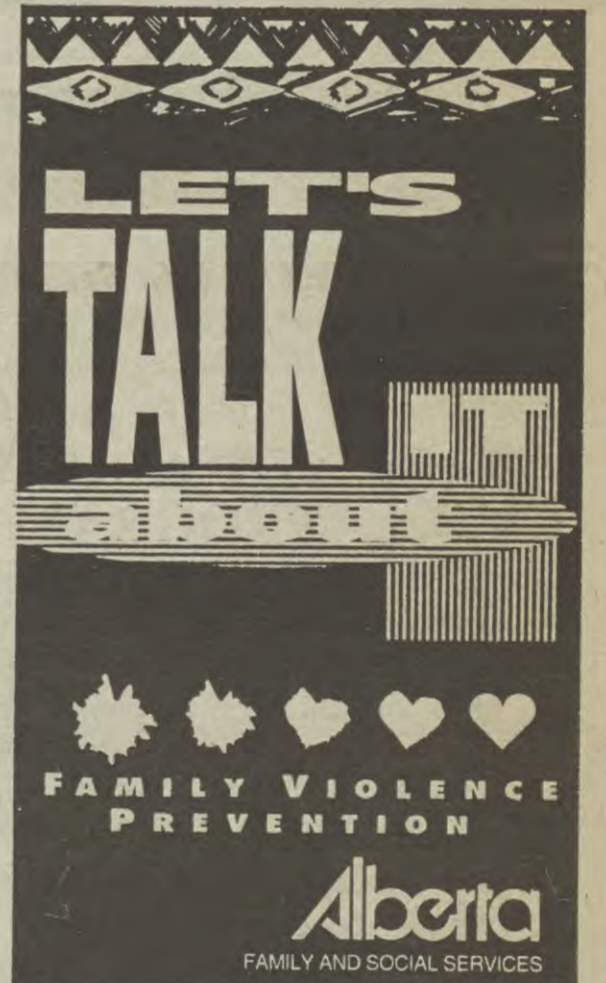
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# ON THE ROAD TO RECOVERY

## Giving up alcohol the right move

By Linda Caldwell  
Windspeaker Staff Writer

### EDMONTON

Lawrence Ghostkeeper spent almost half his life drinking and doing drugs. He started sneaking drinks at the age of 13 and ended up in a juvenile detention centre at 14. He ran away at 16 and within a month he was arrested for breaking and entering, which led to his first six-month sentence in an adult jail.

When he got out, he went back to his old ways of drinking and doing drugs and committing robberies and break and enters.

"I just basically didn't give a shit. I just wanted to party," says the 26-year-old, who has been sober for more than eight months.

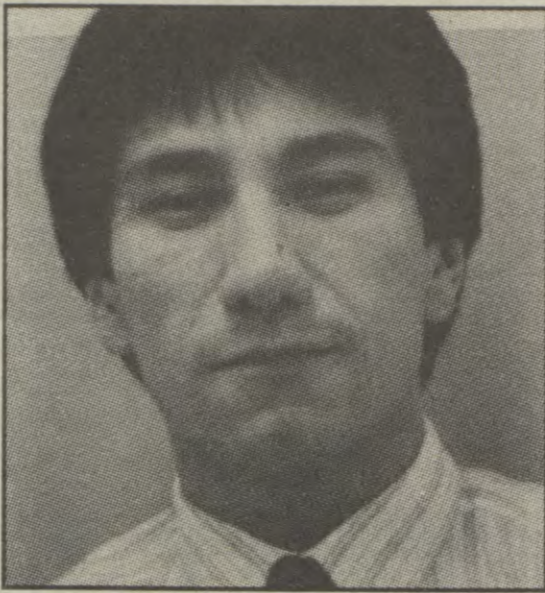
Because he had money, he could usually find someone to party with him, as long as he was buying.

"I didn't want to be alone, just like I don't want to be alone now."

He eventually got caught

*"The essence of sobriety is growth and growing up and you don't have to go to an AA meeting to find that."*

— Lawrence Ghostkeeper



and sentenced to eight-and-a-half years in a penitentiary on April 8, 1986. He got out Aug. 6, 1991, and was in a 28-day treatment program at Poundmakers by Aug. 7.

He stayed away from alcohol and drugs until Christmas of that year, when guilt got the better of him and he started drinking again. The guilt was worse during the Christmas season because he remembers breaking into homes and ripping open the presents under the tree to see what was worth taking.

"I went straight to the tree - I just didn't care. It didn't mat-

ter - I wanted to party. It was Christmas and I wanted to party."

He escaped his guilt through drinking and by going back to jail - this time for a 10-day stretch. The first time he got out wasn't the right time, he says. There were too many thoughts of partying and him missing out. When he got out after the 10 days, he was ready.

"I said never again. I'm tired of it. What am I doing to myself? I have a lot of things people don't have, I have the desire and the intelligence and the most important thing I had was

the belief (that I could do it)."

When he got out of jail on Jan. 3, he started drinking again but only his parents and his girlfriend knew about it. He partied for a solid week and found himself starting to crave drugs again. He went back to Poundmaker's, where he told them he was not drinking, so they let him into a 14-day treatment program. He left on March 9 and hasn't had a drink since.

Ghostkeeper got a job as a telephone solicitor for \$5 an hour and was eventually offered a full-time permanent position as an accounts coordinator for an Edmonton promotions company. His boss knows his background but is concerned with Lawrence as he is now, an honest, loyal and hard-working employee.

He works as a volunteer on Friday nights at the Boyle Street Co-op, spends time with his girlfriend and drops into bars frequently to dance and drink ginger ale or soda water.

He's also getting his driver's licence for the first time.

"I didn't want to drive because I was afraid I would kill someone."

Although he originally joined an Alcoholics Anonymous group, he doesn't attend meetings very often. He finds talking on a one-to-one basis helps him more than the group approach of AA.

"The essence of sobriety is growth and growing up and you don't have to go to an AA meeting to find that."

When people try to get him to have "just one drink", he eventually stops seeing those people. Although he knows a lot of people in Edmonton, he still misses some of the friends he made in jail.

"There were people I could talk to there - people that if I needed to cry, I could cry."

Another thing he liked about jail was the respect he was given there.

"I never lied to anybody or ripped anybody off," he says, and he finally decided that he deserved to be respected on the outside as much as he was on the inside.

Now he relies on his parents, who are very supportive, and his girlfriend, who is there for him most of the time, he says.

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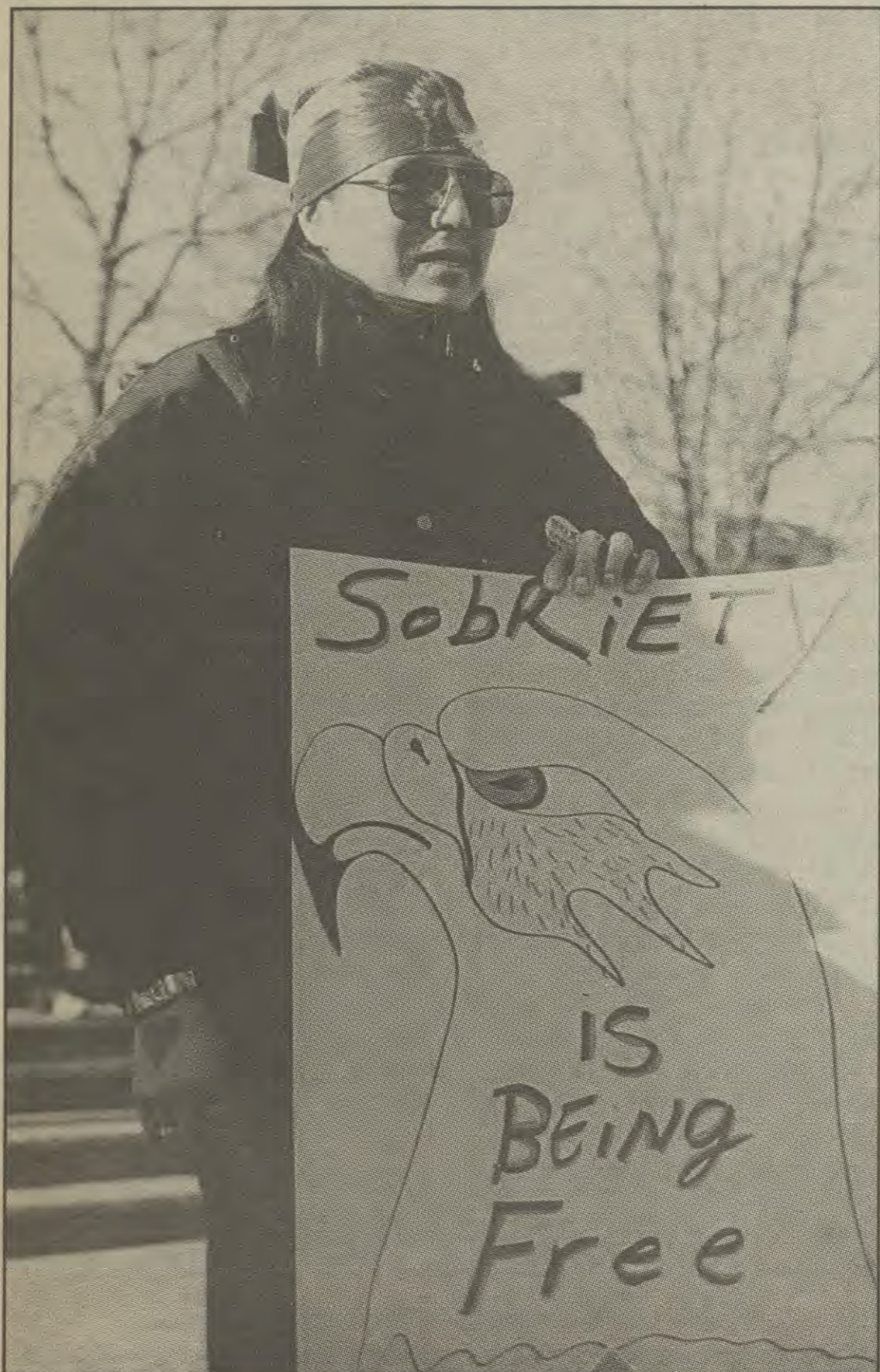
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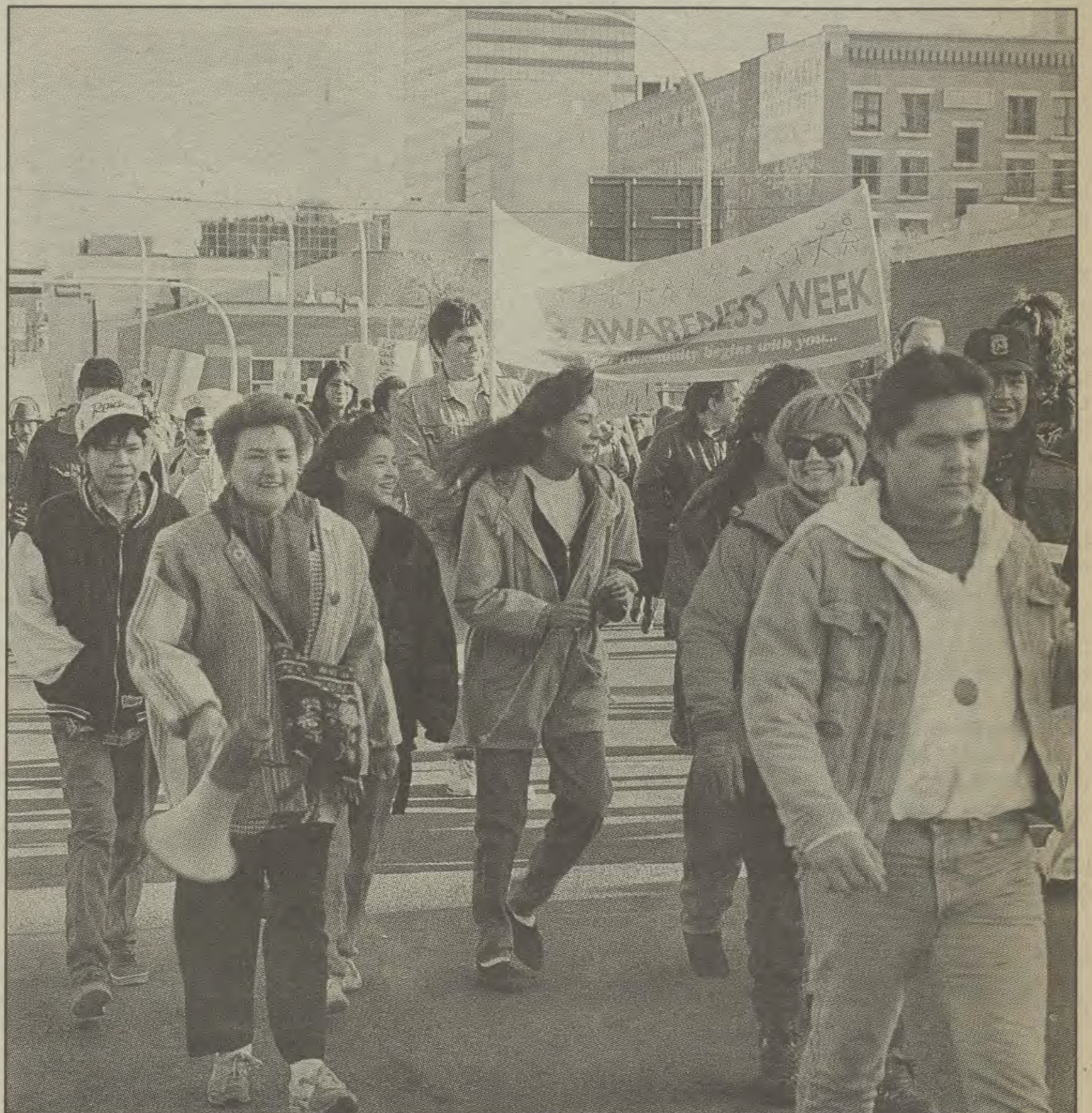


ON THE ROAD TO RECOVERY

# Marchers spread message:



Victor Buffalo of Hobbema joined the circle at Edmonton's Sober Walk.



Hundreds of marchers joined in a stroll through Edmonton's downtown to kick-off National Addictions Awareness Week. Maggie Hodgson, executive director of the Nechi Institute, carried a bull-horn to address the crowd.

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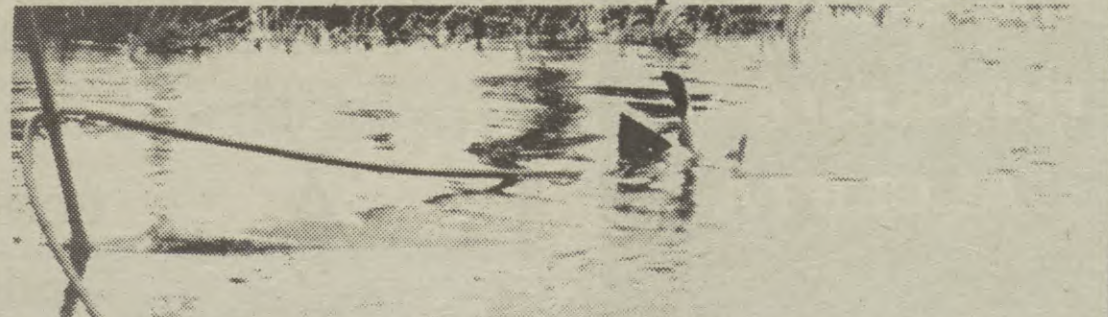
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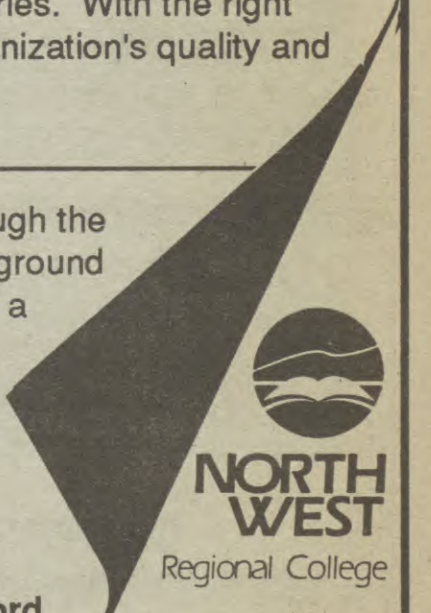
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For further information and application contact your local Tribal Council or FNTJI direct.



# ON THE ROAD TO RECOVERY

## Sobriety is the way to go

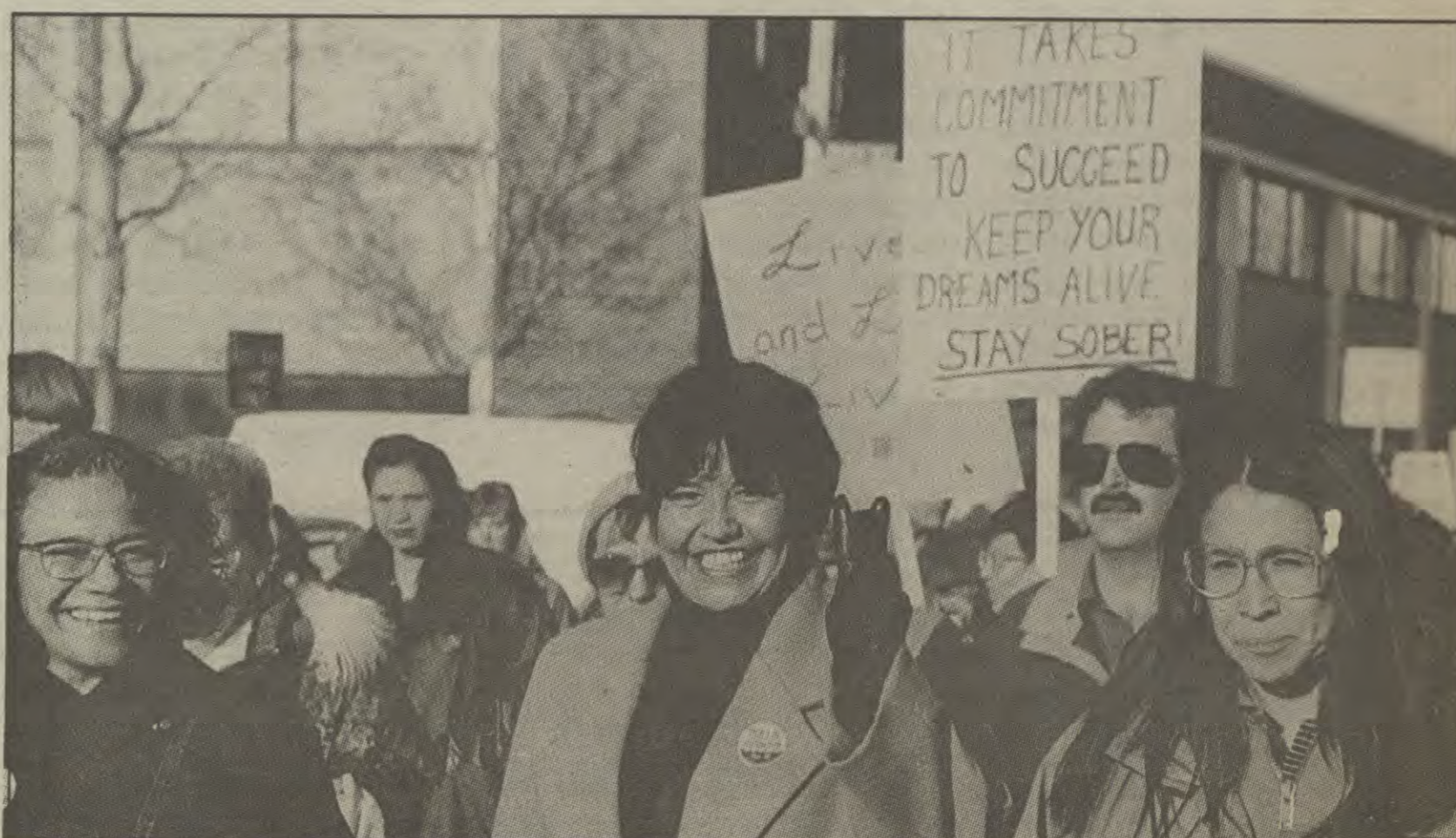


Edmonton Eskimos Gizmo Williams (left) and Willie "The Terminator" Pless attended the Sober Walk to show what can be accomplished by staying away from drugs and alcohol.

Kids and mascots traversed the sober walk hand-in-hand.



Photos by Leah Pagett & Bert Crowfoot



Marchers carried signs and waved at observers as they made their way to the legislature grounds to take part in a round dance.

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Resumes and references should be forwarded by November 27, 1992 to:  
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For Further information, contact Mrs. Patricia Makokis, Principal, Poundmaker's Adolescent Treatment Centre:  
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## ON THE ROAD TO RECOVERY

# "Over-the-counter" doesn't mean harmless

By Lynne Hoff  
Windspeaker Contributor

HOBBEEMA, Alta.

Many people have the mistaken impression that because some medications are available without a doctor's prescription, they are completely harmless.

Not so. They are generally safe, taken according to package directions. Any of them taken in large amounts, and/or over longer periods of time than recommended, can cause psychological dependency and some can even cause physical dependency.

Let me give you an example. Everyone has occasionally had trouble breathing through the nose because of a cold or allergy. Sufferers might decide to use a nasal-decongestant spray and may not pay attention to the small print that says not to use it more than three days. So the sick person uses the spray for a week

or two and then tries to stop, only to find he can't breathe through the nose.

This is a physical dependency. The user is not getting high on it or anything, but he is addicted. The reaction is known as rebound phenomenon. Nasal sprays work by shrinking blood vessels in the nose. If the sprays are used too often or for too many days in a row, these blood vessels become fatigued and can no longer shrink. They dilate instead and the surrounding nasal tissues swell with fluid, causing more congestion than ever. It is possible to make the vessels shrink again, but it takes more spray more often to do it.

The end result isn't just discomfort. Over time, users can suffer permanent damage to nasal membranes, excessive bleeding, infected sinuses and even partial or complete loss of smell. Getting off the nasal spray may require cortisone to help reduce inflammation and ease withdrawal. In any case, there will be a period of discomfort.

Another seemingly harmless class of over-the-counter medications are laxatives. A few "laxative junkies" intentionally abuse the drugs in a misguided attempt to lose weight. They don't lose fat, just fluid. But most abusers, mistakenly believing that everyone must have a bowel movement daily to be normal, get in the habit of taking laxatives. Most of the stronger ones contain phenolphthalein, which works by irritating the lining of the intestines, which causes the intestinal muscles to contract. Eventually the intestine can become partially paralyzed, making constipation worse than it was before they took laxatives.

Eye-drops designed to "get the red out" can result in a long trip on the "red-eye express" if users aren't careful. Like nasal sprays, they are vasoconstrictors and used too often and too long, can result in rebound phenomenon. The blood vessels in the eye fatigue, getting bigger and redder. Clearing the whites of the eye takes more and more drops.

"Stay-awake" pills are over-the-counter stimulants containing nothing but caffeine, and whether in a beverage or a pill, caffeine can be an addictive drug. As the body develops a tolerance for it, it requires more and more to get a stimulant effect. Large doses result in increased heart rate, severe headaches, irritability and insomnia.

Sleeping preparations, Gravol and some allergy preparations contain antihistamines with central nervous system depressant side effects such as drowsiness, mental confusion, dry mouth and heart palpitations. If you take a tablet every night to get to sleep, you may become psychologically dependent on them. When you stop, you will have a few sleepless nights but the side effects of these drugs make it a lot safer to follow other anti-insomnia measures, like getting enough exercise and forgoing naps and caffeine.

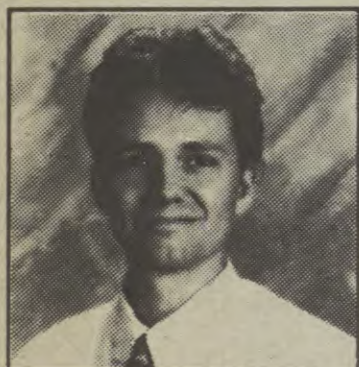
Codeine-containing cough syrups are a target for abuse. Co-

deine is a narcotic which is an effective cough-suppressant. Unfortunately, it has some narcotic side effects such as drowsiness and disorientation. There is very little codeine in over-the-counter cough medicines and it is not very addictive but those who do take a lot are likely to become nauseous and constipated. If they develop an addiction, it is a physical one and when they try to withdraw, addicts can get very sick, just like a street junkie. The treatment for codeine-addiction is a step-down schedule of detoxification under a physician's care.

The message from all this is very clear. Over-the-counter drugs are not harmless. They are strong medicine, helpful only when taken strictly according to package directions. If you lose control over these drugs, they may take control of you.

For more practical advice, ask your pharmacist. We are here to help.

(Lynne Hoff is a pharmacist at the Hobbema Pharmacy.)



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# Important Information For Parents

**In January 1993, the new Child Tax Benefit begins.**

#### What is it?

The Child Tax Benefit combines the existing Family Allowances and tax credits for children into a new tax free, monthly payment. It also includes a new supplement for low income working families.

The benefit provides more money for children - \$2.1 billion more, over five years - and targets money to those families who need it. In fact, most families will receive more money than they do now.

#### What are the improvements?

The benefit is fairer and simpler. It is designed with a very important goal in mind - to ensure that the money reaches the families who need it, as quickly as possible.

- The monthly payments are tax free.
- Because benefits are delivered each month, parents no longer have to wait

until the end of the year to claim child tax credits.

- There is no need to make annual applications - benefits are automatically calculated from the tax returns you file each year.
- Benefits can be adjusted quickly when there is a change in your family, such as the birth of a child.

#### What do I have to do?

Watch your mailbox.

A special information package is being sent to people who currently receive Family Allowances. Please read it carefully. It tells you how the benefit is calculated and how much you will receive if your family qualifies.

If you have not received your information package by the end of November, please

call this toll-free number : 1-800-387-1193. (For service in French, 1-800-387-1194).

In January the new monthly benefits will begin.

Please remember to file your 1992 income tax return to continue to qualify for the Child Tax Benefit.

#### The Brighter Futures Initiative.

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# ON THE ROAD TO RECOVERY

## Former alcoholic turns life around

By Mary Hewson  
Windspeaker Contributor

HIGH PRAIRIE, Alta.

If courage, endurance and resiliency of the human body and spirit could be poured into a cup and measured, Fred Auger's cup would be overflowing.

Six years ago he lay dying on a river bank in Edmonton, abandoned and alone, a victim of drugs, alcohol and a street lifestyle where death seemed the only way out.

"I was an alcoholic, I believe, from birth," said Auger.

Today he works at the High Prairie Detox Centre. The last time he was in a detox centre was six years ago, and he was there for 40 days as a client.

Auger is a short, stocky man in his mid-30s. There is a gentleness about him that seems incompatible with his violent past. When he speaks about his past, he talks quietly, matter-of-factly, carefully thinking before he speaks, trying to keep the time sequences in order. It must be hard for him to remember because he lived on so many streets in so many cities, coming close to death from alcohol and the many pills popped and needles injected.

Auger's long road from a life of alcoholism and drug addiction on the streets to college graduate began six years ago when he was near death and finally took his last drink.

He sat in his small, comfortable basement suite and talked about his former life. His furnishings are old, but they were given to him by friends and staff from the Grouard campus. This is the first real home Auger has ever had.

Auger was born on the Paysplatt Indian Reservation on the shores of Lake Superior in Ontario to alcoholic parents.

The reserve was small, about 50 people at the time he lived there. Small and very violent. He has not been back in 28 years, but he hears it is bigger now.

"I never had any schooling," he said. He would start off every morning to school, but he never quite made it.

From the time he was six, he was stealing alcohol. He was in and out of foster homes by the time he was nine or 10, but he always ran away and went back to the reserve.

At 12 he was put in a reform school in Guelph. By then he was

stealing and committing break-and-enters to pay for the liquor. He was released when he was 16.

He drifted throughout the East and became part of the street subculture, stealing, doing drugs, drinking whatever alcohol he could get his hands on. He was arrested and jailed several times for assault.

After his father died, his mother remarried and moved to Nipigon. But he and his stepfather never got along, so he left.

Auger remembered the last time he saw his mother. She was often beaten by her husband. Auger had just been arrested and was seated in the back of the police car. He turned around and saw his mother being carried out of the house on a stretcher after a beating. She was driven off in the opposite direction. The next morning the police took him to the hospital to see her. He told her as long as he was around, no one would ever beat her again. That was the last time he saw her.

He went to jail and when he was released, he went west. "Nobody ever knew where I was."

He was 19 or 20 years old.

From there he began a long spiral downward into the world of alcoholic oblivion, drugs, and sleeping in flop houses, on river banks and on the sidewalks. He lived on the streets of Winnipeg, Saskatoon, Edmonton, Vancouver and untold towns and cities in between.

The longest he ever worked was for seven years at a mill in Clearwater, B.C. He was drunk or stoned all the time at work, in spite of management sending him to a rehabilitation centre for six months. Eventually he lost his job.

He had a short marriage that ended because of the drinking.

In Prince George, he hit bottom when he attempted suicide.

He wound up in a detox centre, then in a Salvation Army Rehabilitation program.

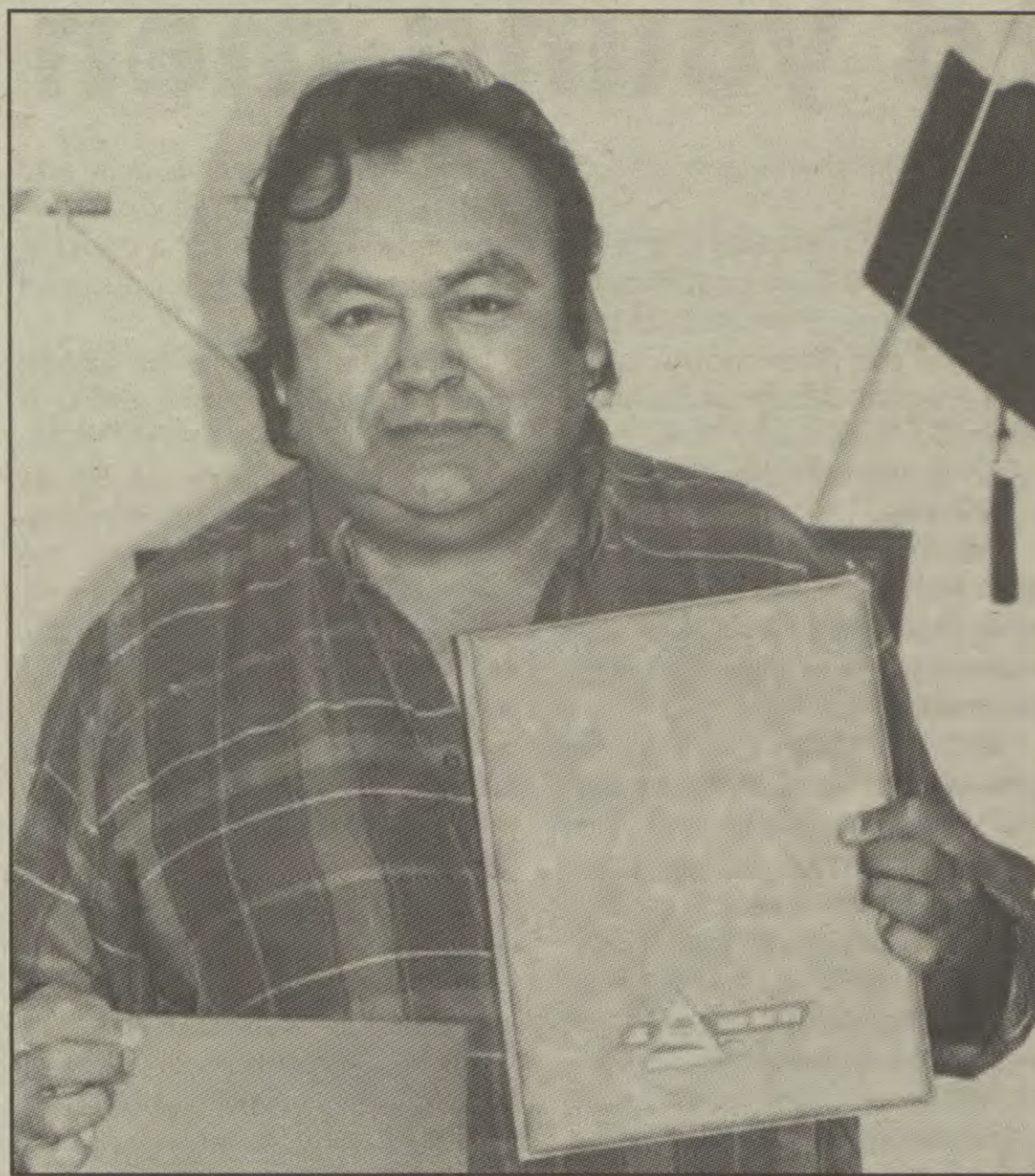
"But, I ended up back on the streets. I couldn't change."

By this point, Auger was too sick and too incapacitated by the alcohol even to be dangerous anymore.

He drifted in and out of detox centres, only living for the next drink and eating out of garbage bins.

Even his drinking partners got tired of him because he was too weak to do his part and panhandle for money.

He was in and out of hospitals in Edmonton. Finally there



Mary Hewson

**Fred Auger is proud of his two diplomas, which he earned after pulling himself out of the depths of alcoholism and drug addiction.**

came a time when even the ambulance drivers wouldn't pick him up off the sidewalk. The revolving doors of the detox centres were closing on him, too. He was considered a hopeless case.

By now he realized no one wanted him.

"I may as well have been dead."

The turning point came during his last drinking spree in Edmonton, on the river bank under the bridge near 96 Street.

A group of people gathered to drink Lysol. Auger had also popped a lot of valium he got from hookers.

The combination was nearly lethal. He started vomiting blood. Everyone got scared and ran away. He lay face down on the ground for hours, trying desperately to reach the container of Lysol.

"I thought if I could just reach the container and take a drink, the pain would go away."

He remembers people walking by him laughing, and sometimes stopping long enough to kick him. He was too weak to move.

Then two people came along - a man and a woman, both in an Alcoholics Anonymous program. They picked him up and made sure he was put in a ambulance

and taken to the hospital. They visited him every day for 11 days, telling him he would be all right.

"If they hadn't helped me, I would have died."

Ironically, he doesn't know who those two people were. But through their intervention, he began the climb to sobriety.

He went back to the detox centre in Edmonton for 40 days.

"That was a hard time. For the first two weeks I was shaking so bad I thought I would die."

He also hallucinated and was so weak he couldn't walk up stairs. After the worst of the alcohol withdrawal was over, the withdrawal from the valium began.

"That's where your heart is pounding all the time," he said.

From there he convinced Omeara Lodge in Legal, Alta. to accept him. He spent 15 months there.

"That was my last time. I never had another drink after that."

That was six years ago this coming January.

For the first nine months in Omeara, he thought he would go back to drinking, but he was too sick to leave.

Real progress on his road to recovery began when he found himself talking to other clients, telling them it would be all right;

soon they wouldn't feel like drinking anymore.

He found a lot of support at Omeara. People would even phone and ask about him. Coming from a place where no one wanted him to where people wanted to help had a lot to do with his recovery.

He got more involved with the clients, got active on committees and attended meetings in Edmonton. He found out he was a diabetic and was put on a treatment plan. His health improved.

He tried working again, but found he wasn't able to follow the routines needed to be successful in the workplace. He joined a three-month program called Straight Goods Industry, sponsored by the John Howard Society, which teaches people like Auger skills needed to survive in the workplace. He also did volunteer work and became a paid aide at Recovery Acres, a transition house for people coming out of long-term rehabilitation programs.

"Now I wanted to be a social worker," said Auger.

But it was not easy to convince anyone to take a chance on him. He went to Grant MacEwan's social service program and was told he needed upgrading. He tested at a Grade 2 level in literacy.

Although he never went to school, he did know how to read. In jail, his cell mate, a Mohawk Indian, taught him how to read.

"We didn't have any books. All we had was a Bible."

Another inmate taught him his numbers.

"I miss those guys," he said with a wistful smile. "I wonder what ever happened to them?"

In two years he got his high school diploma through Alberta Vocational College. Then he went back to the same women at Grant MacEwan and again asked to get into social services. There was a two-year waiting list for the program but they suggested Grouard's program might have room. Auger became one of 25 students out of 150 applicants.

Although he has goals, Auger lives one day at a time. Someone once told him you can't live for the future because you don't know what it is, you can't live in the past, because you can't fix it, so you are better off living for the present. You can be whatever you want to be in the present, and be happy or sad.

"You know, that guy was right."

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# ON THE ROAD TO RECOVERY

## St. Paul Poundmaker's caters to young men

By Diane Parenteau  
Windspeaker Contributor

ST. PAUL, Alta.

Poundmaker's Adolescent Treatment Centre in St. Paul is the only facility in Canada where Native youth can receive treatment for drug and alcohol addictions.

The 90-day treatment program operated for boys 12 to 18 years old uses elements of Native culture, Alcoholics Anonymous, recreation and the Alberta school curriculum to help the young men who walk through the doors.

Twenty of the 30 beds at the centre are sponsored by the provincial Solicitor General. These clients are in conflict with the law and have been sentenced by the courts. The remaining beds are open to individuals sponsored privately through medical services, social services or Native bands.

Elders play a key role, including involvement with the school program. School principal Pat Makokis says they help the atmosphere of the classrooms.

"They are a bit more calm when the Elders are there because they have more respect for the Elders," said Makokis.

The school program comprises a large portion of the treatment program day, with classes held every weekday afternoon. Based on an intake assessment, every student is fitted with a program that meets his level and capacity of learning. Every attempt is made

for this to be challenging and interesting.

The school operates 12 months a year, with a continuous intake and departure of students as they complete the three-month treatment program. Many are at a lower academic level than their completed grade indicates and some are illiterate.

"We have 15 and 16-year-olds that came here and didn't even know their whole alphabet," said treatment co-ordinator Linda Boudreau.

It has proven a challenge for Makokis and her teaching staff to find suitable resources to accommodate the special needs of these students. Although some are illiterate, they are street-wise. Some are at an elementary reading level but they cannot be taught to read using grade school texts.

"We have managed to find some material," said Makokis. The centre has been very creative in using games, computer programs and other graphic teaching tools.

"We use a lot of material with Native content."

Once a week, the students go on field trips to recreation activities such as West Edmonton Mall Water Park, skiing, swimming or movies. These are incentive trips, with students expected to maintain an 80-per-cent classroom average to qualify for the trips.

"Our biggest success is option time," said Makokis. "Here they can see the tangible success of their efforts."

Daily option time consists of

shop, sewing, Native arts and crafts and silkscreening. Construction is under way for a cooking centre to teach bachelor survival skills.

For many, art is the easiest form of self-expression and it is encouraged in their journal work.

"For many Native people, all the imaging of themselves has been negative. Through the Elders, the boys start to see the imaging change. Their self-esteem grows and they start to feel good about themselves," said Boudreau. "We have both male and female Elders because we need the balance. They love the grandmothers that come here."

Elders teach self-esteem, self imaging, dealing with feelings and trust issues.

Physical activity is essential to Poundmaker's program. The boys have participated every school day and participate in rigorous sports such as floor hockey, ice hockey, baseball and swimming.

Among the number of tools and techniques used in this treatment model, Boudreau says love is one of the most important.

"These kids need love and we need their love," said Boudreau. "For many of them it's hard to believe that someone could actually care about them. But we do care, it's a Native value."

"I don't think anybody goes through here, either client or staff, without having their lives touched in a good way."

"We see many miracles happen."



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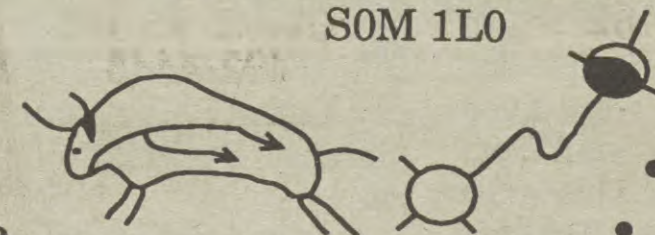
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(thousands of dollars)	1992	1991
<b>FINANCIAL POSITION</b>		
Total Deposits	\$ 7,640,186	\$ 7,324,038
Total Loans	6,594,080	6,058,679
Capital Deficit	99,877	113,211
<b>EARNINGS</b>		
Interest Earned on Loans	309,690	343,824
Other Interest Earnings	26,597	46,444
Other Income	26,695	19,221
Total Earnings	362,982	409,489
<b>EXPENSES</b>		
Interest Paid to Depositors	225,629	287,418
Provision for Credit Losses	40,500	27,000
Amortization	17,333	18,077
Operating Expenses	70,390	68,535
Total Expenses	353,852	401,030
<b>PROFITS</b>	<b>\$ 9,130</b>	<b>\$ 8,459</b>

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ON THE ROAD TO RECOVERY

# Sniffing equals alcohol abuse problems

By Judy Shuttleworth  
Windspeaker Contributor

An eagle feather in one hand, Leon Rattler describes seeing a teenaged boy get high snorting gas from canned whipping cream.

"I turned my head just for a second and he had the top off and he was high as a kite," the addictions counsellor said. "I said 'Why'd you do that?' but he denied it."

"That kid is so good, he almost got me believing he didn't do it."

Rattler is an expert on the different household products

kids will use to get high. He's counsellor at the Youth Treatment Centre run by the Inland Tribal Consortium in Spokane, Washington. The centre treats 12 to 18-year-olds for alcohol, drug and inhalant dependency with a residential and an out-patient program.

Youths rarely admit they have a problem with sniffing, Rattler told a workshop at the recent Healing Our Spirit Worldwide Conference in Edmonton.

"They will come in and say 'I am an alcoholic.' You find out later their drug of choice is inhalants."

People don't realize sniffing

is as big a problem as drug and alcohol abuse, he said.

"You don't know about it because it's not identified. It's not on television, it's not in the newspapers."

One girl at the treatment centre thought sniffing was a traditional practice because she knew so many people who did it and no one said it was wrong.

"This is the inheritance these kids are getting."

Youths turn to sniffing because they can't afford drugs or alcohol and because it is easy to find products that will get them high. The Youth Treatment Centre has developed a list of 25 ordinary household items that can be

inhaled, smoked or eaten.

As an experiment, centre staff sent a group of youths out to buy commonly used inhalants. Not only did stores sell the products without asking questions, but clerks helped the youths find the products they were looking for.

The centre uses a combination of 12-step programs and Native traditions to combat substance abuse. Families take part in the program to learn how to care for youths recovering from addictions.

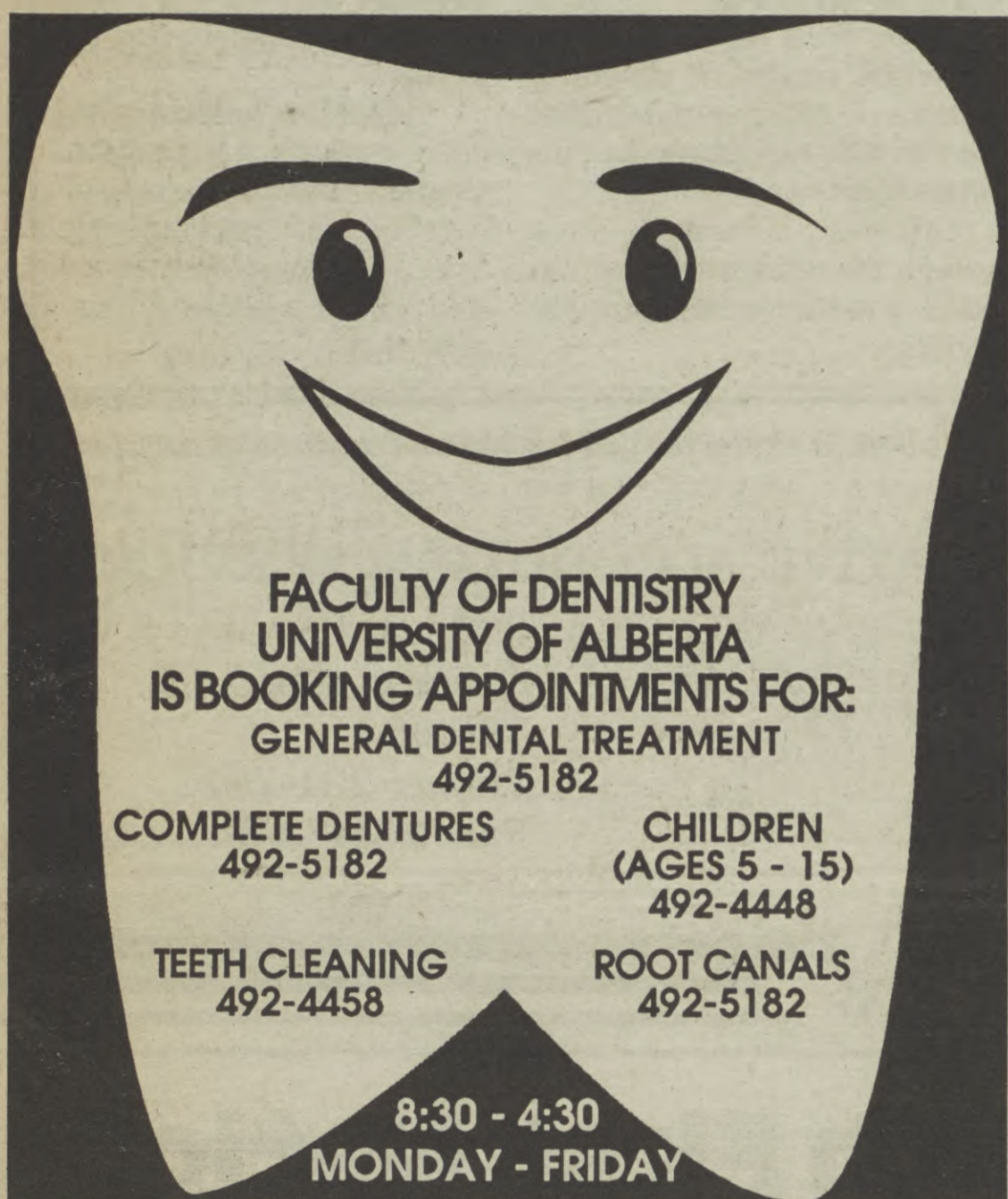
Rattler uses his Master's degree in art therapy to help youth get in touch with their Native roots. He asks newcomers in

group sessions to say a greeting in their own language. Most can't even say hello.

"If we went from one to 100, maybe one might know something about Indians. These youth know very little about their Indian culture."

Rattler said the youth who sniff are highly intelligent but use their intelligence in the wrong ways. They have become detached from their culture and see few opportunities for their future because of poverty and a lack of education.

"We have too many people lining up for cheques. It's the only time they say they're Indians."



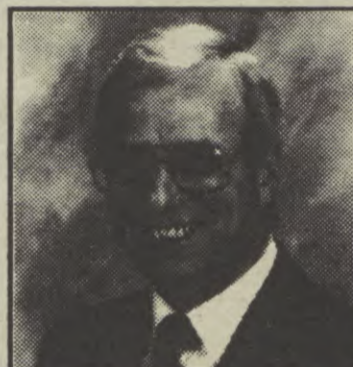
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ON THE ROAD TO RECOVERY

# Education, culture signal success

By Dave Hickey  
Windspeaker Contributor

WINNIPEG

Bertha Fontaine has noticed some changes in the 19 years she's been with the Native Alcoholism Council of Manitoba.

"People tend to reach out for help a lot younger than they used to... and we used to have a lot of repeaters; there aren't as many now."

Fontaine points to the two factors as signs of the success of the organization, which consists of a residential treatment centre and an outreach program.

Fontaine, the executive director, says the success is partly because people are better educated about the problems of alcoholism and partly because of the council's strong emphasis on Native culture.

About nine per cent of the treatment program is culturally relevant, says Fontaine. That in-

cludes such things as traditional gatherings like pipe ceremonies, sharing circles, burning sweetgrass, feasts, gathering sacred plants and a Native slant to the education aspect of the program. The counsellors and staff are all Native.

"We try to teach them how to utilize their culture to maintain a good lifestyle... the cultural focus works well because it involves every area of your life, spiritually, mentally and physically."

The cultural involvement worked for Will Johnson, a recovered Metis alcoholic who had tried to stop drinking before without success. Other programs helped him quit, says Johnson, but he wasn't involved enough to stay dry.

"I knew I had needed AA, but my enthusiasm wasn't there, I wasn't involved in the fellowship," he says.

Three years after going into the residential program, his culture remains an important part of his life.

*"You have to choose some kind of path. It's not enough to get sober."*

- Bertha Fontaine, executive director, Native Alcoholism Council of Manitoba



But both Fontaine and Johnson agree the structure of the program doesn't work for everyone. Addicts have to have a strong urge to quit, and to change their lifestyles.

"You have to choose some kind of path," says Fontaine. "It's not enough to get sober. Being traditional, we suggest they have something spiritual as well."

The council was started in 1972 with a mandate to serve the aboriginal people of Manitoba.

While there are residential rehab programs on a few reserves around the province, the Winnipeg facility continues to draw people from all over.

Apart from the month-long residential treatment program, there is an outreach program that offers similar services on an out-patient basis.

Last year, 270 people went through the residential program and close to 400 used the outreach services.

No statistics are kept on how successful clients are at remaining sober a year or two after taking the program. But an independent study done in 1986 showed 84 per cent of the people who start the residential program stay the month and finish it. That, says Fontaine, was higher than any other program sponsored by the Alcoholism Foundation of Manitoba.

Some drop out and some don't stay dry. But for Fontaine and program counsellors, the success stories make it worthwhile.

At a Sobriety Powwow organized by the council in September for Natives who wanted to celebrate their sobriety, Fontaine saw many people she hadn't seen in years.

"I met one woman who had been through the program 12 years ago and she was still sober," says Fontaine. "Seeing people like that we haven't seen in a long time, that's a bonus for us. We need that."

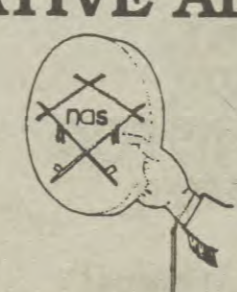
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The company head office is located in Broken Head First Nation, Scantbury, Manitoba with branch offices in Winnipeg, Manitoba, North Battleford, Saskatchewan and Nisku,

Alberta. The name of the company, Pedahbun derives from the Cree/Saulteaux word meaning dawn.

The owner and president, Rosalind Caldwell-Moore is originally from the Cote First Nation in Southeastern Saskatchewan. Growing up in a large family with strong traditional up-bringing her values in conjunction with her business expertise has given her a unique and positive outlook in the professional field of business. With this determination and sense of professionalism, other colleagues see her succeeding in whatever endeavor she may choose.



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# ON THE ROAD TO RECOVERY

## Pre-treatment focus on male prisoners

CALGARY

Native inmates at federal penitentiaries will soon be able to take advantage of a pre-treatment program.

The National Native Association of Treatment Directors recently contracted with Correctional Services Canada and the

Solicitor General of Canada to deliver the program.

The project began in 1990 as a demonstration program designed for aboriginal male offenders seeking treatment for alcohol and other drug addiction.

The current project will enable the association of treatment

directors to field-test a program manual developed during an initial project. The manual focuses on a variety of topics relevant to the recovery of Native people such as the Native family systems; sexuality; history and culture and core knowledge of addictions and recovery.

The present project will also

provide an opportunity to track and re-assess the men who took the program during the demonstration phase.

The project grew out of a need to address the strong correlation between substance abuse and the over-representation of aboriginal people in federal correctional institutions.

The research for the program included a survey of existing treatment programs, correctional facilities in Canada and the United States and a literature review.

A pre-treatment program for aboriginal women offenders in Canada is in the development phase.



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- Minimum of 2 years experience is required in related field.
- Experience and knowledge of the Native Friendship movement and other Native organizations.
- Knowledge of Aboriginal Culture is required.
- Ability to speak Cree is an asset.
- Good communication skills written and oral required.
- Excellent supervisory skills
- Proposal and Budget preparations are a necessity with knowledge of accounting.
- Must have valid driver's license and have own vehicle.

**SALARY:** Negotiable

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- Must have at least 2 years previous work experience in the Health Care field.
- A degree is required, preferably in Health Administration, Business Administration, Psychology or Community Development.
- Good interpersonal communication, ability to work well with others. Written/verbal communication skills must be good.
- Speaking the Cree language would be a definite asset.
- Must be familiar with the history of the community and respect the traditions, values and beliefs of the community.
- Salary and fringe benefits will commensurate with training and background.

Interested persons should send a letter of interest and vita to:

**PERSONNEL DIRECTOR**  
**SADDLE LAKE TRIBAL ADMINISTRATION**  
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Additional information is available upon request. The deadline for applications is **November 27, 1992.**



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ON THE ROAD TO RECOVERY

# Dene counselling rounds out program

By Diane Parenteau  
Windspeaker Contributor

COLD LAKE FIRST NATIONS, Alta.

Along with their new, expanded facility, Dene Counselling Services has found a way to round out the services they deliver. Steps to Excellence For Personal Success comes from the Pacific Institute in Seattle, Washington and was offered through Queenscom Learning Centre in Edmonton.

"It really seems to be the piece that is missing in prevention," said Dene Counselling Services Director Vicki Jacob.

For a number of years, Jacob and staff from counselling services have done in-school programming and it was felt that this could be adapted to the school setting. That's what attracted Jacob to the training last February.

"It really builds on self-esteem. It's a people-building program. It not only hits at the leadership level but also the youth. We can hit from the bottom up or the top down."

Jacob got Indian Affairs Education to sponsor the program, which she helps run at Cold Lake.

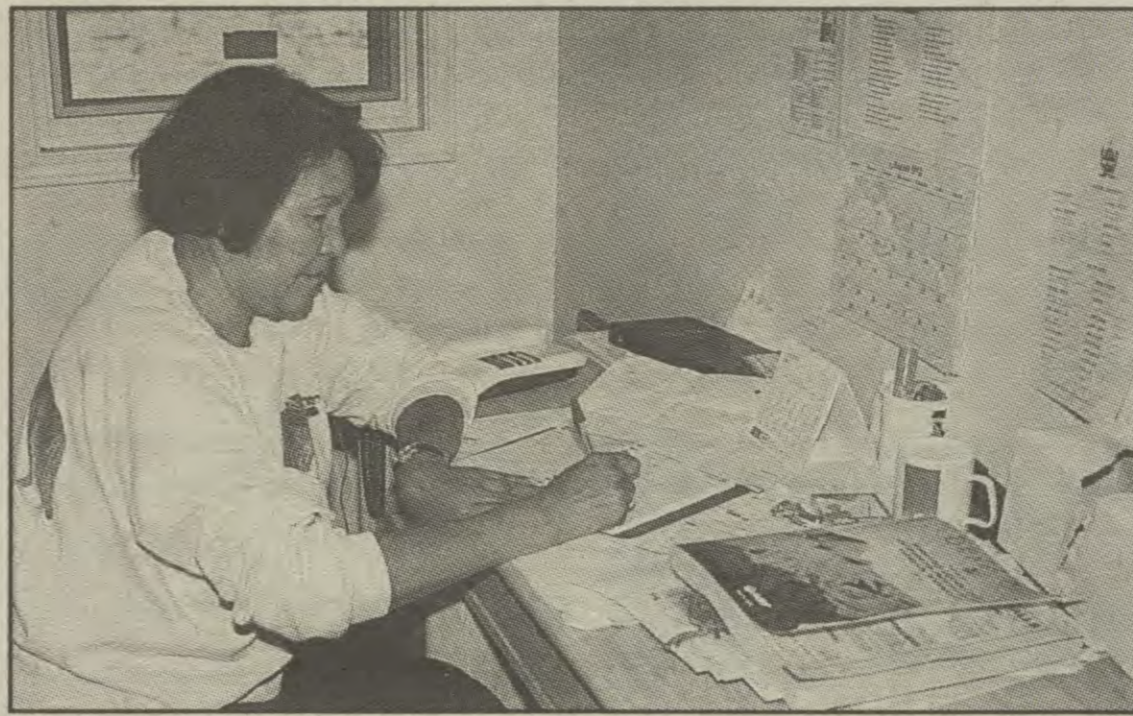
"I wasn't sure that it would work," said Jacob, "but I've done a lot of prevention work in schools on self-esteem, decision making, peer pressure. I felt there should be more and that it should be very simple."

A pilot project was held at the Dene counselling building in June to see if the program was on the right track. It started off with 16 people participating and finished with 17.

The course consisted of one week of group sessions and two weeks of home study, where each person worked with an exercise book and audio resources, and one final week in group follow-up.

After the successful pilot, Dene counselling met with the new leadership of the band council and proposed a similar program that was geared towards them. The leadership scheduled their training for September.

The leadership program, called Invest in Excellence, requires more time commitment with one week in a large group,



Elise Charland is a senior counsellor with Dene Counselling.

four weeks audio work and two weeks follow-up.

"We're starting with the leadership, then doing the teachers in the school, then the band support staff and then we are going to be working with the young people," said Jacob. "We have enough resource material for 100 people."

Jacob, who has been working with Dene counselling at Cold Lake for the past 10 years, has seen the program and people develop and grow during that time. She believes the com-

munity and people are ready to take a new direction and that this program is the catalyst that can start them on that journey.

"Our community has come a long way in healing," said Jacob. "This particular program will boost energy to keep things positive.

People, when they sober up, sometimes get stuck."

This program helps people set goals for themselves and their community. It asks them to define what the ideal would be and helps them realize they are

in control and capable of reaching those goals.

In addition to this program, which was introduced in September, there has been a notable increase in the number of workshops and group sessions being held at the Dene counselling facility. The increase in space and a more central location in the community has meant a steady stream of people attending regular information sessions or just dropping by for coffee.

"We had a one-week workshop for men," said senior counsellor Elise Charland. "It was in our own language - Chipewyan. I was surprised at the men who attended. They talked about everyday living, the problems they run into with spouses and children."

Workshop topics included a session on residential schools, AIDS, Adult Children of Alcoholics, suicide prevention and one on cross cultural understanding with the local RCMP.

"We have a lot of laughter in this building," said Charland, describing the atmosphere of the centre that people find relaxing and warm.

"We look at the bright side of things."

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## ON THE ROAD TO RECOVERY

RCMP seek  
role models

By Jeff Morrow  
Windspeaker Contributor

Alberta Indian reserves need more heroes who can help convince Native youth to make proper decisions about their lifestyles, says RCMP drug awareness co-ordinator Les Kjemhus.

The RCMP's two-year-old program is now in its fall reserve school campaign, but it lacks one vital source.

"What I'm looking for is a high-profile Native person to work within the Native communities," he says. "We

need more role models. We know they're out there."

The RCMP drug awareness program has stepped up its campaign in the past two years to help educate junior high school students about the perils of substance abuse. The program includes classroom lectures with sports personalities and addictions experts. The RCMP K Division program has begun targeting the high-risk Indian communities, but with moderate success.

"We've gotten as many as 500 people out, but we've only had as little as 15 at a time."

The initiative, part of the similar programs sponsored by the Sport Medicine Council of Alberta, is aimed at providing teachers and students with information about the effects of drug use, including steroids and cocaine.

The campaign focuses primarily on those who realize there is potential for a problem, Kjemhus says.

"We can only help prevention. We get the ones who are concerned."

He's just beginning to make headway in the Native communities.

"We've done a lot in southern Alberta - the Lethbridge Gleichen area -

and we just held a program at the Whitefish Band," he says.

The program is held by request only, and there aren't many requests from the bands. Well-known Native sports figures would help attract audiences he's after, he adds.

Two years ago Edmonton Oiler hockey star Bill Ranford spoke to children at the Alexander reserve. The NHL goalie still speaks at schools around the province.

"He'll get up there and tell the kids that he wouldn't have made it where he's at if he abused drugs."

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- B. *To have an Advocate role within the Community and the Church.*
- Training and experience in the ministry,
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    - All Tribes Presbytery
    - All Native Circle Conference
    - National United Church of Canada

### II. SKILLS REQUIRED

- A. *Necessary:*
- openness to Native spirituality and Native cultural values;
  - possess a good command of the English language (spoken and written);
  - public speaking skills;
  - ability to work with minimal supervision;
  - familiarity with Native issues and Native organizations;
  - knowledge of the functions of government and non-governmental agencies.
- B. *Qualities Desired*
- Ability to speak a Native language
  - sensitivity to the dynamics of urban and Native society(ies);
  - an appreciation of Indian spiritual beliefs

### III. SALARY:

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### IV. APPLICATION:

To include a covering letter, a resume, and two references to:  
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All Tribes Presbytery  
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Hobbema, Alberta T0C 1N0  
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### V. DEADLINE FOR APPLICATION: Midnight, December 15, 1992

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Montana Band Enterprises  
c/o Mr. Darrell Currie,  
Economic Development Co-ordinator  
Box 70  
Hobbema, Alberta T0C 1N0  
Phone: (403) 585-3744



Closing Date: *November 27, 1992*



ON THE ROAD TO RECOVERY

# Traditions help solvent abusers

By Judy Shuttleworth  
Windspeaker Contributor

An experimental program in Ontario is taking solvent abusers out to the bush and using traditional methods to heal them.

Randy and Roseanna Councillor are a husband-and-wife team who lead the Okonagegayin ("breath of life") residential treatment program in Kenora, Ontario. Okonagegayin is a wilderness camp 56 kilometres from Kenora, Ontario.

The four-week program relies on Anishinaabeg traditions to heal solvent abusers. It includes sweat lodges, drumming, crafts and singing and is conducted in Ojibwe with English translation.

Language, culture, values and

heritage are crucial to a person's sense of identity, the Councillors believe.

"We believe that if you are not able to speak the language, you are going to have problems with your identity," Randy Councillor said at the Healing Our Spirit World-wide conference.

"We see this program as the people's program because it was designed by our elders, healers, youth and their families," the former prison addictions councillor said.

Okonagegayin started in 1987 "out of desperation," he said. While working in the prison system, he found as many as 25 per cent of the inmates had used inhalants. Inhalant abusers are different from other drug and alcohol abusers and there are few pro-

grams to help them.

"Somehow society does not want to have anything to do with them. The courts, the jails don't want them. The majority of inhalant abusers end up in psychiatric wards."

The program is sponsored by Lake of the Woods District Hospital in Kenora and funded by the Ontario government. The Ontario health ministry granted 30 months of demonstration funding in 1987. The program will be reassessed this fall before permanent funding is given.

Participants spend 28 days at the camp, though they can stay longer if they need to, Roseanna said. They de-toxify, heal and then are reunited with their families during the final week. Families have to learn how to deal with the

problems, too, the couple said. It can take up to 120 days for solvent abusers to de-toxify their bodies. They may have physical withdrawal symptoms like seizures long after they have gone through the camp program.

Solvents at the camp are not locked away.

"There's a reason for that," Roseanna said. "They need our trust and we need their trust. And when they come out from the camp, they go back into the communities. They will be exposed to that environment so they'd better learn to deal with it."

Some delegates at the conference were critical of the camp's use of alcohol in some ceremonies.

"Sometimes directions are given by our shaking tent ceremonies that, in order to counterbal-

ance whatever your addiction is, then you have to utilize the very drugs you were abusing."

He gives the example of a youth who abused alcohol, inhalants and other drugs. He was told to collect all the substances he had been misusing.

"That then was offered to the spirits to reverse the addiction because we believe there is a negative and a positive factor in your life."

Substance abuse is a symptom of an underlying problem, Randy said.

"We have no problem helping an individual getting rid of their toxins within that 28-day period. The bigger problem, of course, is if we don't deal with what's been plaguing this person from day one."

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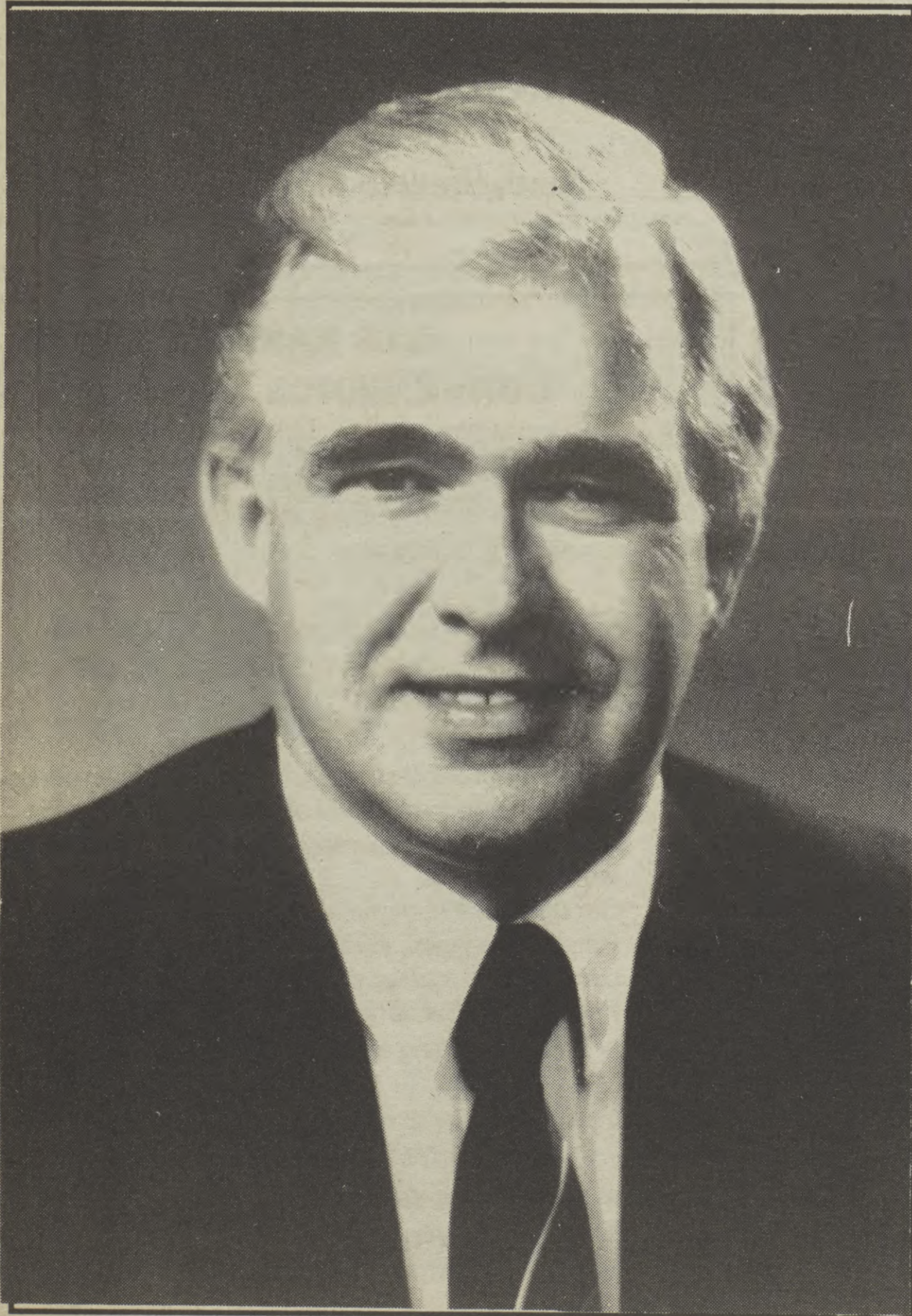
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MESSAGE FROM TOM SIDDON

MINISTER OF

INDIAN AFFAIRS AND NORTHERN DEVELOPMENT



Change is something that we can all count on and look forward to at this moment in Canada's history. Although a national consensus on constitutional renewal has eluded us for the present, we remain embarked on a course that will lead to ever greater Aboriginal control over their own lives and their own futures. All we need is the courage to pursue this goal of fundamental change together.

It is this courage in taking charge of the future that National Drug and Alcohol Awareness Week seeks to restore to those who believe that the changes needed to improve their lives are indeed within reach.

I would like to extend my sincere congratulations to all of those people in communities across the country who are dedicated to the task of helping individuals recover from drug and alcohol addiction. With assistance from the federal government's Addictions and Community Funded Programs, real progress is being made in preventing and treating alcohol and drug abuse problems.

This work is critical, not only for the welfare of our own generation, but for the sake of our children and all those who came after us.

On behalf of the Government of Canada, I wish to commend the editorial board and staff of *Windspeaker* for their continued support of National Drug and Alcohol Awareness Week.

Yours sincerely,

Tom Siddon, P.C., M.P.

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**CALL FOR EXPRESSIONS OF INTEREST FROM ARCHITECTURAL FIRMS RESIDENT IN THE PROVINCE OF SASKATCHEWAN HEALING LODGE - MAPLE CREEK, SASKATCHEWAN**

**APPEL DE DECLARATIONS D'INTERET AUPRES DES FIRMES D'ARCHITECTES DE LA PROVINCE DE LA SASKATCHEWAN PAVILLON DE RESSOURCEMENT - MAPLE CREEK, SASKATCHEWAN**

PublicWorks Canada intends to retain a firm of architects authorized to practice in Saskatchewan to provide the prime consultant services required for the planning, design and construction of a healing lodge at Maple Creek, Saskatchewan. The firm or any firm in a joint venture as prime consultant shall be resident in Saskatchewan.

Travaux publics Canada a l'intention de mandater une firme d'architectes autorisées à exercer leur profession en Saskatchewan, pour le presentation, à titre de consultant principal, des services nécessaires à la planification, la conception et la construction d'un pavillon de ressourcement pour autochtones à Maple Creek, Saskatchewan. Toutes les firmes désireuses de poser leur candidature à titre de consultant principal, que ce soit directement ou dans le cadre d'une co-entreprise, doivent résider en Saskatchewan.

The selection process will be carried out in two phases. The first phase is a call for Expressions of Interest which will permit the prequalification of a limited number of architectural firms. In the second phase, these firms will be invited to submit a competitive proposal for the selection of the prime consultant to undertake studies, prepare design and tender documents and provide review and inspection services during the construction of this project. Only at the second Proposal Call phase will the architectural firms be called upon to name engineering sub-consultant firms. At that time evidence of eligibility to practice architecture and engineering in Saskatchewan will be required.

Le processus de sélection, comportera deux étapes. La première consiste en un appel de déclarations d'intérêt, lequel a pour objet la préqualification d'un nombre restreint de firmes d'architectes. Dans une seconde étape, ces firmes seront invitées à répondre à une demande de propositions en régime de concurrence, en vue de la sélection du consultant principal pour la conduite des études, la préparation des documents conceptuels, et du dossier de soumission, et la prestation des services de surveillance et d'inspection pendant les travaux de construction. A l'étape de la demande de proposition, les firmes d'architectes seront appelées à communiquer le nom des firmes d'ingénieurs devant agir à titre de sous-traitant. C'est alors que seront exigés les permis d'exercer les professions d'architecte et d'ingénieur en Saskatchewan.

The evaluation factors used in the first phase of the selection process will relate to previous achievement and experience and will not involve or require a presentation on the subject project itself. Information provided by the firms will be evaluated by a Screening Board using established criteria, and a short list of firms (those with the highest ratings) will be invited to participate in the Proposal Call. In order to be eligible, firms shall demonstrate that they have successfully completed prime consulting contracts for built works of at least \$3 million in construction cost.

Les critères d'évaluation qui seront utilisés pour la première étape du processus de sélection se rapportent aux réalisations et à l'expérience antérieures des candidats. Ceux-ci ne seront pas tenus de présenter un exposé sur le projet visé. Un comité de sélection évaluera les renseignements fournis à la lumière des critères établis, et un nombre restreint de firmes (celles qui auront obtenu les notes les plus élevées) seront invitées à présenter une proposition. Pour être admissibles, les firmes devront démontrer qu'elles ont mené à bonne fin des contrats de services de consultant principal pour des ouvrages d'un coût de construction égal ou supérieur à 3 millions de dollars.

The project completion is scheduled for Nov. 1994. Firms that consider they are qualified to provide these services are invited to request a copy of the Terms of Reference and submit an expression of interest to Public Works Canada at the following address:

Le projet devrait être terminé en novembre 1994. Les firmes qui s'estiment qualifiées pour assurer les services susmentionnés sont invitées à se procurer un exemplaire de l'énoncé des travaux et à soumettre leur déclaration d'intérêt à Travaux publics Canada, à l'adresse suivante:

D. Longley  
 Regional Planner  
 Contract Policy and Administration  
 Public Works Canada  
 Suite 1000, 9700 Jasper Ave.  
 Edmonton, Alberta T5J 4E2  
 (403) 497-3543

D. Longley,  
 Gestionnaire régional  
 Politique et Administration des marchés  
 Travaux publics Canada  
 Bureau 1000 - 9700, av. Jasper  
 Edmonton (Alberta)  
 T5J 4E2  
 (403) 497-3543

In order to be considered, expression of interest documents must be received at the foregoing address no later than 16:00 hours on Dec. 9, 1992.

Pour être prises en considération, les déclarations d'intérêt doivent parvenir à l'adresse susmentionnée au plus tard à 16 h, le 9 décembre 1992.

The project consists of construction of a net area of approximately 2,500 square meters of new permanent facilities at an estimated cost of \$5.2 million inclusive of site servicing for utilization as a Healing Lodge for 30 Aboriginal Federally Sentenced Women (AFSW). The lodge will be located approximately 28 kilometres to the southeast of Maple Creek, Saskatchewan on the Nelanet Reserve. It will be a unique correctional facility consisting of a number of buildings for accommodating 30 AFSW with children and spiritual leaders, program spaces, administrative spaces, visiting spaces, child day care space and technical service areas. The total complex will complement natural forested landscapes, will be environmentally friendly and will reflect aboriginal culture, traditions and sensitivities. All elements of the complex will have modern design features which promote natural light, privacy and space efficiency.

Le projet consiste à construire de nouvelles installations permanentes d'une superficie nette de quelque 2 500 mètres carrés, à un coût estimé de 5,2 millions de dollars, y compris la viabilisation du terrain. Ces installations sont destinées à être utilisées comme pavillon de ressourcement pour 30 femmes autochtones purgeant une peine fédérale. Le pavillon sera situé sur la réserve Nelanet, à environ 28 kilomètres au sud-est de Maple Creek, Saskatchewan. Il s'agira d'un établissement correctionnel unique, composé de plusieurs pavillons, soit des pavillons d'habitation pour 30 femmes avec leurs enfants et leurs chefs spirituels, des locaux de travail, des locaux administratifs, des salles de visiteurs, des locaux pour le garde des enfants et des zones réservées aux services techniques. Le complexe devra s'intégrer au décor boisé naturel et respecter l'environnement de même que la culture, les traditions et les susceptibilités des populations autochtones. Tous les éléments du complexe devront obéir aux principes du design contemporain, lesquels favorisent la lumière naturelle, l'intimité et l'optimisation de l'espace.

The firm should possess good knowledge of Aboriginal culture and spiritual traditions and will be prepared to enhance this knowledge by participating in ceremonies as required. It should have a demonstrable experience in working with both Aboriginal peoples and women's groups. Experience in developing culturally sensitive Aboriginal structures is required. An ability to work effectively with a planning team of individuals representing diverse backgrounds, constituencies and interests whether Aboriginal, non-Aboriginal, government or non-government will be mandatory.

La firme doit posséder de bonnes connaissances de la culture et des traditions spirituelles des autochtones à être disposés à approfondir ces connaissances en prenant part à des cérémonies, au besoin. Elle doit posséder une expérience démontrable de collaborations avec des populations autochtones et des groupes de femmes, et de l'aménagement de structures adaptées à la réalité culturelle autochtone. La capacité de coopérer efficacement avec une équipe de planification composée de personnes aux antécédents et aux intérêts diversifiés et provenant de divers milieux, autochtones, non-autochtones, gouvernementaux, non gouvernementaux, constitue une exigence essentielle.

The firm should be comprised of or have access to multi-disciplinary expertise to undertake this project. It should have a consistently demonstrated and proven record of delivering projects on time and within budget. It must have the capability to provide full service from conceptual design through design development and project implementation, including supervision and quality control.

Pour réaliser ce projet, la firme doit posséder une expertise multidisciplinaire ou avoir accès à une telle expertise. Ses antécédents doivent faire foi de sa capacité confirmée de réaliser des projets dans la limite des délais et des budgets impartis. Elle doit être en mesure d'offrir la gamme complète des services, de l'étude conceptuelle à l'avant-projet et à la mise en oeuvre du projet, y compris la surveillance de la construction et le contrôle de la qualité.

**Canada**



Photos by Leah Pagett

## Talent takes to the stage

Lance Marchand, left, was a senior male contestant at the talent night sponsored by the Edmonton Friendship Centre. Justin Aubichon, on the lap of grandmother Velma, was probably the youngest contestant at 21 months at the festivities at the Montgomery Legion.

## Ceremony honors human rights

Dec. 10 is Human Rights Day - the anniversary date which internationally commemorates the 1948 signing of the Universal Declaration of Human Rights.

A flower as a symbol of peace, and to deposit the flowers in a vessel as affirmations are made. Everyone is then invited to join in the symbolic sharing of bread, water and salt. At the conclusion of the ceremony, everyone takes a flower home with them.

ble event for Dec. 10. If you cannot host a celebration, please find one to attend. Communities throughout the province will be hosting a number of events as various groups gather to affirm their commitment to human rights.

In 1990, the Alberta Human Rights Commission developed a special ceremony which can be staged by any group, large or small, to celebrate this special day. Incorporating the 30 articles of the Universal Declaration of Human Rights, the ceremony is based on simple, traditional symbols involving the sharing of bread - the staff of life; water - the sustainer of life; and salt - the seasoning of life.

A special Human Rights Day ceremony in Calgary last year attracted more than 250 people, and was only one of many that took place across the province. Municipalities recognized, by proclamation, Human Rights Day, and are being asked to do so again this year. Many schools and community centres throughout Alberta held special ceremonies to mark the day.

In Edmonton, a special celebration will be co-hosted by the Alberta Human Rights Commission and the city on Dec. 10 at 7 p.m. in Edmonton's new city hall. This event will include the presentation of the annual Human Rights Awards. Everyone is welcome to attend and to join with the community in reaffirming our commitment to fairness and equality for all.

Individuals who are representative of the community reinforce their commitment to the principles of human rights. All present are asked to join in a silent prayer or meditation, affirming their support of equality and fair play.

The Alberta Human Rights Commission is encouraging everyone to join in this year's celebration of Human Rights Day. Start working with your group or organization now to plan a memora-

If you would like more information on how you can host a Human Rights Day celebration in your community, please call the Alberta Human Rights Commission at 1-800-432-1838.

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## Business

# Neegan Development Corp.

## Troubled business becomes success story

### BUSINESS AND CONSUMER AFFAIRS

Perhaps you have always wanted to operate a business of your own. If this is the case, you share a goal with many people. The uncertainty of our times, with high unemployment and reduced job security, has turned peoples' thoughts to starting a business of their own and working for themselves. Where do you begin, what are some of the trouble areas you should look out for?

Or perhaps you have already started your own business or are involved in a management capacity, and you are now focused on achieving business growth, or perhaps just survival, in these difficult economic times. How do you develop a clear vision for your company, and enhance management skills and abilities?

Regardless of which stage your business is at, or its size, *Windspeaker* plans to offer practical assistance through its Business page. Each month *Windspeaker* will compile information from business experts, including people like you who have experienced the pleasure and pain of starting their own business and who have prospered.

For the premier issue of *Windspeaker's* Business page, we have compiled a resource list of some of the organizations that provide business assistance to Native entrepreneurs. These programs will be detailed in future issues.

### BUSINESS RESOURCE LIST

Starting your own business and need some general information? Begin by ordering a series of free booklets offered through Alberta Economic Development and Trade. Titles include: Starting a Small Business; Marketing for a Small Business; Financing a Small Business.

Contact: Alberta Economic Development and Trade, Small Business and Industry Division, 6th Floor Sterling Place, 9940-106 Street, Edmonton, Alberta T5K 2P6 (403) 427-3685

The CASE (Counseling Assistance for Small Enterprise) Program offered through the Federal Business Development Bank (FBDB) provides an extensive resource and network of business expertise. This can be used by independent businesses in Canada to start or acquire businesses, identify opportunities and address specific business problems.

Contact: Case Co-ordinator, Federal Business Development Bank, Metropolitan Place 10303 Jasper Avenue, Edmonton, Alberta T5J 3N6 (403) 495-2277

The First Nations Resource Council's Indian Management Assistance Program (IMAP) matches university graduate students within Alberta Native communities and organizations for summer term work as consultants at minimal cost. IMAP students work on all types of projects from financial management and business analysis, to legal research.

Contact: Clayton Blood, IMAP Director, 14601 - 134 Avenue, Edmonton, Alberta T5L 4S9 (403) 453-6114

The Aboriginal Business Development Program administered by the Aboriginal Economic Programs Branch of Industry Science and Technology Canada provides financial and development assistance to Aboriginal entrepreneurs and communities to start up or expand commercial ventures. Funding arrangements available through the program are flexible and will be tailored to each project.

Contact: Barry Irwin, Aboriginal Economic Programs, Industry, Science and Technology Canada, Canada Place, Room 540 9700 Jasper Avenue, Edmonton, Alberta T5J 4C3 (403) 495-2954

For established businesses seeking renewed business growth through management skill development, the Federal Business Development Bank is a potential source of valuable information and training with a new program called Strategic Management for Independent Business.

Contact: Gerald Kronstedt, Program Co-ordinator Federal Business Development Bank, Metropolitan Place 10303 Jasper Avenue Edmonton, Alberta T5J 3N6 (403) 495-2277



Neegan's John Flett (left), rake operator, and Dave Tuccaro, general manager are dwarfed by an oilsands conveyor. Bert Crowfoot

FORT McMURRAY, Alta.

Two years ago, the Neegan Development Corporation teetered on the brink of collapse.

The heavy equipment company was not living up to the optimistic expectations of the four banks that started the company in 1980 as a tap on the economic potential of northeastern Alberta's resource economy.

Today, however, the concerns have shifted from how to keep the company alive to how to build on its solid base of contracts. Neegan has become a small business success story - a Native business success story.

And while the road ahead is still paved with obstacles and challenges, sound and sensible management has made the road much smoother.

"I think the future of Neegan is really positive," says general manager Dave Tuccaro, who helped turn the business around when he came on board two years ago. "But when I first came here there were a lot of seven-day weeks and 12 to 14-hour days."

And Neegan - which means "first" or "ahead" in Cree - is winning praise from its principal contractors, like Syncrude Canada, the massive Fort McMurray-based oil sand corporation.

"Neegan was in desperate straights," says Dennis Love, Syncrude's general manager of mining. "Dave arrived, took over the company and did a good clean-up job on the management and business plan side. He got rid of unnecessary costs and straightened out the company."

Sound planning is the key to Neegan's renewed competitive position in the heavy equipment



Dennis Love (left), Syncrude mining general manager with Dave Tuccaro.

contracting field.

Tuccaro's first task, which he undertook when he first moved into the company's office trailers on a small industrial site, was a complete review of the company's operation. After a careful review, he re-deployed the company's resources and went after contracts that would provide stability during the company's recovery.

Syncrude helped provide that basis and granted the company a raking contract, collecting and hauling oil sands that had fallen off conveyor belts on the way to the processing plant.

It was a sensible, business-oriented plan, Tuccaro says. It was driven by an analysis of economic needs rather than the political concerns of other council-owned ventures.

And the social goals are being reached at the same time. More than 80 per cent of Neegan's staff are Native, more than double earlier employment rates. Each year, it

puts nearly \$1 million into the pockets of the region's Native communities Love says the Syncrude contract is not a public relations handout to make his company look good. Syncrude deals with Neegan because Neegan is a solid business that can do the job.

"We're not in the business of giving things away," he says. "Our objective is not to go out, develop Native business and then subsidize them. They have to stand on their feet."

For his part, Tuccaro says the attitudes that have helped him turn around a company that didn't look like it had much of a future two years ago will apply to any Native venture in Canada.

"What we have to do as Native people is prove to white society that we can go out and bid on contracts - that we can be competitive and be as good as any company we are competing against."

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# Arts & Entertainment

## Contact brought death from TB

Throughout history, aboriginal peoples around the world have felt the sting of contact with white people. Consequences have ranged from changes in their traditional ways of life to disease, death and even annihilation.

The National Film Board's Coppermine chronicles the devastating effects of contact with the outside world upon the lives of the Copper Inuit. Up until the Canadian Arctic Expedition of 1913-18, few outsiders had spent much time in the region.

Expedition leader Viljalmar Stafansson, fearing for the future of the Copper Inuit, pleaded with the Canadian government to protect them from contact with outsiders. But his pleas were ignored, and over the ensuing years, a steady stream of white traders, prospectors and missionaries poured into the

area. In response, the Canadian government hired a young doctor, Russell Martin, to establish a medical post in Coppermine. In August 1929, the Hudson's Bay Company ship Baychimo docked at the mouth of the Coppermine River on Coronation Gulf. On board were the doctor and two Oblate priests coming to build a Roman Catholic mission. Also on board and gravely ill with tuberculosis was Uluksak, an Inuk hunter who had been discharged as incurable from the Aklavik hospital and sent home.

Dr. Martin initially observed, "No active sickness of any sort is seen. All Natives appear healthy." Eighteen months later, after numerous unheeded requests for help, Martin reported to his superiors in Ottawa that tuberculosis had reached epi-

demio proportions. Some 50 per cent of the population was dead or infected with tuberculosis.

Blending rare archival footage and still photographs with dramatic re-enactments and present-day interviews, Coppermine poignantly documents Dr. Martin's struggle to bring medical care to the Copper Inuit, with scant support from the government that hired him.

The film premiered in October in the central Arctic community of Coppermine, where the story took place.

"We felt that the people whose lives were affected by this tragedy should be the first to see the film," said producer Jerry Krepakevich.

Coppermine was directed by Ray Harper and is a production of the National Film Board, North West Centre.



Coppermine's Kila and Jennie Kenneyuk, photographed by George H. Wilkins, Canadian Arctic Expedition, July 11, 1916.

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Windspeaker knows there are some talented storytellers and writers out there and we want to know about what makes Christmas special for you. So we're hosting a contest and we want you, our readers, to be the judges.

All entries chosen for publication will appear without names and will be identified by number in our Dec. 7 and Dec. 21 issues. A voting form will appear in both issues and the winner's names will be published in our Jan. 18 issue.

**First prize: \$200, a one-year subscription and a Windspeaker sweatshirt.**

**Second prize: \$100 and a one-year subscription to Windspeaker.**

**Third prize: \$50 and a one-year subscription.**

Those who vote will have their names entered for a draw prize of a Windspeaker jacket and a one-year subscription. Ballots must be in by Jan. 11, 1993.

So put those pens, pencils, typewriters or computers to work and share your Christmas memories with us.

All entries must be received by Nov. 25.

Mail or fax us at:

Christmas Memories  
Windspeaker  
15001 112 Ave.  
Edmonton, AB  
T5M 2V6  
(403)455-7639 (fax)



# UCEP Students Graduate

## At Alberta Vocational College, Edmonton

In conjunction with Alberta Vocational College, Edmonton, The Discovery Consortium Inc.; Innovations in Adult Learning will be graduating a University/College entrance program (USCEP) for Native students in the 1992 term.

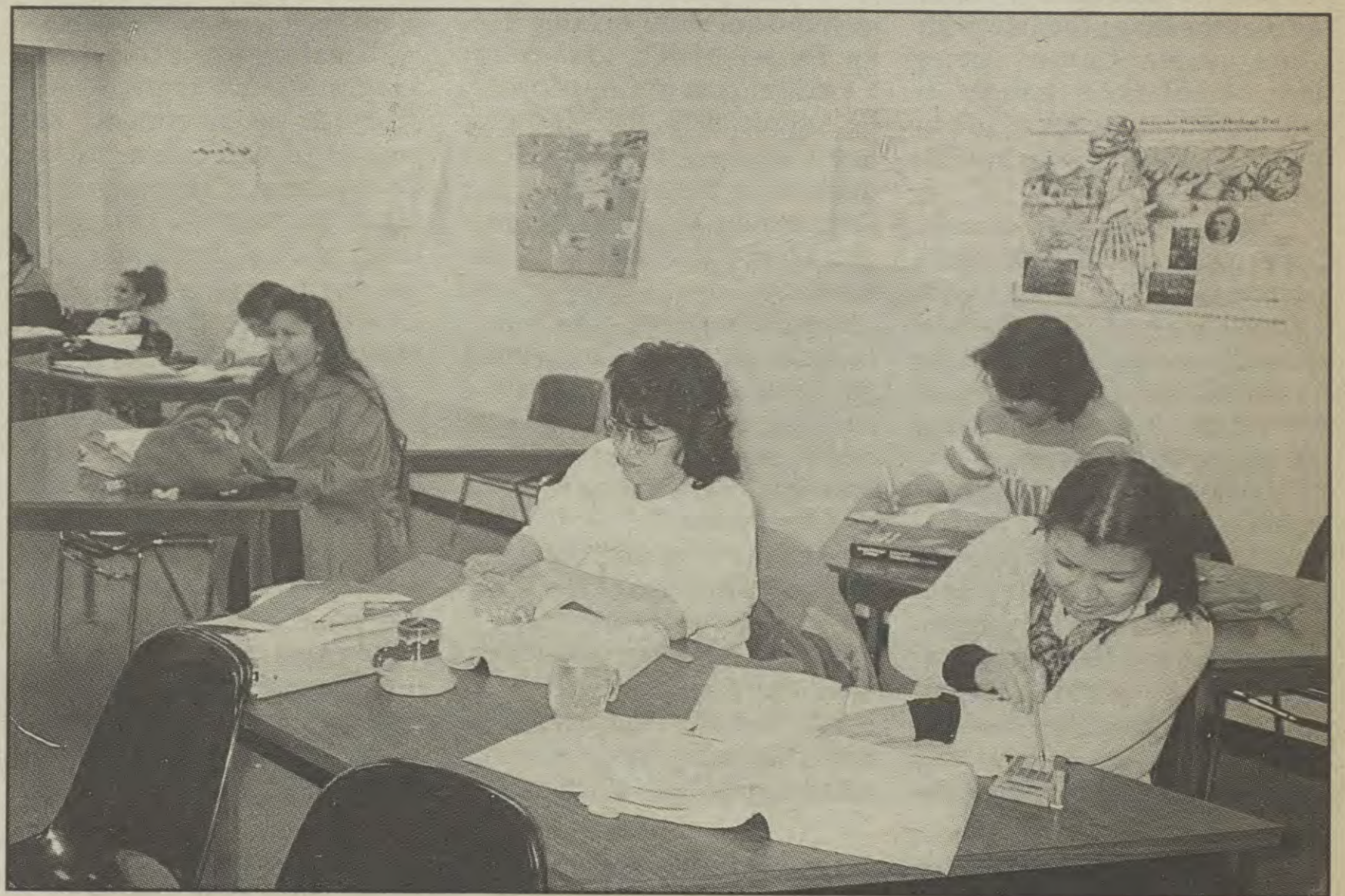
Dr. Harry Lutzer, president of Discovery Consortium Inc., initiated the program when he was Dean of Continuing Education at Concordia in Edmonton in 1985.

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.

Dr. 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. 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 onto post secondary education. The program allows them to meet the admission requirements for continuing their studies for college or university. Alberta Vocational College Edmonton has been extremely supportive in assisting Discovery meet the challenge.

The key is to note what futurists are predicting by the year 2,000. About 75 percent of all jobs will require some form of post secondary education, said Lutzer.



Sudents (L to R): Wanda Pasap, Loretta Nergar, Brian Meek and Bertha Twin.

ary institutions. English 090 (English 30 equivalent), Mathematics 090 (Math 30 equivalent), and Career Planning are the mandatory courses. Cree language instruction is offered as an option for those students requiring a second language for university entrance, cultural or personal reasons. Student must be 21 years or over, and be operating at grade 10 level in reading, writing and mathematics. Funding for the program was provided by Employment and Immigration Canada.

At present there are over 22,000 Aboriginal people involved in post-secondary education in Canada and this number is expected to increase rapidly in the near future. Approximately 400 Aboriginal students are enrolled at the University of Alberta; this figure is significantly below the number educators expect, given the population of Aboriginal Albertans.

Programs like UCEP aim to address this problem by assisting aboriginal to meet post-secondary entrance requirements.

For example Loretta Nergard, who is originally from Fort Vermilion, Alberta and who last attended high school in 1964, enrolled in the program. At 46, she is the oldest student and one of the most dedicated students in the

class. "The UCEP program has tapped some resources in me I didn't think I had, especially in English. I would recommend it to all Natives no matter what age. It's a great learning experience and it will prepare anyone for university or college. I plan to attend NAIT and enroll in the Computer Sciences program."

Career planning and Native Studies play an important part in the UCEP program. Matching the students goals with their abilities is an essential ongoing task which involves all the staff, especially the program counselor, Rosemarie Cheecham.

"Right from the beginning our students were made aware of the importance of researching different areas of interest in order to arrive at a goal which is both satisfactory and challenging," says Cheecham. "In helping them arrive at a goal, students were exposed to various issues and guest speakers throughout the program. Speakers were invited from various educational institutions such as NAIT, GMCC, and the U of A, to inform students of programs available to them after UCEP. As well, various speakers from the Native community presented information on such diverse topics as Policing As A Career, Law and AIDS Awareness."

An integral part of the

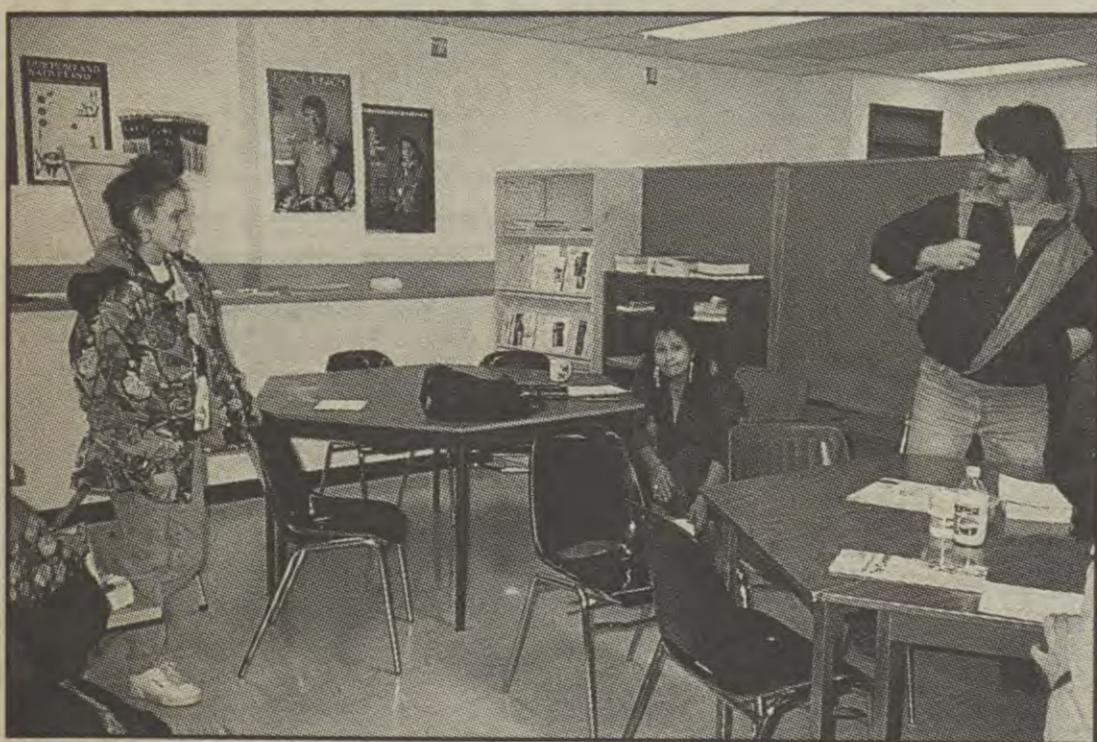
UCEP program involves cultural issues. The English curriculum incorporates literature, news articles and research assignments with a strong focus on Aboriginal issues. Elders, Native professionals and Native Studies experts are brought in as speakers. Students also have the opportunity to participate in a Healing Circle which more than anything espouses the benefits of a balanced life. Students are given time off to attend cultural events and are encouraged to maintain their spirituality through talking circles and other traditional vehicles.

AVC-E has also provided considerable access to its support services. Students are able to access services like Special Needs Counselling and the Health Unit. The students have become computer literate through access to the computer labs. Remedial help from these labs or from one-on-one tutorials addresses the individual needs of a number of the students. The program employs Math and English tutors.

The class is looking forward to the UCEP graduation ceremonies on December 19, 1992 at the Ben Calf Robe School facility where their success will be shared with family and friends.

For further information call the UCEP office at AVC-E, 427-5087.

## First Aboriginal UCEP At AVC, Edmonton



UCEP Students (L to R): Ruth Jacobs, Anita Wright and Brian Meek

Alberta Vocational College Edmonton's main campus' (AVC-E) Aboriginal University and College Entrance Program (UCEP) is coming to a successful end this Christmas. The University College Entrance Program will graduate approximately thirty students from this the first UCEP at AVC Edmonton. Half of the graduates plan to attend universities in and outside the Province. The other half plan to go on to the Northern Alberta Institute of Technology (NAIT), SAIT, Grant MacEwan (GMCC), AVC Career Programs, or enter the workforce.

AVC, whose mandate includes serving adults who are in need of additional skills training, has provided educational programs to Alberta residents since 1965. To date, AVC-E has offered training expertise in academic upgrading, basic literacy and computers and in-service training, as well as workplace training. This is the first time an Aboriginal centred UCEP has been offered.

UCEP is an intensive, one year, upgrading program which aims to prepare Aboriginal adults with the necessary skills to meet admission requirements for post-second-



alberta  
vocational  
college  
edmonton



# Sports

# Indigenous games set for 1993

By Jeff Morrow  
Windspeaker Contributor

EDMONTON

On the eve of the first North American Indigenous Games, co-organizer Charles Woods sat in his downtown Edmonton office. He was shuffling through the pages of a speech he was to deliver during the next day's opening ceremonies at the University of Alberta Butterdome. It was hard for him to concentrate.

After a few minutes of reviewing the script, his attention waned and he gazed out the window to contemplate the future. Not his own, but the future of what would

become one of the most important feats ever for Native sports organizers. It would be the first time aboriginal groups from across North America would come together to stage a major competition and cultural performance.

The next afternoon, he presented the speech to more than 1,000 spectators who showed up to listen and provide support.

Eight days later, the 1990 games became a piece of Native history. Indeed, it had developed into what its creators had envisioned, despite the funding and organizational problems that they managed to overcome.

For Woods, it was the start of a contemporary tradition that would bring the profile of Native athletes

to new heights and give the younger generation something more solid to shoot for.

In the spring of 1993, the dream will be repeated. Woods believes it has become an accepted tradition.

"We've got the support we need to make this work in Alberta," says Woods, who was recently appointed the Saddle Lake Indian band recreation counsellor for his role in staging the premiere games.

"The idea was to bring athletes together to compete on common ground. We have done that."

The next games, scheduled for Prince Albert, Saskatchewan, will see the best Native athletes Alberta has to offer, Woods boasts, explaining that band leaders and Metis organizers have co-operated

in putting together what will become Team Alberta.

"The kids have worked hard for this. They want it and so do the communities," he says.

Regional sports groups have been formed and it is from those ranks that top athletes will emerge.

A regional recreation association has been established in northern Alberta, consisting of seven reserves and Metis communities.

"Saskatchewan is doing such an excellent job of preparing for the games. It is a way for us to carry on the tradition."

But even Woods, once the games' most ardent supporter, wasn't certain the event would survive its first test. Funding problems and lack of organization

proved nearly fatal to the indigenous games society. But Woods says that the games committee, now controlled under the auspices of the Federation of Saskatchewan Indian Nations, has already secured the funding and volunteer force it needs.

"We're back into it."

Harold Burden, president of the First Nations Sports Council in Edmonton, returned recently from a three-day workshop in Prince Albert which was held to acquaint groups with the sports venues.

"The facilities are first-class. They have complete co-operation from the city and it's well organized."

"Now we have to get ourselves ready in Alberta."



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### Are You Native? Have You Ever Thought of Becoming a Nurse?

The National Native Access Program to Nursing (NNAPN), is a nine-week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend.



For further information, please contact:

The Co-ordinator, NNAPN College of Nursing  
University of Saskatchewan Saskatoon, SK S7N 0W0  
or call collect to (306) 966-6224.



## CONTEST 4

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ENTER THE CONTEST BY ANSWERING ALL THE QUESTIONS ON THE ENTRY FORM. THE ANSWERS CAN BE FOUND ON THE PAGES OF THIS ISSUE OF WINDSPEAKER. JUST BROWSE THROUGH THE PAPER, FILL IN THE ANSWERS AND MAIL YOUR ENTRY TO WINDSPEAKER BEFORE THE CONTEST CLOSING DATE TO BE ELIGIBLE TO WIN SOME GREAT PRIZES.

### RULES

Contest is open to all readers of Windspeaker (except staff and their families of AMMSA and Windspeaker). You may enter as often as you wish, but all entries must be original, no photocopies or facsimiles please. Winners will be selected from completed and correct entries received at Windspeaker's offices by the contest closing date December 1, 1992. Prizes must be accepted as awarded. The decision of the contest committee will be final.

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- 2 WOMAN'S CEDAR AND SOAPSTONE PIPE FROM POW-WOW EXPRESS
- 3 HAND WOVEN RUG FROM CREE-ATIONS WEAVING COMPANY

### ENTRY FORM

CONTEST 4 C- CLOSING DATE DECEMBER 1, 1992

WINNERS WILL BE ANNOUNCED IN THE DECEMBER 7 ISSUE OF WINDSPEAKER

1. What is the theme of this issue of Windspeaker?	<input type="text"/>	NAME: <input type="text"/>
2. What is Windspeaker's toll-free phone number?	<input type="text"/>	ADDRESS: <input type="text"/>
3. The Indian Craftsmen and Artists of Quebec's toll free phone number is...	<input type="text"/>	CITY: <input type="text"/>
4. In which province is Pow-Wow Express located?	<input type="text"/>	PROVINCE: <input type="text"/> AGE: <input type="text"/>
5. Who has donated the hand woven rug for the contest?	<input type="text"/>	PHONE: <input type="text"/>

FORWARD ENTRY TO: WINDSPEAKER CONTEST | 5001-112 AVENUE, EDMONTON, ALBERTA, T5M 2V6



### NATIVE FOSTER CARE RECRUITMENT/SUPPORT WORKER

Competition No: CY92C8113-012-WDSP

**CALGARY REGION** - The Foster Care Worker will provide administrative, supervisory and support services to foster families and works cooperatively with Child Welfare Workers to meet the needs of children placed in substitute care under the Child Welfare Act. To effectively meet the needs of native children and families involved in foster care, you will be responsible for recruiting native foster homes and for assessing, monitoring and evaluating foster care placements, and completing home studies. You will provide support to native foster families, functioning as a liaison to the child welfare system, foster care system, and other agencies, as well as promoting the development of the Native Foster Care system. **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.

Salary: \$ 27,564 - \$ 44,676

Closing Date: December 4, 1992

Family & Social Services

Please submit applications to:

Alberta Government Employment Office  
4th Floor, Kensington Place  
10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8

Facsimile No: (403) 422-0468





## NATIONAL NATIVE ASSOCIATION OF TREATMENT DIRECTORS IS EXPANDING

### THE HISTORY:

The National Native Association of Treatment Directors was formed in 1982 by a group of 13 native treatment centre Directors who met formally for the first time in Morley, Alberta. Their intent was to unite the Directors of Native alcohol and drug treatment centres throughout Canada in the continuing search for clearer perceptions and strategies to confront the problem of substance abuse among the aboriginal people of Canada.

The concept of a national association developed as the treatment directors realized that the difficulties each were struggling to resolve were experienced in common. The sense of isolation, lack of knowledge, inadequately trained counsellors, staff burn-out, management difficulties and so forth were experienced by most of the native treatment directors at some point in their job. No matter how frustrating their work circumstances were however, these treatment directors shared a common commitment to improve services to Native persons suffering from alcohol and drug problems.

### THE CHANGE:

The association has increased its membership since, and now represents 33 treatment directors across Canada. Membership is available on an associate basis for individuals who do not operate residential treatment centres, but have a continuing interest in the native addictions field. Recent developments, however, will see the Association voting membership expand dramatically. The Healing Our Worldwide Conference, in July 1992, was the site of one Association membership meeting. At this meeting, the membership voted to amend its constitution to allow community-based workers working in the areas of prevention, after-care, follow-up, referral and assessment to join the organization. This change will take effect, July 1993 prior to which, additional constitutional amendments need to be ratified by the membership in order to facilitate the restructuring of the organization.

### GOVERNANCE:

The National Native Association of Treatment Directors is governed by a Board of Directors made up of members and elected by the membership at the General Membership Assembly. Membership in the association rests with the individual. Therefore, when an individual joins the association, they represent themselves, not their treatment centre. And in the case of the new members, they will represent themselves, not the projects at which they work. The National Native Association of Treatment Directors is an professional association of the members and is mandated to provide members professional and personal support. Because membership rests with individuals, the National Native Association of Treatment Directors is politically autonomous.

### ACCOMPLISHMENTS:

Over the past ten years, the association has undertaken a number of special research projects, conducted numerous educational and training workshops for substance abuse professionals, coordinated conferences, conducted two membership meetings each year and consulted with numerous other agencies and organizations around substance abuse issues and policies.

Each of the research projects the association has undertaken has resulted in materials which directly benefit the members of the association. For example, as the addictions field in general moved to address family needs in treatment, the association developed the In The Spirit of the Family program. Most of the research for the handbook came from interviews with elders and treatment centre directors and staff. There was very little written about native families. Even our history as part of the healing process, was poorly documented in areas which impacted significantly on native people, such as the residential school experience, internment on reserves, epidemics of T.B. and various political struggles. In order to design an effective treatment and training model for Native people, it was imperative that the direction come from the native community.

Other research projects the association has undertaken, or in the process of developing are a Pre-Treatment Program for Aboriginal Offenders (male); a Pre-Treatment Program for Aboriginal Offenders (female); Recreational Therapy and Physical Development and A Right to Be Special: A native alcohol and drug counsellors handbook for dealing with sexual abuse disclosures. Each of these projects follow a similar format in development. First the association checks to determine what has been written about the subject, and how relevant the materials which exists are to native experience. Interviews with community people, elders, treatment directors and staff of treatment centres are conducted to collect information on the native history of the subject; today's experiencing of the subject and what has or hasn't worked in the past to remedy the situation. A draft manual is developed field tested, and revised based on input from participants and facilitators of the field test. Once all this background development is complete, the manual goes to print. It needs to be kept in mind, that the driving force for the development of such specialized materials comes from the expressed needs of the members of the association. This is in support of one of the main objects of the association which is to "encourage and promote the development of suitable training standards and programs for professionals and other involved in the treatment of native Indians suffering from alcohol and drug addiction or abuse."

The other two objects of the association are to promote and enhance a high level of preventative services with respect to alcohol and drug abuse and to encourage and promote the development of alcohol and drug abuse treatment programs for native Indians. These objects direct the activities of the association.

### INFORMATION SOUGHT:

As the National Native Association of Treatment Directors prepares to accept membership applications from community based workers, we invite requests for information about the association. If individuals have ideas they wish to have incorporated into the definition of the terms prevention, aftercare; referral; follow-up and assessment, please complete the form below, mail it to NNATD, and you will be contacted by the staff for your comments.

- I wish to receive more information about NNATD
- I wish to receive an Application for Membership of Community Based Workers, when available
- I wish to be called for my ideas about the association changes.
- please put my name on your mailing list for updates on NNATD's activities

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Position: \_\_\_\_\_

Mail to:

National Native Association of Treatment Directors, #410, 8989 MacLeod Trail S.W., Calgary, Alberta T2H 0M2